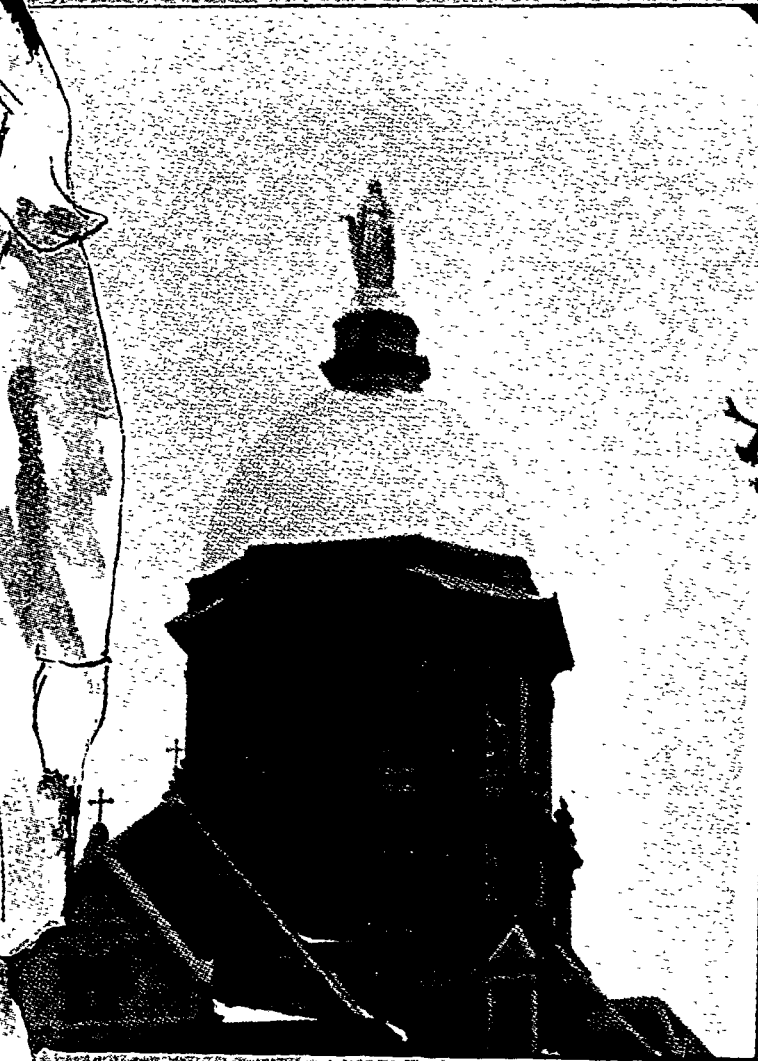
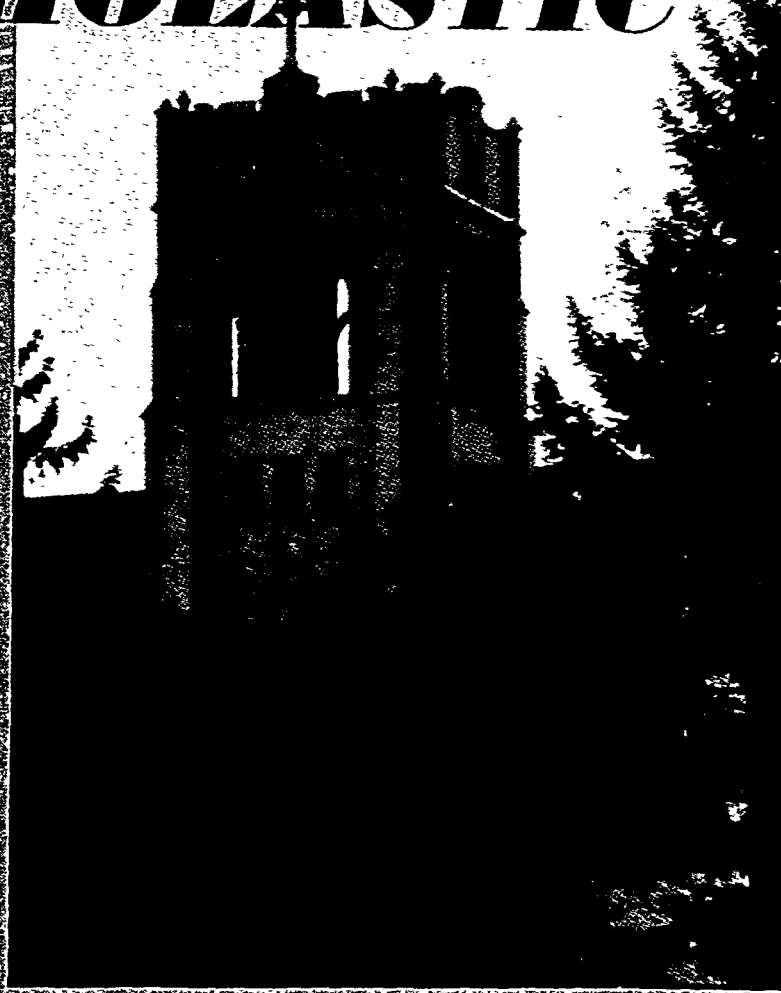


*MARCH 10, 1967* **SCHOLASTIC**



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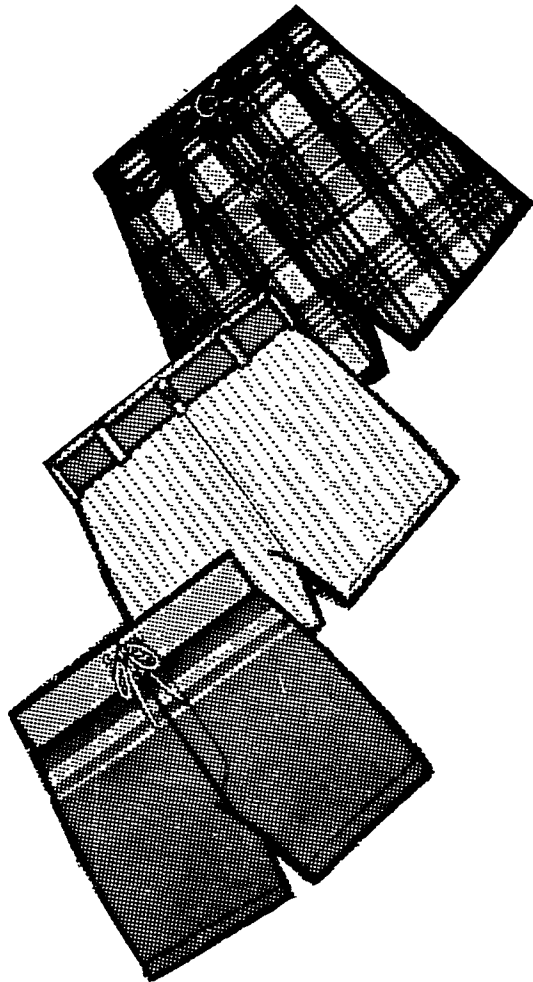
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# welcome junior parents!

## DAILY

12:00-5:00 p.m. The French in the Permanent Collection — Notre Dame Art Gallery through April 2.  
Emilio Castellar, a Brazilian abstractionist, exhibits his work in the Memorial Library Concourse. Through March 23.  
Junior Parents' Weekend through Sunday.

## FRIDAY, MARCH 10

8:30 p.m. *The Madwoman of Chaillot* by Jean Giraudoux—O'Laughlin Auditorium. Also March 11, 16, 17, 18 and March 12 at 2:30.

## SATURDAY, MARCH 11

The Blizzard began in 1888.  
1:00 p.m. Verdi's *Othello* — WSND-FM.  
1:30-5:30 p.m. Engineering Open House — Engineering Building.  
2:00, 7:30 p.m. Cinema '67 presents Leni Riefstahl's *Olympia*, a German film about the 1936 Berlin Olympic Games. Engineering Auditorium. Also on Sunday.  
8:30 p.m. *The Madwoman of Chaillot* — O'Laughlin Auditorium.

## SUNDAY, MARCH 12

Girl Scouts founded — 1912.  
2:00 p.m. *The Titan*—a film about the works of Michelangelo. To benefit the restoration of art in Florence, Italy, after last year's flood. Washington Hall — Students \$1.00, others \$2.00.  
2:00, 7:30 p.m. Cinema '67 — *Olympia* — Engineering Auditorium.  
2:30 p.m. *The Madwoman of Chaillot* — O'Laughlin Auditorium.  
3:00 p.m. Seminar on American Education, directed by Dr. Robert Hassenger — Law Auditorium.

## MONDAY, MARCH 13

4:10 p.m. "The Process of Imperialism in Ethiopia in the Latter Half of the Nineteenth Century." Harold Macus, Howard University — Memorial Library Auditorium.  
8:30 p.m. WSBT-TV Channel 22 — "Tribute to a Badman" — James Cagney.

## TUESDAY, MARCH 14

7:30 p.m. 1967 Marriage Institute — "Sociological: Sex Education and Marriage." — John L. Thomas, S.J. — Washington Hall.  
8:00 p.m. "The History of Science and Technology" — Eugene Ferguson, Iowa State University.

## WEDNESDAY, MARCH 15

3:30 p.m. WSBT-TV Channel 22 — "Rock Around the Clock" with Bill Haley and the Comets.  
8:00 p.m. "Das Zeitalter der deutschen Klassik; Goethe und Schiller" Dr. Frieda Grosse—presented by the German Dept., Saint Mary's College — 104 O'Shaughnessy Hall.  
10:25 p.m. WSBT-TV Channel 22 — "Ten North Frederick" — Gary Cooper and Suzy Parker.

## THURSDAY, MARCH 16

7:00 p.m., Evening of experimental films featuring the complete works of Maya  
9:00 p.m. Deren and Bruce Conner — Engineering Auditorium. \$.25.  
8:30 p.m. *The Madwoman of Chaillot* — O'Laughlin Auditorium.  
10:40 p.m. WSBT-TV Channel 22 — "O'Henry's Full House" (five short stories)—Marilyn Monroe, Dale Robertson and Richard Widmark.

## FRIDAY, MARCH 17

St. Patrick's Day.  
9:00 a.m. Sweeney's opens.  
8:30 p.m. *The Madwoman of Chaillot* — O'Laughlin Auditorium.  
1:00 a.m. Sweeney's closes.

—Compiled by JACK LAVELLE

# SCHOLASTIC

The Student Weekly of the  
University of Notre Dame

Founded 1867

Vol. 109 Mar. 10, 1967 No. 16

Editor-in-Chief: Dan Murray.

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Advertising Manager: Steve Locke.

Circulation Manager: Bob Werner.

Photography: Bob Cuccias, Mike Ford, Tom Jacobs, Bill O'Neil, Jackie Phalen.

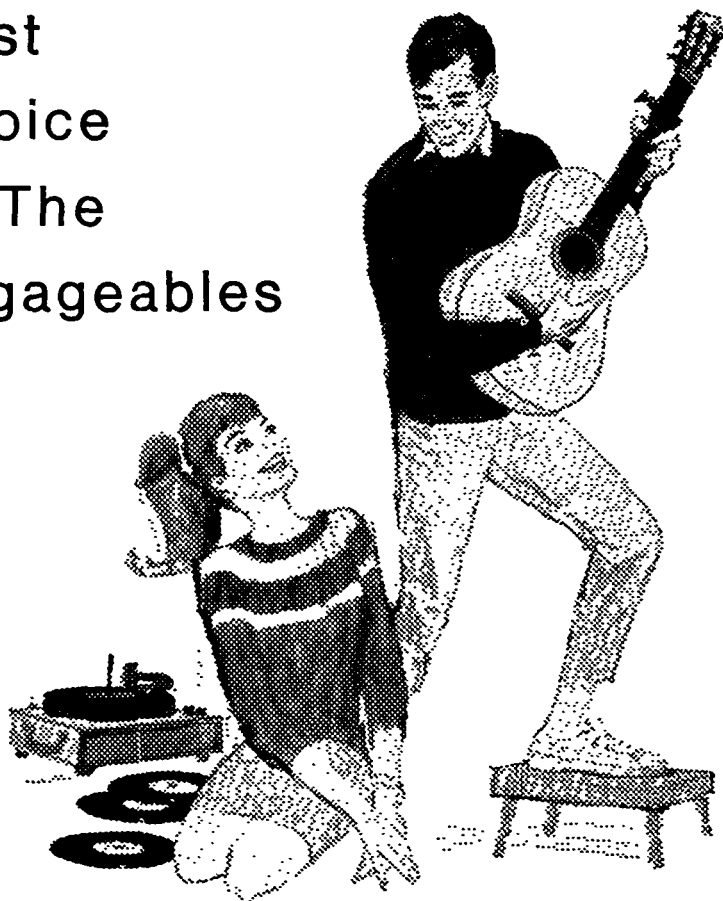
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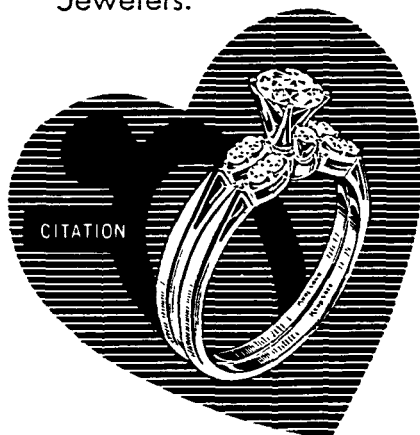
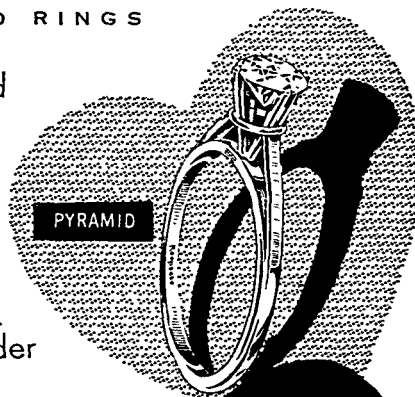
Second class postage paid at Notre Dame, Ind., 46556. The magazine is represented for national advertising by National Advertising Service, Inc., 18 East 50th Street, New York, N.Y. 10022. Published weekly during the school year, except during vacation and examination periods, the SCHOLASTIC is printed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

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## Merger

What is St. Mary's? We asked ourselves that question recently, and found no one seems to know anything about the school. The paucity of information is large. The place is somewhere to the west of us (or is it the east?), and is run by nuns—C.S.C.'s we think. Le Mans, we were told, was a Frenchman who founded the order sometime in the last century or thereabouts. But are all those girls really the rich snobs we've been led to believe they are? We wouldn't know, for we don't go out very often and we don't know very many St. Mary's girls.

These disturbing questions had us puzzled enough to get out our maps and compasses and history books to further "investigate" St. Mary's. (We had nothing better to do last Saturday night). We were pleased to find our guesses weren't that far off. It turns out St. Mary's is west of us and it is administered by sisters, Holy Cross too. (There is a difference between them and our priests, though. The two orders are one in name only. While stemming from the same French roots they went their separate ways in 1869). And Le Mans is a French city, not a man. The man was Basil Anthony Moreau. It was he who sent out the first "mission" to found St. Mary's in 1855.

While boning up on our history we decided to look into a few other things that have been on our minds about St. Mary's lately. We found for instance that while there are 1,301 resident women at SMC only 662, less than half, were signed-out last Saturday night, the Saturday of a weekend that saw *Blow-Up* debut at the Avon, the Jazz Festival make its annual reappearance on campus and a "Hell's Angels" Junior-Senior party at the Laurel Club. So even though the odds may be six to one, over half of St. Mary's went dateless on what could be considered a reasonably busy weekend.

This of course points up the problem: We are separated from St. Mary's by far more than a road. There is the history, there is the tradition, there are the rules. And towering over all these distinctions is the fact that there are six thousand of us and only one thousand of them. This is the basic problem, and to it the solution is clear: even the odds. A six-to-one ratio represents an artificial situation.

The numbers can only be evened after a total merger of the schools. Merger, after the fashion of the Columbia-Barnard, Harvard-Radcliffe, and soon-to-be Yale-Vassar combinations. While the partners in each of these pairings continue to cling to some of their cherished autonomies, it is clear that all concerned have benefited immensely from their respective marriages.

Nothing seems more obviously necessary to us than to reunite what no man should have split asunder in 1869. As we see it, it is the only permanent way to improve the social status-quo. The Administrations of both Notre Dame and St. Mary's have and are engaged in extensive studies to determine not the feasibility of, but the next step toward closer relations in all areas. Dr. George Shuster of Notre Dame has been in close contact with the St. Mary's Administration for the past semester and Sr. Mary Grace, president of St. Mary's, recently announced the start of a two-year study of the college on every level of its operation to reexamine its past and hopefully light the road ahead.

That in itself is encouraging. At least both schools realize the road ahead is dark, the future is uncertain. No longer will any Catholic college, male or female, co-ed or co-ex, go smugly on its way as in the past, blind to realities. The Shuttle Bus is fine; but it was not meant to hold all of Notre Dame and St. Mary's. Our two schools must merge.

# An Endorsement

March a year ago when the Rolling Stone sensation rocked the campus and Lenny Joyce edged Sam Green for third place, amid a landslide for Jim Fish and turmoil over an almost childishly-conducted campaign, one fact stood out in refreshing clarity and boldness. A campus political party had been born, Notre Dame's first. Called the Popular Front, it was the brainchild of Howard Dooley. Through its sinister title and composition, Dooley hoped simply that the existence of the Front would frighten the University Administration into a rules relaxation. Dooley's creation caught fire, and the night before the election, he took to WSND to switch his support to Jim Fish, afraid that P.F. candidate Lenny Joyce might win.

