

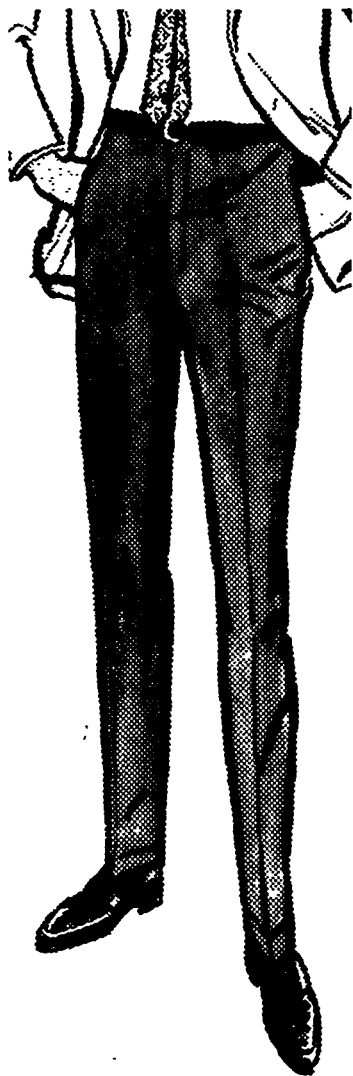
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**SCHOLASTIC**

**FEBRUARY 23, 1994**







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ON THE CAMPUS . . . NOTRE DAME

# ***Editorial***

## **To Be Editor**

*Notre Dame, Ind. 46556  
March 10, 1967*

*Rev. Charles I. McCarragher, C.S.C.  
Rev. Daniel O'Neil, C.S.C.  
Mr. Frank O'Malley  
Mr. Dan Murray*

*Dear Sirs,*

*Editorial policy should be made by the editorial board and this board should be made up of the editor, managing editor and not less than one nor more than three associate editors. The board should not only make policy but each member should share the burden equally of writing editorials from week to week.*

*A simple majority of the editorial board should decide most issues and this is how it would work in practice. But the editor, if he is to be editor, must have final say on all matters of policy. For my part I cannot imagine a case where the editor would stand alone on any one question, completely and totally opposed by all the other editors. If such a hypothetical case were to occur, however, the editor in my opinion should have the final say. If the selection committee chooses a candidate for editor, it is taken for granted that said committee has put their trust in the judgment of the man they choose to act responsibly. If, in their opinion, he has not acted responsibly, it will be their responsibility to remove him.*

*The editorial section of the magazine should be devoted to the opinions of the editors. But this should in no way rule out the free expression of opinions differing from the editors. These should be given a forum in other parts of the magazine: (for example) in features and in the "Letters" column.*

*Michael B. McInerney  
News Editor  
Notre Dame Scholastic*

The above is an excerpt from my application for the editorship of the SCHOLASTIC to the members of the selection committee one year ago next month. It is the official

*The Scholastic*

justification for the action which I took one week ago in firing seven members of my staff.

But of course it alone is not sufficient to explain the chain of events which led to such a harsh and final action. It is my hope this editorial will shed light on an extremely unfortunate and very complicated situation.

To begin with, this situation is similar in some respects to what happened last year. At that time Dennis O'Dea was opposing Chris Murphy for Student Body President and Dan Murray was editor of the SCHOLASTIC. Murray, his managing editor and associate editor interviewed both candidates and decided to give the SCHOLASTIC endorsement to Mr. Murphy.

Mr. Murray did not see fit to let any junior editor partake in the interviews, nor did he ask our opinion on who we thought should be Student Body President.

In fact Mr. Murray did not as a matter of policy consult junior editors on editorial matters.

We, as juniors, and as prospective senior editors felt wronged by the seniors. In fact we felt strongly enough to seriously consider signing a statement supporting Mr. O'Dea. But we signed no such statement. We came to realize that Mr. Murray, as unfair as we believed him to be, had the *right* as editor-in-chief to determine how his magazine was to be run. And it was in a very real sense *his* magazine because the responsibility for it was entrusted to him by the selection committee for his term as editor.

If we did not agree with magazine policy as seen by Mr. Murray, we could do one of two things: we could resign our positions, or we could work within the framework of the magazine to change the editor's policies. But no third alternative, such as the one we sought, was possible. We did not have the right to go outside of the magazine, claim that *we* were the magazine, and then repudiate the policy of the person who finally determines the nature of the magazine.

By publishing a critical statement and distributing it to the campus we would obviously have been stepping outside the framework of the magazine. We would have been claiming equality with the editor in choosing our own candidate. But we as junior editors (news editor and

contributing editor) were not "equal" with the editor in that sense. We had no authority to go over the editor's head in support of a candidate.

As individuals we were of course free to support whoever we wanted. But as members of the SCHOLASTIC, even "editors" of the SCHOLASTIC, we did not have freedom to take such an action. We, in fact, relinquished such freedom when we joined the magazine. For how else could the magazine preserve its integrity? How else could one man, the editor-in-chief, be responsible for the magazine?

This year such a statement was, unfortunately, signed by certain juniors on my staff and distributed to the campus. In the heat of a political campaign, communication within the SCHOLASTIC broke down. I sincerely regret this because communication is supposed to be our business. As editor it is my job to see that communication does not break down. Because it did in this case, I am to blame. But I feel the juniors involved must share the blame.

When I first decided the SCHOLASTIC would endorse a candidate I consulted my managing editor and associate editor as to who we felt would be our choice. The three of us could not decide. We then determined to feel out the opinion of the juniors over the weekend. We did this, particularly in the case of the news editor. The reaction was strongly anti-Dowd. After gathering opinions we could not yet decide on a candidate. We decided the most fair way to handle the decision for all concerned would be to follow the pattern Dan Murray set down last year. So we invited all four candidates to be interviewed the Monday evening before our endorsement was to be published.

We really did not know whom to endorse. If anything, we leaned slightly toward Rossie before the interviews. I decided that just the top three senior editors would do the interviewing. The reason for this was twofold: first, since the seniors were emotionally less involved in the campaign, I felt they were in a better position to make a fair and objective choice; second, it would not have been fair to let just one junior in on the interviews. At least six juniors would have had to have been present. This would have made for a total of nine people inter-

viewing each candidate individually. Clearly, this was impractical.

But why all week long did the three of us respond to queries of whom we were supporting with a "No comment"? Believe it or not there *was* a reason. Because of the extremely emotional character of the campaign, we felt that to simply reveal whom we endorsed would do injustice to the arguments expressed in our editorial. Our endorsement was *not* that clear-cut. It was indeed "hesitant."

Perhaps I was wrong in going about the endorsement in the way I did. But I felt that was my prerogative. If I had known how strongly the juniors apparently felt about the SCHOLASTIC endorsement perhaps I would have changed my mode of procedure. I say "apparently" because only one of the seven members of my staff who signed the flyer approached me concerning the endorsement. That was the news editor — and he was told *how* we were making the endorsement and *why*. He was not happy about it but did nothing to indicate he was contemplating the action which he instigated last Friday namely, circulation of the controversial flyer. If the other six were truly that concerned about the candidacy of Richard Rossie, if they really believed he was the "first fully qualified, serious candidate for the Student Body Presidency in (their) years at the University," they would have been concerned enough to have approached me before the interviews, before the editorial was written, or at the very least, before it was published. This they did not do.

When *rumor* reached me that some kind of statement was being planned, I approached the news editor that very morning (Friday) and expressed to him how strongly I felt about loyalty to the SCHOLASTIC and asked him, before he did anything rash, to at least read the editorial. Again he gave me no indication he would not do so.

Nevertheless only five hours later the flyer, signed, sealed and delivered, was presented to me *fait accompli*. What is perhaps the most incredible part of the whole incident is the fact that the statement was written and signed before *any* of the signers knew for sure whom we were endorsing. Of course none had read the editorial.

I wonder whether they have read it yet.

The statement itself is entitled: ASTONISHING DISPLAY OF DUPLICITY. It is that. The SCHOLASTIC stationery head was used without permission. It began "we, the majority of editors . . ." Of course one "editor," a so-called "assistant news editor," had been appointed that very morning or the evening before by the news editor. If this pseudo-editor is counted then, true, it adds up to a majority, seven to six. Unfortunately the SCHOLASTIC is not a democracy. Policy is not determined by majority vote. If any point is to be made from this whole incident, I hope it will be that.

The statement said, "We have worked too hard on our magazine to see it discredited in such a manner." I am sorry. I have worked too hard on my magazine to see it discredited by such a statement as theirs. That is why I fired them.

This past week I have been called "apathetic," "impersonal," "authoritarian," "unwilling to compromise," and a few other more or less unprintable things. But the seven who signed that statement know that is not the case. They know I have been solicitous of their opinions in policy matters both large and small all year long. They know I have allowed them to print their opinions in the SCHOLASTIC when they were not necessarily my opinions. I need go no farther than their own statement for proof: "If you need any further documentation of Mr. Dowd's desperation and dishonesty, read the lead story in *Campus* of today's SCHOLASTIC."

This is my last semester at Notre Dame. I hold no personal grudge against any of those who signed the statement or anyone connected with the incident, regardless of what you may read in the *Observer*. I think we have proved we can put out a magazine under pressure. You hold it in your hands. We can certainly continue to do so. The question remaining is one of good will. Will this incident be stretched out over the coming months? Will it be allowed to permanently damage the school, the SCHOLASTIC, or the personal relationships of all involved? I, for one, will do my best to see it does not. I hope the juniors will do the same.

— MIKE MCINERNEY

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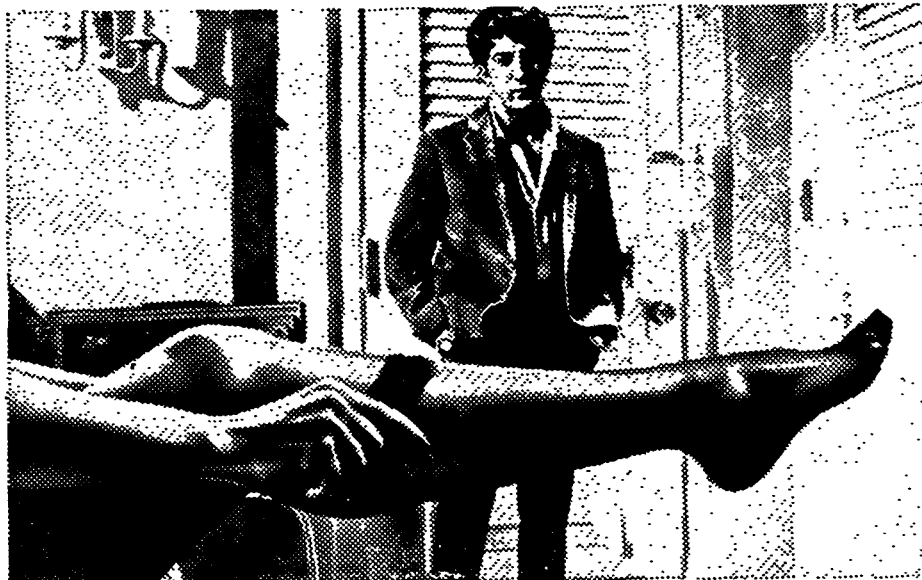
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P. 11, Denny Malloy; p. 12, SCHOLASTIC; p. 13, Mike McInerney; p. 18, SCHOLASTIC; p. 21, Juggler, Dick Scholl; p. 23, Maureen Hunter; pp. 24, 25, Court Photographer Ra-putin von Hohenzollern de Maleria; p. 26, submitted by Michael McInerney; p. 28, Mike Ford; p. 29, Mike Ford; p. 30, Mike Ford.  
COVER: Mike Ford.

Second class postage paid at Notre Dame, Ind. 46556. The magazine is represented for national advertising by National Educational Advertising Services, 360 Lexington Ave., New York, New York 10017. 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). Please address all manuscripts to the SCHOLASTIC, Notre Dame, Indiana. All unsolicited material becomes the property of the SCHOLASTIC.

# SCHOLASTIC

The Student Weekly of the  
University of Notre Dame

Founded 1867

Vol. 109 Feb. 23, 1968 No. 14

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# letters

## THE COLOR RED

EDITOR:

Why did your February 9th issue bother with a table of contents? Your cover color-red describes your efforts quite well indeed.

