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coming distractions

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8:00 a.m. to 11:45 p.m.
Sun. 1:00 p.m. to 11:45 p.m.

Exhibits in the Memorial Library Concourse: Several in honor of the international conference on "The Theological Issues of Vatican II" including "Pope Paul VI: Ambassador of Good Will"; "Books and Other Materials about Professor Jacques Maritain," presented through the courtesy of the Jacques Maritain Center; and "Notre Dame and the Peace Corps," presented through the courtesy of Professor Walter Langford.

Sat. & Sun.
12:00 to 5:00 p.m.
1:00 to 5:00 p.m.

An exhibit of the works of the collections of Mr. Lester Wolfe and the University on "Early Asian Sculpture" in the University Gallery.

8:00 a.m. to 5:00 p.m.

An exhibit of the works of Mr. J. F. Gabriel and Mr. Peter Zerweck of the Notre Dame Architectural Department, together with a display of student architectural work, is situated in the lobby of the Architecture Building.

FRIDAY, APRIL 1

April Fool's Day.

3:10 p.m. Dr. Rufus Isaacs, of the Center for Naval Analysis of the Franklin Institute, will conduct a graduate seminar on "Differential Games" in Room 303 of the Engineering Building. Sponsored by the Electrical Engineering Department. Public invited.

4:00 p.m. Seminar on "Interaction of Chlorpromazine Cation Radical with Polynucleotides" given by Dr. Shun-ichi of Stanford University; in the conference room of the Radiation Research Building. Sponsored by the Radiation Laboratory. Public invited.

6:00 p.m. to 11:00 p.m. Notre Dame Sports Car Spectacular, featuring every major production sports car and factory experimental; in the Stepan Center; admission: students \$.75, adults \$1.25.

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

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

SATURDAY, APRIL 2

9:00 a.m. to 11:00 p.m. Notre Dame Sports Car Spectacular, featuring every major production sports car and factory experimental; in the Stepan Center; admission: students \$.75, adults \$1.25.

1:30 p.m. Rugby: Notre Dame vs. Michigan State.

1:30 p.m. Notre Dame Bridge Club session in the SMC Social Center.

3:00, 6:50 and 9:50 p.m. Movie in Washington Hall: *I'm All Right Jack*, with Peter Sellers and Terry Thomas; admission: \$.25.

2:00 and 8:00 p.m. Movie in the Engineering Auditorium: Jerome Hill's *The Sand Castle*, sponsored by Cinema '66; admission: season's ticket or \$.75.

SUNDAY, APRIL 3

9:00 a.m. to 6:00 p.m. Notre Dame Sports Car Spectacular, featuring every major production sports car and factory experimental; in the Stepan Center; admission: students \$.75, adults \$1.25.

1:30 and 8:00 p.m. Movie in the Engineering Auditorium: Jerome Hill's *The Sand Castle*, sponsored by Cinema '66; admission: season's ticket or \$.75.

MONDAY, APRIL 4

12:30 and 6:30 p.m. Film: *The Air Force Story* in the Military Science Building, Room 125.

4:10 p.m. Professor Donald J. Cram of UCLA will deliver a Peter C. Reilly Lecture on "Scales of Carbonion Stability" in Room 123, Nieuwland Science Hall. Also, Tuesday on "Mechanisms of Carbonion Stabilization," Wednesday on "Stereochemistry of Carbonions," and Thursday on "Allylic Rearrangements of Carbonions."

6:30 p.m. Basketball Banquet, with guest speaker Bart Starr, in the Knights of Columbus Hall, 815 N. Michigan; prices: N.D. students \$3.00, others \$5.00.

8:00 p.m. Notre Dame Academic Commission Lecture: Dr. J. B. Rhine, head of the Rhine Institute, Duke University, will lecture on "E.S.P." in Washington Hall.

TUESDAY, APRIL 5

SMC Easter vacation begins after last class.

7:00 p.m. and 9:00 p.m. Free movie in the Engineering Auditorium: Francois Truffaut's *Shoot The Piano Player*; sponsored by the Modern Languages Department and the Student-Faculty Film Society.

THURSDAY, APRIL 7

Easter vacation begins after last class. Classes resume Monday, April 18.

—Compiled by GEORGE CLARK

SCHOLASTIC

The Student Weekly of the
University of Notre Dame

Founded 1867

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Editor-in-Chief: John Twohey.

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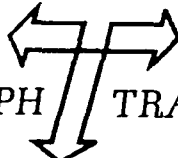
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Wanna Buy a Toothbrush?

On Sunday of this week the SCHOLASTIC contacted Prof. Y. L. Actic, who is Undersecretary for Disbursement of the Department of Health, Education and Welfare. The following is the transcript of an interview with him:

SCHOLASTIC: *Professor Actic, we understand that HEW is releasing for public sale its entire stock of surplus toothbrushes; is it true, and if so, why is it being done?*

ACTIC: Yes, this is true. The Department feels that due to the current toothbrush shortage, it is our duty to aid the American economy by allowing the public to buy whatever toothbrushes it may need. Toothbrushes are a very important commodity in the American home, you know.

SCHOLASTIC: *Did the President have anything to do with your decision?*

ACTIC: I thought the President had something to do with every decision made in Washington. This one is no different. As a matter of fact, it was on his suggestion that we decided to let the toothbrushes go. I will tell you confidentially that the Department was actually unaware of any shortage of toothbrushes until the President brought the fact to our attention.

SCHOLASTIC: *Did the recent decision of the toothbrush industry to raise its prices across the board have anything to do with your action?*

ACTIC: Now I would like to state here that the Department feels that this move on the part of the toothbrush industry is inflationary and entirely uncalled for. It is another symptom of the move toward industry control of the economy. However, as I told you, our move is being made upon the recommendation of the President. It is in no way being influenced by this despicable move by the toothbrush industry.

SCHOLASTIC: *Do you envision any adverse effect upon the economy arising out of this move by HEW?*

ACTIC: Certainly nothing as adverse as the price increase by the industry. But since the two are completely unrelated, this is a secondary consideration.

SCHOLASTIC: *What price do you intend to charge?*

ACTIC: Probably a few cents below the announced price that the industry intends to charge. In other words, about the same as the present price, or a bit lower.

SCHOLASTIC: *Has the President told you anything else about his decision or his future plans in this regard?*

ACTIC: No, Lyndon has told me nothing.

SCHOLASTIC: *Lyndon? Do you know the President personally?*

ACTIC: Why yes! He and I were great friends back when I ran the drug counter at the general store in Johnson City. The President and I have known each other ever since he was jerking sodas there in his boyhood. When he became President, he invited me to leave my post behind the drug counter and join him here in the capital. We were boyhood friends.

SCHOLASTIC: *And what about the title "Professor"?*

ACTIC: I use that only for literary reasons. Like most of the other things I do.

— R.B.

Course Evaluation Made Easy

Since the prospects for a course-evaluation procedure at the University are somewhat less than dim at this point, the SCHOLASTIC would like to suggest an alternative that we feel would eliminate the need for any formal, ballot-type evaluation by the students.

The process is simple: the next time a prof gives an especially good lecture, and thereafter, every time a prof gives an especially good lecture, applaud. It is as simple as that.

Applause is the recognized method for showing approval. It is far simpler and far more ancient than the ballot, and it is also more immediate and more effective. The criteria will depend entirely upon the interests and sophistication of the class, as well as upon the style of the professor. The SCHOLASTIC is unconcerned about who is applauded or why, as long as the criteria remain legitimate and reasonable.

We feel that the results would be far greater than those attained by an evaluation ballot. In the first place it would become a significant sign of real status for a teacher to have the gentle strains of hand clapping wafting from his classroom as he makes his exit. The desire for this approval would spread throughout the faculty, with each member desiring the sign of acceptance from his class. As long as the students themselves maintained a valid set of standards by which to judge their professors, the level of teaching could not help but rise.

— R.B.

Promises, Promises

Student government elections are fortunately over for another year and Notre Dame has survived them. Results were, as usual, predictable:

The candidate who promised the most and presented it in the most persistent manner won the exalted position of leader of the student body. There have always been those of us who hoped for much more from student government than dedicated triviality. Last year there were many who felt Minch Lewis's election might signal the beginning of a truly powerful, efficient, and representative student government. Lewis seemed to promise a real attempt to approach many of the problems that face Notre Dame — problems ranging from student-faculty-administration relations to the concept of "in loco parentis" and student "involvement."

Although Lewis has worked hard and some of his pro-

posals have been accomplished, student government has been unable to rise above the level of the fabled Kevin Hart's non-government. Whether this is Lewis' fault or whether the reason is that neither the student body nor the Administration is ready to accept a real student government is unclear; but this year's election did nothing to clarify that doubt nor the fact that student government is generally little respected by the majority of the student body.

This year the two major candidates and a sublunary third one spent most of their time trying to out-promise each other with their unrealistic versions of Notre Dame's Great Society. They devoted a good deal of time and money debating the tremendously important issue of whether or not the Rolling Stones will appear at Notre Dame next fall.

The spectacle of student government elections lowered to the level of an old style ward election with all its disagreeable features is certainly not a comforting one to those of us who still have some hope for the future of student government at Notre Dame.

If this year's campaign is the best Notre Dame can produce and if student government is to remain in its present humorous condition perhaps it would be better if we followed the example of Harvard and eliminated it altogether.

In the hope that this is not necessary and that it is still possible to save student government from future follies such as the one was just completed, we propose the following election reforms:

1.) The student government constitution be amended so that seniors be given the right to vote. We feel that to exclude a large and experience portion of the student body from participating in student government elections simply because they will soon be graduating is logically absurd. In fact it is these very people, because of their four years of experience and the fact that they have been the campus leaders for the past year, who seem best qualified to vote on the future of the organizations and institutions for which they have worked so hard. To exclude them simply because they are seniors and will not be here the following year is as logical as a state politician turning down the votes of supporters who will be moving out of the state a few weeks after the election. In actuality members of the senior class are perhaps the most suited to judge the merits of the particular candidates and platforms because they have had experience with similar situations in the past.

2.) The establishment of student political parties with detailed statements of principles and a clear platform similar to those found at many other universities. This reform would not only allow a greater degree of participation in student government and its operations but would, at the same time, allow the student body to choose from slates of candidates offering a known political philosophy and known goals for student government.

3.) The return to financial control over campaign expenses so that students who lack the financial resources or don't possess a number of financially comfortable friends can offer their services to the student body.

These reforms and other reforms brought out by the vice-presidential candidates, who in general did a much more adequate job of attempting to stick to the issues, may be sufficient to save us from another campaign of triviality like the one just past. If not, then it is likely that the student body will continue to be subjected to a student government that might as well not exist.

— E.B.G.

On Leaving Notre Dame

Beginning with the next issue of the SCHOLASTIC April 29, Dan Murray will be guiding the fortunes of this magazine. He will have the assistance of an experienced and extremely talented staff and, barring unforeseen acts of God or man, will publish a journal of first rate quality next year.

No lengthy farewell address by the senior editors will appear in this, our last issue, we are happy to report. Our thoughts on Notre Dame were communicated, we hope, in the 24 issues we published this year. In leaving it we can only say it has been an exciting and rewarding experience to be a part of its growth these four years.

Thanks . . .

To Fathers Hesburgh, McCarragher, O'Neil and Mr. Frank O'Malley for placing in us their confidence, suffering patiently through our mistakes, and offering so freely their cooperation through the year.

To our stoical printer, Mr. Ed Sanna, who miraculously survived the year without so much as one nervous breakdown. Greater endurance no man hath.

To Gene and George at the press who only screamed in absolute emergencies and who deserve Congressional Medals for patience far, far beyond the call of duty.

To Managing Editor Rick Weirich who was always there to do the job well when no one else was around.

To all the retiring senior editors for their friendships, patience, and hard work.

To the underclass staff members for laboring under such a cruel and hard-driving crew as we seniors.

To our audience which paid us its highest compliment by simply reading our magazine each week.

The Last Word

While dusting off our old copy of the *Norton Anthology of English Literature* the other day we came across the following piece of verse composed in 1867. Since it captured well the feeling of a retiring college editor and had a title of some significance, we decided to reprint it:

Creep into thy narrow bed,
Creep, and let no more be said!
Vain thy onset! all stands fast.
Thou thyself must break at last.

Let the long contention cease!
Geese are swans, and swans are geese.
Let them have it how they will!
Thou are tired; best be still.

They out-talked thee, hissed thee, tore thee?
Better men fared thus before thee;
Fired their ringing shot and passed,
Hotly charged — and sank at last.

Charge once more, then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall!

Matthew Arnold
"The Last Word"

— John Twohey



1. What kind of hat are you wearing today?

Forest ranger.



2. What happened to the pith helmet?

Deep down, I've always dreamed of being a ranger.



3. Wouldn't you be better off using some of the things you've learned in school?

You mean like The Theory and Fundamentals of Bookbinding?



4. I mean something you're qualified for—like math.

I'm looking for a job where I can find drama and excitement—to say nothing of a decent standard of living.



5. Have you considered insurance?

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letters

A PARAPHRASE

EDITOR:

Let me first say that the March 4 issue of the SCHOLASTIC was very informative and stimulating but in the area which should have concerned it most, it really missed the point. This is in regard to Father DePauw's speech. Just by the way, the article was so obviously one-sided and so sickeningly "clever" it was worthless; but this isn't the point although a *discussion* of some of the ideas he raised might be worthwhile. The point is that a principle was at issue here, viz., free speech, and because you are so wholeheartedly "liberal" in the most narrow sense of that word, it never occurred to you that because this man was admittedly not a liberal, then, naturally, he has no right to be heard. The ironic thing is that a magazine which should be so concerned with freedom of expression, allowed the administration to dupe them on this because it fitted in with their own preconceptions. This "walk-out" then (absurd enough in itself) took on an extra shade of irrationality, since people who should have been concerned over this person's curtailment were the very people who walked out on him. A paraphrase seems in order here: "I may not agree with what you say and I will defend to the death my right not to let you say it."

Jack Delahanty
302 Badin

COMPLAINT

EDITOR:

A recent news article in the SCHOLASTIC misrepresented a number of facts concerning the concept of the Off-Campus Complaints Board. Three specific impressions were created which certainly need clarifying:

1. The complaints board will *not* attempt to ask any landlady to condone abuse of privileges or disgusting behavior any more than it would ask a student to tolerate an unreasonable and oversensitive landlady. We would hope that by keeping the lines of communication open mutual problems will work themselves out within the bounds of University regulations and reasonable behavior.

2. We do *not* propose to eliminate the so-called "time lag." Certainly no one could expect instantaneous reso-

lution of these problems. However, because we will be working directly in the field (as opposed to University officials who must go through certain amounts of paper work), we do hope to be able to reduce the period of time needed to solve these problems. It is hoped, in addition, that by creating a specific branch of student government, we can take some of the burden off of overworked officials.

3. We *do* propose to make this board a meaningful area of student government in the much-forgotten field of off-campus relations. Hopefully, in a year it will merit more serious consideration than the SCHOLASTIC seems to feel it now deserves.

Norman P. Jeddeloh
Off-Campus Complaints Board

THANK YOU

EDITOR:

Congratulations for the excellent series which you ran in the SCHOLASTIC (March 4, 11 and 18 issues) on the conversation between Notre Dame's president, Fr. Hesburgh, and SCHOLASTIC editors Jed Kee and Dan Murray.

This series demonstrates dramatically, properly and respectfully, the sincere, involved interest in each other — of both Notre Dame's president and the student body dispelling all rumors to the contrary held previously by so many too long.

I found the series tremendously interesting and stimulating. It was "great." May I encourage you to continue to print this type of high caliber material in the future.

Brother Don Fleischhacker, C.S.C.
Columba Hall

APOLOGIES, BUT . . .

EDITOR:

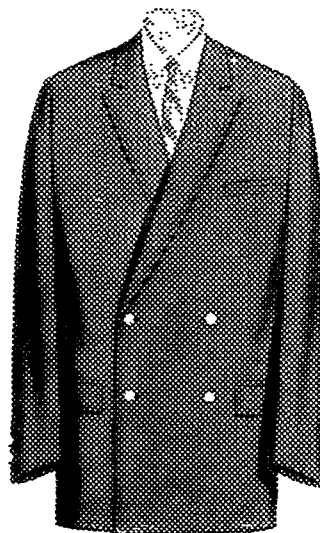
My apologies to Reagan Burkholder for believing him to be a liberal after reading his article on the "Death of Conservatism" (SCHOLASTIC, Feb. 25), but my judgment came from three statements in the article which I still find difficult to credit to a true conservative. That is, he insists that the liberals were out to limit the power of the mighty, and refers to the balancing of the budget as unenlightening. Limiting the power of the mighty (Federal Government) and balancing the budget lie at the very core of true conservatism. Also, that

the conservative Republican candidate wanted to repeal the Social Security Act was repeatedly inferred by the liberals in the campaign of 1964; it was never advocated by the candidate himself.

Reagan Burkholder has every right to consider himself a conservative.

But he must be a new kind of conservative, who doesn't appear to mind throwing darts at the only true conservative presidential candidate this country has had, for better or worse, in the last three decades.

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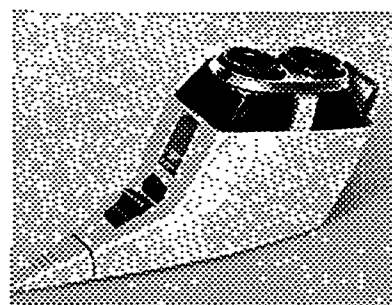
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news and notes

• **EXTRA SENSORY PERCEPTION**, in and out of the realm of respectability for years, will be the topic of a lecture by Dr. J. B. Rhine of Duke University at 8 p.m., Monday, April 4, in Washington Hall. Dr. Rhine, recognized as the world's leading authority on psychic phenomena, is director of the Parapsychology Laboratory at Duke and the author of a number of books on ESP.

• **ANIMAL LOVERS** will be delighted to learn that Lobund Laboratory is expanding its facilities in order to better accommodate its germfree pets. A 44- by 55-foot addition will house a nutrition laboratory, an animal surgery laboratory, a virological studies area, and a preparation area. Capable of working with everything from germfree flies to goats (but concentrating on mice, rats, guinea pigs, chickens, and rabbits), Lobund carries on germfree research in enzymology, virology, nutrition, radiation, and dental caries. Steel and plastic isolators assure the absence of germs which might have a modifying influence on the physiological status of the animal being studied. The addition to Lobund will alleviate crowded conditions threatening the continued contentment of our immaculate furry and feathery friends.

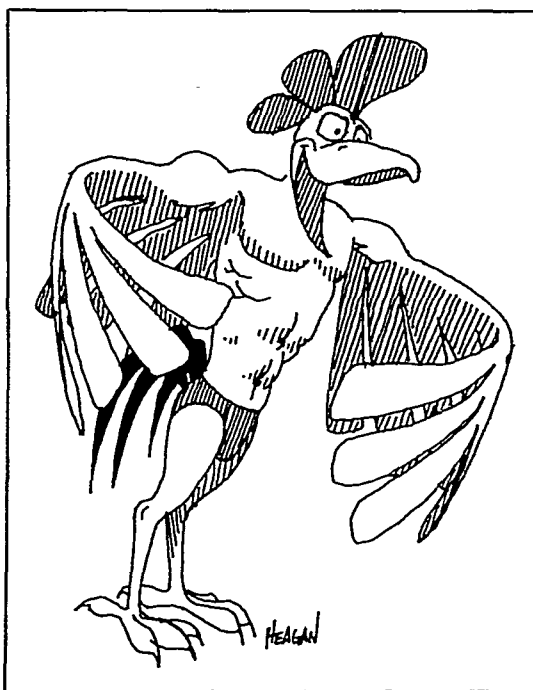
• **THE NOTRE DAME** Knights of Columbus are inaugurating a free campus lecture series. At 8:00 p.m., Monday, April 4, Dr. James A. Bogle, Assistant Professor in the Department of Government and International Studies, will speak in the Library Auditorium on "The Ideological Rift between the Soviet Union and Red China."

• **THE WASHINGTON HALL** players will stage an opera, of all things, as its annual musical. The minstrels of the Dome will perform *The Medium*, May 3, but University Theatre Assistant Director Fredric Syburg assures the drooling public that it won't be stuffy. "We are going to try to soft-pedal the opera bit," said Syburg. "We hope that this production will follow in the trails of our other performances this year, *Man for All Seasons* and *The Firebugs*."

• **THE WEEK OF APRIL 26-30** has been proclaimed this year's Student Foundation Week. Founded in 1954 by a group of students, the purpose of the week is twofold: to inform the students of the work of the Foundation and to establish a scholarship for

needy students in the Foundation's name. Representatives in each hall will visit the students during the week to solicit contributions for the scholarship fund and to tell the students about the Foundation. Only half of the school's \$28,000,000 annual operating budget is paid by the students; the remaining half must be obtained in the form of gifts, and it is the Foundation's job to obtain them, as well as to solicit donations for all of the University's nonrecurring expenses, such as Challenge I and II.

