

OCTOBER 21, 1966 **SCHOLASTIC**

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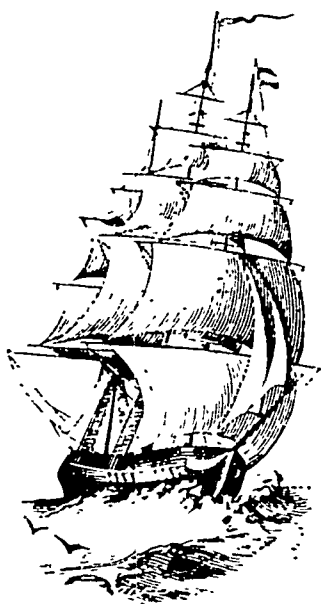
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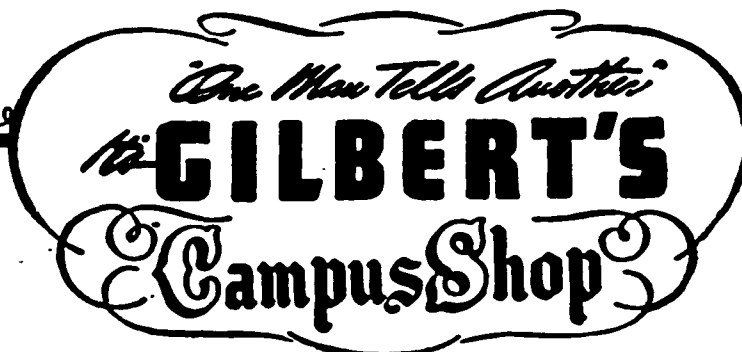
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coming distractions

DAILY

7:00 a.m. to 10:00 p.m. Exhibits at the Moreau Gallery, Saint Mary's: African Art from the collections of Indiana University and Mel Boldt of Chicago, through October 31; no charge.

12 noon to 5 p.m. Exhibits at Notre Dame Gallery, O'Shaughnessy Hall: "20th Century Paintings," from the University's permanent collection, through Saturday, 1:00 to 5:00 p.m. November 20; the George F. Sturman Collection of Contemporary Drawings; through November 27; "Irwin Press Collection of Maya Pre-Columbian heads and masks, from Yucatan, Mexico; through November 27.

FRIDAY, OCTOBER 21

1:15 p.m. Deadline for mailing Selective Service College Qualifying Test forms. Lecture sponsored by the Architecture Department: Robert Peterson on the architectural aspects of Brazil's new capital city, Brasilia. Public invited.

4:00 p.m. International Coffee Hour, International Room, Student Center. Public invited.

4:30 p.m. Mathematics Colloquium: Professor C. W. Curtis of the University of Oregon will speak on "Representations of Finite Groups of the Lie Type." Room 226 Computer Center. Public invited.

6:15 p.m. "Inside Sports," with Ed (Moose) Krause, Notre Dame athletic director, WNDU-TV, Channel 16.

8:00 p.m. Theology Lecture Series: Rev. Peter E. Gemayel of St. Joseph's University, Beirut, Lebanon, on "The Syriac Liturgy," in the Architecture Building Auditorium. Admission free.

8:15 p.m. Concert by DePauw University's Aeolian Trio, sponsored by the Music Department, in the Library Auditorium. Public is invited.

10:15 p.m. "Ara Parseghian Reports," WNDU-TV, Channel 16.

SATURDAY, OCTOBER 22

ALL DAY Sailing Club home regatta at the Eagle Lake Yacht Club.

2:00 p.m. Cinema '67 will present the first showing of *Eclipse*, starring Monica Vitti and directed by Michelangelo Antonioni. Center for Continuing Education. Admission, 75 cents.

2:00 p.m. Pick a smoker.

2:30 p.m. Football: Notre Dame vs. Oklahoma. To be shown on big screen television at the Stepan Center. Admission, 75 cents.

7:30 p.m. Cinema '67 *Eclipse*.

7:30 p.m. Phyllis Curtin and the South Bend Symphony Orchestra, Morris Civic Auditorium.

SUNDAY, OCTOBER 23

2:00 p.m. Cinema '67 *Eclipse*.

5:00 p.m. "Ara Parseghian Reports," WNDU-TV, Channel 16.

7:30 p.m. Cinema '67, *Eclipse*.

7:30 p.m. Tryouts for Shakespeare's *The Tempest* at the Little Theatre, Moreau Hall, Saint Mary's. All invited.

MONDAY, OCTOBER 24

8:15 a.m. to 9:15 Off-campus Student Senate elections in the Tom Dooley Room of a.m., 11:30 a.m. to the Student Center.

1:00 p.m., 3:30 p.m. to 5:00 p.m.

DAILY Art exhibit in the Library Lobby, "Navy Combat Art" through November 3.

8:15 p.m. Virginia Raad, Pianist, gives a lecture-recital on Impressionism in Library Auditorium.

WEDNESDAY, OCTOBER 26

4:30 p.m. Biology seminar in the auditorium of the Biology Building. Rev. Robert Baumiller, S.J., of Woodstock College, on "Virus-Induced Mutation."

4:10 p.m. History Department Lecture—Professor Mark Krug of the University of Chicago, in the Library Auditorium.

8:00 p.m. *The Fantasticks*, musical comedy, presented by the original New York cast, in the Stepan Center. \$2.00.

THURSDAY, OCTOBER 27

ALL DAY Navy Day.

8:00 p.m. Alpha Phi Omega blood drive in the Stepan Center.

8:00 p.m. *Les Femmes Savantes*, by Molière, sponsored by the Notre Dame-Saint Mary's Foreign Language Departments, in O'Laughlin Auditorium.

8:00 p.m. *The Fantasticks*.

8:30 p.m. *The Potting Shed*, by Graham Greene, presented by the Notre Dame-Saint Mary's Theatre in Washington Hall. Tickets, \$2.00, \$1.50 for students and faculty. Reservations: dial 7054.

FRIDAY, OCTOBER 28

ALL DAY Navy ROTC trip to Philadelphia.

3:10 p.m. Electrical Engineering Seminar presents Prof. Herbert J. Carlin of Cornell University on "Network Theory without Circuit Elements" in Room 303 of the Engineering Building.

4:00 p.m. International Coffee Hour, International Room of the Student Center.

7:30 p.m. Folk song Concert-Lecture, by Frank Warner, at Indiana University Extension Auditorium. Tickets, \$1.50. \$1.00 for students.

8:30 p.m. *The Potting Shed*.

—Compiled by JOEL GARREAU

SCHOLASTIC

The Student Weekly of the University of Notre Dame

Founded 1867

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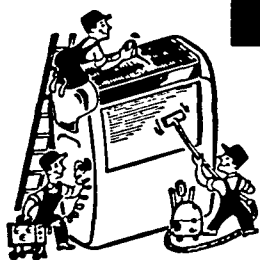


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Darwinian Dilemma

The only maxim that could adequately describe the student section at home games is "survival of the fittest." Stadium attendants are useless fixtures for show purposes. Students must fend for themselves. The rationale appears to be that any attempt to restore order in the student section would result in a riotlike disturbance. Campus security officials apparently also reason that enforcement of regulations in the student section would encroach upon student responsibility, of late very much in vogue.

A case in point is an incident that occurred in the senior section during the second half of the North Carolina game last week. A young usher attempted to help a student whose seat had been taken. Unfortunately it involved the eviction of a girl, and in usual fashion students began to shout. Up ran Security Chief Arthur Pears. Action taken: he evicted the usher from the area. Pears could be distinctly heard telling the usher at least twice, "We don't want any scenes."

Perhaps Pears was right, i.e., a disturbance was in the making, and the greater good was to let the ticket-holder lose his seat rather than risk a riot. But if the whole attitude of stadium attendants is to reflect a hands-off policy, then it is no wonder that the student section reflects the atmosphere of a jungle.

Intruders crowd into student seats so that legitimate ticket-holders find themselves in the aisles or in a less desirable section. Drunks can be as obnoxious as possible without fear of eviction (it's the stadium attendants themselves who risk eviction). And out of the student section

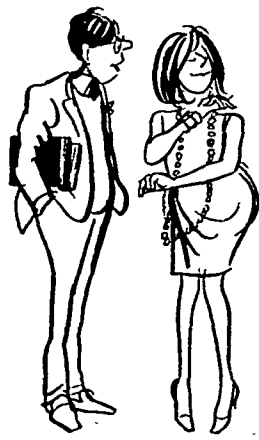
with its "survival of the fittest" rise the vulgar cheers that infuriate University officials and embarrass visitors and friends alike.

In such an atmosphere three students could act like asses and offend the Army cadets with absolute impunity. Administration officials asked why other students didn't stop them. But the obvious question: where was campus security?

Doubtless the majority of students at games are "responsible." The difficulty is that only one less-than-rational drunk can start a vulgar cry that under the circumstances the more sensible will be tempted to continue. Responsible students as a group find themselves sorely tempted to join in the fun; individually they are powerless to stop the few. In short, responsible students must to some extent depend on enforcement officials who are the only persons in a position to prevent extreme cases of disorder.

The Administration, therefore, ought not to abdicate authority in this area because of faith in student responsibility or fear of a major disorder. At some point campus security must act, even at the risk of a serious disturbance, to uphold order; for inaction out of fear of disorder will result in the very disorder that is feared. Moreover, student responsibility does not include the obvious police functions. Responsible citizens of any community rely on police. Except when police abdicate authority for expediency's sake, and then irresponsibility reigns:

—D.M.



1. Um...uh...now that we know each other a little, I was wondering if, uh, you think I'm the type of guy you could go for?

I could go for a real swinger.



2. I have an exciting pipe collection.

I want to be where the action is.



3. I know some daring chess openings.

I want a man who's making it happen.



4. I read all about it in The New York Times.

I want to do 'in' things with 'in' people in 'in' places.



5. I spend a lot of time in the library.

My motto is fun today and fun tomorrow.



6. Then I guess you wouldn't be interested in someone like me who has landed a good-paying job that will let his family live well and who, in addition, has taken out a substantial Living Insurance policy from Equitable that will provide handsomely for his family if, heaven forbid, anything should happen to him.

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letters

ENJOY LIFE WITH . . .

EDITOR:

Jamie McKenna may be living a "cool" life, going to all the right places, doing the right things, enjoying his Notre Dame years, but how many more chapters of his autobiography does the SCHOLASTIC plan to print?

There was the heartache of Sorin's inevitable loss to Off-Campus. The account of the CIU war games was a thrilling tale of the courage and daring of our own Notre Dame men. All required to sucker Louie out of a cup of coffee is listen to him ramble about the old days.

These only convince me of Jamie McKenna's boring sentimentality. Perhaps the SCHOLASTIC would be more universally appealing if personal experiences did not mark time in its pages.

Carl P. Littrell
437 Howard

YES, WE KNOW

EDITOR:

The fact that Francis Wallace, author of *Notre Dame: From Rockne to Parseghian*, is a former SCHOLASTIC editor, suggests that even SCHOLASTIC editors can come to nothing.

Rusty Staub
Houston, Texas

LAST YEAR'S LEPRECHAUN

EDITOR:

I was somewhat disheartened by your recent letter to the editor concerning the Notre Dame leprechaun. While it was apparent that the writer from Chicago has some knowledge of the qualities embodied in a leprechaun, her conclusion displays a serious lack of knowledge concerning a very important element in a leprechaun's make-up, namely, sensitivity. Surely, being partly human, leprechauns are susceptible to the consequences of ill-thought criticism. I say hooray for this year's leprechaun.

Bob Guenard

LET IT BE KNOWN THAT

EDITOR:

It is hereby publicly announced that, due to her cold criticism of our noble Notre Dame mascot (October 14), Mrs. Joseph McLaughlin, Jr., shall incur the wrath of all leprechauns around the world for the next hundred years. (Us leprechauns stick together.)

The Wee Folk of the Freshman Class
Holy Cross Minor Seminary

ATTENTION!

EDITOR:

I would like to call your attention to a mistake in the October 7 issue. At that time I was referred to as the director of the Upward Bound program. The article should have cited Richard J. Thompson, Assistant Dean of Arts and Letters.

Jim Carmody
318 Badin

SINCERELY

EDITOR:

I cannot condone the actions of a few of the students during the weekend of the Army game. However, I do not feel the Letters to the Editor in the October 14 issue of the SCHOLASTIC express how the cadets might feel about Notre Dame. I say this in respect to a letter I received from a cadet last week. Relating part of this letter to you might show the cadet's actual impression of the Notre Dame student:

This letter is addressed to Don, John, Bill, Tom and the others who treated us to a real good time last weekend at Notre Dame. Actually it was the best weekend I have had since coming to "Woo Poo U." on 1 July, '65, when I entered. As a whole, the boys from Notre Dame really impressed the cadets with their friendliness and courtesy.

Sincerely,
Hurley

Don F. Wiltberger
459 Zahm

JUST ONE QUESTION

EDITOR:

Just one question: How is it that 1,000 Saint Mary's girls can outcheer and outyell 6,000 Notre Dame students for a period of 60 minutes?

Richard Crouch
127 Alumni Hall
A cheerleader

TO SAY NOTHING OF . . .

EDITOR:

It's a sad state of affairs when a thousand girls can make themselves heard over the most spirited student body in the country.

Does anybody know the Fight Song, to say nothing of the Alma Mater?

