

scholastic
february 5, 1971

alternatives to the half-eaten apple



two for tea

Stroh's

From one beer lover to another.

THE STROH BREWERY COMPANY DETROIT MICHIGAN 48226



editorial	5
letters	6
markings	
spring in the fieldhouse/ <i>rick fitzgerald</i>	8
leadership: can it be led?/ <i>greg chinchar</i>	10
column/ <i>steve dixon</i>	12
gallumping gourmet/ <i>leo j. mulchahy</i>	13
roamin' in the roman bath/ <i>john banks-brooks</i>	14
alternatives to the half-eaten apple/ <i>steve brion</i> and <i>carolyn gatz</i>	16
senior fellow nominees	21
cutting across movements	25
children in a curious darkness/ <i>griff hogan</i>	28
coming distractions/ <i>tom gora</i>	30
what's going on here?/ <i>don kennedy</i>	31
poem/ <i>dan o'donnell</i>	33
the last word	34

editor-in-chief: **steven brion**

art direction and photography: **jim coburn**

managing editor: **tom macken**/associate editors: **carolyn gatz, bill**

mittell/assistant editors: **steve dixon, jack fiala, rory holscher,**

john stupp, bill wilka/assistant managing editor: **greg stidham**

sports editor: **don kennedy**

business: **howie sutton**/ circulation: **cliff zmick**

faculty advisor: **frank o'malley**

staff: **john banks-brooks, tom booker, greg chinchar,**

jim fanto, bob garvey, phil glotzbach, tom gora,

joe hotz, nick kiernan, dave kravetz, mike mooney,

leo mulchahy, joe runde, martin siravo, mary ellen stoltz, rick whately

business and circulation: **joe Leahy, ron hein, jack deschauer, marty zone**

photography: **jim hunt, michael lonier**/ artist: **ginny maloof**

The opinions expressed in the SCHOLASTIC are those of the authors and editors of the SCHOLASTIC and do not necessarily represent the opinions of Notre Dame, its administration, faculty or student body.

Second class postage paid at Notre Dame, Ind. 46556. The magazine is represented for national advertising by National Educational Advertising Services, 360 Lexington Avenue, 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, Ind. 46556. The subscription rate is \$5.00 a year (including all issues and the FOOTBALL REVIEW). Please address all manuscripts to the SCHOLASTIC, Notre Dame, Indiana 46556. All unsolicited material becomes the property of the SCHOLASTIC.

Send your lovebundle our 'LoveBundle.'TM



Usually available for less than **\$12.50***

What better word than "Love"?
What better way to say it than with the "LoveBundle"?

A special Valentine's bouquet, with a lift-out LoveBug corsage to wear on Valentine's Day.

Order it to arrive early. Because it's designed to stretch Valentine's Day into a whole week.

Why squeeze your love into one day?

Available only at an FTD florist. At a special price.

Send the FTD "LoveBundle" for Valentine's week.

*As an independent businessman, each FTD Member Florist sets his own prices.

against pollution, war, prejudice?

What are you for?

What is the purpose of you?

If you are a young man between the ages of 17 and 29, the Priesthood or Brotherhood might provide answers. If you wish to find out more about the

Religious Life and the communications work of the Society of St. Paul (publishing, audio-visuals, films) send coupon below for free descriptive folder. No obligation of course.

Vocation Director
Society of St. Paul Box 35 Dearborn, Mich. 48126

Please send me free folders about the Society of St. Paul.
I am interested in the Priesthood; the Brotherhood.

name

age

address

city/state/zip

schooling completed



If you care enough, maybe you can meet the Paulist challenge...

It isn't easy, being a Paulist. Bridging gaps between young and old, black and white, past and future. But it is a challenge.

The Paulist mission is to *people* . . . individually and in all the societies in which they live
. . . to discover Christ wherever he is acting
. . . to be attuned to the needs of the present, yet to form a vision of tomorrow's world.

If you are interested in finding out more about the Paulist priestly challenge, write to:

Rev. Donald C. Campbell, C.S.P.
Vocation Director

**Paulist
Fathers**

Room 111
415 West 59th Street
New York, N.Y. 10019

Editorial

The almost whimsical plan for co-education at Notre Dame, the over-written saga of limited vision and much less action, will approach still another climax this spring. In March, the boards of trustees of St. Mary's and Notre Dame will meet together to decide the future of the schools they've been trusted to direct.

They'll be talking about nothing new. Last spring, the Notre Dame board met on campus and assured the students that co-education was "inevitable," that it was just a question of whether the University could afford to rip off all those urinals and add a locker room to the Convo. Just like the spring before when students overflowed the Engineering Auditorium to hear the trustees insist that co-education was, of course, inevitable.

But never was heard the word *necessary*, *urgent*. Which may be the heart of the problem. As Student Body President David Krashna has often said of the Notre Dame administration, it doesn't act—it reacts. And reactions are stirred mostly by

circumstances of *necessary* implications. Co-education has never been viewed that way by the people who make the decisions here.

It is far too late for any sort of innovative leadership in the area of co-education. All that can be hoped for, and the least that can be hoped for, is that the trustees of the two schools acknowledge the obligation they have thus far evaded: permitting men and women to learn and live together at Notre Dame.

In this issue, the *SCHOLASTIC* has attempted to consolidate the various co-education proposals into one plan that is both acceptable and feasible: the merger of the administration, faculty and students of Notre Dame's College of Arts and Letters with the administration, faculty and students of St. Mary's College to create the co-educational St. Mary's College of Liberal Arts and Sciences in the University of Notre Dame.

We seek everyone's consideration and criticism, and from the trustees, a significant, specific decision for co-education.

FOR MY DANCE
TO 1971 -



I WILL REPEAT
MY DANCES
OF 1970 -



1969 -



1968 -



AND 1967.



Dist. Publishers-Ital Syndicate

©1971 JUBS FETTER 6-10

NOTHING
ELSE
GETS
BETTER -



WHY
SHOULD
I ?

Re Park and Mayhew,

To the Editor:

Last year, the Research and Development Commission of Student Government published a report on co-education and submitted it to the Student Affairs Committee of the Board of Trustees. The requests made in the report were criticized by many as a conservative cop-out. The report did not demand immediate full-scale co-education. But at the time it was submitted, few, if any, at either institution actually knew what co-education was or what it would mean for both institutions. Instead the report asked for what it ultimately got. Asking for more would have necessitated making the assumption that those who wrote the report knew more than they did, and would thereby have served only to perpetuate the status quo rather than attack what was clearly the folly of the status quo. The report set its goal in the realm of the attainable. Political it was, but unavoidably so, if we were to make progress at all.

What then is the significance of the Park-Mayhew Report? First, it was done. A political victory at best. But secondly, it seems to have filled a sorely neglected gap which those subjectively involved simply could not have done. It has been severely criticized as a reiteration of what everyone already knew. But that in itself was the value of objective observation. Granted that everyone had made the same assumptions and observations, so the report hardly dealt surprising blows. But those assumptions and observations were not *shared*. Everyone seemed to have been laboring on the insecurity that their assumptions were not others' assumptions. Now they are in bold print with outlined detail. The fact that everyone now *says* that we knew it all along is evidence that a significant barrier has been broken.

Where do we go from there?

The report can be of little value until the financial studies are finished, for any move now in the direction which seems most logical might be ultimately the most illogical in light of financial consideration. It appears that the administration has taken this approach. Father Hesburgh's statement in a recent Dillon Hall meeting is a clear indication that the mood is changing. Noting that St. Mary's doesn't have much of a choice if they wish to survive reflects a much more committed position than the administration has voiced at any previous time. But he has clearly not followed precisely the timetable suggested by the Park-Mayhew Report. Neither president has made any formal statement promising not to undertake any major changes or major administrative appointments without joint consultation until after the report has been reviewed by the trustees of both schools. That may be due in part to the present administrative structure at St. Mary's. Nevertheless, it seems that both schools have been doing precisely what the report proposes to prevent. The creation of the new vice-presidential post at St. Mary's leads one to the inevitable question, "How does this action fit into a spirit of cooperative effort toward coeducation?" And the arbitrary dismissal of faculty members by the Notre Dame administration, in at least one case over and in full disregard of a departmental recommendation, leaves doubtful the sincerity of cooperation at any level. We can only hope that the administrations of both schools do not ignore the report, and at least demonstrate a thought-process at work behind future machinations.

The report also makes no effort at considering coeducational housing, and, in fact, expressly disclaims any ambition to do so. It is an unfortunate void which we can only hope will be remedied by the institutions' fathers in their financial reports.

The gaps of the Park-Mayhew Report have to be filled. And the report should not be construed as definitive. As is usually the case, the task of urging both institutions to take affirmative steps toward coeducation falls on the students—through Student Government, the *SCHOLASTIC* and the *Observer*, and every student on campus, collectively demanding and working for results.

John B. Zimmerman
University of Wisconsin

Students — Europe for Christmas, Easter, or summer? Employment opportunities, charter flights, discounts. Write for information (air mail)

**Anglo America Association
60a Pyle Street
Newport I.W., England**

**SKI-ING VACATION
IN SWITZERLAND—EASTER**

Depart New York April 7th—Return April 15th or
Depart New York April 9th—Return April 17th.

8 Days only \$298.00.

Round trip by comfortable Boeing 707 jet.

Lodging at either the Posthotel Garni or the Mothotel Sommerau both in Chur. Twin-bedded rooms with private bath or shower and W.C.

Ski Lifts, Special Group Rates are being negotiated for Ski Lifts and we expect to be able to offer day passes at a 50% discount. Transfers. Kloren Airport (Zurich)—Chur—Kloten Airport with full services of couriers and all portorage.

Twin bedded room at NO EXTRA cost, plus full Continental Breakfast and Dinner throughout. Also included are all Foreign and American taxes and service charges. The price also includes membership to the Anglo America Association for one year. Eligibility for this and other trips run by the Anglo America Association are limited to Students, Staff, Faculty and their immediate Family.

MEMBERS OF THE ANGLO AMERICA ASSOCIATION are offered various charter flights from most major points in the United States to London during the summer as well as Student flights within Europe. Employment opportunities, Discounts, Car Hire Facilities, Hotel Finders Service, Travel Department.

For more information on Ski-Ing vacations or membership please write us at Head Office.