• **BACH BAACH BACH BAACHH! CHICKEN MAN!** Weeks ago, in answer to ABC's Batman, radio station WCFL in Chicago created Chicken Man, a shoe salesman named Benton Harbor who donned feathers and fought crime and/or evil on weekends. The Weekend Warrior proved such a success that a contest was initiated, offering a first prize of \$50.00 to



whoever could submit a drawing that most closely resembled a full-size oil portrait of Chicken Man specially commissioned by WCFL. The SCHOLASTIC's Steve Heagen took second place. His prize? A full-size oil portrait of Chicken Man specially commissioned by WCFL. Bach BAACH bach BAAACH!

• **AFTER FOUR YEARS** as guardian of "the Safety and Welfare of more than 4500 students" at Notre Dame, Campus Security Chief Elmer Sokol has decided once again to offer the citizens of Saint Joseph County the benefit of his twenty-four years of experience as "a professional law-enforcement officer" with the South Bend Police Department and the Alcoholic Bev-

erage Control clan. Encouraged by the narrow margin of his 1960 defeat by now-retiring incumbent Billy Locks, Sokol is confident that this time he will lead the Republicans to victory, provided he can beat South Bend's popular Street Commissioner in the primary.

• **IN 1883**, AN OBSCURE Midwestern university conferred its first Laetare Medal on Historian John Gilmary Shea, "whose genius . . . illustrated the ideals of the Church, and enriched the heritage of humanity." As the University grew, so did the honor associated with the award conceived of by Notre Dame Professor James Edwards. Significantly, recipients of the medal have come to indicate, by their careers, the major problems and events of their lifetimes. This tradition was continued on Sunday, March 20, when Mr. and Mrs. Patrick F. Crowley, founders of the world-wide Christian Family Movement, were named the 1966 Laetare co-Medalists.

Crowley, a Chicago attorney, and his wife have been secretaries of the National Coordinating Committee of the CFM since its founding in 1949.

• **THE COLORFUL** 1965 president of the American Chemical Society will highlight the next Arthur J. Schmitt Challenges in Science meeting, at 7:00 p.m., April 18 in the Kellogg Center. Former head of Notre Dame's Department of Chemistry, Dr. Price will speak on the origins of life and the possibility of "creating" a simple living system in a laboratory. Price, who has published 220 essays, has also been a Congressional candidate and has served as national president of the United World Federalists. Following Dr. Price's talk, Dean Rossini of the College of Science will present him with the Centennial of Science "Alumni" Award.

• **MORE MANNA** for Notre Dame from the heaven of foundation research grants: two-year unrestricted grants for basic research have been awarded chemistry professor Dr. Jeremiah Freeman and physics professor Dr. Paul DeCelles by the Alfred P. Sloan Foundation of New York City. Freeman, a Notre Dame faculty member since 1964, will engage in research on oxidized nitrogen compounds. Dr. DeCelles, currently on leave at the European Organization for Nuclear Research, in Geneva, is engaged in research on the theory of elementary particles. The two are among 90 young scientists in the United States and Canada similarly recognized by the Sloan Foundation.

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SHULTON





campus at a glance

GOOD WILL

When someone leaves you eight million dollars there must be a reason for it. But Miss Florence M. Dailey of Rochester, New York, was evidently not the communicative sort, for when she left Notre Dame and Georgetown universities stock worth some 8.5 million dollars each, she not only did not reveal her reasons — she even neglected to inform the recipients of the bequest. Thus it was that on Sunday, March 20, Rev. Jerome Wilson, C.S.C., Vice-President for Business Affairs, picked up the telephone to hear an attorney for Miss Dailey's executors inform him of a gift unheard of in the school's history — equal to more than one-sixth of the school's present endowment.

Fr. Wilson immediately phoned Fr. Hesburgh and Fr. Joyce. The news of course, was somewhat hard to believe. "It was," said Vice-President for Public Relations and Development James W. Frick, "a miracle gift." The most perplexing thing about the gift was the reason for it, especially since the will had been drawn up in 1933, when Notre Dame had no fundraising campaigns of any kind. The obvious explanation was that Miss Dailey once had a friend or relative associated with the school in some way. But "we really have not checked into that question," says Fr. Joyce. "She may have known someone here during the early part of the century, but we don't know who it could have been. It seems premature to check the archives until we have established whether the will is valid."

For Miss Dailey had untidily left another will lying around, a mutilated and unsigned one, to be sure — but if it could be proved that the latter will had ever been signed, and was made after the 1933 will, the former would automatically be ruled void. This would be unfortunate for both Notre Dame and Georgetown, for if both wills were invalidated the es-

tate would be divided up among Miss Dailey's relatives according to common law, and any other beneficiaries would be left out. If only the 1933 will was declared invalid, the universities would still lose, for this second will leaves most of the estate to a hospital and the rest to relatives. As things stand now, it seems that the second will was made *before* the 1933 will, thus making the second will null and void. But even if it were proved that the will naming Notre Dame was Miss Dailey's valid last testament, her relatives could still attempt to break the will, although their chances of success in such an undertaking would be slim. Nevertheless, it could be a long time before Notre Dame spends any of the money from Miss Dailey's "good will" gesture.

MARX: THE PROPHET REVISITED

Few men have been so maligned and fewer so praised as Karl Marx, himself a self-professed prophet of social cataclysm, his teachings and writings invoked to justify the extension of totalitarian rule over a third of the world's population. A man who rejected the label "Marxist," a man who would not admit that the future would not follow his words, a man who declared that Russia would be the last place in Europe for the Revolution, all of these was Karl Marx — topic for discussion in the Committee On International Relations' symposium "Marx And The Western World."

Scheduled to be held at the Center For Continuing Education from April 24-29, the symposium will gather under one roof scholars from Paris, Frankfurt, Zagreb, Warsaw, Prague, Moscow, Kyoto, Harvard, Princeton, and other colleges and universities around the world. Discussions and papers will center on such varied topics as the young and the old Marx, the impact of the Marxian con-

cept of alienation, whether the proletariat needed or was helped by Marx, Soviet objections to Western interpretations of Marxism, Marx's influence on the Middle East and Latin America, Marx's relevance to Christianity, his political theory, and how his philosophy is interpreted in the West.

So international and distinguished is the conference that observers from Washington and many American universities plan to attend. Of the invited guests only the attendance of E. V. Il'enkov of the Institute of Philosophy at Moscow is doubtful, and his paper has already been received. The importance of the conference was underlined last week by Professor Matthew A. Fitzsimons when he said this was "the first conference of its kind in the United States involving people from behind the Iron Curtain."

ASSAULTERS ARRESTED

Sleep well tonight, men of Notre Dame, your South Bend Police Department is awake. The culprits involved in the latest rash of robberies in the area between Notre Dame and South Bend have been apprehended and have admitted their guilt.

As Sergeants De Volder and Flowers of the Police Department's Juvenile Bureau explained it, "strong-arm robberies of this type involving hitchhikers usually come in groups. We may get four or five in a month and then nothing for two or three months." The latest group of robberies occurred between February 27 and March 23.

Police say there were seven "incidents" in this period; but students robbed filed formal complaints in only three cases: two for March 17, one for March 5. In all the cases students had been hitchhiking into town, were picked up and driven to a secluded spot, then robbed under threat of physical harm: once with a pipe, another time with a wrench. The two



LOSER DUNN AND WINNER FISH IN DUBIOUS BATTLE
Corrie, Lenny and Mr. No

cases on March 17 resulted in a loss of \$10.00 and \$35.00, respectively, to the students involved. The student on March 5 had no money with him.

One of the students robbed on March 17 was able to catch part of the license number of the car which stopped him, and from this the police were able to track down the ones behind the latest series of holdups. Apparently one 17-year-old instigated all seven incidents, aided by one or more others at different times. All together four 17-year-olds, and three 18-year-olds were arrested. The Notre Dame student involved in the March 5 incident made positive identifications of the accused in a police lineup. Six of the seven arrested attend school in South Bend.

According to Sgts. Flowers and De Volder the main purpose of the hold-ups was an attempt to acquire fake I.D. cards from Notre Dame students. They were successful in one case. The sergeants were also quick to point out the fact that the 1964 City Ordinance forbidding hitchhiking anywhere in the city is still in effect. The police department will continue its patrols.

TIDAL WAVE SWEEPS FISH TO VICTORY

At 8:45 P.M. Wednesday Jim Fish, candidate for Student Body President, walked into the Student Center and began passing out cigars. He had just been elected, carrying 44.5 percent of the total vote cast. Of the eligible electorate 74.5 percent voted in the most widely-watched campaign in years. Rick Dunn, first runner-up, took 24.5 percent of the vote with Popular Front Candidate Lenny Joyce finishing a close third with 20.5 percent—all write-in votes. Ten percent of the voters cast protest votes (for Sam Green, The Shags, etc.). The winner of the Vice-presidential race was Sorin Senator Bob Moran, a

clean winner over Tom Lehman with 68 percent of the total vote.

All those involved in the campaign, Fish and Dunn included, admitted that the candidacy of Lenny Joyce, spokesman for the local branch of the S.D.S., not only raised the campaign out of its usual boring blandness but in fact made several proposals which accurately reflected the goals many have worked for in the past. Said SBP Minch Lewis after the election: "I think one thing that came out of the campaign is that student government is confronted with a real crisis. It was so difficult to introduce issues into the campaign simply because student government in the past has failed to handle the issues that are facing this student community. By this I mean things like paternalism, student responsibility, cuts, power of the hall rectors, hall government and the other issues listed in Lenny's 'Seventeen Theses.' By that I don't mean I agree with all the theses, but I do think they raised most of the open questions which we need to discuss as a student community."

Winner Fish believes in concentrating on specific goals which he hopes will be implemented during his administration. These include: extension of the curfew on both weekdays and weekends, extension of library hours to 1:00 a.m. on weekday nights, switching the disciplinary duties of the rectors to hall disciplinary boards, keeping a coffee line open all day in the cafeterias. Said Fish of Joyce and his Popular Front: "I differ from Lenny Joyce basically on the approach to take in achieving specific goals. I don't believe in alienating the administration while at the same time I don't believe in grovelling at their feet."

SBVP-elect Moran, the man who worked the shuttle bus proposal

through the senate, agrees basically with Fish: "We have to build up in the administration's eyes the fact that we are a responsible student body if we are to attain these goals. Voting for Sam Green doesn't accomplish a thing for anyone." Moran, whose chief duties will be to head the legislative arm of student government, has designated the senate as the area which he will work to improve. "We must end this lack of communication between the student body and their representatives," he said. "Students think student government is a joke, student government officers don't do all they can because they think the students don't care one way or another." Moran wants to end the "hall lag" which comes at the start of each school year when new senators spend the first two months getting acquainted with their halls. This results in a legislative program left uncompleted at the end of the year.

HIGHER RELIGIOUS STUDIES

When Reverend Theodore M. Hesburgh opened the Kellogg Center for Continuing Education March 20, his dedication speech revealed three moves by the University that may push Notre Dame to the top of the theological "heap" in the Western Hemisphere. In addition to the Theological Conference, he announced the initiating of a graduate school in theology and the establishing of an Institute for Advanced Religious Studies. Although the latter will not be in operation until probably next spring, Dr. James Kritzeck, the newly appointed director, has already initiated his campaigning.

Dr. Kritzeck, 35, is a member of the Institute for Advanced Study at Princeton, N.J., a former professor of Oriental languages, and one of only



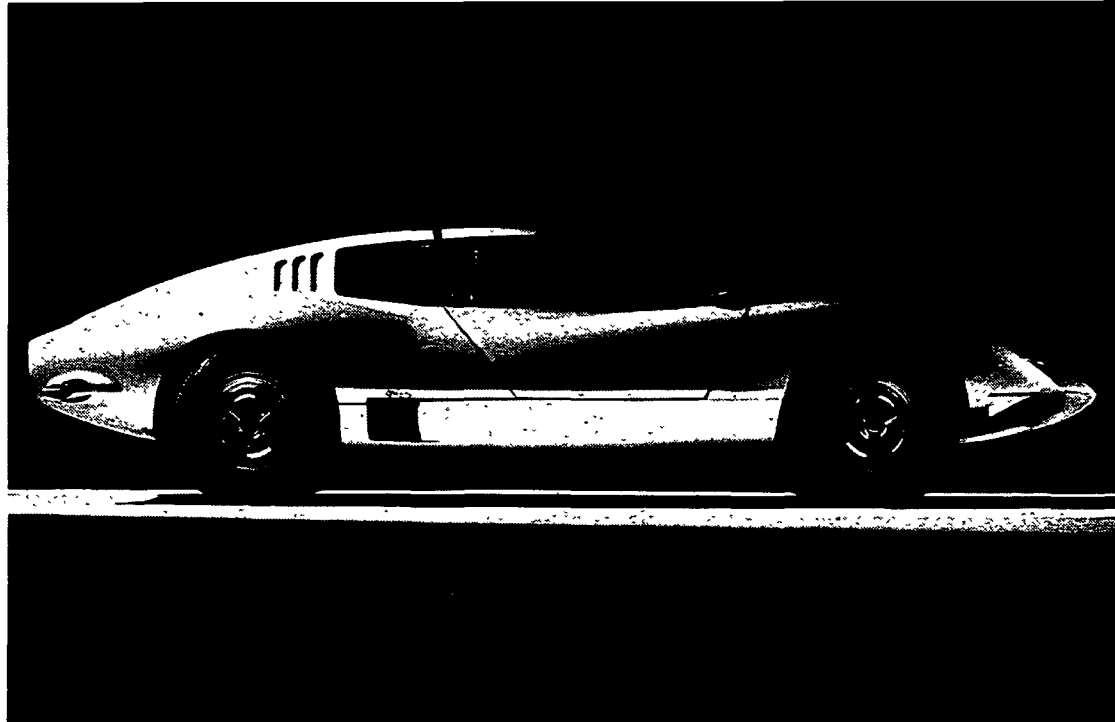
FELLOW KRITZECK IN ROME
Institute for Higher Religious Studies

five internationally known laymen who were named as consultants to the Vatican Secretariat for Non-Christian Religions during the fourth session of the Council.

The Institute itself is the brain-child of Dr. George N. Shuster, Assistant to Notre Dame's President, who several years ago conceived of an advanced studies program that would consider religious and social values within education, science, industry, and related fields. Since the formulation of conciliar decrees and Dr. Kritzeck's assumption of the directorship, the program's emphasis has been concentrated upon problems common to Catholic and Protestant communities, such as religious liberty, approaches to Scriptures, and the broader fields of psychology and sociology.

According to Kritzeck, the Institute will be basically concerned with religious research as opposed to theological research. "Theology is not the strong point of many religions which, nevertheless, must be included in any discussion of contemporary problems. And this research will be advanced." Approximately twenty-four "fellows of the Institute" will be invited by an Advisory Council comprised of distinguished religious leaders and theologians throughout the world to continue advanced studies on the Notre Dame campus for terms of about one year. "The international flavor of the Advisory Council," said Kritzeck, "will enable us to better evaluate the merits of a particular project or the credentials of the men and women who will staff the Institute."

The "fellows of the Institute will be men and women studying particular religious problems in many fields." Said Kritzeck, "They could include a Benedictine monk who specializes in Lutheran theology, a Persian Muslim with a Ph.D. from Harvard who



MONZA GT
Most Popular in 1965

studies the relation of science to Islam, an orthodox Jew from California who is studying the medieval image of Islam in Europe, or a Frenchman at the Oriental Institute in Egypt who is concerned with contemporary exegesis of the Koran in Islam. In other words, they will be men of many religions, many countries, and many traditions. The value of having such men study the same contemporary problems together cannot be estimated and may have a special value all its own.

"Such a format has been used before to gather scholars together. The Institute for Advanced Study at Princeton brings together men who have already made their contributions to the world and now complete their lives by pooling their intellectual powers. The Society of Fellows at Harvard University starts at the beginning, drawing graduates into a three-year program of camaraderie and independent studies. However, this Institute for Advanced Religious Studies will combine aspects of both programs looking especially for middle-aged men and women who possess some of the enthusiasm of youth with the necessary experience.

"The purpose of the community life of the Fellows is in fact the crux of the program. We are after something more subtle than ordinary research for research's sake. With many minds working on varied but related problems living together in an unself-consciously ecumenical atmosphere, there will be opportunity for interdisciplinary studies of a single problem. By redefining the structure of inquiry, the sociologist and theologian will be able, perhaps, to solve a problem neither of them alone could have resolved. . . . They will be able to make an important and unique contribution to the University, the Church, and the world."

WHEELS, WINGS AND WHATNOTS

Evidently cars just don't impress like they used to. A little more chrome here, a little more length there . . . it signifies nothing. So, to insure that the Notre Dame Sports Car Spectacular would be, the car buffs landed a two-seater Cessna 150 on the campus' east cow pastures yesterday afternoon. They then proceeded to dismantle one wing, wheel the whole thing into the Stepan Center, reassemble it, and put it on its pedestal, next to the Aston-Martin from *Goldfinger*.

Besides presenting the Cessna and the *Goldfinger* car (whose marvels will be demonstrated by a professional from England) the Spectacular, which will continue through Sunday, will have the Shelby Mustang 350 GT, the Le Mans-winning Ferrari, a 427 Cobra and the Plymouth Belvedere that set the record in the measured mile at Bonneville for stock cars at 165 mph.

For those more interested in things that they can drive rather than fly, all sorts of production-line automobiles will be ready for inspection. But the connoisseur will be able to concentrate on the styling prototypes like the Mako Shark II from GM, which was cited at the Chicago Auto Show as "one of the finest pieces of designing to come out of Detroit."

The customized jobs will be represented, and Fred Lorenzen, the Grand National Champion stock car racer, will display his '66 Ford. Dick Brannan will be showing his factory experimental Mustang, and every major foreign import will present its product.

Those who attend the Spectacular will have a chance to vote for the "Most Popular Car" of the show. The 1964 winner was the Mako Shark I



CJF REVIEW
Hot Sounds, Cold Crowd

from the Chevrolet Division of General Motors. In 1965 Chevy's Monza GT took the award.

The Spectacular will also provide free movies, and Scat Kitties, 70-pound collapsible motor bikes that will be given away as door prizes.

A NOTEWORTHY CJF

Despite poor attendance, CJF 1966 ended on a high note. The four sessions, produced consistently good musicians drawing on a broad spectrum of jazz influences. The ten big bands demonstrated, for the most part, a style reminiscent of Count Basie, but also came up with some very distinctive arrangements. In the nine combos, everything from a trio to a sextet and a very unorthodox quintet was included. Yet, even with nineteen groups playing a wide cross-section of music, the acoustically imperfect fieldhouse was never filled and only exceeded the 1,000 attendance mark for the finals on Saturday night.

Even though the Indiana University Jazz Ensemble I was touring Europe, Indiana U. Jazz Ensemble II was awarded CJF's Best Big Band status. They demonstrated the same precision and ingenuity that won for their "big brothers" in Ensemble I. In the finals, their version of "Integration" was almost classical with its blaring, dissonant finish. The Criteria from Westchester State exhibited their usual tight sound which has won for them the Best Big Band award two years in a row at Villanova. The University of Illinois Jazz Band was the third group to make the finals. They performed a very interesting story pitting a jazz combo against the rest of the band in a tune subtitled "What Could He But Pick Her Up at the Water Tank."

Among the small groups, the competition was equally keen and diverse.

Notre Dame's sextet made the finals for the first time in several years and managed to carry off three individual prizes: Larry Dwyer again took honors for his trombone proficiency, while newcomers Bill Hurd, alto sax, and Paul Leavis, guitar, also picked up awards. The most unusual and progressive group of the entire festival was a quintet (trumpet, trombone, drums and two basses) from the Illinois band. Both in regular competition and in the finals they played sets of three compositions, almost indistinguishable, based purely on density charts and symmetry. The resultant sound was very unusual but not totally distasteful. The winning combo came from Northwestern and was led by trumpeter Ed Sheftel.

The high caliber of the Festival was also reflected in the well-known and musically respected panel of judges. Musicians Quincy Jones and Billy Taylor travelled from either coast to lend an ear to the judgments. *Down Beat* Editor Don DeMichael, President of the National Education Services and chairman of the judges, Charles Suber, and Rev. George Wiskirchen, C.S.C., Director of Notre Dame of Niles High School's Best High School Band filled out the panel.

AS EDITORS GO BY

Once again it is time for the old to give way to the new, and, in their usual fashion, the first to go were the editors of the campus publications. Last Wednesday the new editors and staffs of the various publications were announced by the Publications Board (Frs. McCarragher and O'Neil and Mr. O'Malley) which made the selection of editors.

