

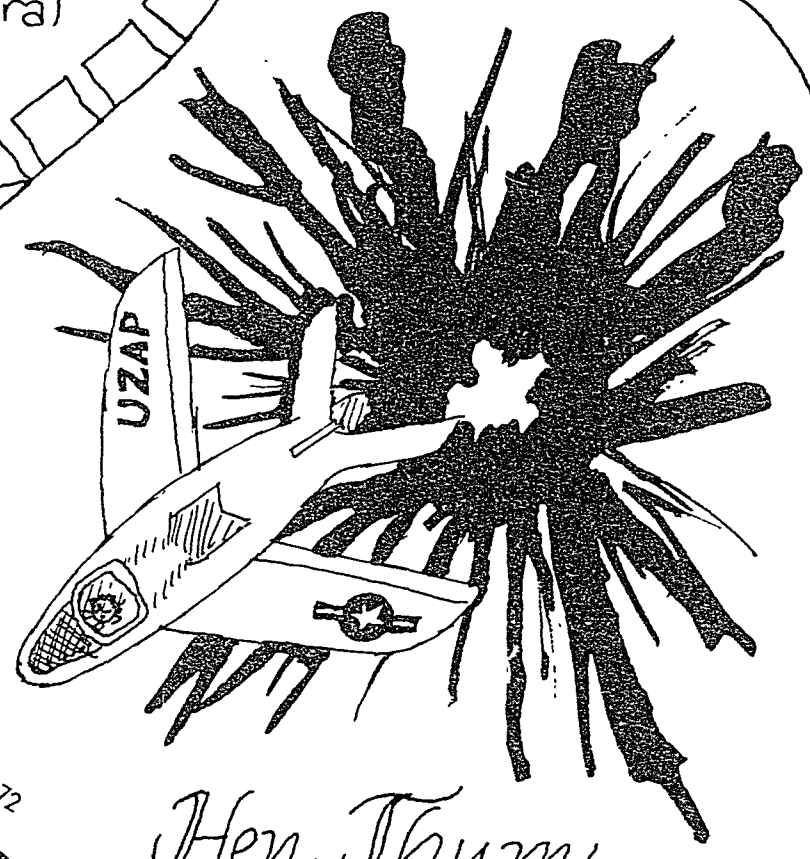
Running mate goes crazy. Loses 11 electoral votes, but gains the support of crazy people.

Primrose Path
If you have 270 electoral votes, you may enter

50,000 more troops withdrawn from Vietnam. Nixon gains 28 electoral votes.

Oops! 4,000 of those troops come home in coffins. Nixon loses 14 electoral votes.

General Thieu resigns.... to become mayor of Miami Beach. Nixon loses electoral votes.



Marijuana legalized. No change. Everyone is too stoned to care.

Abbie Hoffman endorses Nixon. Nixon loses 11 electoral votes.

McGovern ill; bad case of "bleeding heart." Loses turn.

Nixon flies to China, gains 12 electoral votes. Nixon returns, loses 15.

Primrose Path
If you have 270 electoral votes, you may enter.

NOVEMBER 3, 1972
Scholastic
Candidate gets Scholastic endorsement. Big deal. No change.

Hen Thum, Vietnam, Pop. 135

Ohio: 56 electoral votes
PRICE: \$4,000,000

ey, W. Va., Pop. 50 52

A.R.A. endorses McGovern. Nixon roots for U.S.C. U.S.C. gains 2 new plays. N.D. wins game.

Candidate linked to mob, yet gains 15 electoral votes (mostly in New Jersey, which only has 8)

Colonel Sanders introduces the brand-new "Nixon Basket" - it has nothing but right wings. Nixon gets 2 electoral votes.

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**Four More Days
(to the next four years)**



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tom gora

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mike melody

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The opinions expressed in the SCHOLASTIC are those of the authors and editors of the SCHOLASTIC and do not necessarily represent the opinions of the University of Notre Dame, its administration, faculty or the 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, N.Y. 10017. Published fortnightly 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 and back numbers are available from the SCHOLASTIC. Please address all manuscripts to the SCHOLASTIC, Notre Dame, Ind. 46556. All unsolicited material becomes the property of the SCHOLASTIC.

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illustrations: game board on cover by nan smith / poster design on inside front cover by michael lonier / photographs on 3, 18 by earl hawkey / drawings on 8, 9 by don mollet / photographs on 10, 11 from public information / photograph on 14 from gulfoilmanac.

letters

PLAY IT BACKWARDS

Editor:

Your article "A Case Against Shakespeare" (*The Scholastic*, Sept. 29, 1972) was reminiscent of a previous *Scholastic* article some three years past. Unfortunately, despite the similarity in fascination, this controversy cannot be settled by playing a Beatles' LP backwards.

As a lover of Shakespeare I feel justified in appropriating Juliet's words about Romeo as the most fitting—perhaps Shakespeare's own—response:

What's in a name? That which we call a rose / By any other name would smell as sweet.

So [Shakespeare] would, were he not [Shakespeare] called, / Retain that dear perfection which he owes Without a title.

—*Romeo and Juliet* II.ii.43-47
A 26-year old graduate student doing a doctoral dissertation on Shakespeare at the University of Notre Dame,

Julienne H. Empric

Letters should be addressed to the Editor, The Scholastic, LaFortune Student Center, Notre Dame, Indiana

SECOND COMING (?)

Editor:

Congratulations to you and your staff for a refreshing and long overdue return to relevance.

Have a good year.

Cordially for Notre Dame,
Donald F. O'Brien '42

THE VOTE

Editor:

Critical questions confront the eleven million newly enfranchised voters approaching the ballot box. Has the man elected on a promise to end the war broken faith with the American People? Can the American people stomach the war now that the color of the bodies has changed? Has the sense of moral outrage over napalming and bombing been exhausted? Do the nominations of Carswell and Haynesworth to the highest court mark a planned retreat from the commitment to racial justice? Is the bugging of Democratic National Committee Headquarters symptomatic of an emerging Orwellian nightmare? Has the Nixon administration sold out to big

business?