Dooley's fears were phantom. Joyce with Rick Dunn was washed away in a Fish landslide. Joyce entered into seclusion, strains from the pre-election period reappeared, threatening to tear the Front apart, and most observers relegated the Front to oblivion. They were wrong.

A rules change by the Administration took much of the wind out of the Front's sails. Transformation of their name (to the present ASP) and the dormancy of Lenny Joyce did not enhance the party's all-important visibility among students. In spite of all, leaders emerged, and the movement slowly acquired momentum.

A few weeks ago, ASP approached Dennis O'Dea, a non-member. Popular as a WSND radio personality, O'Dea had exposure and that was what ASP needed. O'Dea was drafted as their candidate.

Meanwhile, Chris Murphy and Ron Messina had been drawing battle lines, employing traditional methods. Without a political party as a base, they had to depend upon organizations, meticulously constructed with their own hands. Each man's organization would last through the campaign, if elected, through one year. Then dissipation.

The lesson of this year's S.G. administration is that organizations don't work. Personal loyalty is an insufficient bond to hold an administration together. For an effective student government, more is required than an elaborate, transient organization with a charismatic figure at the summit. Political parties are needed.

The birth of the Popular Front, later the ASP, was a milestone in the development of Notre Dame's student government. Its very existence overshadowed the Fish

landslide and his administration. Its significance proved greater than last year's complete revision of the S.G. constitution or of this year's reorganization with a student union.

A political party means issues, not personalities. This distinction is crucial. A president such as Jim Fish is only one man, his organization a one-year organization. A party such as the ASP is larger than one man. It does not die with graduation.

One man cannot effect changes that, by their nature, must be done over a period of time. A political party, one that arises again and again, can. If Notre Dame student government is ever to become a reasonable force, the existence of strong competent parties is essential.

But in this year's election there is no strong party system. Murphy and Messina possess only personal organizations although both promise that, win or lose, next year their followers will form political parties. The weakness of the Action Student Party was demonstrated by its seeking a candidate outside its own fold.

ASP, a valuable force on campus, has not yet attained the strength to govern effectively. Student government is a complex and demanding operation. Roughly \$100,000 passes annually through its hands. Its structure is intricate. Dennis O'Dea has no experience in student government. The experience of most ASP members is limited to the Senate which this year has been restricted to the fringes of government. ASP is not ready to assume responsibility.

Chris Murphy is the best qualified of all the candidates to lead student government. His experience is wide, his ideas good. His organizing ability is demonstrated in the effective campaign staff he has brought together. Murphy espouses the same causes and ideals as the ASP candidate but has the greater share of ability, experience, and vision. Precisely because of the proximity of their positions, Murphy will be able to work with ASP in forming an effective party system in the Student Senate. An ASP-Murphy coalition is not impossible to conceive, with Murphy contributing the experience and vision that ASP lacks.

Political parties are necessary at Notre Dame. Chris Murphy can best lead student government toward a party system. The SCHOLASTIC endorses Chris Murphy.

# letters

## IT SEEMS APPARENT

EDITOR:

I object! It seems apparent that someday there will be a complete merger of Notre Dame and St. Mary's. I have a message to deliver to the girls from St. Mary's and the men of Notre Dame who favor this view. I wish to inform them that not all of the students of Notre Dame want this union. Notre Dame has turned out a lot of good men in its past, and I am sure it will continue to do so in the future without the help of a few girls from across the road. I will not argue the point that these girls could contribute to our campus organizations. It is simply that I feel that 185 years of tradition is a very high price to pay for their help.

John R. Kelly  
5 Pangborn

## SPECTACLE

EDITOR:

Some of your recent correspondents have expressed horror at the enormities of the Ogre of Sacramento, Governor Ronald Reagan. Perhaps they are merely in a state of shock: astounded at the (admittedly) incredible spectacle of an American politician actually attempting to carry out his campaign promises.

Bernard Norling  
Associate Professor of History

## CONSCIENTIOUS OBJECTION

EDITOR:

I wish to congratulate Greg Hobbs on his congratulation of Wally Davis' decision to be a conscientious objector. I feel I'm a Christian, a lover of my fellow man, and I'm a lover of peace, so in that sense I'm a pacifist. What I admire most about Wally Davis is that he is committed to what he believes, and is willing to take the consequences attached to his belief.

I wish I could share with Wally and Greg their conviction that the putting down of their guns would mean the putting down of guns by those not so Christian in this world.

Like Wally, I have a commitment, and that is to do my part to protect those people closest to our hearts that Wally and I both love; those people anywhere in the world who desire the freedom to live and love.

So Wally and I aren't so different in the object of our commitments, although our means to that object do differ. But I'm sure that Wally will agree that in this free country of America, I have the right, as does he, to choose the means I feel are the best to achieve our common end.

I hope Wally won't object to my wearing a blue suit and a cap bearing the emblem of the American eagle in my pursuit of peace and love in the world. The eagle holds arrows in his left talon, to be sure; but in his right and foremost talon, he clutches the olive branch of peace.

Michael Moore  
311 Lyons Hall

## UNDULY MODEST

EDITOR:

Is not Rev. Edmund P. Joyce, C.S.C., executive vice-president of the University of Notre Dame du Lac, being unduly modest when he asserts that Gen. William Westmoreland "is carrying the burden of Western civilization"? Last time Western civilization had to be preserved, we understand that the monks and the (Catholic) universities took credit.

Edgar Crane  
Associate Professor  
Dept. of Marketing Management

## UNINSPIRED COMMENT

EDITOR:

Your uninspired comment on the picketers that marched before the Patriot Award presentation, denouncing them as the "beatnik contingent,"

was a misrepresentation of the fact. Labeling the picketers as beatniks shows an obvious lack of factual news reporting, since a number of faculty members took part in the demonstration. It is hypocritical of you to use the freedom of speech in your editorials in order to castigate others who are exercising their same freedom. Perhaps a "penetrating examination of conscience" would be in order for yourself.

Donald J. Hynes  
119 St. Edward's Hall

## PATRIOT OF THE YEAR

EDITOR:

Let me take this opportunity to commend the Senior Class as a whole for their selection of General Westmoreland as the "Patriot of the Year." These people certainly exhibited more understanding of the word "patriot" than did the nominating committee.

I am sure that the liberals, both on the faculty and in the student body, will not get the satisfaction of the Washington Day ceremonies that they would have had one of the other nominees been selected.

G. W. Strake, Jr.  
Senior Class President, 1957

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# WSND



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# news and notes

- "INTERNATIONALLY-known industrialist and humanitarian" J. Peter Grace will be awarded Notre Dame's Laetare Medal this year. Grace, whose billion-dollar, 53,000-employee Latin and South American industrial empire includes everything from the Grace cruise ships to chemical mines, "personifies to a remarkable degree the genius of America's business and industrial leadership," in the words of Fr. Hesburgh. The president of the university adds praise for his "concern and compassion (representative) of the American people for those less fortunate than themselves both at home and abroad." "Moreover," he declared, "in this age of aggiornamento, it is to distinguished laymen like Peter Grace that the Church and her institutions will turn more and more for leadership and counsel." Chairman of Notre Dame's Board of Lay Trustees and a 1936 graduate of Yale, Grace will be one of a long line of men and women "whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity," thereby earning themselves the Laetare Medal. The medal itself is inscribed in Latin with the words "Truth is mighty and will prevail," and receives its name from the traditional practice of announcing the recipient on Laetare Sunday.

- ATTENDANCE at "The American Student," Student Government's expression of the "free University" concept at Notre Dame, has dropped steadily from 225 to 25 in the four weeks of its existence. Bill Staszak, Academic Coordinator, is mildly appaled by the situation. "Dr. Haysinger and I expected attendance to drop as the novelty of the program wore off, but we thought it would level off at about the figure of the third week—50." There is a final pre-Easter session this Sunday at 3:00 p.m. in the Law Auditorium. Four more are then definitely scheduled after Easter (April 23, 30; May 7 and 14.) There may be one or two extra sessions as special guests appear on campus. By the close of the school year, then, Student Government may have some answers to the question of whether Notre Dame wants a "free university" or not.

- YOU CAN ALWAYS tell when the weather is too lousy to make the long trek to Saint Mary's. The shuttle bus is not working. This is a particularly awkward situation when a dozen or

so inquisitive (what time is it?) Saint Mary's girls are huddling by the bookstore, staring with wind-whipped faces at the bermuda shorts in the window of Gilbert's, waiting with the hope that springs eternal within the human breast for the bus to show up. For the past two weeks, the Student Governments of both campuses have been working to get someone to place a sign in the Reignbeaux at SMC and at the Notre Dame bookstore so that if the bus is not operating, students will know in time to start the long trek across the frozen tundra before curfew time. Supposedly the matter was settled. Mr. Bernie Pajakowski of Notre Dame maintenance was to handle the whole thing. The surprise came last weekend when the shuttle bus did not run for two nights in a row, and there were no signs to that effect.



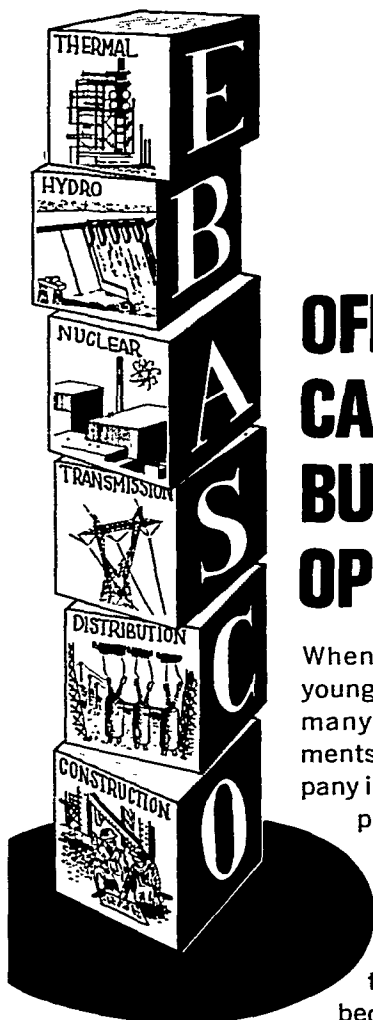
- PHONES will be installed in every room at St. Mary's by January, 1968, Sister Mary Grace, president, announced February 16. As a result of a student petition and requests by parents, a survey of the college's telephone service was conducted last summer. It was found that the Centrex system of direct inward and outward dialing, already used at Notre Dame, would best answer the college's telephone problem. It will still be possible to go through the operator if the caller doesn't know a student's number.

- WHERE is the meat of this matter? On Ash Wednesday a St. Mary's student walked into her own campus coffee shop and asked for a cheeseburger. She was not so gently reminded that meat was not to be eaten

that day nor on any Friday during Lent. The rule of the diocese is hereby supported. However, Notre Dame has a dispensation from this ruling so that students living on campus may eat meat in the cafeteria on those forbidden days. If a dispensation is available for Notre Dame students, why is it not available for St. Mary's students? Meat is now being grilled in the coffee shop there, but it will not be served in the caf. Apparently all Protestants, Jews, agnostics and atheists are asked to suffer along with the believers for the remainder of the six-week sentence.

- IF NOTRE DAME's Senate follows Parliamentary procedure, it looks as if the University will stay in N.S.A. The February 28 meeting saw Ken Moran of the Young Republicans calling for a withdrawal from this "leftist liberal" organization. Jim Fish then listed the benefits received from N.S.A., both in money and ideas. The second guest for the evening was Steve Parliament, a member of the National Supervisory Board of N.S.A. Beginning with a statement of the paradoxical situation (N.S.A. is accused of being a front for Communist infiltration and at the same time of being a front for the C.I.A.) he went on to state the purpose of N.S.A. According to Mr. Parliament, N.S.A. is there to coordinate the efforts of all students to solve national student problems. The problem still remains that international student meetings may not believe that N.S.A. is totally independent from C.I.A. The Senate must decide if Notre Dame will trust N.S.A. to build up this trust again.

- IN A LETTER to all the parents of members of the SMC senior class is the statement, "Senior year brings with it many varied activities such as job and graduate school interviews, wedding plans, and travel home on weekends and after graduation." A motion requesting that seniors be allowed to bring cars back with them after Easter vacation has now passed the Campus Legislature and the Campus Executive Board. If accepted by the administration, the seniors must have the written permission of their parents including a statement absolving the school from any legal responsibility. Then the cars must be registered and parked in the far west corner of the parking lot. Also, no underclassman will be allowed to drive a senior's car. Notre Dame's seniors cannot bring cars back until May 12. Somebody's senior class is faltering.



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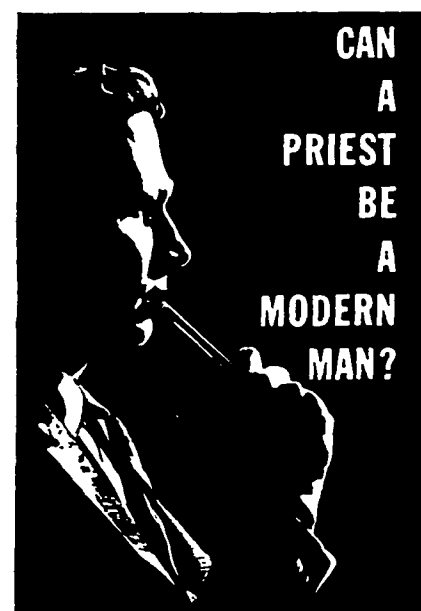
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## TOWARD THE MODERN WORLD

ELECTIONS for the general offices of the Saint Mary's student government were held two weeks ago, with the usual posters, speeches by candidates, and whatever else that can be done during a campaign in which candidates cannot spend more than \$5.00. The issues run on were characteristically modest, considering the large amount of real power the legislature has, and the amount of attention the Administration gives to their recommendations. Few boats were rocked during the balloting for the three-year-old student government. This, despite a considerable degree of student questioning of the purpose or effectiveness of the educational environment at Saint Mary's. Discontent finally surfaced in the form of the weekly Monday Mop-Up shortly before the elections. A mimeographed sheet very surreptitiously distributed, it had few constructive things to say, but it did indicate a student dissatisfaction that had largely been glossed over until then.

Last Tuesday, another mimeographed sheet was passed out across the road, but the authorship of this one was fully acknowledged. It was a statement of purpose by the newly formed Saint Mary's Action Student Party. Claiming to "encourage Saint Mary's advancement toward openness to the modern world," it affirmed their commitment to be "prepared for organized activism." "We are not the first to voice this discontent. Our as-

set is the strength of organization," the statment continued.

Student government as organized at Saint Mary's is based on the June, 1966, *Grant of Responsibility*, issued by the college's president, Sister Mary Grace, C.S.C.

This *Grant* delegated to the Student Government responsibility in such areas as the setting of hall hours, correlation of student organizations, and the regulation of student use of social areas on campus, thus making it more than a Student Council. In addition to these areas of authority, the legislature was empowered to make "recommendations" which would then be studied by an executive board of student leaders, who are charged with "forcibly presenting" them to the Administration. So far, the school's hierarchy has been very receptive to student government workings. Of course, the fact that weekday curfews are still at 10:30 for all students while hours are an area where Student Government has full power tends to indicate the general go-slow attitude of the legislature.

The clause in the *Grant of Responsibility* which states that "the President of the College reserves the right to revoke all or part of these authorizations at any time if the exercise of them by Student Government shall prove unsatisfactory or impracticable" has effectively served to dampen the zeal of all would-be reformers up until now. Betty Doerr, head of the still nebulous ASP, notes that "there's a real fear of going too far and losing the powers that the Administration has granted."

However, at this time there are students at Saint Mary's who feel that something of an impasse has been reached with the Administra-

tion, resulting from the changing needs of the student body and the alleged continued neglect of it by those in power. This was why the ASP was formed there. Yet, at Saint Mary's, where the student government has more real and potential power to change the status quo than does Notre Dame, and where the Administration has been generally sympathetic to students' suggestions, problems have resulted more from general misunderstandings than from a purposeful policy of reaction on the part of the nuns, as some would suggest. Most dialogue in the triangle formed by the Administration, student government and the student body has ceased, in ASP's view.

The gap in communications with the Administration began over the matter of whether meals would be served cafeteria style as they are now, as the students prefer, or whether they would be served family style, which is slower, less efficient, more expensive, but more "ladylike."

As misunderstandings grew, the members of Student Government, 1967-68 were voted into office. Purposely elected almost a full semester before they are to take over their posts (which will be in the fall of next year), they are already cooperating with the present student government in efforts to try to make the existing channels of influence viable representations of student opinion.

Stephanie Wernig, 1967-68 Student Government President, notes that a Publications Board will be set up next year to strengthen and legitimize the position of the surprisingly fearless student press, particularly the *Crux*, the weekly newspaper. Mary Jo Blanchard, the new vice-president and thereby head of the legislature

## 1966-67 SGP SANDY ALBRIGHT AND SGVP TINA HOLLAND





JOEL GARREAU

FROM LEFT: KATHY SWEENEY, TREASURER; MARY JO BLANCHARD, VICE-PRESIDENT; STEPHANIE WERNIG, PRESIDENT; ANN HEISLER, SECRETARY

next year, foresees no crusades instigated by her group. Her main project, unfortunately, will just be seeing the legislature through the pains of transition into what will hopefully finally be a streamlined, effective representative of student feeling. Meanwhile, the new treasurer, Kathy Sweeney, grapples with the fact that SMC Student Government's monetary allocation is a mere \$2,000 (contrasted with the Notre Dame *Academic Commission*, for example, which is budgeted funds in excess of \$5,000); and Ann Heisler, secretary, will have to devise ways of limiting the problem causing the information gap.