In the change-over of the SCHOLASTIC staff, Dan Murray, a junior government major from Baton Rouge, Louisiana, was appointed next year's Editor-in-Chief. Murray's new staff is



EDITORS MAGEL AND MURRAY
The M & M Regime

made up of Managing Editor Carl Magel, a junior English major from Pittsburgh, Pennsylvania, who moves up from Co-Copy Editor to assume the position held by Rick Weirich this year. The new Associate Editors are Anton Finelli, a junior English major from New York City, who advances from the position of co-copy editor; Jamie McKenna, a junior English major from Washington, D.C., and a member of this year's sports staff, and Bob Anson, a junior English major from Cleveland, Ohio, who in addition to his duties as this year's news editor is a *Time* stringer. Anson has also worked for both the *Cleveland Press* and *WSND*. The new News Editor is Pat Collins from Washington, D.C., who is also a stringer for both *Newsweek* and the *Washington Post* and a feature writer for the *Washington Daily News*. Tom Sullivan, a junior English major from Cupertino, California, is the new Features Editor and Mike Bradley, an English major from South Bend, replaces Tom Bettag as Sports Editor. Jim Bresette was named Copy Editor and Mike Seibert moves from the position of Layout Editor to Art Editor, while Steve Heagen becomes Layout Editor.

In changes in the business staff, Ken Socha, a junior English major, follows Joe Kaminski as Business Manager and Bob Werner becomes the new Circulation Manager. At this time the positions of Contributing Editors, Advertising Manager, and photographer are still unfilled, but new editor Murray plans to announce them within two weeks.

Elsewhere Rodney Julian was appointed editor of the 1967 *Dome*, and Rich McQuaid, a junior English major from San Carlos, California, was appointed to fill Bill O'Grady's position as editor of the *Juggler*. Rick Madden was chosen to replace Tom Cox as Station Manager of *WSND*. ■

on other campuses

• A STUDENT STRIKE at Fayetteville State Teachers College was termed "98 per cent effective" by student body president George Langford. The strike from classes, held to support more student participation in policy formation, was held for two-and-a-half days. Langford said that out of a student body of about 1,200, only two students went to class; "This was a case of two off-campus students who did not know of the strike." A student committee then met with college officials. Some of the student gains include:

—A rule regarding the compulsory attendance at Vespers and religious convocations was dropped.

—The library is to be opened on Sundays from 2 to 5 p.m.

—No quality points were to be dropped for overcutting classes.

—The grounds of the college will be properly cleaned and cared for.

—A percentage of profits from vending machines will be used for an athletic scholarship. This is expected to amount to \$1,500-\$2,000.

Langford said that Dr. Jones, the college president, was sympathetic to the strike and definitely did not resent it. He "hated to have it happen, but he felt the results would be laudable."

• HERBERT APTHEKER, the communist who recently had his passport revoked by the State Department for his illegal trip to North Vietnam, came very close to breaking North Carolina's Speaker Ban Law before an estimated 3,000 students at UNC recently. The noon rally began when Paul Dickson, president of the student body, escorted Aptheker to the speaker's podium near the edge of the campus. Dickson made a few opening remarks and was about to introduce the 50-year-old director of the American Institute of Marxist Studies in New York City when campus security officers interrupted. They told Aptheker that if he spoke "they would be forced to arrest [him]," and then told Dickson that if he "continued on campus" they would take him before the Honor Council.

Aptheker told them that he was not aware that he might be breaking any law. "I thought I was a citizen of the United States and had a right to speak." "You have the same right as I do," they told him. "The right to obey the law. And we uphold the law here." Dickson and Aptheker then left the campus and went to the sidewalk just off campus where Aptheker spoke to the students. Referring to the NBC news team that recorded the mass rally, Dickson said, "This is not going

to serve the best interests of the university, but it is not our doing." He said that the responsibility lies with the legislature, the board of trustees, and the administration. Dickson said that the next step in his fight against the speaker ban is to collect between \$1,500 and \$2,000 for the court case against the university. "I'm going to court as soon as my lawyers advise me to do so," Dickson said.

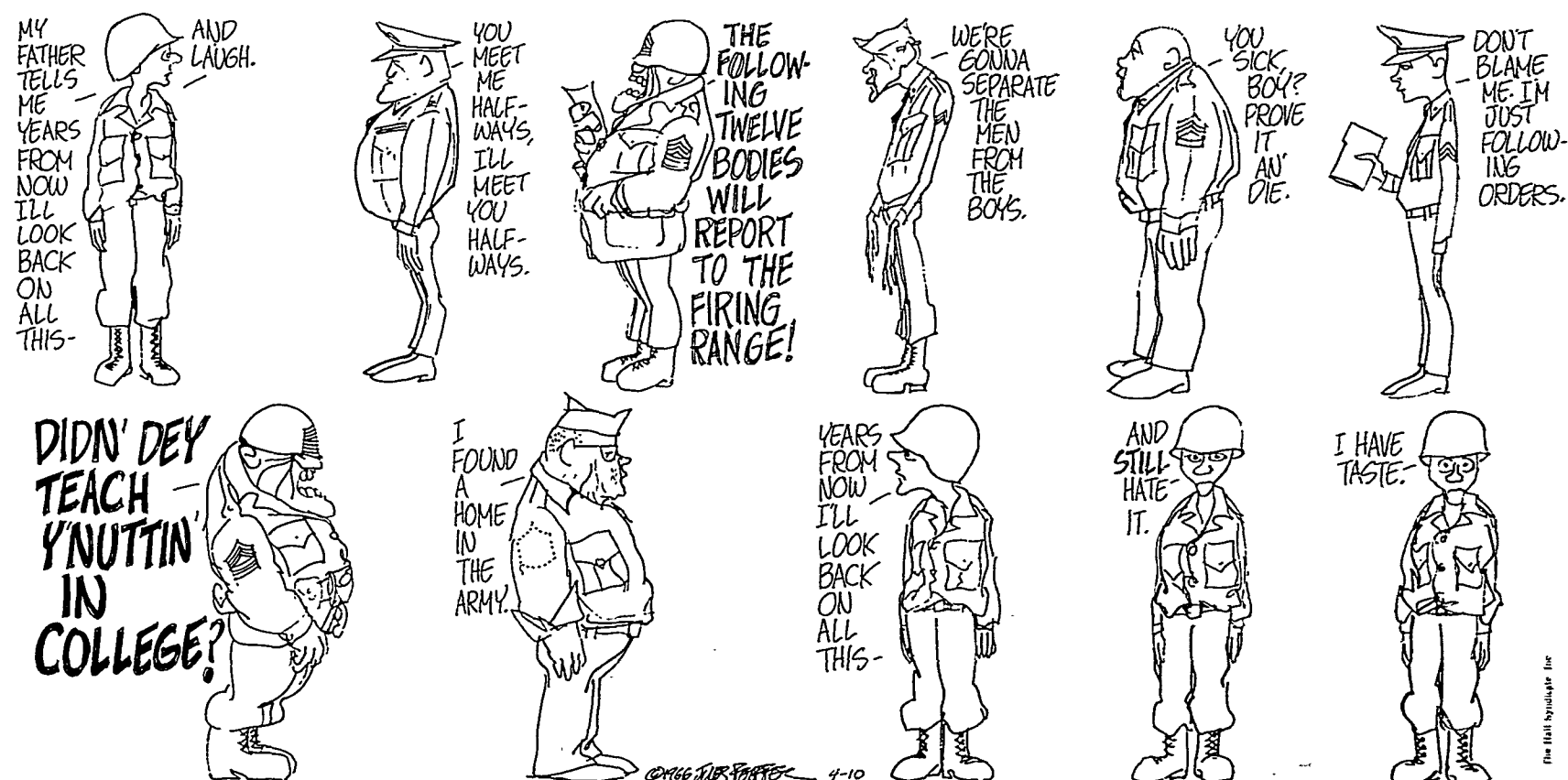
• THE NOMINATIONS for Student Body President at Idaho A & M closed last week without one student filing application for the position. Campus officials are duly concerned over this and feel that the blame rests with the present SBP who is currently being held for conspiracy to defraud the students with a government bond chain-letter scandal. The administration is now receiving student abuse because the position does not "carry a high enough salary." The salary to date is \$350 per semester.

• THE ST. BONAVENTURE student newspaper reports: "After years of sensational debate and angry protest on the country's campi, the thunder of the Sexual Revolution has finally hit St. Bonaventure. But those who stand aghast at the noise it has occasioned have this to be thankful for: that while other college students are debating free love and contraceptives, Bonaventure students are contending the merits of slacks for co-eds and hand-holding in the girls' lounge."

—CLAYTON LEROUX

—GEORGE GRUMLEY

feiffer



"THE FEAST OF LIGHT . . . AND THE DEATH OF DARKNESS"

BY ANTON FINELLI

Last week's conference at Notre Dame on the Theological Issues of Vatican II demonstrated to many the high degree of vitality in the modern Church. Theologians and laymen from around the world discussed the accomplishments of the Vatican Council. SCHOLASTIC editor Anton Finelli attended the sessions in the Kellogg Center and in the following day-by-day analysis focuses on the major addresses and the responses they evoked.

WHEN, ON SUNDAY AFTERNOON, it all began, there was a certain sense of quiet disbelief that what had been awaited with such great expectancy for months was really going to happen at all. In the press room, where one reporter was making a remark about "the old Italian Cardinal that no one seems to be paying attention to anymore," the general initial attitude was one of unmoved skepticism. Public Information Director James Murphy was glancing anxiously at his watch, because it was already four o'clock, and where was Father Joyce, and why weren't the dedication ceremonies beginning? To those indigenous to the University, there was the problem of the building. For one thing, it was finished, and everyone wanted to know how. Not only that, it was beautiful, just beautiful! Pastel colored carpeting ran across the floor of an open multi-level lobby, and the leather-upholstered furniture had that cushy, alluring look. A brown stone relief mural decorated the south wall, interrupted only by the twists and turns of a self-supporting stairway that made its way down from the second floor landing that jutted out over the concourse on three sides. Then there were the facilities — conference rooms on each floor equipped with closed-circuit television, phones, and cushioned chairs; and the central auditorium that resembled the U.N. Security Council.

The people, of course, were duly impressed. The clergy, representing orders, institutions, and journals of all denominations across North

America and Europe, anxiously awaited the "good news" of the Vatican Council with the awesome realization that they would be getting it firsthand.

The dedication ceremonies began after all, and all listened intently to Father Hesburgh as he reminded the assembled that "the Catholic university's key task in an evolving modern society is one of meditation: standing between all the extremes as a beacon and a bridge." Listening, and gazing out over the turned heads of the world's leading religious scholars dressed in the varied clerical garb of other continents and other orthodoxies; watching the taut faces of men who had borne the parochialism of a less tolerant Church — men who had reshaped our beliefs — one became convinced of what was happening, convinced that as the speaker was talking, he was witnessing "the greatest theological event in the Western Hemisphere in our times."

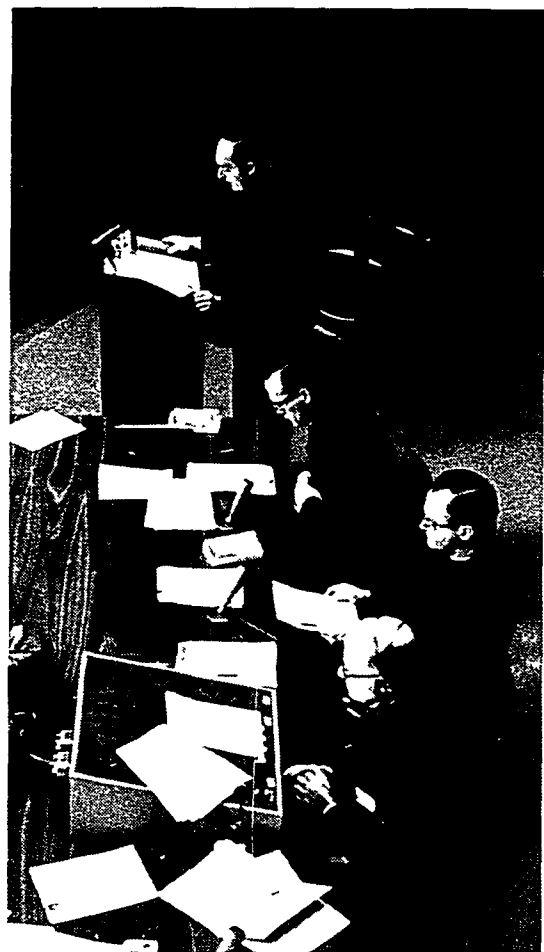
SUNDAY EVENING, Rev. Godfrey Diekmann, a "peritus" or expert at the Council, spoke at length on the increased emphasis on lay participation in the sacred liturgy, especially the liturgy of the Mass. A member of the Post-Conciliar Commission for the Implementation of the Constitution on the Sacred Liturgy, Father Diekmann pointed with encouragement to the fact that every proposed change in the Liturgy schema was liberalizing rather than restrictive. The Eucharist makes the Church, it is the most public declaration of our faith. For those who participate in the Eucharist, it is a sign of our unity in faith, that is, the unity of all members of the Universal Church. It is this very point which seems to have stimulated the most discussion from the floor following the address. In a question directed to Father Diekmann by Notre Dame's Rev. John Dunne, C.S.C., the hope was expressed that concelebration, the common celebration of the sacraments among all baptized persons, will be extended beyond the limits of the

Friends Hallinan, Minear, Hesburgh



Catholic Churches (Eastern and Roman) to most of the Christian Churches. This would include primarily the Eucharistic celebration, as well as other liturgical forms of prayer.

The Constitution states that "conscious and active participation in (the liturgy) by the Christian people . . . is their right and duty by reason of their baptism." What the Church has recognized, is the innate sacredness of the individual, and his participa-



Fr. Tucci and Chairmen

tion in the sacramental Christ. It is the duty of every bishop to go out to the people, to bring to them the "saving death and resurrection of Christ in the Eucharist."

The changes in the liturgy arose out of the increasing danger of ritual becoming irrelevant to technological man, and an acknowledgment of the interpersonal nature of societal relationships. "Cultic definition must be overlooked," said Father Diekmann. "God has loved men first, and the liturgy recognizes this." For the liturgy to become more completely pastoral, however, there must be a greater emphasis on the sociological and anthropological. The active presence of Christ in the Eucharist without the free adaptation to a particular situation cannot establish community in the fullest Christian sense. In the words of Cardinal Montini (now Pope Paul VI) "The liturgy is for men, and not men for the liturgy."

By the end of the first night, talk

of dissatisfaction with the stifling questioning procedure was circulating up and down the spiraling staircase in the concourse of the Kellogg Center.

MONDAY MORNING, the Rev. Paul S. Minear, professor of New Testament Theology at the Yale Divinity School and director of Faith and Order, World Council of Churches, addressed the Conference



Closed-circuit Observers

with a stimulating analysis of the Constitution on Divine Revelation. Presenting a Protestant viewpoint of a problem that has plagued the Church's relations with the non-Catholic Christian Churches since the Council of Trent, Reverend Minear was at times quite critical of the conciliar text.

Historically, problems arising from the question of revelation involved the degree of importance of Scripture, Tradition, and the Magisterium of the Church. Rev. Minear felt convinced that, "One of the fundamental values of the Constitution consists, in fact, in the affirmation that none of these . . . can stand alone." He pointed to four basic convictions which he felt could be embraced by all Christians as fundamental to an ecumenical understanding of the sources and meaning of revelation. First, revelation should be immediately understood as the action by which God, through Christ, discloses His goodness and wisdom to men, thus forming and reforming the human situation. Secondly, in discussing revelation, the Church is speaking of this disclosure of divine will through the action of Christ who is both "the mediator and the fullness of all revelation" (Art. 2, Const. on Divine Rev.), and that the reality of revelation transcends both the words of Scripture and the deeds of Christ made clear by the Gospel. Thirdly, revelation is an unfolding, a movement from obscurity and hiddenness to manifestation and clarity.

Fourthly, and quite significantly, man's response to this disclosure, as an act of faith, becomes an intrinsic part of the event of revelation.

The particular Protestant argument with regard to the text of the Constitution is that it fails to hold closely enough to these shared convictions. Such conciliar terms as "the message of salvation" and the "plan of God" tend to objectify this life-giving action of God as a sum of truths, and thus emphasize once again what is being transmitted rather than the manner of transmission. The language should point up the concept of personal confrontation of man with man in community dialogue and the relationship of God to man effected through grace. It was Rev. Minear's opinion that the Constitution often falls into the unconditional terminology of dogmatic expostulations.

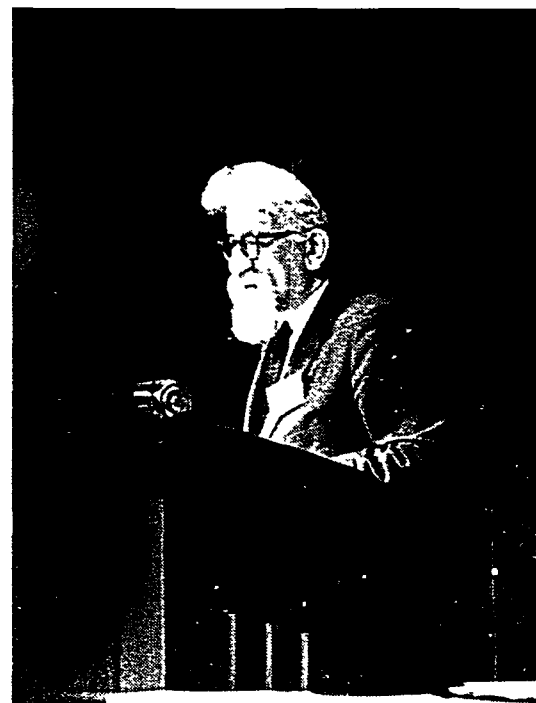
The Council did make a distinction between Scripture and revelation. In Minear's words, there was the recognition that "the utterly transcendent and mysterious purpose and will of God are never wholly identified with the words of men." He said there was a tendency, though, to view the Old Testament only as a preparation for the Gospel, and to allude with



Rev. Karl Rahner, S.J.

certainty to the inerrancy of scriptural authors.

Rev. Minear also expressed a great deal of "bafflement" with regard to the Council's treatment of tradition. The Constitution does not attempt to define this category, and makes no distinction between apostolic and post-apostolic tradition. It also overlooks the historical validity of the traditions transmitted in non-Christian communities. There should have at least been a recognition, he feels,



Rabbi Abraham B. Heschel

of the ecumenical usage of the term *tradition* to signify the continuance of the Bible's message, and of the term *traditions* to signify non-scriptural matters honored by the faithful.

It will be difficult to forget the Scriptures reading and reflections given Monday evening by Rabbi Abraham Heschel of New York City. With only the slight tremor of an aging voice questioning the calm assurance of his almost mystic wisdom, this gray-bearded Rabbi commented upon the timeliness of the Second Vatican Council, and the Declaration on the Non-Christian Religions. "Angels can never be late, but men, made of flesh and blood, can very easily come late." Said Jack Altman, *Time* Chicago Bureau Correspondent, watching Rabbi Heschel in the press room: "One doesn't often see a prophet on the television."

TUESDAY'S PROGRAM concentrated on the Church and her people as seen interiorly. Speaking that afternoon on the laity was Frenchman Rev. Yves Congar, O.P., for years the Church's leading ecumenist. Active as a peritus at the Council, this outspoken priest was once silenced. His importance to the renewing movement within the Church cannot be overlooked. Said one priest at a dinner held for the press, "the whole thing is a matter of the Church catching up with Congar."

"The laity are, in their place, the Church; they are the People of God." In his address, Father Congar thus pointed to a new direction in the Church, one which emphasizes the apostolic mission of the laity. Previously, the layman was defined in a negative fashion, simply as a person who was neither a cleric nor a monk.

In *Lumen Gentium*, the dogmatic constitution on the Church, the Council took a more positive view toward those outside of the life of the orders. It refers to the laity as those "who are by baptism made one body with Christ and are integrated in the People of God, and so, made in their own sharers in the priestly, prophetic and kingly function of Christ." The layman has a consecrated mission, the responsibility of communicating the new life received through Christ among the community of men. The dignity of the personal sacrifice for which we are our own priests has primacy over the structure of authority. The Church is in this world, Father Congar continued, and as such must be restructured towards service. It must recognize the charismatic



Participants Butler, Outler, Heschel

quality of the faithful, listen willingly to their needs, and grant them a considerable amount of personal initiative and freedom. "There is still much to be done," said the French priest, but all that has passed is an "excellent and good omen."

DESCRIBED AS "the leading American ecumenist before, during, and after Vatican II," Rev. Thomas Stransky, C.S.P., spoke Wednesday on the Decree on Ecumenism. One of the original staff members of the Secretariat for Promoting Christian Unity where he helped draw up the conciliar documents on the non-Christian religions and religious liberty, Father Stransky acknowledged the Council's general concern for "renewal at all levels of the Church's life." Speaking of the "Church of Christ" in the broader ecumenical context that transcends simply the Roman Catholic Church, he saw its mystery as an internal communion of the faithful who live in fellowship with one another and with the Holy Trinity. There is a need, however, for a visible means or institution which can effectively bring about this communion through the teaching of the Gospel, and the administering of



Frs. Haring, Tucci, Higgins

the sacraments. The Decree on Ecumenism, explained Father Stransky, posits that these means "come from Christ and lead back to Him. Through them the internal communion of His People is expressed and perfected in the confession of the one faith, in the common celebration of divine worship, and in fraternal harmony of ministries." The Council also asserted that the new life of Christ is taught and mediated outside of the Roman Catholic Church, as well, and that the Holy Ghost does come to non-Catholics who "cling to the message and the sacraments in faith." The key phrase of the document, and the one which is the cause of its greatest misunderstanding, is that this universal Church of Christ "subsists in" the Catholic Church. The Catholic Church is recognized as the more perfect institutionalization of Christ's Church, without necessarily excluding the validity of the other, less perfect Christian Churches.