I see where Mike McInerney has joined the curious crowd of "students" with the "napalm complex." It is also interesting to note that our fearless band of instant demonstrators rate his nominations for "Who's Who at Notre Dame." Are you humbly including yourself here, too, Mike? I see where the ghost of Senator McCarthy has been dragged out to emphasize how unfashionable and unrewarding it is to take any kind of a stand against communism. I see where the names and numbers of all our patriotic draft counselors are conveniently listed. Speaking of patriots, how did Paul Harvey ever amass sixty-nine first-place votes, only thirteen less than our esteemed winner. Must have been some kind of right-wing extremist plot! I see where the review of a book by another Harvey has been plucked from a different publication in hopes of giving some justification to your crowning achievement, your blissfully ignorant lead editorial.

"Military intervention," "American war," "innocent civilians," "maimed," "napalm," "atrocities," "notoriously corrupt," "negotiation," "peace." All the words are there, in their usual order. Corrupt? Sure the South Vietnamese government is corrupt. But are they any more corrupt than our knights in shining armor in Washington? Hardly. And besides, what right do we have to dictate our poorly kept ideals to a sovereign nation? And any comparison with Uncle Ho's reign of terror in Hanoi is ludicrous. Any doubt about the corruption of that regime was ended as far back as 1956 when the almost forgotten revolt supported by an estimated ninety percent of the population was crushed by the brutal and savage slaughter of thousands. Indeed, the result would be shocking if only you would subject our enemies to the same moral microscope as you do our friends. The morality of the American position is certainly open to some doubt. But that doubt does not arise when we are defending South Vietnam against its sworn enemy, the Viet Cong. It arises only when we try to force the South Vietnamese government to accept our hypocritical standards of morality. The embarrassing fact remains that we precipitated the overthrow and murder of President Diem whose government was more feverishly dedi-

cated to the cause of freedom for South Vietnam than any we have seen since. And, incidentally, in those long-lost days, South Vietnam, with only a handful of American advisors, was closer to "seeing the light" than it has been since, even with our 500K or so men. Certainly, after our sinful blundering, the morality of the American position demands that we see this thing through to a military solution, the obvious prerequisite for any sort of just political solution. The embattled and courageous South Vietnamese deserve our continued support. They must truly love freedom. After all, they have been fighting for it for twenty-eight years. Do you think we would have the spunk to do the same?

Please take my name off your mailing list. I may have to support the SCHOLASTIC, but I don't have to read it!

Sincerely yours,  
Daniel J. Costello Jr.  
Student

*The following was sent to Fr. McCarragher, the Vice-President for Student Affairs, and was forwarded by him to the SCHOLASTIC.*

## THE WONDERFUL DISCIPLINE IT MADE ME SICK TO MY STOMACH!

That's a terrible opening sentence, but it is the only way that accurately describes the feeling that came over me when I looked at the picture on the cover of the January 12th issue of the Notre Dame University student weekly publication.

What in the name of God are we coming to, when students at a Catholic university are allowed to ridicule the basic, most sacred teaching of our religion. I can't imagine what they were "trying to prove," but the only thing they did prove as far as I am concerned is that Notre Dame, the most famous Catholic university in the United States—famous up until now for bringing out the best in men—is now succumbing to the modern trend in "academic freedom." The wonderful discipline for which you were justly noted has gone out the window. I know everyone, especially the college students of today, are agitating for this freedom, but this picture alone proves that they are not mature and responsible enough to be allowed to do exactly as they please. It makes me wonder, as a parent, if our sacrifices to send our children to Catholic schools are all in vain.

Sincerely,  
Julia Carlson  
Chicago, Ill.

## THE GRUB

EDITOR:

I would like to be among the first to publicly commend Vince Hollander, the new chef of the South Dining Hall. The improvement is noticeable, to say the least. Little changes have made big differences. This is a step in the right direction. You can't please all the people all the time, but I, for one, like the grub.

J. C.  
106 Dillon

## THE NEW CHEF

EDITOR:

I think it is wonderful that the Notre Dame "Man" who wrote the interview with Vince Hollander, the new chef for the South Dining Hall, had the cleverness and guts to ridicule the man's personal beliefs. Freedom to believe as you choose should not be tolerated here, especially for the dumb people who have to work for a living.

Disgusted!  
Frank Michalski  
Graduate Student

## BALANCING THE SHEET

EDITOR:

I do not doubt that many of the 200 students who demonstrated against the Dow Chemical Company were of Notre Dame's very best. I would like to say, however, that in fourteen years of teaching and rectoring some of the very finest boys I have taught, met, or rectored have belonged to Notre Dame's various R.O.T.C. Programs.

Rev. T. Engleton, C.S.C.  
History Department

## COMMON SENSE

EDITOR:

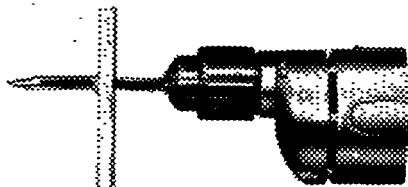
Kudos to Dr. Gerhart Niemeyer. What we need is more of his type of activism and commitment on the Notre Dame faculty.

The distinguished Professor has been unusually silent about the evils of racism and poverty, and he supports this country's sordid activities in Vietnam. Yet, at the same time, he is horrified and outraged when the SCHOLASTIC shows the leaders of student government arranged in the attitudes of Leonardo's Last Supper. Your photograph is described as "sacrilegious" and "a mockery of symbols sacred . . ."

Here, I submit, is a splendid illustration of Voltaire's dictum "Common sense is not so common."

Very truly yours,  
Robert T. Markel  
Graduate Student  
Dept. of Government

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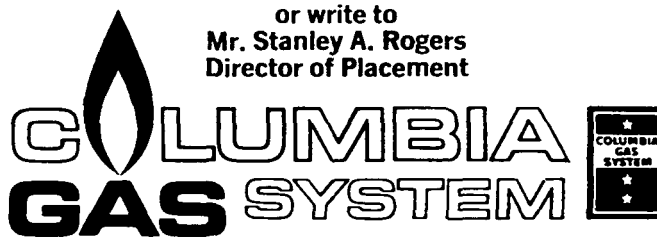
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PROFESSOR SILVER AND FRIEND

## "DISCUSSION" IN BLACK AND WHITE

In their debate last Wednesday, Ron Karenga was as provocative as Dr. James Silver was unappealing. Claiming that he had no personal animosity towards Mr. Karenga although he preferred not to call him "Mr.", Dr. Silver opened the "discussion" with a mild sampling of the good will that would characterize the evening. Denying that Mr. Karenga had any knowledge of African History, Dr. Silver intellectually lampooned his opponent, "Instead of calling yourself the 'Black Panther' you should be classified as a 'Zebra'." Indeed, departing from historical considerations, it is doubtful whether Dr. Silver in his black and white syntax was denoting that Mr. Karenga was a hybrid or an African Ass. Automatically assuming that passages in Stokely Carmichael's book were Mr. Karenga's position, Dr. Silver offered the reality of miscegenation as proof of his argument that the "Negro is an abstraction of white society and his only hope for advancement lies in coalition with the liberal establishment." However, basing his reasoning on the statistical logic that the Negro was overwhelmingly outnumbered by the white community, it would seem that Dr. Silver believes that the Negro is an abstract entity surrounded and absorbed by white society rather than a component of it. Quite ironically, he compared the Klu Klux Klan and the Black Nationalist movement and their similar dependence on cultural exclusion be it in the form of a cross or tribal totem, concurring with the judgment of Roy Wilkins that "black power is black death."

During Dr. Silver's sermon, Mr.

Karenga seemed surprisingly unconcerned with the proceedings. For the most part staring blankly out at the audience, only rarely did Karenga shake his head or whisper a comment to his companion on the stage. When his turn to speak finally came, Karenga devoured his opponent and the audience with the intensity expected of a "Black Panther." Accusing Dr. Silver of "paternalism", Karenga responded to Silver's barbs with the obvious contempt of a man who expected nothing from the system that had persecuted him, "White

## campus

people are always speaking for us, when it should be apparent that the Negro can speak well enough for himself. It would almost seem that the white liberal who has for so long hypocritically fought on all fronts had finally lost things to do for us."

Despite having received a master's degree from U.C.L.A. in sociology, Mr. Karenga, in a manner comparable to Billy Sunday's 'go to hell fundamentalism', dismissed intellectualism as representing the false pretenses of the white man's world. Evangelically and perhaps unintelligibly, Mr. Karenga labeled sociologists from Kenneth Clark to Marget Mead as "unable to make it in the white world so they make money writing about us in books." In the tradition of Garvey and Malcom X, Karenga concentrated on making an emotional appeal to ethnic origin and social intent, explaining that his own organization US hoped to achieve "self determinism, self respect, and self defense for

black people." According to Karenga these ideals cannot be accomplished "in books, but only in the streets." However, Karenga as does most demagogues takes a completely opposite position in his own book, *The Protable Karenga*, where he writes: "The Negro has more records than books and is dancing his life away. Nationalism demands study. Show me a true Nationalist and I'll show you someone who studies."

The Karenga-Silver debate centered around the fact that the Negro must acquire an identity as well as a higher income, adequate housing, and integrated schools. Looking with contempt at Dr. Silver's deck of index cards, Karenga rebuked the white liberal for trying to measure the Negro Revolution in the pat equations of logarithm studies and the insensitive appraisals of house-to-house surveys. In his half-hour harangue Karenga, if nothing else, let us know that integration entails more than putting 3.4 Negroes on every block. He brought the political and social complexities of the Negro Revolution down to a personal level — one that we can sense and have felt. He reminded us of the master-slave morality that exists between most white and Negroes and those who agree with the "masters" are "good niggers"; the Negroes' disenchantment with Christianity, "Christianity brought you everything even us . . . you can't practice morality with immoral people"; the unrealism of those who diagnose the symptoms of a problem embittered by centuries as a "Cinderella syndrome" that can be cured overnight. In response to a question asking, "What can the white-man do to help the Negro Revolution," Mr. Karenga in part answered that instead of offering us "foreign aid" with "moral platitudes attached" to step back and take a long hard look at yourself with the realization that "no one with power concedes power." This speech was met by his bodiguards dispersed throughout the audience with the loud acclamations, "Amen, Teach brother, teach."

Indeed, Mr. Karenga was a teacher and a revolutionary, hypster, prophet as well. Both dangerous and committed, he was many things to many people. His shaven head, Genghis Khan mustache, sunglasses, and fatigues both amused and intimidated the audience. Probably two years from now he will either be dead or in jail. Nevertheless, he is a man more concerned with making history rather than explaining it. For him, history is affecting people and changing their values, as he explained to History Professor Silver, "In terms of history,



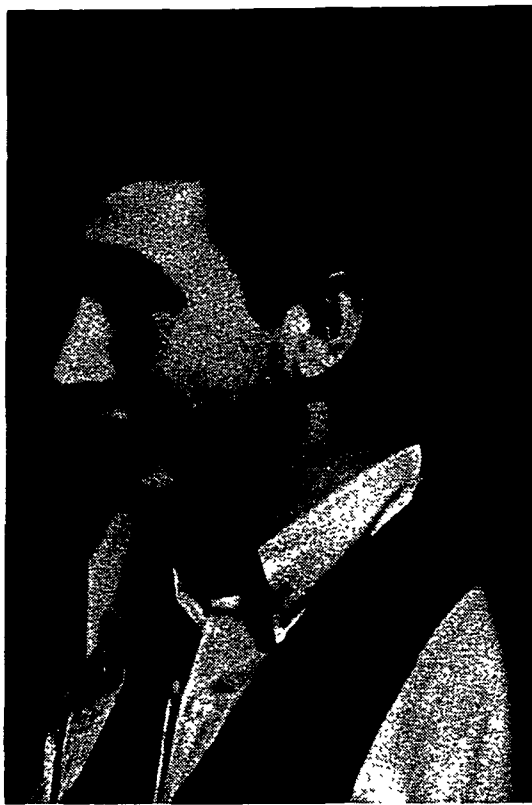
all we need at this point is heroic images; the white boys got enough dates for everybody." In this perspective, Napoleon, Lenin, Galileo, Malcom X, will be remembered in history. For me, so will Ron Karanga. After the debate, I interviewed Mr. Karanga before a predominately Negro audience. It was a strange, an almost forced situation. I felt, as the Negro, that I was a strange—different. Still we were able to discuss many things perhaps because I came with questions rather than answers—Stokes and Hatcher's election and the Negro hope that they will exhibit some "black consciousness" rather than be a puppet of the white men as the scalawags were in the Reconstruction; "soul"—"the white man twists with a crock in his leg"; interracial marriage and "white rape"; the Negro male—"we still suffer from America's first concept of us, 3/5 of a man"; the future—"we're not for isolation but interdependence, but we can't become interdependent unless we have something to offer." When he had finished, as he was leaving he slapped his brothers' hands. He only shook mine. Perhaps it is significant that although neither one of us had gone all the way, we could go half way together.