The task of Administration and students at St. Mary's is to open further the clogged channels of communications. Initial steps have been taken, but for a women's college emerging into the modern world, much more remains to be done. — J. G.

#### LIKE HARVARD-RADCLIFFE?

"Are there any reasons for going co-ed or not? Having taught in both co-ed and non-co-ed schools, I would be tempted to say that the final analysis is debatable. What type of cooperation should exist between St. Mary's and Notre Dame should not be decided until a study is made." These were the opinions of Dr. Clarence Dineen, chairman of the biology department.

Interviews with members of the St. Mary's faculty showed that the possibility of a Notre Dame-St. Mary's merger or moves in the direction of closer cooperation were being seriously considered.

Dr. James Campbell, chairman of the philosophy department, said that he was looking forward to further de-

velopments. "Closer cooperation seems inevitable . . . yet St. Mary's should retain its character of a separate faculty, students, trustees, and administration. The process for closer cooperation should be one of symbiosis. The pattern for cooperation has not been fully decided."

Commenting on the same problem, Miss Rita Cassidy, associate professor of history, felt that the system should not result in the loss of identity. "In the Harvard-Radcliffe merger, Radcliffe has practically lost all its identity." Each school must work separately to study its own goals, functions, and the possibilities for closer cooperation, and then pool the knowledge. "It isn't a question of merger or not. The situation must be one of mutual benefit."

A number of other comments ranged from Sister Richard Ann's opinion that each school has something to contribute to the other, to Dr. P. Leonard Knight's plea for closer cooperation on the departmental level.

Generally, the credentials of the faculty at St. Mary's are excellent. In the liberal arts department, forty percent of the faculty hold doctorates, the remainder holding master's degrees with the exception of a very few. A quarter of the latter are also Ph.D. candidates. In the science department, nearly sixty percent of the faculty hold doctoral degrees. Of the remaining forty percent, approximately half of these are Ph.D. candidates.

In interviews with the faculty, comments were elicited concerning opinions on classes, SMC students, academic freedom, student-faculty-administration relations, and co-ex classes.

Mr. James Flanagan, English instructor, noted that most students

were generally of a high caliber of intelligence. Most of the teachers interviewed agreed, though Sister Anne Monica, English Department Chairman, added that she wished that the students would become more involved. "The students should be a little more serious in purpose."

The overwhelming consensus of the faculty was that they were given a large amount of academic freedom. In general, the guidelines are very liberal and course material is left to the teacher.

On student-faculty-administration relations, most faculty members felt that the size of the school contributed to close student-faculty relations. Where problems do exist, lack of communication appears to be the major complaint. As Miss Cassidy puts it, "The fault seems to lie partly in each group. Nevertheless, there have been significant efforts in each group towards improvement in this area. The solution of the problem of communication has only been one of recent concern."

Dr. Mark Bambenek, assistant professor of chemistry, who works with the judicial section of SMC student government, felt that the co-exchange program had progressed satisfactorily in its second year. Most complaints



JACQUE PHELAN

CHAIRMAN CAMPBELL

have concerned individual problems rather than faults in the program itself.

Despite the stable facade, there is a normal turnover among the faculty of thirty-five percent. Nevertheless, one faculty member bravely concluded, "Many of the problems attributed to SMC are also common to many other universities." — T. D.

#### VIEW FROM THE TOP

St. Mary's College moved to Notre Dame, Indiana, in 1855 and twenty-



four years later, in 1879, the first organization of an Alumnae Society was begun. The reason was the great fire at Notre Dame. The graduates of ND's "sister school" organized to help rebuild Notre Dame. At Fr. Sorin's suggestion, the ladies raised a good part of the funds for the Statue of Our Lady which dominates the campus from the Main Building. After this act of charity was completed, the girls noticed a "marked coolness" on the part of Fr. Sorin regarding their continuing to function as an organization. But the Holy Cross Alumnae Association of St. Mary's College, as it was called, continued to function with no real structure until 1927, when control passed into the hands of laywomen and an office was set up on the SMC campus.

Today the St. Mary's Alumnae number around 8,000 women. According to Miss Helen Carroll, Alumnae Executive Secretary, the Alumnae's present function is threefold: (1) Public Relations and Communications; (2) Recruiting; and (3) Financial Support. This is the area where the past begins to influence the present.

The past "product" of St. Mary's College are the Alumnae of today. These women, spanning over half a century in age, can serve as a real force in the future of St. Mary's. Without Alumnae funds, for example, there would probably be no Library, no LeMans Hall; in fact, there would probably be no campus. Without Alumnae support, St. Mary's could not function. And with the support of a school's past behind it, that same school can grow in almost every way.

But there is another side of the power structure at St. Mary's College.

Offices at St. Mary's are for the most part in LeMans Hall. One in particular is of concern to the students, and that is the small office belonging to Sister Basil Anthony, the Dean of Students. The chief executive of St. Mary's College is its president, Sister Mary Grace. Under the president are several committees which form the administration of the college. They include the Committee on Admissions and Scholarships, the Committee on the Curriculum, the Committee for Cultural Affairs, and so on. Immediately over the president is the Board of Religious Trustees, consisting of nine Sisters of the Holy Cross, with its Chairman the Superior General of the order.

Perhaps the two points in the administration closest to the students are the Academic Affairs Office, under the direction of Sister Mary Alma, and the Dean of Students, mentioned

MIKE MC INERNEY



SISTER BASIL ANTHONY

before. Virtually every aspect of student life at St. Mary's has to pass at one time or another through Sister Basil Anthony's hands. She conceives her idea of an administration in these words: "We feel that these are transitional years for the girls, and that we are walking beside them, making suggestions, not trying to impose our will upon them, but all the while hoping and feeling that they welcome them."

The question arises as to how well-equipped a nun would be for the post of a college administrator. Sister feels that the day is gone when people thought that nuns and priests should be the only teachers in a school. But she feels that nuns are well qualified if they have the basic desire to help the girls during this period. Asked whether she would welcome the incorporation of laymen or laywomen into the college, Sister Basil Anthony replied that there were great advantages in this, as evidenced by the number of non-Religious faculty members at the college.

Student Government at St. Mary's is also under the administration, and directly under the Dean of Students. Sister feels that the girls are doing a "marvelous job." She is a non-voting member of the Campus Judicial Board, made up of students. In her opinion, "If Student Government is to operate at all, it must operate with students in charge." The SMC system is in its second year, and Sister Basil Anthony has "tremendous confidence" in their actions.

Discussing a proposed Notre Dame-St. Mary's "merger," the Dean of Students at St. Mary's said that it appeared to her to be a natural evolution which will grow out of the times. It would in her opinion be both

a more efficient and a more economical arrangement. Regarding the fears that St. Mary's will become merely women's dorms for Notre Dame, Sister said that there was no reason why St. Mary's would become merely a dormitory campus simply because of the educational facilities existing on its grounds. The Science Hall, O'Laughlin and the classroom facilities — all could be used in a fuller Notre Dame-St. Mary's cooperation.

With over a hundred years of co-existence across the road from one another, Notre Dame and St. Mary's seem to have a very satisfactory relationship, according to Sister Basil Anthony. She said: "I feel that it is the same as a feeling a brother would have for his younger sister. The men at Notre Dame appreciate the girls at St. Mary's and vice versa. The signs at the games and so forth are merely teasing in nature, and not malicious, just as there would be teasing in a family." This mutual respect and admiration will continue, says Sister, and will even increase, as the schools are brought academically closer together.

Asked what were the most pleasant and least pleasant aspects of her job as a college administrator, Sister Basil Anthony said that living and working with the girls is the best part, and the worst is when she thinks a girl needs help, and she cannot help her.

All in all, administration is a complex thing. One of its treatments is in a view of its product — the St. Mary's woman. The result is in her alumnae, and the control is in her administration. The corporation or organization

MISS RITA CASSIDY

JACQUE PHELAN





of St. Mary's College is made up of its alumnae, its administration, its faculty, and its students. —J. B.

#### PERHAPS AN IMPROVEMENT

Last November, as a physical manifestation of the new broadened path that the *Cruix* has chosen to follow, the newspaper doubled itself in size. In the course of its transformation, the *Cruix* also changed editors, Mary Chris Jarabek taking over upon the resignation of Jane Kirchmeier. The new *Cruix* is now becoming less of a newsletter of campus events, and more the vehicle for student expression that it aspires to be. "Roadrunner" by K. T. Cannon invites correspondence from the student body on the questions it raises, some humorous, some not. Last fall a column called "Coffee House Talk" was instituted, the *Cruix's* weekly book review. Its first installments appeared to be one-column Cliff's Notes in their analyses of *The Great Gatsby* and *The Sun Also Rises*. Subsequent issues, however, have featured incisive appraisals of current popular works like *V.* by Thomas Pynchon and *Been Down So Long Looks Like Up to Me*, by the late Richard Fariña.

Editor Mary Chris Jarabek hopes to be able to devote an issue to the plans for the merger of Notre Dame and St. Mary's. This edition will contain an analysis of the questionnaires on the merger proposal which are due to be distributed on both campuses. Personal opinions, pro and con, will be sought out and presented to determine student reaction to the plan.

"If a thing is important enough to say, we will find a way to say it . . ." appeared on the front page of a recent *Cruix*. Perhaps it will carry out its claims.

Saint Mary's *does* have a lovely campus. It is a shame that last year's *Blue Mantle*, the school's yearbook, decided to ignore campus pictures in favor of shots of Notre Dame and all too many pictures of students. Part of a yearbook's purpose must be to portray daily campus life in its normal manner, an area which the 1966 *Blue Mantle* neglected. It is difficult to understand everyday activity at St. Mary's when the only time students are seen they are posed with smiles, in crisp, fresh dresses, doing nothing. A college is supposed to be a dynamic, active place, not static and formal, as the *Blue Mantle* would seem to indicate.

The yearbook also contains no prose supplement to photographs, and no art work. With only a picture as a guide, it is very hard to determine what the Julians are, for example, or what

service the Student Development Commission is intended to perform. Student activity and college life cannot be adequately treated by a portfolio of club and hall photos, especially when so many are fuzzy and poorly focused. There is a cliché which holds a picture at the worth of a thousand words, but too much of almost anything becomes terribly boring. A little variety would have brightened this disappointing book. St. Mary's has the resources — talent, picturesque surroundings — necessary for the production of an artful work. Imagination, however, seems to be absent. —J. L.

#### PROGRESS REPORT

"Things" have come a long way for co-ex classes since the fall of nineteen sixty-five. Typical reactions then were those heard from one unshaven and sweat-shirted student upon seeing a girl in his class — "Not a blank-blank girl!" But relations on both sides of the road have improved tremendously since that first semester when administrators were not even sure just how many students were participating in the program. In fact things are now at the point where many see co-ex classes as a prelude to an eventual merger of the two schools.

But both Sister Mary Alma, Saint Mary's Academic Dean and co-ex coordinator, and Dr. Robert Waddick, Notre Dame's co-ex man, would warn not to hold your breath. Such a union now would, in fact, go against what they define as the core of the whole co-ex idea, for, as Waddick says, our "goal is to increase educational opportunities, with the idea that the programs complement each other. Right now there is not the remotest possibility of one administration. Autonomy must be preserved." Much of the merger "proposal" has been made at faculty committee meetings, composed of members from both schools, with the repeated conclusion that each

school's autonomy must be preserved. But, Sister Alma says, SMC's faculty still has "an honest, but I don't think justified, concern."

Popular exchange courses have been in government, photography and education. SMC girls are now able to complete a major sequence in government and at the same time gain the experience of competing in what has traditionally been a man's field, while ND's lack of an education school no longer prevents students from getting a teaching certificate.

But these advances are minor compared to the opportunities that have made themselves known. In this category are mergers of entire departments which may be weak at one school or the other, and the chance to expand the number of courses offered by each by avoiding duplication. Obstacles remain here, though, for there is a general feeling that preliminary undergraduate courses should remain at both schools, even in the case of duplication, to emphasize autonomy.

Faculty and student response has been encouraging. Sister Alma says, "We've heard good things from Notre Dame professors about students we've sent over," perhaps because they weren't expecting as good a student as they got. Complementing this, she noted that her students were "on the whole pleased with the courses." Matter of fact, Dr. Waddick points out "there has been very little criticism of either place in terms of instruction or course content." A few minor problems have arisen on technical points, but these have been resolved to an extent by Sister Alma's declaration that while at ND, SMC students will follow the Notre Dame calendar and the Honor Concept.

Where to from here? Perhaps Sister Alma said it all when she commented that this is "the direction in which Catholic higher education is moving and has to move." "Things" have come a long way. —G. C.



**on other campuses:**



### ARMISTICE

The battle over tuition at the University of California has temporarily halted as a result of Governor Reagan's decision not to press demands for the imposition of tuition at least for the coming school year. For several weeks Sacramento has been the scene of giant protest marches on the part of both students and professors, culminating on February 14 in a giant rally outside the state capitol in which an estimated 10,000 people participated. But Reagan remained adamant, and two days later the regents of the University of California, with Reagan casting the only dissenting vote, decided to defy the governor and not impose tuition on next year's students. Reagan replied that the money lost by not imposing tuition would not be made up by the state: "If you do not pass tuition, then I will have to go ahead with the budget and I hope you have the funds you claim." The only hope for the regents apparently lay in the state legislature, controlled by the Democrats, who vowed to give the regents a budget 28 million dollars higher than that demanded by Reagan. Assembly Speaker and Reagan foe Jesse Unruh argued that the regents had met Reagan more than halfway, having cut more than 42 million dollars from their original appropriation requests. "The regents have done all they can. It is time for the governor to compromise." Finally Reagan gave in, agreeing to provide the regents with 20 million dollars to make up for the lack of tuition funds. This, combined with another 19 million which the regents agreed to make available from their special contingency fund,

raised the projected budget to 235 million dollars, still 29 million below what the regents claimed were their absolute minimum requirements. Undoubtedly the regents will manage to live with this emasculated budget for another year, but it has become clear that the California higher education system has already been irreparably damaged. Lack of funds to recruit new faculty members and dissatisfaction among the present faculty have already led to a decline in quality. Says State College Chancellor Glenn S. Dumke, "Resignations of our best people are coming in like flies. The work of the last 20 years is going to pot." The greatest beneficiary of this chaos is the American Federation of Teachers, an aggressive union affiliated with the AFL-CIO that aims to introduce collective bargaining into all educational institutions in the country (it was the AFT's New York chapter that led the strike at St. John's last year). As angry teachers swell AFT's ranks and more conservative groups adopt AFT tactics in order to survive, it appears that California will soon have added to its list of troubles the prospect of massive teachers' strikes. If there is one thing Ronald Reagan can be sure of, it is that his administration will have the most far-reaching effects in California history.

### BEARDED DISCIPLES

Termed a "hotbed of moderacy for generations" by the *New York Times*, Iowa State University nevertheless has elected a "bearded disciple of the New Left" as president of the student body. With a campaign slogan that

Arthur Schlesinger might find attractive, Donald R. Smith, the president-elect, promised "if I am elected, this university is going to be dragged, kicking and screaming, into the 20th century."

Students and faculty members seemed quietly proud that the largest turnout of voters in the school's history might have produced a change in its "Moo-U image." A poll by the *Iowa State Daily* found that many of the 3292 students who backed Smith, a member of Students for a Democratic Society, in a fourman race that brought 7014 of the school's 14,641 students to the ballot box, had just that in mind.

Smith had campaigned for the removal of university control over the private lives of students, the establishment of a cooperative book store and the organization of a fight against high prices and high rents in Ames, Iowa.

### COLLEGE CONFIDENTIAL

Thanks to a student who couldn't mind his own business, a bookmaking ring operating from the Louisiana State University student union building has been broken up. The student, Jules Gassner, "stumbled innocently into the operation last semester as he attempted to call his grandmother," according to the *LSU Daily Reveille*; "When he was sure of his suspicions that the loud conversations he heard concerned gambling, Gassner said he informed the local authorities." The local authorities turned out to be the FBI, who promptly enlisted Gassner's aid as a part-time detective. Gassner suddenly needed to hear the comforting sound of his granny's voice ever more frequently, and took to spending long hours talking to her on the Student Union's phones while, coincidentally, the local bookie made his suspicious calls to various telephones around the country. One of Gassner's friends also got into the act, although rather than listen to his grandmother he had his roommate play Tchaikovsky recordings into the telephone. Curiously enough, the suspect never seemed bemused by the sight of two students continually making phone calls in which they apparently never did any talking.

Unfortunately the FBI doesn't pay its informers, and Gassner, publicspirited man that he was, began to feel that he had not done his full

duty by the forces of justice. Suppose that in addition to being a bookie this man were a tax-evader as well? Naturally this looked like a job for the IRS (which, by the way, *does* pay informers), and civic-minded Gassner immediately rushed over to see if he could be of any help. Unfortunately he couldn't: the cunning fiend, no doubt remembering Al Capone's unhappy experience, had paid every cent of the tax owed on his ill-gotten gains. Gassner's friend, however, did somewhat better; while engaged in his supersecret work for the FBI he found time to impress some nearby girls by letting them know that he was "working for the police" and that the gentleman reading numbers into the telephone was actually "a crook." The strangest thing about the whole affair was that the bookmaker, despite the hard work of Gassner and friend, was eventually apprehended.

#### MICHIGAN STATE KISS-IN

"There are three naughty, naughty things that you mustn't, mustn't do. So keep your clothes on; stay sitting up—with the situation here tonight that's a little ridiculous, but don't lie on the couches when there are 1,000 people here; no roaming hands . . ."