Criticizing the conciliar document, Father Stransky added, however, that it does not come to terms with the problem of evaluating those religious sects which do profess in word and deed the true Christian faith, but do not accept sacramental baptism, or the person who "accidentally" is not baptized in the manner that Catholics understand as being essentially valid. According to Fr. Stransky, the Decree also fails to settle the question of the Anglican orders. Though much can be said for conciliar intentions, theologians must indeed hold to the texts as they were presented to the world by the Fathers.

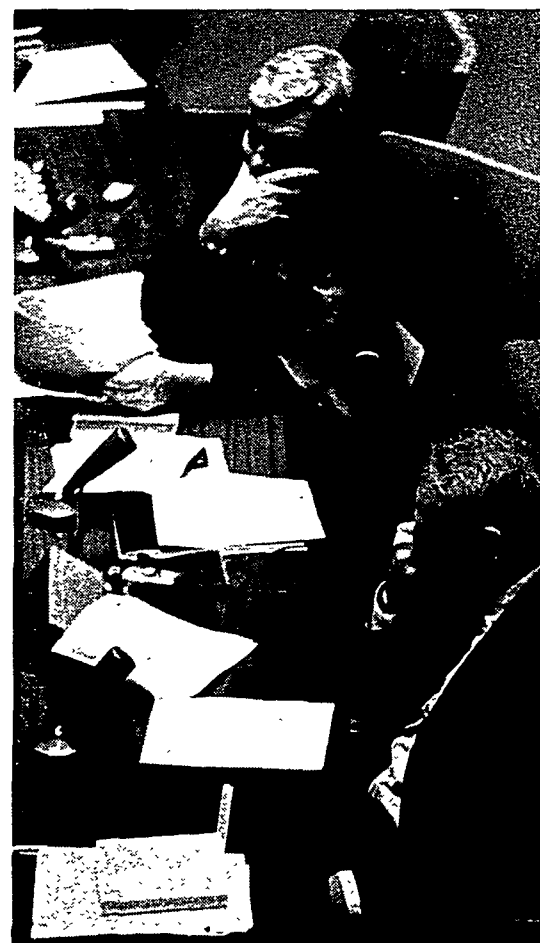
AS THE WEEK PASSED, one became conscious of the increasingly easygoing rapport among the principles and participants. Discussion began to open up, and as the questions became more pointed, there was a sense of theologians talking to each other, in a fraternal manner, instead of *at* each other. In the words of Stanford theology professor and journalist Robert McAfee Brown, a

Protestant, it was beginning to get like "old home week." For observers, this brought a new awareness of personalities. There was the dry but obviously consecrated wit of Msgr. George Higgins, and the quieting reverence and soft humor of Dr. Joseph Sittler of the University of Chicago. (The latter, at a press conference, remarked that there were "degrees of incandescence" when one spoke of the infallibility of doctrines, and that we should perhaps furnish ourselves with scorecards in order to keep track of what was more infallible than what.) We soon became accustomed to the ecumenical name-dropping of the speakers, the Latin *ad libs*, and the persistent and very gracious enthusiasm of Webster College's president, Sister Jacqueline Grennan. For a few, there was as well the daily spectacle of an unidentified nun driving up unescorted to the Conference Center in a maroon Jaguar.

ON THURSDAY AFTERNOON, Rev. Bernard Haring, C.S.S.R., visiting professor of theology at Brown University, and perhaps the leading Catholic moral theologian, discussed the conciliar position on marriage and the family. Earlier in the week, addressing himself to the topic of holiness, Father Haring had stated that the obligation to a life of sanctity "comes above all from the fact that holiness is a gift. From this it follows that nobody should ever frus-

(Continued on page 40)

Panelists Burke, Burghardt, and Brown



A DECADE FROM MAO

BY BOB HALLER

Four Columbia University scholars spoke at Chicago's Conrad Hilton Hotel last week on "The Challenge of Communist China." SCHOLASTIC writer Bob Haller traveled to the symposium and prepared the following report.

ATTRACTING AN overflow crowd of 2,000 in the main ballroom of the Chicago Hilton, the Chicago Council On Foreign Relations and Columbia University last week presented a public discussion on "The Challenge Of Communist China." Three of its four panelists were distinguished Sinologists fresh from interrogation by the Fulbright Committee: Grayson Kirk, President of Columbia; A. Doak Barnett, Professor of Government at Columbia and author of many books on Asian Communist strategy; and Donald S. Zagoria, Senior Fellow of the Columbia Research Institute on Communist Affairs as well as author of the highly acclaimed volume *The Sino-Soviet Conflict, 1956-1961*. Arthur S. Lall, the fourth panelist, is now Adjunct Professor of International Affairs at Columbia and formerly was a career diplomat from India.

All of the participants agreed that China is on the verge of an agonizing reappraisal. Following its disastrous experiences in the Great Leap Forward, China has moderated its internal economic programs but still sees no solution to such problems as overpopulation, insufficient agriculture, underdeveloped industry, and the conflict of totalitarian controls with the continued persistence of bourgeois ideas. Particularly disturbing to the present leadership is an apparent disaffection with Maoist solutions among what Mao has termed "the heirs of the revolution." That the younger cadres should feel this way

is especially upsetting because the present Party leadership is about to die out — the average age of members of the Politburo now lies perilously close to seventy.

In foreign affairs also a change must come soon. Mao's tactics have thoroughly alienated his country from the rest of the world. In Africa and Asia Mao's dogmatic anti-imperialism has struck newly founded nations as arrogant and misguided; now independent, their first interests lie in the harnessing of national forces, not the fomenting of an international crusade against the West. Dr. Zagoria cited an instance where one African group accepted \$70,000 and then built a bar, not a school for Marxism-Leninism. Overestimating the importance of the Soviet lead in the space race, Mao made unacceptable demands on the Kremlin, only succeeding in alienating his strongest ally. Last year Pakistan began edging towards the Chinese monolith during the flareup over Kashmir, but the Soviets intervened with the Tashkent Agreement.

In Southeast Asia the picture is equally dark. As a result of China's alleged precipitate plotting, Indonesia seems lost to Communism; and in South Vietnam the National Liberation Front and its North Vietnamese allies are locked in a struggle with the United States the outcome of which is no longer as certain as Mao would like others to think (all of the panelists supporting President Johnson's handling of the war). Cuba too is calling Peking names while all over Latin America the Moscow wings of the Communist Parties are regaining dominance.

Thus, when the present leadership passes from the scene, and their departure must come soon, the younger Party leaders will have to choose. Since things could hardly be worse it is likely, after perhaps one more short burst of radicalism (either at home or abroad or both), that the new Politburo will turn to more pragmatic solutions to its problems. Professor Barnett noted that the revolutions in Communism that are now affecting the East European satellites and Russia must, someday, come to China too. Zagoria then posed the rhetorical question everyone had been waiting for: "How should the United States react to China?"

Again, the panel was in substantial agreement with the Johnson Administration, their main divergences being limited to the logical consequences of Administration policy. Favoring military but not diplomatic and social isolation, the panel felt it would be best if the United States tried to ex-



tend diplomatic recognition and membership in the United Nations to Peking. Nobody thought that Mao would accept such proposals, but it would leave the onus of blame on China, and it would provide an alternative to Mao's heirs. Apparently uppermost in the minds of all of the speakers and mentioned by two of them was the memory of American inaction following the death of Stalin, the possibility that the Beria-Malenkov wing of the Soviet Party sought accommodation with the West and might have made it, but found no response other than the rigid position adopted at the height of the Stalinist period. Repeatedly the speakers stressed, both in their speeches and in response to questions from the audience, that we should attempt to provide some form of alternative to the soon-to-be-in-power new wave of Chinese leaders.

Other alternatives open to the Chinese, should they choose them, might be a return to the spirit of the Bandung Conference, or a rapprochement with the Soviets. All of these, including some kind of détente with the West (possible but extremely unlikely in the immediate future), must await, however, the passing of Mao and his generation.

Asked whether an American military presence in Asia would be necessary throughout the foreseeable future, Zagoria replied that he was rather optimistic. "Over a period of time, as India and Japan and Indonesia all begin to assert themselves in Asia, and we get further and further away from the rather abnormal situation which developed as a result of World War II . . . a [withdrawal could gradually take place] but I don't think this disengagement could take place rapidly." ■

A CONVERSATION WITH DANIEL M. CALLAHAN

Daniel Callahan, an Associate Editor of Commonweal magazine, and considered by many to be one of the most provocative and dynamic of the current crop of young lay theologians, was one of the active participants in last week's Conference on the Theological Issues of Vatican II. In the following interview with SCHOLASTIC editors John Twohey, Anton Finelli, and Ron Burke, Mr. Callahan discusses some of the important issues brought up at the council and at Notre Dame's conference.

SCHOLASTIC: *There has been an evident drop-off in the attendance of young Catholics at the sacraments which has caused many to think that "religion is dying" among the younger generation. How would you interpret this, and how healthy do you feel Catholicism is on Catholic college campuses today?*

MR. CALLAHAN: You find the same phenomenon occurring in society as a whole. You find fewer and fewer people attending such things as patriotic rallies, which you might take to be the secular equivalent of religious devotions. But you do find quite a proliferation of discussion groups which seem to have taken the place of flag-waving ceremonies. What is going on in the Church is very similar to what is going on in society. In society, fewer and fewer non-Catholic students are willing to be patriotic in the old sense, to do anything ritualistic. But they are more prepared to argue and attempt to understand the case. They are tired of the old clichés. I think what is happening to religious life in the colleges is similar to what is happening to political life in the state.

Also I think that a lot of Catholic piety and devotion and religious life was the type of religious life that developed in the ghetto. It reflected a theology of the 18th and 19th centuries, and now students are coming pretty well free of that ghetto. Their parents probably had more of it, but they are now three or four generations away from the limited and monistic society. They are now products of a pluralistic society. They don't find the old pieties very meaningful anymore. They smack of another age. They might have appealed to the parents, for they were from another age, educated by the old system. But students don't respond to the old symbols. So it is a rejection of the past. The other aspect is that the old interest and drive is still working here, but it is expressing itself in a quite different way, and so the old piety is done, the old symbols don't "mean" anything. People are clearly looking for something else. So I don't see any great change in the motive; it is just a real search for what is going to take the place of the old expressions.

SCHOLASTIC: *It has been mentioned that there are new expressions of commitment in the Church, such as marches and sit-ins. How far can you take these as expressions of the Church?*

MR. CALLAHAN: Yes, as an expression of the Church, but you cannot say this is the Church, but it is a manifestation of the Church and what it stands for. You can't equate the two. I imagine a rather delicate question would be: "How far can you take these as substitutes for other things that the Church offers, such as Mass?" I think you could take them as substitutes for a while, but it seems to me that one has to constantly renew oneself, precisely



as a Catholic. It matters *why* you do something. It isn't sufficient just to do something and to leave the theory and principles up in the air. For one thing, it often happens that Roman Catholics do this as an expression of their Christian commitment, but it remains important that this Christian commitment be there. If these things are total substitutes, then the Christian commitment aspect is going to fade out. This commitment would be okay for this generation, because they have had a good start, but that is more than the next generation will have, and I am not so sure that they will do as well.

SCHOLASTIC: *Sr. Jacqueline, the president of Webster College in St. Louis, brought up a question at the conference concerning Catholic education. She expressed concern over the crisis a Catholic student faces in trying to reconcile freedom of conscience with the search-preventing indoctrination received by many at the hands of Catholic educators, especially in elementary schools, who don't permit any questioning of Catholicism.*

MR. CALLAHAN: I think that's a very crucial point. There are unfortunately some unpleasant parallels between Catholic education and totalitarianism. This may be a very small point and yet I think it is symbolic: there were only three communities in the 20th century that insisted on their children wearing uniforms—the Nazis, the Communists, and the Catholics. Too often Catholic elementary education makes for a destruction of a sense of individuality in the student, of a repression of creativity.

As you know, there is a tremendous amount of regimentation in Catholic schools. At Catholic schools you see children lined up to march into their classrooms. And it's always "Silence!" In public schools you see them just walk into the building.

There are those who believe that a constant early forced discipline will lead to a later self-discipline. I don't feel this is necessarily the case. I've seen military men who have undergone this type of involuntary discipline, and they are, well, just stupid. You can tell them to do a job, but unless you number the items one, two, three, chances are they won't be able to handle it. They have little creativity. Too many students come out of Catholic elemen-

tary and high schools with much of the individualism and creativity drained out of them.

Many Catholics are taught to question and probe their faith as little as possible, if at all. This doesn't lead to a very strong faith, especially if a crisis should arise.

SCHOLASTIC: *Do you think this lack of imagination and the lack of lay leadership could be remedied by a change in our Catholic university system?*

MR. CALLAHAN: Yes, I think this could help considerably. It seems to me that there should be a good deal more Catholics teaching in public high schools and many more Catholics on the faculties of public colleges. I also think that in Catholic colleges themselves there should be a good deal more lay participation in decision making, right up to the level of presidency of the university. This could be very helpful, but it is not necessarily the case that if a priest's job were turned over to a layman this would necessarily produce a better college. In the case of Notre Dame, I would suspect that you would be aghast at what you might find here if some of your older generation laymen ever got a hand in the administration of the university. They might be a little bit too interested in the success of Notre Dame's football team and the like. You're probably very lucky that you don't have these people here.

So it seems to me that you can't say that laymen would necessarily do a better job, and I place the emphasis on the word "necessarily." The main advantage to having laymen as administrators is that they would have more freedom to act. They wouldn't have any of the additional problems, duties, and commitments which go with membership in a religious order.

SCHOLASTIC: *What new light has been thrown on the doctrine of infallibility by the council?*

MR. CALLAHAN: The Constitution on the Church referred to this matter as the infallibility of the *Church*. This infallibility is personified by the Pope, but it is the Church's infallibility that is most important. The net impact very clearly is that the Pope can only speak infallibly when he speaks for the whole Church. He is not saying "I have decided . . .," but rather, "It is the belief of the Church . . ." This could remove any suggestion that the Pope can act arbitrarily. What he really has to do is reflect the consensus of the whole Church. If there is no consensus, he is not able to speak infallibly.

There are some who argue that birth control is not a matter of revelation but rather one of natural morality, and that since the Pope can only speak infallibly concerning revelation, infallibility does not extend to the discussion of birth control. I think that this position is a little hard to maintain, since many Popes, including Pius XII, have said a Pope does have some right to say what is a valid application or conclusion of the natural law.

SCHOLASTIC: *Would you comment on Fr. Bernard Haring's position that, of conjugal love and procreation, neither should be subordinated to the other?*

MR. CALLAHAN: I think this makes good sense. Procreation is certainly a good part of marriage, but it seems to me, in the ordinary run of marriage from day to day, that the conjugal love aspect is probably much more important. Further, even if somebody feels terribly compelled to stick to the old primary and secondary aims, the fact is that procreation might be a big aspect when a couple is first married, but as they get older, procreation becomes impossible and conjugal love must play a comparatively larger role. In any case, I don't think the distinction is very useful. It is basically misleading. It is hard to give primacy to either one. This will become

more true in the future, because of the population explosion and other pressures. The procreative aspect is likely to be fulfilled in two or three children.

SCHOLASTIC: *What inferences do you think can be drawn from the fact that Cardinal Ottaviani, a conservative, was appointed head of the papal birth control committee?*

MR. CALLAHAN: This could be understood in a variety of ways. I don't think it indicates too much. There are many other good bishops leaning both ways associated with him. I suspect this is a way of either influencing the issue or emphasizing the complete acceptance of any possible changes. It would be all the more impressive if a conservative chaired a committee which made a liberal recommendation.

SCHOLASTIC: *What do you think will come out of the birth control committee?*

MR. CALLAHAN: As far as I can make out it is a divided lay-clerical commission. One group wants total change and the other wishes to alter nothing. I would be pretty surprised if there would be any great shift in power among these people. It will remain a split group. There will be no consensus except the realization that there is a problem. It will be an ambiguous result, probably similar to Fr. Haring's speech here at the conference. There will be an implicit change. This is what happened with rhythm. It first could be used only under extreme circumstances. The woman had to have 12 children and be dying. But as time went on it got looser and looser and one didn't have to have such ultimately serious reasons and didn't have to go to his confessor. The result is that now you don't have to have such serious reasons to use rhythm. It just takes a decent reason: maybe the wife is tired and wants to wait five years. So I can see the same thing happening to the present teaching on birth control—namely, what was once an absolute wall will become the ideal norm.

SCHOLASTIC: *Mr. Callahan, how can laymen help promote the renewal within the Church?*

MR. CALLAHAN: It seems to me there is a variety of ways. One is that they could assume a greater role in education, that is to say, laymen could take over many of the discussion tasks which are now in the hands of priests, nuns, and brothers. And certainly the first task is to make the people aware that there is a problem, that there has been a response to the problem, and that there are many details still to be ironed out. It seems to me that, in order for this to be accomplished, it will be necessary that there be laymen teaching laymen—just ordinary lay leadership, but more systematic than in the past.

Another aspect would be that of constant agitation and application of pressure on priests and bishops to see that they continue to take the renewal seriously and that they don't fall back into a preconiliar attitude or just take a lukewarm, minimalist position toward the decrees of the council. Priests are surprisingly responsive to lay pressures if they have some feeling that the pressure represents the opinion of a large group and not just the opinion of a few mavericks.

More importantly, laymen who are informed can educate priests. There is a very interesting short passage in the Constitution on the lay Apostolate which says that laymen have a responsibility for the souls of their pastors. I find this new emphasis very interesting. It seems as though the clergy has learned a lot about the world's problems through the council. Most broadly they view the layman in the world as someone who must be imaginative and sensitive toward what is going on, an antenna so to speak, to pick up problems, needs, etc. ■

AIRING OUT THE SMOKE-FILLED ROOMS

By Ken Black
and Bill Staszak

In the fourth of a five-part analysis of South Bend, Reporters Black and Staszak delve into the shape and the power of the city's political parties.

IT WAS NOT TO BE an archaeology project, but the class did dig up a relic — the political machine. Government and Sociology Professors Donald Kommers and William Liu headed the expedition — Government 231 — that researched South Bend politics. They tramped many miles, dug through many files, and passed out reams of questionnaires; but all this careful excavation brought to light only a dead (or nearly so) power-party system, hardly unique in America's elephant-and-donkey graveyard.

No, South Bend is not alone. There are still relics of an earlier era — Dick Daley in Chicago and the battered remains of the Wagner-DiSapio Tammany machine in New York; but across the nation political theorists are speaking of the “invasion of idea-oriented people.” Modern reformers are popping up everywhere, men with no local party affiliations, men who have simply set their minds to prevent the funerals of cities by provoking the wakes of those who are starving and strangling them. Two-thirds of all middle- and large-sized cities today have nonpartisan elections; city managers are in, bosses are out, and the parties are quickly losing their grip.

Some cities are showing signs of new life sooner and more suddenly than others; and, wondering where South Bend stood in the race to daylight, Kommers and Liu organized a search party. The first hint they uncovered was that South Bend was in Indiana. “The political system of Indiana is out of place in the midwest,” explains Kommers. “Its institutions and its patronage system resemble those of many Southern states, backward compared to the updated systems in other parts of the country.” The system is built on patronage, with the governor alone controlling over 25,000 jobs. This drains down to the local levels, where a copy of every application for every city or county job is sent to the county chairman of the party in power.

The basic structure is fixed by state law. South Bend itself has 112 precincts, and each assigned a committeeman by each party. These committeemen, who sometimes seek the job but more often are sought out and appointed by the party's county chairman, in turn appoint vice-committeemen (in many cases their wives). All the committeemen of the county elect a county chairman, and the pyramid of power builds in the same way to a district and state level, with a state chairman on the top controlling the entire organization.

The system thus appears to be democratic — or at least fairly representative. The reality is another matter. Two years ago in Mishawaka, local Democrats tried to slate their own group of committeemen without consulting the county chairman. The movement was crushed. “The county chairman has the final word on and control over the precinct committeemen,” says Kommers, “and there is an inner circle in both parties behind the county chairman which actually has the ultimate say.”

The Democratic county chairman is Ideal Baldoni, who took over in 1960 after nearly twenty years as a precinct committeeman. Baldoni is directly above the committeemen in organizational structure and likes to keep his relationships to them informal and personal. His duties as chairman, Baldoni told Kommers, are “. . . to handle all patronage in the county, to be a main cog between the state and precinct organizations, and to elect Democrats to power.”