**ANGLO-AMERICA ASSOCIATION
60A, Pyle St.
Newport, I.W.
Hampshire/England**

Markings



Spring

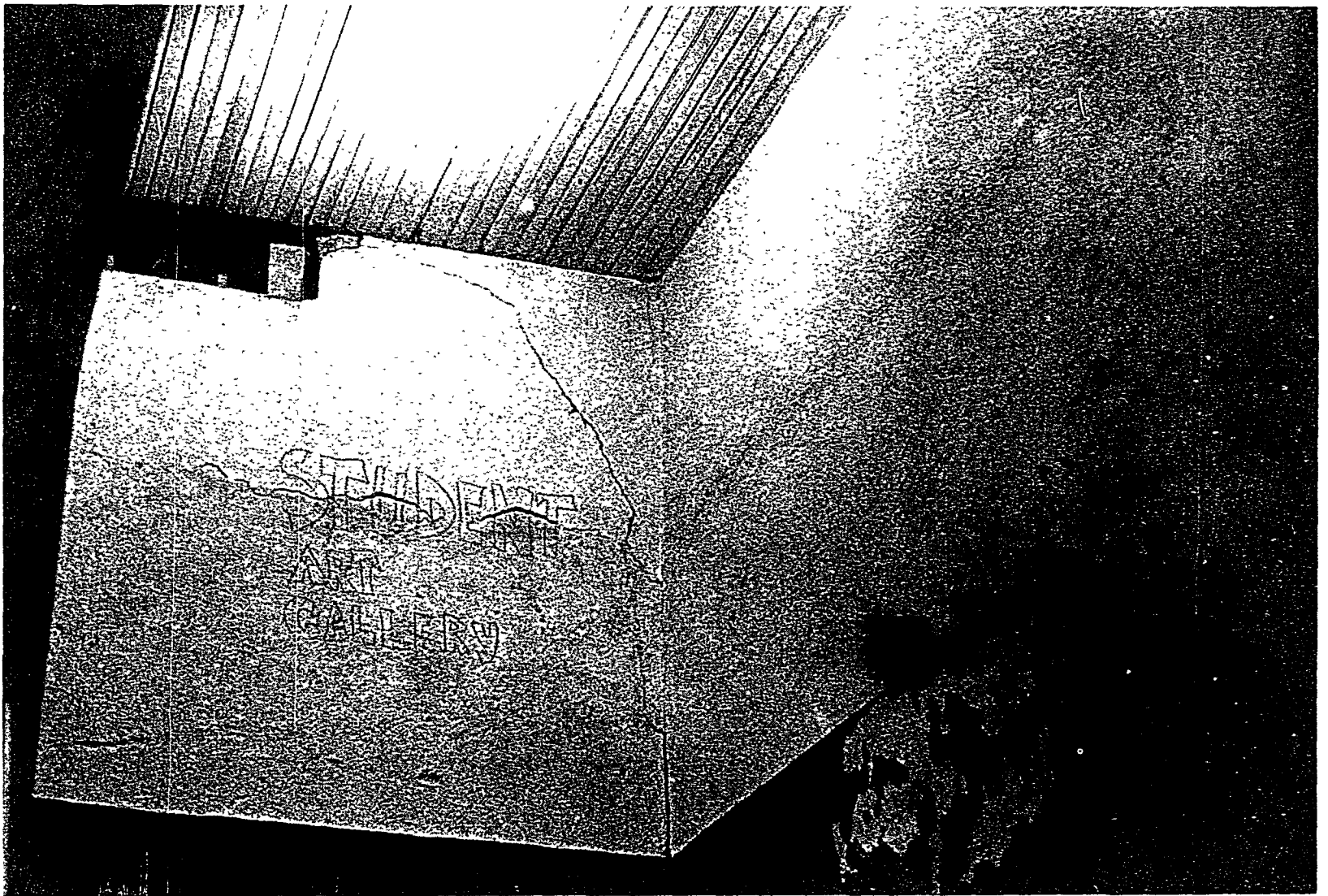
Juggler was finally published last December. The first student art show in Notre Dame history opened in the Arts Center (Old Fieldhouse). *Chimes* was finally published last week. Brother Joe Faul will finish his fifteen-foot sculpture in a few weeks. Sophomores Bob Mosley and Tom Roach will finish their stage and lighting in the Arts Center by the end of February, and Notre Dame's first student-faculty poetry readings were instituted last November. Although the University Arts Council is not directly responsible for a number of the above activities, their presence and activity on campus must be seen as one of the active forces behind a great resurgence of art in all its forms at Notre Dame. And in this new semester the activities of the Arts Council can only increase in number.

The majority of the Arts Council's efforts will be directed toward the second Student Arts Festival. The festival is projected for the end of February or the beginning of March. As last year, it will hopefully include poetry, readings, drama, painting, graphics, sculpture, and music. The Arts Council is in the process of searching out all poets, playwrights, actors, acting companies, musicians of any serious intent, artists, photographers, money, sculptors, publicists, and help. Those interested should contact Dan O'Donnell (8004).

Aside from the Arts Festival, the Council also plans to continue showings in the new Art Gallery. A second show featuring Notre Dame student artists and, hopefully, photographers, is set to open in about two weeks. This semester the hours will be more regular. Notre Dame has a slightly recognized, yet very good and highly experimental art department, and the quality of work at the first show was high. The second is eagerly awaited.

In the Arts Center's recently renovated lounge and readings area, the Council plans to continue the student-faculty poetry readings every other Sunday afternoon. On the off Sundays the Council plans lecture series to feature prominent ND/SMC professors

in the Fieldhouse



speaking on their particular areas of interest. Also, the lounge area will be made available for use by any needy organization (for example, Free University) by contacting anyone in the UAC.

Finally, but perhaps most importantly, the Arts Council plans to complete their new stage area by the end of July. The new stage (a semi-circle with lighting and all other necessities being constructed

on the old basketball court) will be available for use by any group of actors or acting company who need or desire it.

The Arts Council for 1971 will focus on the particular. The semester will become an attempt to focus the attention of the community on as many individual artists and particular genres as possible. It is there for all to use. Use it. Make it big.

— Rick Fitzgerald

Markings

The future does not belong to those who are content with today, apathetic toward common problems and their fellow man, timid, and fearful in the face of new ideas and bold projects. Rather it will belong to those who can blend vision, reason and courage in a personal commitment to the ideals and great enterprises of American society.

Robert Kennedy

taken from the ISLI student leaders book

In the midst of trying to get my laundry done I became aware of another campus activity. The mention of another activity may cause many yawns but, hopefully there is something more to this one. The aim of the International Student Leadership Institute (ISLI) is to motivate high school students to become leaders in their schools and in their communities. Building on the philosophy that it is better to teach a man to fish than to give him a fish, ISLI attempts to make high school students aware of their leadership potentials. This is in lieu of directing them into specific activities that may be of a short-lived nature. (As Americans we have been exposed to the criticism that we are a fad-conscious nation, more concerned with an emotional response to major issues than with the not-so-glamorous task of working to achieve those ends.) ISLI has not rested with the dubious distinction that it has made high school students more aware of their potential. Follow-ups on the students who have made the institute have demonstrated the effectiveness of this philosophy — the latest count shows 73 schools that now have tutoring programs started by ISLI graduates. ISLI has been in effect for only four years.

Leadership:

The Student Leadership Institute was begun by Father Tom Chambers, primarily as a Midwest conference for specific schools, its major aim being to fill a "long-standing void in leadership training in high school students." The Institute expanded to include a few eastern schools in 1968, and the next year witnessed an institute composed of students from 43 states and Canada. During the past year's expansion into South America, the Institute became international. Aside from the yearly convention-type institute, smaller "leadership-retreats" are conducted throughout the year for midwestern high schools. In addition to the work and guidance provided by Father Chambers, a staff of 30 Notre Dame and 30 Saint Mary's students assist in conducting the institutes.

In attempting to make the students aware of their potentialities, four areas are stressed: non-verbal communication, sensitivity training, group leadership principles, and group discussion techniques. These areas are presented through the use of a series of "tools" which seek to demonstrate these concepts (e.g., a calculated attempt at "railroading" is used to prove the effectiveness of group pressure on an individual). Aside from the discussions and activities



Can it be Led?

taking place among the high school students and the college discussion leaders, Notre Dame faculty members and student leaders are invited to discuss with the students, topics of current interest—campus living, college life, the future of education, etc.

A non-profit institute with no ready source of income, ISLI is financed through a heavy reliance on volunteer help (Father Chambers and the chief student assistants, Jim Stopper, ND 1970, assisting director; John Lynch, secretary; Rich Hunter, ND 1971, present student chairmen, are all unsalaried). To the care of needed expenses, there is a \$60.00 fee from the students to cover room, board, and materials, and a \$2000 grant from the Notre Dame Student Government. Despite the fact that the \$60.00 fee is usually covered through a combination of student, student government, and school expense-splitting, the institute offers full and partial scholarships to needy students. In their mind it would be foolish for an organization that stresses leadership to write off potentially strong leaders simply on a monetary basis.

Having structurally expanded greatly in the last four years, the next question facing ISLI is where to go from here. The answer seems to be in regional institutes. At the present time the institutes have been

primarily for high school juniors; what the proposed reorganization would do is to make the regional institutes applicable to juniors, and to use the international institute (held in the fall of each year) specifically for seniors. Such a move would allow the institute to reach more students on the junior-year level, and then to reach the best of those students with an intensified program when they are seniors. Furthermore, regional representation would draw on the resources of other colleges aside from ND-SMC. At present, state and/or regional institutes are being planned for San Francisco, Vancouver (Canada), and Welland (Canada). Other institutes still in the planning stages are being prepared for Cleveland, Indianapolis, Akron (Ohio), Chicago, and Florida. In the immediate area, a "minorities conference" is being planned for South Bend.

As a structure, then, the International Student Leadership Institute has grown greatly during the past four years. Much work, however, must still be done to fill out the skeleton that Father Chambers and the others have erected. The establishment of a program that fosters leadership will be a difficult task that runs the risk of failure, but to those involved it appears to be a risk worth taking.

—Greg Chinchar

Steve Dixon

Duane

I can't call him a bum. "Street freak" would be just ridiculous. A fellow without a home is obvious, but just far too simple. So, I'll call him Duane. That's what he happens to call himself. He's lying, but that's better than anything that I could think of. Well, Duane comes to visit—so say my housemates — *me* about three times a month. He's either 21 or 36, and his foot was run over by a semi-when he was — so he says, but Duane isn't the type — stoned at the University of Michigan. He always arrives at 20 after three in the morning. He's very impolite, somewhat desperate, about getting us up from bed and to the door. He's very polite once the door is opened. And he's black which wouldn't mean anything were he not so unconscious of his being a black man. The last time he visited, I noticed that the crushed foot which caused the limp and the cane had finally healed. But, not the least bit surprising, Duane had forsaken the cane for what I'm sure was walking pneumonia. So, I let him in to walk around all night — he says he is sleep walking — and raid the refrigerator. He eats discriminately, always comes up to say good-bye to me, even if, as he said to me, "I have to light your bed on fire," and leaves by early morning. The bed afire is a frightening thing. Duane is mysterious enough for all things to be possible.

By now, it is a ritual. In the morning I listen to the horror stories of housemates awakening at all hours of the night to a reputedly sleep-walking Duane. Then the stories deteriorate into accounts of mass murder and robbery. Duane, incidentally, hasn't done either to any of us yet. But that "yet" is damned important to the people living with me: "So, Duane,

for the sake of restfulness and sanity of housemates, I am not letting you in again — break down the door if you will, but I am not letting you in. Someone else in some other house will have to open up."

Well, Duane came again, pounded, pounded, more pounding, while I in my bed recounted the wrath of housemates directed at me on every morning after. More pounding, and then,

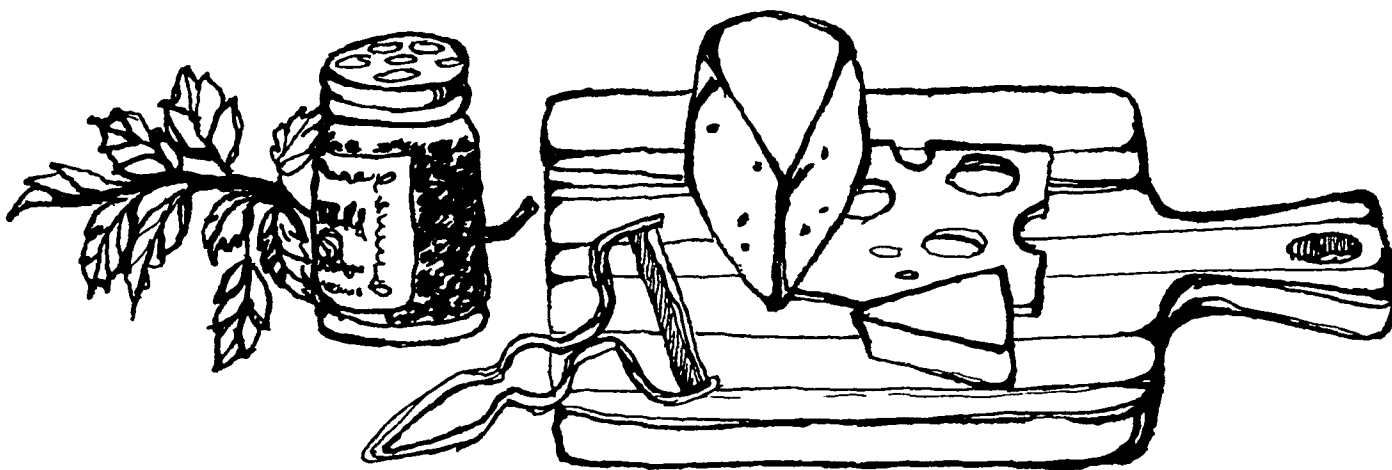
FERD LET HIM IN

Tomorrow, I would get to feign indignation and recount horror stories at Ferd. Sweet.

When I brought the tale of Duane home with me on Christmas, my mother and her remarkable faith gave Duane the poor man, beggar man, lame man-who-is-Jesus-Christ interpretation. She had her store of transfiguration stories and even a few Duane-like stories of her own. She was unconvincing, but it was pleasant and reassuring. Pleasant and reassuring enough for me to know that the next time Duane comes, I'll probably let him in again.