These were the instructions bullhorned by W. C. Blanton, chairman of United Students at Michigan State University, to the participants in one

of the more interesting student protest-ins to be held in recent memory. Mildly indignant over "stringent 'public display of affection' rules," and interested in "demonstrating how nice affection can be," about 100 students held a "kiss-in" in Akers Hall, a university residence hall, last Thursday.

The original plan was for Blanton to kick the whole thing off at 9:00 p.m. with an explanation of the purpose and nature of the kiss-in. A spin-the-bottle game was to be set up for those without dates, while couples would "make themselves comfortable" as they chose. An instructor was even going to be on hand to read a poem he had written for the occasion.

Unfortunately, an unexpected 1,500 spectators also showed up, standing on furniture for better vantage points, breaking a chair and an expensive lamp. Thus the "fun type" demonstration, 'an absurd reaction to an absurd situation,' as Blanton put it, turned into something of a gross-out.

The *Michigan State News* comments that "United Student leaders admitted their oversight in not realizing that so many students would come, and said that they had 'overestimated the maturity and sense of the students.'"

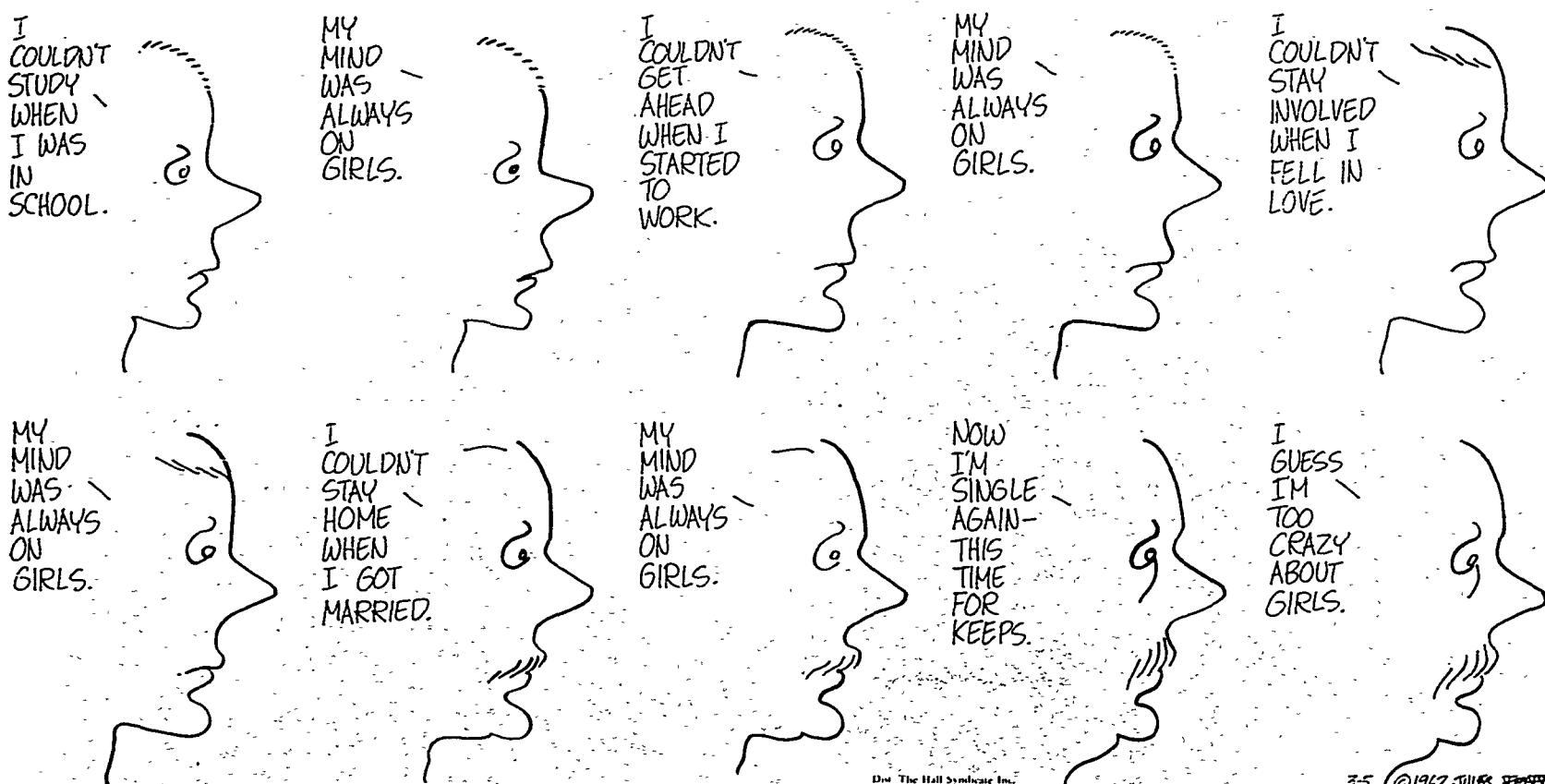
#### BACK TO NORMAL

The University of Dayton, which

several weeks ago promised to be perhaps the only Catholic College ever to censure a faculty member for being too reactionary (*SCHOLASTIC*, January 13), has apparently returned to the mainstream, according to the *Dayton Flyer News*. A special fact-finding committee appointed by Cincinnati Archbishop Karl Alter to investigate charges that some professors were guilty of heresy has found that the teaching at the university has indeed "... been on some specified occasions ... contrary to Catholic faith and morals." While generally approving of the activities of the philosophy and theology departments at Dayton, the committee condemned "a tendency to reduce the Magisterium of the teaching Church to a mere consensus of individuals, each teaching primarily in the light of his own insights." The investigation at the diocesan-controlled university was held over the protests of the faculty, who had already been exonerated by an investigating committee appointed by the university administration. Philosophy Professor Dennis Bonnette, who started the controversy by denouncing four of his colleagues, and whom the administration had considered firing, will apparently remain on the faculty after all now that his charges have been upheld.

—JOEL GARREAU  
—ROBERT SHEEHAN

#### feiffer



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what  
though  
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great...



a  
view  
from  
our  
side

by mike mcinerney

THERE IS the road. Yes. A formidable obstacle. We remember the first time we crossed it. It was September of Freshman year, before they paved it. A group of us made the trip one of our first nights in South Bend. We started out with high hopes — all Freshmen do. Someone knew some girl who knew a lot of other girls and we were all going to be “fixed-up.” Yes.

We remember well our first sight of Holy Cross Hall. An outdoor “mixer” as it was euphemistically called was in progress. A band jangled in the dim light of the hall steps. In the light we slowly made out . . . Notre Dame men. Hundreds of Notre Dame men. A few girls could be picked out moving through the throng. We stopped, we stared, and then we turned around and walked back.

Six to one, that is the one, inescapable, overwhelming fact of our life at Notre Dame. In announcing the possibility of affiliation between Vassar and Yale last month in the *New York Times* Kingman Brewster told 1,000 visitors that Yale students too often had to settle for a “mass production, mixer-type big week-end.” This, he said, was not conducive to the development of responsible relationships. It led Yale students to “frustration, cynicism and callousness in the approach to social relations with the opposite sex.” We understand, and sympathize.

To say we feel emotionally and psychologically frustrated does not quite capture our feeling. We are literally physically frustrated by the distance between the two schools. The farce that is our phone situation would make Alexander Graham Bell turn over in his grave. We who have

spent hours and dollars trying to “get through” to the other side will find little to laugh about as we picture that one lonely switchboard operator handling all incoming calls. Now that it has been announced that all the girls will have phones in their rooms by January, '68, and that all but two of our residence halls have approved phones in each room for next fall, we suppose we should be overjoyed. But we're not when we realize this “breakthrough” in communications is about as progressive as a switch from coal heat to gas.

Last spring our own Notre Dame-St. Mary's situation was analyzed sociologically by two St. Mary's seniors in two separate surveys. One by Karol Pilot gathered data on the attitudes of SMC students toward ND students and the other by Mary W. Ryan examined the other set of attitudes, those of Notre Dame's toward St. Mary's. Both surveys documented the frustration of which Kingman Brewster spoke.

This frustration which is manifested as hatred of St. Mary's girls as a group usually stems from one of two experiences, according to Miss Ryan. Either the individual had been personally “shot down” or, more typically, was a victim of the “party line.” Shot down,” says Miss Ryan, “was defined as a refusal on the part of a girl to dance with, talk to or date the Notre Dame man who approaches for any or all the above purposes. The ‘party line’ is conveyed with no time lost; as one senior attested: ‘Freshmen are of course told the story on St. Mary's girls.’ . . . In somewhat proud terms an upper-classman will say, ‘I haven't been to St. Mary's in over a year,’ and so the freshmen start out with that attitude.”

They are forced by group pressure and their own lack of success to accept the traditional ND view of St. Mary's.

Potentially, being shot down is the more dangerous of the two experiences. Every date, because they are so few and far between, takes on great and unnatural psychological proportions. Picture the typical guinea pig. He has been fixed-up with a blind date, his first in perhaps three, four or more months. Those friends who live around him are all there to see him off and wish him luck. And they'll be there when he gets back for all the details. A success will make him king of the section. A failure should be “no big thing,” but under the circumstances it becomes a very big thing indeed. He may not get another chance to “prove” himself for quite awhile. He will find it hard sloughing it off: “Oh well, there are plenty of others” — because they're aren't and everyone knows it.

And if perchance one of the chosen few happens to latch on to a steady date, chances are it will be for the wrong reasons. SCHOLASTIC News Editor Jim Wyrsh put it very well in 1963: “Because one does not get to meet girls in class or at lectures, he is likely to date girls he really doesn't know and whom he really doesn't like.” Many students do kid themselves in this way, merely to impress their friends and insure their own psychological “security.”

The other reaction is even worse. This group turn cynical after their first or second trip across the road and literally “hole-up” for four years — then marry the first dress they see after graduation. ■

## the 100 years' war

by dave tiemeier



AND NOW WE'LL HAVE a thirty-point bonus. For your toss-up: What does the writer of "The Guiding Light" have in common with General William T. Sherman's daughter? Let me give you a hint. Surveys by the Population Reference Bureau have shown that the place associated with the two has led women graduates in respect to the number of children per graduate. Give up? Why they both graduated from no other institution than St. Mary's College.

Actually, the second fact, which reflects the traditional fervor to bring the Catholic Church to the whole world, or vice versa, isn't as significant as the first. In fact, the first bachelor's degree conferred by a Catholic college for women in the United States was conferred by St. Mary's College in June, 1898, upon Agnes Ewing Brown, grandniece of General Sherman. And during the Civil War, his daughters attended what was then St. Mary's Academy. But the tale of St. Mary's and the Sisters of the Holy Cross is much longer and can be traced back to the founding of Notre Dame.

If South Bend and its environs seem uncivilized in the 1960's, try to imagine it without Michigan Street and the present 125,000 inhabitants. Fr. Basil Anthony Moreau conceived of his Holy Cross congregation in three branches: priests, brothers, and sisters. Around 1840, Fr. Edward Sorin had been commissioned to begin an educational enterprise in the American wilderness. At first the Bishop of Le Mans, France, had refused to recognize what he called "pious women" as religious of any kind. Nevertheless, nothing short of the Holy Land was needed to assist Fr. Sorin. In 1843, four "non-nuns" were sent to the Indiana outpost of South Bend: Sister Mary of Nazareth, Sister Mary of Calvary, Sister Mary of Bethlehem, and Sister Mary of the Sacred Heart, of course.

With the recognition of the order from the Bishop of Vincennes, Fr. Sorin stocked the ranks with the American girls needed to serve the new University of Notre Dame. When in the following year the nuns were ordered to leave the area by the bishop, their residence was moved to the Detroit diocese, six miles north of Notre Dame in the then thriving metropolis of Bertrand, Michigan. Al-

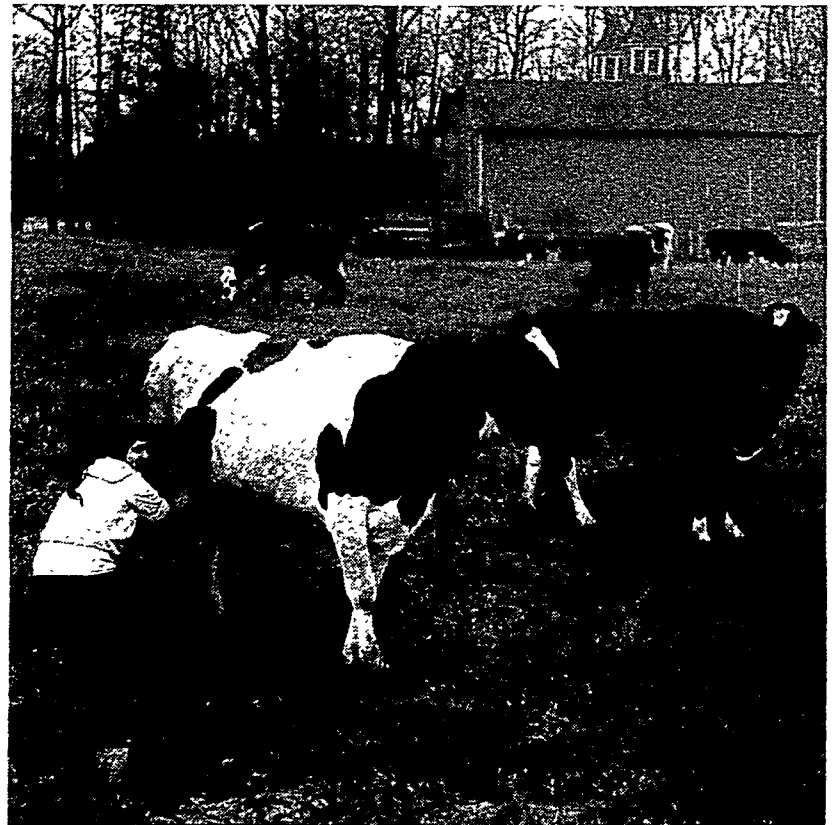
though the nuns continued to commute to South Bend, they also opened their own academy for girls, the first seed of the modern-day St. Mary's.

There commenced a five-year feud in which Fr. Sorin charged that the new school was an unnecessary drain of the labor that should have been rightly given to his school. His successful efforts in establishing a competitive branch of the C.S.C. opposing the Bertrand nuns were erased when the Roman Curia ruled that it had been uncanonically erected. In 1851, St. Mary's school was chartered by the state of Michigan. Four years later, its site was moved to the present location north of South Bend and west of Notre Dame.

Initially the Academy was directed by French women, Marie de Cenacle and Marie du Sauveur. In the spring of 1853, Eliza Marie Gillespie entered the Holy Cross Community. After a novitiate in France, as Sister Angela she was named principal of the Academy. Early chroniclers credit her administrative ability and sheer force of character with the strengthening of St. Mary's curricula and, incidentally, with standing up to Fr. Sorin across the road concerning questions of working out a division of property jointly owned and obtaining a separate Rule for the women's order.

At the request of Indiana's Governor Morton in October, 1861, eighty Holy Cross sisters left the convent for a brief foray into Civil War action as military nurses. Rather mysteriously, the band led by Mother Angela was declared forerunner of the Navy Nurse Corps for boarding a makeshift naval vessel, "Red Rover," which was then designated the Navy's first hospital ship. A further testimony to their work has been given in some forgotten work, *My Story of the War*, by a rather obscure authoress Mary Livermore — "the best hospitals of the Civil War," which nonsequitor possesses a little local color if no historical significance.

Returning to the Academy, the nuns fashioned the soil into bricks and the bricks into Bertrand Hall. In quick succession Mother Angela's position as directress of stud-







ies was held by Mothers Eusebia (1870-2), Annunciata (1872-81), Lucretia (1881-6), Angela in a repeat reign (1886-7), Perpetua (1887-9), and Annunciata again (1889-95).

With Mother Pauline's rise to power (1895-1931), the academy for the first time approached college status. Until 1898, graduates of the academy had to finish a senior year of study at a standard college to receive their degree. The 1903 opening of Collegiate Hall (Holy Cross) provided new facilities for the college course work separate from the rest of the academy. In a recently published history, we are informed "It was in the vanguard of Catholic higher education for women, its administrators consulted frequently by other schools, newer schools being developed on St. Mary's pattern."

As the college's presidents have come and gone since Mother Pauline: Sister Irma (1931-34); Sister Madeleva (1934-61), originator of the Christian Culture course; Sister Maria Renata (1961-65), who saw the opening of the Co-ex program; and presently Sister Mary Grace who assumed the presidency in 1965 when Sister Maria Renata became Chairman of the St. Mary's College Foundation, building has continued at a steady, if not spectacular, pace. Some of the more interesting additions have included the observatory (1916), which is no longer with us; Lake Marian (1906), a contemporary answer to the Notre Dame swamps; the Riedinger House (1939), which until 1964 served as a home economics "fatherless" practice house and now stands vacant like the ND post office; the Security Police Office which during the 1920's was used to teach automobile mechanics; and the Alumnae Centennial Library (1942), whose book stacks for many years were organized by binding colors before reluctantly surrendering to the Dewey Code. The college has managed to cram 90,000 volumes into the four-story edifice, including 600 periodicals and the complete works of Charles Dickens.

What is possibly of more interest are the people who have entered the world scene from historically average St. Mary's. Despite the usual hesitation to discuss age, the women do boast the seventh oldest alumnae associa-

tion among women's college groups, dating back to 1879. Among the graduates of the student body which today numbers approximately 1500 (with the completion of Sister Madeleva Memorial in two years this may increase by 250) are included Amy Leslie, '74, fifty-year journalist with the *Chicago Daily News*; Pauline Forney, '01, a writer for RKO studios in Hollywood; and Marion McCandless, who has become one of the more significant advisors in the college administration today.