John Reedy
337 Alumni
Rich O'Brien
59 Sorin

THESE HUNDRED YEARS GONE BY

EDITOR:

We've raped your streets for all their worth

These hundred years gone by,
We've skipped to Church just once a week

These hundred years gone by;
We tremble not, nor are we youth
We love, it's thought, the search for Truth.

At least we're men—and unlike you
We've dared to ask—Why is it true?
These hundred years gone by.

Asleep within your graves you've been

These hundred years gone by
You've whispered for your feather pen

These hundred years gone by,
To write us of our errant ways,
To tell us of your joyful days

And prove to us, that things are best
Not tampered with—

We've shown you wrong
These hundred years gone by.

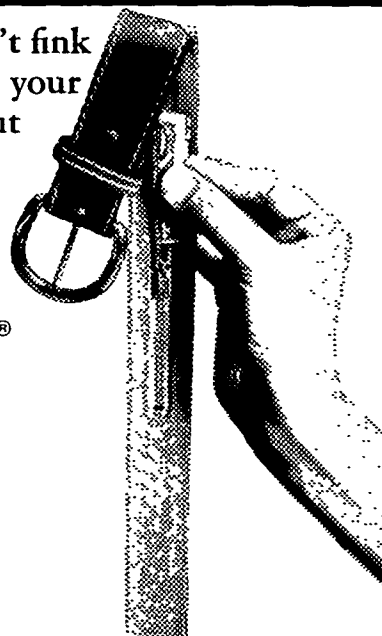
A. Lawrence Morin
306 Howard

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news and notes

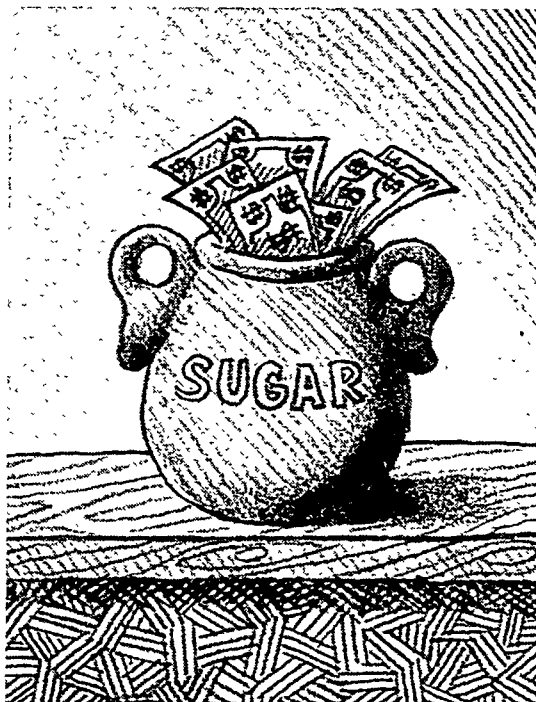
• **GRAHAM GREENE's** *The Potting Shed* is coming to Washington Hall. The play will be the first production of the new Notre Dame-St. Mary's Theatre and will be presented over the Navy and Pitt weekends. *The Potting Shed* is a gardener's shed and what happened there to the play's protagonist as a youth provides the suspense upon which Greene's psychological detective story turns. The haunted man's search for the clue which will uncover his past provides the action for the drama. Coming: *The Tempest* (December), *The Playboy of the Western World* (February), *The Madwoman of Chaillot* (March), *How to Succeed in Business Without Really Trying* (May).

• **HOW ABOUT** paying your regular tuition and fees for this place and getting in return a junior year spending two months each in places like Japan, India, Poland and France, studying under some of the finest those countries can offer? One John R. McMenamin is doing that right now. A Notre Dame Government major, he was picked last year as the Notre Dame representative to the International Honors Program. Under the direction of three preceptors in this experimental project, 21 students from across the United States are living with different overseas host families every month. Traveling and academic costs beyond what it would cost to go to Notre Dame are absorbed by this University and the program.

• **THOSE WHO**, having survived, are now going to this University on the new GI Bill must submit monthly a Certificate of Attendance to the Veterans Administration before they can get paid. This certificate is a pre-printed punch card which comes with each check after enrollment. Thereafter you must sign, indicate dates of attendance and hours enrolled, and return the card to the VA the first of each month.

• **THE HEAD** of the new graduate department of microbiology at Notre Dame, Prof. Morris Pollard, received a travel grant recently from the National Academy of Sciences to participate in the Ninth International Cancer Congress in Tokyo next week. Pollard, who is also the director of the Lobund Laboratory, will report on the use of germfree animals in cancer research, and will also present a paper at the International Conferences on Radiation Biology at Kyoto.

• **NOTRE DAME** received a check last June from the Connecticut General Life Insurance Company. Connecticut General distributed \$85,206 this year to "171 privately supported colleges and universities under the company's annual Program of Aid to Higher Education." Notre Dame was the beneficiary of the corporation's benevolence to the tune of \$370, "unrestricted as to use." Mrs. Margaret Humphrey of the University Foundation reports that the money was allocated to the general fund, which, she says, "is sorta like petty cash."



• **THERE IS** one program the University offers which requires no previous formal education and has no age limit. Unfortunately, it is closed to all students including those seeking easy credits. It's a training program for supervisors, foremen, and other administrative personnel in companies located in the greater South Bend area. The program, which started for the fifteenth straight year last Tuesday, is under the general supervision of the College of Business and the particular direction of Management Professor Salvatore J. Bella. The fifteen-week course, which is being conducted in the Center for Continuing Education, has enrolled over 1000 men from 150 companies in the Northern Indiana-Southern Michigan area.

• **EXTENSION LAY** Volunteers, the largest home mission program in the Church, will have its representatives on campus October 24-26. Extension serves the Church in the U.S. in many

ways, by working on campuses like the University of Colorado (where Notre Dame students have been for the past three years), by working in the intercity areas of Chicago, Detroit, Oklahoma City and Salt Lake City, in rural parishes throughout Texas, Kansas and Kentucky, and by teaching and staffing schools in Louisiana, Colorado and Oklahoma. "Wherever people are in need, of education and clothing as well as the word of God, Extension sends trained laymen to do the work they are called to do. The work is hard; the satisfaction is unlimited. The opportunity to serve others instead of working only for one's self is its own reward." For more information contact Bob Engler in 215 Walsh.

• **THE HONOR COUNCIL**, having completed distribution of procedures booklets to students and faculty, is preparing a program for the year. Programs will be established in the hall sections during the next month and discussions will continue throughout the year. Members of the Administration and faculty closely concerned with the Honor Concept will also participate in these hall programs. The Council is currently engaged in a program to discuss the concept with the faculty. This program centers around department meetings and individual discussions. Through these programs, the Council hopes to achieve a student-faculty consensus about the potential and the achievements of the Honor Concept. Any student with a question or a violation report can contact the Honor Council Office, 4th Floor La Fortune. Office hours are 3:00 to 5:00 p.m. and 7:00 to 9:00 p.m. Sunday through Friday.

• **THIS ITEM** arrived on the news desk this week via the Collegiate Press Service: "Having warned students in his sociology class that he was about to do something unorthodox, Joseph Tropea (an instructor at George Washington University), put on sunglasses and divested himself of suit coat, tie, shirt and trousers. Standing before the class in his undershirt, bermudas and garters, Tropea concluded his lecture on the roles individuals play. By departing from the normal garb and behavior of an instructor, Tropea said later, he was trying to illustrate the process of role changing." Could this be George Washington's answer to the question of academic freedom?

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campus:

a matter of perspective

SELECTED FACULTY members recently voiced their opinions to the SCHOLASTIC about conditions at Notre Dame and the forces which are forming the future of the institution. Last week this magazine reported their views about the relationship between the faculty and the Administration. This week the student condition is considered.

Robert Leader, Associate Professor of Art, believes that in a resident university such as Notre Dame, student life can validly be considered an integral part of academics. "Therefore," he says, "it has to be conducive to thought, search . . . all that sort of thing." He is for "only the absolutely necessary in the way of rules," and feels that the energy that has been expended worrying about matters of cuts, curfews and the like is largely energy lost. "Let's spend all our time and efforts presenting education to the students," he says.

Gerhart Niemeyer, Professor of Government, agrees that "this University, besides being a place to learn, is a place to live." He adds that this, however, "does not make it a political community. The students chose to come to Notre Dame, they weren't forced to come here, or weren't born into the place. Life is *cast* in a political community. A university, on the other hand, is a place where knowledge is pursued." He feels that the whole matter of student complaints is a matter of perspective. "Notre Dame must protect its standards, which is why it sets up the

rules it does. Perhaps the students and faculty don't have as much say as is desirable in the matter of making regulations, but the point is that they do have academic freedom, and all the other benefits, no matter how desirable, are very minor—very secondary."

Architecture's Kenneth Featherstone feels that the Administration's regulations are, in general, pretty simple. He defines the debate going on, however, as a question of degree: where the regulations become impositions. Thomas Jemielity of the English Department would perhaps carry this a step further: "The elaborate disciplinary system at Notre Dame is absurd. It encourages the immaturity that universities should dispel."

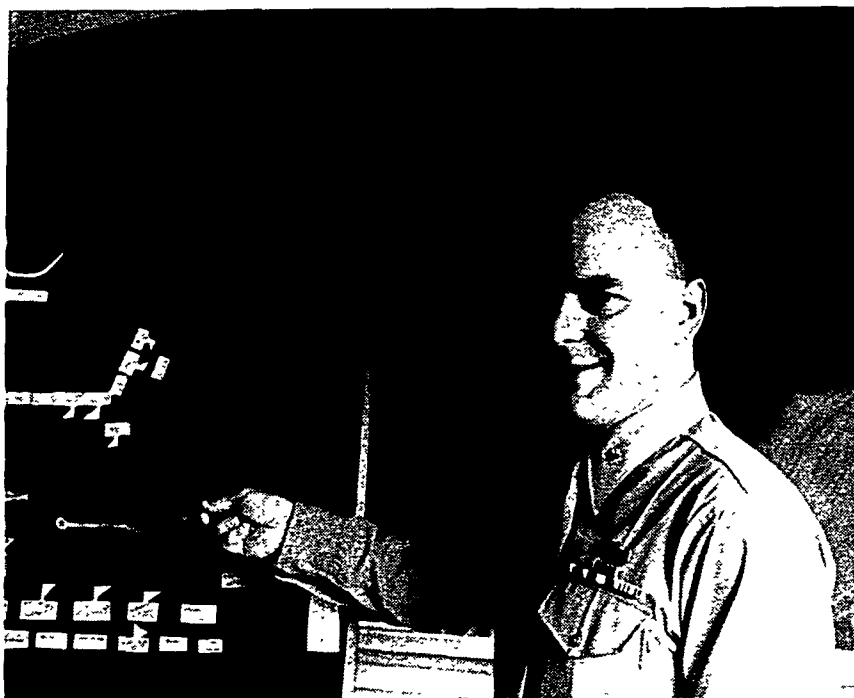
One comes to the question of how policy is made and whether students should have a hand in it. The new Action Student Party is frequently mentioned, though not always favorably. "The world is full of this kind of thing," Prof. Niemeyer says, referring to the campus activists. Believing that the university is not a place for political manipulations, he feels that such activists are made doubly worse by those "who seek to exercise power without sufficient inquiry" into the intricacies of the "wrongs" they wish to right.

Prof. Leader notes that "there are no revolutionaries with mortgages. The years a person spends in a university is one of the few times in his life when he can really experiment

and question." He adds, however: "There's something wrong with a student body that doesn't riot at least once a year." Inquiry that doesn't lead to some sort of action is not valid inquiry. Prof. Featherstone feels that the students are here to learn, and consequently should have a lot less say than the faculty and/or the Administration in the making of policy.

Much attention, too, was given to the apparatus of Student Government. Dr. Niemeyer commented, "You realize, of course, that student government is a misnomer." He feels that that body cannot possibly govern. At best, it can just be an influential advisor to those in the Administration who do. The only force, he points out, that the student bureaucracy can bring to bear is that of public opinion. And, in a university which is almost by definition tremendously diverse, this is not a very formidable weapon because it is almost impossible to marshal. The Administration, though, has the power of dismissal.

"The one worry I do have," Stephen Rogers of the General Program says, "is that student government in the broad sense will be extended too far." He thinks, and this has been borne out experimentally, that "students (who govern themselves completely) tend to be more severe on themselves and each other (due to inexperience) and they should be kept from doing so. Perhaps you should let students make their own mistakes while keep-



MAJOR TURNER



HUGH O'BRIEN

ing them from making any serious ones that would permanently hurt them. We ought to accept the responsibility of guiding the students in other areas than their studies." Featherstone cites as an extreme example the University of Caracas, where the students run the administration of the school. He says that it has made nonsense of the whole university, because the students assumed responsibility for which they were not equipped, both in terms of age and training.

However, Dr. J. W. Houck of Management says that "the students should participate across the board" in the matters of the University. He feels that their views "should be solicited and considered," but that the "students must respect the competence of the faculty." Finally, he believes that the "ultimate safeguard of the student," and thus the part they play in the administration of the university, "is the variety of their teachers." Remarks James A. Bogle of International Studies, "the primary goal of a university student should be the acquisition of knowledge—but the educational process includes more than classroom experience."