But that is really not important, *i.e.*, my hypothetical future disposition toward another coming of Duane. Duane becomes a part of my world at the most inopportune times and during some of my most uncharitable moods. And, who knows, we may be having a party. Duane may just not get in the next time. The point being that what is important is distinctly past, partially present, and, who knows, maybe future. Because what is important is that Ferd let Duane in, that Jim merely asked him where he was going when he came sleep-walking into Jim's room, that Jack fed him cough syrup for his cough, and that he shook my hand when he left.

the gallumping gourmet



Snow still clung to our boots as we walked through what must be the most elegant grocery store imaginable. Shoppers wheeled carts across a green carpet; the meat counter displayed only Echrich sausage or ham or Thuringer (75¢ for one half pound), all decked out in parsley and other greens; a twelve-foot long counter held nothing but imported candies—macaroon eclairs from Scotland, menthol and eucalyptus, plum and pineapple and tangerine and sour apple stick candy.

The Hickory Farms Store on East Ireland Road is such a carnival that the casual stroller can catch but a few of the endless delights on any one trip. A real knowledge of the place requires serious study—not to mention serious shopping. An abridged catalogue should entice all but the strongest willed. We found apple chips and bacon chips and whiskey sour candy and crystallized grapefruit peels for the *shleekers*; barrels and barrels of sardines and clams, and Souse (whatever that is, a t69¢ per pound), for the very curious; Danish salami sausage and the most enticing cuts of beef for the very cautious; mustards from John Wagner, who bills himself as “Purveyor to Epicures since 1847” for the very snobbish. There are 126 kinds of cheese, including samples for the browser. And the

emotional highlight of the visit: a four foot high “Aunt Jane’s Pickles” pickle barrel with tongs and an offer of two for 29.

In the basement of the store is another world—Evans Antiques, worth a few moments if only for the four-poster bed (\$395), the wooden sled, the toy horse that looks like one gathering dust in my cellar, and a book called *Ten Nights in a Barroom, and What I Saw There*. The furniture is all restored by Mr. Evans and, unlike most antique stores, it is all eminently seeable—displayed with the same care exhibited upstairs.

That care, approaching fastidiousness, is everywhere—and is finally, mildly disturbing: So perfect as to be unreal. I never forgot I was on Ireland, near Twyckenham, far away from Clay Township or West Washington. Hickory Farms, with its carpet and piped music, neighbor to the most complete liquor store in town and a Baske and Robins ice cream shop (an absolute must), brings a visit to an alluring and delightful world. Outside is still the snow.

Hickory Farms is even open Sunday (10 to 7) and is well worth the longish car trip. Free coffee and sample cheeses. And *Ten Nights in a Barroom*.

—Leo J. Mulchahy

Roamin' in the Roman Bath

With the extended holiday vacation this year, I availed myself with a combination fact-finding and pleasure trip throughout the United States. The purpose, to accurately poll the political stance of different regions of the country. However, instead of using the fickleness of the masses as my means, I decided to go right to the top — to catch the “super-politicoes” in their most candid poses and reflections. What better place for this than that most secret of places, where all is revealed, the steamrooms of this great country?

I began my project with only a tape recorder and towel in the liberal, intellectual Northeast. There the steamrooms were built in early military-industrial with seating for 1500 fat politicians along with a three-million-volume library and a waiting room for 500 lobbyists and a dozen stenographers. These bellicose statesmen wore their hair long and their towels loose. Picking out one corpulent gentleman, I began my interview.

“Hello, sir, I’m taking a poll on political attitudes of the east. Could I have your name?”

“Rockyburg, Julius P. Rockyburg.”

“What is your opinion of the Vietnam war?”

“Well, don’t quote me but I think it’s necessary and good. After all what’s good for the military and industry is good for America. Anyway up to a certain point.”

“What point is that, sir?”

“The point when I discovered that my son’s draft lottery number was 39 — good thing I’m on the draft board.”

“Why can’t I quote your second statement, sir?”

“Because I’m on record as a liberal.”

“What is your opinion of the problems of pollution?”

“I prefer to call that our industrial progress. It shows just how much an industry is doing for America.”

“But sir, industry’s waste is seriously disturbing the environment.”

“But we’re also helping to clean up the mess; we’re producing Drano, Saniflush and toilet paper.”

“So you think that pollution is worth the cost?”

“Yes, but don’t quote me.”

“Why not this time, sir?”

“I own controlling interest in Gary, Indiana.”

“What about the Black Panthers?”

“Black Panthers, what are they?”

“They’re a black militant group who . . .”

(Quickly interrupting) “Blacks? You mean colored people? They’re bad; they lower property values and draw cockroaches. I think we should let them and the rats kill each other off. But don’t quote me, you see . . .”

“Let me take a wild guess. You own a tenement

area, and you’d hate to see that go up in smoke . . .”

“How did you know?”

* * * * *

I journeyed next to the nation’s midsection. Here, steambaths hadn’t quite evolved to their true purpose. A quick look inside showed several farmers curing hams. Curiosity clutching me, I asked why this was being done. Someone drawled, “Well, I reckon ’cause there ain’t enough sunlight in here to grow corn. Although the farmer-politicoes also employed the steamroom for themselves, I couldn’t get over the fact that they didn’t bother with towels, but rather were dressed in their coveralls and white socks. This particular steamroom was anticipating a visit from a rather famous U.S. Senator, and was decked with banners reading “Up with Mediocrity,” and “Mediocrity has its Place” and “The Country Needs More Mediocre Men.”

Now, a farmer communicates fully only with the soil, so to obtain an adequate assessment I had to question the group as a whole. I threw out the following hot issues and got the corresponding responses in that sweet midwestern twang.

On law and order: “They’re too soft on today’s criminals.”

On Vietnam: “I reckon we oughta do what the President says.”

On the My Lai incident: “I’d rather kill them there than on my front porch.”

On the economy: “Well, I reckon we oughta do what the President says.”

On ecology: “What?”

On the Israelis: “Well now, I suppose they oughta do what the President says.”

“Which president?” I asked on a whim.

“Well, far as I know there ain’t but two presidents — Nixon and Jones who heads our local co-op. And come to think of it, I can’t see much difference between ’em.”

* * * * *

My quest eventually led to the steambaths of the West Coast. To attempt to describe a steamroom here would strain the imagination. The steam was in psychedelic colors, and the walls were filled with graffiti like “down with up,” and “Your old lady is really your old man.” The floor was of sand; surfboards lined the walls, waiting, it seemed, for that glorious moment when the surf would flood the room.

The people were of all races and all sexes, and they were all either partying or rioting — it was difficult to tell which. Towels were of course dropped in favor of nudity. Politicians did not seem to be in either prominence or glory. (There was a poster of the Governor of California but they were using it for a dartboard.)

Finally, though, I managed to find a Congressman who was in between night club engagements.

"Sir, I'm here conducting a poll of your political views."

(Giving me the clenched fist): "Right on, baby!"

"What's your opinion of de facto segregation?"

"Like if that's what the de factos want, baby, give it to them."

"How about the Supreme Court?"

"Supreme Court — where's that, man?"

"Washington, D.C."

"I can't say, man. I ain't never played tennis on it."

"What is your view of the inflationary spiral our country is experiencing?"

"Inflationary spiral? Oh yeah, they're a good group. I dug their last single, it was really funky."

"The Vietnam conflict?"

"Bad scene, man. They ain't got no surf over there."

"Any recommendations for curing the country's ills?"

"Yeah, man. Everybody just do their thing, let loose. Like wow! Don't think, just do, anything goes, I mean everyone got to have their own bag, dig?"

"I find it most difficult to believe that you're a Congressman."

"Me too, baby, me too."

* * * * *

I finished my survey with a trip to the hard-core South. Upon entering, one found the steambaths segregated; white steam and black steam and the black pickets ("White steam must go"). I noted right away the southern hospitality!

Most of the men here wore determined looks, tight towels, and Wallace in '72 buttons pinned to their bare chests. None of them were obese, with the exception of one man who wore sun glasses, a towel

with a bullet holster and a star pinned to his naked chest. Choosing the gentleman with the smallest pick handle, I gingerly approached.

"Sir, I noted that you segregate the steamroom. Isn't that against the Fourteenth Amendment guaranteeing equal treatment?"

"Well, maybe boy, we all see it is heah as a fulfillment to the Equal Opportunity Act givin' equality to both the white and colored."

"What do you see as the single biggest threat to America today?"

"Kommooonism, why they done all ready took ova the Suhpreme Court and halfy the Senate."

"How do you feel about the demonstrators who abuse the Stars and Stripes?"

"Why, it's the second worst act they can do, they ought to be lynched."

"What's the worst act?"

"Desecratin' the Stars and Stripes."

"What about the Vietnam conflict?"

"Mah country right or wrong."

"What is your viewpoint on blacks?"

"They're a clevah Kommooonist invenshun to take over Americah."

"Well, how about the pollution affecting large American cities?"

"It's an act of God punishing the hypocritical North."

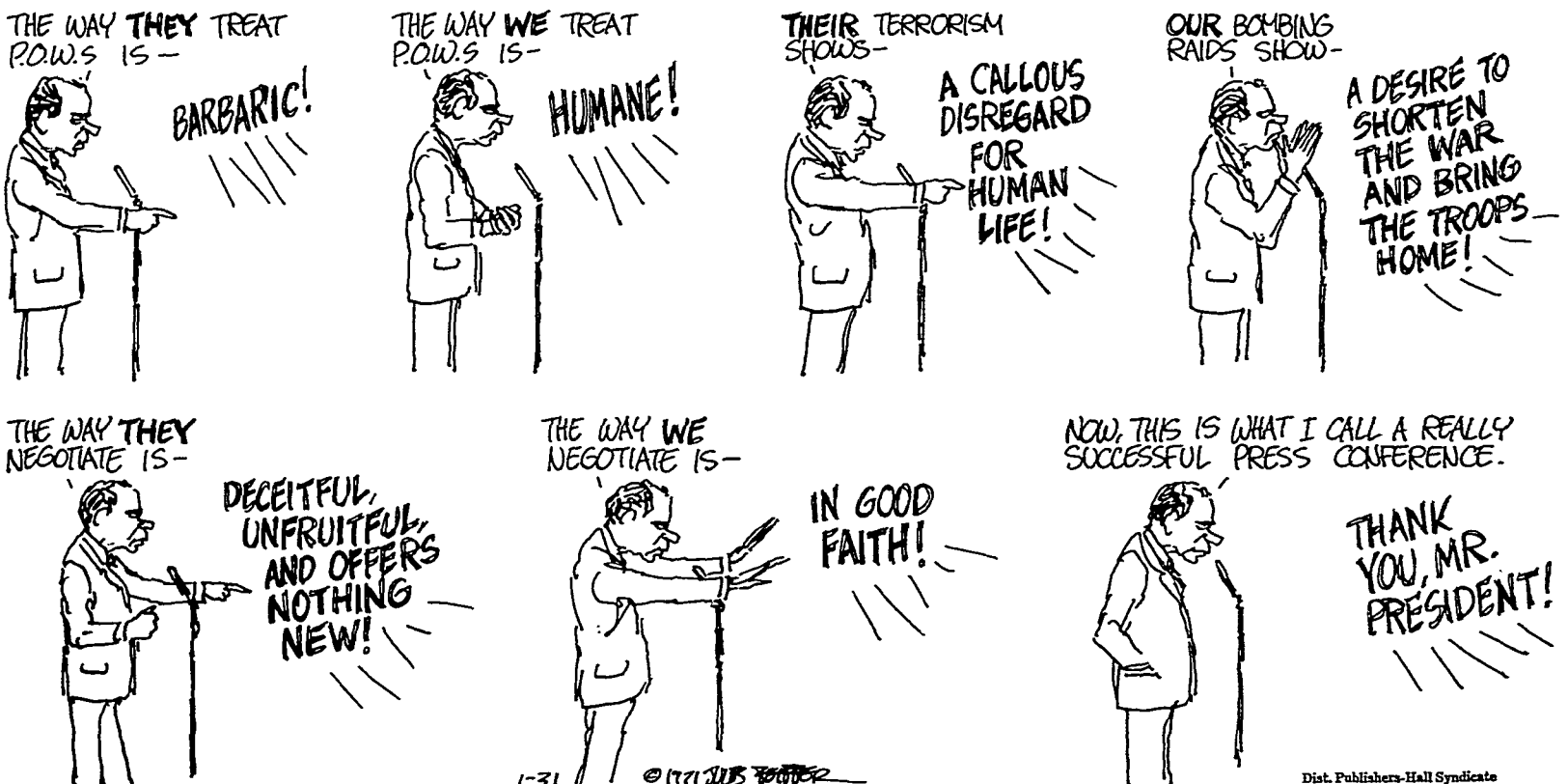
"But even Atlanta, Dallas, and Birmingham suffer from some pollution."