Or perhaps, when all is considered, St. Mary's isn't extraordinary. The large portion of graduates have married (80 percent), some have gone into teaching and, recently, into more scientific and technical fields. Some have wound up in intermediate service organizations such as the Peace Corps, Papal Volunteers, and Lutheran missions in New Guinea. The New Dorm girls who awake to the pleasant sound of cows mooing on the college's farms are only thirty years away from the ones who milked the farmhouse's former occupants. Yesterday's World War I dancing belles are today's girls who reportedly get a kick out of playing Civil Defense with blue and gold pilots from across the road.

As was pointed out in recent college literature, St. Mary's grads are today's leaders — in the Catholic Family Movement, the American Association of University Women, and the League of Women Voters. A college official emphasizes that "educate a woman and you educate a family" is their strongest "talking point." A 1958 report points out, "The Saint Mary's girl is friendly, democratic, tolerant, interested in a liberal education — or, if she is not, it is the one increasing purpose of this school to make her so." ■



# LIFE AT ST. MARY'S:

## A VIEW FROM THE OTHER SIDE

by K. T. Cannon

CONTRARY TO popular opinion, there is life at St. Mary's College for Women, Notre Dame, Indiana. Those of you who may have visited our campus and who thought that the new cafeteria was some sort of U.F.O. probably thought the weirdly outfitted beings in those black smocks with the white headpieces proved your suspicion that St. Mary's is only a figment of your imagination. Sorry, but we are real and we do think, at least every now and again.

Upon talking to a few students from the campus across the road you could get the idea that there are two groups . . . two categories of "whole or almost so" young women . . . the "in crowd" and the "out crowd." As one senior put it, "The 'in crowd' consists of those who wish to become good Christian wives and mothers. The 'out crowd' consists of those who disagree with any or all of the aforementioned qualities."

The "in crowd," the supposed ma-

jority of St. Mary's students, is composed of that type of girl who judges and is judged on who she goes out with, how often, where she goes, and what she wears. The "out crowd" is a more nebulous bunch. They go from those who are very dedicated to studies to those who aren't, from those who are dedicated to change on the campus to those who couldn't care less, and from those who are totally "artsy-craftsy" to those who aren't. Since these two groups possibly can and really do cross over, there is . . . there can be . . . no "typical" St. Mary's girl.

Typicality is evident by its absence, to cite one small example, in the manner in which the rooms are decorated. Featuring collages of football players, big, floppy, burlap flowers, pop-art posters, empty bottles, or unhung-up clothes, each room suggests the personality of its occupants and not that of a type.

Disagreement with school rules is



another area in which individuality is prominent. The aura of protectiveness still hangs over St. Mary's. We are young adults and wish to be treated that way. The biggest complaints on campus are concerned with campus rules. On campus there is to be no smoking or popcorn popping in the rooms, no falsification of sign-out, no wearing of slacks outside of a sports area without a trench coat over them, and no unladylike conduct to name a few of the "don'ts." Yes, there is life on our campus and life is run by rules. At times it is very difficult to live by rules and so they are either broken or changed.

Student government has been a prime mover in changing some of the regulations. Later curfews, alteration of the drinking rules, more freedom within the halls (freshmen no longer have a moral obligation to be in bed by eleven-thirty p.m. and one may take a shower after ten-thirty)—all have served to emphasize the importance of personal responsibility.

One of the first big steps was a re-statement of the drinking rule. As it stands now, the consumption of alcoholic beverages shall not be permitted on campus by either a student or her date, nor at any class or school-sponsored function. Following this statement in the rule book are a series of quotes from Indiana State Law. From there it follows that a St. Mary's student is to conform to the state laws. If she does not, it is up to the state to take care of the infraction. However, if she should conduct herself in an unladylike manner either at a party or back at the dorm and if she is reported to the Campus Judicial Board, this board will rule on the case. If the student is found guilty, the minimum penalty is one week of social probation, but the board may also recommend sus-



pension or expulsion. This sounds fine in theory, but when a girl comes in bombed and manages to make it past the sign-in desk to skip gaily up the stairs only to dash madly down the hall, how does the rule hold? In most "bomb" cases, the girl's roommate will try to keep her quiet and put her to bed. Most everyone comes in at least a little high once in a while, but we no longer carry mints as the St. Mary's seniors once did. The emphasis is on individual responsibility not on a breath test. The same rationale is behind every other campus rule and also behind the individual hall rules. Courtesy and generosity are emphasized.

Smoking and the use of cooking utensils in the rooms are also still forbidden. They constitute a fire hazard. This may seem rather strange to any of you who have this privilege. Be assured that it seems strange to us too. Infractions of these rules also constitute a major offense. It's true that a lot of the major offenders are reported to the judicial board, but more often than not the wing rep who just dropped in to get today's class notes and who finds a batch of popcorn going will stay and join in the feast.

Student government also takes care of lateness. In the past, when a girl walked in late, she was handed a slip to sign stating how many minutes she was late along with her name



and class. When fifteen late minutes or five late slips were accumulated, she was campused for a night or for a weekend. If there is a good reason for the lateness the minutes may be appealed to the hall judicial board. Just recently the five-late-slips section was dropped from the constitution to help the judicial boards rise up from under myriads of appeals. Also, student government is attempting to clarify the term "grace minutes." Are these fifteen minutes given to each student to cover all lateness whether or not there is a good excuse or are they meant only to cover those inexcusable cases? This whole notion of late minutes ties up with the idea of signing out. The majority of girls follow the correct procedure upon leaving or arriving at the campus. Others take the cards as an insult to their integrity and as an invasion of privacy so they either make out the cards in an odd way (e.g., Date: February 31, Activity: out, Companion: Cary Grant; and so on) or they don't sign out at all. If an underclassman living in either Holy Cross Hall or Le Mans Hall decides not to sign out on a Friday or Saturday and is late, it is fairly easy for her to enter the other hall with the returning seniors and to use the tunnel to get to her own hall. In the whole case of signing out and lateness, individual responsibility and maturity are stressed.

Another area delegated to student government under the Grant of Responsibility is the great and ponder-

ous task of conducting fire drills. As in other areas under this grant, this power is used rather sparingly for fear of abusing it. Generally the first fire drill is held, unannounced as are bed checks, at approximately 11:30 p.m. on November 5 — or whenever the first heavy snow falls. Yes, student government has been moving to get the rules changed, but the changes come too slowly at times and at other times the change is only enough to placate the students for another four months or so.

Perhaps the biggest bone of contention between the campuses and also the topic of much discussion of each campus is the social situation. This is the winter, summer, spring and fall of our discontent. There are many opportunities for meeting people: classes, mixers, co-ex discussions and mixed-up phone calls, to name a few, but how many people take advantage of all of these? All too many girls have had one bad experience and continue to gripe and generalize from there on. Perhaps the biggest mistake made on both campuses is that of classifying all males or females as typical according to a few encounters. Again it must be stated that there is no "typical" St. Mary's woman just as there is no typical person. Instead, we are a homogeneous group of people who manage to assert ourselves in individual ways. ■



# ST. MARY'S COLLEGE:

## TODAY

### AND

## TOMORROW

by Dr. F. Lee Benton

**C**OMMUNICATION — this is the operative word of the mid-sixties; wider and more effective dialogue on all levels is a goal in social, civic, ecclesiastical and intellectual life. An issue of the *SCHOLASTIC* devoted primarily to Saint Mary's College is certainly an imaginative contribution to the increasing dialogue between two institutions too long separated rather than united by Highway 31.

Recently Sister Mary Grace, President of Saint Mary's College, appointed a committee consisting of representatives of the College Administration, the Board of Lay Trustees, the College Faculty, the Student Government, the Alumnae Association, the Parents' Council, and professional consultants. This committee is designated as the College Steering Committee for Unified and Long-Range Planning and its purpose is to assist the president in planning the development and growth of the College.

One of the areas in which development will most certainly occur is that encompassing the relationship between the College and the University of Notre Dame. That some development along these lines has already occurred is evidenced by the enthusiastic acceptance of the Co-Exchange program.

The purpose of the Co-Ex Committee, thus far, has been to make available to students the educational ad-

vantages of both institutions. To this end the Committee has assisted and encouraged departments of both schools which desire it to develop programs of mutual interest in which the students of both may participate. Contrary to the opinion of some, at least, the Co-Exchange Committee, or, to be more exact, these members of the Committee representing Saint Mary's College, do not have the responsibility of planning for the future association of the two institutions.

Such planning is one of the responsibilities of the Steering Committee. Formulation of a plan requires careful evaluation of existing associations as well as a study of national trends and experiences in this vital sphere. Such associations vary from the Radcliffe-Harvard combination with complete absorption and practical loss of identity by the smaller institution to the Claremont Colleges complex in which the several institutions, large and small, composing the group are practically autonomous, each having its own student body, faculty, administration, board of trustees and endowment.

Whatever the model of association finally selected for the mutual benefit of Saint Mary's and Notre Dame, it will unquestionably be one which preserves the identity of Saint Mary's College as an institution primarily dedicated to undergraduate education. ■

*Dr. Francis Lee Benton received his degrees, B.Ch.E., M.S., Ph.D., from Ohio State University. He taught at the University of Notre Dame from 1940-52, and since 1959 has been professor of chemistry at St. Mary's College. In September, 1965, he initiated the first co-exchange program between Notre Dame and St. Mary's. As Assistant to the President of St. Mary's, Dr. Benton has been deeply involved in negotiations begun last fall concerning the future relationship of Notre Dame and St. Mary's. On this page, Dr. Benton presents a St. Mary's view of the negotiations at this point. On the following page, Dr. George N. Shuster, Assistant to the President of the University of Notre Dame, and the leading proponent of closer relations, gives the Notre Dame view.*





# TWO-WAY STREET

by Dr. George N. Shuster

WHAT IS MEANT by affiliation between St. Mary's and Notre Dame? No one is thinking of absorption, coeducation, or second-class citizenship on either campus. We have in mind rather a condition of cooperation into which both institutions can grow, undertaking jointly the educational and administrative tasks which they cannot do as well separately. This is of course not a new idea. At least a half-dozen patterns of cooperation have been devised, ranging all the way from the Harvard-Radcliffe consolidation of instruction to the "group plan" which the Claremont colleges have developed. A considerable number of Catholic colleges for men and women have established some form of interrelationship. Still our own situation is in many ways so different from that in which others find themselves that we shall have to do some pioneering.

Why has affiliation become so popular? There are two principal reasons. First, the search for quality in education has revealed the simple fact that money is hard to come by, especially by universities and colleges not financed by the state. It is very difficult to provide adequate salaries for competent faculty. A highly competitive situation exists. Funds for buildings are far from easy to get. Above all, perhaps, even careful management cannot provide all the desirable administrative services, among which maintaining libraries is one of the most important and most costly. Second, the college can no longer be wholly segregated sexually. Training boys and girls separately at the secondary school level may be wise. A good many public schoolmen think so, too. Most American colleges today, however, are more directed toward graduate schools than toward secondary schools; and graduate schools are almost necessarily coeducational.

The following comments are quite personal. That is, no "plan" can be proposed until it has been carefully discussed by the administrations, faculties, and a sampling of the student body. But there has been a great deal of discussion, particularly with Father Hesburgh, Sister Mary Grace, Father Sheedy and Sister Renata. We have benefited greatly by our experience with the "co-ex" program. A questionnaire has been prepared for distribution. We should therefore

soon have a sampling of opinion and a body of evidence sufficient to buttress more theoretical views.

You may ask; why not go co-ed and be done with it? I am persuaded that colleges for women have a wholly warranted rôle in contemporary life, provided they develop in addition to the program in the liberal arts forms of preprofessional education suited to the special needs of women. St. Mary's offers good courses in Elementary and Special Education, is thinking of revising its once thriving Nursing Education program, and might desirably also consider Social Work. Its students will of course profit by the "co-ex" plan, even as will students at Notre Dame. Opportunities will also present themselves to cooperate on both campuses in devising course sequences. Thus our African Studies program, now in preparation, will include African History as taught at St. Mary's.

If, then, we assume that there will continue to be two separate institutions, the major problem is parity between the faculties on both campuses, so that an exchange of personnel resources can become normal procedure. By parity is meant not merely relative equality in terms of qualifications and salaries but also of opportunity to share in on-going research. In my opinion this is not out of the question at St. Mary's, provided use is made of adequately prepared graduate teaching assistants. As the number of women admitted to

the Notre Dame graduate school increases, more such assistants should become available. In other words, I believe that thinking about faculty parity is not unrealistic, though admittedly the goal cannot be reached overnight.

Still it is probably in the area of administrative services that the greatest benefits will accrue, though these will of course not be immediately visible to the faculties and the students. We can conceive of sharing our strengths in promotion, public relations, purchasing. The availability of computer resources will be a boon to St. Mary's, as a matter of course. But there is also much that it has to offer which will be very helpful to Notre Dame. Plotting all this out in detail will cause many a headache but I am confident that in the final analysis the heirs of both campuses will wonder why their forebears had not thought of cooperation sooner.

Nothing has been said so far about the vitally important issue of social relationships. That these leave very much to be desired is clear to us all. The "climate" may well be due in part, as some observers think, to the projection of secondary school backgrounds into the college experience. It will probably not change very decidedly until a greater sharing in academic give and take has become commonplace. Herein undoubtedly lies one of the greatest potential benefits of affiliation. Thinking together is a great improvement over one-sided clowning. Social relationships can be educational in the best and most personal sense of the term. But — and this is perhaps most necessary to say on the manly Notre Dame campus — they are not just consequences of lining the guys up one side and the dolls on the other. ■





# CHRISTIANA

by

Stephanie Phalen

IT WAS AUTUMN when the girl Christiana came to Saint Mary's on a September afternoon with a plastic sky behind the red trees. There was a nun who interviewed her and gave her a girl who took her around to see the rooms and the auditorium and the language lab, which were, she found out later when she was giving tours, the usual places to take prospective students. The girl didn't show her the library, though, so after the tour was over she went to find it on her own. It was there all right, quaint and not quiet, looking over a pond they called a lake. But no one had showed it to her, perhaps because it wasn't important. Over across the field was the dome, glistening garish in the sun, but she knew what it was and took only that notice.

That day was really all she knew about the place then until the next September which was just as blue-skied and red-treed and which was the first of the four Septembers she would spend there. Oh, people had told her things about how in other years these "convent schools" had rigid rules. Lights out at ten o'clock, white gloves and hats downtown, required Mass each morning. But this was the twentieth century said the girl Christiana. And it was. But Saint Mary's had only just found out.

Once upon a time Saint Mary's was a convent-finishing school and its aim was the production of women who would make accomplished wives and Christian mothers. At least one educator in that long-ago time was sure that intellectually girls just didn't have it and should abandon experimental science for the more practical laboratory of a home economics kitchen. And girls should receive a full religious education since their function one day would be "to staff a nursery of the kingdom of heaven."

As less intelligent beings, girls could not be expected to adequately cope with the world. Therefore, they were to be sheltered and protected from it. At convent schools, the shelter was a system of rules of dress,

conduct, and study which did not shelter so much as isolate. And though Saint Mary's built a reputation for academic progress, they still insisted that their decades-old rules were valid, that they were trying to provide a home for students and were in fact acting as parents. This made things cozy, but not too exciting since all over the country public and private colleges were recognizing that even students had a capacity for responsibility and needed a chance to make their own choices.

It was only a little while after the century crept into Notre Dame that it burst through the stone gateposts of Saint Mary's. There was a great deal of catching up to be done — a half century of it—and when Christiana came to Saint Mary's in that blue and red September the pursuit had been painfully slow.

But then in that space between Septembers something happened at Saint Mary's which because Christiana was new she wasn't really part of, just watching what was coming about and feeling it in the air and talk around. An awakening or an emergence of the faculty and of the students, a realization that change was happening fast on almost every campus — that was what stirred the leaves and blew the snow and dried the puddles that year, until a student government was set up. Sometimes they also called it student responsibility, which was a major

part of it, but above all it was a beginning.

It was just a beginning and there was still much to be done, so the girl Christiana and her friends would talk about it all. It seemed that at least two concepts were left over, remnants of the finishing school. The first was the idea of the "Saint Mary's woman" which the girl Christiana and her friends were, in theory, because at Saint Mary's, they said, "there's a certain type of girl" and when a girl doesn't fit the pattern "she isn't the kind of girl we want here." It was as if a giant Jell-O mold had been set up in the sky, it seemed to some, that plopped out little molds of different colors but all the same mold, attractive, sweet, bright, but with a rather watery center and a shaky structure. And they had a point, because when everyone is supposed to be one way and there's no room for anyone else, there's no excitement. But others were sure the "Saint Mary's woman" was just an ideal, since there were some who were different, you know?

The other idea left over from the finishing school was the "whole woman" which they kept because it was in the catalog where it sounded quite admirable and necessary, in word. Of course education involves more than courses offered, so the intellectual, spiritual, and social life of the college had been developed as a unity. But

(Continued on page 33)



WE SPEAK of things that matter, with words that must be said. Can analysis be worthwhile? Is the theater really dead? The shuttle bus is a very small, seven-row bus. Compared to an ordinary bus it is truncated. There is no room for black maids or blue-pants laborers. The seats have not been ripped by dirty knives or scrawled red with hungry crayons. There are seven rows and room for just one kind of people. And like all school buses, the shuttle is yellow.