And what of the Senator from South Dakota? Will his economic proposals bankrupt the economy? Do the Eagleton fiasco and the "refining" of the proposals of the primaries portend a presidency based on vacillation? Will McGovern, by reducing the military budget, diminish the diplomatic flexibility of the U.S.? Invite aggression? Pave the road to war?

The questions are, of course, loaded. There are few simple answers. But remove the vituperation and the inflated promises and four facts are clear:

First: The candidates vying for the presidency differ widely in ideology and outlook. The potential voter cannot sit this one out on the grounds that the choice is between Tweedle Dum and Tweedle Dee.

Second: The new voter who refuses to cast a ballot is shirking the responsibility which he claimed he deserved. To refuse to vote or to vote casually is to solicit the disgust of those who demanded the 18 year old vote. It is also to invite the smuggest "I told you so" in history from the cynics and the skeptics.

Third: The college student cannot choose to remain unaffected by the direction of national leadership. If the President of the United States chooses to tolerate unemployment and underemployment, for example, the Ph.D. of today will continue to be the cab driver of tomorrow, and students with B.S.'s and B.A.'s will continue to pour into secretarial pools and factories.

Fourth: The establishment listens to numbers. History will record that the young rose up from the college campuses in search of a leader to end a war they judged immoral. History *should* record that the young also managed to sensitize the nation to the need for ecological balance, population control, equal rights for minorities. By refusing to vote, the student invites inattention and guarantees that the interests of the young will not be served.

The message is clear. An important choice must be made. Those who use the ballot November 7 will participate in making it. Those who boycott the ballot box will succeed only in ripping themselves off.

The message is simple. Vote.
—National Voter Registration Drive.

The SCHOLASTIC editorial board does not understand a statement made by Bernard Norling which likened the idealism of George McGovern's speeches to SCHOLASTIC editorials. This is the first editorial we have printed all year. However, we will certainly try to avoid the "idealism" that Norling alluded to in his statement which was, as usual, full of hackneyed expressions. Political reality is our subject here. The political reality of endorsing a presidential candidate is our particular concern.

* * * *

Our editorial board wholeheartedly endorses George McGovern for President of the United States. We respect his persistent and unflinching stand against the Vietnam war. We believe that he has demonstrated his sensitivity to human needs by his support of Social Security and health care legislation. His redirecting of economic priorities is, to us, sound.

The political stances of President Nixon as demonstrated in his four years of office make us all the more enthusiastic about George McGovern. With the risk of an hyperbole, there is nothing we like about Richard Nixon. He has continued to wage a savage mechanical war on the inhabitants of Vietnam. His opposition to busing can best be described as cynical and pandering to racial prejudices. Nixon has made no secret of his desire to create a conservative Supreme Court. Given four more years and the unstable health of the liberal judges, Nixon's wish will become a reality (and an inescapable nightmare).

We do not like what Nixon has done to the status of a politician in our country. We can't accuse him alone of vitiating our sense of a political statesman. For that would ignore our country's traditional ridicule of the politician. However, Nixon has further depreciated the status of a politician until it has become synonymous with crime, corruption and an insensitivity to human needs.

Nixon has also adversely affected the entire political life of this country. Men today are simply indifferent to or dejected about politics. They doubt their own power to influence the political life of this country. Nixon has helped spread this pall over our political sensibilities. His outright contempt for the Constitution, Congress, and the press reflects his disrespect for the political structure of our country and the opinions of the citizenry. His love of secrecy has robbed men of the feeling that they know what is happening in our government. Like the silent majority, we are expected to wait and see what new trick Nixon will pull from his sleeve.

We believe that George McGovern will have a salutary effect on the political life of this country. He is indeed a political realist, and he is actively seeking votes from all types of people. Yet, George McGovern has a spark of integrity within him. When he makes a mistake, he admits it. This honesty is a refreshing change from a president for whom candor is an anomaly. We would rather have a president who admits his mistakes than one who hides the crimes of his administration behind a Justice Department investigation.

We strongly urge all Notre Dame students, faculty and administrators to vote for George McGovern on November seventh.

editorial

Mencken Rides On

At last, after ever so long a wait, a cynic appeared on campus in the guise of Garry Wills. His lecture, "The Loss of the American Tradition," was delightful. His incisive wit combined with his firm grasp of logic served to reduce both Messrs. Nixon and McGovern to a stature that they eminently seem to deserve. Anyone who begins such a lecture with a reference to Mencken has to somehow represent the voice of sanity in the present debilitating morass of conflicting claims of saintliness made by both Nixon and McGovern. Perhaps Mencken's most celebrated comment about a politician was the one to the effect that this politician was the only man he knew who could strut while sitting down. Garry Wills carried on this tradition admirably.

Why are our politicians as a class of men so mediocre? Why do they seem to have so few virtues? The answer appears to be that our politics in some way force the men who

seek office to become what Wills terms "omni-directionally ingratiating." It forces them to cultivate and value social skills such as the ability to fool others. A politician is forced to deaden whole areas of human sensitivity and sensibility. The intriguing fact is that there are more than enough men who are willing to do this. At this point, we might begin to wonder why men enter practical politics in the first place. Due to Wills' facility for adjectives, his critique not only seems incisive, but it is also entertaining. Yet, there is a catch to this. "A President, of course, can kind of absent-mindedly kill people in Asia by the thousands so long as they are not our people. But the ordinary run of politician probably kills no more people than doctors; bilks fewer people than businessmen; misleads fewer people than educators." If we reflect on American politics, on one level it is amusing, but there is another facet; it can, if you happen to live in Southeast Asia, be somewhat serious. But the joke's on them, isn't it?