The organization under Baldoni is constructed with ethnic elements in mind. Of the 51 Democratic committeemen questioned, 17 are Polish (as opposed to only 2 of 41 Republicans), 3 are Hungarian (1 for the Republicans), 7 are of other Eastern European nationalities (2 Republicans), while 21 are of Western European heritage (the Republicans number 26, these mainly of English stock). The full role of the various Democratic clubs is unknown, but each does have a representative at the party's informal slating convention, and the clubs are organized on an ethnic basis. Despite the large Polish representation, however, Kommers feels that the East Side Democrats, not the West Side Polish elements, control the party. As on the national level, the Democrats have a preponderance of Catholics (64 per cent of those questioned, as compared to only 24 per cent in the Republican Party), but the two parties are similar as far as the age, education, profession, and salary of the committeemen are concerned. “Very, very few committeemen in either party make over \$8,000 per year,” attested Kommers.

The Republican county chairman at the time of the interview (he has since moved up to district chairman) was forty-year-old Perley Provost, a Notre Dame graduate who held his post for almost three years. Unlike Baldoni, Provost placed a middleman between himself and the precinct committeemen. The 112 precincts of the city are organized into six councilmanic districts, and to insure effective intra-party communication Provost had a chairman for each district — one of the committeemen — who act as liaison between chairman and committeemen. In Provost's interview with Kommers, he described his duty as party chairman as being “. . . to maintain a political philosophy and to elect Republicans as town officials.”

The Republican organization under Provost differs in two respects from that of the Democrats. For one, it is organized more on geographic, not ethnic, lines. This is necessary, for the Republicans are not representative of South Bend's ethnic groups. Secondly, instead of a slating convention, Provost assembled an advisory board to recruit and advise on candidates. Though different in

structure, the Democratic slating convention and the Republican advisory board serve the same purpose — to screen the candidates for the important people of the party.

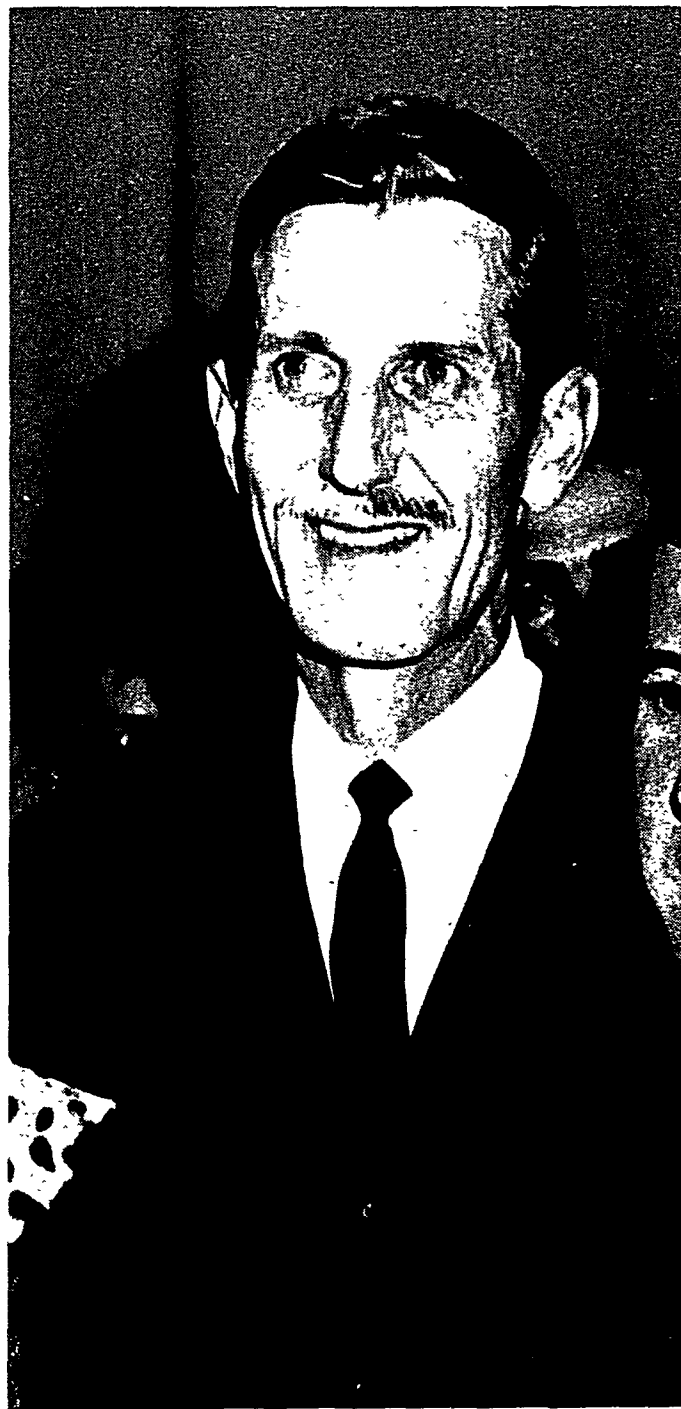
The evidence seems to show that the Republican machine is much more effective and more tightly organized. Even taking the Republican district middleman into account, 92 per cent of the Republican committeemen questioned reported often or frequent contact with Provost, while 20 per cent of the Democrats said they were rarely in touch with Baldoni and another 12 per cent said they never were. "There is no question but that Provost is the better organizer," comments Kommers, "and though neither party is a bureaucracy, of the two the Republican Party is more so." And yet there seems to be more discontent in the Republican ranks. Provost is now at direct odds with Mayor Allen, a Republican, and while 46 per cent of the Democrats thought they should have more say in the party, 67 per cent of the Republican committeemen expressed dissatisfaction with their present role in party policy.

The strongest conclusion of the research project is that both political parties in South Bend are power-oriented, the Democrats even more so than the Republicans. "And this is natural," adds Kommers, "for the Democrats, except on the city level, are in power. They control most of the patronage jobs." The survey did include thirty-eight questions about national and local issues, but except for the usual party differences on the amount of taxes on all levels and the degree of government intervention, the views of the respective parties are similar. "I am amazed at the agreement of the two parties over so many issues," comments Kommers.

Kommers believes that this is explained by the basic role of the party in the South Bend community. "Both parties are power-oriented, not issue-oriented." Decisions on community issues (and this is the conclusion also of an earlier survey by Dr. William D'Antonio of the Sociology Department) are made by interest groups and prominent citizens, with the parties — as parties — having but slight influence. "And," Kommers hastens to add, "there are different groups and persons who have the say on different issues." Where the party does have control is on a power level — who gets which appointment or nomination to which job or office. "The party's monopoly is not in control of public policy; it is only over electoral mechanism and patronage."

In this respect—that policy is not the servant of the parties—South Bend is luckier than Indiana as a whole. But what the city does share with the state is the system of patronage, a rather unfortunate but perhaps necessary part of political life. Some see it as the key to party life. Former Indiana Governor Matthew Welsh, who ruled in the style of Louis XIV, sees the only good government as strong party government, and this demands a strong party organization. For this, Welsh feels, party loyalty is necessary—and the only road to loyalty is the path of patronage. "One must offer the workers something, a job, to work in the precincts." Perhaps so. At any rate, the system is self-perpetuating. The party men support it; they also decide who may run for office; and hence elected officials are not too likely to upset the political apple cart by introducing the civil service system to twenty-five thousand patronage positions.

The situation is hardly ideal. But South Bend can consider itself lucky not to be a showplace of bossism; and it can count itself among the living. It is not very likely that future expeditions will be forced to dig through layers of parties only to find a rotting city beneath them. ■



MAYOR LLOYD M. ALLEN

SCHOLASTIC INTERVIEW: SEN. WAYNE MORSE

Senator Wayne Morse, (Dem.-Oregon) a member of the ADA and the Senate Foreign Relations Committee, gave this candid interview to the SCHOLASTIC on Wednesday. Speaking out on the Vietnam conflict, he took President Johnson to task for "selling out his campaign promises" and warned of "Pentagon war-lords."

SCHOLASTIC: *Senator Morse, would you care to comment on the civilian strike in Da Nang?*

SENATOR MORSE: There is a strike not only in Da Nang but also strikes developing in other parts of South Vietnam. Many of us have been trying to warn the American people that we're supporting a puppet government in South Vietnam. We have a government in complete violation of the Geneva Accords and headed by corruptionists. Ky is the latest of the corruptionists, who can be supported only as long as the American government is there to supply them with money and power. There is no respect for freedom among the tyrants we're supporting. . . . We can force the North Vietnamese and the Viet Cong to surrender, if we follow that massacring policy — and we're on our way to following it. What the American people won't realize is that they're shooting fish in a barrel in South Vietnam. It's part of the immorality of this whole intervention of ours in this civil war in South Vietnam. We're massacring people who have no air-power, no navy, no heavy fire-power, and we can eventually force them to a surrender, but that will be no peace table. These tyrants don't control the people of South Vietnam. Out in the large areas away from Saigon, it's an "anti" feeling as far as these puppets are concerned. And eventually, if we move out of there, they'll overthrow Ky and the likes we've been supporting.

SCHOLASTIC: *Many people believe that if we pull out of Vietnam now, the hard-core Viet Cong would lead their supporters in large-scale slaughter of those Vietnamese who support U.S. intervention. What are your feelings on this?*

SENATOR MORSE: Well of course I've never advocated pulling out. You keep hearing in the press that Senator Gruening (Dem., Alaska) and myself are advocating pulling out, when, of course, we've never advocated pulling out. We've pointed out that we had no right going in. The U.S. intervention is a shocking, sordid example in the American history of outlawry. We've been an outlaw nation in Southeast Asia from the very beginning and we are an outlaw nation today. But we went in and we've created this situation by supporting these puppets. As I mentioned before, support for these puppets is primarily in the Saigon area. They have very little following outside of this area. And if we just pulled out we probably would leave behind one of the bloodiest bloodbaths in the history of mankind. So we're going to have to stay. We're going to have to stay to prevent the massacre and we're going to have to stay until noncombatants will move in to enforce the peace, and that's why I am a staunch advocate of the Gavin-Kennan-Ridgeway approach to this matter. You can call it an enclave theory or any other descriptive term you want to use. The fact is that we should hold where we can hold and save the lives of American boys and South Vietnamese boys until either the Geneva Conference can reconvene and send in peace-keeping forces or the United Nations through the General Assembly can send in peace-keeping forces. . . . The

shocking thing is that the United States on a unilateral basis is making war in counter-distinction to our professed ideals and our whole glorious history. It's a very sad thing and this generation is going to have to correct it. My generation has failed.

SCHOLASTIC: *Recently Senator Gruening proposed a rider to a military appropriations bill which would restrict our forces in Vietnam to volunteers. Would you comment on the motivations behind this bill? And how effective it might have been?*

SENATOR MORSE: Well, I was a co-sponsor of the bill. I voted for the bill. Gruening and I were the only two who voted for the bill. And of course the theory behind the bill is that the American government has no right to draft a boy and send him into an unconstitutional war. Vietnam is an unconstitutional war and will remain an unconstitutional war until there is a formal declaration of war. President Johnson cannot erase Article One of Section Eight of the Constitution, which rests the sole power to declare war on the Congress of the United States; and the members of Congress by the advocacy of their oaths to uphold the Constitution can't delegate the power to make war. So Gruening and I take the position that you cannot justifiably draft an American boy and send him over to South Vietnam to a war in which the President has no Constitutional right to be fighting. Furthermore, I will point out that I have voted against the draft bill the last two times it was up; it is a highly unfair bill and a highly discriminatory bill. It results in so many exemptions that only the young men in our country that have the least of qualifications, and therefore need the most training, can be drafted. The exemptions that the college students are getting and the exemptions that are given to young men in the country in other classifications are discriminatory and unfair.

SCHOLASTIC: *It's been said that the Vietnam conflict is the most unpopular war the United States has been in in this century. Would you care to comment on why this war in particular is so unpopular?*

SENATOR MORSE: Well, I think that most people down in their consciences know that it's an immoral war and they know that it's an illegal war, and they know that our national interest is not involved in South Vietnam at all. They know that we have no right to be in there on a unilateral basis trying to maintain a foothold in Asia. They recognize that every western power has failed as we will fail, although it may take us hundreds of thousands of lives in the next twenty-five to thirty years if the American people do not stop this administration. . . . It would have been very much better if Barry Goldwater had been elected president in 1964. Of course I was opposed to his election. I campaigned for President Johnson under the direction of his campaign organization in fourteen states. I campaigned under instructions to combat the Goldwater foreign policy. I pointed out that Goldwater's foreign policy would lead to an expanded war in Southeast Asia and the slaughter of literally hundreds of thousands of boys. President Johnson made pledge after pledge in that campaign that he wouldn't send American boys to form ground forces for military combat in Southeast Asia. But when he was elected, he proceeded to walk out on his word. . . . A Democratic



Congress would have checked Goldwater. But this Congress has demonstrated by vote after vote that it will not check a Democratic President. And as I have said to my Democratic colleagues, "You're putting the Democratic party above your country. You have a duty to check this man, and that's why you have a duty to rescind the illegal authority you attempted to give him in August of 1964." Now I think it's gradually becoming recognized in this country, the unjustifiability of this war. Resentment is growing. The last check is now the ballot box. The American people are going to have to check this President. They're going to have to check him by defeating candidates of both parties in the primaries and general elections in '66 and the primaries and the general elections in '68, unless this President returns to the framework of the Constitution, and stops killing these boys in Asia.

SCHOLASTIC: *Would you in anyway justify a "draft dodger"?*

SENATOR MORSE: On no basis at all, unless he is a true conscientious objector. The fact is, you are going to maintain a government by law, and even though you may not like the law, you're bound by it and of course if you ever take the position that you're free to break the law with no consequences flowing from that, then your playing right into the hands of the people who want government by men and not by law. And one of my great battles in the Senate for the past 20 years is the great protest concerning the substitution of the discretion of the individual for the application of the law. If people want to violate the law they have to take all the consequences of it. I prefer to change the law.

SCHOLASTIC: *Do you think that it is possible to be a selective conscientious objector, i.e., to pick for yourself which wars are immoral and which are not?*

SENATOR MORSE: You can come to that conclusion, but you don't meet the test of the law. You've got to meet the test of the conscientious objection law which say that you have to be conscientiously opposed to all war. That's the basis for your conscientious objection; it doesn't leave you any room for a selective process where you say I'm for one war and opposed to another.

SCHOLASTIC: *You are known to be in favor of student protests against the war in Vietnam; do you think there is a limit to how far the students can go?*

SENATOR MORSE: Well, I want to say that I will certainly not take away or limit the right of any American to protest within the law. That's the test. If the protest is legal under the existing laws, we must protect that right. The protest is legal under existing laws, local, state and national. Depending upon which is applicable in the case, we must protect that right.

SCHOLASTIC: *What would you think of our interference with the elections in South Vietnam in 1956?*

SENATOR MORSE: Our intelligence forces said that if this election went through, Ho Chi Minh would win by eighty per cent in South Vietnam to say nothing of North Vietnam. And I opposed the position which the government took at the time. After all, they have a right to elect whom they want to elect. One of the saddest things is our position on Ho Chi Minh. Who is this despicable communist? I have no brief on his communism. Just a few years ago he was a great American hero. He was one of our leaders, one of the allied leaders, one of our top commanders who conducted the guerilla warfare against the Japanese. Nothing was too good for him; we poured millions of dollars worth of supplies into him, we financed him. He hasn't shot back all those supplies at us; he's still got a lot of them. He hates the Red Chinese; he was one of Chiang Kai Shek's top officers. He was driven out of China with Chiang Kai Shek and then got back in, got captured, and was thrown in a Chinese communist prison for over eleven months. . . . Here is a Russian-trained communist. In my judgement, if we had kept our hands out of this, you would have a Yugoslavia in Vietnam. He'd have been another Tito, and that would lead to state socialism.

SCHOLASTIC: *What do you think of our policy towards China?*

SENATOR MORSE: I don't understand our attitude towards China. In fifty years when literacy has supplanted ignorance, when economic freedom has supplanted impoverishment, China will be a state socialist country. And we're making the greatest mistake we could possibly make, from the standpoint of the generations which follow yours, by this course of action we're following in China. I happen to believe that the military advisors of our President are bent on a war with China and I think we will be bogged down there for decades to come and be thrown out eventually. We have neither the man power nor the resources to dominate China. . . . The American people are being propagandized by desperate men. The most desperate men in the world don't sit in China or Russia but sit in the United States. The most desperate men sit in the Pentagon and the State Department buildings. And in my judgment they are advocating a course of action which means a massive war in Asia. Listen to Maxwell Taylor, who has ill-advised several presidents. Listen to Maxwell Taylor without a declaration of war advocating the mining of Haiphong harbor. Listen to the Pentagon war lords talking about blockading the Hai Phong harbor. Let me ask you just one simple question. Just what neutral flags will respect that blockade? Don't start with telling me Her Majesty's government. For the Union Jack has never been lowered in the history of the British Empire to a blockade to which she was not a party.

SCHOLASTIC: *What is your opinion of Hubert Humphrey's role in the Vietnam effort?*

SENATOR MORSE: I've been a great supporter of Hubert Humphrey. . . . But he's assassinated his conscience. And if I was in the same room with Humphrey, and someone asked him for the time and he gave it . . . I'd look at my watch.

FREEDOM AND THE UNIVERSITY

by edward manier
dept. of philosophy

IS ACADEMIC FREEDOM really an important issue at the University of Notre Dame?

We have almost complete freedom in the basic areas of scholarly inquiry, expression, and teaching. No administrator has appeared to stamp out the "cult" of phenomenological existentialism (as has been charged at Duquesne). Moreover, the non-cult of ordinary language seems perfectly safe here, as does the intense sociological and historical criticism of some very familiar ethical theses. In the very real climate of scholarly freedom which prevails, it might be facetiously observed that philosophers and men of secular letters find it difficult to maintain the liberal pace set by some of their charismatic clerical colleagues.

Look magazine was mistaken, however: faculty participation in university government is not an issue which has been solved at Notre Dame. In some of our departments the faculty has accumulated experience in such semiadministrative matters as the selection of new faculty, promotion and tenure, and even the selection of department heads. Some lack this experience. Some of our college and council meetings take place with agendas published well in advance, and with ample opportunity for the sort of debate that can lead to satisfactory consensus. Some do not.

It takes considerable experience in the democratic process to phrase complex issues in clear language before a debating society as large and diverse as our faculty. Our democratic traditions are short and uneven in quality. One hardly knows how to vote when the question is put as "yes," "no," or "maybe." Particularly when one isn't told until after the ballot that "maybe" is going to count as "yes."

We do seem willing to try harder. Several particularly arresting instances of generous goodwill and energy on the part of the Administration, the faculty, and student government have recently come to the fore. One of the most impressive of these has been the tremendous expenditure of time and talent by the faculty committees assisting the Administration in the revision of Notre Dame's faculty manual. Another, whose results will be before you (hopefully, a large number of you) very shortly, is the scheduling — with strong administrative, student, and faculty support — of a symposium entitled "Academic Freedom and the Catholic University," intended to explore the basic dimensions of the problem with both scholarly detachment and political topicality. (See box for symposium schedule.)

In the secular order, academic freedom is one of those rare issues where responsible conservatives and liberals find themselves in complete agreement. Academic freedom may be defended as a necessary shield of individual autonomy in the face of the encroachments of the state, or as a critical component in society's effort to provide itself with the intelligent and creative self-criticism necessary for continued progress. Superficially at least, the secular climate seems to be one in which academic freedom should thrive. But universities with deep religious commitments may be able to provide a sharpened focus for the debate precisely because of their absolute con-

cern for those values which free inquiry subjects to open and potentially lethal scrutiny.

Yet this is one of the issues which must be debated. Are there valid reasons for calling a college or university Christian or Jewish? There certainly are prestigious academic enclaves on acreage owned by religious communities. And there are excellent reasons for fostering higher religious studies in situations which facilitate communication with secular disciplines. But the advantages of a closer merging of academic and ecclesiastical institutions must still be called into question. The coming symposium includes several sessions which will concentrate on issues related to this one. Speakers who will address related topics include: Rev. John L. McKenzie, S.J., a renowned biblical scholar, and Visiting Professor, The Divinity School, University of Chicago; Sr. Jacqueline Grennan, S.L., President of Webster College; and Professors Crosson and Gleason, from the Notre Dame faculty.

A problem common to both secular and church universities is the structure and spirit of academic bureaucracy. Strong central authority can be a source of considerable advantage to a university: the pluses include flexibility and quickness of response to momentary opportunities, the concentration of prestige in the presentation of the needs of the university to the community at large, and a long-run vision of the good of the whole university. Everyone at Notre Dame

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FOR IT'S YOU, AFFILIATES, YOU!

BY JAMES McKENNA

ABC finally firms up fall sked; 'Stage 66' bumps 'Invaders' with Phyllis Diller in Tues. slot.
— VARIETY

THE AMERICAN Broadcasting Company is the least popular. It is. Nielson rating service says it is. Arbitron says it is. NBC and CBS swear it is. And yet ABC won't admit it. At least not in so many words. Last Saturday in Chicago they had a perfect chance. Every ABC affiliated station owner was crammed into the Conrad Hilton's International Ballroom and peppered among them were people like Batman and Robin, Milton Berle, Bud Wilkenson . . . stars. ABC was ready to present its private preview of next fall's schedule. All John Gilbert, an ABC executive, had to do was stand at the side of ABC special screen and, quoting loosely from Eliot's "Waste Land," say:

These fragments I have shored against our ruins. Somebody in the back could have yelled, "Hit the projector! Up mike!" And ZOK! *Honesty.*

He didn't. Instead he said, "ABC is clearly on the move . . . toward a brighter, more colorful tomorrow. . . . In daytime, for example, these two shows touted so highly in the regional meetings have really scored." Onto the screen flooded, in a stream of colored glory, not honesty, but *Supermarket Sweep* and *The Dating Game*.