Last Wednesday, the first day of March, the bus loaded its book-

# BUS RIDE

by Jamie McKenna

(with lyrics by  
Simon & Garfunkel)

warmed people. It was 12:40 and there was a St. Mary's class at 1:10. The shuttle was stopped by the field-house and the crowd stepped up from the cold snow and inside the high bus. The heat was on and the seats were filled with books that had people under them. Seven rows of books. At 1:10 was Theater Arts II.

The driver is not young and has white hair. Despite the bus's heat he wears a thick coat and hat. He does not often talk and seems very serious about his job. The motor starts and, gripping the wheel tightly, he peers intently ahead. The snow is bad and, further, he must cross the Dixie Highway.

In the seventh row sit two boys. One is not very tall and has a beard. The other wears suede boots and has tucked into their tops his white levis. Usually the talk on the shuttle bus is about the two schools. Comments on their eventual merging or evaluation of professors. Today, however, the person with a beard says, "What good is it to live in an ordered, safe state, if you're not free?"

"What's the matter with the United States?" asks the boy in boots. He carries an attaché case filled with books.

"Am I free to reject and still stay in the United States?" replies the first. He is sitting under a paperback *Middlemarch*, the *Basic Works of Aristotle*, hardbound, and a collection of plays for Theater Arts II.

"You mean you don't want to be a citizen?" says the attaché case.

"I want to be . . . a citizen of the world." They laugh. *Like shells upon the shore, you can hear the ocean roar.*

"I thought you were going to say that."

The bus turns right at the Grotto, which, when it snows, is more beautiful than ever. It moves out onto the private road which leads to the Dixie Highway. The road cuts through fields that are choked with snow but it has been plowed for the bus, the road's only traffic, and it is safe. The bus

*note our place with bookmarkers and measure what we lost.*

The bus passes the cemetery next to the retreat house. The priests there are buried in the ground on which they worked. There is also a long Stations of the Cross a person can walk through if he has the time. The bus stops at the gate that is locked. On the other side is the Dixie Highway filled with different colored cars and many strangers. The driver opens the padlocked gate, drives the shuttle through, and then goes back and locks the gate behind himself. He is wearing galoshes. The light turns red and the



moves carefully and the people inside, high above the ground, look through the glass at the cold fields.

"There'll be a lot of chaos, I agree," says *Middlemarch*, "but there are some things more important than order."

"That would be fine in a country with 10 people. We'll never have a time when everybody'll be honest."

The bus moves by Holy Cross Seminary, which also stands warm and tall and above the snow. It is called, by the chrome on its side, a "Superior" bus and the heater does work well. Moreau Seminary passes, then the seminary's ball fields. They are empty now except for snow. How do seminary boys learn to play baseball?

"Everyone should have enough land to support oneself," says the bookcase. From his voice, he is serious.

"Where this all started," laughs *The Complete Works of Aristotle*, "was with Hassenger. He was trying to persuade me to be an activist." He thought for a moment. "I'm not a non-citizen. I'm not a citizen. I'm nothing." *And you read your Emily Dickinson and I my Robert Frost; and we*

cars going to work stop. The shuttle hurries across the Dixie.

"That's what is great about what we're doing," says the beard under the books. "Just sitting back and studying the way things should be. Don't you feel rushed at all?"

"No," says the stuffed boots, ". . . well, sometimes."

The ride is almost over. The bus moves down St. Mary's road. The driver stops briefly at the railroad tracks. The 11:45 shuttle must stop because a train comes then. The riders sometimes get impatient because it is almost lunchtime. It is 12:50 now and there is no train. The driver pulls around the circle and stops very close to the yellow lights of LeMans. There are people, and this is true, who sleep in corners and cover themselves with newspaper. Think how warm a book can be. It is only a few steps to the large hall. The seven rows of books are carried off and as they leave one boy says, "I know what's wrong with Hassenger. He doesn't like people, he likes revolutions." They laugh. *Lost in the dangling conversation and the superficial sighs in the borders of our lives.*

ONE OF THE HIGHLIGHTS of the Notre Dame-South Bend Cultural Festival will be the performance of the Erick Hawkins Dance Company. This performance will take place in O'Laughlin Auditorium at 8 p.m. on Monday, April 10. Hawkins and his composer Lucia Dlugoszewski are internationally renowned; and their compositions have received critical acclaim throughout the world. Hawkins' work blends ballet with modern dance and reflects the trend of dance today. To be able to appreciate this unique art and the artists involved, it is necessary to know their backgrounds, their artistic intentions, and the specific motivation behind each piece.

Hawkins was born in Trinidad, Colorado. He has a strain of Hopi Indian blood and his first experience with the world of dance centered around the Hopis' primitive rituals. He entered Harvard at fifteen and graduated with a double major in Greek philosophy and art. Hawkins then became seriously interested in the dance and studied in New York under the masters George Balanchine and Martha Graham. Graham chose Hawkins as her principal male partner; and in this role he soon achieved international recognition. His fame grew even more when he played Curley in Agnes De Mille's *Oklahoma* on Broadway. In 1957 Hawkins presented his first significant composition, *Here and Now With Watchers*. This was a unique union of dance, music, and sculpture. Today it is considered one of the classics of modern dance. Following the performance of this composition in New York City, Hawkins set out on tour. He and his group have been performing throughout the world ever since.

The dance of Erick Hawkins concentrates on the fulfillment of two artistic goals, exterior revelation of his own inward vision and the establishment of a continuity between stage and auditorium, performer and observer. Hawkins reflects mood through movements, ranging from the violent and explosive to the subtle and sensitive. F. S. C. Northrup, professor of philosophy at Yale and author of many works on aesthetics, describes Hawkins' dance as a "sensuous humanism." This is essentially the effect Hawkins tries to convey. For him dance is a synthesis of the arts and makes the human body the instrument of its meaning, therefore allowing for the artistic representation of human-centered values.

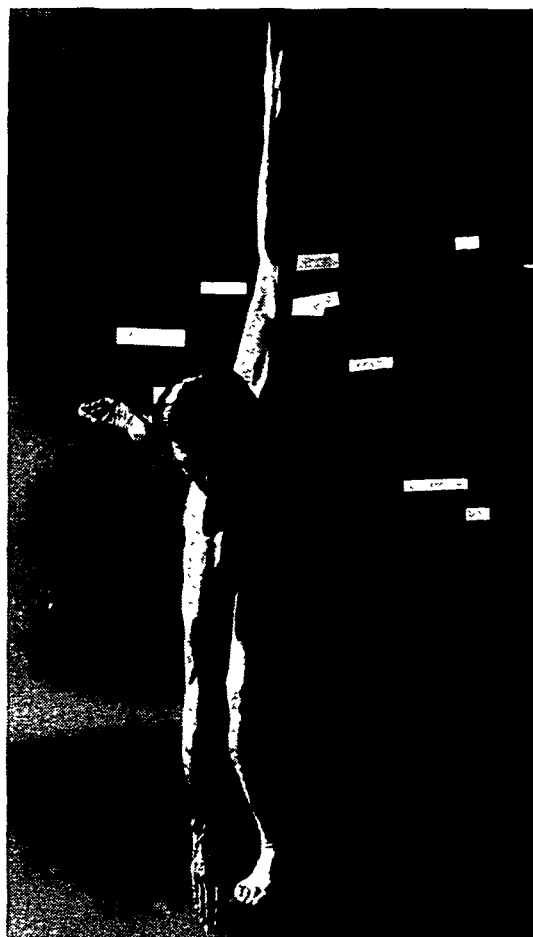
Another description of the Hawkins dance refers to it as a love dance. Probably the most powerful emotion evoked by his dances is that of love

between man and woman. Hawkins attempts to remind people of the fresh possibility of loving in the love duets; and these dances are predominately concerned with the definition of pure male and pure female through the dancers.

When Hawkins performs one of his graceful suspended leaps he seems to defy gravity. The audience experiences a sensation of the suspension of time. This is indeed one of the most

## AN EXPERIENCE IN DANCING

by David F. Poltrack



exciting moments in the Hawkins dance. Actually, every individual movement provides an immediate experience of surprise for the spectator.

The most famous Hawkins dance included in the performance to be presented here is *Early Floating*. This dance reveals the high level of subjective intimacy in the Hawkins composition and demonstrates the tactile values in movement. Hawkins establishes a conflict between speed and stillness which is particularly effective. Another dance on the pro-

gram, *Cantilever*, represents the more athletic element in dance and has a passionate tone.

Accompanying Hawkins is Lucia Dlugoszewski, the young woman composer. Miss Dlugoszewski began composing at the age of six. She has studied under Edgar Varèse and Ben Weber. She has literally invented her own orchestra. Her music has an exotic Eastern flavor, but it is really too original to be categorized. The basic instrument used is called the "timbre piano" and it consists of a grand piano and numerous created props. She incorporates the keyboard, the strings, the legs, and the chassis of the piano into her music. In addition to the piano she uses a variety of devices including glass washboards, glass and bamboo Oriental wind harps, rattles of all sizes and materials, drums with skin heads, brass bells, chimes, and small hand cymbals. This is only a partial list — and the resulting music is unique, creating a predominant string effect with a haunting percussive undertone.

A third collaborator in the Hawkins dance is Ralph Dorazio, a sculptor and teacher of that art at Pratt Institute. Dorazio believes that sculpture is best defined when integrated with other art forms. The dancers create an ideal space around his sets and their movements bring these sets to life. If the dancers remained stationary throughout the performance, their costumes and the stage decoration behind them, both designed by Dorazio, would supply ample material for conversation.

One of the numbers to be performed, *Geography of Noon*, incorporates the work of all three artists particularly well. This dance blends sound and movement to provide a total sensual experience for the audience. This work plays with time and balance. Of his shorter pieces this one has received the most praise. It is a condensed presentation of all elements of Hawkins' dance, Dlugoszewski's music, and Dorazio's sculpture. Ned O'Gorman, a poet who will also take part in the festival, states in *Jubilee* magazine, "In the dance *Geography of Noon* the phenomena of the body and sound tuned perfectly to a sensuous, joyous, holy vision of the inner life is beautiful and important, indeed."

The Hawkins performance is a synthesis of three arts — music, dance, and sculpture — into a total artistic experience. The final production will overpower some, confuse others, and thrill many; but, whatever the reaction, the viewing of a Hawkins dance should prove a truly significant cultural experience. ■

# PART III: TRIAL

by jack balinsky

WHEN AN HONOR COUNCIL Chairman hears from his Hearing Board Chairman that there is to be a trial, he is inevitably led to questioning the entire Concept and all that it implies. Not only does the decision to have a trial mean that he has the responsibility of preparing for the trial, but more significantly it means that the real goals of the Concept have not been achieved, that in the intensity of this focal experience he will undoubtedly have to call into question his commitment to the system, and that in order to be able to act with authenticity, he must be convinced that whatever action is taken is best for the community and for the individual concerned.

The task of assuring that the trial will become an efficient and just proceeding is the Chairman's first concern. He must be certain that the investigator, who now assumes the role of a prosecutor working actively for a conviction, not only has tapped all sources of evidence for the case, but also has constructed a logical and thorough case in his attempt to prove guilt beyond a reasonable doubt. (There have been times when the Chairman has had to convince the investigator that there could be a fair trial if and only if the investigator did all in his power to show how the evidence implied guilt.) The Honor Council has learned that in any proceeding where the presentation by the prosecution is weak, the Board, trying to achieve a just balance, assumes the prosecution role itself and begins to look for evidence, rather than simply evaluating the cases presented by both sides.

Just as significant a role is played in the trial proceeding by the defense counsel. The Chairman must be assured that this student, who is chosen by the accused, or upon his request, appointed by the Chairman, understands his role and is capable of fulfilling it. The defense counsel must be thoroughly familiar with the trial procedures, and must have worked diligently in gathering evidence and in constructing a case for the accused. His major goal is to create in the minds of those students on the trial board a reasonable doubt that this student is guilty, and, upon entering

the trial proceeding, no matter what his personal feelings about the defendant or the case, must be totally committed to establishing this reasonable doubt.

The Chairman insists that both the investigator and the defense counsel consult together with a member of the Law School Faculty, and in his presence discuss the trial procedures; and also that each confers individually with different faculty advisors about his case. The Chairman must also secure the consent of a faculty advisor to serve as a nonparticipating faculty moderator during the trial proceeding. Finally, the Chairman selects six members of the Honor Council who have no previous knowledge of this particular case to sit on the trial board. No matter how experienced these members are, the Chairman discusses with them such matters as the trial procedure, credibility of evidence, and meaning of reasonable doubt. The Chairman knows that only if these measures have been taken can he hope for a fair and efficient trial.

While he is going about preparing for the trial, the Chairman, realizing the possible consequences involved, invariably must reconsider in his own mind the system as a whole. If the student is indeed guilty, and the case has reached this point, then the primary goals of the Honor Concept have not been achieved. A student has not only cheated, but also has continued in his deception of self and others by living a lie and maintaining his innocence. The hoped-for correction on a personal level from members of the cheater's peer group has not occurred. The idea that Honor, once accepted by the community, can be maintained by the community at large, and the idea that students will not cheat, or will at least admit their mistake when confronted by a fellow student, has proved to be an illusion. It has been necessary to call into play the institutional representative of the community, the Honor Council, and the formal machinery for dealing with reported violations.

Standing at the apex of this formal mechanism, the Chairman is forced to become acutely aware of what student responsibility really means. *It is in the focus of this situation that the Chairman is led to ask the most basic question: whether or not the position of Honor Council Chairman should even exist. In order not to become a tool of the system which has been created, he must be firmly convinced that cheating is harmful to an individual student, that, as a fellow student and as the designated representative of the*

*community of students, he has the right and the responsibility to be concerned about the honesty of other students, that students are capable of coming to a just decision of guilt or innocence when a violation is reported, and that the procedures are such that they will allow a fair hearing. Furthermore, the Chairman must believe not only that he is upholding justice in the community, but also that he is doing the best thing for the student involved, by imposing a penalty, probably as severe as suspension for a semester, upon the student convicted of an Honor violation. If he is not convinced of all these things before he commences a trial proceeding, the Honor Council Chairman is engaging in the same kind of dangerous self-deception which he feels to be harmful to the cheater.*

These were the things that were going through the mind of the Honor Council Chairman as he worked to prepare this case for trial. To him, the evidence seemed especially strong, since two students were willing to say that they saw the accused student cheating, and since there was also supporting evidence on the tests. Because of the strength of the evidence, he felt that he should make doubly sure that the two defense counsels assigned to the case would go ahead and do their best to have the man exonerated, even though they might feel he was guilty of the violation.

The two defense counsels in the case were of very different character. The first, not a member of the Honor Council, was known for his ability to think quickly and construct a logical case, while the other, a member of the Council, was most respected because he could relate well to students accused of violations and because he had in a number of instances been an immense help to students in their personal growth as individuals coming out of an Honor Concept violation.

To insure that an accused student is given every possible benefit in the proceeding, it is an Honor Council principle that the accused be made aware before the trial of all evidence to be presented against him at the trial. As the trial preparation progressed, and the investigator found substantially more and more evidence, the defense counsels were to find themselves faced with the decision of whether or not they should continue to defend the case.

As the trial approached, their opinions diverged in just the way that one who knew their characters might suspect. The student more known for his ability to construct a strong case be-

*(Continued on page 33)*

Assistant Professor of English Thomas Jemielity wrote the following letter to the SCHOLASTIC after hearing a Sunday sermon in Sacred Heart Church. The problem: authority and the institutional Church.

EDITOR:

At the 9:45 Mass on Laetare Sunday, the congregation heard, dramatically if not histrionically, that freedom is not license, that no conflict need arise between individual conscience and Church authority. The sermon, in other words, reasserted one of the basic clichés of Catholic living: that a good Catholic never disagrees with God's law, i.e., he never disagrees with his priests, and in that once-in-a-millennium situation when he does find reason to disagree, he should do so — and a cliché is again handy — with a heavy heart.

That the Church is in ferment is no better demonstrated than in these frantic yet vapid attempts to convince us that nothing has changed. To be sure, such sermons are filled with ecumenical jargon: we have "commitment," "Eucharistic meals," "the family of God." But after we have examined the content, we find that jargon and language is precisely all we have. No substance, no reality, and, above all, no change.

While generalizations about the distinction between freedom and license in the Church are perhaps beyond question, it is the emphasis in such statements that is misleading and dishonest. One would think that the 1,900-year history of the Church had been marked by unbelievable assertions of the layman's independence, that the Church throughout that time has respected the belief and conscience of all. I think the history of the Church would qualify that impression substantially. The priests now complaining about license and rebellion are very much like those whites who lived undisturbed for three hundred years with Negro slavery and then grew very uncomfortable with three years of Negro protest.

How is such faulty emphasis to be rectified? By a candid admission that the institutional Church has often failed her members. By a candid admission that individual Catholics, in good conscience, have been forced to choose between that conscience and the lack of instruction and example from their priests and bishops. By a courageous confrontation with the basic lesson of Good Friday — the lesson never even discussed at Vatican II: that Jesus Christ was not crucified by Jews or Romans or whatnot. Jesus Christ was crucified by his own priests and his own people. And no one among us, clerical or lay, dare assert that we would have acted differently had it been our responsibility to choose sides on that afternoon. Christ died in the company of his mother, a friend, and a reformed whore. Until such candid admissions figure as prominently in our sermons as these vapid cautions about freedom and license, the Sunday homily will continue to display its one glaring, damning weakness: a self-serving intellectual dishonesty.