Introductory remarks aside, the core of the lecture dealt with four "inhibitory factors" that influence American politics. These are: 1) the outmiddling strategy; 2) governability; 3) the sell out; and, 4) the continuity factor. The outmiddling strategy rests upon the fact that the American system is of the "winner take all" variety. A mere plurality is all that is needed; the loser gets nothing for his efforts. Given the fact that every candidate begins with some kind of constituency—whether of the left or right—his only strategy for electoral victory is obviously to move towards the middle. This accounts for the tendency of elections to "blunt" the issues. Besides this tendency, Wills notes that there are other, almost innumerable methods by which politicians can "ignore" issues. Perhaps the best example of this is the ease with which Nixon and Humphrey managed to side-step the war issue in '68. Governability refers to the ability of a President, once elected, to maneuver. Could Goldwater, if he was elected, have managed to expand the war in the same manner as Johnson? Wouldn't he have had the opposition of a Democratic Congress? The sell out is related to the outmiddling strategy. If the only way a politician can augment his support is to move towards the center and even the opposition, then he must naturally sell out his original supporters. An example would be Kennedy's *macho* stance during the Cuban Missile Crisis—a stance which according to Wills turned on the right-wingers. Wills' logic is once again penetrating, while the result, as usual, is somewhat absurd. It follows that if you want McGovern's policies, you should vote for Nixon. If you want Nixon's policies, then you should vote for McGovern. In a similar fashion, the continuity factor affects American politics. The actions of a predecessor tend to bind his successor. If Goldwater, for example, was elected, could he really have slain the Hydra-like Federal bureaucracy? In fact, Wills notes that the genesis of change in our society is usually unpredictable and depends upon the actions of a "vanguard" who give the particular position respectability, and, hence, make it safe for politicians to embrace the cause. The whole civil rights movement was

generated by a black woman who just didn't sit in the back of the bus one day. Law records social change; it does not create it. Politics isn't very important—unless you are unfortunate enough to live in Southeast Asia.

At this point, it is reasonable to ask just what purpose elections serve. On one level, they are functional merely in the sense that they provide cynics with a wealth of material, and, hence, in a way serve to nurture the public humor and sanity. Without the election, Wills' material would have been sadly deficient. But Wills makes the important point that elections serve the purpose of giving the citizen a feeling of participation in the system. In other words, they make us feel significant; futile as they are in one sense, they make us feel good. In a way, they are groovy.

Yet, there is something deficient about Wills' cynicism. He indicated this when he remarked that for a short time he worked for McGovern. His concluding remarks about the "crime of Vietnam" were along these same lines. Yet, he did not go far enough. The audience was left with the cynicism and a frustrating sense of hopelessness. The only thing that a sane man can do is to withdraw from politics and protest the inanities of the system.

Cynicism is not a particularly modern phenomenon. It first grew in ancient Greece after the defeat of Imperial Athens at the hands of Sparta and her allies. The ancient, like the modern, cynicism was a "philosophy of withdrawal and protest against the "system." This was based on the experience that there was a fundamental corruption of the *res publica*, the public things. It was impossible for the good man to enter politics. Such men could only withdraw into private, isolated communities of their own kind. The crucial difference between the ancient and the modern cynicism is that we, unlike the ancients, lack any type of discourse to discuss such a fundamental corruption of the *res publica*. Even those who regard our project in Southeast Asia as a "moral disaster" tend to discuss this in terms of miscalculation. The word *hubris* or the Christian term sin seem to have no place in our public discourse. The experience of those who attempted to raise the just war issue

supports this view. The meaning of the word "just" has been absorbed by the positive command of the sovereign. One has only to refer to the Presidential arguments for the constitutionality of the war to see this in all its starkness.

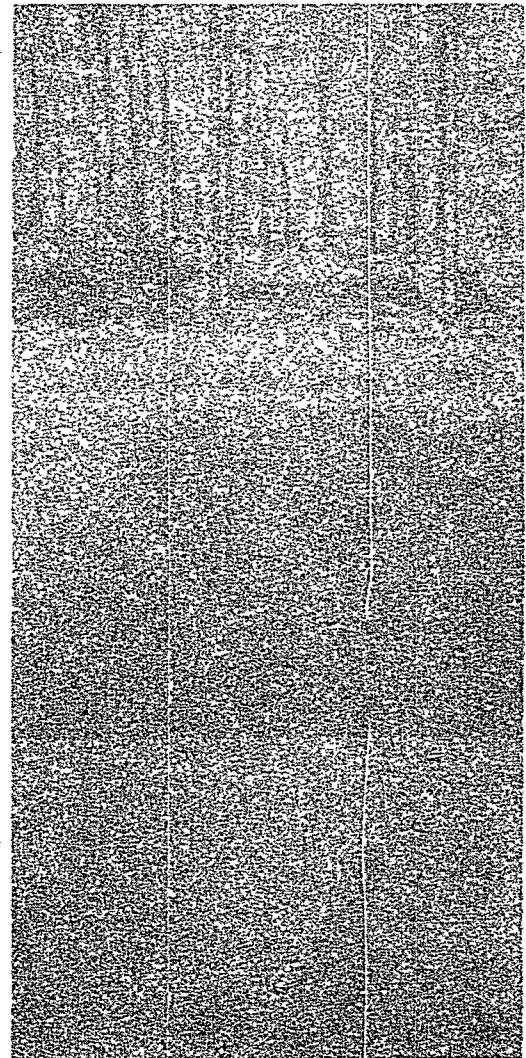
Meanwhile, our collective obscenity in Vietnam seems endless. A twelve year old girl runs down a street with her flesh on fire; not just arm or legs, but her whole body. The land continues to be depopulated and denuded. All this is righteously done in the name of "We, the People." The core of the problem appears to be that we, as a people, refuse to admit that there is any limit to the application of our power for the purpose of making other men do our will. Interestingly, the person who acts out another's will without question is a slave, and in a sense the North Vietnamese appear to be saying that they would rather be dead than slaves. Perhaps, if we can truly understand the tragic flaw of our own tyrannical *hubris*, then we, as a people, can come to a new, more refined understanding of our life together; an understanding which includes the tragic and, hence, limited dimensions of our common life. In this case, the election does provide some choice. On the one hand, it seems that we have the micro-souled banality of Richard Nixon. On the other, we have the muddled George McGovern. But McGovern revealed much about his character when in a recent speech he extensively referred to Lincoln's Second Inaugural Address—a speech calling for compassion. But, of course, this seems to imply a communion among men that we no longer have even the words to talk about. The ultimate issue is whether or not we can learn from this American tragedy. The Greeks thought that such a thing could happen, and thus the tragedy was a public performance attended by all the citizens.