JUST A YEAR AGO

Viet Nam is, for most of us, only something we read and hear about, and hope to avoid; but for Marine Corps Major Terry Turner, just one year ago it was far too grim a reality. In January of 1965, then-Captain Turner commanded the first contingent of U.S. combat forces to enter Viet Nam. Assigned as a security detachment to protect the Marine helicopter battalion at DaNang, six weeks prior to the landing of the expeditionary force, Major Turner's com-

pany was also the first American unit to actively engage a major unit of the Viet Cong. For four months his men ran combat patrols in the area, searching out the elusive enemy and destroying outposts on the Ho Chi Minh trail.

Now the Major is a N.R.O.T.C. instructor here at Notre Dame and the sole Marine officer in that capacity. Commenting on the war situation in general, he said that one "can't say we're making mistakes because there's no one to tell us how to run it." Even though now a year removed from the action the Major still feels qualified enough to say that as far as he can tell, there is a "brighter outlook militarily," but that the situation is "impossible to understand" unless one has been there.

But the Major feels that the whole story is far from military. Emphasizing the United States' "civic action" program as the most important aspect of the war, Major Turner noted that the Vietnamese "think they need government," and the literate of the population "react most favorably" to the civic programs.

Turning next to press coverage of the war, Major Turner felt that a "distorted image" was being conveyed and cited an interesting incident. *Time* magazine recently had a few comments on the spectacular way the war was being reported, overemphasizing the bloody aspects. Cited in particular was the Cam Ne incident, where a television newsman reported on Marine savagery against innocent villagers. Major Turner, present at the time, noted that the VC often used the same shelters that others would to escape artillery fire, and that any deaths to the innocent were thus "not a product of faulty plan-

ning or operation." Those in the shelters had to be forced out because there were "too many dead Marines" when such precautions were not taken.

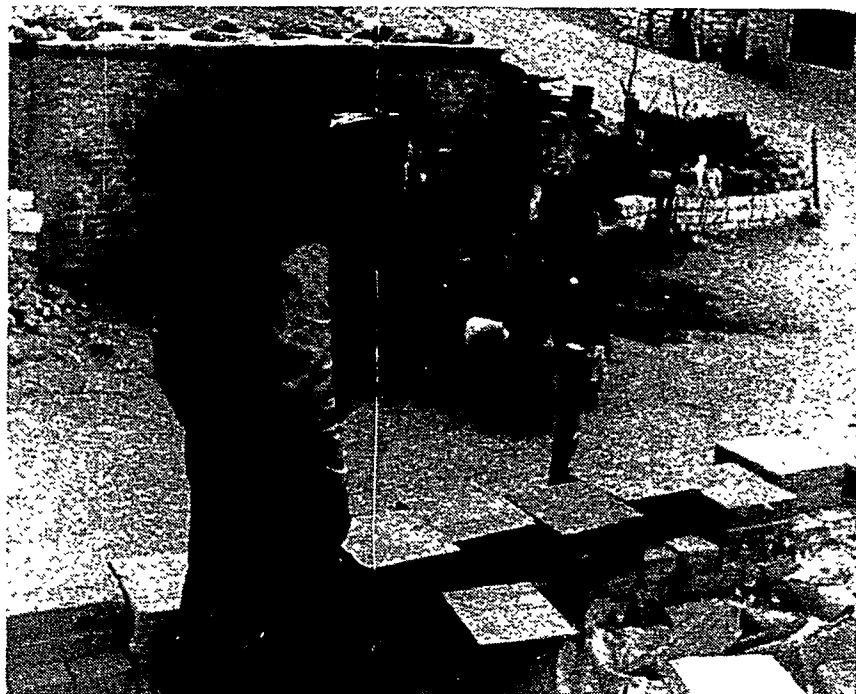
Focusing on morale, the Major said that the men were "too preoccupied with the complexity of the war to be worried about the demonstrations at Berkeley." His men felt they had a noble purpose in Viet Nam, and had a real feeling that they were helping the people. However, he expressed concern over the lack of mention of the civic action program, because only one-fourth of our men there are combat troops.

As for the attitude of the Notre Dame community towards the war, Major Turner felt that we "are all receptive in our own way."

BREAKING THE HABIT

Next month's publication of a preliminary report of "A Study of Drug Usage as it Relates to Vocational Maladjustment" out of Mr. Hugh O'Brien's staff in the Center for the Study of Man on the Notre Dame campus may throw some light on the heretofore shadowy topic of drug addiction.

After a pilot study in New York City during the early 1960's had pointed out the necessity for the study of the social and psychological characteristics of individuals prior to addiction, the federal Vocational Rehabilitation Administration granted funds to the Center for a three-year program. The first phase, largely completed, was the actual interviewing of similar groups of addicts and non-addicts. The second period of compilation of data will be formally closed when the final report is made next February. Hopefully, the conclusions



CILA IN MEXICO



EMILE BENOIT

will be carried to the field in 1967-68 to attempt the rehabilitation of selected addicts.

The objectives which have motivated the research include determination of the vocational patterns which develop in relation to drug addiction both as cause and consequence, and the factors that "immunize" the majority of the population against addiction when drugs are equally available to all.

Mr. O'Brien says that the basic theoretical assumption of this study has been that in our present culture adolescence is a particularly critical point in the life cycle. In their quest for identity, young people because of faulty "socialization patterns" may be drawn to the use of addictive drugs if they fail to achieve satisfactory vocational experiences and work patterns.

The pilot study tended to emphasize the importance of this vocational maladjustment over any alleged "psychological vulnerability." It was this original study that lent much of the methodology for the present study and the division into thirteen categories of the aspects of the addict's life deserving study, ranging from occupation and income to marital status, religious observance, and delinquency.

Two units have been utilized in the research: population groups and the "social block" which is the home of the groups. Set around 100th Street in New York City, the population is interviewed for personality and aspiration levels by "tandem interviewing" technique which utilizes two interviewers for each respondent. This informal discussion is coupled with systematic observation by resident observers interested in the interaction

between drug and nondrug users.

Research already completed has blown one myth: authorities were surprised to discover that drug-addicted delinquents had been rejected for membership in neighborhood gangs precisely for the very reason that they were addicts. The original opinion had been that they picked up the habit *because* they had been rejected.

Vocational failure is at the root of the problem, Mr. O'Brien feels. Solve this and there will be fewer addicts — and fewer narcotics hospitals, which today place their emphasis more on therapy than prevention. Attack the problem at its source and the vicious circle will be broken.

COED ACTIVISM

Even that last bastion of male supremacy, Christian activism, has fallen. The Council for the International Lay Apostolate (CILA), the Notre Dame group that annually sends out teams in the summer to everywhere from the Peruvian Andes to Harlem, now includes a contingent from St. Mary's.

As many as 15 girls will be interviewed this week for membership in the organization, along with about 40 Notre Dame students. All will be examined to determine such psychological qualifications as motivation and stability. Bill Schickel, chairman of CILA, explains that the volunteers "have to share the thinking of the people they are to help," and be able to "work together as a team."

There will be orientation meetings before the interviews which will serve to explain the purposes of the organization, what to expect in the summer projects — in short, to destroy any misconceptions and present the

deeper meaning of the Council.

Those selected to become members will prepare for their summer work by attending weekly classes in Spanish held by Thomas O'Day of the language department. O'Day is a past member of CILA, and was, in fact, on the first Mexican project. Soon after they are divided into project teams in late November the volunteers will visit professors on the group's advisory board in their homes, and will spend time discussing the culture of the nations in which they will be working. Detailed preparation will follow, in seminars which will draw on the University's talent in matters ranging from political science to playing soccer. The groups will also engage in social activities together, so that by the time they arrive at their projects, they will know each other well enough to work effectively. To gain practical experience, some will even tutor Mexican migrant families that have settled in South Bend for the winter.

ECONOMIC PEACE-BUILDING

"There are three ways of visualizing economics and peace; these include the economic motives of war, economics of defense industries, and structural difficulties in defense programs." Thus stating the guidelines of his lecture, "The Economics of Peace-Building," Dr. Emile Benoit, professor of economics at Columbia University and a long-time governmental adviser and disarmament advocate, spoke to a capacity audience in the Library Auditorium, October 14.

His views on the economic motives of war were generally pessimistic. "There will always be international
(Continued on page 33)

on other campuses

• BOULDER merchants who used to threaten University of Colorado students for nonpayment of bills will have to try another tack. In the past, merchants have told students that the university would withhold their grades if a check bounced. The school, however, withholds grades only for official university debts, such as library fines.

• A RECENT court case at Mississippi State University may make all university parking tickets void. When a student at Mississippi State refused to pay \$20 in parking charges, the university threatened him with dismissal and court action unless the fines were paid. With the help of the American Civil Liberties Union and the Lawyers' Constitutional Defense Committee the case was brought before a federal court. The lawyers argued that the statute allowing the university to create regulations which are in effect municipal was illegal. Before the case could come up, the attorney general conceded the point, the charges were dropped, and the validity of every university parking ticket came into question.

• THE MICHIGAN STATE *News* has commented on a recent ad for a certain car model which has appeared in many college papers. The ad, in the form of a "Dear Abby" letter, shows a painter with girl problems and is signed "color me Blue." It seems that the artist had a girl who admired his paintings until she started admiring someone else's new car. "What can I do?" the artist asks. The answer? Of course. Give up painting and buy the car advertised. The *News* concludes: "Advertising can teach one a lot about society's values."

• IF YOU'RE thinking of growing a beard, forget it. That's the advice of the managing editor of the *North-eastern University News*. It's trying to interpret possible reactions that can drive one wild. Like the little old lady in the cafeteria who exclaims, "You're not becoming one of THEM!" or the girl who'll admit that "you have the face for it." And the inevitables — like requests for cough drops. But for a few — who have a small number of acquaintances, who are pretty much loners, and who

really don't mind being stared at — it's not so hairy.

• JUST BEFORE finals last spring term at Michigan State, there were a number of panty raids — which are nothing unique or exciting except this year the tone was a little different. Who cares what happens? seemed to be the key. In an analysis of the reasons behind the raids, the sociology department suggested that many of the rioting students didn't plan to come back the next semester; others were simply tired of studying for finals and felt like throwing rocks and yelling "Kill the cops."

• SAINT BONAVENTURE University has only one cafe to use as a student gathering place, where the service, the food, and the hours are inadequate. Although their regional accrediting agency, which checks such things as places for informal student-faculty dialogue on a campus as well as more formally academic things, was satisfied with the atmosphere, students are not. And "Since it's the only one of its kind it doesn't have to care about a satisfied public." ■

feiffer

I TALK TOO MUCH. I'M QUITE BRIGHT SO ITS INTERESTING TALK, BUT NEVERTHELESS I TALK TOO MUCH.



YOU SEE, ALREADY I'M SAYING MORE THAN I SHOULD. MEN HATE IT FOR A WOMAN TO BLURT OUT "I'M BRIGHT." THEY THINK SHE'S REALLY SAYING "I'M BRIGHTER THAN YOU ARE."



AS A MATTER OF FACT, THAT IS WHAT IS SAYING. I'M BRIGHTER THAN EVEN THE BRIGHT-EST MEN I KNOW.



THAT'S WHY ITS A MISTAKE TO TALK TOO MUCH. MEN FALL BEHIND AND FEEL CHALLENGED AND GROW HOSTILE.



SO WHEN I'M VERY ATTRACTED TO A MAN I MAKE IT A POINT TO TALK MORE SLOWLY THAN I WOULD TO ONE OF MY WOMAN FRIENDS.



AND BECAUSE I GUIDE HIM ALONG GENTLY FROM INSIGHT TO INSIGHT HE ENDS UP BEING TERRIBLY IMPRESSED WITH HIS OWN BRILLIANCE—



— AND WITH MINE FOR BEING ABLE TO KEEP UP WITH HIM.



AND HE TELLS ME I'M THE FIRST WOMAN HE'S EVER MET WHO'S AS INTERESTING AS ONE OF HIS BOY FRIENDS.



THAT'S LOVE.

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MISS HELEN, THE CAT WOMAN

by Jamie McKenna

I WAS A FRESHMAN in high school when I first wrote of Miss Helen and Mr. Wizelman. The year was 1959 and then I told of Mrs. Marshall's kitchen corn patch from which, three rows in, my sister and I watched; how Mr. Wizelman's wife of forty-seven years died because her heart stopped; and many more of the things Mikey and I saw when she was thirteen and I only ten. But, if it were to be told now, I would say, simply, that in 1956 Miss Helen, whom the children called the "Cat Woman," had white hair that was tied in a bun and no husband.

Miss Helen, who lived alone, fed many cats. They stayed around her land because of the food, and, like all pampered cats, they were terrible animals. All flab and fur, unboned loafers that draped themselves over chairs and couches, even people if given the opportunity.

Miss Helen's small stone house was on Annadale Road, which runs from Indian Lookout Mountain to the valley and farms below. Every morning, early, the people of Lookout walk Annadale to the farms, because that is where work can be found. New husbands, dried washing women, old men looking for part work, they take to the valley and as they pass Miss Helen on her porch, they wave to her. Even Mr. Wizelman, who had talked very little since the death of his wife.

Miss Helen was a spinster. She had been alone for forty-four of her sixty-three years and had not yet made loneliness a friend, nor even a quiet partner. She had her cats, true, but they were awful, caring only for their stomachs. And Miss Helen still hoped for a husband, this everybody said. Mr. Wizelman began to slow on his way home from work.

"'Lo, Miss Helen," Mr. Wizelman would say, waving his arm.

"Good afternoon," she would answer back.

She sat most of the day on her porch, in a chair with a thick cushion on the seat. "How'd you make out today?" she might say, "Did I heard the Ornbaughs' harbor collapsed?"