"Why, that pollution's a Kommooonist plot to take ovah the true Americah."

"One last question, sir. How does one become a good American?"

"Why easy, son: be white, join the Southern Baptists, love both our flags, your maw and apple pie in that order."

—john banks-brooks



Alternatives to the Half-Eaten Apple

I
“**T**HE question remains right now, how far do we want to go, how fast do we want to go.” President Theodore Hesburgh spoke at a hall meeting in Dillon chapel last Thursday. He talked about the Park-Mayhew report, the problems of going co-ed, and the necessity of such action for Notre Dame.

Contrast this with the statement made by Representative Martha Griffiths (D-Michigan) before the House of Representatives in March of 1970:

. . . it is a national calamity that agencies of the Federal Government are violating our national policies, as well as the President's Executive Orders, by providing billions of dollars of federal contracts to universities and colleges which discriminate against women both as teachers and students.

The two statements are taken somewhat out of context; yet they symbolize very different, and in some senses even opposing, views on the need for women students in what are presently sexually segregated institutions. But they are of even more immediate importance to the situation on this campus at this time: the disagreement between them speaks to one of the myths that seem to cloud and confuse the already-intricate problems delaying co-education for the Notre Dame-St. Mary's community.

Two things seem to be implied, or assumed, in President Hesburgh's statement. First, that the University is in fact committed to co-education in the immediate future. Second, that it views such a change as in no sense obligatory. Co-education seems to be considered a delicacy, to be enjoyed slowly and with discretion. Notre Dame will taste of the apple—but, apparently, only when it wants to and as quickly as it feels is comfortable, which may begin to explain why the apple remains half-eaten.

Representative Griffiths, however, holds that no corporation making use of public funds—which includes any large, “private” university like Notre Dame—has a legal right to discriminate on the basis of sex. The legal foundation for such a charge is buried in labor law, and an Executive Order (No. 11375, October 1968) coming out of the Civil Rights Act. But the argument rests on the assertion that any institution using public monies or grants over \$50,000 has certain legal obligations to that public—51% of which is female.

As most people from Ti-Grace Atkinson to John Mitchell have said, questions of “legality” here are tenuous and difficult to document. But the approach puts the whole question of co-education in a new perspective—one which seems to have been ignored here for the course of Notre Dame's six year co-exchange experiment. That is, is Notre Dame *obliged* in any way to offer education for women?

Many find it difficult to believe the University is more than grudgingly committed to co-education; they point to the absence of a specific timetable and any real sense of final goals, and to what appears as a narrow self-interest. Notre Dame, they say, continues to ask the wrong questions: Should the University go co-ed? When? They would ask, instead: Can the University afford *not* to go co-ed? Is it ethically and/or educationally justified in delaying any longer?

The answers to these questions remain unclear. But several possible psychological and ethical stances may underlie the University's present hesitancy. Most obvious is what Father Sheedy termed “indifference,” or “grandiosity.” Notre Dame may possibly view the whole co-education change as a necessary evil, given current financial and social exigencies. The difficulties experienced by Father Sheedy's co-ex coordinating committee may be symptomatic here. On the other hand, the hesitancy may only bespeak a well-founded fear of making serious and costly errors.

Although Notre Dame has committed itself verbally and to some degree financially to recruitment and education of minority groups, it seems never to have seriously considered its obligations toward women, nor the possibility of discrimination in this area. Rather, it has spoken of the "need" for co-education in terms of making itself more attractive to potential students (31% of those accepted by the University last year did not come because of its all-male population), or as offering a more divergent social/educational experience to its present student body, or as financially necessary.

Any real commitment to complete co-education within the next few years may hinge on the University's answer to larger and more painful questions than these.

For example, in fiscal year 1970 the University received \$6,419,499 in Federal grants and aids—money drawn from the public sector. The same is true of most large, nominally "private" institutions. Many now ask whether such universities and colleges have the legal and/or ethical obligation to educate some truly representative portion of that public—not just the white public, or the male public. Moreover, Notre Dame presently has only 20 women professors in its Arts and Letters College, out of a total faculty of about 250. None of these have received tenures, and the proportions may well be more startling in other colleges. Figures like these are indicative of what many term overt sexual discrimination in the University—a situation they see as requiring immediate remedy.

Seen in this way, the Park-Mayhew proposal for a St. Mary's College in the University to specialize in educating women, appears as a half-way measure. Seen in this way, an immediate commitment to full co-education becomes obligatory—a change that can not be put off until the best of all possible times. Notre Dame would have to commit itself in good faith to what one Feminist publication termed "a strong, stated policy to assure all women in the University—faculty, staff and students—equal opportunities in education and employment." That commitment may not require specified ratios of quotas or discrimination against male applicants. But it may well require more than a separate college for women; it may speak to admission and recruitment of women in programs like Engineering and Architecture, increased women faculty and administration, and other fundamental reforms.

THE reasons used to support a need for co-education may possibly be linked to various distortions concerning St. Mary's place in the whole transition. To see that college as the "humanizing" savior of a professionalized and graduate-oriented Notre Dame—as Park and Mayhew apparently did—seems to misjudge badly existing realities: Notre Dame faculty insist they have always emphasized undergraduate education, and that the University is in fact considering liquidation of certain graduate programs.

On the other hand, the paternal stance that may be behind President Hesburgh's statement that "we owe St. Mary's the courtesy of working out co-ed status with them" simply because "we've existed together now for over one hundred years," may render any educational growth for either institution impossible. St. Mary's College does have a positive identity to offer its larger neighbor—people on both sides of the road insist on that. But it seems clear that identity does not rest on sex. When Park and Mayhew speak of a college "designed primarily for the education of women," they speak of a situation many believe to be no longer desirable or even possible. Such a plan could easily lead to an inadvertent channeling solely into "teacher preparation" and "health-related fields." St. Mary's College, as the Report paints it, would seemingly deny to women a whole spectrum of possibilities.

It is generally agreed that the presence of women would certainly improve the Notre Dame academic community, in other ways than simply adding a "feminine point of view": investigations at other institutions, as quoted in the January 1970 Student Government report on co-education, seem conclusive; Father Sheedy and others experienced in co-ex feel certain that admission of women undergraduates would raise academic standards "immediately." And the administrative problems, immense and confusing though they be, seem solvable to those paid to do that—once a real commitment is made and a timetable set. What remains noticeably absent is that commitment: those who make such decisions speak of it, but as yet they have initiated only half-way measures.

Notre Dame has not decided yet whether the movement toward co-education represents a luxury or an obligation, and on that decision may rest the speed of any implementation. Neither Notre Dame nor St. Mary's has decided whether the possibility for educational growth and vitality lies in meaningful sacrifice or in a mysterious "identity" based solely on sex. And on that decision may hinge the quality of any final co-education proposal.

Possibilities for what one St. Mary's professor called "the most beneficial form of education as understood by all participants in the academic community" seem to lie in a concrete commitment to substantive co-education within the next four years. The plan will have to consider the University's responsibility to its student body and to the larger public that supports it; it will also have to utilize the best possibilities offered by each school to fulfill that responsibility.

Whatever the case, the delay represented by the Park-Mayhew Report and the half-way measures it seems to support, are unsatisfactory to many segments of both communities. The proposal that follows is an alternative one. It rests on the assumption that Notre Dame is obliged to go co-ed now—but that it must use, if at all possible, the potential for mutual growth offered by St. Mary's College.

HAVING spent a few thousand dollars for the Park-Mayhew Report, it seems the University of Notre Dame and St. Mary's College are about to be swamped with alternative proposals from all segments of the community. All this energy may well be no more than button-down collars, or racoon coats—a fad, passing and slight in a year devoid of any other one. Along with student, faculty, Fr. Hesburghian, and joint ventures, the SCHOLASTIC offers its whistling-in-the-wind proposal for the welding of St. Mary's College and the University of Notre Dame. The magazine recognizes—probably along with everyone else—the irony of a professional year-long study being supplanted or challenged by various amateur week- or month-long ones. But there may well be a moral or two lurking in that shadowy paradox.

The proposal is offered in light of what came last week: a discussion of the six year co-exchange between St. Mary's and Notre Dame, and an analysis and reaction to the Park-Mayhew Report. What follows is drawn from that report, conversations with faculty and students on both campuses (notably those identified in the January 29 issue), the "Report and Recommendations on Co-Education for the University of Notre Dame" written by John Zimmerman, Tim Connor and Stephen O'Brien of the 1969-70 Notre Dame Student Government, and "An Organizational Model of ND-SMC" drawn up in October, 1970, by professors Raymond Runde, Richard Detlef, Richard Bohan, and Michael Hinkemeyer of St. Mary's.

The essential premise of the proposal is articulated in the first section of this story. That is, that from legal and ethical standpoints the SCHOLASTIC questions the right of educational institutions to level class discrimination in any of its functions—with the term "class discrimination" applied in reference to ethnic, racial or sexual discrimination.

From that beginning the logical amalgamation of the tradition shared by the University of Notre Dame and St. Mary's College with those responsibilities and obligations placed upon the two institutions seems to lie in the creation of a University of Notre Dame that includes a single college functioning as a college of arts and sciences. This school will be designated St. Mary's College of Liberal Arts and Sciences. The corollary is a simultaneous opening of admission to all University colleges for both sexes.

The simplicity of that statement is of course misleading. It requires a search for an approach that might shift the problems involved in moving to co-education—from those of a basically conciliatory nature to those offering possibilities for dynamic change in the institutions.

To eliminate the present College of Arts and Letters of the University of Notre Dame and replace it with St. Mary's College of Arts and Sciences actually involves little more than an immediate extension of directions implied for the future in the Park-Mayhew Re-

port. However, such a merging would necessitate eliminating various intermediate steps toward that goal, and a hard look at the administration of such a college.

Corporately, St. Mary's College and the University of Notre Dame might follow—again, with acceleration—the plot outlined by Park and Mayhew for eventual merger of the respective boards of trustees. For St. Mary's College, however, such a process would involve an increasingly rapid transfer of control over the college from the Sisters of Holy Cross to a lay board. Further, the process of unifying the two boards would provide an opportunity for adding lay women and representatives from minority groups to the combined governing body. Both possible consequences seem entirely favorable and necessary, at this point.

Administratively, creation of the hybrid college might allow for inverting the relationship between faculty and administration now dominant in American higher education. That is, the selection of the Dean of the new college and determination of his or her realm, might grow out of some real consideration of faculty and student needs—instead of centering around financial and purely administrative demands. Such a position could actually be filled by one selected by the faculty and students of the college—perhaps from the ranks of the faculty itself. Drawing upon the positive experience of St. Mary's College in the present tri-partite search for a new college president, such a plan seems feasible and valuable.

BUT the challenge of such alterations fades beside the problems involved in the actual melding of two distinct academic bodies. The problems preceding academic unity among the separate departments of Notre Dame and St. Mary's has, without exception, been the major barrier blocking graceful incorporation of the two liberal arts colleges. The basic point of agreement prerequisite to academic unity is the recognition that each institution offers resources for improvement of the other. Or, as Dr. Mark Bambenek verbalized it, "Both St. Mary's and Notre Dame are better for the co-exchange program. However, if absorption rather than merger is accepted and enacted the result will be a better Notre Dame but not one equal to the potential of Notre Dame and St. Mary's together."

The first of the list of "stipulations, agreements, and self-denials" premised by Park and Mayhew to ease departmental merger lays the foundation for movement toward one academic body: "As a general rule, faculty and staff at each of the two institutions should have their statuses preserved once the union of their activities has been accomplished." Parallel or complementary administrative staffs would be streamlined into a staff for one, new college; but on this point the Park-Mayhew Report bespeaks a wise approach to the melding of the two faculties. If the difficulties involved in departmental merger revolve around a tradi-

tion of academic competition, personality antagonism, and commitments to different patterns of education, then a beginning point that stipulates all elements in the two schools will enter the new college on an equal basis seems desirable.

Likewise, the statement by Park and Mayhew that "faculty members who concentrate their efforts as undergraduate teachers should not be expected to compare for tenure or salary purposes with professors who conduct research and direct graduate students as well as teaching undergraduates," offers the opportunity for an evolution in liberal arts education. The Park-Mayhew statement should not be read in terms of value judgments on the relative quality of graduate and undergraduate education. The new St. Mary's College of Arts and Sciences should perceive the two levels of study as independent entities demanding unidentical qualities and approaches. Proposals for experimental education have circulated on both campuses for the past several years; these have largely revolved around theories of the undergraduate liberal arts education as an endeavor seeking a new identity—one in which the word "liberal" is central, one in which that level of education is recognized as dissimilar and not merely preparatory to advanced study of any sort.