The alternative is cynicism. Wouldn't (isn't) it be interesting if Nixon made peace a few days before the election?

I confess, for my part, that it [democracy] greatly delights me. I enjoy it immensely. It is incomparably idiotic, and hence incomparably amusing. . . . (H. L. Mencken)

—mike melody

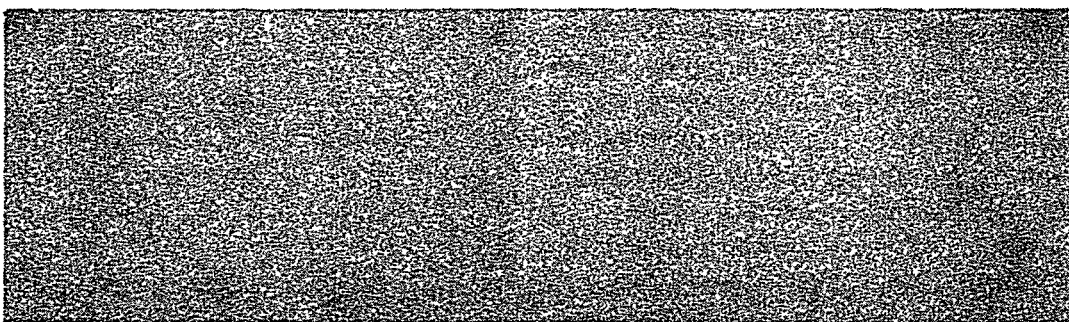
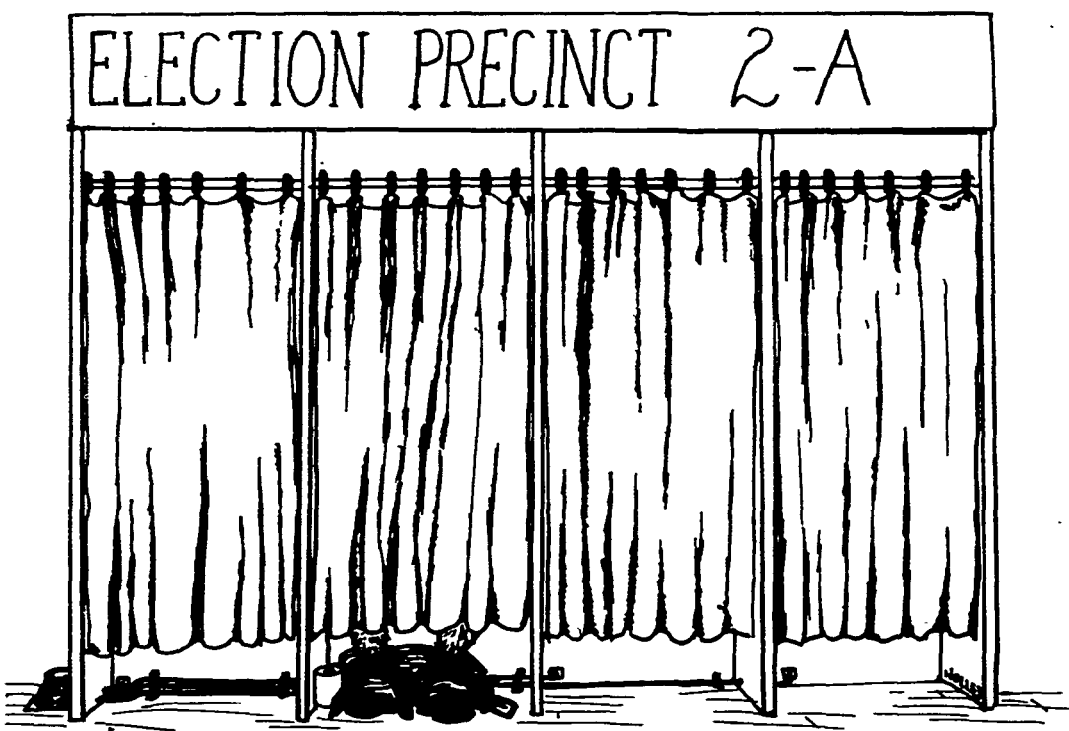
mEncKenrldesOn



Amidst a Blast

The babbling boob tube recently labeled the political espionage scandal an amazing and noteworthy development in election history. Semantically safe, but I tend to think that an even more amazing and noteworthy phenomenon of political history has been the public response to these constitutional affronts. The media's coverage of the situation has barely evoked a yawn from the average citizen, by now immune to political graft and foul play. Not surprisingly, this immunization has come by way of continual exposure rather than some subversive sloth serum.

Relatively few people have shown surprise, and fewer have indicated that these events have or will alter their voting tendencies. This is the opinion one readily perceives from those samples of humanity the media chooses to present to the nation, and the political polls seem to ordain these fools true representatives of public unopinion. Well, in the long run, I imagine 300 million people can't be wrong, and if Nixon needs an offensive security to save the country from the



of Regal Trumpets

terrors of democracy (the process, not the alternative) then I suppose the nation must accept it.