"Yes, it did. Yes, it did. Her little boy, he got into their Chevy and loosed the brake. Swiped a support; but Johnny weren't hurt." He'd then smile and walk on. But every day he seemed to stay longer.

Until one day that was nearly winter. Mr. Wizelman came walking home. It was late, close to 5 o'clock, because winter brings work old men can do, and he was tired.

"Good afternoon, Mr. Wizelman." He did not answer. Her hair was not in the tight bun she had always worn, instead it was loosed and curled. And her apron was gone. She wore a plain lace dress that fell around her seat. "I was wondering," Miss Helen was rouged-pretty and now leaning forward in her chair, "would you like to come in for some tea?" She blurted this out, without preliminaries, which is unlike Emmitsburgh people. Mr. Wizelman seemed not at all surprised, and after a while he smiled. "I'd like it very much, Miss Helen. Yes, I would."

Mr. Wizelman followed Miss Helen through her door. The stone house was small and windows were few. The room was dark and seemed very cluttered. "Sit right

here. It's all ready." And she hurried to her kitchen. To Mr. Wizelman the room had a close odor. It smelled not at all like his room.

And across the room walked a cat. It paused a moment, measuring from its black-slit eyes, and then it jumped at Mr. Wizelman. It was gray and big, with fat that rolled when it moved; and Mr. Wizelman caught it, feeling the damp thin hairs of its stomach. He threw it to the floor, very deliberately, decisively, and he was an old man. He could see other cats, two or three, that were lying on chairs, looking from corners; and he partly understood the smell.

Miss Helen returned with a tray. She sat down and leaned close to Mr. Wizelman. Her lace, once white, was brown with closting, and her hair was tired from lack of water. "Do you take cream, Mr. Wizelman?" He nodded yes and for a moment turned away. They drank quickly and Mr. Wizelman thanked her and left.

He had gone and she was alone again. Miss Helen sat on the couch and patted a cat and said aloud, "Mr. Wizelman won't be back."

This is the story I first told at fourteen, and if it sounds unreal, it is because it did happen. The first time I told a much fuller story. I tell it differently now only because time does not complicate. And today, October 21, 1966, you can see Miss Helen's house, her chair, and its cushion. Further, if it is early in the morning or late in the afternoon, you can walk with Mr. Wizelman. All the way from Frederick Valley to his house on Indian Lookout. It is an old trailer with a pedal grinding stone in the rear. Even today.



HUMANIZING the HALLS

RECTORS' VIEWPOINT

AN ODD LOT they are, numbering among their ranks a golf coach, an advisor to foreign students, a geology professor, a French teacher, and an assistant dean of students. If you went down the roll of their ranks, you could tell stories endlessly about each and every one of them—some favorable and others not so favorable. Rectors can be the most liked and the most unloved men on campus. And now with their own role in the University undergoing radical change, the differences within their number have become even more pronounced.

Ironically one of the most well-respected halls on campus has a rather conservative priest-disciplinarian. Fr. Edward Shea of Lyons sets himself against this fall's relaxation of rules. Curfew ought to be determined by the University, he feels, with rectors having the responsibility of enforcement. Students cannot be expected to discipline other students because "it is against human nature."

Fr. James Riehle of "Sorin College" steers a middle course. He sees the position of rector as in a period of transition: in the past the rector played much more of a disciplinary role whereas now he is assuming more of an advisory nature, i.e. as chaplain. The priest, although not a policeman, should possess some authority; "in the long run, although there may be some immediate enmity to the man in authority, there is a certain respect and even liking."

"One can rule a lot more effectively

by less rule," is Fr. Clarence Durbin's maxim in St. Ed.'s. Fr. Durbin tells the story of one student who was consistently disturbing the other members of his section. Fr. Durbin finally threatened to throw the boy out unless he garnered the signatures



LYONS' FR. SHEA

of everyone in his section on a petition allowing him to stay. His peers agreed, and the boy has not been heard from since.

The most perceptive comments come from proponents of the section system and stay hall. Fr. Dan O'Neil,

Walsh rector who first worked with the section plan, cites the effect of the sections in uniting the hall. The basement of Walsh last spring was transformed, in large measure through the work of graduating seniors, into a relatively luxurious lounge. Fr. O'Neil points to this as an example of what can be accomplished through the section system. "Halls used to be nothing but flop houses. But now, under the section system, there is great hope that they are becoming active communities."

Farley Rector Fr. James Buckley believes the benefits of the rules relaxation and increased student responsibility will best be realized through the sections. "The whole group now has the responsibility to see that everyone is acting responsibly—either of their own accord or through pressure exerted by the whole section." But for the system to be as fruitful as possible, the four-year stay hall is "almost necessary. The problems in freshman halls are immense. These men have nothing to compare their situation to, and are without natural leaders, without community expectation. In such a situation the clowns tend to take over and react to pressure by goofing off."

Fr. Buckley believes that from the upperclassman's point of view, "having freshmen in the hall is an almost necessary stimulus for the feeling of community. With no freshmen in the hall, nobody has great need of help. But in a stay hall there are

many who really want to help the freshmen—they remember their own freshmen years.

"When freshman halls were the rule, there was much more of a tendency for upperclassmen to become stagnant and apathetic. There was little opportunity for them to exercise responsibility. The groups which formed were small and defined against the hall rather than as a part of it. The section on the other hand draws the members outward and brings identification with a larger group of people."

Fr. David Burrell of Morrissey views the sections as one of "the necessary structures to allow people to come into more spontaneous and honest contact with each other. The former situation placed a bias on things rather than people. The ideal is to make hall life more human. Now this does not mean explicitly that more people 'assume responsibility.' That term is too political. I would rather think of it as creating a situation where people tend to help one another, where they are just around, and available for one another.



WALSH'S FR. O'NEILL

see the worth of what he has done."

Why then priests in the halls? Fr. Burrell explains his own motivation. "The whole life of the University is supposed to be geared to education. I have chosen to be here as priest and teacher to be part of this—it's simply exciting. I enjoy living with students. There are, of course, practical problems. The students and the priests in the halls are both terribly busy. The extent to which we would like to share our lives just isn't possible. But, as far as we can, getting to know the students offers a meeting of minds and a sharing of perspectives. And this is part of education."

Stay hall, according to Frs. Doig and Burrell, is just as essential in bringing about this meeting of minds as the section system because with the increased pressures of modern education living in the hall with fellow residents for four years offers the only possibility of really getting to know one's colleagues. Fr. Burrell, along the same lines as Farley's Fr. Buckley, sees a further advantage in stay hall. "Having freshmen in the halls is a service to the hall, not just a service to the freshmen. The freshmen come on the scene with needs which provoke a response from the others. They serve to get the vital current flowing. They, more than any others (though not exclusively) are wide-eyed and enthusiastic, and draw forth an immediate current of exchange. And they tend to ask the provoking questions which stimulate conversation.

"What we are looking for in hall life is not just to create a more

pleasant place to sleep and to study. The development cannot be merely linear but must be lateral. The life in the hall must take in the whole life of the student. A growing gap was noticed in the past between hall life and intellectual life. To close the gap, the hall must become a center of the intellectual life; it must become a society more ready to discuss, to become an intellectual experience. The fact that the intellectual life here is increasingly competitive militates against a sharing on this level; but this very fact makes it most important to develop that sharing."

But the development of hall life may be hindered by a hall reputation or image. According to Fr. Doig, "if certain halls are considered the 'good' halls, some people feel they are stopping in another hall until they can get into the one they want." Fr. Burrell believes that "what we are finally shooting for is to show that any hall can be the best on campus. The idea of a single 'best' hall is absurd, just like the idea of the 'best Catholic university in the United States!'"



ST. EDWARD'S FR. DURBIN

Fr. James Doig of Zahm strikes a similar note. "I look at it in terms of trying to adopt a more Christian attitude. We have to respect the dignity of the individual. It is essential for the individual to bear the burden of his own life and to decide what he wants to do. He has to make his own victories and mistakes and learn from them and grow. Some guidance is necessary, of course, but the most important thing is that the individual try things on his own and



ZAHM'S FR. DOIG

Fr. Doig sums up the argument for a viable hall life. "If someone is to consider himself a good Christian, or more simply a good human being, he has to realize that he is not solitary, that his life has meaning only with others. His life is not a 'me and God' affair, but more directly 'me and my neighbor.' We have to build a society with each other, based on a vital interest in one another, and on the fact that we are moving to a common goal."

The Frontiers of Freedom

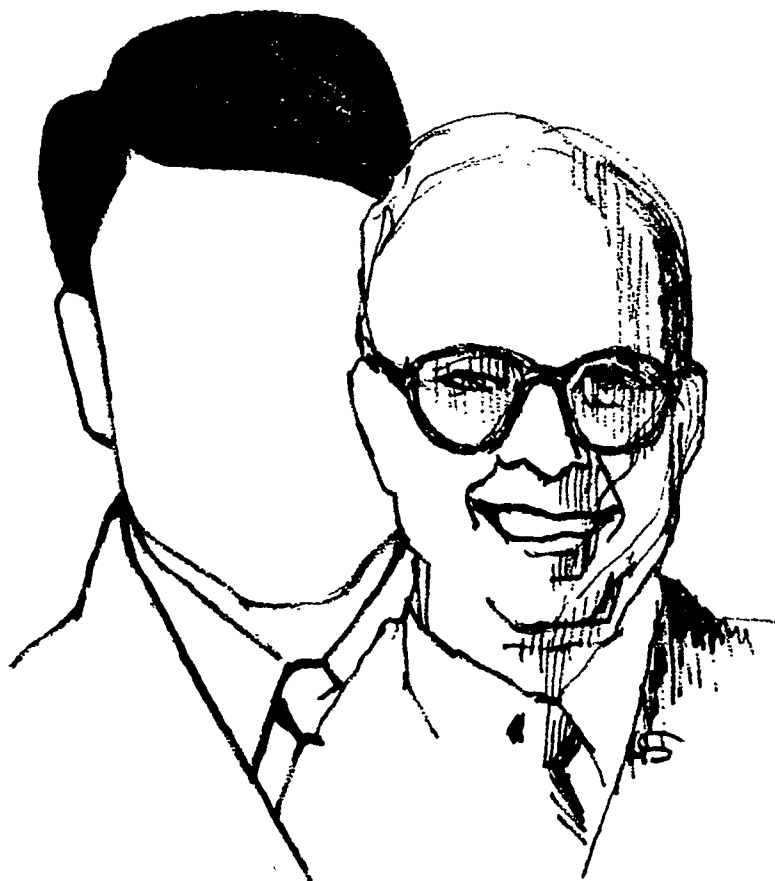
by robert sheehan

LAST WEEK a number of German and American scholars attended a conference at Notre Dame on "The Condition of Western Man: The Problem of Freedom and Authority." It was a disappointing event in some respects; the conference was ill-planned (no interpreters were available to translate the remarks of the few guests who chose to answer questions in German) and very ill-attended by the general public and even the participants (except for the talk by Rev. John Courtney Murray, S.J., who managed to fill the Library Auditorium even though the conference had received little publicity on the campus). There also seemed to be little point to a preliminary tribute to "Catholic Refugees from Nazism," which took up more than a quarter of the conferees' time. These difficulties are all the more unfortunate because this conference presented a great deal of cogent thinking on a subject whose importance in the twentieth century, especially to Catholics living in the wake of the Vatican Council, cannot be overestimated.

The talks divided themselves naturally into two parts, the lay participants for the most part concerning themselves with the problems of freedom and equality in their relation to the state, while the priests concentrated on similar problems within the Catholic Church. In the first paper read, Dr. Willi Geiger, a justice of the West German Federal Constitutional Court, stressed the conflicting aspects of the concepts of freedom and authority, depicting the constant struggle between these two ideas in the political processes of West Germany and in the minds of its citizens, who, he said, do not have as deep-rooted a commitment to their imported and forcibly imposed democratic government as the citizens of Great Britain and the United States to their own indigenous democracies. He emphasized the problems created by abuse of freedom in a democratic country whose members are not sure what should be the relationship between state and society. "Freedom is often understood [in Germany, and probably elsewhere] very naively as 'freedom from something.' People don't trouble themselves anymore about the responsibility of the one who makes use of it, because they don't ask 'Freedom for what?'" Moreover, Dr. Geiger said, the mere fact of modern Western civilization imposes great restrictions on individual freedom, while at the same time the modern intellectual climate undermines the theoretical justifications for the state's necessary authority. Thus, Dr. Geiger sees a crisis of both freedom and authority developing in modern society. The solution he proposes is an educative program by which government attempts to create in people's minds an awareness of the permissible limits of individual freedom and state authority.

Such an awareness already exists and long has existed in the American and British ideals of the relationship be-

tween state and society, according to Notre Dame History Professors Marshall Smelser and M. A. Fitzsimons. Dr. Smelser noted that the American revolutionaries considered themselves the true heirs of the Glorious Revolution of 1688 and the ideas of John Locke, as opposed to the newly articulated British doctrine of "reason of state," in its Machiavellian usage, that is, evil but expedient action to preserve the nation, which would be deceitful in private persons but allowable to rulers. . . . The Americans, according to Smelser, were adherents of Rousseau's theory of social contract; they believed that the freedom of the individual was paramount, but that to preserve order men created states to which they surrendered a certain limited number of their freedoms, which were carefully listed in a written constitution that was superior to the state. Insofar as the state acted within its constitutional limits, its authority was complete, and individual liberties must give way to its demands. Dr. Fitzsimons' consideration of British constitutionalism made clear that the English, too, had always accepted the place of authority in their lives — witness their pride in the "bobby" as a symbol of British tradition and order — as long as it remained within constitutional limits, although the unavailability of the British "constitution" makes abuse of power less plain and less



easy to check than in the United States. Both Dr. Smelser and Dr. Fitzsimons concerned themselves more with the delineation of certain historical attitudes to freedom and authority in the state than with contemporary problems in this area.