Such an identity might come to reality in the synthesized St. Mary's College of Liberal Arts and Sciences. Coupled with admission of women to the other, more professionally orientated colleges of the University (Engineering, Architecture, Business), this would allow the resources of both St. Mary's College and the present College of Arts and Letters to be concentrated in liberal arts education. Given such phenomena as the influx of men into the teaching professions, and of women into science and architecture, it appears regressive to dilute that possibility by creating a college in the University "designed primarily for women." It seems prophetic that attempts to describe such a phenomenon move the focus away from the liberal arts: "Thus, St. Mary's College might properly expand its concerns in teacher preparation and move into the health-related fields in a major way." The assumption that such fields will, or should, remain those identified with the education of women denies the evolution of the last hundred years or prematurely accepts the *status quo* of professional discrimination against women in other fields as a situation that will continue into the future.

Although, in this period of evolution for women redefining their relation to the world both within and outside the home, it would seem desirable that as there exists a Black Studies Program, so the College of Arts and Sciences should institute a program of Women's Studies. This temporary need notwithstanding, however, it seems historically naive to accept continuation of separate academic or professional realms for men and women.

It is necessary to more particularly describe the process of amalgamation between St. Mary's College and Notre Dame's College of Arts and Letters. As has been stated, on each campus there are differing approaches or focuses within the same academic fields. Thus, in the creation of the St. Mary's College of Liberal Arts and Sciences, there should develop a broader spectrum of possibilities open to the student than in either college separately. That is, programs unique to each college should not be eliminated, but allowed to co-exist or exist in some inter-related situation. For example, the Humanistic Studies Program at St. Mary's and the General Program at Notre Dame are not mutually exclusive programs; rather they share common ground which would alleviate duplicated effort if the two programs were in closer relationship to one another.

Another possibility would hypothesize the creation of alternative programs within one department. The English departments of each campus illustrate this through a plan already under discussion. The historically-orientated program of the St. Mary's English Department might become an optional program or track for students majoring in the combined Department of Literature. Likewise, with the resources of the two departments together, the Department of Literature might entertain the possibility of adding the major in Comparative Literature or of an inter-departmental major in American Literature and American Studies.

St. Mary's aborted attempt at development of a Clinical or Humanistic Psychology Department to complement the experimental orientation of Notre Dame's department of Psychology might also be resurrected. The foundation of these and other as-yet-unthought-of possibilities lies in a shift in the approach to the problems that have hindered combination of programs during the six years of co-exchange.

The purpose in titling this new college St. Mary's College of Arts and Sciences remains to be delineated. In the technological era, a student pursuing a liberal education—*i.e.*, attempting to garner general rather than professional education—often finds exploration of the sciences largely prohibited by the requirements established to serve students pursuing a more specified course (for example, a Bachelor of Science degree). This seems the child of a narrow educational vision. As the science departments of St. Mary's College have traditionally oriented themselves toward the B.A. student more than has the College of Science at Notre Dame, and as several professors in the College of Science (notably Dean Waldman) have expressed interest in this problem, a solid program of scientific education for the B.A. student seems feasible and of value in both short and long-term planning.

To shift momentarily from the academic to the social realm, vastly increased inter-action between the

sexes is of absolute necessity, in the minds of the student bodies. An alternative proposal to Park-Mayhew, now being formulated by student governments will treat this. The development of co-educational living seems a desirable object and increasingly in American education, a non-revolutionary innovation.

Both academically and socially, the problem of ratio, inevitably looms. On a long-term basis, the admission or limitation of students on a sexual as well as racial or religious basis remains discrimination. But to balance the present situation, ratio may be necessary. The active recruitment of both women students and faculty will be essential for all colleges of the University in the immediate future.

St. Mary's College of Arts and Sciences should aim for and achieve within a short period a 50-50 ratio of students of each sex. The College should undertake active recruitment of faculty, staff and students to achieve this end, and it should undertake similar programs to increase the racial/ethnic minority group representation on the campus.

A more immediately difficult question about ratios occurs in colleges of the University other than the College of Arts and Sciences. These institutions should also, immediately, make a firm and meaningful commitment to the active recruitment of women staff, faculty and students. Likewise, the administration should actively seek women and minority group persons to fill posi-

tions in top administrative positions in the University.

Yet, the ratio of men to women should, it would appear, at least temporarily, be pursued and judged on a college to college basis rather than on a University-wide basis. Rationale for this approach is delineated in the Zimmerman Report presented to the Board of Trustees last year.

It is impossible for this proposal to offer answers to all of the difficulties that must be resolved before St. Mary's College of Arts and Sciences could exist, much less before the University of Notre Dame could claim full co-sexual and co-racial education. The SCHOLASTIC contends that this alternative is, however, a feasible and valuable proposal. It would remain necessary to implement the Park-Mayhew coordinator to bring about this or any other plan. The Co-ordinator should, however, be handed power more specific and unrestricted than the Report recommended.

But the immediate problem is determination of a goal similar to that offered here, rather than one as limited as the Park-Mayhew Report. After that step, the *immediate* problem will be full and rapid implementation of the processes to bring about co-education.

Sister Madeleva, then President of St. Mary's College, spoke of co-operation with Notre Dame and eventual co-education twenty years ago. The Boards of Trustees of both institutions have spoken of co-education for almost a decade. The words begin to wear; it has been a long wait.

Steven Brion
Carolyn Gatz



Senior Fellow Nominees

Elections for the Notre Dame Senior Fellows will take place Feb. 8 in the dining halls, the off-campus office, and the Senior Bar from 8-12 that evening. All Seniors are eligible to vote for this year's nominees.

Many of the men you will read about in the following summaries may be totally unknown to you. In the past, primarily men of national prominence, especially men in politics and film, were nominated. This year, the attempt has been to expand the range of nominees into all fields of human endeavor. Once again selections were limited to candidates able to come to Notre Dame in upcoming months. A few other candidates from whom no response has yet been received, may be added to the list as they indicate interest. There is still a possibility that two of the nominees will be selected as follows. In selecting candidates the nominating committee sought men who have confronted the problems of man and have used their special skills to alleviate the suffering produced by those problems.

James Ahern

James F. Ahern is the former police chief of New Haven, Connecticut. He stated that his resignation from that position in the beginning of this year resulted from a political undermining of his authority. Yet in the course of his two and one-half years there, he earned the respect and cooperation of large seg-

ments of the New Haven community. Ahern achieved national prominence during the Black Panther demonstrations at Yale last May. The affair produced few arrests and scattered, minor incidents of violence. The success of his philosophy as a police chief led to his appointment on the President's Commission on Campus Unrest. Aware of the variegated forces and tensions present in our society, he has recognized the complexity of social problems and the necessity for these ills to be dramatized by legitimate spokesmen. Realizing that the right to dissent is basic and crucial to the American way of life, Ahern believes the police have a duty to enforce and protect legitimate forms of protest — but also a basic duty to protect the lives and property of nondissenting members of society. He states that it is important for a police officer to understand the compatibility of both duties if legitimate means of action are used by all citizens.

Born in New Haven in 1932, he studied a year for the priesthood, followed by a year at Gonzaga University in Spokane, Washington. In 1954 he joined the police force in New Haven where he later received degrees in Police Administration (1963) and Business (1965) from New Haven College. At the age of 36 he was appointed Police Chief in 1968. A strict disciplinarian, he made many changes to improve morale and a sense of duty in his force. He is presently in Chicago as the national director of the Casualty Insurance Fraud Association.

Charles Hurst

In 1969, Dr. Charles Hurst left a position as Dean of Speech at Howard University to become president of Malcolm X Community College in Chicago. He is a black man who had worked his way out of the ghetto; as such, Dr. Hurst views himself as an accident in modern America. He is attempting an educational revolution at Malcolm X to increase the number of blacks able to work towards the resolution of the problems of the black community.

Dr. Hurst found a college consisting of run-down buildings, a poorly lighted and poorly stocked library, excessive teacher salaries, prejudice among the faculty, and frustration among the students. He has introduced innovations in the curriculum, believing that a ghetto college should meet all the needs of its people — political, social, economical, as well as educational. Some of the new programs are a job-training course, intensive tutoring, courses on urban survival, courses for prisoners in the Cook County jail, and a black music workshop.

Dr. Hurst believe strongly that ghetto youths must be educated, and continues with his pioneer programs despite strong opposition from some who fear he is building a base for black power. He is generally supported by all segments of the black community.

James Burns

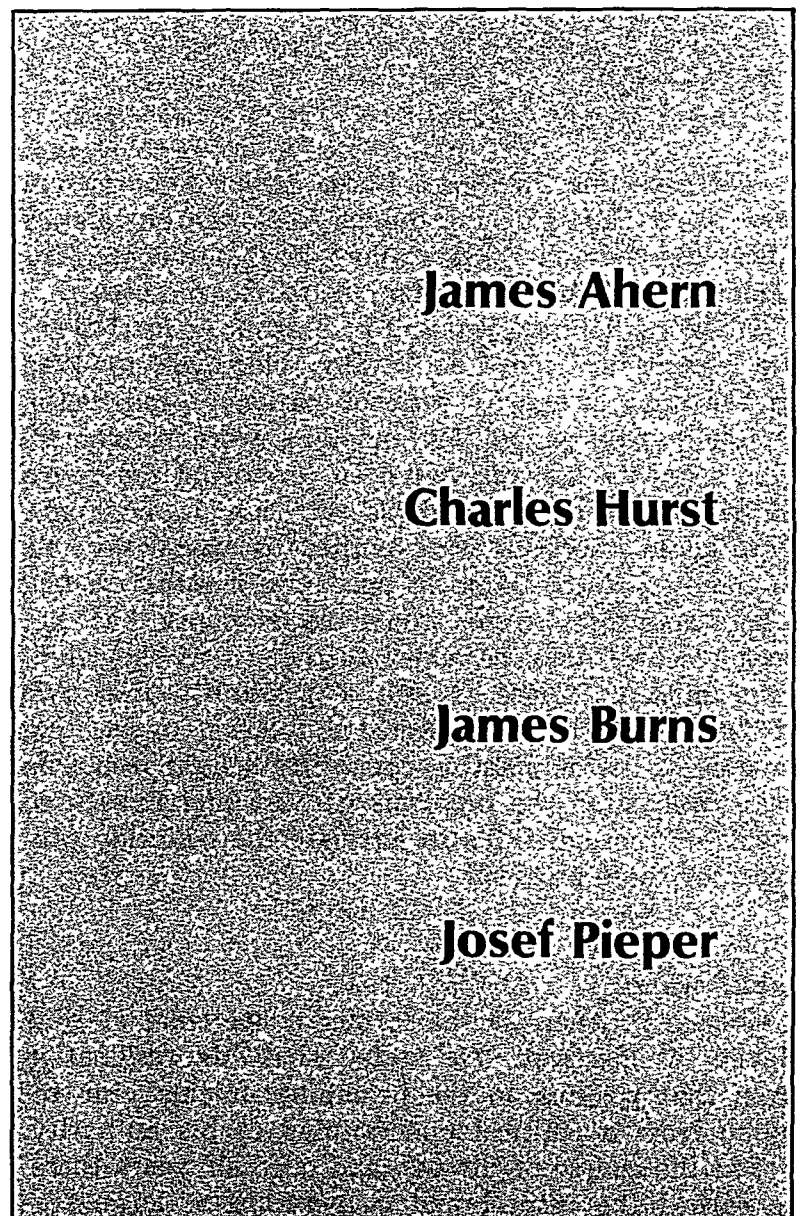
These were the extraordinary events: A beloved young President who had seen his major proposals defeated or stalled in Congress was killed on the eve of the year in which he planned to appeal to the people for a mandate — and for a Congress that would help carry out his program. A new President, long noted for his legislative rule as a Democratic Party broker and moderate, moved strongly to the left to endorse and expand the Kennedy program.