## MOVIES

CINEMA 67: *Olympia*, the greatest sports document of all time, records the 1936 Berlin Olympics with taste and style. It is a tribute to the power and beauty of the body and not merely, as some would have it, of the Arian body. (Engin. Aud.: Sat., Sun. 2:00, 7:30)

AVON: *Blow Up* remains the film to see even if you are inclined to see but one a year. The more interested viewer can glimpse Antonioni's overall development at the Film Society's showing of *L'Avventura* Monday night in the Cont. Educ. Center. (*Blow Up*—288-7200)

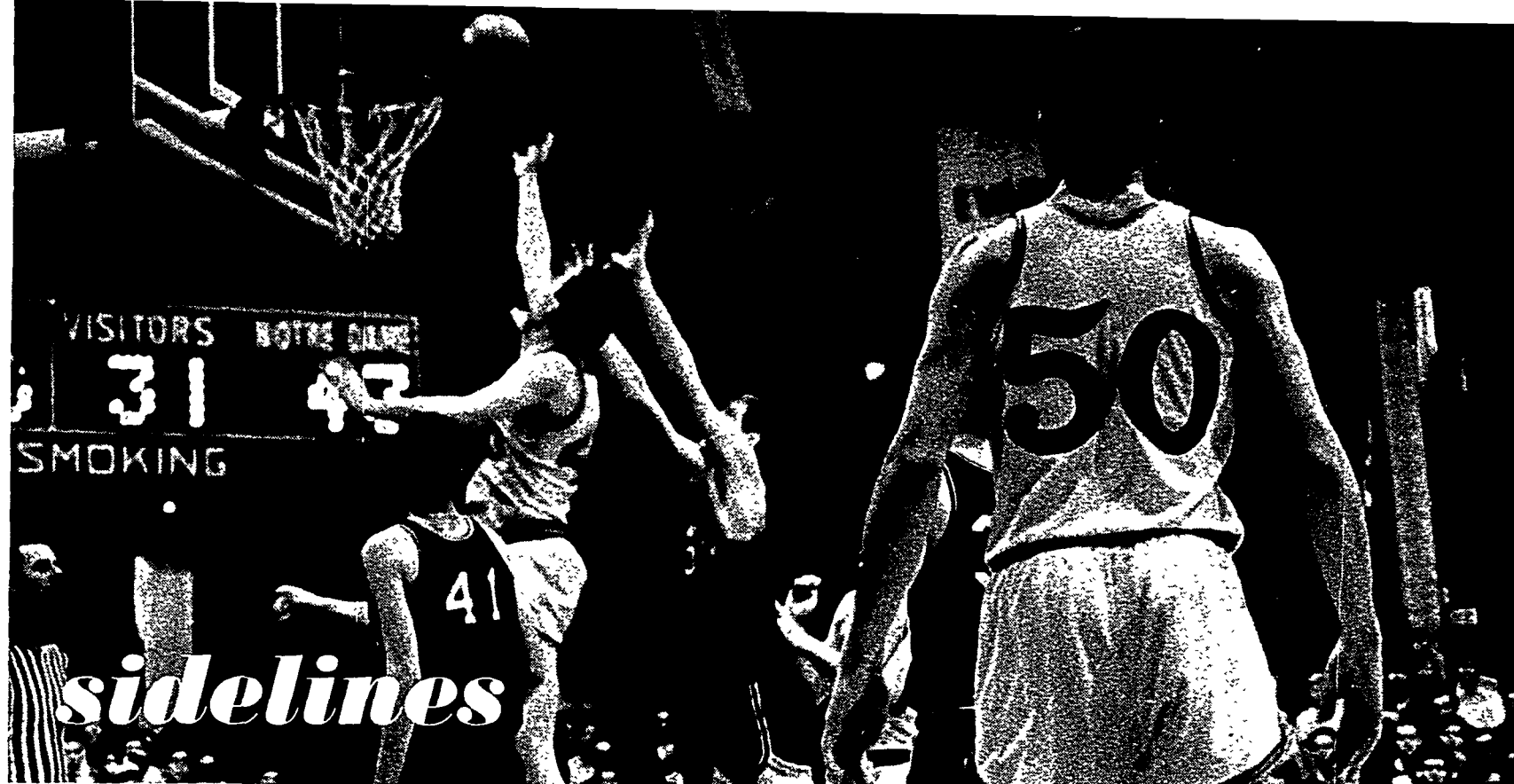
COLFAX: *The Quiller Memorandum* is a strong link in the Colfax's chain of spy thrillers. George Segal works, gunless, in Berlin amidst neo-Nazis where he undergoes some brutal but entirely plausible anguish. The screenplay by Harold Pinter lifts this film out of the mediocre with his characteristically crackling clichés and with some subtle but far-reaching implications, two devices which its glib, hyperrealistic forerunners neglected much to their discredit and rapid demise. Alec Guinness is superb in his few scenes; the film, though not superb, is of high quality. (*Quiller*: 1:00, 3:00, 5:00, 7:00, 9:00)

GRANADA: *Night of the Generals* enters the ring a contender for the "heavyweight" title, with all the implications of the word. Thematically it strikes directly at the mass murder problem with a potent array of actors and technicians. But it is overlong, ill-winded and finally deliberating. Tom Courtenay is type-cast, and time leads one to believe that all Peter O'Toole can handle is a super-sensitive whimper. He handles it well, however, and the film, though weaker than it should be, is competent indeed. (*Night*: call 233-7301)

STATE: *Monkeys Go Home!* One more chance to warm your heart at 1:00, 3:05, 5:10, 7:15, 9:20.

—MARTY MCNAMARA  
—DUDLEY ANDREW





## SENIORITY

When Notre Dame defeated Creighton last Saturday to complete Johnny Dee's predicted "respectable" season at 14-12, Irish fans went away with greater expectations for next year — all that sophomore talent! But Dee's job will entail more than just supplying the quotes in 1967-68. Tom Caldwell and Captain Jim Monahan weren't the headline grabbers this year, but without them Notre Dame in foul trouble was Notre Dame in jail. Caldwell did nothing noteworthy but get the job done; he started when the height was needed, and Houston can tell you how well that worked. As a replacement for Whitmore, Caldwell often was the only reliable rebounder on the court. And somehow, with all the moves of Maxwell Smart, he scored the points — 19 against Creighton. Not bad for a guy who played his sophomore season for Army ROTC.

Monahan's forte, defense, made his value to the team less obvious. But the outstanding opponent in each game invariably became the captain's assignment. Monahan's contribution to the team won't be found in pure statistics, but Dee never questioned his importance — it is hoped that the freshman team will supply the coach with a defensive specialist next season, because behind Monahan this year's team did not have much.

The presence of Whitmore, Murphy, Arnzen et al. makes the emphasis on the future of ND basketball justifiable. But the 14-12 season is far more successful than anyone thought possible at the start of the New Year, and a great deal of the credit goes to

Caldwell and Monahan. Without them, the return to respectability might never have come about.

## INSIGHT?

Contemporary poet-humorist and little-known sports buff Ogden Nash, reflecting on the potential of a victorious sprinter, proved himself a deep thinker — for a poet: "He did the 100 in ten seconds *flat*? I wonder how fast he could go standing up."

## BUCKING THE ODDS

It was only fitting that the Irish hockey team should close their 1967 campaign against dear old nemesis, Ohio State. Not that this, the rubber match between the two clubs, had any extra significance. The Buckeyes were only the first team to stop Notre Dame this year, that a close and unfortunate defeat in the finals of the Irish Invitational in Chicago. And the manner in which the Irish skaters returned the compliment at Howard Park a month later (13-4) was only a genuine display of vengeance. Actually, neither team was eyeing the deciding contest *that* much but the Irish pucksters *did* go to bed with their skates on every night last week.

The Buckeyes, for their part, staged nothing short of a "Hate Notre Dame Week" prior to last Friday's game, which attracted 2,000 Buckeye backers and an estimated three courageous Irish men. What they witnessed at 10:56 of the final period was an appropriate climax to "Hate Week" — an all-out brawl involving all forty players in the arena. What started as a small flare-up (in the penalty

box, no less) instantly ballooned into a full scale ice fight. The two referees, powerless in a melee of such magnitude, quickly responded to man's primordial instinct and fled the scene, content to let both factions vent their emotions *on each other*. It was a veritable fight to the finish, concluding only when both teams had exhausted themselves in one-on-one fist fights.

When the ice cleared those administrators of order, the referees, having no recourse to the rule book for a massive violation of this nature, and fearing the possibility of an instant replay, threw both teams off the ice and allowed each coach to retain eight players, sending the rest to the showers. Each team was limited to three skaters and a goalie for the final ten minutes and any penalties meant automatic banishment for the offender.

The organized action resumed with the score knotted 2-2, but seniors Bill Pfeiffer and Pete Lamantia, playing their last game for Notre Dame, sent the Irish ahead 4-3 against the battle-weary Buckeyes. At this point Ohio State attempted a repeat of their Chicago Stadium victory by pulling their goalie and forcing the play to the Irish. Senior Goalie Leo Collins bore the brunt of the assault, recording many of his 37 saves in the last five minutes, but State's strategy backfired. Frank Manning and Jim Haley slipped goals into the open Ohio nets and the Buckeyes were beaten. When the vanquished returned to their locker room they found that their worst defeat had come at 10:56 of the third period. Their team doctor was late for supper that night.

# ACROSS THE ROAD

## IN QUEST OF SPORT

*You can't really expect much when you don't see a stadium, or a fieldhouse that looks like a fieldhouse, or backboards on every parking lot. Your hopes really aren't too high because,*

*after all, it is a girls' school. But it is Saint Mary's at Notre Dame, so when I crossed the road in quest of sport . . .*

by  
**Tony  
Ingraffea**



View of girls' locker room with pith helmet.

THERE IS A GYM, in spirit at least, called St. Angela Hall. The upper floor is a former theater, and they didn't bother to take the slant out of the hardwood when they put the baskets at either end. The locker rooms are flat though, and very, very, antique, and the dusty bronze gas lamps are disconnected. Naturally, St. Angela is the hub of St. Mary's intramural program, which is headed by Sports Commissioner Josie Clark, and organized by the Frosh, Soph, and Junior Sports Coordinators. Strangely, maybe, the Senior Class didn't pick a coordinator. "General apathy," concluded Josie.

With six organized teams and sixty girls participating, St. Angela Hall volleyball is by far the most popular intramural sport. For the past two seasons, the volleyball loop's leading leaping ladies have been led by Sue Richardson. She jumps with such grace, hits with such finesse that, as a bystander once gasped, "You can stand right next to her and never hear the ball hit her hands." The girls are quick to note that St. Angela Hall volleyball is not of an ordinary sort, "You gotta know how to jump and land with the lay of the floor. That slant just kills inexperienced opposition."

You won't find much more in the way of sport at St. Angela. You have to look deeper into the soul of the

campus, into the dorms. So a random survey was taken of twenty-five rooms in Le Mans, and if it indicated anything other than abominably lax dorm defenses, it revealed that the sports St. Mary's wants and enjoys most are precisely those the girls can't have. The denial of these sports is due both to lack of physical facilities at St. Mary's and to technical difficulties at Notre Dame.

Sixty percent of the girls interviewed said that sailing and swimming, in that order, are the sports in which they would most like to participate. Now the St. Joe River does not easily lend itself to the image of gliding across moonlit, glimmering waters, nor will it be enticingly warm and clear during the abbreviated May swimming season. There can be no sailing on the St. Mary's campus, and since neither pool nor plans for one exist, there can be no swimming.

Briefly, the girls see no Mecca in looking to Notre Dame for assistance. Most of the girls feel that St. Mary's Lake is a taunting misnomer, and the promised island picnic paradise in St. Joe's Lake is pie in the sky. As far as girls using the lakes for recreation is concerned, the road might as well be the 31st parallel, the end of the one-mile limit on Irish territorial waters. They can and do use the Washington High natatorium and Lake Michigan, but St. Mary's girls

can use Notre Dame's lakes only when they can skate on them.

The ND Administration's main objection to their sailing on the lakes is one of insurance. "There is always the possibility" that one of the very romantic but not so buoyant ladies on the lake would go the way of Clementine. Nevertheless, at a meeting last week attended by forty aspiring St. Mary's skippers, the Irish Sailing Club offered use of their facilities and other assistance including help to draft a constitution for the St. Mary's Sailing Club which would legally absolve Notre Dame from all responsibility for female life and limb on the lakes. The club would also have to be approved by the St. Mary's student government and administration, and the girls would have to pass a regulation skipper's test before being allowed to sail without man-power. Strong image, that moonlight glistening on the waters . . .

The Administration's stand on swimming is quite different. One warm midnight last summer, Sister Mary Star of the Sea sauntered out to the end of the swimming pier in St. Joe's Lake, pulled a couple of strings, momentarily flashed a conservative swimming suit, and proceeded to give the goldfish human female companionship; the goldfish had never had that before. Sister Mary was the first to react to Fr. McCarragher's ruling that girls in attendance at Notre Dame summer school could use the lake facilities for swimming. But that was summer school, and the nuns and girls were living on the Notre Dame campus. Fr. McCarragher summarized the University's current objection, "where would they dress . . . more importantly, where would they undress? We'll not have the girls crossing Route 31 in their swimsuits." So be it!

While it may sometimes appear that the Notre Dame Administration is supporting a "keep 'em at binocular range" theory, there was, oddly enough, a time when our student government said no to a proposed St. Mary's involvement in a Notre Dame

sport. Father McCarragher pulled the dusty box out of a closet and laid the blue and gold cheerleader outfits on the table. They were apparently female. "Three years ago, I bought six of these uniforms. I fitted them on six of the most beautiful girls I could find at St. Mary's, even a set of twins. But student government didn't like the idea, so they voted it down."

Returning to the on-campus sports scene, the random survey also revealed some interesting incidentals. Some of the sports articles found in the rooms included two Yo-Yos, one chinning bar, 16½ swimsuits, three Pogo sticks, and a BB gun, "for panty raids." Ara was voted the most popular national sports figure, followed by Meadowlark Lemon. Alan Page was the choice for outstanding Irish athlete, while Mauler scatback Chipper Raftis (halfback in cut) was voted the leading campus sports figure.

And speaking of Chipper, any St. Mary's girl will tell you that the only sport *per se* which exists across the road is touch football in the form of St. Mary's Maulers. Unfortunate victims of conditions set up by the Notre Dame Social Commission three years ago, the Maulers have undauntedly persisted in their struggle for female intercollegiate touch football. Often having to overcome leering crowds, put up with "Chicken Schools" (read, Barat, read), and endure a surplus of coaches, the Maulers

Girl running with football while throwing stiff-arm.



Three girl cheerleaders standing in bleachers.

are still very much alive and anticipating the spring season.

Their greatest hindrances, however, have been the "unladylike allusions" referred to them since their big game in 1964. That was in the Stadium before 50,000 after the Stanford game. Junior Josie Clark, Mauler middle-linebacker, was there and she remembers the day well, "Of course it looked rough. All through the practices we never had flags, so when the game came we quickly found out you can't just snatch the flag off a girl's hip. You gotta stop her first." The Maulers stopped Barat 6-0, but female flag football is not an "all types of spectator" sport and Frs. McCarragher and Hesburgh were deluged with letters of complaint. The Maulers readily acknowledge that the idea was poor, as was the more recent one, falsely attributed to them, in which they were supposed to have challenged the last-place Notre Dame interhall football team.

The Maulers want no part of big crowds or male competition, they just want to meet Marygrove this spring to . . . well, win one for the Chipper.

When speaking of sports at St. Mary's College, one doesn't often mention the Physical Education program, compulsory for freshmen, laughable for others. Ever notice how light-footed are all the girls whose last names

begin with "G"? Obviously, they are veterans, although some would say victims, of the Modern Dance "option." Way, way up on the fifth floor of the Le Mans Tower, in a room with mirrored walls, Interpretive Dance Instructor Miss Janetta McNamara puts her girls through their psychedelic prancings two times a week. She takes the course quite seriously, and it culminates in a recital with individual performances before the freshman class. The girls find her course artistic in content, inspirational in form, for, I quote:

*With Jolly skips and a hop  
I'm no longer a flop!*

*Now all through my life, tho wed  
And a wife,  
Basic positions will haunt me,  
Mirrors will taunt me,  
I'll be style and grace  
(Though dressed in pants)  
Thanks to the wonder of*

*Modern Dance.*

You couldn't really expect much. Not with slanted floors, no sails, and only one BB gun. I crossed the road in quest of sport, and for one week watched and listened. I left neither blinded nor deafened. There were few sports, but plenty of "sports." After all, it is a girls' school, and it is St. Mary's at Notre Dame.

# Voice in the Crowd

The unfortunate but unavoidable aspect of college athletics is that the success of most sports on a varsity level is proportionate to the amount of money athletic departments are willing to appropriate to uphold their school's reputation. At Notre Dame there are exceptions, like Mike DeCicco's fencers, who don't operate with the biggest budget in the country yet manage to compete successfully with the top teams in the nation. Athletic departments, in general, are reluctant to subsidize every sport that comes along because most programs cannot pay for themselves and usually create more problems than they're worth.

At Notre Dame the athletic department is faced with the reality that only two varsity sports are able to avoid the red — football and basketball. But apparently with the plans for a skating rink in the Convocation Center Notre Dame hopes for a third winner — hockey.

Assuming that the athletic department's intention in constructing a costly indoor rink is to provide another source for the University, the Hockey Club will soon approach the athletic board with an appeal for immediate varsity status. This appeal will, of its nature, involve money — and the club will base their argument precisely on this aspect — that hockey at Notre Dame will be a money maker.

Their case rests on three points: even as a student-run organization the club has proven itself financially solvent; they have proven themselves in nationwide competition as able representatives of the University even on a nonvarsity level; the club has stimulated interest throughout the country, epitomizing the nationwide growth of the sport.