The consensus among the speakers would seem best expressed by Dr. Hans Buchheim, of the Institute for Contemporary History in Munich: "In principle man is free, and ought to enjoy his freedom as much as possible. But there are many reasons and requirements why freedom must be limited. This thankless task falls to the state. It must . . . see to it that the well-known principle is upheld that everyone may use his liberty only to a degree where he does not infringe on the liberty of others." Society is like a cantilevered bridge, kept from collapse by the constant tension between the state's need for authority and the individual's need for freedom.

Addressing themselves to similar problems within the Church were Fr. Murray, of Woodstock Seminary, and Msgr. Dr. Michael Schmaus of the University of Munich. Here, of course, the problems are somewhat different, inasmuch as the Church, unlike the state, is not the creature of its members and is presumed to be the guardian of truth rather than the servant of the people's will. "Must not he who is responsible for the proclamation of truth, and precisely that truth which brings salvation and creates freedom, summon all means to allow it to break through? Must he not, in the interest of the community, protect order against all individual tendencies that might destroy it?" asked Monsignor Schmaus. In the past the Church's answer was always an unqualified yes. The strongly felt need to protect Christians from the unforeseen consequences of their own actions, which was continually being justified in the minds of the hierarchy throughout the Middle Ages and the post-Renaissance era by the great heresies, the Reformation and the Age of Reason, resulted in what Fr. Murray called "a hypertrophy of authority and an atrophy of freedom." In the writings of Pope Leo XIII this frame of mind was brought forward into modern times; man still had to be protected from heresy. Moreover, God



DR. MARSHALL SMELSER

Himself had ordained that men be protected from their own free wills, for all authority was from God, and every man owed an obedience that was positively filial to those who were set over him, in both the spiritual and the civil orders. "Man," said Fr. Murray, "was subject, not citizen." The subject was to "see God in his superior, and the superior mediated to him the Divine Will."

But "the sign of the times has changed" and today this doctrine is "not false but inadequate." "My sheer acceptance of my superior's will does not fulfill my human dignity, my responsibility to contribute to the community." Four aspects of the theology articulated by the Vatican Council provide the rationale for a new theory of freedom and authority:

1. The Church is, like the "People of God," characterized by a "fundamental equality"; the charismatic quality of the Church is shared by the entire membership, not just by the priesthood.

2. The Church is a *koinonea*, a communion, or "interpersonal community."

3. The Church is a *deakonia*, a "service" rendered by its serving as a "witness"; it reaches out to draw others into the communion.

4. The Church is an organization that is structured hierarchically, with a unique, divine constitution.

In the light of these doctrines, says Fr. Murray, we must "flesh out" the bare bones of Leo's strictly vertical hierarchical arrangement of the Church with "the living flesh of the community." The good of the community must come before any considerations of order. Indeed, says Msgr. Schmaus, even those whose function is the complete disruption of order within the Church — the *charismatics*, or, if you will, saints — have their function in renewing the life of the Church and must be treated with the utmost charity and the bare minimum of restraint. "Both freedom and authority are a service to the community. Authority is still from God, but it is to be used in the community and for the community." ■



DR. MATTHEW FITZSIMONS

Safari '66

JEANNE CUNNINGHAM



JANE LANNAK

PAT SERRELLI



Homecoming Queen



ZIP LARGEY

CAROL McCUTCHEON



BARBARA CUNEEN

This year's Homecoming Theme is Safari '66, and all voters are asked to draw upon primeval instincts in balloting for the Homecoming Queen next Friday in the Dining Halls.

A RHINOCEROS SORT OF THING

by Tom Sullivan

GRUNGY in black sweatshirt and SS helmet, large hand warming a cold bottle of Drewry's Draft, Bill says amiably, "I'm basically sick." Bill is thirty-one and does something for a South Bend architect. Bill's been around and has been involved with magazines for a long time. Magazines are what he really likes. Just now he's working with a small group of students, ex-students and fringe types at the difficult task of delivering to whining birth, a rhinoceros. Not a real rhinoceros, of course, but an underground humor magazine, vaguely disaffiliated with Notre Dame.

The room is bright considering that it's vintage off-campus. Faded, nothing-blue walls with fixtures disguised to look like gas lamps. There's a double bed in one corner, covered with laundry and the neatly creased beer cans (do they sleep on them?). Bookcases and a large layout table are the rest of the furniture . . . cartoons in various stages of completion cover the walls. The bookcases are stocked with humor magazines of every type: Berkeley *Spiders*, Harvard *Lampoons*, *Punch* and *Mad*, bound volumes of *Playboy*. On the floor sits the rhinophone, and in a corner a tape recorder plays twin-channel rhinoceros grunts, recorded live in the bush and taped from some television travelogue.

"Like I say," says Bill, "I'm basically sick." *Grunt-a-grunt-rrrugharr.*

"I've done lots of homework on rhinos." In a desk drawer there is a file clearly marked "Rhinoceri: *National Wildlife*, June/July 1965."

"You know lots of people don't know the difference between a rhino and a hippo. Your rhino of course is

horny. As a matter of fact there's a widespread superstition in Asia that ground rhino horn is a powerful aphrodisiac. There's nothing to it though."

Grunt-a-grunt-click.

Bob, blond, wearing a tee shirt featuring an Albrecht Durer woodcut rhino, rewinds the tape, the rhino chirping happily in reverse. You can read the script on the shirt, it's so clear. Looking up he predicts, "We can't miss, man. Look at all these humor magazines (gesturing around). Right now we've got better stuff than three-quarters of them. It's a great motif don't you think—the rhinoceros? Think of it—rhino tee shirts and sweatshirts, rhino buttons and bumper stickers. We'll go down to

Daytona at Easter; they'll eat 'em up." I closed my eyes to imagine. More stereophonic rhino grunts.

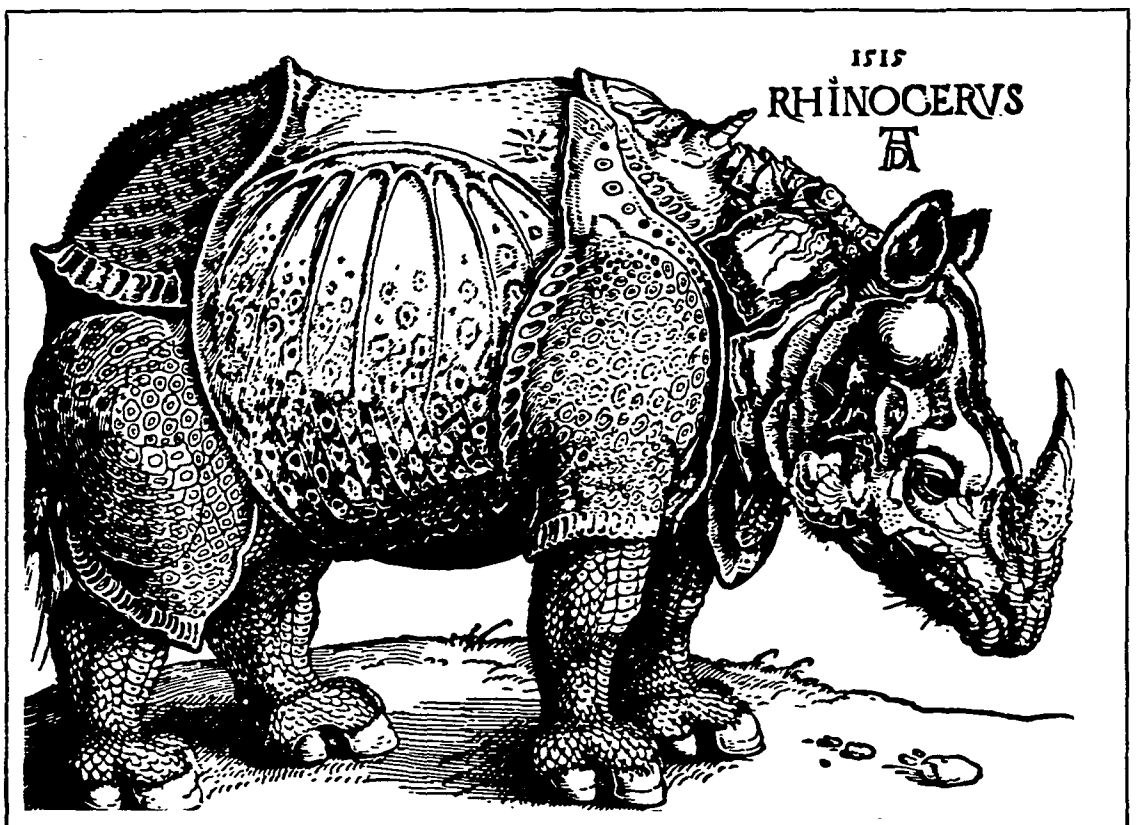
Warming, Bob opens another file full of rhino pictures. The whole thing, title and all, are his idea. He's spent the last four years with various humor magazines, gathering material from around the country, talking to people, planning. He spreads the pictures on the table, old tired and young wrinkled rhinos, rhinoceri in jungles and rhinoceri in zoos, rhinos after hunters and hunters after rhinos.

"They run five, maybe six feet at the shoulders," says Bob "and twelve tip to tail. The parallels are kinda cool. I mean, with the animal and a humor magazine. Rhinos are always very antagonistic; they're always stickin' their horns into things. They don't have many friends—they hate men who bumble around in their jungles. In fact, the only friends they have are these little tickpicker birds that sit on their hides and pick ticks."

Bill, looking over the cartoons and heaps of copy, the makings of a magazine, said that rhinos have a gestation period of eighteen months. Bob said that they were preparing a brochure to be sent to colleges around the country.

"We'll concentrate on top quality in everything: format, material, art and printing. We've got enough money for twenty or thirty thousand copies for a first issue. Hopefully, after that, we can pick up some advertisers. Who knows? We might make a lot of money."

"Who cares?" Bill wants to know. And they laugh. And that's the way it is with things like humor magazines named after rhinoceri. ■



STATEMENT of PURPOSE

by Tom Sullivan

The following, rather rambling letter, was received by one of this country's most prestigious graduate schools. Handwritten on the back of certain politically obscene handbills, there were also curious doodlings in the margins. These will not be reproduced here.

October 21, 1966
1224 Telegraph
Berkeley, Calif.

Dear Sirs:

Something about my life, such as it's been for almost twenty-one years, you want (are you *really* interested?). Surely you know why I'm interested in your grad school. But to start. I'm American of course, and I once was an American boy. I read comic books and *Playboys* and traded 'em. I was Huck Finn in flooded Mississippi gutters and am still on a raft of sorts. Delivered newspapers on rainy mornings and was unhappy. From Pop who ran the corner candy store I stole licorice and once got caught. In the Boy Scouts we told dirty stories. I've read Salinger and all that David Copperfield kinder crap, went to a hippy high school, smoked pot and lost my innocence (can you understand that?). I'm self conscious. I have *angst* and *Weltschmerz*. I fall upon the thorns of life.

Like a certain Greek hero I have wept by the side of a wine-dark sea. I am searching for a symbolic Ithaca; I am looking for my Freudian Old

Man. I have travelled and travailed much in the realms of gold, heard the mermaids singing and eaten a peach while on the road. I've prayed to Saint Francis and listened to Debussy. Slept in strange places and watched in stranger. I've heard Zarathustra spake and birds sing and have worn my trousers rolled. I have played the outfield and gathered very few intimations of immortality from recollections of my kidhood. I am still looking for a stone a leaf an unfound door. Where are they?

What have I seen? Used car lots full of chrome Chrysler and A&Ps with countless cans of soup. I have seen a thousand lovely girls on billboards and (alas) believed their promises, crossed the Dead Sea in a drunken boat and seen the dusty streets of Nazareth. The virgin appeared to me in an acid dream, and I've seen Christ in the movies and watched Cecil B. raise the dead. More exactly I have seen sad people picking their noses on subways and reading the *Reader's Digest* for heaven's sake. I have seen several wars, fired vicarious machine guns in vacant lots and killed hordes of slanty-eyed bastards. I have made the world safe for General Motors. I have counted bodies and lost a friend KIA. Rocked out for peace, eaten, drank and made Mary. And I have read somewhere the Secret of the Gospels and the Meaning of Existence and have forgotten. I constantly wonder who will win the human race.

Who am I? I am unaccommodated man, a poor forked animal with a wrist watch. I am a loser, Charly Brown Herzog, a poor trampled bastard. I am a little poet whistling in the dark, questing for authentic existence in beat up tennis shoes. Tom Jones after Sophia, Dedalus after Bloom. I am Ringo Starr in a Yellow Submarine seeking the green fields of youth and screendoor summers, remembering my own things past, preparing a great flaming blockbuster of a novel. Underground man without a coat, I am, ax murderer without a victim — wandering in the Waste Land waiting for the rain to feed some of those tubers, wondering where in hell that hungry grail is. To be very honest I'm not much of anything and I was thinking perhaps your great university with its hallowed halls and all that would help me. Because I want to help, be clean and contributing to the big society. I have a dream of individual order and maybe that could be worked out and I could make all things new and help in a minor way the threatened world order on account of China and u.s. with our baby H-bombs gestating in desert wombs pre-programmed for the day of the Second Coming. So maybe you could consider me for your school. I can sleep almost anywhere and I've lived on locusts and wild honey before and don't mind. What about it, friends?