ABC is young and the pains of birth have led into the pains of growth. Which is to say ABC is hurting. Batman saved them last winter. Without him they had only two of the top 25 shows. With him ABC had four. Nielson and Arbitron ratings are a station owner's bread. With high ratings the affiliates could grab national advertisers. But four out of 25! Did they believe Mr. Gilbert when he said ABC was clearly on the move? But then the special screen revolved, unfolded and Mr. Gilbert honey-lipped these new shows into existence:

Monday—*Iron Horse*, *Rat Patrol*, *Men Against Evil*.

Tuesday—*The Rounders*, *The Pruitts of Southampton*, *Love on a Rooftop*.

Wednesday—*Them Monroes*, *The Man Who Never Was*, *ABC Stage 66*.



Thursday—*The Tammy Grimes Show*, *That Girl*, *Hawk*.

Friday—*Green Hornet*, *Time Tunnel*.

Saturday—*Shane*.

The projector stream hit the whirling-flapping nylon and cardboard screen and it grabbed your attention. It riveted it. Up would flash a two- or three-minute cut of a pilot and an ABC executive would say, "And that's Tuesday . . . always an ABC stronghold . . . now stronger than ever with its wealth of great new comedies." Or, "*Them Monroes* has a very particular quality—a basic warmth which both children and adults will respond to." And the affiliated station owners seemed impressed. Really. And these men are used to this technique. Every day they have to wade through advertising like, "24,000,000 teenagers who spend \$15,000,000 are waiting for SEVEN ARTS TELEVISION'S, THE DISCOPHONIC SCENE. Featuring America's new teen idol, JERRY BLAVAT (The Greater with the Heater)." "Every day. And they're used to it. From their applause, *Green Hornet* couldn't miss, nor could *That Girl*, with Danny Thomas' daughter. And *ABC Stage 66* was an excellent experiment. It would have people like Burton and

Taylor, Dylan, Mike Nichols—each doing their own hour show. Perhaps ABC was moving to a more colorful tomorrow.

Then Gilbert said, "With your continued support, I think we can look forward to the biggest year ever for the Network and its affiliated family. In fact, I'll drink to that—so please join me at the traditional watering hole next door!"

And they did. Into the adjoining ballroom. Five bars. Tables with countless different hors d'oeuvres and the affiliates drank and ate like it had been a very hard winter indeed. Then they herded into the next giant ballroom where a banquet was to be served, followed by an original revue. Now that was something!

Milton Berle, puffing a cigar, autographing as he went, walked up to table 39, took the table marker and said, "Jack Benny couldn't make it but he sent his card." Girls leaned on Adam West who looked exactly like Bruce Wayne and he hardly ever seemed to smile. Arlene Dahl, who has a five-minute "beauty spot" next season, sat down with her incredible husband. He was a former aid to President Eisenhower, a close friend to Winston Churchill, and he grew grapes. "The petals fall from the vine very early," he said, "just like women." And he kissed a large turtle egg his wife was wearing on her finger. A station owner came up and kissed Arlene. She didn't bat an eyelash and if she had she might have knocked the glasses from the table. It was, as you can see, a very fun time. And then the light dimmed and the floor show began. Six girls and six boys . . . songs, skits, dancing . . . an orchestra! And then at the end . . . BAZAZZ. The finale!

You're the true go-getters!

You've got the great call letters!

It's you, affiliates, you!

They loved it. Ratings . . . national advertising . . . growing pains turning to a middle-age infirmity. . . . Did they matter?

Your credit's long overdue.

For it's you, affiliates, you!

Dillon's Experiment in Hall Community Living

by dan murray

At the request of Father Hesburgh and Father McCarragher, John Chesire, present Blue Circle chairman, will be working next year as a graduate student in Dillon Hall. The following report presented to Father Hesburgh earlier this year outlines what Chesire plans to do in Dillon.

THE SECTIONAL SYSTEM—or as it is often called, the Walsh Hall plan—grew out of a very definite dissatisfaction with the previous structure of hall life. John Chesire found two features of residence hall life to be particularly deplorable. A student in the hall would not likely know his neighbors until the closing months of the school year. And, secondly, there was a serious flaw in the system of hall elections which was a direct result of the student's virtual isolation within the hall. Often enough the student didn't even know the candidate for whom he was voting; hall officers became objects of ridicule for him, or he simply forgot about them.

Chesire proposed to attack the root of the problem with a new method

of elections. Hall life was to be fundamentally restructured through a sectional system so that students within a given area would find it natural to gather together regularly and to get to know one another at the very outset of the year. With such a foundation hall elections could proceed on a meaningful basis, and hall government could exert leadership rather than sink into oblivion. The first hall to adopt the plan was Walsh.

The advantages of the sectional over the previous hall structure were readily discernible. It eliminated the old method of campaigning for offices on a hall-wide basis at the very beginning of the year. The term "section leader" was specifically employed in the sectional system because proponents of this system felt that hall government had been lacking a concept of leadership. For the first five or six weeks of school the hall sections were to meet regularly with a view to enabling section members to really get to know one another. At the end of the period a section leader could then be intelligently selected.

Sectional systems last year spread to a number of halls on the Notre Dame campus. However, John Chesire, author of the plan and a resident of Walsh during its first year of operation, feels that the sectional systems presently in existence in several halls have fallen far short of what they potentially could and should be. Sections, after meeting frequently at the beginning of the year, had few or no meeting thereafter.

In searching for a *raison d'être* of the sectional system, Chesire found he had first to examine what normally constitutes the relationship of students in a hall. This relationship could be characterized as being on the level of what he called "objective issuances." Our notion of other people comes from such obvious characteristics as name, class, age, and cumulative average. These are objective issuances, that is, they issue from people we meet. But it seems that almost universally we never go beyond name, average, amount one studies, etc., that is beyond the level of objective issuances.

What Chesire thought desirable, however, was that a student value another student more than on such a superficial basis, that he delve deeper and recognize aspects of another student that are uniquely his own, such as his hopes, his aspirations. Thus he recognizes another as only that person is.

But Chesire felt that this could

only begin when the hall breaks down into section units. Only then would objective issuances no longer simply because of sheer numbers prevent a student from knowing another person on a deeper level. In his section the individual can begin to discover what it means to set up a real channel of communication. Then he can learn of the hopes and aspirations of another, he can really know another person, and in so doing, of course, deeply enrich the meaning of his own life. The sectional system is a matter of physically cutting number down and thus enabling students to go beyond objective issuances in their relations with their fellow students.

But the sectional system involves more than an individual's going beyond this level. Chesire uses the term "majority personality" to describe the convergence of personalities which occurs when 30 to 35 students with unique personalities become intimately associated in a section. The leader that this section selects more than anyone else represents this majority personality. Because he embodies in a sense the majority personality, the section leader must remain close and sensitive to his section and must be continually involving himself with them in activities.

In this way the idea behind the sectional system can become a reality. The section leader by serving as the embodiment of the majority personality is the focal point of the section; he is in a very real sense its leader because he reflects the personality of his group. By remaining at the center of his group through activities and discussions, he constantly involves the students in the life of the section.

Similarly on the hall level the hall council reflects the personality of the hall and thus naturally tends to bring the hall together because it embodies the group personality. The hall council is responsible for the communication that has to develop between the sections in the hall; by offering opportunities for various activities, the hall council opens channels of communication between all the members of the hall.

Most important from Chesire's point of view is that in the sectional system no level of involvement is imposed on the individual. The individual finds levels of involvement within the section and hall that are peculiar to himself. But nothing is imposed. It is only natural that the section leader reflect the personality of the group because he was selected

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AN EPIDEMIC OF SLEEPING SICKNESS

by john gorman

In the afternoon they came unto a land

In which it seemed always afternoon.

—ALFRED, LORD TENNYSON,
The Lotos-Eaters

AND IF THE AFTERNOON finds one soft asleep, curiously undisturbed by the remembrance of a class he's missing for the third time this week, then probably he's a second semester senior. And the detached lethargy he feels is symptomatic of a wider malaise in his portion of the student body.

In many ways the graduating senior leads an ideal existence. Here he is secure in the bosom of the University on a wide campus endowed by nature with springtime glory and by man with golf courses, swimming piers, film festivals, tennis courts, art galleries, and the spectacle of underclassmen sweating through midterms and finals. He has transcended petty academic concerns through realizing that his upcoming marks, provided they are passing, don't really mean anything. He has arrived at a state roughly equivalent to that of the Buddha after his Enlightenment (except he doesn't go around helping people). There is nothing more to desire so there is nothing but interior peace, a quiescent harmony with the Universe.

That at least is the ideal. The

myth we subscribe to and towards which we strive to conform our lives. But like so much else in life, this Golden Age is subject to a number of irritating qualifications (it's all tied up somehow with Original Sin). The most basic of these is transience. In sixty-five days it will all be up with us and we will have to do unpleasant things like be inducted or accept the responsibilities of fatherhood or go to work. The alternative of graduate school has already been discussed, but that brings problems of its own. For example nothing can shatter an idyll quite so effectively as one of those

. . . Your application has received careful consideration . . . etc., etc. . . . I regret to inform you that due to the crush of eminently well-qualified applicants, we cannot admit you to . . . blah-blah-blah . . . with sincere wishes for your success at another university I remain . . . etc., etc., blah-blah-blah.

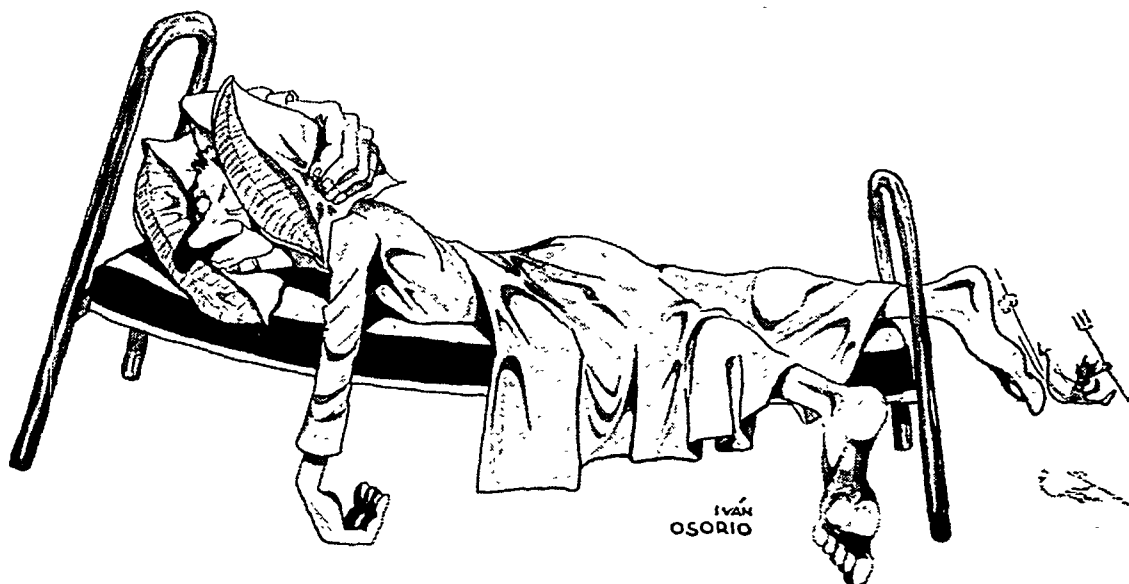
letters from the school of your last hope.

Nevertheless even young men who are officially concerned with making *magna* instead of just *cum laude*, even young men who have a well-founded suspicion that they are flunking theology, even these are bound to notice a certain slacking off and the destruction of an ancient system of values. One symptomatic remark:

"When you're a freshman and you're assigned exams or papers, you pretty much accept it as something that has to be gone through. But now I just think, 'Oh why did he have to go and do that?'" Drinking and sleeping and watching television take on a new importance, as more and more the Library becomes an example of architectural aesthetics or a place to stop for a quick sandwich. Long weekends seem first plausible, then obvious, and finally necessary. If the weather ever breaks there's the lure of the dunes.

All at once one is doing familiar things for the last time — watching basketball in the Fieldhouse, taking midterms, scratching March off a Notre Dame calendar-blotter. And this is the last issue of the SCHOLASTIC for Departing Seniors. Strangely one finds oneself taking these farewells not with a ceremonious effort to make the last the best ever, but rather with a slapdash effort to get it over with once and for all. Perchance you've noticed something of the slapdash in this very article (if you're still reading it which I assume you are). Well it's about to get worse because here it is Tuesday night with the hallowed Sunday deadline shot completely to hell, and I find I can't go on coherently. But in a fragmented manner. Closing out my bright young career as a jour-

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STRANGE GLOW: OR HOW I LEARNED TO STOP LAUGHING

BY TOM SULLIVAN

A SCREWED-UP English major was F. X. O'Brien, one with apocalyptic dreams and a lifelong desire to be a prophet. Since sophomore year, when he thought he was Jeremy, he had been waiting for a call, for a mission. In junior year he had his spiritual crisis, climaxed when he denounced the priest in Theology 31 as an agnostic and left the Faith of the Fathers. Still he waited his call.

Now, in the spring semester of his senior year, F.X. was losing hope. He had read Joyce again lately and decided that perhaps he was Stephen Dedalus. It was a consoling thought, and for a while he walked around campus in a London Fog, brooded, and made epigrammatic remarks to his friends. He also talked to the ducks late at night.

This briefly was the context for the Friday night epiphany in the South Dining Hall. F.X. had taped his meal card to his forehead and winked at the checker. As he took his plate of fish he smiled archly at the little lady behind the counter, trying not to notice her beard. Then he limped tragically to an empty place, sat down, and removed the bag of raw hamburger from the packet of his sports coat. He always brought raw hamburger on Fridays; it was his gesture of defiance at the universe. So he was eating when it happened. Across the room someone lofted a triangle of whole wheat bread towards the rafters. F.X. was looking up and followed its flight. As he watched, it twirled into the yellow sunlight which streamed through the west window and became a momentary star. For a second F.X. was beyond the cursing and crashing, the clattering of dishes and silverware. Far away the bells of Sacred Heart tolled six clear times in slow motion, and Francis Xavier O'Brien knew, knew with all his heart, that he hated Notre Dame. It was a disturbing thought, and he tried to make it go away, but it only became more compelling. He hated Notre Dame because he was weak and inadequate and couldn't play football and couldn't even catch. He realized then that this was his mission: he, F.X. O'Brien, had been predestined from all eternity to

destroy Notre Dame. He would start immediately.

Leaving the fish and cold hamburger, he rushed back to his room. Feverishly he threw his Notre Dame blazer out the window; his Notre Dame sweat shirts, tee shirts, jacket and raincoat followed. He made a fire of his Notre Dame bookends, blotter, drinking mug, ash tray and desk set, kindling the flames with his Notre Dame stationery which he had lit with his Notre Dame lighter. He was about to set fire to the beds when his roommate, Noel Donnelly, came in. Noel was president of the L.A.F. (Loyal Americans for Freedom) and thought F.X. was subversive because he read the *New Republic* (which wasn't the real reason at all.)

"Whaddya gone crazy?" he choked. F.X. glared at him and chanted, "The Golden Dome will fall in flames/and Sorin's towers will topple." Then he ran from the room.

There was no time to be wasted. F.X. got to the nearest phone and called the Los Angeles *Times* long distance.

"That's right, sir, it was huge, brilliant and glowing — right there in front of the famed Rockne Memorial." The *Washington Post* got the story from L.A. The *Chicago Tribune* picked it up from Washington, and finally the *South Bend Tribune* got the story off the wires. "UFO at Notre Dame" read the banner headline.

Reporters came from everywhere to interview F.X., and he told the same story to them all. On Friday night, about 2 a.m. after an evening of duck feeding, he had been walking back to his room when suddenly he had seen a strange glow in front of the famed Rockne Memorial. He went to investigate, and the glow proved to be a monstrous space ship.

"What did it look like, what shape, Mr. O'Brien?"

"Well," said F.X. "It had kind of a . . . well it was shaped pretty much like . . . like a . . . a football. Yes, a huge football. And I talked to them!"

At this stage, the Air Force took over. The area around the Rock was cordoned off. Ten thousand marines, supported by armor and heavy artillery, were deployed around the perimeter. Helicopters hovered over the area day and night. Klieg lights were set up. The entire nation watched, kept vigil, waited for word on the Notre Dame UFO. Closeted with the Air Force, F.X. revealed that a metallic voice had spoken from the glowing football.

"We will remain here, invisible. This is to be our base of operations. We will begin a peaceful conquest."

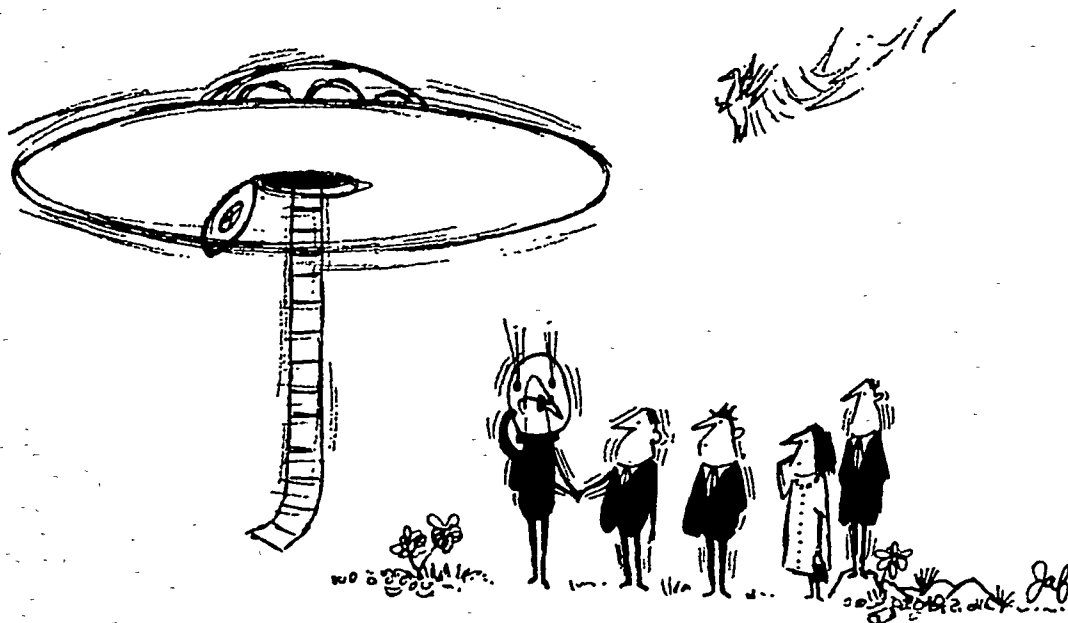
"That settles it," said Colonel Rip Hazard, special investigator for the Air Force, "it's the commies! No doubt of it. Call Washington. We gonna have to hit 'em with nukes. Ten or fifteen megatons should fix 'em."

"Now wait just a second, Rip, let's not be too hasty about this. Maybe thousand pounders will do the trick." This was from Colonel Lance Savage, a man of somewhat more prudent temperament.

"No," said F.X., "they're invulnerable to conventional weapons; I just remembered that."

"My Gawd," gasped Col. Hazard. "Call Washington!"