The quotation above, from the pages of *The Deadlock of Democracy*, is more than just a description of the events that filled a perplexing decade, more than one man's account of the whirlpools of change. Rather, this work and the numerous other books by James MacGregor Burns offer to the student of America's institutions the profound insights of a truly remarkable political scientist. Besides his contributions as an author (*Congress on Trial*, *Roosevelt: The Lion and the Fox*, *John Kennedy: A Political Profile*), Mr. Burns has lectured on American history to members of the Soviet Academy of Sciences in Moscow and Leningrad. He has also served as a staff member of the Hoover Commission and as a Democratic Congressional candidate. He was an influential adviser to President Kennedy on political strategy in the American party system. At the present, Mr. Burns is a member of the department of political science at Williams College.

Josef Pieper

Josef Pieper was born in 1904. His education was rooted in the Greek classics and the Christian philosophical tradition with an emphasis on the writings of Thomas Aquinas. He is also schooled in law and sociology and is presently on the faculty at the University of Muenster. His books (over 20), which have provided fresh insight into the philosophies of the great Western thinkers, include: *What Catholics Believe*, 1951; *Happiness and Contemplation*, 1958; *Guide to Thomas Aquinas*; *Belief and Faith*, 1963; *Love and Inspiration*, 1964; *Enthusiasm and Divine Madness*; *Leisure the Basis of Culture*, 1964; and *In Tune with the World: A Theology of Festivity*, 1965. Based on his works and lectures throughout the world he is considered by many as the outstanding contemporary Thomist and spokesman for traditional Western philosophical thought. He has given impetus and renewed zeal to ideas considered worn and useless in the twentieth century.

Pieper commands a respect and admiration for the philosopher not as servant to the exactness of science and mathematics, but a man indebted to the formula of the greatest thinkers in our tradition. T. S. Eliot writes of him,



He restores to their position in philosophy what common sense obstinately tells us ought to be there: *insights* and wisdom.

Probably the most important outgrowth of Pieper's thought comes from his own discussion of man and his relation to his world. He distinguishes carefully philosophy, poetry, and religion but does not separate them:

The philosophical act, religious act, the aesthetic act as well as the existential shocks of love and death, or any way in which man's relation to the world is convulsed or shocked — all these fundamental ways of acting belong naturally together, by reason of the power which they have in common of enabling a man to break through and transcend the workaday world.

Western, twentieth-century man's need to "break through and transcend the workaday world" should be only too clear.

William Kunstler

Saul Bellow

B. F. Skinner

I. F. Stone

William Kunstler

William Moses Kunstler is an activist attorney best known for his defense of leaders in the black and anti-war movements. He received his bachelor's degree at Yale in 1941 and his LL.B. from Columbia in 1944. Since 1951 he has been a member of the Manhattan firm of Kunstler, Kunstler, Kenoy. During this period he has written ten books and countless articles, taught law and lectured on English at Columbia University. In 1961 he represented the CORE Freedom Riders, which introduced him to countless other defenses of groups in the civil rights movement. His most notable clients have been Dr. Martin Luther King, Jr., Rep. Adam Clayton Powell, the Chicago Seven, Stokely Carmichael, H. Rap Brown, and various members of the Black Panther Party. Mr. Kunstler also has defended many Roman Catholic draft-file destroyers and resisters. He is presently undertaking the defense of the Fathers Berrigan against the latest Hoover actions to counter the peace movement. Thus his acceptance of the award is conditional upon his involvement with that case and other commitments on his busy schedule during the coming months.

Mr. Kunstler is married and the father of two grown children. He is also on the board of the American Civil Liberties Union. He recently told the *New York Times*

I have a skill, I have a profession that can be used in some way for social advancement and I'm going to use it as I see fit.

Saul Bellow

Born in Canada, Saul Bellow became an American citizen shortly before the Second World War. He earned his bachelor's degree from the University of Chicago and his doctorate in literature from Northwestern University. He has taught at the University of Minnesota, was the Branford College Fellow at Yale, and later was the Creative Writing Fellow at Yale. He presently teaches at the University of Chicago.

His awards are numerous. He has received Guggenheim Fellowships twice (1948 and 1955) and a Ford Foundation Grant (1959 through 1961). He won the prestigious National Book Award for Fiction in 1953 and again in 1965, plus the International Literary Prize for 1965.

Mr. Bellow is one of the most successful contemporary authors in articulating the alienation of modern man, a theme that recurs throughout his fiction. Some of his most famous novels are: *The Dangling Man* (his first, 1944), *The Adventures of Augie March*, *Henderson*, *the Rain-king*, and *Herzog* — the last book being perhaps his most famous work to date. His novels deal with the intense spiritual struggle of the sensitive intellectual overwhelmed by modern society's brutality and indifference. His works demonstrate a deep concern for the people of the earth who must find a spiritual basis for daily life in that life's very mediocrity.

B. F. Skinner

The man often mentioned as the most influential psychologist of contemporary America is Mr. B. F. Skinner. He is noted for his contribution in the area of methodological techniques to experimental psychology, his criticism of the use of aversive controls by the modern institutions of our society, and the innovative application of "operant conditioning" to the classroom setting by use of teaching machines.

His background includes a Ph.D. in psychology from Harvard University, five years of basic research under a National Research Council Fellowship and as a Junior Fellow in the Harvard Society of Fellows. He has held teaching posts at the University of Minnesota and at Indiana University; since 1948, he has been the Edgar Pierce Professor of Psychology at Harvard University.

Mr. Skinner is also well known for his numerous articles and books, the most outstanding of which are the classic *The Behaviour of Organisms* (1938), *Science and Human Behaviour* (1953) and *The Technology of Teaching* (1967) —in which he outlines plans for a radical new approach to education in today's overcrowded classrooms. His one novel, *Walden Two* (1948), perhaps more than any other work, has brought him to the attention of many elements of society. Dr. Skinner's notions of a utopian society based on positive control as a means of maximizing human happiness and productivity have been the source of much controversy and discussion.

I. F. Stone

Isidor Feinstein Stone has been a journalist since he was 18 years old. He studied philosophy in college and at one time had premonitions of becoming a philosophy professor, but the atmosphere of college faculty repelled him. During these years he was employed part-time by the Philadelphia *Inquirer*. He became a socialist during his teens only to discard this ideology because of the "sectarianism of the left." He worked for some of the finest American journalists during the twenties and thirties for such publications as the *New York Post*, *The Nation*, *New York Star* and *New York Compass*.

His books include: *The Court Disposes* (1937), *Business as Usual* (1941), *Underground to Palestine* (1941), *This Is Israel* (1948), *The Hidden History of the Korean War* (1952), *The Truman Era*, *The Haunted Fifties* (1964), and *In a Time of Torment*. Most of these works contradict or criticize the standard interpretation of the subject matter at hand. Mr. Stone states, "I never had to write something I thought untrue."

In 1952 he founded, published, and edited his own (one-man) paper, *I. F. Stone Weekly*. This paper has a circulation of about 25,000 readers, and its influence is almost unmeasurable. Besides this, Mr. Stone writes for the prominent *Saturday Review of Books*. He has been a critic of U.S. foreign and domestic policy for two decades. He speaks of himself this way:

I am, I suppose, an anachronism. In this age of corporation men, I am an independent capitalist, the owner of my own enterprise, subject to neither mortgages or broker, factor or patron.

Cutting across Movements



In a solid though risky attempt to familiarize the campus with the Women's Liberation Movement, the Student Union Academic Commission brought Mrs. Florynce Kennedy to speak on campus last Monday night. Mrs. Kennedy, "a middle-aged, meno-pausal, colored lady from New York" spoke on the unique position of black women in this country from her experiences working simultaneously in the Black and Women's Liberation Movements. Flo Kennedy has, in recent years, abandoned her law practice to concentrate on writing and political projects. She is the author of Abortion Rap, and director of both "Media Workshop" and "Consumer Information Services" in New York City, although she herself locates her principal interest in travel through the country raising and discussing the issues surrounding the struggle of women and minority groups. The interview which follows is excerpted from a conversation between Flo Kennedy, Olinda Douglass (a St. Mary's senior), and SCHOLASTIC editor, Carolyn Gatz.

Scholastic: How did you react to the recent ruling on abortion in Illinois?

Kennedy: I was very happy and surprised . . . to learn that Illinois, by way of a federal district court ruling, has had a very large change in their abortion situation. A three judge panel has decided that for the first twelve weeks of pregnancy the woman may have an abortion, and that any law in the state that would prohibit that is unconstitutional. What worries me about the "friends of the fetus," as we call people who are worried about the life of this little organism, is that if you really carried that stance to its logical conclusion you couldn't even use the birth control pill.

Further, I think a lot of women's lives are being ruined and I think that they too have a right to life. And I really think that between the two rights there needs to be a balance. But I dare say a lot of people in the black community were not happy about this repeal,

“We cannot continue to relate
to the street, while they
continue to relate to the
tax coffers . . .”

and I can really appreciate that view, and I urge people to stay with that point of view. Otherwise things could go from one extreme to the other like in India where five million men have been sterilized.

I personally believe that one of the reasons that black people are friends of the fetus and very concerned with life might go back to the slave tradition where every child was a piece of property that could theoretically later be sold, and there were various proscriptions, re-enforced by religion, urging every woman who became pregnant to give birth to the child.

Douglass: I look at black people from another point of view. They have an inherent love of life. There are three basic philosophies in the world: the Eastern tradition which deals more with the spiritual, the Western which deals with the intellectual, and the Third World which deals more with passion and freedom of feeling. I think of black people as still holding to this third philosophy—the way they move, the way they enjoy themselves when they are down under, and the way they love their children when they cannot feed them—I think it's all part of this philosophy. I don't think it goes back to slavery and stops, but that it goes all the way back to Africa.

Kennedy: But if the black people really love children, then why are so many of them in orphan homes? I'd like to believe that what you say is true, but I do wonder if we in fact care so much about life: because we do kill in Viet Nam readily enough.

Scholastic: If you had to list priorities for women, would you put free access to abortion at the top of the list?

Kennedy: Oh no. I want freedom for women in a broader sense than that. For example, I would like

to see both Olinda and you (SCHOLASTIC reporter) running for office. I want you both to stay with views even if they are not my own.

Scholastic: What is your attitude toward the electoral system? You have spoken frequently about working within the electoral system rather than outside of it.

Kennedy: Not only the electoral system, but the electoral system in addition to a more militant position. As long as outlaws like the Ku Klux Klan can work within the electoral process, we cannot ignore it. We cannot afford to let the right wing and the pigs control the state legislatures and Congress and Federal agencies. I am urging electoral activity because it doesn't get you killed quite so often. We cannot continue to relate to the street, while they continue to relate to the tax coffers. I think a lot of people can understand that.

Scholastic: What about the possible coalition between the black movement, the women's movement, and the new left? Is it good and is it possible?

Kennedy: I personally lean toward the Black Panther, Angela Davis type of people. But I would align myself with PLP, the Communist Party, labor parties, SDS. There is almost no group that is anti-establishment that I wouldn't work with. If they are planning an action that needs to be done, I'll work with them.

Scholastic: Do you think revolutionary violence is effective?

Kennedy: I understand black people armed to protect themselves against the pigs. Jonathan Jackson is my idea of a freedom fighter. Any violence that black people are into is only moving the violence from Southeast Asia to over here. I encourage people that

“ . . . The Church is advising people to have babies and give them away if you don't want them. Now what kind of advice is that?”

are relating to force—I consider violence what the KKK does.

Scholastic: To fall back to the cliched accusation leveled at activists in the women's movement, would you describe yourself as a man-hater?

Kennedy: I can understand women being man-haters. I personally am a middle-aged, menopausal colored lady from New York, so that particular problem isn't my hang up. I am not bothered by individual male-chauvinism—that will be worked out in time on the same basis—I mean by individuals. I am concerned with the government, the church, the media and other institutions as areas of *institutionalized* oppression. These are the sources that oppress women and black people.

Scholastic: Does the Church have to go?

Kennedy: As a church, I don't care whether it stays or goes, but as an oppressor I have to fight it. I want to get the church off women's backs and black's backs. I regard the Church as a major source of oppression. The Church is advising people to have babies and give them away if you don't want them. Now what kind of advice is that?

Scholastic: Do you think Notre Dame has the right to deny admission or degrees to women?

Kennedy: I think there should be a lawsuit on that, because even though it's a private institution it does get Federal funds—and it's been getting them because of its role in the killing machine.

Scholastic: How do you react to that kind of research?