—J. W.

#### THE SOCIAL CARD IDEA

Mr. Michael Minton, Senior Class President, seems this year to have taken the traditionally only mildly successful "class social card" idea and made it work. He expects that new benefits available to members will attract as many as one hundred new card holders this week. Mr. Minton hopes to reach a total of better than six hundred card carrying members in a class of 1400.

Owning the card entitles the holder to membership in the Senior Bar, restricted now to seniors and their dates due to great demand, and in the Senior Class Social Club. The Bar is open to card holders every day of the week but Sunday. Monday through Thursday from six to eight there is a happy hour and two buck nights a week on Wednesday and Thursday. Mr. Minton expects that entertainment will be provided Wednesday through Saturday, facilitated by a cover charge, in the near future. Card holders will not be charged the cover charge on Wednesday and Thursday nights and will be given a 50% reduction on the other two nights offering entertainment. Mr. Minton also hopes to provide big name groups oc-



MIKE MINTON

asionally to augment the usual groups. On these nights of "special entertainment" a higher cover charge will be asked, card holders paying half of that amount.

The Senior Social Club is planning several affairs next semester such as a dinner dance, a banquet, a trip to Chicago, and a dunes trip to Silver Beach. The President also hopes to have most of the Senior Week activities free to the card holders. When questioned as to the exact activities to be included in Senior Week, Mr. Minton stated that most were still in the planning stage and therefore "no comment."

The secret, according to Minton, of making the often tried Card Idea work is simply to offer many benefits and benefits cannot be offered unless there is an abundance of activities. With almost weekly parties last semester, and the possibility of parties four nights a week at the Senior Bar—which Minton worked very hard to improve from the Bird Basement to the remodeled Club 68 in the former Club Nicolas, with Senior Week and the Senior Social Club affairs, the activities promised to the card purchasers have been delivered. As a result, the Minton Card Club is a success. Not only does it have as many members as the other clubs in the Junior and Sophomore classes combined, but also the promises advertised in the sales pitch have been more than delivered—something that is rarely done by the various other social administrations at Notre Dame.

#### ORPHANS IN THE SNOW

The various reincarnations of 1940 panzer crews, that after every snow seemingly attempt to diminish the student population of this battleground of contemporary Catholicism should really be given one of the medals they missed last time around. For the maintenance men have done a good job thus far this winter. The sidewalks and road of this center of academic excellence have remained fairly clear and usable even if an all-night work shift was required.

The city of South Bend hasn't done nearly as well. Many of us orphans to the city still can't keep from getting a bit stuck when we leave the streets for the byways upon which we live. Finally it might be noted that the University maintenance crew uses cinders on the roads—of minor importance unless you are one of us whose car has been corroded bodily and dulled in the finish by the corrosive-type salt used by the city. This leaves us awaiting the next storm with a tension not modulated with love of the South Bend street crews.



#### MR. DOOLEY'S ADDRESS

The single most motley semiorganization of this great University met again last Sunday. The Radical Caucus, a loose affiliation of pacifists, Maoists, antidraftnics, communists, black power associates of Lenny Joyce, student powerites, etc., all having their radicalism (at least relative to Notre Dame) in common gathered in the library auditorium during the early afternoon. Greeted by John

Sherry, they listened attentively to an address by Mr. Howard Dooley in which he advocated "propaganda, not protest" as the most effective means of achieving their most powerfully sought end—the end of the Viet Nam War. After the address by Dooley, Mr. Sherry again took the floor and organized discussion groups in which war protest, women's rights, student power, etc., were covered and possible future tactics and activities were outlined. Thus there is an attempt being made to form within the loose organization of "radicals" special interest groups that will develop a close organization and will be aided in future activities by the rest of the Caucus members. Mr. Sherry announced that once again an attempt is being made to find an office because since the great Travel Bureau eviction of October last, the group has been without a place to informally meet and do whatever else other people do in their offices. Mr. Sherry refuses to name which soon-to-be-vacated offices he would like to get as it is rumored that the Cunard Line has been promised a freight office by some Administration vice-president.

### WILSON WINNERS

It was recently announced that eight seniors have received Woodrow Wilson Fellowships and eight others have been accorded Honorable Mention. Although previously the Foundation awarded fellowships with money to approximately one thousand American and Canadian college seniors annually, its major role now is "to identify for graduate departments those students who in our view have the best potential for college teaching."

The Notre Dame award winners and their fields are: Thomas D. Brislin—political science, Paul E. Czuchlewski—American studies, Dennis J. Gallagher—18th century literature, John J. Gatta, Jr.—English, Robert J. Heineman—European history, Paul J. Kaiser—mathematics, John M. Masley—mathematics, and Daniel H. Wire—German.

The Notre Dame seniors receiving Honorable Mention are Kenneth J. Beirne—political science, Arnold J. Klingenberg—history, John A. Longhi—geology, John T. Melsheimer (associate editor of the *SCHOLASTIC*)—



HANK TOPPER AND LENNY JOYCE AT GEORGETOWN  
FROM PENTAGON PROTEST TO "RADICAL CAUCUS"

philosophy, Raymond W. Novaco — psychology, Paul A. Ramsey—English, Michael R. Ryan—English, and Stephen J. Schultz—physics.

This year there were 1,124 Woodrow Wilson Designates and 980 Honorable Mention winners out of a national total of 11,682 nominees.

### JUNIOR PARENTS WEEKEND

On the 29th, 30th, and 31st of March, the Junior Class will present the Sixteenth Annual Junior Parents-Son Weekend. According to the chairman, Jim Conway, the highlight of the weekend will be the Presidential Banquet, Saturday evening, at which time Father Hesburgh will speak. Many of the seating problems that have been encountered in the past at the dinner will hopefully be eliminated this year, but it has been pointed out that tickets will be sold on a first come, first serve, basis.

Friday evening the parents will be given a choice between the Bengal Bouts and Henry Mancini in Concert. "Here," Conway points out, "There

couldn't be a more ideal situation. You have both ends of the spectrum. The people from the Bengal Bouts and the Social Commission have assured me that the parents will be given as much consideration soon as possible in regards to ticket sales."

After the special Mass on Sunday morning at Sacred Heart Church the closing of the week-end will take place with a communion breakfast. While the speaker has not been ascertained at the moment, it seems that Newton Minnow, the former F.C.C. Chairman, is the most likely choice.

Tickets for the week-end events will go on sale this Wednesday, February 28 in the dining halls, according to the breakfast chairman, Mike McCauley. "Due to the limited amount of seats at the North Dining Hall it is imperative that students whose parents intend to go to the breakfast purchase their tickets at the first sale. Prices will be \$6.00 per person for the dinner, \$2.00 per parent for the breakfast, and \$1.50 per parent for the lunch. ■

# on other campuses

## MORE GOOD INTENTIONS

A two-page, food-service-evaluation survey was distributed recently in Oklahoma U. dorms, the Oklahoma *Daily* reports.

The survey, composed by an evaluation committee of university residents at the direction of Robert M. Jones, director of housing, included 16 evaluation items concerning students' satisfaction with such things as the "general quality of food being served," "amount of fats and oils used in seasoning and cooking," and "number of starchy foods served."

The student is also offered a choice of six meal ticket system proposals, and asked if he would agree to increased charges to make a new system feasible.

The final item on the survey provided for a listing of items students would like to see more often and those they would like to see less often.

## THE PRESS, THE LAW AND THE DRUG

The rights of college editors and the press in general were questioned in two states recently and different conclusions were reached.

In Oregon, the conviction of Mrs. Annette Buchanan Conrad, a former managing editor of the University of Oregon's *Daily Emerald*, was upheld by that state's Supreme Court. The conviction had stemmed from an interview with seven student drug users which appeared in the *Emerald* May 24, 1966. Mrs. Conrad was subpoenaed by the Oregon District Attorney but refused to reveal the names of those interviewed despite a court order to that effect. She was then cited for contempt of court and fined \$300.

In a similar case in Milwaukee, District Attorney Hugh O'Donnell announced that he would not subpoena the editors of the University of Wisconsin's, Milwaukee *Post*. The *Post* had run a 20-page edition on drug use which included interviews with drug users among students and faculty members.

## STATEMENTS ON RIGHTS AND FREEDOMS

Rev. Paul C. Reinhart, S.J., President of St. Louis University, was both praised and criticized for his efforts in obtaining ratification of the Joint Statement of Students' Rights and Freedoms by the American Association of Colleges. Although crediting the statement with outlining some

very basic outlooks on the role of the student in his own education, they point out that in order to obtain ratification ten clarifications were added. One of these points out that the rights and freedoms listed in the statement can be superseded if an action might affect the "entire university."

## "EDUCATION IS THE RUINATION OF THE COUNTRY"

A flurry of protests, charges, and countercharges has followed the December arrests of two men who sold *Mother of Voices*, an underground newspaper, to minors in Northampton, Mass., the Amherst *Student* reports.

The two men, John Norton and David Bourbeau, both of Northampton, were arrested on December 20 and 21 on charges of "distributing obscene material to minors."

Norton was held overnight and released on \$2000 bail. Bourbeau was released on \$1000 bail after he was nabbed for selling both *Mother of Voices* and New York's *East Village Other*. Police were reportedly acting on a complaint by a Northampton woman whose 16-year-old daughter had bought the 25-cent newspaper from Norton.

No further arrests have followed, and the paper is still being sold in Northampton and nearby Amherst. Ed Koslow, an Amherst student who is on the paper's editorial board, says *Mother of Voices* is "selling about 90 per cent of its press run" which averages around 6,000 per issue.

The controversy surrounding *Mother* penetrated the Northampton City Council, where it was the subject of heated discussion on December 21.

A copy of *Avatar*—a Boston publication whose offices were raided November 30 in Cambridge, and which was confiscated as "obscene" material and banned from the newsstands in Cambridge—was shown to Northampton mayor Wallace J. Puchalski at the meeting. The Mayor "turned livid with rage," and, when he was asked why *Avatar* was not banned in Northampton, retorted, "Don't tell me how to run this city."

"I'm doing all I can to stop these things," the Mayor went on, "and you can take that so-called newspaper out of here and get out with it. I've had just about enough of this."

James Faulkner, chairman of the Northampton draft board, reportedly



remarked that "publication of such drivel" proves that "education is the ruination of the country" and that President John F. Kennedy is to blame.

Two city councilmen rushed to the late President's defense, and no more was said about *Mother of Voices*. Rumors that the *Mother* controversy stems from a drive by Northampton officials to eliminate the "hippie element" from the community are apparently unsubstantiated.

*Mother of Voices* whose offices are located in Northampton, is edited by Bart Kaplan, a former Eagle Scout who is working toward a Ph.D. in English at Amherst. The paper is similar in layout, format, and content for the *East Village Other* and the *Los Angeles Free Press*. One issue of the *Mother* contained articles and editorial comment on the Beatles, drugs, and the experiences of teen-agers who have dropped out of school. *Mother of Voices* also subscribes to the Liberation News Service, which supplies articles on the Vietnam war and comment by I. F. Stone.

Complaints against *Mother* apparently stemmed from the use of certain four-letter "obscenities" in issue 3, which was published December 14.

## A "RARE" CHANGE OF HEART

General Lewis Hershey has decided that the Selective Service System can find a better occupation for a history professor than janitor, the *Daily*



*Illini* reported recently.

Noel Brann, a 30-year-old University of Maryland history professor, who turned in his draft card last October, was to be assigned to do janitorial work at University of Kansas by his Reno, Nevada draft board. The board took action after receiving Brann's draft card. Brann is a conscientious objector and was assigned to civilian work instead of being inducted into the Army.

Although Brann had decided to report for the job rather than go to jail, he protested the type of work to which he was assigned. The news media got hold of the story and soon people all over the country knew that Selective Service wanted to make a janitor of a professor.

After a request from the director of the state appeals board, Hershey decided that Brann's local board had violated the regulations, and that it had to give Brann some choice of occupation.

According to a spokesman at Selective Service headquarters, there will be a "discussion" between Brann and his draft board before he gets a final assignment. The spokesman also said that the change of a draft board's ruling by the national headquarters is rare.