However, once the patriotic majority has swallowed up or wished away this nasty affair, our humble president should turn his attention to an equally pressing problem, that of apathy.

If you'll remember, Norman Mailer attributed his feeling of well-being on this campus to the fact that Notre Dame is at least four years behind the rest of the world (bear with this digression; there is a point to be made). Perhaps Notre Dame does lag a bit, but I believe that because the University has remained somewhat in the past, we have consequently discovered the very answer to Tricky Dicky's sticky problems. Just think. . . . What has been the largest political stimulation of this campus since the '68 porno film bust? What new political institution has consistently succeeded in drawing crowds of 2,000-plus to pre-election rallies? Along with coeducation, what new development has made alumni re-check the return address on their newsletters and journals?

Right! Our good old "President by the name of 'King,'" as Kennedy affably put it. Consider what the return of absolute monarchy has done for this University, and subsequently, what it can do for the country. (On the other hand . . .)

Well, it happened here didn't it?

Just after the elections, or even before, since we are all sure that Dicky will win, our fearless leader should address the entire nation, breaking in on Johnny Carson, or perhaps, *All in The Family*, to be sure that the entire nation is watching. Amidst a blast of regal trumpets, he could announce the institution of a new king, himself, and of a new kingdom, the American States Reunited. There will be no need for a coup d'etat, for everyone will greet the news with joy. The people, who naturally anticipated the reform all along, will jubilantly gather in the streets to prove the demise of apathy and complacency. Even the Democratic legislators will not dissent, for they will tell you that the country has been ruled by a monarchy since '68.



Once the White Room has been transformed into the Throne Room, Henry Kissinger can become the king's chief advisor, and Spiro, the court jester, or the other way around. No matter, the king will not have to tell anyone what he does with those lackeys he was forced to work with in a democracy. As king, he won't have to reveal campaign sources, issue a Vietnam policy, or promise lower taxes. After all, no advance pledges means no broken campaign promises.

Unfortunately, poor George McGovern and the other enemies of the kingdom would have to beware lest the king, in a fit of justice, condemn them to the Sisyphusian task of gathering public opinion. All in the interests of the king's subjects, assuredly.

If that situation were to arise, though, old witty George and his band of merry men would probably flee the kingdom. It hurts to know though, that once exiled to some barbaric democracy like Canada, the warmth and good cheer of the Great American Monarchy would never shine on him, or me.

— tom gora

Up to the House of the Lord

A Notre Dame Campus in Jerusalem? Come off it! Is there such a thing? Most du Lac Domers hardly noticed last month when the Ecumenical Institute was dedicated in Jerusalem. Little did most here realize that the University of Notre Dame had just become the proud parent of an Institute situated near Jerusalem for which millions of dollars were spent and which the University now owns and operates financially. To make the plot even thicker, Notre Dame, despite its intimate connection with the Institute, has absolutely no academic control over it.

Amid a time of rising costs, budget cuts, and diminishing support for education, what on earth is the University doing, building a multimillion-dollar Institute in Jerusalem over which it has no academic control? The answer, like so much else at Notre Dame, revolves around the personality of that peripatetic phenomenon in residence,

that aging lion of the third floor of the Administration Building, Fr. Hesburgh. Ted Hesburgh and the University of Notre Dame are not identical although in unraveling the history of the Institute it's quite difficult at times to distinguish between them.

The Institute was the brainstorm of Pope Paul VI in 1964. He wanted to found an ecumenical institute in Jerusalem to commemorate his meeting with the Byzantine Patriarch, Athenogoras, and to continue the ecumenical spirit initiated at Vatican II. He gave Fr. Ted, in his capacity as head of the International Federation of Catholic Universities, a letter which granted him exclusive control over the project. Later, in the world of Vatican politics, this letter proved invaluable when Fr. Ted had to resort to waving it in front of the nose of an Italian Cardinal who was trying to make him an offer he couldn't refuse.

In 1965 an Academic Council, comprising members of all the great Christian traditions, was drawn up to plan the Institute. The Council held a stormy first meeting in Bellagio, Italy the same year. The varied group of men voiced reservations about this strange new idea which looked suspiciously like a papal albatross. By the end of the session, though, a joint unanimous communique was agreed upon and plans moved ahead.

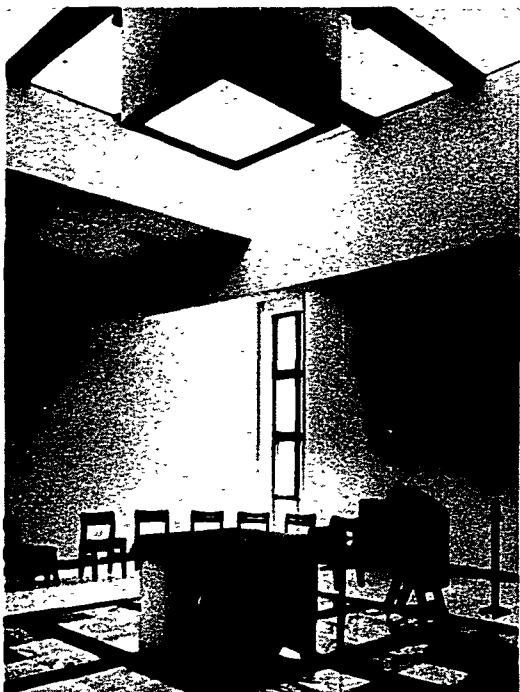
The financing of the Institute can be summed up in the Notre Dame corollary to Christ's commandment: "Love God . . . Love thy neighbor . . . and let Fr. Hesburgh raise the money!" To make a long, arduous

story short, the money was raised; mainly from a variety of private sources. The nearly \$2,000,000 for the building itself was donated entirely by Notre Dame trustee, Mr. I. A. O'Shaughnessy. Presently, Fr. Hesburgh has raised enough funds to finance the Institute for six years and ultimately hopes to raise an endowment of \$6,000,000 which will carry the Institute in perpetuity.