Yours sincerely
PROMETHEUS CHRISTIAN

Oct. 21, 1966

ROBERT SAM ANSON

ON

HOW THE OTHER HALF DIES

WAR JUST ISN'T as much fun as it used to be. Not that conflict was ever a rollicking pastime, but simply that years ago—before the Great War, the one that made the world safe for democracy—there was more style, more civilization, perhaps more dash, to killing and being killed. There were rules then, too, though often as not they had as much force as they do in the age of overkill. The conduct of battle, however, wasn't the important thing. Those were days when men could, as it has been said of Lee, hate war, but love battle. There is a historical explanation for the paradox, but it really isn't worth going into now, because too much has changed to make it more than academic.

It is, nonetheless, crudely understandable—and it isn't the fault of the bomb. Rather, it is that nations and their warriors and citizens, have begun to take themselves and their causes far too seriously. As George Kennan puts it, "there is nothing in nature more ego-central than the embattled democracy. It soon becomes the victim of its own war propaganda. It then tends to attach to its own cause an absolute value which distorts its own vision on everything else. Its enemy becomes the embodiment of all evil. Its own side, on the other hand, is the center of all virtue. The contest comes to be viewed as having a final, apocalyptic quality. If we lose, all is lost; life will no longer be worth living; there will be nothing to be salvaged. If we win, then everything will be possible; all problems will become soluble; the one great source of evil—our enemy—will have been crushed; the forces of good will then sweep forward unimpeded; all worthy aspirations will be satisfied." For all the supposedly holy wars contested in centuries past, very few suffered from what Kennan is diagnosing. Even while crying *deus vult*, the crusaders most probably suspected (if not admitted) there was something more to be won back from the Saracens than Christ's cross. They and their peers from centuries before and after saw beyond the banners and heard beyond the bugles. That now has been lost, especially in Viet Nam.

In sermonizing about Viet Nam, President Johnson chooses words that betray an unbelievably naive conception of what (if anything) is at stake on the Asian mainland. The United States fights "to help those little people" as he referred to the South Vietnamese on one occasion. To do otherwise, he suggests, would be "morally unthinkable" and/or an "unforgivable wrong." Mr. Johnson's rhetorical excesses are tall, even by the standards of his native state. During a mission to Saigon in 1961, he called the then-living and then-President Ngo Dinh Diem "the George Washington of his country," and more recently at the Honolulu conference, embraced Premier Nguyen Cao ("I have only one hero—Hitler") Ky as a "courageous battler for democracy." In the long run, even this can be excused; after all, Lyndon is Lyndon is Lyndon.

Not so tolerable, though, is the toady manner of the American press, and, consequently, the American

people. Whether through fear of being branded "nervous nellys"—the President's famous Omaha appellation for dissenters—or some unnamed thing else, the public and private rhetoric about Viet Nam is dutifully one-sided. Each day the major news services buy wholesale the carefully tailored reports of the war's progress from the public information officers on both sides of the Pacific. Somehow, this understandably distorted view of Viet Nam daily becomes what is most fit to print. Even then, the process must be simplified further still. The enemy, whether he be a nationalist, a communist, a southern or northern Vietnamese, is one thing: red. When this red (actually any color but white will do) dies, his body is counted with others in a sort of box score of runs, hits, and errors. The "allies" die too, but strangely their numbers are never exact. For the folks back home they've been made to die more impersonally, usually lightly or moderately. There is no peace because the Viet Cong are controlled by Hanoi which in turn is manipulated by Peking which, of course, will not hear of negotiations. If that explanation sounds somewhat contrived, it is the more so in the ears of the National Liberation Front, the Democratic Republic of Viet Nam, and the People's Republic of China (the "reds" names in real life). Pictures from the front are either gory, showing the results of Viet Cong terrorists, or heartrending, depicting a Marine consoling a crying Vietnamese child. What is not shown and not mentioned, is the fact that the Viet Cong have no monopoly on terror or brutality and that Marine may well be carrying that child away from the home he burned or the parents he killed.

Some of the more sophisticated pundits fret over the credibility gap or fear that one fine morning America may awake to find she is believing her own propaganda. Their fear is needless, because it is too late. The credibility gap has leapt into the language just as surely as "escalate" or "body-counter" or "overkill." Now that it is there the prospect for its leaving is dim; like the Americans in Viet Nam, it must stay for its commitment. As for propaganda, a quick reading of an American newspaper reveals many of its more accomplished practitioners. It is believed, because it is all that is given for belief, and, more horribly, all that is chosen for belief. In a sense the war has escalated beyond the cumbersome nuances of truth. The enemy is there, in all his adjectival terror, and, therefore, he must be destroyed.

That the war this country wages is foreign in distance, adversary and culture, is, to some, a cause of concern. For too many others, the distance is also of conscience. Five thousand Americans have died in the years since it all began—and each year eight times that number are killed in traffic accidents. And on the other side, the other half is also dying unnoticed, because the reality of napalmed flesh is too real for what has been promised as reality. Someday, though, the war will end. It has been said that it will end, and the saying, after all, is really all that matters. ■

CONTEMPLATING THE ACTIVIST

Notre Dame was blessed this week with the appearance of a new publication. On Wednesday, October 12, one could pick up in the dining hall, free of charge, the first number of *The Christian Activist*.

Under the heading, "Editorial Preface," *Activist* Editor John Henry Davis wrote, "all this magazine seeks then, is an intelligent openness to the present and thus the future of man . . . an openness in action and voice."

The first article is by William Reishman, the purpose of which is to define Christian activism and give it a theological foundation. He says that through original sin the unity of man and God, that presumably was man's in the beginning, was sundered, and that man's constant quest since that time has been reunification. He says that "our basic task as Christians — the dynamic vocation to build the world and create the unification of all — makes the material world our responsibility. We must transform We must humanize." If one admits his bias and grants his context, the article isn't bad; he does what he wants to do.

John Davis has the second article. It is an appeal for Negro leadership. Davis succeeds only in badly and dully repeating what we all know to be true. He has nothing new to add and he does not restate the old arguments in a new or refreshing fashion. He only makes us tired of hearing them. That is unfortunate.

The article by Michael McCullough, "The Pressure of Progress: A Teilhardian View," is less than satisfactory. It contains some very fuzzy definitions of some terms that are very important to his article. It also contains some rather bad writing.

Then come two of the most sophomoric articles I have ever read. I am referring to "Why Do You Pray Free Man?" and "Why Pray — A Reply."

The first is a questioning of the value of prayer by Lou Pelosi. Pelosi says that because God made man master of creation and told him to control it, man must be free. He says that man must be on his own . . . that man has no need of God. He says that if man were not on his own, one would have to accept the Calvinistic doctrine of predestination. So what? He then says that predestination is contrary to all rational thought. That is hardly the case. But it is not worthwhile to go through the article in this fashion. Suffice it to say that Pelosi will convince very few people and that his unconvincing article is written in a pompous, affected style that does not sit well if the article is to be taken seriously.

Gerry Rauch's reply to Pelosi smacks of prefabricated controversy. What the amount of money allocated by the government for Viet Nam in 1967 has to do with the efficacy of prayer is something of a mystery. Why Rauch picked the admittedly horrifying problem of world hunger on which to hang what there is of his argument is also a mystery. To call the situation a sin is absurd.

So Notre Dame has a new publication. Few would argue that there is not a need for such a magazine. One would hope that the publishers find it possible to continue publication. One would also hope that they heighten the quality of what they print.

— ROBERT THOMAS



movies

CINEMA '67: *Eclipse* concludes Michelangelo Antonioni's implacable inquiry into the possibility of love in our world, a search which includes *L'Avventura* and *La Notte*. *Eclipse* also serves as the bridge film which enabled the genius of its creator to jump to *The Red Desert* and focus on the fate of people in a machine world. Employing only natural sounds and innovating a coda technique, whereby in the final eight minutes objects seen in the body of the film return rhythmically, the maestro orchestrates a modern milieu until it turns on and consumes the people within it, in this case Monica Vitti and Alain Delon. Here, unlike in *The Red Desert*, there can be no pity for Monica whose cynicism and independence are responsible for the frigid, fragmented world which coldly eclipses her. (Cont. Educ. Center, Sat.: 2:00, 7:30, 10:00; Sun.: 2:00, 7:30.)

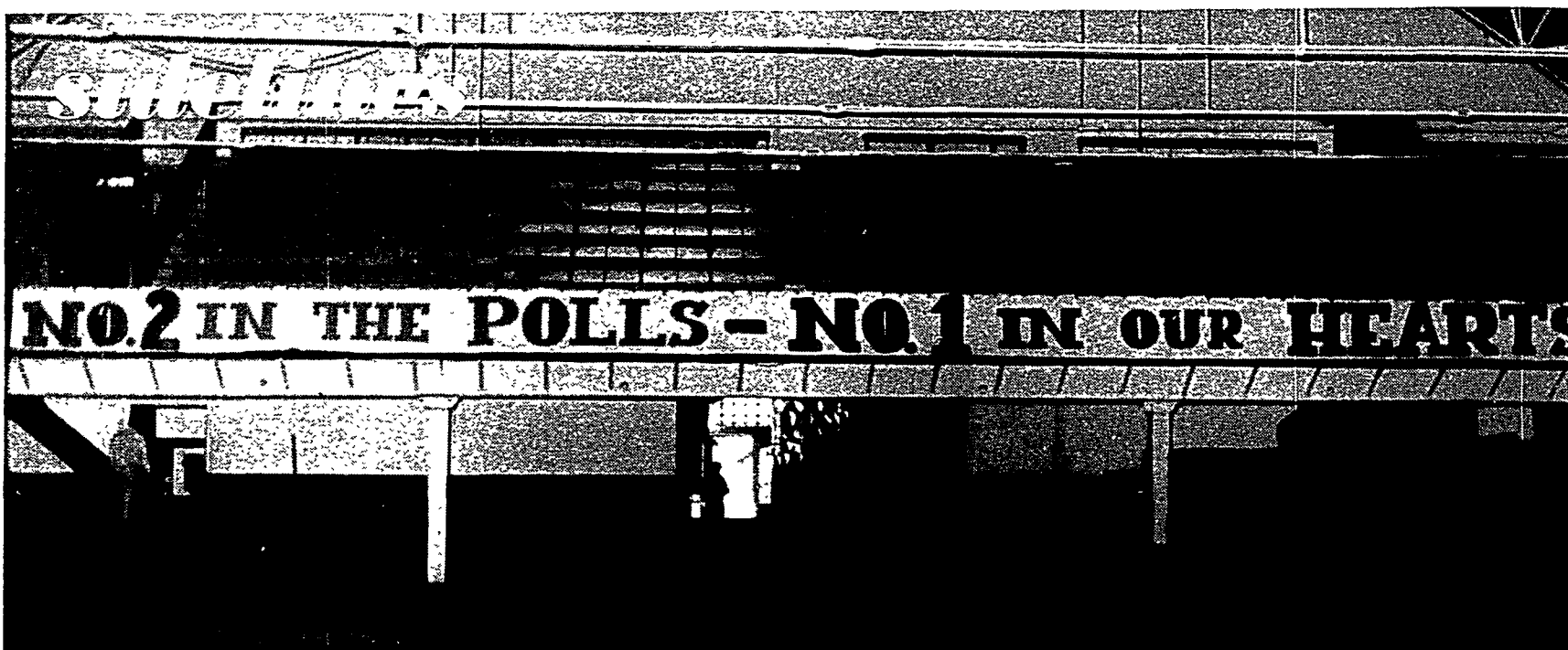
AVON: *That Man Called Adam* stars Sammy Davis, Jr., and others of "The Clan" against a Louis Armstrong beat. *The 2nd Best Secret Agent in the Whole Wide World* has a very long title. But do not despair, ye faithful: salvation looms in the comely, irresistible shape of *Dear John*, scheduled Oct. 28. (For times: call 288-7800.)

COLFAX: *Mr. Buddwing*. Another in the semiscience-fiction genre. In this one James Garner packs twelve years of love life into one day, the most sumptuous packet being Suzanne Pleshette. (*Buddwing*: 1:09, 3:07, 5:05, 7:10, 9:15.)

GRANADA: *Alvarez Kelly*: 1:05, 3:05, 5:10, 7:10, 9:15.)

STATE: *The Battle For Khartoum* has an excellent plot structure which Heston, Olivier, and the inevitable narrator obscure through overacting. A universe of shots and sequences converge gradually and certainly upon one place and one moment. That moment, however, somehow disappoints. (*Khartoum*: 1:15, 3:45, 6:20, 8:50.)

—J. DUDLEY ANDREW



THE UNREQUITED LOVE

Jack Donahue, a senior from Walsh Hall, was talking about the football team he coaches. "We had some big players, but they quit on us. Didn't want to advertise it. This year's team is better described as fast and aggressive." Fast and aggressive are terms not often used to describe the young ladies from across Dixie Highway, but the St. Mary's College Maulers, back in action after a one-year lapse, have been spending five days a week for the past month trying to change their image. The Maulers, 34 in all, are smarting from the 6-0 loss to Barat College in 1964, and have enlisted the aid of student coaches from Notre Dame. Donahue, Bear Robertson and a staff of three have used their afternoons and evenings teaching basics to the girls, and not without success. "We expect them to play football, not pattycake," says Robertson. "We told them on the first day of practice to forget they were ladies. For most it has come easy."