Kennedy: This whole business of bacteriological research and nuclear energy research has got to be stopped. In a few years you're going to have demonstra-

tions down at Cape Kennedy protesting the space waste—demonstrations of the sort that you used to have against the war machine. I think most people are angry at the space waste. And that's one reason why I'm not so cynical about the ecological energy that's being expended by some students. I think that for middle class students to be caught up in the ecology struggle is very appropriate. I don't miss them in the Civil Rights or the Black Liberation struggle. And I think between them and the Women's Movement and the ecological struggle you wind up at the same militants—the same General Abrams and General Westmoreland and General Motors and General Foods and General Mills putting rat turds in your flour. I think the ecological thing is focusing on some of these business delinquents that we've been letting off the hook while we worry about police brutality. Why, there's no brutality to match the waste of the space program and the food advertisements.

Scholastic: Do you think the courts are still viable routes for correcting such things as this delinquency, or the discrimination you mentioned before?

Kennedy: I think in South Bend, Indiana, for example, that that's where you're at—even though that's not where I am personally. I don't urge that people leave the barricades to run for office. But I think that if a black man runs for the state senate of Indiana it will raise a lot of issues and get a lot of things before the public—issues better raised this way than any other. I've been raising the issue of slates in most states recently. For example, we're running candidates that are legally too young for office to raise the whole issue of youth in the government. Or, for instance, I agree with what Jesse Jackson is doing in the Chicago mayoralty race. It's very important for everyone to take their theories into the legislatures. □

perspectives

children in a curious darkness

griff hogan

LESS than 100 yards from the Notre Dame campus there is a large concentration of human suffering. The agony continues whether or not the individuals are seen; their suffering is only compounded by their loneliness. These individuals are patients of the Northern Indiana Children's Hospital.

The children of NICH suffer from mental, physical, and emotional illnesses. They are the victims of heredity, disease, malnutrition, and accident. They comprise only a small fraction of the mentally retarded of Northern Indiana. In the United States, a retarded child is born every four minutes.

The suffering of the mentally retarded would have little to do with the average individual if he were powerless to combat it; but there are many indications that the kind of assistance a normal person can give can be extremely helpful to a large majority of the mentally handicapped.

In the April 1968 edition of *Current* magazine, George W. Albee, a Professor of Psychology at Case Western Reserve University and former director of the Task Force on Manpower of the Joint Commission on Mental Illness and Health, leveled a sharp criticism of the contemporary approach to the problem of mental retardation. Albee pointed out that while medical research is essential if retardation is to be eradicated, there has been an overemphasis on this area, at the expense of the implementation of therapeutic and educational programs. He contends that special education, properly conducted, could bring about significant improvement in roughly 85% of the mentally handicapped: "Whatever the reasons for its origin, the imbalance in the field of mental retardation should be remedied swiftly, if our society believes that *everyone* should have the opportunity to develop his potential to the maximum."

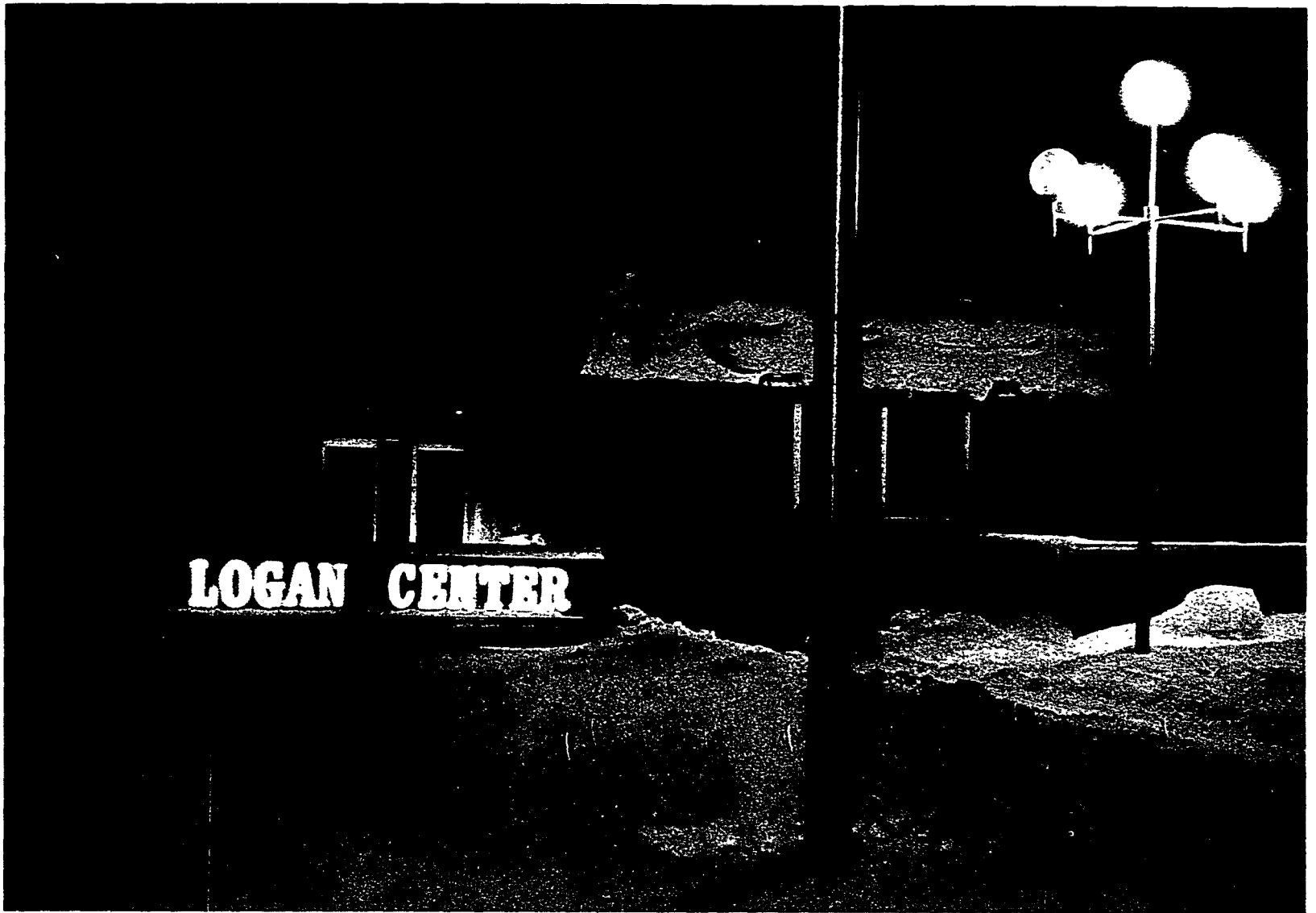
An essential premise in Albee's argument is the

contention that a majority of the incidents of mental retardation are due *not* to medical reasons, but to a constant percentage of the population classified as having an abnormally low intelligence. Albee argues that in a standard distribution of intelligence, approximately 2% of the population will fall more than two standard deviations below the mean. In a standard distribution of intelligence quotients the mean is 100 and the standard deviation 15. Thus, 2% of the population has IQ's below 70, and are classified as "mentally retarded."

This theory has important implications in the field of special education. Until man learns to alter and control his genetic structure, 2% of his offspring will continue to be born with "inherited dullness." These mentally handicapped individuals will adjust to their environment only to the extent that they are trained to compensate for their lack of native intelligence.

An immediate answer to the plight of the mentally retarded, Albee maintains, lies in a vitalization and expansion of special education programs: "Teachers with the right attitudes and expectations are of critical importance — and can have a significant effect on the development of the child's capacity to its fullest." The necessity for expanding such programs is unquestionable. Today, only one retardate in five is being reached by special education.

No one would deny the difficulties involved in the education of the mentally retarded. Their problems are many, and not easily overcome. One factor, the misunderstandings of the public, should be the object of immediate attention. Below, some of the deficiencies of the mentally handicapped are discussed in relation to special education (cf. M. B. Karnes, in *Today's Education*, March, 1970):



1) reasoning ability — the reasoning capacity of the retardate is extremely difficult to measure. Often, intellectual deficiencies are compounded by problems in language and communication skills. An observer should be aware that a retardate may comprehend much more than he is able to indicate.

2) skill in following directions — the “dullness” of the retardate makes overlearning a crucial element in special education. Skills taken for granted by a normal child may be extremely difficult for the retardate. The amount of practice necessary for the mastery of a skill increases with its complexity. Anyone seeking success in working with the mentally retarded will find it requires an extraordinary amount of patience.

3) confidence — most handicapped children are well aware that they are “different.” In a society as heavily competitive as our own, the yoke of retardation weighs heavily upon them. (cf. M. B. Karnes, *Today's Education*, March, 1970.) Consequently, efforts must be made to convince the child that he *can* learn, and to reward him when he does. The expectations and demands of the teacher are of crucial importance. A retarded child will not learn incidentally. He will learn only when taught; he will improve only when improvement is demanded of him. Likewise, he responds greatly to reward and recognition. Anyone who has attended the annual awards banquet at the Logan Center has seen this clearly. Each child who has participated in each activity is given an award.

4) goal awareness — the retarded child has difficulty in responding to all but immediate goals. This

factor often limits the range of activities in which a retardate can be involved. But the ability of a retardate to learn, once he has the necessary motivation, is often underestimated. One student in the Council for the Retarded's music program was taught to play an instrument and to read music. He has learned literally dozens of songs of his own volition. The IQ of that child is 35.

5) maturity — social and emotional maturity is an elusive goal of the retardate. A student volunteer can contribute greatly to the alleviation of this problem. A retarded child realizes that a volunteer takes a special interest in him, and most often he responds in kind. That these children respect and emulate their supervisors is obvious to any volunteer. Last year, the “call to arms” of the Logan Center physical education program was “We're number one!”

Perhaps the most serious mistake that can be made by those working with the retarded is thinking of the handicapped as being incapacitated, instead of simply retarded. Retardation means that a child *can* learn, but the process is long and trying.

In the course of his involvement with the mentally retarded, a teacher or volunteer will find that this work is far from being without reward. Progress, long in coming, is appreciated all the more when achieved. And the beauty, sincerity, and innocence of the retarded child is a moving testimony to the majesty of the pure human spirit. When one sees this, he will have begun to understand the mentally retarded child. As one teacher put it: “We came to teach, and stayed to learn.”

coming distractions

The **Notre Dame Basketball** team will host Creighton University at 1:30 p.m. at the ACC.

The **ND Hockey** team plays two against Denver University's sextet on Friday and Saturday nights, February 6 and 7, at 7:30 p.m.

Cinema '71 will present the movie "**Shame**," February 6 and 7, at 2:00 and 8:00 p.m. each night in Washington Hall.

The **ND Basketball** team meets Butler University on Monday night, February 8 at 8:00 p.m.

The Academic Commission will present **Professor William Herberg** on Tuesday, February 9, at 8:00 p.m. in Carroll Hall. Professor Herberg is graduate professor of Philosophy and Culture at Drew University. He has also authored many books, including *Protestant-Catholic-Jew; an Essay in American Religious Sociology*, one of his most recent.

On February 10 at 8:00 p.m. in the Library Auditorium, the Academic Commission will present **John Ali**, National Secretary of the nation of Islam, 1957-70. Mr. Ali is a foremost authority on the Black Muslim movement in America and was also an administrative leader in establishing the Black Muslim corporate enterprises.

The Cultural Arts Commission will present "**View from the Bridge**," a movie adapted from the play by Arthur Miller, on Thursday and Friday, February 11 and 12, in the Engineering Auditorium. Admission will be \$1.50, with times to be announced.

Cinema '71 will feature the movie "**Pickpocket**" on Saturday and Sunday, February 13 and 14, at 2:00 and 8:00 p.m. each day, in the Washington Hall Theatre.

The Academic Commission will present the film "**Migrant**" on Sunday, February 14, at 8:00 p.m. in room 124 of the Niewland Science Hall.

The first in a series of five **Abortion Seminars** will be held Monday, February 15, at 8:00 p.m. in the Library Auditorium. The series of presentations will span the semester, dealing with such topics as the biological, medical, sociological, moral, and philosophical aspects of abortion.

The **ND Basketball** quintet will host Valparaiso University at the ACC, Monday night, February 15, at 8:00 p.m.

The **Student General Assembly** will be held Tuesday through Thursday, February 17 to 19, at 7:00 p.m. each night in the ACC.

John K. Fairbank, professor of political Science at Yale University, will speak on Southeast Asia on Thursday, February 18, at 8:00 p.m. in the Library Auditorium.

The Cultural Arts Commission will present "**Butch Cassidy and the Sundance Kid**" on Friday, Saturday, and Sunday, February 19-21, in the Engineering Auditorium. Admission is \$1.00, with times to be announced.