#### REPUDIATING HERSHEY

A protest movement at Stanford drew the attention of President Johnson last month, according to the January 8 issue of the *Stanford Daily*. A letter from the White House "emphasizing that the draft will not be used

to punish dissenters" prompted the Executive Committee of the Academic Council at Palo Alto to withdraw a resolution banning military recruiting on campus.

The proposed resolution was in reaction to a letter written October 26 by General Lewis Hershey, director of the Selective Service System.

In that letter Hershey told draft boards to reclassify men who tried to interfere with the recruitment and induction processes.

The Council decided that the feelings of the university had been well expressed on the matter by a letter to President Johnson from University President J. E. Wallace Sterling. Sterling's move in speaking out on an issue of public policy was unprecedented.

Yale President Kingman Brewster, Jr., sent a letter much like Sterling's to Johnson. Presidential Assistant Joseph Califano, Jr., replied to the letter, assuring Brewster, "The Selective Service System is not an instrument to repress and punish unpopular views."

This letter is being sent to all local draft boards. The Academic Committee Council withdrew the motion to suspend military recruiting when it became clear that President Johnson was in effect repudiating General Hershey's letter.

To clarify the October 26 letter Hershey made a joint statement with Attorney General Ramsey Clark in which they asserted the belief in due process. But soon thereafter Hershey was quoted as saying that his position

in the letter still stood.

In his letter, President Sterling urged that Hershey's letter be "promptly disavowed."

Sterling concluded, "Alleged violations of the Selective Service Act should be prosecuted promptly through the courts — and not through reclassification."

#### HOUSING

Nine by fourteen doubles aren't the only problems resulting from on-campus housing, according to *The Oklahoma Daily*. Due to a surplus of rooms at the University of Oklahoma, the Board of Regents has recently extended its parietal ruling, requiring unmarried students to live on campus, to include those between the ages 21 and 23. The parietal ruling which also requires that married students without children to live in university-provided housing was upheld by the U.S. Supreme Court in 1952.

The *Daily's* conclusion, "Housing continues to be one of the University's greatest challenges — no matter how much there is."

"How to make students live in it seems to be as great a problem as how to provide enough of it."

#### QUOTE OF THE WEEK

On page four of the *Oklahoma Daily*, February 7, 1968 —

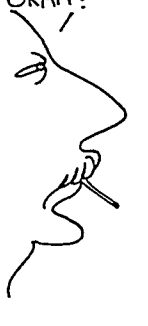
"Wherever death may surprise us, let it be welcome if our battle cry has reached even one perceptive ear and another hand reaches out to take up our arms."—Che Guevara

#### feiffer

IT'S EASY TO BE AGAINST EVERYTHING.



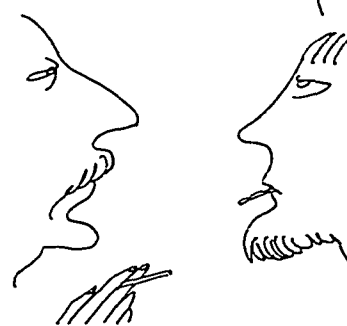
BUT WHAT'S YOUR PROGRAM?



ALL MEN SHOULD BE BROTHERS.



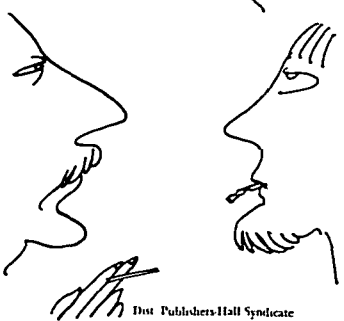
AND SHOULD LOVE EACH OTHER.



AND NOT HAVE TO PLAY GAMES.



AND BE FREE TO DO THEIR THING.



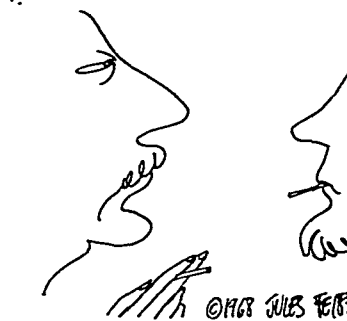
THAT'S REFRESHINGLY INNOCENT BUT HARDLY A WORKABLE PROGRAM.



O.K. WHAT'S YOUR PROGRAM?



KILL.



BUT THEN OF COURSE I'M A GOOD DEAL OLDER THAN YOU.



Dist. Publishers Hall Syndicate

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# “A STUNNING DISPLAY OF REAL POLITIK”

*The photo at left reproduces the SCHOLASTIC cover of October 8, 1948. For you nostalgia-phobes we also reproduce the blurb that went with it: “With a bow to the Vet Gazette’s Tracey Cummings from whom SCHOLASTIC stole the idea for this week’s cover, we present a problem which plagues Diaperville each time the team plays ball in the Stadium. Mr. and Mrs. Chuck Perrin and recalcitrant Junior, roped securely to the old homestead, typify the difficulties of going anywhere sans offspring. Junior, never fear, will exact his pound of flesh by an orgy of mural-painting on the living room wall during his parents’ absence.” Chuck’s parents are obviously celebrating the opening of his new coffee house. Our apologies to Rich Rossie. We’re sure he was a beautiful baby.—ED.*



**I**N A STUNNING DISPLAY of real politik Farley Stay Senator Richard Rossie’s slick campaign bore fruit Tuesday, producing a veritable landslide victory for the chunky, Clarksdale, Mississippi junior.

The final tabulations showed Rossie losing only Moreau and Breen-Phillips enroute to capturing an impressive 2458 of the 4197 votes cast, far outdistancing his adversaries. Chuck

## The Victor

Perrin followed in Rossie’s wake, garnering 868 votes. Much maligned Pat Dowd, a Walsh Hall senator totaled 730, and student apathy man, Dave Graham received 141.

Rossie’s coterie in the LaFortune foyer displayed the chill emotionalism of the Univac computer that spit out the results. The candidate, himself confident of victory, was watching *The Graduate* at a South Bend thea-

ter, before returning to his room in Farley to monitor the tabulations with Campaign Manager Rick Rembusch.

The other contenders remained equally aloof. Chuck Perrin, not too many yards away in Washington Hall, was rehearsing his lead role in *Errico IV*, while Pat Dowd brooded in the library. Curiously, the candidate who professed to take the least

interest in the machinations, David Graham, was the only one present for any time at all.

Rossie backers began showing up in the Student Center about 7:15, exuding confidence, and the result was almost anti-climatic when it was posted two and a half hours later.

Prior to that, the atmosphere was relaxed and unexceptional except for a pseudo pot party staged by some of Rossie's supporters, and the brief appearance of Student Union Academic Commissioner, Chuck Nau, the Farley senator's running mate, who paused for a brief consultation with his *aides-de-camp* and dropped a hint that Rossie would make a "grand appearance" after the results had been finalized.

The election committee juggled the tabulations and released both Breen-Phillips and Moreau among the first three. At that point, Perrin led by 40 votes, but Rossie produced a commanding margin in Zahm to move into the lead by 14 votes, and was never headed again. The next total effectively snuffed out any lingering hopes Rossie's foes entertained and elicited the only cheering of the night, as Farley awarded its favorite son 235 of a possible 273 votes. From then on it was pretty much a Rossie engineered steamroller as the voting showed his ticket chalking up hefty pluralities in nearly every other hall on campus.

Rossie made his "grand appearance" about 10 o'clock, amidst a mild demonstration and besides accepting congratulations from his backers, made only the statement, "We've got the student power, now we'll use it." Much of the real celebration was slated for the confidently scheduled victory party in the Flamingo's basement.

— Michael Leary

### The Runner-Up

*Amidst the flashing red lights in his cavernous coffee house, Chuck Perrin, whose idealistic campaign attracted a surprising number of voters, stressed that he had won a victory. "There are 868 students who realize they should have a voice in government."*

*Using an analogy Perrin compared his coffee house to his ideal of student government. "The people you see around here are here voluntarily. They're a group, and there's unity. We have here people, not politics. The people that made the coffee house are not going to stop now. They want to see student government nonpolitical. They're very sincere. This parallels the idea of student government. They*

*want to have a voice in student government and they believe in it. They are sincere, and it's important to all of them. There is no other reason for their involvement in the government other than the fact that they believe they have a voice in government. Everyone should have a voice in government. Everyone should have a voice in what they do. Look around you, everyone here has a certain glint in their eye. And whenever Richard Rossie sees these people, he will see that glint and he'll know that they're saying, 'We'll wish you all the luck, but we'll be watching you.'"*

— Lee Poehlman

### The Loser

Shaking sympathetic hands as he wandered through the thinning crowd at LaFortune Student Center following the announcement of the election results, Pat Dowd seemed cheerful in the face of his opponent Richard Rossie's landslide victory. Dowd, who ran for SPB because he was a concerned student — concerned about the future of Notre Dame, attributed his defeat to the "Political Chameleon" image he was pinned with during the campaign.

Commenting on the result of the election, Dowd said, "We were out with the 'ins' — now we're really out. You can't fight city hall at Notre Dame." However, he emphasized the fact that he would remain involved in student government, as he had stated during his campaign.

Dowd had a dim outlook when asked how he felt the new administration would fare. He said, "A student power platform is unrealistic when there is no student support."

Before he left LaFortune, Dowd, acting as if nothing had happened, talked with friends about going to Giuseppe's and the girl someone wanted him to meet.

— Pete Flaherty

### The Real Winner?

*"If I was elected the mayor of New York City, I'd demand a recount!" Thus the immortal words of one Bill Buckley, the ultra-conservative's ultra-conservative of New York. This year, the "William Buckley" award unanimously goes to ASP (Apathetic Student Party) candidate, David Graham.*

*Very stylishly attired, and courting his St. Mary's girl Dave Graham was nonchalantly strolling about the confines of the Student Center, awaiting the results of the voting. Our boy Graham didn't really expect to win — he didn't even want to. He just wanted to make people think — think*

*about the other side of student power. Graham advocated the essence of a good education to overshadow the sophistic ideology of a student-controlled university. "We came to this university for an education, not to become professional politicians." He thought the idea of cars and parietal hours was "nice," but not essential to the student, at least not essential enough to demonstrate for.*

*During his campaign, Graham felt strongly that the value of the Senate and the office of the Vice-President were totally useless and favored their abolishment. As a solution to students' problems, Graham suggested that a strong Hall Presidents' Council would be sufficient. Dave remained aloof and finally secluded himself when the results were delayed. Entertainment was provided during the interlude by a group of hippies having a "tea" party on the floor of the Student Center.*

*While the votes were being tallied Dave looked on, but with no great concern. Admitting defeat, the Graham contingent was exiting out by the Tom Dooley room when they encountered none other than Rich Rossie himself, and, ironically, were one of the first to congratulate him.*

*Dave then moved on to the Huddle, supplied his small flock with cokes, and valiantly marched through the snowfall to the foot of the Administration Building. There, exemplifying the true traditionalist, Dave did not mount the steps, but proudly stood at the bottom and eloquently proclaimed: "As the new administration does nothing at all, they will do well." Concerning Mr. Rossie and his campaign, Graham calmly remarked, "Insidious." When asked to make a final comment, Dave replied, "No."*

*Then the small troupe headed toward St. Mary's, where they gradually disappeared with every step into the wintry abyss of darkness and snow. Maybe Graham's proposals were too idealistic, too traditional for many power-infatuated students, but in the minds of those 141 supporters, Dave represented, at least somewhat, a return to normalcy.*

*Nonetheless, Graham was optimistic about the final tally. He felt he was perfectly justified in considering himself the actual winner, because he concluded that the 2500 or so students who did not vote in the election were apathetic about Student Government, and thus, in reality, voted for him.*

*Bill Brejcha, Graham's running mate, was not present during the voting or the festivities that were held afterwards at the Administration Building.*

— Jody Tigani



# FATHER HESBURGH on:

## SUMMA, Religion on Campus and His Role as President



*This week SCHOLASTIC editors Mike McInerney, Robert Metz and John Melsheimer continue their interview with Notre Dame's president. This is the second and concluding part of that interview.*

**Scholastic:** It has been said that for many Notre Dame students their lives are centered around the library, the dining hall and their dorm. Does the building plan envisioned by SUMMA with the new high-rise dormitories immediately north of the library and immediately adjacent to the North Dining Hall further encourage such self-centeredness and complacency?

**Father Hesburgh:** No, I don't agree that Notre Dame students are involved in just these things. The library is, of course, the center of any good university. Planning here for the last ten years has been one of development toward the library as the academic center of the University. But I don't think that the student's whole life should be centered around academics and I don't think that is the case here. People can go to South Bend or even to Chicago if they want, but I don't see why they would want to with the greater number of movies, lectures, and concerts which occur here practically every night.