After an exhaustive search, a striking hill top called Tantur, the highest point between Bethlehem and Jerusalem, was chosen as the site. The Pope bought the thirty-five acre site from the Knights of Malta for \$300,000 and leased it to Notre Dame for fifty years at the price of \$1.00 a year. Then Notre Dame was charged with constructing the building it now owns and operates financially. However, the academics of the Institute were placed entirely in the hands of the Academic Council.

The building was designed by Frank Montana of the Notre Dame Department of Architecture and has been lauded as the most beautiful Christian structure built in Jerusalem since World War I. The Institute is built entirely out of the gray- and brown-colored stone of the region so that the structure takes on beautiful red tints at sunrise and sunset. Tantur is a strikingly beautiful site looking out upon the arid rocky countryside dotted with bright green olive trees and bushes. Two miles to the north the walls of Jerusalem are visible. The towers of Bethlehem loom to the south. At the dedication last month Notre Dame architect Montana received a medal for architectural excellence.

The building is maintained by six Spanish Benedictine monks from Montserrat near Barcelona who, in addition to maintaining the Institute and singing the monastic offices, operate a hostel on the premises where they are obliged to call upon their millennium tradition of Benedictine hospitality in receiving guests. The Institute consists of a chapel, a library, an auditorium seating 100, forty study bedrooms, ten family apartments, a monastic wing for the monks with guest rooms, dining room, common rooms, and recreational facilities.



The Institute's Fellows will be about five or six resident scholars invited to make the Institute their home for periods of two to three years. In addition, eight to ten senior scholars will be invited for periods of eight months to a year. Perhaps as many as twenty junior scholars will visit for shorter periods either to finish dissertations or carry on post-doctoral research. It is planned to have three rectors for the Institute: one Catholic, one Orthodox, and one Protestant. The present rector is Notre Dame's Fr. Charles Sheedy who gave up a year's sabbatical to head the Institute when the scheduled rector fell ill and had to return to England.

In addition to being a place of academic research and inquiry, the Institute is a living community where scholars of the four major Christian traditions will live, work, pray, study and recreate together. There are times of common prayer, interfaith worship and common recitation of the Creed. In addition, the different liturgies of the distinctive traditions are conducted publicly on an alternating basis. Perhaps one of the most fruitful forms of intercourse is the social interaction and the informal discussions between men of different traditions, cultures, colorings, and attitudes.

According to Fr. Hesburgh, the Institute, in its early stages, is planned to be a strictly Christian affair until some sort of common understanding and working arrangement develops among the residents. Once this comes about, he believes that there will be a movement to establish contact with the other great world religions, particularly the two indigenous to the area: Judaism and Islam.

The Institute at Tantur seeks to encourage independent research in all theological disciplines, joint study of salient problems in contemporary society, contributions to ecumenical understanding and fellowship and dialogues with scholars of other faiths. International collaboration on the university level has been sought. To date eighty-five universities in about thirty countries have expressed interest.

The Institute is entirely inter-confessional in make-up, organization and research. The old ecumenical theory of "reunion by return"



has been abandoned. Scholars are independent and their research is interdisciplinary. There is no pressure applied to achieve a consensus position.

The Ecumenical Institute of Jerusalem has produced a curious side effect at Notre Dame. Ted Hesburgh, despite his myriad abilities, can only juggle a limited number of things at one time. During the last years of the Summa Program, he tried juggling more than even he was capable of juggling. In addition to the Institute in Jerusalem, practically an exclusively Christian affair, there were also ambitious plans afoot for the creation of an Institute for Advanced Religious Studies here at Notre Dame. The thrust of this institute from its start was to be a center for the study of all the great religions of the world—a study beyond the narrower scope of Christian ecumenism. The project was a daring one, calling for the raising of over \$12,000,000, the creation of twenty or more fellowships, and the construction of a complex of buildings on the shores of St. Mary's Lake near Carroll Hall, including a residence tower, library, auditorium, studies and offices. A director for the Institute at Notre Dame was brought from Princeton and plans went ahead. The Theology Department, in particular, was extremely enamoured of the idea of having a world religions institute in its back yard.

However, financing the one Institute in Jerusalem and another here at Notre Dame at the same time proved to be an impossible task, especially as inflation and recession made money rather tight. When faced with a choice between the two, Fr. Hesburgh decided to concentrate on the Jerusalem Institute, leaving the World Religions Institute here consigned to limbo for the indefinite future. The members of the Theology Department had a bitter aftertaste in their mouths.

However, niggling about the finances or politics of institute founding would miss much of the point of Tantur's existence. The Jerusalem Institute came into being through an incredible mixture of idealism, religious convictions, money scrambling, bickering and Middle-Eastern politicking. But to look only at these things would be to not see the forest because of the trees. If we detach ourselves for a moment from the frenzied world of religious and institutional politics, we can gain a perspective on these often-disordered events. The horizon-sweeping view from the top of Tantur reveals that in the minds of the men who planned, fought over, and eventually built this Institute, there remains a vision of the sublime figure of a Galilean carpenter who walked the landscape two thousand years ago.

—tim kochems and jim munsch

For Logan Center and the South: An Aquatic Marathon

The marathon, which commemorates the heroic feats of Pheidippides—the famed soldier athlete—on his run from Marathon to Athens, is one of the most dramatic events in sports. It is a run that lasts a little over 26 miles made to test the strength, endurance, courage, and will of the athlete. By its very nature, the marathon is not an event to attract crowds. It is a solitary event, where each man must draw on the deepest part of his spirit to find what is needed to win.

The swimming team at Notre Dame is calling on the spirit of the marathon and the generosity of the members of the community, November 19. Senior backstroker John Balthrop along with last year's Most Valuable Swimmer Jim Kane have organized a swimming marathon. The event will start at 5:00 November 19 and will last until around 10:00 that night, approximately the same time it took Pheidippides on his run from Marathon to Athens.