(Continued on page 41)



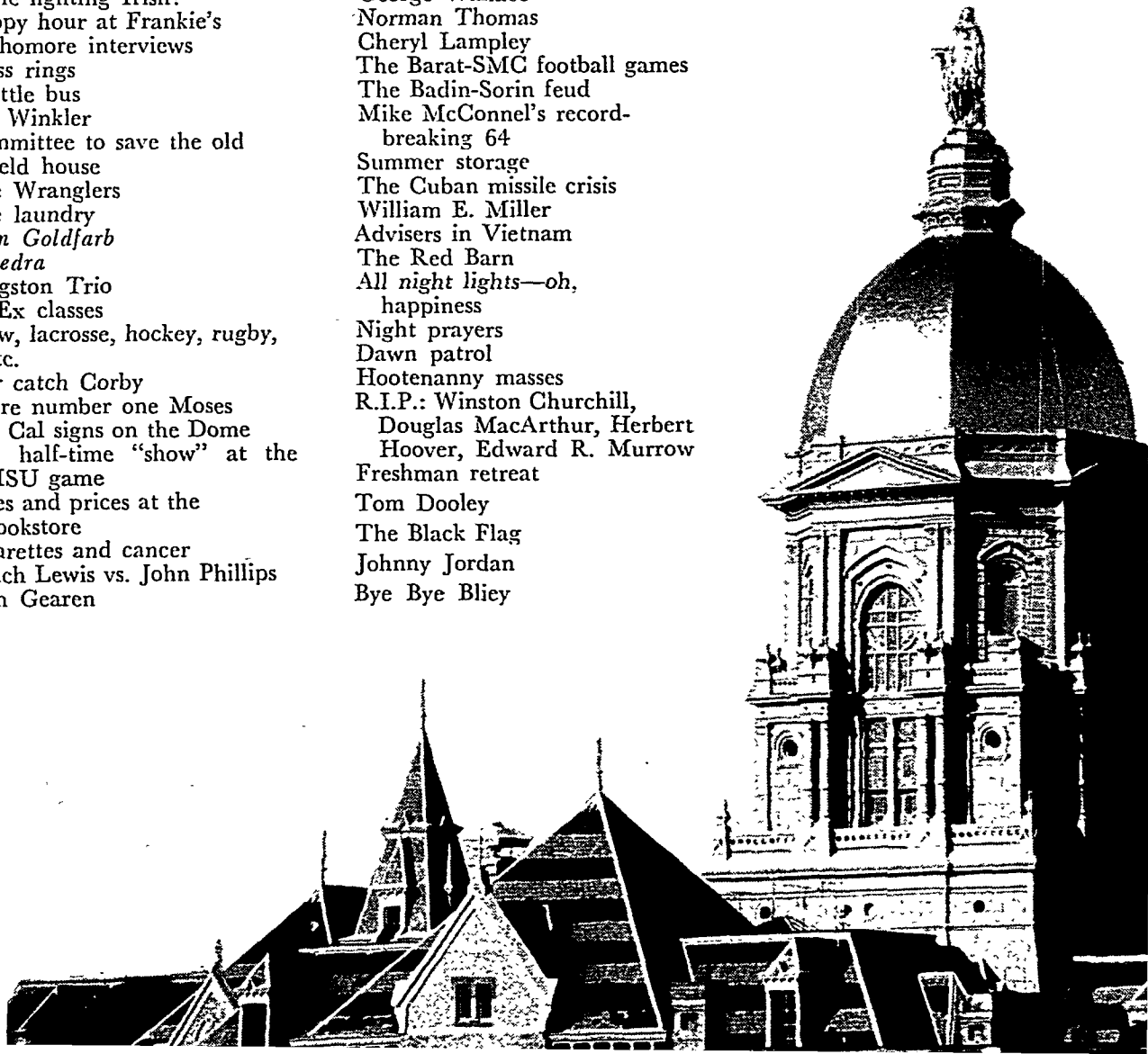
SENIOR MEMORIES

Lola
Kelly Morris
Book burning in front of the
Biology Building
Raids on St. Mary's
Johnny Mathis concert
Coach Murphy's pep rally
speech
Freshman year of study
program
The great SCHOLASTIC riot
Emil T. Hofman
Three midnights a week
Grade changes: 6 pt. to 4 pt.
Don Hogan
Mock convention and Barry's
girls
The old library
The Hoobler-Ellis debate
Birth of the *Voice*
Student government's \$400
electric typewriter
The Religious Bulletin and
"Straight from the Pad"
Joe Kuharich
John F. Kennedy
Hugh Devore throwing his hat
down
Nov. 22, 1963
"And he's only a sophomore"
The great food poisoning
epidemic
Frank Budka elbow tackling
Calendar changes
Water fights in the freshman
halls
The death of the Easter Bunny
Frosh quad water fights
The Center for Continuing
Construction
Declaration of rights and
grievances
The world's largest grain
elevator
Winter of our discontent
Savings Bond boom
Adlai Stevenson, John Glenn,
Sargent Shriver, Everett
McKinley Dirksen: Patriots
of the Year
Roadrunner cartoons in Wash-
ington Hall
Jim Kelly and Daryl Lamonica
Ziggy
Hans Kung, Gabriel Marcel,
Whizzer White
DHQs
168,000 girls
Dick Wolfe
Farley Hall room stuffing
Birth of the *Leprechaun*
Rev. A. Leonard Collins, CSC
Discovering Louie's
That Southern Cal game
The worst blizzard since 1890—
fourteen straight days of
snow
The Beatles almost at ND
Vince Lombardi for coach
The Era of Ara
Student trips
Caberfae
Cavanaugh's mad bomber
Harry Belafonte
Fr. Lange
Watts
Selma, Alabama
Martin Luther King
Dining hall lines
UFOs
Huarte to Snow
Paul Hournung's betting
The Clay-Liston fights
Maids

Guards
Rectors
Prefects
Chaplains
Janitors
"Smut On Our Lady's Face"
Kamikaze snowplow pilots
Green dye in the reflecting
pool
Footprints in the reflecting
pool
The fertile valley
Hitchhiking crisis
Met club flights
Chicago Club buses
Zahm Hall barbers
Gen. Hershey
SMC
Mrs. Randall
Christmas Carols in the dining
halls
The unpaved road to SMC
Ann Landers
Registration, advanced registra-
tions, pre-registrations, ad-
vanced pre-registration
ID photos
Library dedication
Library fines
Sam from the Rock
Sleeping at the library
The Philadelphia
Christine Keeler and Mandy
Rice Davies
Dear Mom and Dad: Please
send money
Peace Corps recruiters
Grad School application
marathons
Bennie the guard
The bells of Sacred Heart
The Grotto
Chem labs and H₂S
First legal beer
"And here it is—the band of
the fighting Irish!"
Happy hour at Frankie's
Sophomore interviews
Class rings
Shuttle bus
Dr. Winkler
Committee to save the old
field house
The Wranglers
The laundry
John Goldfarb
Phaedra
Kingston Trio
Co-Ex classes
Crew, lacrosse, hockey, rugby,
etc.
Fair catch Corby
We're number one Moses
Kill Cal signs on the Dome
The half-time "show" at the
MSU game
Lines and prices at the
bookstore
Cigarettes and cancer
Minch Lewis vs. John Phillips
John Gearen

Five cent bus fare increase
Dr. Strangelove
Johnny Moyer and Topsy
Fr. Depauw and the dragon
Bryce Parker for 69 hours
1/3 in June, 1/3 in July,
1/3 in August
Parafoils
I Wanna Hold Your Hand
Teach Me Tiger
Max Schulman
Paths to the library
Stay halls
Birth control revisited—
again and again
Toga parties
Lent I through VI
Green beer at Sweeney's
Giuseppe's
Lyons' basement biters and
Morrissey's dirty thirty
Sheriff William Locks
Tornadoes
Studebaker
The Avon (art theatre)
Card stunts
Physical Ed
Black Tuesdays
Roger Staubach
The Farley fast-in
Phil O'Mara
Inaudible sermons in Sacred
Heart Church
Counter Insurgency
Pangborn's homecoming "rah!"
Sorin serial bowl
Batman
TW3
Camp
Skate boards
Frisbees
Superballs
"Off the grass, you"
The South Shore
Bro. Antoninus
George Wallace
Norman Thomas
Cheryl Lampley
The Barat-SMC football games
The Badin-Sorin feud
Mike McConnell's record-
breaking 64
Summer storage
The Cuban missile crisis
William E. Miller
Advisers in Vietnam
The Red Barn
All night lights—oh,
happiness
Night prayers
Dawn patrol
Hootenanny masses
R.I.P.: Winston Churchill,
Douglas MacArthur, Herbert
Hoover, Edward R. Murrow
Freshman retreat
Tom Dooley
The Black Flag
Johnny Jordan
Bye Bye Bliey

Walt Sahm, Larry Sheffield,
Ron Reed
Sean Fitzmaurice and the Mets
Thursday Throwback
Brand X
Peter, Paul, and Mary
Proctors
The Honor Code
Dick Hackenburg
Hugh Hefner almost a campus
speaker
The Dunes
John Andreoli and John
Matthews
Ray Charles
The TMH Testimonial Banquet
Race riots
Vietnam symposium and
harangues
Ubu Roi
Hamlet & My Fair Lady &
The Fantasticks
The Rathskeller on Sunday
afternoon
Huddle hamburgers
The Huddle Coke scandal
The Pope at the UN
Luna
The Senior Ball
The first of two annual folk
festivals
The Julliard String Quartet
Kubiak's
Heisman trophy winner
John Huarte
Fr. Brennan
99 Kline
Painting SMC's water tower
Girl cheerleaders?
Remembering





PHOTOS BY JOHN SAWYER



*Whan that April with his showres soote
The drougte of March hath perced to the roote,
And bathed every veine in swich licour,
Of which vertu engendred is the flour;
Whan Zephyrus eek with his sweete breeth
Inspired hath in every holt and heeth
The tendre croppes, and the yonge sonne
Hath in the Ram his halve cours yronne,
And smale fowles maken melodye
That sleepen al the night with open yē —
So priketh hem Nature in hir corages —*

Chaucer
General Prologue
Canterbury Tales

magazine rack

Henry David Thoreau's life and thought are still timely. Today, one hundred and fifty years after his birth, he stands as the archetypal "Protester," a man who found his personal moral sense placed him necessarily in opposition to certain civil authority.

The April issue of *Ramparts* presents a lengthy and well-written essay documenting a kind of crisis in Thoreau's life. "Thoreau and the Paralysis of Individualism" is by Truman Nelson; and, if you can make your way through the hysterical format, the article is well worth the time. Basically, it concerns Thoreau's movement from an individualism heavily tinged by solipsism to a kind of revolutionary individualism. During his woodsy period, Thoreau had said that he "suspected any enterprise in which two were engaged together." Obviously this type of individualism precluded any meaningful revolutionary activity. The event which finally enabled Thoreau to transcend his paralyzing and antisocial individualism was John Brown's raid on Harpers Ferry. The condemnation of John Brown, an acquaintance, moved Thoreau to a public and impassioned defense of the "criminal." As Mr. Nelson says, "In his lens-clear view of John Brown, Thoreau came finally to realize that there is an exalted form of individualism which merges into universality and becomes one with it."

In the same issue there is another article on another archetypal individual, the elusive Bobby Dylan, who continues to fascinate young and old alike. "Bobby Dylan: The Children's Crusade" is by Ralph Gleason and offers a picture of Dylan as a modern Quixote tilting at neon-lit windmills. Gleason makes some attempt at analysis, using the standard clichés about alienation, rebellion and protest. What he is really interested in, however, is lyrics as poetry. For this, he says, is Dylan's great accomplishment; he has brought poetry to the wasteland of song lyrics; he has made the jukebox a mechanical Muse for his "chains of fading images." Comparing Dylan to Rimbaud, Gleason looks at some of the latest Dylan doomsday songs. There are liberal selections from the songs from single images, "the motorcycle black madonna two-wheeled gypsy queen," to longer stanzas, the following from *Tambourine Man*.

Take me disappearing through the smoke rings of my mind, down the foggy ruins of time, far past the frozen leaves, the haunted, sheltered trees, out to the windy beach, far from the twisted reach of crazy sorrow.

* * *

Those who remember Mr. *Bad News*, about the New York Times' obituary specialist, will be glad to see that Gay Talese is back in the April issue of *Esquire*. Mr. Talese knows how to write a Profile that goes beyond the fan magazine level, and his "Frank Sinatra Has a Cold" is probably the closest most of us will ever get to Mr. Sinatra. There are also fine Profiles of Jacob Javits, "Could This Jew Be President?" and one on Ezra Pound by his daughter.

It's difficult to recommend short stories because of the diversity of taste, yet I'm sure most will enjoy Jack Moore's "Don't Die, Jeff Chandler," about an ordinary American boy who loves an ordinary beautiful American girl who loves the movies.

—TOM SULLIVAN

movies



AVON: *The Red Desert* is a film of Italian director Michelangelo Antonioni. His first in color, it is a picture of suffocating pastel power, an almost-science fiction story of modern Ravenna and its industrial environs as seen through the dilated eyes of Monica Vitti. Antonioni's best moment comes when Monica relates a child's fairy tale, losing her depression with the story of a young girl playing on the shore of an unknown country. (*Desert*, 6:30, 9:00.)

COLFAX: *The Chase* is a film of lacerating brilliance. Produced by Sam Spiegel and directed by Arthur Penn, the picture is much more than a mere vehicle for Marlon Brando. Even so Brando dominates the movie, scattering repartee with a vengeance as the film skirts the rim of Hell and for a few petrifying moments plunges into the flames. John Barry's musical score is, as usual, outstanding, as is the support given Marlon by Jane Fonda, James Fox, Janice Rule and Angie Dickinson. Call it, so far, the best film of the year. (*Chase*, 1:20, 3:45, 6:10, 8:35.)

GRANADA: *The Silencers* isn't pornographic, it only tries to be. Nor is Dean Martin very exciting, he doesn't even try — and the writers have fluffed what could have been good. Call it disappointing. (*Silencers*, 1:00, 3:05, 5:10, 7:15, 9:20.)

STATE: *Bambi* is from Walt Disney, and if you didn't catch this when you were seven, it's too late now. (*Bambi*, times undetermined.)

RIVER PARK: *An Evening With Batman And Robin* pops off at 7:15 and runs more than four hours thereafter.

CINEMA '66: *The Sand Castle* is a film about children made for adults; *The Blood Of The Beasts*, which will follow the feature, may prove to be too gory for even the adults. (Engineering Auditorium, 2:00 and 8:00 on Saturday, 1:30 and 8:00 on Sunday.)

WASHINGTON HALL: *I'm All Right Jack* is a not-very-funny British comedy with a brilliant performance by Peter Sellers. (*Jack*, 3:00, 6:50, 9:15.)

—R. A. HALLER

sidelines



THE BASEBALL PICTURE

If Johnny Dee had to suffer through the pains of a rebuilding year with his basketball team, he can now have Jake Kline to commiserate with him. Never before has so much become so little in so short a time. Notre Dame invariably comes up with a respectable baseball team, and there seems to be no doubt Kline will do the job once more, but only after a few setbacks.

Everything looked rosy coming into the season. Four front-line pitchers graduated last season, but there was Dan McGinn to serve as a nucleus around which a good staff could be built. Beyond that, each one of last year's starters returned. There were nine. Now there are four.

Notre Dame's loss was the professionals' gain. Two-year veteran Al Kristowski was to anchor the infield from his second base position. Kristowski signed with the Chicago White Sox this past winter to join Ken Plesha, who played only one game as a catcher last year. Recently Dan McGinn, who had 69 strikeouts in 51 innings last year, announced he had signed with the Cincinnati Redlegs.

Then it was announced that Kevin Hardy would not return to the outfield due to his back injury and another outfielder, Pat McCullough. Last to go was last year's utility man Tom Szajko.

In the attempt to pick up the pieces, senior Tom Blythe will probably be moved to short from third, last year's shortstop Tom Tencza to second, and sophomore Bob Kocmalski to third. Junior Pat Topolski is expected to remain at first base.

Somehow Notre Dame will come up with another good baseball team, but not after some tribulation.

COACH OF THE YEAR

When the Notre Dame fencing team began this season, they knew this would be a rebuilding year. A fencer is a rather special type of guy who refuses to admit that his team won't win the national championship, but objectively speaking, there didn't seem to be much more to look forward to than a break-even season. The team had to depend on inexperienced men to replace All-Americans who had graduated the year before.

But the team did more than break even. They beat teams they should have never beaten. They beat Air Force, a team that had beaten them the year before. They beat a strong Wisconsin team twice. Before it was all over Notre Dame had come up with a 17-4 record. It was by no means the best record in the country, but it was a remarkable performance. In recognition of the fact, Coach Mike DeCicco was named Coach of the Year.

Mike DeCicco has to go down as one of the finest coaches in Notre Dame history. His teams have been near flawless through the years. But it is appropriate that he be named Coach of the Year not for one of his great teams, but for a team that is recognized for its superior effort. For Mike DeCicco is known as a coach who has won the devotion of the players under him, even more than as a successful coach. The NCAA tournament brought two cases that exemplify the type of fencers he has developed.

The two seniors representing Notre Dame at the tournament, John Bishko

in the foil and John Klier in the sabre both turned in outstanding performances at the tournament and did far better than expected. But both sustained injuries in the middle of the tournament, Klier to his leg and Bishko to his ankle. From that point till the end of the tournament, both had to limp onto the fencing strip and limit themselves to defensive fencing. Despite their injuries Klier went on to finish eleventh in the sabre and Bishko to be sixth and win All-American honors.

Men like this, beyond deserving honor in themselves, reflect best the kind of man DeCicco is. To a great coach and a perfect gentleman, congratulations.

... IN A NAME

Was Mama Valdeserri really serious? Or is this a secret clause in all of the athletic work contracts? Regardless, the sports publicity director swears his middle initial stands for Otto—Roger Otto Valdeserri. But who in the world could believe that the "O." preceding a name like Valdeserri could stand for Otto?

The truth came out, so the story goes, last St. Patrick's Day when on top of all the sports releases going out to the nation's newspapers was the name ROGER O'VALDESERRI. What self-respecting Italian, outside of South Bend, would believe that?

Was Mama Valdeserri really serious?

FOR THE RECORD

RUGBY

Cal Berkeley 37, Notre Dame 3

FENCING

National tournament

John Bishko; 6th place, foil;
All America honors.

John Klier; 11th place, sabre.

SPRING SCHEDULE

APRIL 2-3

Sailing: Cincinnati

APRIL 4

1966 Notre Dame Basketball
Banquet; K of C Hall; guest
speaker, Bart Starr

APRIL 5

Baseball: Northwestern at
Evanston

APRIL 8-9

Track: Kentucky Relays at Lexington

THE SLOPES OF SERENDIPITY

by Mike McAdams

ERASE FROM YOUR MIND, if you will, the rediscovered joys of ripening spring, of madras shorts and elusive frisbees, and think back a few weeks to the culminating winter sports season, there to relive heartbreaking basketball defeats, heartwarming fencing triumphs, and toe-numbing hockey games. Victories seldom came frequently or easily, and those that did were the result of a hackneyed but indispensable ideal: the will to win strengthened by practice until it hurts, and then practice some more. While the traditional collegiate "no sweat" attitude is great for asserting innate ability, in sports the tests are invariably objective, and from mid-September to Vernal Equinox places like the Rock and the fieldhouse reverberated with the cadence of determined athletes sharpening their skills.

Think back, then, and try to recall the one team that never seemed to practice, the Notre Dame team that performed not in gold and blue, but in a shroud of anonymity. Recall the team that was still good enough to compete successfully in the NCAA Invitational Tournament in three of its six short years — the unheralded, unbowed ski team, bestower of little glory and no scholarships on its frost-bitten and necessarily fanatical members.

Such handicaps notwithstanding, Notre Dame, fount of all talents that it is, will undoubtedly produce representative ski teams in the future. It will match and possibly surpass the remarkable record of its neophyte years (the 1961-62 squad, for example, earned its bid to the Nationals by outpointing 7 of 10 astonished opponents, including Minnesota at Duluth, in the Midwestern Regionals). In terms of individual affect, however, it may be a long, long time before the Irish again see the likes of one Larry Reynolds, this year's captain, coach, and caretaker, who somehow manages to remain skillfully nondescript to even the most Caber-fae-conscious of the student body.

Sun-soaked California is an inland-er's dream of eternal summer, and the Golden State does its best to foster the reputation. But Californians themselves are equally proud of their snow brimmed Sierra Nevada mountains, and on an average spring weekend, the Los Angeles turnpike can usually boast a ski-bound counterpart for every ocean-



going surfer. One particularly cherished haunt is Mammoth Mountain, and it is here that Fresno's Reynolds passes his summer days, matter-of-factly waxing skis and challenging such elite as Jimmy Heuga, Pancho McCoy, and Loris Werner, the 1966 individual NCAA Champion. Competition is fierce, and a Mammoth boy is just naturally expected to display and improve his talents 12 months a year. Thus, when Reynolds announced his intention of striking out for the Indiana plains to pursue a medical career, Western (Colorado) State's Werner wished his misguided compatriot well and promised to send picture postcards.

Werner's loss was ND's gain, however, and after predictable freshman, sophomore, and junior years, in all of which he qualified for the National Tournament, senior Reynolds found himself not only captain, but ski coach as well, a situation he found extremely embarrassing. "Larry's so modest it's sometimes irritating," says teammate Chuck Demong. "You can talk skiing with him for hours and he'll never mention his own accomplishments." What Reynolds lacks in words he makes up in performance, and team members bordering upon awe. Number two Irish skier Denny O'Neill, who himself finished a very creditable 12th in a 35-man slalom field at the Michigan Intercollegiate Alpine Championships, has no doubts about his captain's ability: "I've skied with many of the Midwest's top men," says Michigan-bred O'Neill, "and I just know Larry's as good as

any of them. . . . He's potentially a National Team member."

Reynolds main concern, however, outside of Comparative Anatomy Practicals, has been with putting the Notre Dame team where it belongs, and towards this end he set out last fall to build a cross-country run, an easy job any lumberjack could dispose of in a week or two. "Oh, there were only some small trees and brush to clear away; a few snips with a good pair of shears, and that was it." Job completed, the Irish worked overtime on the exhaustive technique of cross-country skiing, thereby assuring themselves, they felt, of valuable Nordic points in the qualification trials at Houghton, Michigan. A degree of confidence arose, the result of practices otherwise consisting of little more than calisthenics, and running.