**Scholastic:** What happens if someone chooses not to live on campus? We have heard that all off-campus students will be forced to move into the new high-rise dorms and that no one will be able to live off campus even if they want to, with the possible exception of those students who are residents of South Bend. We know ourselves there are some students who prefer living off campus.

**Father Hesburgh:** I can't understand that. When living off-campus it becomes too easy to miss all the things that go on here at night. The great universities are residential: Oxford and Cambridge, for example. Their students' lives are centered on the campus. Notre Dame graduates are continually telling me that their most valuable experiences came from meeting and living with other students in dorms and contributing to each other.

Those people who live off-campus and run in and run out, "day dogs," if you will, can contribute little to the University as a whole.

*Scholastic:* But Father, many students simply don't want to live in a 9 by 14 double.

*Father Hesburgh:* Well, one of the reasons we are building the new dorms is to alleviate the overcrowding in the halls. This is one of the prime objectives of the building campaign. By and large, though, I don't think the housing in town has been at all adequate either.

*Scholastic:* We all know Notre Dame's relations with South Bend leave something to be desired. Won't the moving of all students on campus just widen the gap between the civic community and the University community?

*Father Hesburgh:* No, I don't think so at all. The soon to be completed Athletic and Convocation Center is a joint venture of both communities and both will share its facilities. Other contributions such as the tutoring program will ensure continued and significant contact with the people of South Bend.

*Scholastic:* Isn't there a danger of Notre Dame becoming an ivory tower?

*Father Hesburgh:* I think you could argue that.

*Scholastic:* Just how heterogeneous is this student body?

*Father Hesburgh:* We have more of a geographical mix than Harvard or Yale.

*Scholastic:* But is that really significant, given the similarities in background?

*Father Hesburgh:* I think so. I think the geographical mix is significant. People from different areas have different attitudes. But there is also a misconception about the economic background of our students. They are not all upper-middle class. In fact 51 percent receive some form of student aid averaging over \$1,000 per year. You are getting a mix in high schools as well. The students here come from some 1,000 different high schools, 50 percent public and 50 percent parochial. In terms of students, 60 percent are from parochial high schools.

*Scholastic:* Speaking of mixing, there seems to be an absurdly small portion of SUMMA (\$640,000) allocated to investigate cooperation between Notre Dame and St. Mary's. What is being done along these lines? And is co-

operation being contemplated with any other girls' schools?

*Father Hesburgh:* First of all, the focus is with St. Mary's. A study in depth considering the relationship between our two schools is being conducted at this time and will extend over a six- to seven-month period. The committee making the study is composed of twelve members, six from each school, half faculty and half administration.

*Scholastic:* But then, is St. Mary's the only school with whom cooperation is possible?

*Father Hesburgh:* No, not necessarily. St. Mary's alone would not provide the best possible environment. We are really thinking of a cluster of girls' colleges which would keep their own identity and yet cooperate as fully as possible. This cluster of schools idea is becoming increasingly attractive since the costs of college education are rising enormously. Adequate science facilities, for example, are simply beyond the resources of small colleges. By coming together into a cluster arrangement, they can avoid the duplication of such expensive facilities. There are, of course, many other advantages as well. The social life would improve with a more easy-going mix of men and women.

*Scholastic:* Is Notre Dame more willing than girls' schools to agree to this cluster idea? Many of them seem to be quite reluctant to cooperate.

*Father Hesburgh:* Well, we're certainly willing. This cooperation between the various schools is still being studied. It's a question of what things can be done better by each of the schools. Once we know what these areas are, then we will be better able to achieve cooperation. Physically, it's at least four or five years away.

*Scholastic:* Isn't this cooperation going to cost a great deal of money? SUMMA allocates only a small amount of money to study the possibilities of cooperation. How will the actual costs of cooperation be met?

*Father Hesburgh:* Well, Notre Dame is not building the girls' schools for them. If they come here they will have to finance their own facilities. They will administer their own facilities. The building program will not require money from SUMMA.

**Scholastic:** Both the students and the Administration realize the importance of cooperation with women's colleges. Aren't the alumni somewhat hostile to such a move?

**Father Hesburgh:** No, I don't think so. I think this can be sold to the alumni. When I talk to the alumni, I don't talk down to them. Recently I was to give a fund-raising talk to a group of alumni, and instead we spent an hour and a half discussing civil rights and the equality of man. No university receives as much support as we do from our alumni. They give a tremendous amount of financial support to Notre Dame. Almost all of our endowment has been contributed within the last twenty years. I know Chris Murphy was impressed with the many alumni he met while he was campaigning for SUMMA.

**Scholastic:** Don't many of the alumni feel that Notre Dame is becoming more secularized and is losing much of its traditional religious character?

**Father Hesburgh:** No. Notre Dame is not secularized. Some people mistakenly believe that just because Notre Dame is now under the control of a lay board of trustees that we have lost our religious interest and concern. I feel this to be highly insulting to lay people.

There is more theology now than there ever was fifteen or twenty years ago. After the war I was the only Doctor of Theology on the faculty. There are now about twenty-six or so. Ten years ago you couldn't major in theology. Now we are making plans for an institute of religious studies. Theology is beginning to come to life. About ten times the money is being spent now on theology than it was when I first came here. If you go to the library you'll see that we're turning over a whole floor to theology. The University of Chicago is cooperating with us. We have a large liturgy emphasis here and our library holdings are complementary with theirs.

**Scholastic:** But hasn't the number of students who attend Mass steadily decreased? The University chaplain admits that less than fifty percent attend Sunday Mass.

**Father Hesburgh:** People have a stereotyped notion of religion. Not everyone goes to Mass every day like I do. It is a question of bringing Christ to the other person. This is the real meaning of Christianity. I believe that there is a religious sense here that wasn't here before. But

it is expressed in different ways. It is expressed by working for CILA in South America, the tutoring program, things like this. Before, there was no social concern but people went to church a lot. We're going through a transition phase. People doing social work will find that they will need inner strength. When they do attend Mass they will find it much more meaningful than they had before.

**Scholastic:** How many students actively take part in some form of social work here at Notre Dame?

**Father Hesburgh:** I don't know. I haven't taken a poll. But it seems that there are a growing number of students who are taking part in activities like CILA, the Peace Corps, and the tutoring program. There are a lot of individual standouts. Read your own paper. For a couple of weeks I thought you were the journal for the NAACP. There is certainly a lot more interest now than there was fifteen years ago. A university can no longer be an ivory tower, separated from the real world.

**Scholastic:** Then, what is your idea of education?

**Father Hesburgh:** I think you spend your whole life getting educated. But there is a period in time when you must do the hard grinding work, writing and learning languages. But then you don't stop and say, "Now I'm educated." You are merely beginning; you have simply learned a discipline. You can't trade that groundwork in for a few years of excitement in manning the barricades. There are no instant artists, theologians, public servants.

**Scholastic:** With the problems of higher education growing in complexity, is any one man capable of assuming the various roles of the presidency? Can the president of a large university be administrator, policy-maker, and public-relations man all at once?

**Father Hesburgh:** I don't think anyone is fully competent. The role is becoming more and more demanding. You have to eliminate almost any personal life. Above you there are the trustees. Around you are the students, alumni, faculty, organizations. You have to assume public-service roles. You must also be the primary fund raiser, for a patron will not contribute large sums of money unless the president is there to speak for it. I wish I had more time to spend in strictly academic pursuits. ■



# Juggler

by John Matthias

*Dr. Matthias is an Assistant Professor in the Department of English.*

IN AN ACADEMIC COMMUNITY, the student literary publication ought properly to stand at the center of the cultural life. But *Juggler* is on the periphery. It isn't read. "It is no longer possible or moral to bow in acquiescence to external force; the artist has an obligation both to himself and to his reader to bring the outer world to the inner world, to adapt the external to the internal, to face the chaos of the age and 'make it new' according to an intelligible moral vision. . . . He must find the human words through which he might liberate the minds of men." Issues peripheral to the cultural life? Hardly! But Michael Ryan's editorial goes unread; he assumes an audience which does not in fact exist and the contrast between the assumption and the reality casts him in the role of a farcical pedagogue lecturing to an empty room. He would assume responsibilities with regard to a *public*. *Juggler*, fall 1967, Volume Twenty-Two, has sold exactly ninety copies circa February twenty-third.

So up yours with your responsibilities! We don't want no intelligible moral vision and we don't want no human words and we don't want no liberation, baby. We'll bow and acquiesce and like it. Is this the response of our community? Worse, there is no response at all. One could easily be sympathetic to an audience sick of literary solemnity.

And yet while Ryan's posited public doesn't exist, it's clearly potential. If that potential were tapped, if *Juggler* acquired the audience which it deserves, then, honest to God, "human words . . . might liberate the lives of men." I'm not being solemn; far from it. What I mean to suggest is that Kulchur (capital K), and especially literary Kulchur, is often made to seem, in university classes, allusive, alien and remote. Too many profs have access to generally inaccessible gods and delight in interpreting the ways of god to man. I don't suggest that we all fall down and worship

toads; I'm not trying to be the local cowboy democrat. I do suggest that the primary function of a student literary magazine is to give the lie to dreary notions of Kulchur by defining the practice of writing as a natural and normal human activity. Literature is not something that happened in the eighteenth century or the seventeenth or the twelfth; it's not something that's practiced in New York or London or Paris: Literature is the human mind struggling with forms and ideas. If we know that such a struggle goes on here and now, if we know about and care about the phenomenon of apprenticeship, then, I think, we'll begin to feel at home with literary art—and, by extension, with all those other arts and crafts and skills that human beings like or need to practice. Culture has got to be local, immediate, participatory. This, if for no other reason, because history is a bully.

So Notre Dame needs *Juggler*. But *Juggler*, too, needs Notre Dame. It's absolutely essential for a young writer to acquire a sense of an audience. "I write it for myself; I write because I *have* to." Acknowledge this just once—but then forget it. One writes

because one *wants* to and because one is anxious to communicate with others. Ryan's editorial, then, in many respects, is a happy sign: at least he's able to imagine what he hasn't got. But artists, W. H. Auden has said, are human and for man

To be a scivvy is not nice at all:  
So everyone will do the best he can  
To get a patch of ground which  
he can call  
His own. He doesn't really care  
how small,  
So long as he can style himself the  
master:  
Unluckily for art, it's a disaster.

I wonder if the contributors to the current edition of *Juggler* want to be read or want "to see their work in print." If the latter, screw them all: I'll opt for *Juggler's* humble mimeographed competitor, *The Lit*. But I think the contributors want to be read. If they *are* read, if their work's discussed and criticized and liked, then perhaps they'll begin to recognize, if they haven't already recognized, those obligations and responsibilities which Michael Ryan enumerates. Another point: all writers evolve out of an audience. *Juggler*, like most literary magazines, is cliquish and ingrown. If *Juggler* is read by students presently hesitant to think good thoughts in public, manuscript submissions will swell and the editorial staff will find itself, to its considerable amazement, editing. There are students in my Freshman English class, for example, who, when they read the work of some of their older contemporaries, will know that they have written better themselves.

(Continued on page 32)



# A Lawyer's Clinical Experience

by terrence kelly

*This is the first of two-part series on the fieldwork of Notre Dame's Law students. Terry Kelly is a third-year student.*

THE civil rights movement and poverty programs are shaking up legal education. Historically, the law and the lawyer have done quite well by those segments of society which could afford them. But in this era of riots and social concern, reevaluation is taking place. Increasingly law schools are modifying the casebook-classroom routine with clinical experience — fieldwork.

The Notre Dame Legal Aid and Defender Association came to life in 1963, under the inspiration of Prof. Tom Shaffer. For some time it operated out of a student's briefcase and until this year, never involved more than a handful of students. Today the Association is staffed by thirty-four students and two part-time secretaries working on a dozen projects.

Prisons are full of people who do not believe they should be there. Correspondence quickly developed between the Association and prison inmates seeking to have their cases retried in the courts. Some thirty-five cases are now being worked on. Interviews are held when possible (the Indiana State Prison is at Michigan City), followed by fact investigation and legal research. Some of the cases are dead-enders. An older, ill-at-ease, pitiable man is doing 2-to-21 yrs. for incest. He wants to know if the statute covers twenty-one-year-old stepdaughters. It does. Another man has been in prison since 1936, six months after he arrived here from Czechoslovakia. He claims he didn't understand a word of the process. His commitment papers say that he pled guilty and that he had counsel. 1936 witnesses are usually dead in 1968.