"The idea certainly isn't a historical commemoration," chides Balthrop. "It has been organized as a money-raising event. The idea is for each swimmer to try to get as many sponsors as he can, to stake him for anywhere from a penny to a quarter a lap."

Each fall the swimming team tries to raise money to support itself during its winter training period, along with supporting its extensive program at Logan Center. Senior butterflyer Chris Mecca, who coordinates the Dolphin Club activities, adds, "The team has a tradition of working and supporting Logan Center. In fact, I think we might have been the first group to work there. Anyway, the money we make

in the fall is always split in some way with them."

The swimmers are definitely a unique group in regard to this project. Swimming—more than any other sport—requires conditioning on top of conditioning, and the best time for a collegiate squad to get the long yardage required is over the month-long Christmas vacation. For the past three years, the swimmers have worked to raise money to pay for their Christmas training period. "The school picks up a little, but compared to what would be realistic, it's not even funny," added Mecca. "That's why we decided to try this. For the first time, we have a chance to go down south to work out in 50-meter pools and get some real distance work in. The psychological lift wouldn't hurt us either. But to pull it off, we will need about three times as much money as we had before."

The swimmers were aware that they weren't going to raise that kind of money with their hot-dog stands, peanuts, programs, and odd jobs. And that even if they possibly could, they surely wouldn't have any at all for Logan School.

"We seem to be always caught in a bind. Swimming is a non-scholarship sport, so most of the guys have to work during the summer to pay for school. This is sort of bad, because the outdoor season is quite critical to a swimmer. So when we come back to school needing the time to work out, we end up having to sell hot dogs so we can train in South Bend over Christmas vacation! This chance to go south is really good for the team. It will give us the best possible in training with three 50-meter pools, the

psychological lift that thirty guys giving up their Christmas vacations need, along with a recruiting point which a non-scholarship team desperately needs."

So with Logan School and 50-meter swimming in mind, Jim Kane came up with the idea of a marathon. "I know we can get guys on this team to kill themselves," says Kane, "so getting the guys to swim shouldn't be much of a problem. Personally, I just hope I don't die."

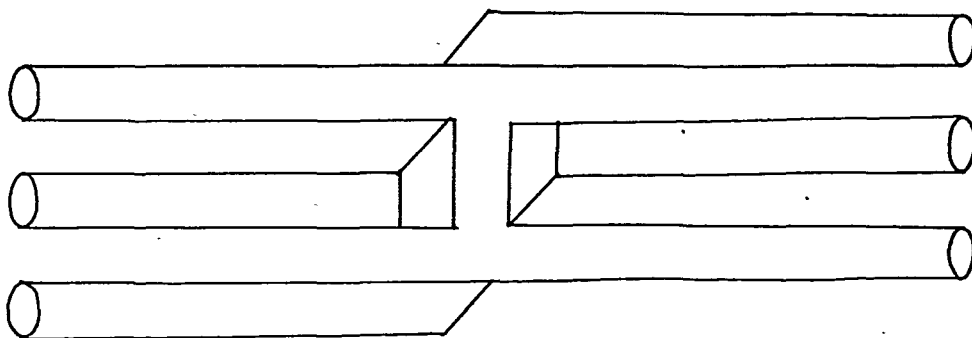
The swimmers figure that with the work they put in during the year and the kind of exciting, free swim meets that they produce, that they shouldn't have any problem getting supporters. Their only fear is that people will forget that the profits they get are being split with Logan.

"Most people don't know how important a little bit can be to those kids," says Chris Mecca. "I'm just starting to understand after three years there. When I ask one of my friends if he will sponsor me, I hope he remembers that we always give the kids their percentage of everything we do. Maybe, somebody might give me only an extra penny a lap. It wouldn't cost him that much, but when you multiply it by everyone's sponsors, it can mean quite a lot."

On November 19 Jim Kane, John Balthrop, Chris Mecca and twenty other young bodies will put themselves through hell trying to finish the non-stop, two-hundred laps. It might make it warmer for the swimmers at Christmas, but they surely know that it will make it warmer for the kids at Logan School for quite a while to come.

—*george s. block*

week in distortion



HELP WANTED

The SCHOLASTIC is seeking the identity of the freshman reported to have sold some forty copies of last week's issue at \$1.00 a copy to returning alumni. In addition to demanding our royalties, the business department is looking for such entrepreneurs.

IN HEAVEN THERE IS NO BEER

This week's Spirit of Notre Dame award goes to Niels Bohr, the Danish physicist.

It seems that Bohr had to prepare to leave Denmark quickly in 1942 when he learned that his arrest by the Nazis was imminent. He hurriedly prepared to leave the country along with his wife and son, and reminded himself not to forget a bottle of heavy water he was storing in his refrigerator.

Bohr was able to escape the Nazis, and arrived safely in Sweden. However, when he unpacked his luggage, he found that the bottle he had taken from his refrigerator was a bottle of beer.

DIVINE RIGHT

The police chief in Mbabane, Swaziland, has ordered that all automobiles must pull over to the side of the road when the car carrying King Sobhuza approaches.

At last report, Arthur Pears, head of Notre Dame security, hasn't received any requests for the same sort of treatment.

THE BELLS OF ST. MARY'S?