It was not surprising, then, that St. Mary's looked confidently ahead to its game with Marygrove of Detroit. Barat, Rosary, and others had all declined, perhaps because of the Maulers' talents, perhaps for other reasons. "Some said it was too much of an animal show," says Robertson, "and maybe it is." Then last week Athletic Director and star flanker Chipper Raftis got word that Marygrove wouldn't come, wouldn't play even if SMC went to Detroit. It was a crushing blow, and though the Maulers continue to search for opposition (their offer to play the interhall tail-ender was reluctantly declined), it appears the grueling weeks of practice have gone for naught. "I really feel sorry for them," says Donahue. "They've worked awfully hard to

make up for the Barat game. And I know they'd do well if they got the chance. The girls have gotten so they love the contact, and now it might all be wasted."

Marygrove, hear our plea.

NOTHING BETTER THIS FALL

The New Yorker magazine, which surrounds its cartoons with a relaxed prose that, in sheer tonnage, would cause Henry James to leap from his window in envy, occasionally takes to the reporting of football. Rarely does their coverage extend beyond the Ivy League but in a recent issue (October 8, 1966) sports hack J.W.L. wandered off on a Midwestern tangent:

Football, whose regulations now permit continuous changes of cast, is made up largely of interchangeable parts; it would be of interest to see what Ballantine, Columbia's passer, and O'Connor, Columbia's catcher, could do in place of Hanratty, Notre Dame's passer, and Seymour (younger brother, by the way, to an earlier Army back), Notre Dame's catcher, with the assistance of that range of Notre Dame linemen, whose highest peak is six feet five and whose mightiest individual tonnage is two hundred and seventy pounds. And vice versa, if you please. Myself, I don't expect to see anything better this fall—in any league, whether professional, semi-professional, or honest-to-God amateur—than Notre Dame's demonstration of how to disassemble what had looked to be a first rate Northwestern team.

CORNER ON THE MARKET

At first glance no noticeable and prodigious winning streaks have cropped up among the various ath-

letic aggregations gracing our campus, but more intense research will reveal an undefeated streak of 25 games belonging to a little-publicized subsidiary of the mother club, the Rugby B team. Back in the fall of 1964 the B ruggers quietly began their streak, which was blemished only by a tie last spring against John Carroll's first team. The ruggers seem to have a corner on winning streaks in recent years. In 1962 the varsity crew ran up 18 consecutive wins and were dubbed mythical national champions for their efforts.

FOR THE RECORD

RUGBY (2-0)

Notre Dame 12; St. Louis 6.
B team game cancelled.

CROSS-COUNTRY

Notre Dame Invitational: Notre Dame second behind Western Michigan.

SOCCER (0-6)

Iowa State 5; Notre Dame 2.
Notre Dame 7; Dayton 1.

THIS WEEK

OCTOBER 22

Football: Notre Dame frosh vs. Pittsburgh in Stadium (12:00)

Rugby: Quad Cities R.C. at Palmer College, Iowa

Soccer: Chicago at Notre Dame

Sailing: Notre Dame Invitational Regatta at Eagle Lake, Edwardsburg, Michigan; vs. Purdue, Marquette, John Carroll, Port Huron

OCTOBER 23

Rugby: Palmer College at Palmer

Soccer: St. Francis at Notre Dame

OCTOBER 26

Soccer: Goshen College away

OCTOBER 28

Cross-Country: Chicago Track Club and DePaul U. at Chicago

THEIR PULSES ARE DROPPING

The eleventh running of the Notre Dame Invitational Cross-Country Meet produced a decisive winner — Western Michigan. But the Irish, who don't have the horses this year and weren't expected to show, surprised even their coach. They placed a distant second, but encouraging, because, according to Alex Wilson, "They're not ready yet."

by Tony Ingraffea

THE GRASS TICKS buzzed into their ears, dove at their eyes. No hands swung. They stood motionless, silent at the third tee. Two golfers stared, arms akimbo, mouths agape. Some of the thirty stood with hands over their hearts, some grasped their throats, while others delicately encircled a wrist with thumb and first finger.

Golf club and ball spoke to break the silence, followed by the man in the blue blazer. "Time's up, fellas. Bergan?" And Don answered, "Sixty, coach," as the rest of the group stirred into activity. "Walsh?" "Sixty-four." And soon a number followed each name in the notebook.

The numbers were pulse rates, the group was the Notre Dame Cross-Country team, and the man in the blue blazer was their coach, Alex Wilson. Before every afternoon practice, each member of the team runs a half-mile in 2:30, and, after thirty seconds, takes his pulse rate. Two minutes later the pulse is again determined. Rate of recovery, that is, rate of decrease in pulse, is directly related to conditioning. And conditioning is that certain something about which Alex Wilson wants to know all. Bergan and Walsh were in fine condition from their two-a-day workouts, but no amount of data can tell a coach when his men are ready for competition. A coach can only sense that moment.

Thirty blank cartridges and one sore trigger finger later, Coach Wilson watched his team of no superstars finish their five-mile workout. Dean and Coffey were gone, so he watched Bob Walsh, with two years of eligibility remaining due to a junior-year foot operation, and Don Bergan, the only seniors on his varsity squad. And he watched Ken Howard, Pete Farrell, Kevin O'Brien and his other inexperienced but potentially great runners who had lost badly to Minnesota and edged Indiana a week before. And Alex Wilson said, "I don't think we're ready yet."

That was a cold Thursday, but on Friday someone in Tallahassee sneezed three times in succession and it was 75 degrees in South Bend for the Eleventh Annual Notre Dame Invitational Cross-Country Meet. Since 1956, Notre Dame and Western Michigan had evenly split the Invitational's first-place honors, but this time around the Irish were just hoping to place.

Notre Dame had no particular overall strategy for the meet. "This is a flat course. All you can do is get out in front and run like hell," observed the home-team coach. A year before the Irish had done just that and edged a Western Michigan team that eventually took the N.C.A.A. Cross-Country Championships. But that was with Dean and Coffey. Now it was Bob Walsh who led the Irish off the starting line at the eighth green where 100-odd competitors had huddled.

Bothered by his foot, Walsh had to slacken his pace early, and at the two-mile mark, Don Bergan, in eighth place overall, was the leader for the Irish. But at the end of three miles, John Wehrheim led a group of six of Coach Wilson's boys, now stretched out between tenth and twentieth places, and headed for home.

Home was the second tee and Sam Bair of Kent State got there first in 19:23:3. Behind him followed a steady stream of brown shirts from Western Michigan, indicating that no longer was there an even split in first-place honors. Western's team score of 56 created the imbalance, a 29-point spread over the second-place Irish.

All the starters finished, legging the circuitous four miles between green and tee in less than 21 minutes. Some returned with mouths ajar, searching for air, some with bloody feet, most as pale as the proverbial gray October sky. Ken Howard of Notre Dame came in red-faced but sixth and best for the Irish.

There are some things a coach can't sense, and sometimes they please him. Ken Howard didn't even run in the Varsity meet with Indiana and Minnesota a week before. John Wehrheim had collapsed at that meet, but finished a respectable seventeenth in the Invitational. And Coach Wilson's boys, who weren't ready yet, had shown that they were on their way. Back to the pulse rates. ■





BRING ON THE BEARS

In the midst of experience, one position, and that a crucial one, remained unmanned as the Irish ruggers prepared to open their fall schedule. Mike Carroll, Notre Dame's jumper on line-outs, had graduated and a first-year performer, Dick Carrigan (No. 82), became his replacement. His height and jumping ability enabled the Irish to control the line-outs and record wins over the Chicago Lions and, last Saturday, St. Louis University in their first two efforts this fall.

"They don't have the strength of two years ago (the 1964 team was 19-1), but their speed and pursuit compensate," remarked the St. Louis coach after the Irish had contained his three ten-second backs, allowing them only two tries. Notre Dame scored only twice more than the visitors, but the wind gusts, which bothered Hanratty's passing in the afternoon, affected the ruggers that morning. The Irish kicking game, their chief weapon for field position, was almost nullified by the heavy gusts, and the long shovel passes (see cut left) of Scrum-Half Keenan to Fly-Half Adams were often errant, slowing down the attack.

Rugby Moderator Professor Kenneth Featherstone looks upon the fall schedule as a warm-up for the regular season in the spring. If Notre Dame's fall and early spring performances impress their West Coast adversaries sufficiently, the University of California's Rugby team will fly the Irish out to Berkeley for a return match. For their part, the Irish ruggers will be awaiting the chance with relish.





The main reason the St. Louis backs were stymied all morning was Tommy Gibbs (No. 27), who continually broke through the visitors' attack to strip the ball from unsuspecting victims.

Reflecting concern over a shaky first-half exhibition, Moderator Featherstone consults with his charges during the interlude. Notre Dame broke a 6-6 tie with two more tries in the second half.

Bandaged Jack Murphy, who sustained a first-half head wound later requiring eight stitches, didn't allow his battered condition to detract from his performance as he directs action here from a loose scrum.



Voice in the Crowd

Bruce W. Sanford, a staff reporter of The Wall Street Journal, recently wrote the following article on student-run club sports, the "rapid growth," "the good and the bad."

CHICAGO—If Indiana University's football team is weak at quarterback this fall, blame Jerry Crase. But if its Rugby Club doesn't boot many games away, credit Jerry Crase.

For Jerry Crase, 6-feet-2 and 205 pounds, has decided to shuck the all-American game of football in favor of rugby, a rough sport relatively new to U.S. campuses. In so doing, he dropped an armful of money. During his days on the gridiron — where he was once No. 2 quarterback—he had a four-year, \$8,000 scholarship; now he receives nothing — and contributes \$50 a season just for the privilege of playing rugby.

Jerry was fed up with the professional aura of Big Ten athletics. "The coaches treated us either like animals or business investments," he says. He isn't the only defector. Indeed, defecting varsity athletes and collegians bent on athletic fun rather than athletic business are spurring the growth of so-called "club sports" on campuses from Bowdoin in Maine to Pomona in California.

Broadly defined, a club sport is any student-organized athletic endeavor that isn't completely subsidized by the college athletic department. The clubs have existed at such Eastern universities as Princeton and Cornell since the 1920s, but recent growth, especially in the Midwest and on the Pacific Coast, has been rapid. Four years ago the National Collegiate Athletic Association counted some 834,000 students in the clubs; now, there are an estimated 2,500,000. So popular are club sports, in fact, that the NCAA is considering holding national championships in seven of them next spring.

"Most of us join club sports out of necessity," adds John Healy, an Indiana student who is president of the Midwestern Rugby Union, a rugby league. "We wouldn't have any fun in varsity sports where you have to develop a 250-pound, muscle-bound body, a killer instinct and an attitude of athletics before academics."

Having fun, it seems, is a big part of club sports. A large part of rugby teams' expenses goes for postgame beer parties, a rugby tradition. The average team spends from \$1,500 to \$4,000 annually, and it raises money with zest by holding parties, car washes and various types of sales. "Half the fun is scraping up the money to meet our bills," says Keith Easton, a member of Chicago's Rugby Club.

The trend to club sports is both pleasing and disconcerting to college athletic officials. On the one hand, they are glad to see the growing participation in athletics. On the other, they hate to lose a good athlete to club sports.

"They're a healthy thing," says Herbert O. (Fritz) Crisler, athletic director at the University of Michigan. "Except when they lure away one of our varsity players, they stay out of our hair and we stay out of theirs."

Whatever college athletic officials think, college academic people surely must like the trend. "The clubs don't absorb your whole life," says a member of the Judo Club at Stanford University. "I only have to practice five hours a week and that leaves enough time for studying." Almost to a man, club sport players rank higher academically than varsity athletes. When Jerry Crase dropped football for rugby, his average rose from a C-minus to a B-plus.

Sporting goods manufacturers also like the trend. Wilson & Co. says sales of soccer and rugby equipment were up 20% to 25% last year and are expected to "at least repeat" that increase this year.

Saturday's Dope Sheet

INDIANA VS. MIAMI (FLA.): The Hurricanes are a better team than their good 3-2 record, and they showed it last week in handing Georgia its initial loss. The Hoosiers, who weren't even able to beat that other Miami (Ohio), might as well bring their bathing suits and enjoy the dunking.

DARTMOUTH VS. HARVARD: This is the Eastern Game of the Year, where the Hanover Indians have been a regular fixture and frequent winner. But Harvard's grudging defense is at least the equal of the Dartmouth air game, and the Crimson's home field advantage should tip the scales.

SOUTHERN CAL VS. CLEMSON: Right now the Trojans only have eyes for UCLA, and Frank Howard's so-so Tigers have an upset setup; Hollywood's flair for the dramatic extends to L.A., however, and revengeful USC will continue to match the Uclans win for win.

ALABAMA VS. VANDERBILT: A breather for the Bear? Shucks no, those Commodores have already beaten the Citadel this year. Besides, the Tide wants a bowl bid. 'Nough said.

ARKANSAS VS. WICHITA: That's right, Wichita. The Razorbacks want a bowl bid, too, and hopefully they'll be matched with Alabama. These two deserve each other.