Many of the crimes are ugly and sometimes the legal process which placed some of these men behind bars is just as ugly. Michael Joseph Callahan was sentenced to the electric chair in 1962. He was convicted of murdering an Indianapolis policeman. The news media, the judge and the law enforcement agencies turned the trial into a three-ring circus. We currently have his case in the Federal District Court. Callahan, after spending five years on death row, finally broke. He is now in a state mental institution, maximum security.

There are two OEO "Neighborhood" law offices in South Bend. We help staff these offices on a volunteer basis during the school year and on a paid basis during the summer months. Interviewing clients, investigating facts and performing legal research, the student begins to have contact with the real world of local courts and local government agencies. He is introduced to the pragmatic side of the law, negotiation.

There are currently two cases with constitutional significance being pressed by the local offices. One is an attack upon the state law which demands a year's residency before welfare assistance can be made. State courts in Connecticut and Pennsylvania have already found similar

statutes unconstitutional. Another case involves a woman ejected from a public-housing project with little or none of the due process which some courts have said that the law requires.

One of our best experiences has been through the St. Joseph County Prosecutor's Office. Participation here allows the Association to see another important arm of the legal process in action, law enforcement. Again, interviewing people who think they have a legal problem is a learning situation. Briefs have to be written. Does a store detective, who is also employed by the Sheriff's Department, have to give the *Miranda* warnings to a party whom he accosts on suspicion of shoplifting? A local court said no, on the basis of a brief written by members of the Association.

We are already playing a small role in the local civil rights movement. The Linden School case, the NAACP's attempt to break down de facto segregation in the public-school system, received our assistance. We have also participated in preliminary research directed at legally cracking the trade-union barriers to Negro membership in St. Joseph County. *The Reformer*, local Negro newspaper, has called on us for assistance and people have been referred to us by the South Bend Human Relations Commission.

We are presently studying the possibility of assisting the local juvenile court and encouraging bail-bond reform in the county. These are two areas of the law currently undergoing a great deal of scrutiny and rethinking all over the nation. Locally, it appears that the *Gault* decision, handed down by the Supreme Court last summer, has yet to be implemented. Almost no lawyers are active in juvenile court. Regarding bail-bond, nationally, the system is a disgrace, serving mostly to fatten the wallets of bondsmen. What role law students will play in reform remains to be seen.

In a brief time, a great deal has happened. Sixteen states now allow upper-level law students to make court appearances in some cases. We hope to bring that possibility to Indiana. A Mississippi civil rights group has sought and received our assistance on a research project, as has a Wisconsin city which is desirous of passing a fair-housing ordinance. The outside community provides a laboratory for the Association and, in turn, we give service to the community. John Ferren, who directs the Harvard project, puts it this way. "Make no mistake about it: if law schools want to have the major role in helping students form their lifelong judgments about the fairness and efficacy of the legal process, including prospects for law reform that respond effectively to social injustice, then the pedagogical approach must be partly empirical. Fieldwork — student involvement with the interactions of powerful institutions, legal machinery and our weakest citizens — is basic." That is the role the Legal Aid and Defender Association hopes to eventually play at Notre Dame Law School. ■



# A Philosophy Of Involvement

by Terry Adrian

SINCE the now historic "March on Washington" in the summer of 1964, the civil rights movement, if it can still be called that, has undergone at least two peculiar transformations. Immediately evident is its rapid loss of apparent importance in the face of what is to most Americans an issue of far greater consequence. The war in Vietnam has become a genuine life or death issue, especially for the college student. Whether he loves it, hates it or simply tries not to think about it; this war remains always with him, an ominous dark cloud, a threat of unknown magnitude hovering over the future. To go or not to go, to demonstrate or to resist, to fight or to flee; somewhere amidst this mass of confusion and concern, we have lost sight of the hard fact that twenty million black Americans still suffer the consequences of widespread social injustice.

The predominance of this agonizing war in the minds of most Americans is certainly to be expected. Indeed, for the college senior there is precious little time to think about involvement in civil rights. If the Army is not in his plans, it soon will be. An occupational deferment,

granted to a few lucky ones by an exceptionally friendly selective service board, provides at best a temporary alternative. For most others, the writing is clearly on the wall. Perhaps those unable to make decisions, find in all of this an eerie sense of security. You need merely wait a few months and someone will make your decisions for you.

For those Americans not immediately faced with involvement in Vietnam, there is still time and great need for their involvement in civil rights work. This is the case in spite of what might be called the second transformation which has occurred in the drive for civil rights. There has been since 1964 an increasing factionalization and fragmentation of the movement, tending to persuade people that their participation is no longer needed or wanted. Perhaps two major themes prevail in current discussion about what was once an amazingly coherent, almost religious, movement. We frequently hear conversations on this order: "Look at the riots this summer. There is no longer a place for white participation in the struggle for civil rights. It's too late now, they have taken their future into their own hands." More

optimistic souls viewing those same riots respond quite differently: "There's no need for me now. As a white I'm set apart. Black nationalism is on the move. The 'Revolution' is under way."

It is not my intention to discuss the relative merits of these different interpretations of the increasing amount of violence occurring in Northern urban centers. While it would be naive to maintain that the drive for civil rights has not taken on at least one new direction, with the black man at last assuming his proper role as leader in the movement, a major qualification to this statement must be stressed. Almost without exception, the places where violence has erupted and where change has begun (the places that attract hungry newsmen), have been the large black ghettos in major Northern cities. Even in these areas there is still need for whites willing to work under Negro leaders. Even in these areas there is yet no sign of actual victory. Perhaps the best that can be said is that in these places the stagnation of the status quo has, at last, begun to crumble.

The situation is far different in the South and in smaller Northern cities such as South Bend. In these places, where very little has been accomplished, the concerned individual can contribute to the progress of the civil rights movement in various ways. The magnitude of one's contribution will be, as we shall see, difficult to assess. To those convinced that only through violence can the white man be forced to yield the power which he now denies the black man, the "philosophy of involvement" which I am about to describe will undoubtedly be dismissed as mere "liberal rhetoric." In response to this very real accusation I can only reply that time will quickly disclose who it is that has the correct answers.

There are, as I have said, various ways to become involved in civil rights. Many programs such as weekly tutoring, the showing of films, and organized bull sessions are of limited value because of their inherently sporadic nature. Such programs must be carefully handled as there is clearly no longer a place for the paternalistic white "do-gooder" in the black ghetto. It is almost impossible to attempt to evaluate these programs. It seems probable that the greatest benefit is that received by the white persons involved. This is not, as we shall see, a criticism of such programs. Each individual has a circle of influence around him.

*(Continued on page 32)*

*Professor  
Josef Vissarionovich Djugashvilli  
B. S. B. F. D. S. O. B.  
requests the pleasure of your company at  
A Gala Ball  
in honour of  
His Most Exalted Serenity,  
Count Wolfgang of Salinia, Pretender  
to the Throne of Bosnia and  
Ambassador Plenipotentiary to the  
United States of America  
Friday evening, February sixteenth  
Nineteen hundred and sixty-eight*

## Professor Djugashville Throws Gala Ball

Professor Josef Vissarionovich Djugashville; visiting professor in Balkan studies at the University of Notre Dame, was host at a gala ball in honor of his life-long friend His Most Exalted Serenity Count Wolfgang of Salinia, Pretender to the throne of Bosnia, and Ambassador Plenipotentiary to the United States of America.

The Ball, preceded by cocktails and dinner, was held at the South Bend Club on Friday evening, February 16th. Proceeds from the ball will go to the "Count Wolfgang Restoration Fund."

During his recent widely publicized visit to the Johnson Ranch in Texas, the President formally received the Count and recognized his credentials as Ambassador Plenipotentiary. Both Count Wolfgang and Professor Djugashvilli hail from former Bosnia-Herzegovina, where they served together in the Free Bosnian Zeppelin Corps throughout the duration of World War I. The Count was awarded the Bosnian Distinguished Orange Obelisk by King Mikhail Karoii, his cousin, for bravery and devotion beyond the call of duty. While under intensive ground fire, the Count completely re-fueled his zeppelin in flight. His Serenity was subsequently accepted into the Ancient Order of Saint Stanislaus.

Because he has strenuously campaigned for the rights of Bosnian peasants and Mexican migrants, he has acquired many enemies and has been the target of numerous assassination attempts, all of which have fortunately met with failure. Friday night was the scene of another of

these attempts. It failed when the would-be assassin's bullet was deflected by three of the seven gold pocket watches belonging to various guests which the Count was carrying in his breast pocket. The Count was unable to explain how he had gained possession of the watches.

Wolfgang was once married to the Crown Duchess of Bessarabia, Princess Olga, who died quite mysteriously of a massive hemorrhoid attack. The Count met his present wife, Countess Mabel, during one of his frequent meditative journeys to his

ghuru in the Eastern mountains of Tibet.

His Serenity still commands a sizeable army of devoted followers, financed and trained by the Central Intelligence Agency, who stand poised for attack in the rugged mountains of Montenegro. Meanwhile, the Count resides in his Belbrub Chateau in the Black Forest of Transylvania, where he has time to breed Afghan hounds and compile his extensive memoirs.

T. D. McCoskey, Jr.  
Garrett W. Olney  
Fred Schwartz



THE COUNT DURING HIS VISIT TO THE SHRINE OF SAINT MICHAEL OF SALINIA IN THE LOBBY OF HOLY CROSS HALL, ST. MARY'S COLLEGE. THE HONOR GUARD CONSISTS OF GRAND ADMIRAL CHRISTOLFO SUMMATOUR AND GENERALISSIMO STEPHANDRANOVICH OF THE IMPERIAL REAR GUARD.





PROFESSOR DJUGASHVILLE GREET'S HIS OLD FRIEND. ON THE RIGHT IS THE MAHARAJA OF BAYJASHORE, A SURPRIZE GUEST.



HIS SERENITY PROPOSES A TOAST TO HIS FRIEND THE PROFESSOR.



WOLFGANG AND MABEL LEAD THE GRAND MARCH TO THE "BEAUTIFUL BOSNIAN WALTZ."



AN ASSASSIN, LATER IDENTIFIED AS A DISGRUNTED PETTY POLITICIAN, FIRES POINT BLANK AT THE COUNT AS STARTLED GUESTS LOOK ON IN HORROR.



aitiful hearing was this for the king's ear; to save Daniel was all his thought, and to that end he laboured til sei of sun; but the trap they had devised was too crafty for him, and ever they put him in mind there was no help for it. By the law Medes and Persians use, let the king once make a decree, there is no amending it. At last the king gave orders Daniel should be sent for and shut up in the lion-pit; so faithful a servant, he told him, thy God must needs deliver. And with that, a stone was brought and set down at the pit's entrance, which the king sealed and his nobles both; there should be no interfering with Daniel. Home went the king, and supperless to bed; he would have no food brought him, and sleep he could not.

With the first light of day, the king was up and stirring; to the lion-pit he hastened, and as he came up to it, he cried out most lamentably: Daniel, worshipper of the God that lives, thou were ever his true servant; has power of his availed to rescue thee from the lions? Long life to the king's grace, Daniel answered; angel of his did his errand, and stopped the lions' mouths. What harm should they do me, one that my God sees guiltless? And for thyself, lord king, nought did I to earn thy displeasure. Right glad the king was to learn of Daniel's safety; be sure he gave orders they should bring Daniel up out of the pit, and out of the pit they brought him, unscathed from head to foot; such reward they have that trust in God. Thereupon, at the king's bidding, they fetched his accusers, and thrust them into the lion-pit, their wives and children with them. But these never reached the floor of it, so quickly the lions fell upon them, and broke all the bones of them to nothing.

Then Darius sent out a proclamation to all the world, without distinction of nation, race, or language, wishing them well, and enjoining this decree upon them, that all the subjects of his empire should hold the God of Daniel in awe and reverence. Here is a God that lives, he told them, a God that abides forever; such a reign as his there is no overthrowing, such power as his the ages cannot diminish. His to deliver, his to save, his to show wondrous portents in high heaven and on earth beneath, the God who saved Daniel from the lions.

From the Book of Daniel, Chapter 6.