On very rare occasions when suitable snow was available, there were short spurts over a homemade slope behind St. Mary's, a slope where so little must be expected and so much can be found it might well be called Mt. Serendipity.

Meanwhile, the Qualification Committee had a surprise up its parka: few teams, they reasoned, are good at cross-country, (notably Houghton's own Michigan Tech), and almost no one enjoys the event, therefore it would simply be discarded.

Game, set, match. Notre Dame did well to finish fifth, two notches short of qualification for the Nationals at Crested Butte, Colorado. Only Reynolds continued unperturbed, coolly tying for first in Giant Slalom, and, for the fourth consecutive year, winning a berth in the championships.

Larry Reynolds, to be certain, would have loved nothing more than the chance to test buddies Werner, McCoy and company, and possibly win a few recruits for the Notre Dame team as well, but the demands of a pre-med schedule overruled the trip. The decision was characteristic; if the team couldn't go, Captain Reynolds wouldn't go either.

A truly novel band of Irishmen, these skiers who come from the mountains of Colorado, Idaho, Maine and Michigan to compete on Hoosier plains. Most amazing of all, though, is a would-be M.D. from California who forsook limitless possibilities to come East and make Notre Dame skiing the most successful afterthought since Dr. Naismith cut the hole in his peach basket. ■

THE QUESTION IS SETTLED

BY JOHN REDING
AS TOLD TO MIKE BRADLEY

After a 37-3 defeat in the national championship game Rugby captain John Reding analyzes the contest and its effect on the rest of Notre Dame's season.

THE NOTRE DAME rugby team is not used to losing. Since our first game, five years ago, we have lost only 11 of 57 games. Last year we went 16-1. We have won the Virginia Commonwealth Cup two years in a row. We won the First Annual Notre Dame Invitational Tourney last year and were dubbed the "mythical national champions" by *Sports Illustrated*. It is with this record that the team has developed a great deal of pride in the past five years. It is with this record that we went to Berkeley, for what was billed as the 1966 national championship game.

We lost the game and lost badly. Everyone expected the game to be tough, but the 37-3 not only surprised us but also all the students who have been following the team. To a student body that has been as loyal as ours, perhaps it is possible to give some idea of what the game was like.

The first thing that must be said is that California played a magnificent game. They were fast and they hit hard. There were a few breaks and a certain amount of snowballing that made the score look worse than the game, but this said, Cal was superb.

In terms of interest, the game was excellent. Some 13,000 people watched the game in Memorial Stadium in Berkeley, probably the largest crowd to ever watch a rugby game in the United States—just one more sign of the game's growing appeal.

Technically it was a frustrating day for us. We couldn't get the ball because they controlled all the lineouts. They had a 6'5" scrummer named Loren Hawley who could really jump, and we ended up getting only two lineouts all afternoon. On the initial throw-in he would grab the ball, spin around and throw it all in one motion to the *third* man in the lineout before we were even set up.

Their first score came on the second lineout when they moved their fullback into the backfield. This gave them an extra man in the backfield, and since we play a man-to-man defense we were temporarily at a disadvantage. We never really solved the problem of the extra man because they always controlled the flow of play and could afford to pull their fullback off the front line and into the backfield without weakening their defense.

The Cal coach, Miles Hudson, said

this was the best game his team played all season. We by no means played our best. This is one of Cal's best teams. We suffered heavy graduation losses last year, and still are unsure of our overall strength. But in a 37-3 game, these points are moot.

The difference between Notre Dame rugby and Cal Berkeley rugby is one of kind, not of degree—at least at this stage of our development. It was a humiliation to lose the game that was to settle the national championship, but we learned a lesson, I think; that may be the best thing that ever happened to Notre Dame rugby.

California is, without a doubt, the best rugby team in the nation. They are not just more experienced; they have an entirely different and far superior program. Rugby is a varsity sport at Berkeley, a varsity sport with a sixty-year history. Coach Miles Hudson is a full-time coach with 28 years' coaching experience. Their roster includes a great number of varsity football players for whom we were just no match. For these players, rugby is just a warm-up for spring practice. And if all this were not enough, the team toured Europe and Australia last summer, playing the best these countries had to offer.

California had plays we had never seen before. They had higher skills we did not have. And so we lost to a better team. We lost the national championship game, the big game of the season. We are not national champs, but that is not to say we will not be Midwest and Eastern champs. We will have our chance to win the Virginia Commonwealth Cup, sign of Eastern power, during Easter vacation. There will be the Midwest Rugby Union Tournament and the Notre Dame Invitational, the only truly national tournament.

How we will do in these games, we do not know. We are inexperienced and riddled by graduation losses. There could be nothing better for the team than to play a game at home before we go to the Virginia Tournament. But this will not be possible. For our five years of existence, we have been dependent upon the great enthusiasm of the student body. We know that the experience of playing California showed us new directions Notre Dame rugby can take.

If the Notre Dame student body will not be discouraged by this loss, we will do everything we can to be Eastern and Midwest champs. Perhaps next year we will be able to go back to California and give them a much better game. In a few years, or so we hope, we can go to California and come back national champions. ■



Voice in the Crowd

IF IN THE COURSE of life every blond gets tagged "dizzy," every teenager, "revolting," every professor, "absentminded," and every student, "apathetic," these people should consider themselves lucky to have to bear only one such epithet.

To be a sportswriter one must be simultaneously "gung-ho," "narrow-minded," "oblivious to the more important things in life," "uncultured," and, at times, "illiterate." A sportswriter just has to go around in his own little unreal world, speak an unintelligible jargon and never read farther than the back page of the *Sun-Times*. Because, after all, he is reflecting the world he is reporting. Or so the story goes.

As one looks back on four years of Notre Dame sports, there are the memories of great victories, outstanding performances and also of heartbreaking defeats. But even more than these, perhaps, one is struck by the people connected with Notre Dame sports. There are athletes like Bob Lehman, Gerry Grey, Jim Carroll, Bill Boyle, Ed Dean. There are the coaches of the major sports like Ara Parseghian and his staff and Johnny Dee and minor sports coaches like Mike DeCicco. You think of the many people on the fringes upon whom the athletic program depends, men like Nappy Napolitano. The names are merely examples. The thing that strikes you is that these are not just average men. These are men remarkable for their energy, interest, intelligence and above all for a firm commitment.

You read a *Sports Illustrated* article from 1956 entitled "What Happens To Football Players?" The story is based upon a survey the Notre Dame Sociology Department did on the experiences of every living winner of a Notre Dame monogram. The survey and story come to the conclusion that Notre Dame's football players, and athletes in general, have proven to be far more successful in business, in marriage and in public life than did the average college graduate. The monogram winners agree almost unanimously that they would go out for a sport if they had to do it over again. They credit sports primarily with the formation of characteristics of teamwork, self-discipline, ability to accept adversity, and sportsmanship.

You see all this and you begin to think that sports is something more than wins and losses. Maybe there is a certain depth within it to which these men have become devoted. And maybe you as a sportswriter may be working with something that requires more than a first-grade intelligence.

This University is striving vigorously for something, something that is at times very difficult to put one's finger on. In the broadest of terms, it is a striving to be a "great university." But that isn't much help to the definition. Perhaps the most we can say is that there is a desire to improve this University in whatever way becomes apparent at the time. This is a practical, but perhaps dangerous, method. While attempting to achieve the immediate goal, it is possible to lose sight of the end.

At the moment we seem to be striving to improve the academic atmosphere and are achieving some degree of success. But in thinking of the school's sports tradition as a link with the past rather than part of the future, it is possible to view it merely as wins or losses rather than as a positive contribution. Because it is a positive contribution, it has been a great privilege to be a sportswriter. It is one of my greatest hopes that Notre Dame will achieve the final synthesis of academic and athletic, perhaps the biggest step towards being a great university.

— TOM BETTAG



Sidelines

(Continued from page 36)

APRIL 9

Baseball: Tennessee at Knoxville
(doubleheader)

APRIL 11

Baseball: Georgia at Athens
Tennis: Florida at Gainesville

APRIL 12

Baseball: Georgia at Athens
Tennis: Rollins College at Winter Park, Fla.

APRIL 13

Baseball: Oglethorpe at Atlanta
Tennis: Furman at Winter Park

APRIL 14

Baseball: Oglethorpe at Atlanta

APRIL 15

Baseball: Georgia Tech at Atlanta
Tennis: Miami at Coral Gables

APRIL 16

Baseball: Georgia Tech at Atlanta
Tennis: Miami at Coral Gables
Rugby: Virginia Commonwealth Cup Tournament
Sailing: Ohio State

APRIL 17

Rugby: Virginia Commonwealth Cup Tournament

APRIL 18

Baseball: University of Michigan at Ann Arbor

APRIL 19

Baseball: PURDUE AT NOTRE DAME

Freedom

(Continued from page 28)

has good reason to be extremely grateful to Fr. Hesburgh and his cabinet.

As the modern university becomes increasingly complex, however, and the community comes to value it more for its linguistic, literary, and scientific expertise than for its total image, a faculty worth its salt must be given a responsible voice in establishing basic institutional priorities.

To say this is to assume a faculty of considerable breadth and sophistication. To say otherwise is to attribute superhuman qualities of intellectual and managerial genius to the Administration.

David Fellman, Vilas Professor of Political Science at the University of Wisconsin, national President of the AAUP, and one of our scheduled principal speakers, has argued that

A university is not like a governmental department or commercial company, which are structured and controlled hierarchically, with the civil servants or workers executing policies set for them by others; university scholars must define their own objectives and activities.

Mario Savio's rule, "never trust anyone over thirty," inevitably applies to me, and accounts for the fact that the issue of student freedom is raised last in this article. The symposium will do better. Our second speaker, Prof. Robert Hassenger, will discuss the feasibility of various sociological techniques for the formation of student attitudes. Prof. Hassenger cannot guarantee immunity against future attempts to mold your attitudes, but he can suggest several helpful preventives.

Daniel Callahan, Associate Editor of *Commonweal*, will range widely over the topic of student freedom. He is known as a defender of the freedom of the student press, and has argued recently that the freedom of students outside the classroom is as important to the quality of their educational experience as their freedom to learn of a representative variety of theoretical positions. He will also discuss the role of the student in university government. Sr. Jacqueline has incisive views on the freedom of students, and she will be free to raise them as she sees fit.

In addition to the talks, there will be panel discussions and questions from the floor. All sessions are completely open to the faculty, students, guests, and the public, and all are warmly invited. ■

Conference

(Continued from page 20)

trate or render unfruitful the sanctifying and freely bestowed operations of God." The implications of such a statement can easily be seen. But the German priest's approach to such delicate topics as conjugal love and birth control heavily emphasized personal responsibility and creative generosity.

What Father Haring hoped to make clear was that "the whole teaching office of the Church is pastoral." The sacramentality of marriage arises out of the bestowal of the spouses' mutual love upon each other in a way which will help them to "understand ever more the redeeming love of Christ." In the Constitution on the Church in the Modern World the Council attempted to get away from the idea of marriage as a contract. Procreation can no longer be looked upon as the primary end of marital love in all instances. Though the Church still recognizes the relationship between fertility and conjugal love, there is a higher call to responsible parenthood.

The Church is responding to the cultural circumstances of our par-



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ticular historical situation. She is protecting the same values which she protected in earlier teachings under vastly different circumstances. The Constitution insists, however, that the morality of conjugal love as an end in itself must be determined by "objective standards" which "Preserve the full sense of mutual self-giving and human procreation in the context of true love." In response to questions concerning the possible outcome of the recently established papal commission studying the matter of birth control, Father Haring was noncommittal, and expressed his hope that neither the commission nor the Pope would be pressured into a hastily and ill-prepared statement.

It was easy to sense the non-Catholic concern about this question. For Catholic sociologists, such as Lady Barbara Ward Jackson from England, this problem carries with it the further moral implications of the denigration of human life as a result of

overpopulation, and the destruction of the dignity of the woman.

UNQUESTIONABLY, THE ENTIRE work of the Second Vatican Council — the sweeping interior reforms, the attempts at intercommunal reconciliation — would have been to a great degree irrelevant and meaningless without the Declaration on Religious Liberty. On Friday, the architect of that great document spoke before the Conference. Rev. John Courtney Murray, Jesuit author of the *Problem of God*, saw within the Declaration two essential doctrinal components. Juridically, there was the assertion that "every man has a right to religious freedom—a right that is based on the dignity of the human person and that is therefore to be formally recognized as a civil right. . . ." Politically, the Council affirmed that governmental powers are to be employed in the safeguard of this right. "It was necessary to make clear," said Father Murray, "that the affirmation was being made in principle, not as a concession, motivated by expediency. . . ." As an argument, the Council turned to each man's moral obligation to seek the truth "as somehow the ultimate foundation of the right to religious freedom." On the other hand, there was concern that the term religious freedom would possibly be misunderstood as a freedom from the claims of truth, "particularly, as these claims are declared by the Church." In its pastoral tradition, the Council wanted to emphasize man is free, and he is called, therefore, to personally realize "in love and through a lifelong process of choice, the sense of his own existence."

If anything can be said of the position of the Catholic Church today, it is that through the Second Vatican Council, it has demonstrated a new awareness of its own sense of existence. She has brought herself abreast of the historical context within which she must work. There remains, though, much to be said and much to be done. The spirit of renewal, of *aggiornamento*, must not be lost sight of, and must be practically brought forth and implemented for the sake of the faithful throughout the world. In the words of Rev. Karl Rahner, "the Council deliberately left open and even opened up many questions, or else clearly recognized that they required further theological consideration." The task of theology after the Council is certainly one of investigation and explication. At the International Conference on the Main Theological Issues of Vatican II, the challenge of this task was substantially being met. ■

Dillon Hall

(Continued from page 30)

by that group only after its members became intimately associated. Similarly on the hall level, the hall council reflects the personality of the hall because it is composed of all the section leaders, each of whom reflects the unique personality of his own group. When opportunities for activities are offered by section and hall leaders, it is natural that students will tend to become involved because the leaders reflect in some way the interests of the members of their group.

Chesire believes that the most powerful argument in favor of the section plan is the possibilities it offers for the religious life of a hall. To become complete, Christ must become the particular values that one associates with other people whom he has come to know as persons. Religion thus involves a recognition of the value of other persons, and through this one can arrive at a meaningful relationship with the person of Christ. The encounter of Christ attains depth and fullness only with an openness to other persons, an openness to love.

Chesire believes it to be nearly

axiomatic that as the sectional plan develops, the function of the priest in the hall would be increasingly pastoral. A peripheral implication of the sectional plan would be that he would not be called rector as this word has unfortunate connotations. A better name that follows more from the spirit of the sectional system would be that of pastor. His duties would be similar to that of the rector, although such functions as discipline would naturally diminish as students become more involved in hall life and thus more hall-conscious. He would primarily devote his attention to providing the framework within which the student in the hall would encounter Christ. At first, presumably, this framework would be somewhat bare, but as the hall grew in the spirit of Christian community, he would find his tasks more deeply pastoral. Chesire believes this will be a gradual, evolutionary process.

The ultimate result of the hall section system hopefully is openness — openness to other people, openness to the Christian community on the level of section, hall, and university, and finally openness to Christ. The Christian community is the ultimate hope of the section system and its justification. ■

Strange Glow

(Continued from page 32)

"To the hot line, to the hot line," chanted F.X.

Outside there was a rattle of gunfire and confused shouts. A messenger arrived to announce that a marine patrol had shot four men dressed as shrubs next to the Rockne. Search revealed that they were CIA agents.

"That's enough for me," cried Col. Hazard, eyes bulging, face red. "Them CIA fellows have been covering up for the UFO's since we began our investigation."

"Yes, they mentioned the CIA," said F.X.

"You coming with me, Lance, or do I have to do this alone?" Lance nodded, convinced now.

By the time Lance and Rip could get to the Bunker Hill Air Force Base, South Bend, Goshen, Mishawaka, and Osceola were evacuated. Colonels Hazard and Savage, in black nylon flight suits, saffron scarfs, and pearl-handled .45's, checked out in a SAC B 58 and made it to South Bend in nine minutes. F.X. was on a corner in Gary, wearing his London Fog when the mushroom cloud rose over Notre Dame. ■

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Epidemic

(Continued from page 31)

nalist with a remnant sale of bits of fascinating information about Notre Dame that I've gleaned in my Research and that you all really *ought* to know about but that I've never been able to fit into a regular article:

1. Relics:

A. Sacred Heart's collection is said to contain a portion of the Blessed Virgin's girdle. (See *A Guide To Sacred Heart Church and the University of Notre Dame*, copyright nineteen-twenty-something. It's over in the Library.)

B. We also have a reproduction of a portrait of Our Lady, the original of which is said to have been painted from life by St. Luke on a table top made by St. Joseph with the help of the Infant Jesus. (Ibid. It's a marvelous little book.)

2. Questionable Practices From Before Change Came From Below:

Notre Dame used to give something like Stag Dances where the guys danced with the guys — *waltzed*, I believe — in an effort to acquire the social and physical graces.

3. The Notre Dame Total Temperance Society:

Which, according to historical record, flourished among the faculty and students in the latter part of the last century and gave a "French Banquet" to celebrate Father Sorin's Jubilee at which everybody toasted everybody else with wineglasses full of water.

4. Changing Neighborhoods:

Brownson Hall, which now houses priests and before that housed nuns, was originally the site of the University livery stables.

5. Demythologization:

The Gipper spent many evenings hustling pool in South Bend, relieving the farm boys of their money by the clever ruse of losing the first few rounds to set them up for the kill.

6. Unreasoning Prejudice:

Jesus, Father Sorin and John Steinbeck could never live in Zahm Hall because the rector there disapproves of beards.

7. Further Demythologization (Different Symbol):

The baroque structure supporting the Dome is made entirely of wood.

8. Prominent Visitors:

Reagan Burkholder was up in a flying saucer that landed on Cartier Field at two or three in the morning a week and a half ago, and he says it's not swamp gas at all. It was shaped like a football and the people inside it were five feet, four inches tall and communicated by thought waves.

9. Fighting Irish Chauvinism:

There is a now all-but-forgotten school song beginning:

*When you're old and gray
With children on each knee,
Teach them that the alphabet
Begins with UND. . . .*

10. Nomenclature:

The Crypt is actually the Brownson Memorial Chapel. No one pays enough attention to poor old Orestes Brownson any more and he was such a guiding light to the Church and the University in the 19th century. You really ought to look into it.

So there's a farewell article. Farewell.

*O rest ye, brother mariners, we will
not wander more.* ■

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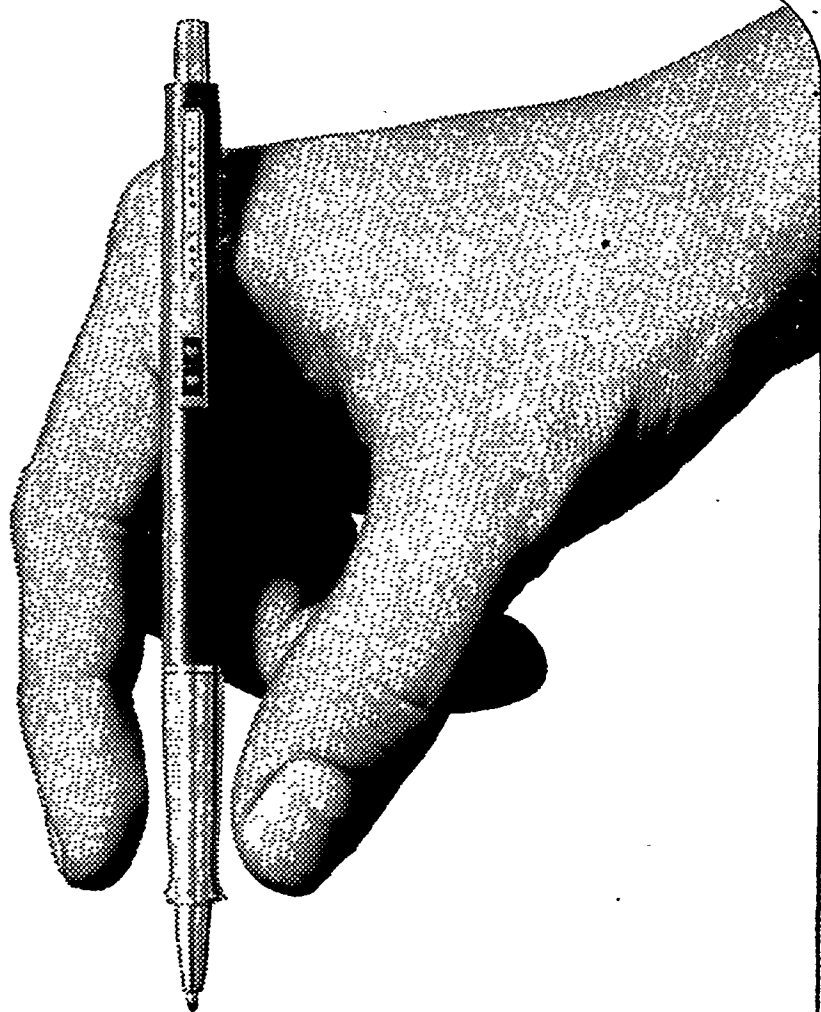
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