R.P.I. VS. HAVERFORD: The exasperating Engineers have finally reached their stride, as last week's suspenseful 31-14 loss to Union will attest. Haverford, while dangerous as ever, will not untrack Poly's chugging trolley, and this time that growing, losing streak will surely be snapped.

UPSET OF THE WEEK

PURDUE VS. MICHIGAN STATE: The Boilermakers, sluggish against Michigan last week, had people recalling their Rose Bowl jinx. But a bigger jinx says that Big Ten champs don't repeat, and the Spartans will comply.

OTHER PICKS

Army over Pittsburgh
Nebraska over Colorado
UCLA over California
Washington over Oregon
Baylor over Texas A&M
Georgia over Kentucky
Ohio State over Wisconsin
Illinois over Stanford

LAST WEEK: 11-4, 73.3%
TO DATE: 30-14-1, 66.6%

(Continued from page 15)

conflicts over markets and resources." References to the aims of colonialism and imperialism supported his argument.

Expanding on defense economics, Benoit drew a comparison between the spurious expansion accompanying heavy defense expenditures with Charles Lamb's essay, "Dissertation on Roast Pig," in which primitive man cooked his pork by burning his house over the pig. Dr. Benoit wondered if there was a way to promote economic expansion without having to go to war or prepare for it.

He noted that until the present decade, heavy defense expenditures greatly reduced unemployment. But he criticized Eisenhower's cutting the budgets of all departments and his failure to reduce taxes as crippling the American economy despite the governmental surpluses it rendered. He cited the success of the 1964 tax cut as proof of the fact that tax cuts would spark economic growth by

pouring extra dollars back into the economy, and drew up two theorems for favorable economic activity: 1) increased public expenditures, with taxes remaining constant or, 2) stabilized constant public expenditures with tax cuts.

Turning to defense industries, Benoit recommended converting many former defense plants into government nondefense plants to promote projects in oceanography and geology. New frontiers are opening in these fields and also in national and world economic development. When a question from the audience hinted at the impracticability of such plant conversions, Dr. Benoit replied that one noted oceanographer has guaranteed that within five years he could repay a government investment as much as five times. To further illustrate the interest taken in such pioneering sciences, Benoit pointed to the fact that every major firm in the United States now has an oceanographic project on the drawing tables. Too often in the past scientists were attracted by the challenging problems involved in defense

contracts; the additional impetus of sumptuous appropriations for research were also attractive. However, Dr. Benoit pointed out that similar appropriations could be given for research in any number of areas other than defense, and if enough private industries are interested, another burden could be eliminated from the government's budget.

When asked whether an abrupt end to the war in Viet Nam would seriously affect the American economy, Dr. Benoit noted that present Administration expenses for the war amount to only seven percent of the budget, a far cry from the 40 percent of World War II. Also, many people presently employed in conventional weapons plants supplying the war would be saved from unemployment by reconverting the plants to other civilian uses.

In concluding, Dr. Benoit was very optimistic. He felt that many new nondefense projects could be initiated; further tax cuts would stimulate the economy; and presently "semi-nationalized plants" could be reconverted for nondefense projects. ■



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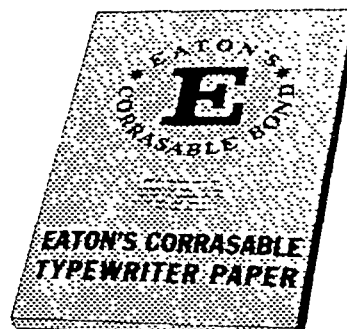
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Dan Murray

The Last Word



THIS WEEK'S cover story presents one aspect of what we consider to be the most important issue facing the University today—hall life. An unspectacular, unsensational subject, it is not likely to evoke any heated controversy or discussion. Yet the possibilities the residence halls offer for the development of Notre Dame are virtually inexhaustible.

One example of what can be done is offered by Farley. Occasional section Masses are held on a regular basis. The first experiment drew well over half the section involved. The format of the Mass (the music, for example) is planned by members of the section, and the Mass is followed by a discussion. The liturgy through the section is thereby made more personal and meaningful, at the same time preserving and even intensifying the communal atmosphere of the service.

Dillon Hall presents another illustration. On two successive Saturdays after the football game members of the sections spent the weekend at a cabin on Lake Michigan. Discussions, football on the beach, and a group Mass featured the weekend, which gave the members of the sections an opportunity to get to know one another.

The projects are numerous which can be undertaken in order to strengthen the spirit of hall community. English Professor Thomas Lorch in a lecture last spring suggested that many-sectioned courses, such as theology, freshman English, and the like, ought to be arranged on a hall level. Long up in the air has been the idea of hall fellows—faculty members associated with each hall.

Ideas are abundant, but perhaps some clearinghouse is needed where they can be exchanged between halls. The obvious answer is the Hall Presidents' Council. The SCHOLASTIC is willing to cooperate with this or any other body in the dissemination of ideas as to how to strengthen residence hall life. We only hope that this week's comments by several rectors will focus attention on this all-important area early in the school year while much still can be done.

A WELCOME to Notre Dame's newest journal, *The Christian Activist*. In this issue Contributing Editor Bob Thomas writes a rather harsh review of the *Activist's* first effort; we hope it will be taken in the spirit of sincere criticism by all concerned. The SCHOLASTIC for its part wishes

to assist the magazine in whatever way possible and offers the editors best wishes for success.

NOTRE DAME is number one with Michigan State close on our heels, but there's a darkhorse in the race that bears watching. Harvard is the only undefeated team in the East.

It is interesting that Notre Dame still plays second fiddle to Harvard. We can claim, however, to be ahead in at least one aspect: In the overall top 20 coaches list John Yovicsin of Harvard immediately follows Ara Parseghian in the rankings. Let us pray that we widen our superiority over the leader of the Ivy League.

Is it possible Harvard and Notre Dame will meet in a bowl?

THIS WEEK'S SCHOLASTIC classified ads (remember, our rates are lower than the *Voice's*):

Help wanted: "Limited number of career appointments as astronauts available. . . . The positions present the opportunity to conduct scientific experiments in manned orbiting satellites and to observe and investigate the lunar surface and circum-terrestrial space. . . . Applicants must be U. S. citizens and in excellent health. They should be no taller than six feet and have been born on or after August 1, 1930." Closing date for applications is January 8 of next year; write National Academy of Sciences, 2101 Constitution Avenue, Washington, D.C. 20418.

Lost: "Last spring, four girls and myself went on a canoe trip into the Quetico Superior Canoe Area of Canada. During the trip we met twelve men from Notre Dame. We are interested in getting in touch with these men.

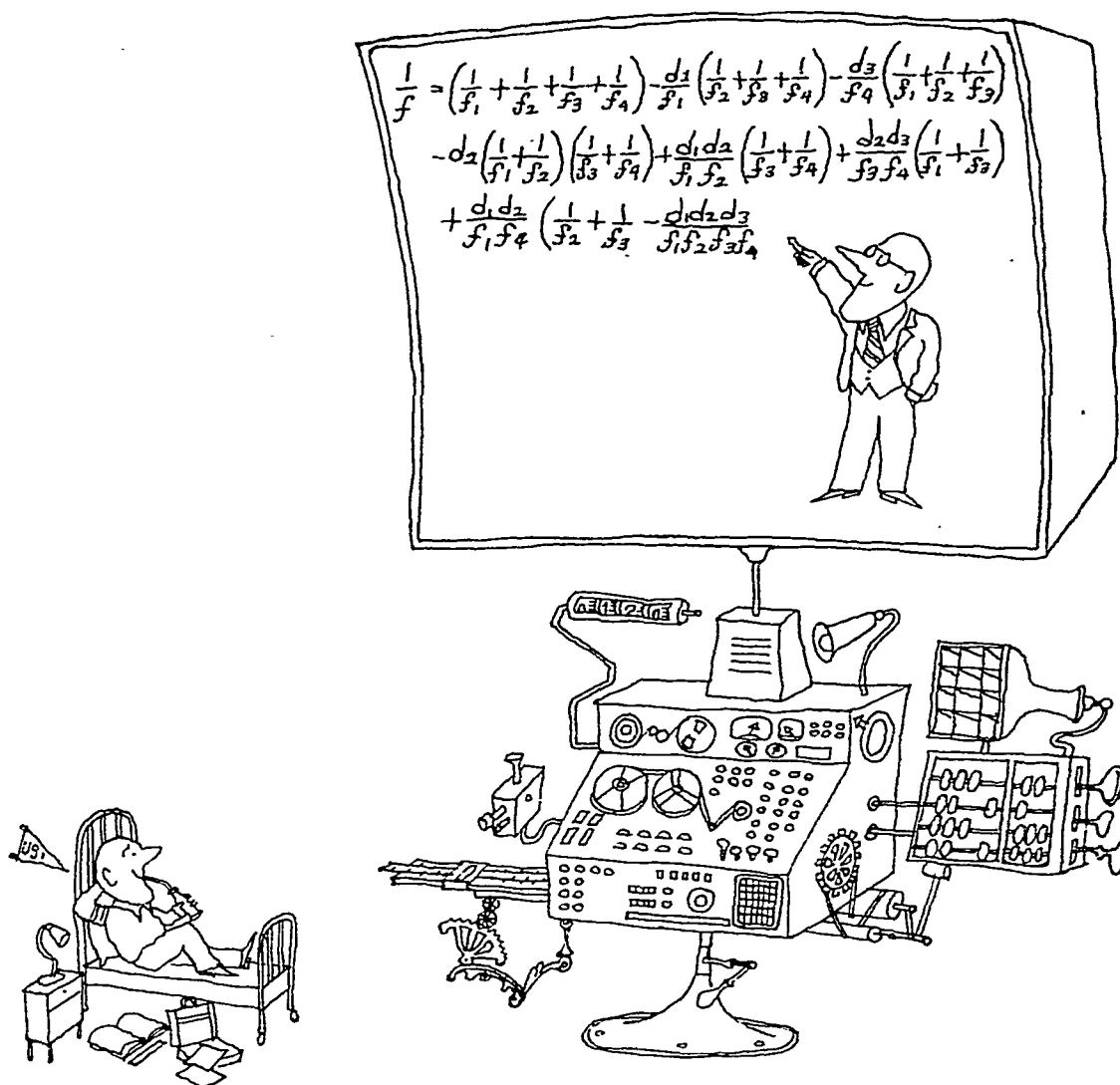
"The following information may help in locating them: We met them in Bayley Bay of Basswood Lake on June 2. They rented their equipment (*sic*) from Bill Rom's Outfitters. We were outfitted by Canadian Waters. They told us that they were juniors at Notre Dame."

Write Editor, SCHOLASTIC, Notre Dame, Indiana, for their mailing address.

Found: "I wish to report the finding of a sophomore's ID at the senior class party this past Saturday night. If the owner, Lawrence R., desires it, he can claim it without a \$3 replacement charge. Bob Walsh, 316 Lyons."

Personal: Thanks to Infant Jesus of Prague, BVM, and Orestes A. Brownson for favors granted.

F.X. O'B.



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Depending on the nature
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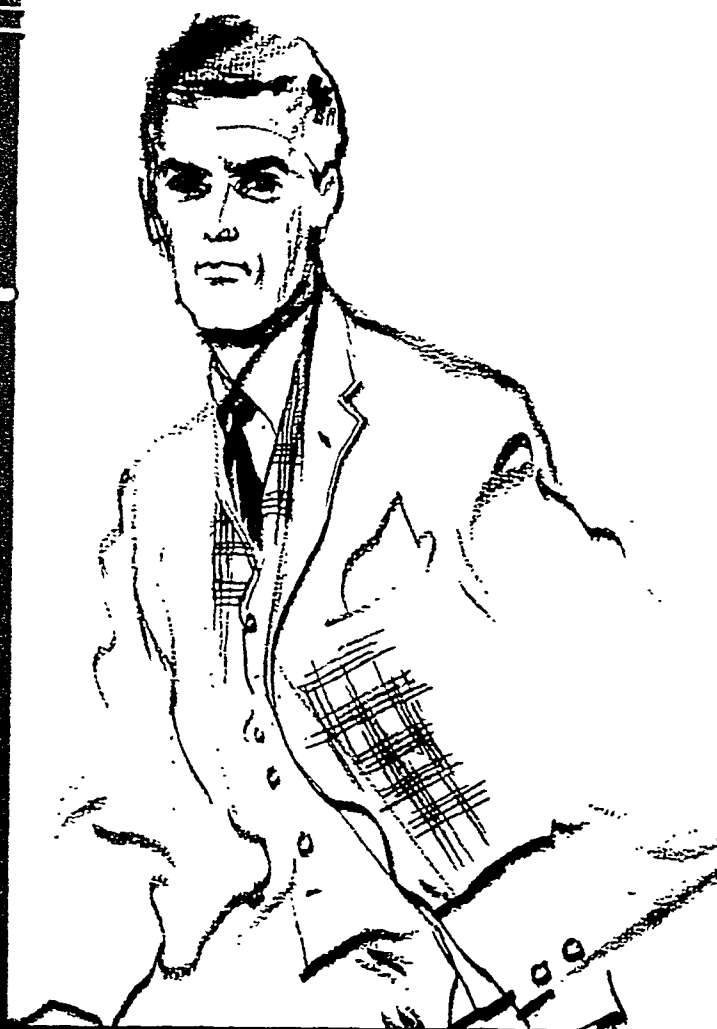
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