DANIEL AND THE SEVEN LIONS



## ***A Legend Grows in the Fieldhouse***

*Winning streaks, in the traditional sense, are built on a surplus of proven talent, a bundle of scholarships, and a coach who can devote every waking hour to victory. Somehow, in here among USC swimming and Oklahoma football, Notre Dame's fencing team has been quietly going about the business of winning—18-0 last year, 11-0 so far this year. Their 29 match winning streak is the longest (excluding ties) in the school's history. What's more, the victories have been piled up by a group of unpampered individuals, most of whom had never even held a blade before coming to South Bend. The man who showed them how, Coach Mike DeCicco, has done it without benefit of a scholarship fencer, and without sacrificing duties as a professor and advisor. For years, people have posed the question about fencing: "Is it art or sport?" The performance of DeCicco's team graphically supplies the answer: it is both.*

**by Mike McAdams**

**F**ENCING IS A SPORT where people can't even get together on what equipment should be used. The granddaddy of all weapons, some will tell you, is the (1) foil. It is a thin blade and comparatively light, and the fencers who use it have a smaller target area to hit than those who prefer the (2) epee or (3) sabre. The main objection to the foil, sabre men say, is that you don't use enough muscle. (Foilers will retaliate by pointing out that sabremen have very little else besides muscle to use.) Sabre and epee men, as a rule, are physically bigger than foilmen, and they take enormous pleasure in proclaiming to anyone within hearing

that foil is the only weapon used by women fencers. For the potential foilster this is like learning that, say, your golf pro uses ladies' clubs. The magic is just gone. If, therefore, you want to coach a fencing team these days, you must first of all be experienced in three distinct sub-sports, and then somehow contrive to keep your three groups from stabbing one another to death.

With fencers themselves in ideological disagreement over what the game is all about, the casual fan can seldom even begin to understand a match. For one thing, the three weapons, as if to compete, are fenced simultaneously, making the arena

look precisely like a three-ring circus. Then, to confuse matters, scoring is registered by lights which invariably fake-out the spectators. (Five touches of an opponent win a match; but the lights signify touches *against*. So, for example, a fencer who has just been beaten 5-0 will often walk off the strip to a chorus of cheers from misguided supporters. The system is even more frustrating for a fencer when the situation is reversed.) There are, as a result, a few little tricks that any fan should know about. The first is the art of the 5-4 bout. To avoid undeserved embarrassment when the lights are misread, clever and daring fencers report "giving"



**With the meet hanging in the balance,  
Notre Dame foilman Tom Connor  
scores the winning touche as Ohio  
State becomes victim number  
28, 14-13.**

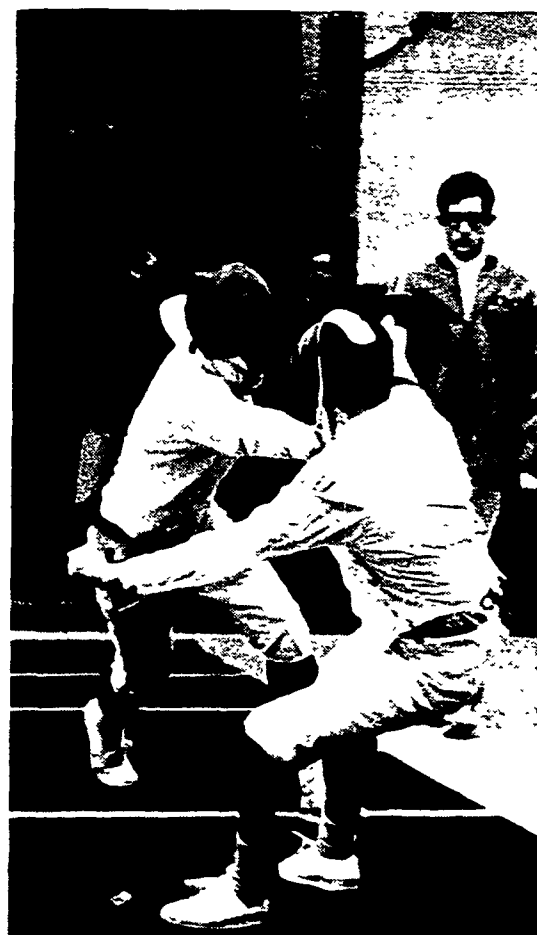
their opponents extra touches, thus causing mass confusion and exhilaration in the audience. Nobody can misread a 4-4 tie. The 5-4 trick, raised to its highest power, is exemplified at Notre Dame in the person of Jeffrey Pero, who fortunately is not only clever but good, and has thereby won an inordinate number of 5-4 matches. Pero began performing his trick in the opening match of the season, when he won two of his three bouts against Cleveland State University by the narrowest of margins. The Air Force Academy (twice), Iowa, Detroit, and Duke (twice) have all felt the sting of Mr. Pero's tantalizing habits. No doubt the weird streak of 5-4 bouts (he is 8-2 in these, 17-3 overall) is the cause of the nickname "Streak," which is what Pero is called by teammates. Less logical is the calling card of another epeeist, Thomas Reichenbach, who has been dubbed "Screech," perhaps in reference to his tendency to brutally beat himself on the head after what he considers to be subpar performances. It is a testimony to Mr. Reichenbach's fencing prowess that he has maintained sanity, having won 30 times while dropping just 13 matches in a two-year span.

But back to another trick to look for at a fencing meet. The sport is so arranged that each of the three weapons engages in nine bouts per match, and therefore a team is assured of victory when its combined weapons have won 14 bouts. The net result is that everybody wants theirs to be the 14th and deciding match, with strange little exhibitions of stalling occurring in almost every contest. Here's how the 14th bout trick works: say Notre Dame has won 12 bouts, and an epeeist and foilman are both fencing at the same time. Assuming both will win (this is usually the correct assumption where Notre Dame is concerned), whoever finishes his bout last will get the fourteenth. So the foilman will suddenly develop a speck in his eye, despite the built-in screen his mask provides. At this, the epeeist decides to check the electrical cord which automatically registers a touche. And so on until the captain or coach make their presence felt.

Had you wandered into the field-house last Saturday, you would have seen all the usual tricks, plus a few extras that men like Mike DeCicco have spent years discouraging. To wit, Notre Dame's foilman Connor playing the 14th bout trick with excruciating cleverness: losing his first two bouts of the afternoon against Ohio State, so that he *had* to win the deciding bout if Notre Dame's win streak were to continue. He did and it did. To wit, Newt Burchett in the epee, fencing heroically on a pulled muscle to win his first two bouts, then



**Epeeist Newt Burchett (above) wins his bout on a most unusual move, the head parry. Burchett, despite a pulled muscle, copped two of three bouts as epee battered the Bucks. Bob "Mongoose" Mendes (below) attacks OSU opponent with typical sabre fury.**



### **What Are They Doing, Anyway?**

Fencing can be an inscrutable spectator sport if you don't know what to look for. First of all, do not try to watch both fencers. Concentrate on one fencer at a time and watch his actions.

To be successful, a fencer must have more than technical skill, speed and endurance. He must know by intuition or by observation just when to attack in that split second when his opponent is mentally unprepared to defend himself. He must sense just when to feint or false attack to draw his opponent into a disadvantageous position from which he will be unable to recover in time to parry a preconceived final thrust. He must know just how closely to approach his opponent to place himself in a scoring position, and how far to retreat in order to be safe from the opponent's offensive preparations. In short, he must match wits with his adversary. He must deceive without being deceived.

In time, it will become apparent to you that there is a limited number of attacks, and that each may be met with a limited number of parries. In other words, the secret of championship fencing is not the development of new and unusual methods of offense and defense, but rather of a high degree of technical mastery or movements which have been developed through centuries of experience. This takes perfect coordination, an almost automatic sense of timing and superior tactics.

*Partially taken from the Valley State College fencing bulletin.*

causing his own downfall by lunging and undoing the medics' good work. DeCicco was horrified at the sight: "He pulled the muscle originally when he lunged at a Duke fencer in Friday night's meet. (N.D. won, 18-9.) I wouldn't have minded with most other guys, but Newt never lunges. I don't know what he's been thinking of lately." DeCicco's statement is interesting because the lunge to a fencer is standard procedure. It was as if Johnny Dee were miffed at a star basketball player for jumping. But a coach, to be a winner, must also be flexible, and DeCicco realized that although this fencer differed from teammates in form, he won right along with all the others. Equally important, DeCicco could see the humor in the situation despite its

ill portent; he eased some of the pressure on the team.

Pressure is the word to describe that Ohio State meet. The week before, the Buckeyes had upset mighty Illinois to make their record 8-3, and DeCicco was not making jokes. "I don't know how they could have done it," he told assistant coach John Klier on Wednesday, "but I do know we'd better not look ahead to Wisconsin and Illinois."

It all started innocently enough on Saturday. Co-captain John Crikelair made Ohio State's ambidextrous foilman Jacobsen look rather a-dextrous, and saberman Mike Daher, who was sensational all weekend, won the first of his three bouts. But Pero's trick didn't work exactly the way he would have wanted, and he lost his only 5-4

bout. With Connor and co-captain Tom Sheridan building up oh-so-slowly to the 14th bout trick, Ohio State managed to stay even all the way. That's when DeCicco went into action. "He came up to me, I think the score was 11-10," recalled Sheridan, "all he did was squeeze my arm and say 'we've got to have this one.' When coach does that you're ready to tear down walls for him." Sheridan went out and poked holes in his opponent, quickly, sacrificing his chance for the 14th bout. Not much later, a similarly inspired Connor sealed the win.

Credit confidence for Notre Dame's fencing success. Credit hard work and technical know-how. Most important, credit Mike DeCicco, who does the teaching and throws in a part of himself as well.

**Assistant coach John Klier, (left), and Coach Mike DeCicco map out battle plan for continued fencing mastery.**



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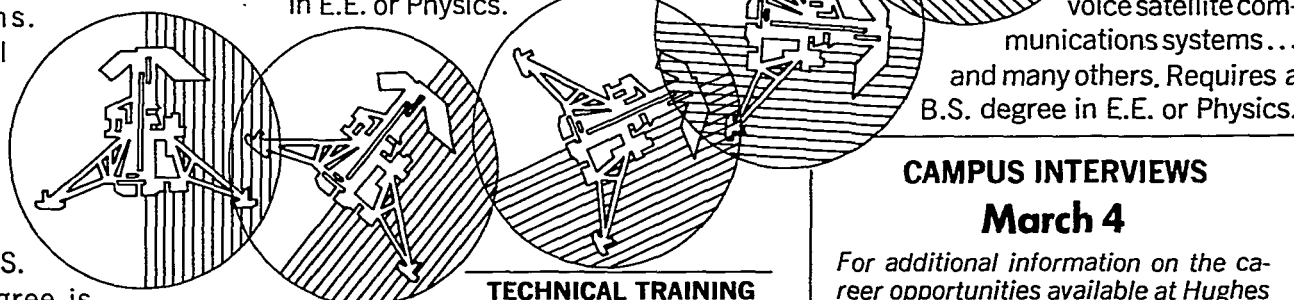
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### CAMPUS INTERVIEWS

**March 4**

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## Juggler

(Continued from page 21)

They will want to contribute and they ought to.

So *Juggler*, too, needs Notre Dame. And in other respects. I'm appalled at that segment of faculty and administration which isn't interested in what a serious student has to say, which isn't interested, really interested, in supporting the only forum—a magazine of the arts—which will allow a poet, a playwright, a fictionist, or a graphic artist to serve his apprenticeship, practice his trade. The problem isn't simply local. At universities across the country *Jugglers* gasp and expire while administrators spend thousands on stupid, immoral publications about this or that aspect of physical development, on alumni quarterlies, on centennial brochures; gasp and expire while far too many professors of English—I'm speaking of friends so I can be nasty—go on with their footnotes on so-and-so's footnotes, and believe, cross my heart it's the truth, that the student who spends his time writing poems is pretentious and idling. Things are better here than elsewhere. *Juggler* is not obliged to be self-sustaining and a

good number of faculty members actively support it. But *Juggler* should be read and discussed in English classes. It should be financed with University funds to the tune of eight thousand copies and distributed free.

At present *Juggler* isn't distributed free. I would encourage you to go to the bookstore and buy it. Because in *Juggler* there's a play about a Violet Man, a Sign Man and a Head, a play where two men enter walking backwards and where Harelep says, "besides, the birds intended to kill the cat"; because there's a tiny perfect poem about a couple of shiny pennies; because Twiggy's reproduced, and well, from arcylic on canvas; because Divine Right Monarch and the Metaphysical Monks are putting out a slow, slow blues; because a man builds better than he knows; because Daniel Wire knows how to translate Hesse; because a railroad track, through hills and in the snow, is more than that when photographed; because the sea begets me/ The water washes the sand; because my love, my ultra-modern you, there is no child/ No pinwheel gift or fruit:

Unclothed and freely I loved him  
And cried at the new pain

But he would tear me

Not even open.