Of the seven club sports, hockey operates with the largest budget, travels more miles than any other club and yet the team could afford right now to give back the 750 dollars annually allotted them, with a large loan on the side. If a group of students can run an organization this effectively it is not too much to assume that a more business-wise athletic department could keep up the tradition.

With a season record of fourteen wins and five losses against varsity competition, the club can only hope to improve through the organization that accompanies varsity status. The team competed with all but the top five percent of the elite in college hockey this year but could not expect to skate with the major powers two years from now unless the benefits of varsity status were attained next year. Presumably Notre Dame hockey will be more of a financial success in the new Center if top-flight competition is offered, but not if the home team is unable to cope with them.

To expect a high-caliber hockey team in two years may seem to be a crash program destined to fail but Michigan Tech accomplished the feat three years ago, rising from the small-time to become the NCAA champions two years later.

The Club's acquisition of varsity status would allow them more ice time, a full-time coach and official recognition as representing Notre Dame. This last point is perhaps the most important to the Club. Even though the team was not officially representing the University, because of its club status they faced the same responsibilities of any varsity sport. This was brought out graphically when the club attempted to alleviate their transportation problems at the beginning of the season. Unable to dip deep enough into their coffers for a string of Continentals, the team settled for a '55 Chevy school bus. But the athletic department quickly junked the project, arguing that the school's image would be tainted by parading a group around the country representing Notre Dame in an antiquated bus.

In nineteen games, this year's team played before more than thirty-thousand paid customers in areas of the country ranging from Erie, Pennsylvania to Colorado Springs, Colorado. Chicago Stadium never housed a college hockey tourney until the Notre Dame Invitational this Christmas. And the Big Ten has taken the hint by scheduling their first conference tournament next year.

The athletic department's major concern in granting the hockey club varsity status is a financial one. But the sport at Notre Dame has met that concern and should be rewarded with varsity status.

— MIKE BRADLEY

## For The Record

### BASKETBALL: (14-12)\*

Notre Dame 84, Creighton 59

### FENCING: (16-9)

Notre Dame 21, Buffalo 6

Notre Dame 20, Case Tech 7

### HOCKEY: (14-5)\*

Notre Dame 6, Ohio State 3

### TRACK: (3-1)

#### IC4A Championships:

Villanova 36, Army 18, Notre Dame 17½

Pete Farrell, fist place, 1,000 yd. run (2:12.5)

Bill Hurd, second place, 60 yd. dash (6. sec.)

Bob Walsh, third place, two mile run (9:03.4)

Ken Howard, fourth in the mile (4:10.2)

Ed Broderick, fourth place, high jump (6 ft. 8 in.)

### SWIMMING: (7-3)\*

Notre Dame 74, Central Michigan 28

### WRESTLING: (3-6)\*

Illinois Tech 20, Notre Dame 19

Wheaton 22, Notre Dame 8

### SAILING:

First place, New Orleans Windjammer Regatta

\* Final season record

## This Week

### MARCH 11

*Track:* NCAA Championships at Detroit

*Wrestling:* Four I Tournaments at Cleveland

### MARCH 13

*Boxing:* First round, Bengal Bouts (7:00)

### MARCH 15

*Boxing:* Semifinals (7:00)

### MARCH 17

*Boxing:* Finals (8:00)



## Christiana

(Continued from page 24)

many were saying it was the life of the "college" not of the individual, with the same attitude prevailing in the dining hall and the classroom, a collective growth in graciousness and in general education. It took no notice of those who wanted to go in unique directions away from the attitude and then fit their personal "whole woman" together themselves. The friends of the girl Christiana who felt like that, however, usually left after a year or so though some stayed and went their directions, but as they could.

Once the finishing school question was taken care of in their discussions, the friends of the girl would often move to "what's it all about with Notre Dame," the school beneath the glistening garish dome. No one or their teachers had anything but rumors, but most students said "yes we're for it and the sooner the better." Separate but equal education is impossible since men and women aren't equal, but different, and besides the social relationships will improve, too, and then there's the library, they said, clapping. A few of them asked questions, though, like what will happen to small classes and after a while what will happen to Saint Mary's? But they were only a few. And while the girl Christiana could see their fears she also felt the excitement in the air and knew it had to one day happen though just rumors said how soon.

If separate education for women, then, seemed to be going out of date, there was another area the girl Christiana and the rest would question when they talked, the going-out-of-date of separate Catholic education. They would wonder how a university could be free and Catholic if it was unlike a "secular" university and if it wasn't, they wanted to drop the Catholicism that was just an outside, unrelated idea. Some proposed solutions, which while small and very hard, in time could help to find a direction, a sense of uniqueness. Per-

haps they could never be more than visions, as the others said, but the problem was so hard to understand.

That's most of what the girl Christiana found in the months that followed each of her four Septembers, when they all talked sometimes at night, asking where is Saint Mary's going because we're students who have to go with it and we should know. But since no one knew and very few had really thought, they just talked and never really *did*. Until the day in spring when the sky was plastic blue and the trees were trench green, when the girl Christiana put on a black robe and went into the world, to "meaning," "action," and "relevance." ■

## The Trial

(Continued from page 27)

came convinced by the evidence that the accused student was guilty and decided that in good conscience he could not defend a man whom he believed to be guilty. He felt that it would by far be in the interests of the accused student if he were to tell him this and also to tell him that he would probably be convicted by a trial board. This he did, with the result that the accused student became violently en-

raged against him and steadfastly maintained his innocence. The first defense counsel then removed himself from the case.

The second defense counsel was somewhat surprised that the accused continued to maintain his innocence, because he too felt that the evidence was very strong. In evaluating all the possibilities open to him, however, he felt that the accused might possibly be not guilty, and that in any case it would be best for the accused student, if he, as defense counsel, would stick with the case no matter what the outcome. He was still uncertain whether the accused student would go through with the trial or change his plea to guilty.

The anguish that must have tormented the mind of that accused student as he faced the trial can ironically be compared to the type of feeling experienced in the case by all those involved: the accuser, the investigator, the Hearing Board members, the Chairman, the defense counsels. The common feeling experienced by all was one of self-evaluation, and of discovering the necessity of having to act in honest accordance with that self in the given circumstances. Each would make his own decision.

Note: The accused student decided to change his plea to guilty and the case was referred back to the Hearing Board for determination of penalty. ■

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# Carl Magel The Last Word



**M**ANY HOURS, days even (a couple of months actually) have been spent in the preparation and planning of this week's St. Mary's-oriented SCHOLASTIC. News Editor Mike McInerney and News Assistant Joel Garreau at some midnight conference in 1966 conceived this issue and have been working with the news staff especially and all the rest of us incidentally since that forgotten time. In the course of their travail, they have managed to secure the sorely-needed services of three additional staffers, each of whom helps to enhance the daily-more-desolate surroundings of our office: News Writers K. T. Cannon and Kathy Carbine and Photographer Jackie Phelan. We welcome them.

Problems, as usual, came up and were dispatched, but, we trust, without haste. Due to the time involved working on it, the issue should be carefully constructed. The final result is concerned with St. Mary's College then, now and to be. The past is only of passing interest, perhaps, but we are faced with the present and the future. That the SCHOLASTIC is interested is easily evidenced by a consideration of our editorials of February 10 and today. An important part of the future of ND-SMC lies in increased cooperation between the schools, leading to eventual merger. Both are now private, *Catholic* schools; both now rely heavily on graduate contributions. In order to grow as they must in the coming years, it would seem right that their talents and resources be combined.

**S**UNDAY AFTERNOON the SCHOLASTIC Editorial Board met together with the three major candidates for Student Body President. We were faced not only with the problem of whom to endorse but whether we should endorse anyone at all. The meeting, hopefully, would resolve our final doubts. This it did and its result is the editorial on page 7.

The talk with O'Dea, Murphy, and Messina brought out a very important fact. All three candidates saw the need for a party political system at Notre Dame. Both Murphy and Messina said their organizations were planning to start political parties next year. It was this awareness of the party system in Notre Dame Student Government that directed our editorial course.

We talked that Sunday until late afternoon. It may well turn out that last Sunday's meeting will be the only time the three major candidates come together before the election.

Next year ideas should replace men and action should be the catch-word.

**P**ART OF the St. Mary's College Bowl Team found itself in second place at 8:23 p.m. last Friday night in the Law Auditorium. Alumni Community College beat the Bowlers 305-185 in the near-exact simulation of the G.E. show.

The match was scheduled at Alumni's behest and okayed by St. Mary's. Although missing Misses Margaret Piton and Elizabeth Matuszak, SMC fielded a strong team in the persons of Misses Stephanie Phalen (Captain and SCHOLASTIC Copy Editor), Mary Lou Gallagher, Jean Jacob and Susan Turnbull. Stevie and Mary Lou are members of the original and nationally-televised team while Jean and Susan had survived until the final selecting of that team.

The score stood at 135-90 at the half, favor of Alumni. Team members John Henry Davis, Paul Buenagel, Bill Macke and Captain Tom Neuberger introduced themselves at that time and Captain Neuberger proceeded to give a history of Alumni Community College. (Master of Ceremonies John Klier, A.C.C. Dean of Students, first announced that slides of the college had been destroyed and that a course in Remedial Photography was being instituted to prevent such a catastrophe in the future. He then gave Neuberger back the podium.)

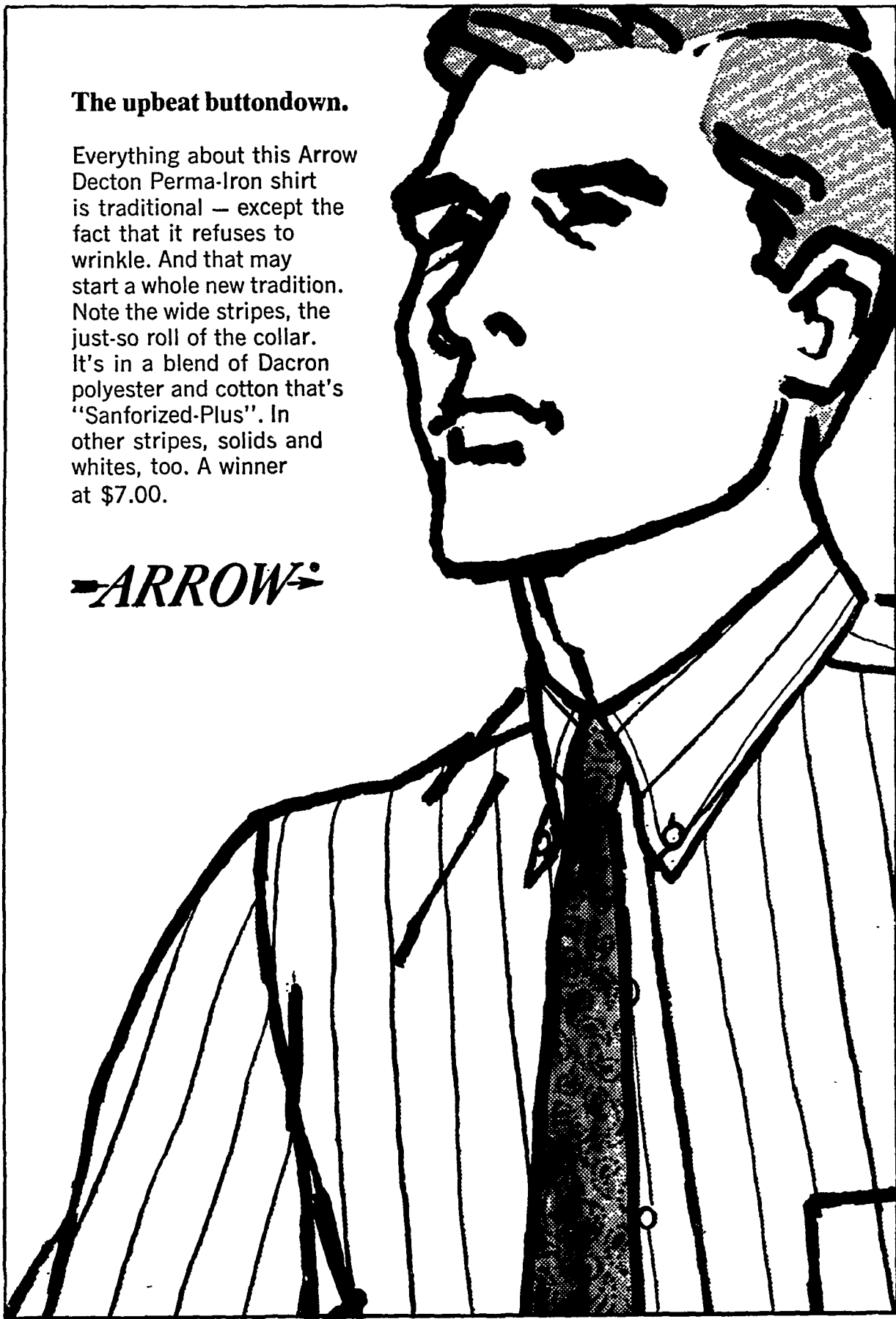
Although the match started a little behind schedule, the audience was quite receptive and attentive except for the few times that Timekeeper Mike Seng, A.C.C. Chancellor, fitfully then futilely tried to stop the clock; this occurred at a music question when the phonograph would balk. A tremendous round of applause greeted both teams at the onset of the clash but throughout the match the only cheering was for A.C.C.; the St. Mary's fans demurely clapped, fervor being absent.

As a postscript, Stevie has received a letter from the Chancellor stating that the starting four of March 10 will be accorded honors at A.C.C.'s first Honors Convocation. Klier and Seng appear to have a good thing going in Alumni. The college's charter, hanging in an unpretentious frame from an unpretentious string, dominates the South-east section of Alumni Hall and perhaps is indicative of the spirit of Alumni Community College—the college is doing something big for Alumni (St. Mary's was nice enough to help them out).

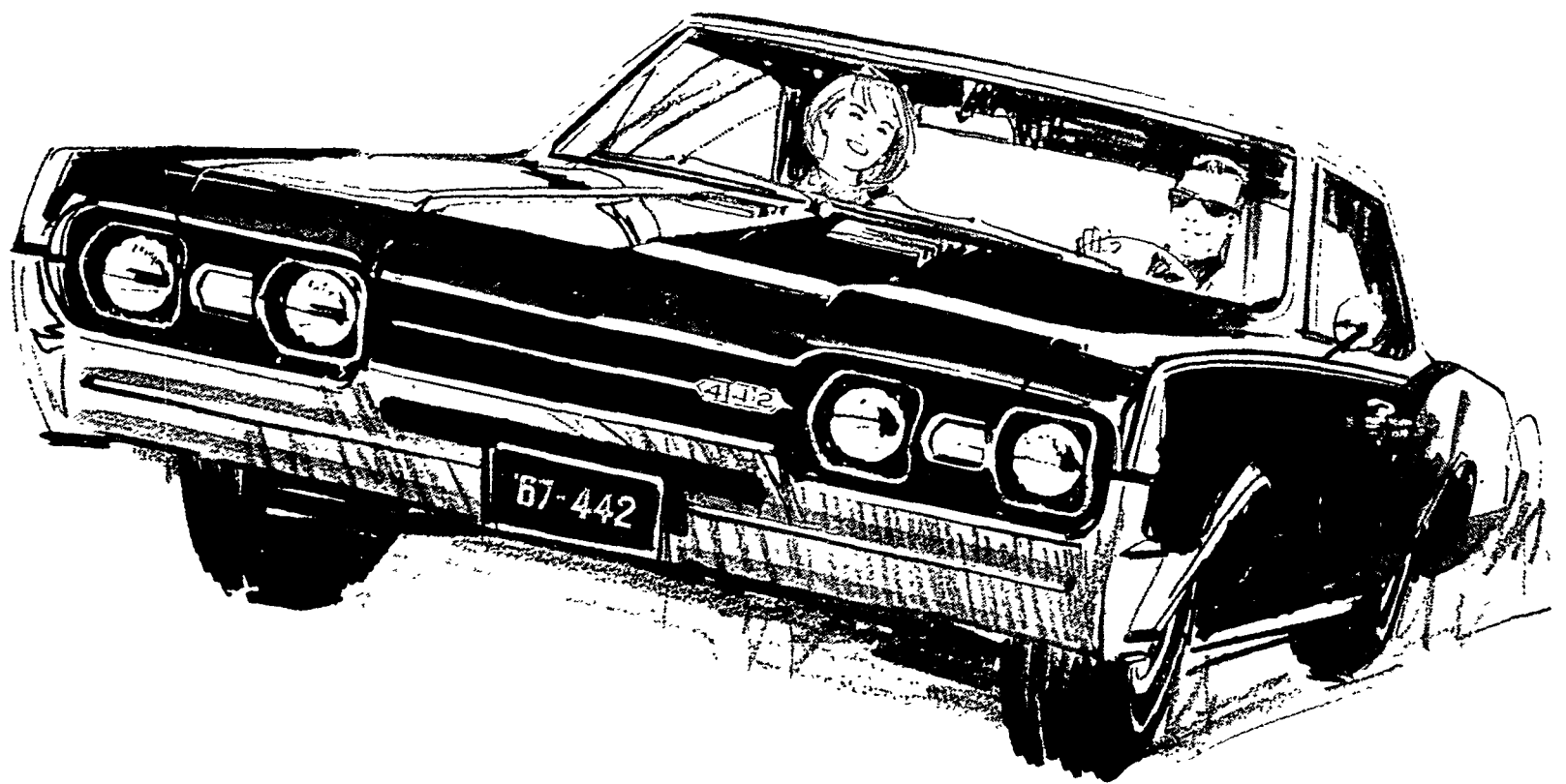
**The upbeat buttondown.**

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**-ARROW-**



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