The Academic Commission will present **Kan Ori**, professor at Sophia University in Tokyo, on Tuesday, February 23, at 4:00 p.m. Professor Ori will speak in the Area Studies Reading Room on the 12th floor of the Library.

The **ND Basketball** team meets NYU at 8:00 p.m. Tuesday, February 23 in the ACC.

The Academic Commission will present **Warner Saunders** on Thursday, February 25, at 8:00 p.m. in Carroll Hall. Mr. Saunders is the Executive Director of the Better Boys Foundation in Chicago, columnist for the Chicago Daily Defender, and commentator for WMAQ-TV. His topic will be "Never Follow a Kid Act," and will deal with the "so called youth revolt and adult reaction."

The **ND Hockey** team will host Bowling Green Saturday, February 27, at 7:30 p.m. in the ACC.

—Tom Gora

What's going on here?

Item: Irate Irish basketball fans criticize Coach Johnny Dee after team drops fifth game of the year to top-rated Illinois.

Granted, it's the students' right to criticize and complain after some out-of-the-ordinary tactics (such as the big freeze) backfired last Saturday night. And, granted, a lot of second-guessing questions can be raised about what "could have happened" had such and such a strategy been used against the Illini. But, then, the students aren't the coaches (and have often been wrong before) and Johnny Dee is; and maybe after examining a few other factors that shrouded Saturday night's loss the students will be less apt to jump on the "Dump Dee" bandwagon every time the Irish five drop a basketball game.

First of all, the question that appears to be nagging just about everyone who made the trip up to frigid Chicago is this: why stall? Especially as *The Observer* was quick to point out earlier in the week, when Illinois still had three fouls to commit before the bonus situation arose. Coach Dee's bandwagon every time the Irish five drop he was unavailable for comment. But one of the players on the team had this to say about the stall:

"Coach Dee called time out and told us that we had two of our big men in foul trouble and that maybe a stall or slow-down with us up by three points would be beneficial to us. We thought it was a good idea, but it didn't work because we didn't work it right."

Of course, now you might say that the players didn't work it right because they hadn't been well coached at it. That may well be the case, but not the point in question. For however poorly



executed the stall was played, it still accomplished two things: it did eat away a lot of time and it did work Carr wide open for a 15-footer. Just because he missed the shot doesn't give everyone a patented right to say "Aw, see, the freeze didn't work at all." Had Carr made the shot, and I realize this is purely conjecture, Notre Dame would have been five points up on Illinois and probably could have stalled out the rest of the way to victory. And everyone would be hailing Dee as a strategic genius instead of roasting him for his move.

One other historical background note to the stall. Remember that horror show against Indiana back during the finals? Remember, too, how the Irish were in big foul trouble late in the second half but still had that ten-point lead? I think Coach Dee remembered that game last Saturday night and remembered how his decision to run with the Hoosiers had cost him the service of four starters and a ball game. When faced with a similar situation against Illinois he apparently elected to try something different to avoid what happened back in December. Alright, it didn't work, but give the man credit for at least trying something different.

Secondly, a big stink has been raised over why the ball wasn't given to Carr at the end of regulation time for the last shot. Again, the same player (who's name is being withheld) answers:

"When we called time out Coach Dee told us to work the ball until there were about five seconds left and then give it to Austin who'll score and we'll win the game. But that damn clock at Chicago Stadium is ridiculous. We had no idea how much time was left; the officials wouldn't, or couldn't, say, and we just didn't know when there were five seconds to play. Besides, Carr was covered like a blanket and Sid was the man open with a clean shot."

And then everyone wants to know why Sinott wasn't guarding the hot-shot Howat. That's only a question Coach Dee himself can answer, but not something that can be left open for pure conjecture.

One other thing before we leave the subject of the Illinois game, and our player comments:

"We really weren't up for that game against Illinois. It's damn hard to get up for another 'big one'. Every week it seems like we're playing the 'big one' and that's the problem with our schedule."

Truer words were never spoken. Nobody plays a schedule that even comes close to Notre Dame's and this loss of "psyche" as a result of having to play a tough opponent every week is a big factor in the apparent "hot and cold" type of basketball the Irish have been playing all year. Look at UCLA's schedule. They've got plenty of laughers and breathers scattered all over it. When it comes time for them to play a "big game" they're easily psyched. But the same isn't true for Notre Dame. To have to

"get up" week after week for "the big one" can put a mental strain on the ballplayers; and I think it showed last Saturday night. Dee can be criticized for organizing a back-breaking schedule, but who would you rather see at the Convo, UCLA or Ypsilanti Falls?

Don't get me wrong, now. I'm not here to defend Johnny Dee, but simply to clear up a few matters that may have gone unnoticed in the wake of last Saturday's loss. There's still plenty I think he has to answer for. Like the apparent lack of organization in much of the team's play. And his failure to stick with his "seven-man line-up" that he talked about at the beginning of the season. And much more. But simply because a team loses a game that could've gone either way right down to the wire does not justify the hail of criticism that has been directed at Coach Dee this past week.

Item: NCAA announces that mid-east first round games of the basketball tournament will be played at Notre Dame's ACC.

But don't buy your ticket yet gang. Last year the mid-east first round was played at Dayton, but Dayton was given a bid to the mid-WEST. Right now Marquette has just about sewed up one of the two "at-large" positions available. That leaves just one more opening and it is by no means the property of Notre Dame at this time. There are plenty of strong independents in the East, and should the NCAA want to pick three of them, then the other one could easily be placed in the mid-east bracket with the Irish moving to the mid-west.

There's little doubt that all but a total collapse by the Irish will keep them out of the tourney this year, but making the games at the Convo will be no easy task. To finish the season with 20 wins (which should be enough to keep the Irish in the mid-east) Notre Dame will have to win ten of their remaining eleven games. This just isn't going to be easy going when you consider that, remaining on the Irish schedule are Villanova (almost as strong as last year, but with the game being played in the Palestra you just have to give them a little edge), Fordham (not as weak as everybody thinks; although a small team they are well-coached and sport a 13-1 record), St. John's (who really aren't that good, but have a big advantage with their home court) and Dayton (and if we lose this one, kiss goodbye that mid-east bid).

Aside from the problems that face us on the schedule, there's one other item of interest. The Irish have been having trouble with the zone defense all season, and I'd look for a good majority of the remaining eleven opponents to throw one at us. The task, then, will be Coach Dee's to develop some way for the Irish to move against the zone and to come out of these remaining eleven games with a decent showing. If he fails at that, then there'll be no more hedging. It'll be open season on Johnny Dee.

—Don Kennedy

THE SCHOLASTIC

旅分の
髪を短み
青草を
髪に束くらむ
妹をしご思ふ

My sister's hair was
parted but hung only to
her curved shoulders.
Thinking it still much too short,
she tied it long with green grass.

*from the Kokashu,
A book of the Manyoshu
translated by Dan O'Donnell*

the last word

The quote-of-the-day in Monday's New York *Times* was from Press Secretary Ronald Ziegler. "Rest assured," he said, "that the President knows what is going on in Southeast Asia. That's not to say there is anything going on in Southeast Asia."

Now I'm not sure, really; I forgot the exact words, but that's generally what he said—and words, after all, don't make all that much difference anyway. Bill Safire, who used to write for Pfaff Sewing Machines, Ex-Lax and the Miss Rheingold contests and now writes for Richard Nixon, said it perfectly, just a few short weeks ago: "The wonderful thing about words is that they mean different things to different people."

Think about that. Then think about Southeast Asia. United States troops have been massing on the Laotian border of South Vietnam. When asked about this, the Secretary of State said, "We would not use ground combat forces in Laos any more than we would in Cambodia." Remember, of course, that "ground combat troops and advisers" are forbidden by Congress to be used in Cambodia. So that the soldiers fighting on the road between Phnom Penh and the sea last week are termed "airborne specialists," and the soldiers who teach the Cambodians how to use their new weapons are "equipment delivery teams" or "instructors." And the soldiers who fire machine guns from helicopters at North Vietnamese people are called "forward air controllers," the now-resumed

bombing raids are "defensive reaction flights," Guava bomb clusters designed to kill indiscriminately are "anti-personnel weapons." And defoliation as described by a White House aide becomes a plan to increase the lumber production of South Vietnam by clearing the land of "useless" jungle while making it available for "re-forestation." Destruction of suspected villages is "pacification," and civilians become "the enemy."

It would all be so very amusing, this terrible word game, if it hadn't killed enough people to fill, say, South Bend ten times over—or if it hadn't changed most of Vietnam into a desert, incapable of supporting those who remain alive.

But all those things have happened, you see. And soon the war machine will move itself and its verbal smokescreen from Vietnam into Cambodia, or maybe Laos, or maybe both. The word game will begin again, the death counts will climb with the rhetoric, the language will become a little more useless.

And the cries of outrage that vibrated last spring will become the whispered plans for sabotage or kidnapping. The word game will grow, to swallow those who began it, Perhaps we will call things like the bombing at Madison "reactionary reprisal defense maneuvers." Perhaps we will call kidnappings "people's educative abductive forays." That's the nice thing about words.

—Steven Brion



**Not everybody who
is interested in figures
gets off at Wall Street.**

You might be happier at Aetna.

If you have a liking for figures, finance and money, Aetna Life & Casualty might be a way to both job satisfaction and success.

If you haven't thought about insurance, maybe that's because you haven't heard the whole truth about it.

For example, because our business has become so sophisticated, we have one of the largest computer installations in the country. And, if you think of insurance in terms of premiums and settlements, you'll be surprised at how deeply Aetna is involved with stocks and bonds, equities, and real estate.

If you're analytically-minded, there are

many careers open to you. As an actuary, accountant, computer programmer or securities analyst, for example. In these positions and others you'll be helping 27 million people who depend on Aetna for security in a shaky world. We have a reputation for not letting them down.

A brochure called "The Whole Truth" spells out how Aetna works, and the many specific opportunities we have for people of all talents. It's an honest picture of an honest business.

Why not stop in at your placement office soon and read it.

You could do yourself—and many other people—a lot of good.

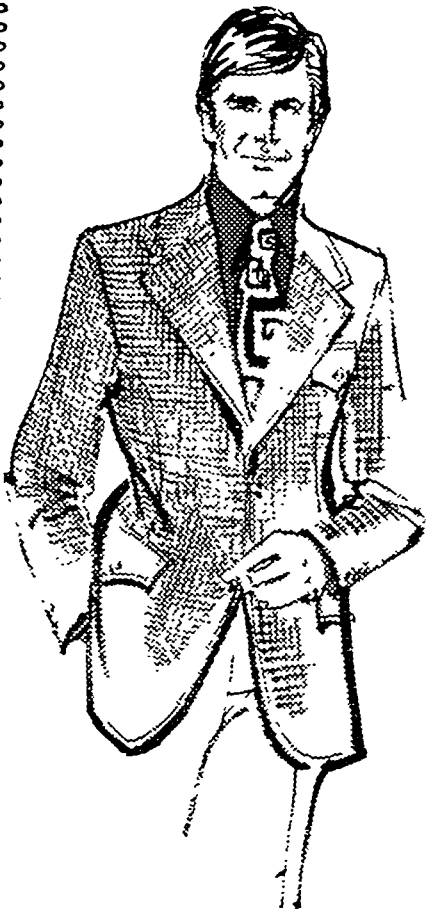
**We are an Equal Opportunity Employer
and a JOBS-participating company.**

Aetna
LIFE & CASUALTY

OUR CONCERN IS PEOPLE



CampusShop



You'll want to know

THE SALE IS ON!

Suits, Sport Coats, Topcoats

in the latest styles, fabrics and colorings, all from our regular stocks, all at substantial savings. Stop in, browse around. Use the exclusive Campus Shop Way to buy*

savings of

$\frac{1}{4}$ $\frac{1}{2}$ $\frac{1}{3}$

and that's not all . . .

THE NEW RIVERBOAT SHIRTS ARE IN
Balloon sleeves, unique button treatment, 6 solid colors to choose.

A NEW SHIPMENT OF FLARES
Dress jeans, the great new knits . . . all in a wide range of colors.

THE 1971 JANTZEN SWIMWEAR IS HERE
Get a preview of the beach scene now. The knit shirts are in, too.

and that's not all . . .

***PAY NEXT
SUMMER**

1/3 in June
1/3 in July
1/3 in August
with no service or
carrying charge.

'One Man Tells Another'
to GILBERT'S
CampusShop

ON THE CAMPUS . . . NOTRE DAME