I was asked to contribute a critical review of the current issue of *Juggler*. The critics are in the audience. And those who will be delighted.

## Involvement

(Continued from page 23)

Ideas tend to be infectious and the ignorance of others has a way of retreating from a person who backs his ideas with personal experience.

There is another type of activity which offers the possibility of far greater success than the limited programs which concern most people. The words "activity" or "project" do not really fit in describing what we might better term "extended involvement." Such extended involvement is not a new idea in South Bend. Last fall, after a successful summer project, several Notre Dame students spent about six weeks living in an apartment in the black West Side of town. Problems in housing (somehow no heat was installed), and personal problems cut their stay short. However, even in this relatively brief period a glimpse of the merits of such involvement was obtained. The white who moves into a black neighborhood, *who makes it his home*, not only surprises quite a few people by reversing the common trend, but he creates for himself the possibility of a new kind of role in civil rights. Though always under suspicion, (race consciousness definitely works both ways), he can become an accepted member of the black community. It is this opportunity to genuinely belong in the neighborhood which makes possible the lasting gains of the extended project.

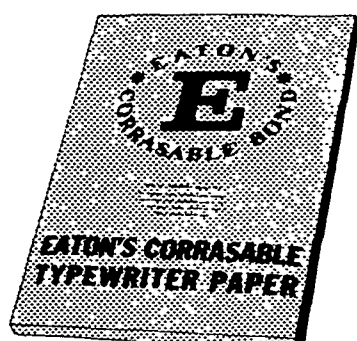
The actual occurrences, when a group of whites invades a black ghetto, and the actual value of such an in-

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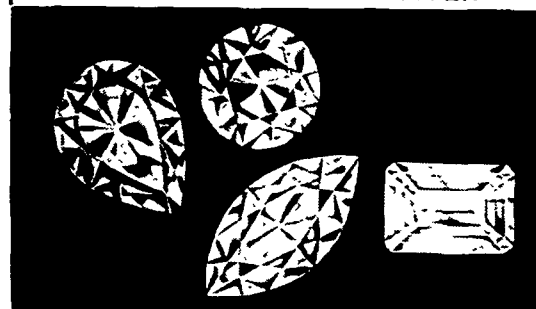
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vasion is difficult to express in concrete terms. Certainly, both blacks and whites are strongly affected by this unusual interaction of the races. The clash of two very different cultures and two very different sets of ideas proves amazingly revealing. Both black people and white people learn much about themselves and the relativity of their values. The white invaders gain at least some measure of understanding of what it means to live in a black world and what it is to be a black man in America. The blacks learn something about heretofore obscure white college students. Both can relax and, in a very important sense, feel free to be themselves. In the end the insights and ideas assimilated by members of both races cannot help but have a marked and permanent effect on their ways of thinking.

"All of this is extremely educational," one might say, "but so what?" It now becomes more and more difficult to measure the success or failure of such involvement in the normal terms of statistically measurable change. As I have said, the close contact of black and white men certainly has a lasting effect on both. Normally taboo topics were brought to the surface at frequent bull sessions and parties. Difficult questions were posed. It is not easy to explain the causes of white bigotry to an angry black youth. We often found

ourselves amazed at the strength of our own racial hang-ups. In time though something very strange began to occur. Almost imperceptibly both blacks and whites began to feel traces of color blindness; the kind of color blindness that must become widespread if bloody civil war is to be avoided. This change is truly significant when we realize that it is a change in a pattern of thought basic to most Americans. Add to this the area of influence around each individual involved and the possibilities for real benefit become impressive.

As one of a growing number of people who feel the need for radical change in many aspects of American society, I cannot overstress the importance of this type of racial interaction. It has been said that ideas are dynamite. We have seen that ideas basic to a racially prejudiced society can be changed from within. If this type of change cannot occur from within and on a vastly larger scale than at present (particularly in the race-conscious white American) then it appears inevitable that there will once again be blood in the streets. The extent to which our overzealous police forces are arming themselves for "next summer" makes it seem that it is already a decided issue. The battles which could be forthcoming will surely make last summer's violence appear like mere warm-up exercises. If there is still

time for an alternative, there is certainly no time to lose.

History is dotted with revolutions fought for all conceivable causes. Unfortunately or fortunately, revolutions have had a way of fomenting far more hatred than they eliminate. If there is another way to achieve a genuine "re-formation" of society it lies, perhaps, in the potential force of the idea in history. A massive effort to spread the ideas of enlightened and tolerant men must be made. The white man who fancies himself to be free of prejudice must get this idea across to the black man. In turn, the black man must realize that white is not necessarily synonymous with hatred. In a small neighborhood or a small city such as South Bend it takes surprisingly little effort to disseminate new and vital ideas and understanding. For those who cannot or do not want to be deeply involved in civil rights, there remains the responsibility to discover for themselves the depths of the problem of racial prejudice. For the few who feel a personal desire to devote a large amount of their time to this problem, the apartment on West Washington now lacks occupants. What is needed everywhere is a large number of concerned people with a view that success might spring from internal change or with at least a hope that a revolution is not needed to move the minds of sleeping white America. ■



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## Mike McInerney

# The Last Word



THE FOLLOWING is a SCHOLASTIC exclusive bulletin report: Mike McInerney, who disappeared mysteriously one week ago, has been found.

McInerney, a senior at the University of Notre Dame du Lac and editor of that University's student weekly magazine, was long thought to be at least partially insane, even by his closest friends. But after his actions of the past week, no one but his mother would question the fact that he has gone completely off his bird.

It is only with great difficulty this reporter has been able to gather the facts which explain the events leading up to McInerney's final crack-up. All available reports seem to indicate the sickness coming to light at the time of his appointment to the editorship. Even then, he was tense, irritable — but with only an inkling of his true paranoia showing through his sneaky surface appearance.

We could point to many manifestations of his obviously paranoid tendencies, each one worse than the other. First, there was his insistence that the lock on his office door be changed, then he insisted on living *in* the office. In recent weeks he had refused to leave the office for any reason.

He began to denounce large groups of people, devoting much space of his last-page column to personal attacks, one week claiming the Administration was out to get him, another week it was the opposition paper.

Finally he began confiding in maids and janitors, telling them the entire student body "hated" him and was out to "get" him. Only one or two people were perceptive enough to grasp the *real* significance of the painting which hung ominously in his office, a painting of "Daniel in the Lions' Den" which he had bought during the summer for \$2.00 from the Salvation Army.

Last week his poor mind finally went. Suddenly declaring that the magazine was "his" and that no one else could write in it, he fired his entire staff of 48. Before anyone could stop him he had locked himself in his office, and had begun making up his own news, writing his own features, drawing his own cartoons, and taking his own pictures. Incredible as it may seem, at least five witnesses saw him delivering his own magazine in Breen-Phillips and Farley halls just one week ago.

But this was hardly enough to have him put away. What finally brought the men in the white coats to the campus was the mad editorial he had written in that same issue. It was an endorsement for political office of one "Patrick Dowd," an alias for a known Communist and member of the John Birch Society.

When the white coats finally broke into the magazine office, they were confronted with a horrible sight: there hunched in a corner, sat McInerney furiously eating copies of his own magazine, muttering, "They're mine. They're all mine. You'll never take them from me!"

The poor wretch fought like a mad man (which, of course, he was), but proved no match for a sedative and straightjacket. At last he was subdued and carried from his office.

On the way downstairs to the ambulance, McInerney was met with the cruel taunts of the little neighborhood children, Patty, Denny and Tommy: "Hey, General, where's your army! Hey, General, where's your army." But by this time McInerney was too far gone to hear them. He sat quietly in the ambulance, smiling to himself and humming a little tune:

"Oh, me name is McInerney,  
And I'm the leader of the band.  
We may be few in number, but,  
We're the finest in the land."

I HAVE witnessed some unbelievable things this past week. Things like, "loyalty," "courage," and "spirit." Things I find hard to talk about, let alone write about. But certain things must be said, certain thanks given. I am grateful to certain people who stuck by me in this week of crisis.

I am grateful to my brother, Pete, and my friend, John Twohey; to my sports editor, Mike McAdams, and my boss, Fr. McCarragher; to Mr. Ed Sanna and Mr. Frank O'Malley, to Gene Guentert and George Kasa, to John Walbeck and Steve Freiburger.

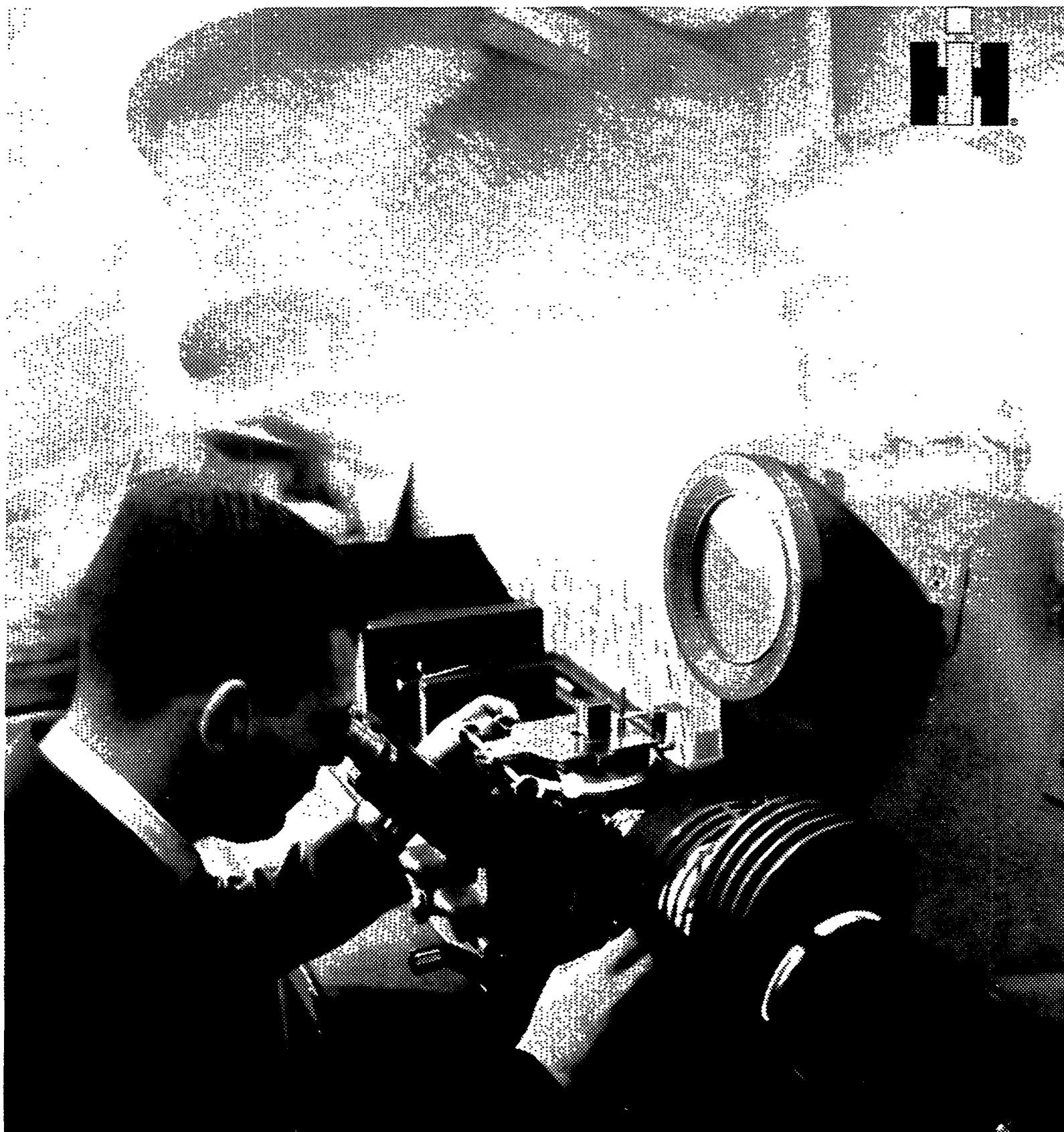
I am grateful to the men of the *Pacesetter* of Breen-Phillips Hall, (Peter Flaherty, Michael Leary, Jody Tigani, and Lee Poehlman), and I am grateful to Maureen Hunter and Mary Lou Motl.

There are two others whom I must thank, but do not know how: Jack Melsheimer and Bob Metz. They never let me down.

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