A good number of the people we interviewed last week didn't know the melody of the "St. Mary's Victory March." For their benefit and yours we reprint the first two bars below:



A LAW WITH TEETH

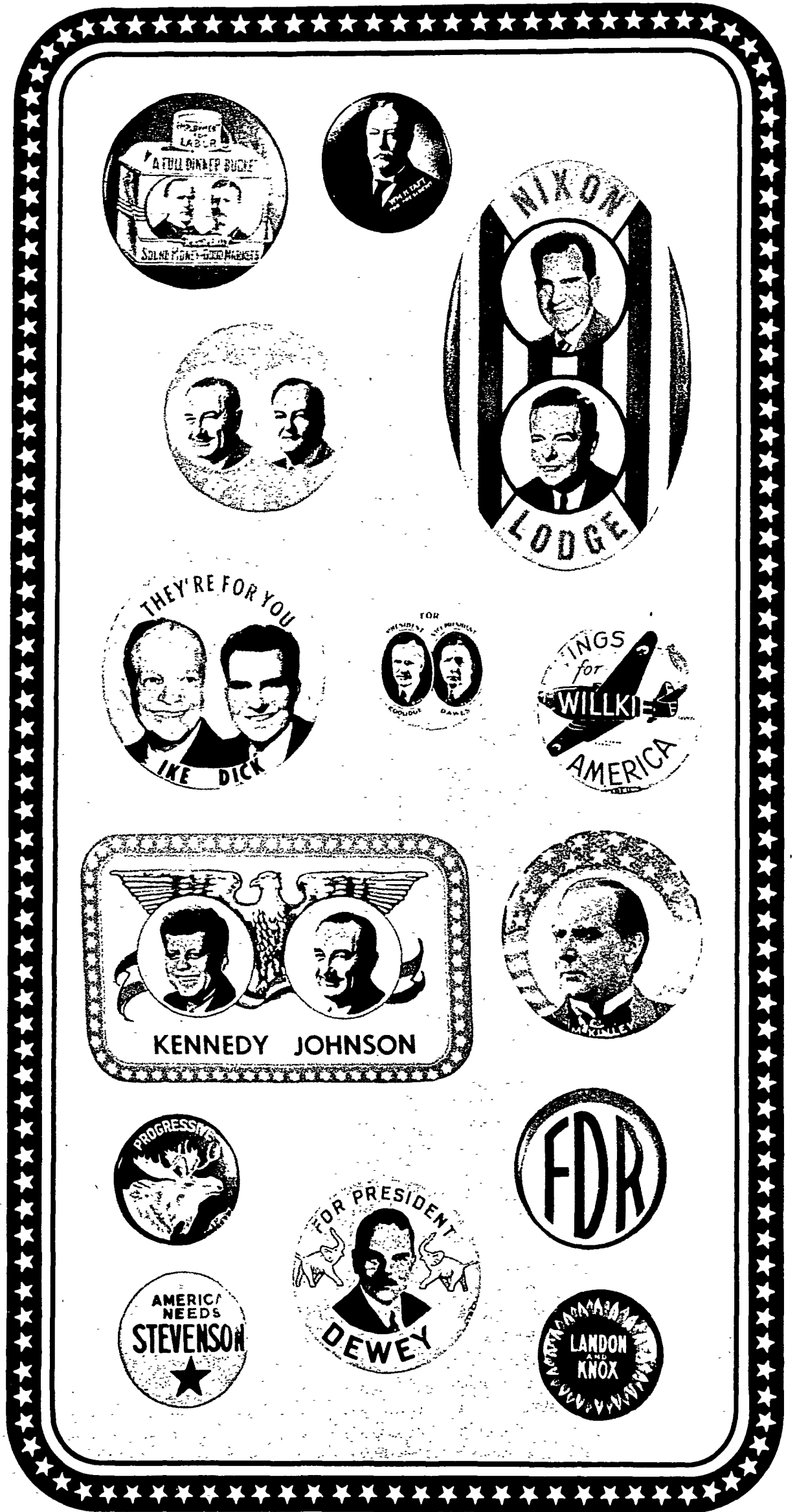
In Rumford, Maine, it is against the law to bite your landlord.

In South Bend, it's the landlords who are putting the bite on.

DON'T LET IT BRING YOU DOWN, IT'S ONLY LIGHTLY RAINING. . . .

It's not so surprising that Father Hesburgh can walk on water, after all. It's a survival factor in South Bend, a town where Weather Bureau jobs are considered to be sinecures, where little children ask their mothers, "Mommy, what makes the sky gray?"

"It's just that God did the sky over South Bend last, and ran out of blue Crayolas. . . ."



The Death of Spirit: The State of Politics in America

The intense quality of the American experience has characteristically pervaded our cultural history. Many authorities trace the root of this intensity to the Puritan errand in the seventeenth century and, more precisely, to John Winthrop who, in 1630, addressed the Puritan immigrants on the deck of the *Arbella* prior to their landing at Massachusetts Bay. Winthrop said, "For we must consider that we shall be as a city upon a hill, the eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world."

Winthrop's cry was not so much an articulation of ethnocentricity and self-righteousness as it was an exhortation to embrace the humility and strength needed to fulfill an important destiny. If more is expected of a people, then the standards of judgment will be correspondingly more severe. It is here that we find the source of the tension that has become inherent in American history. This tension is often expressed in dichotomous terms. Either America is the world's pacesetter of morality or the paradigm of depravity. It is from this point that we must depart if we are somehow to view our own position in American politics in 1972 as it relates to the American Tradition and, more specifically, to the last decade.

Indeed, it is only in reference to the profoundly American quality of the 1960's that we can begin to seek the root of the national political mood of 1972. The sixties represent a period of social and political explosion whereby the emotions of our nation were repeatedly invoked to make ultimate emotional commitments. Political assassinations, a cancerous war and even the landing of men upon the moon, compounded with the bombardment of instantaneous communication, drove the American man into new rooms of awareness.

However, in this election year, there is something

amiss in the spirit of the country. A distraction has evolved which poses the threat that our nation may, in Winthrop's terms, become a "by-word through the world." A spirit of commitment seems to be absent from the national mood. Politics in America has always been viewed with a peculiar degree of intensity, thereby suggesting that the results of political elections possess more than mean significance.

A brief "cataloguing" of the more significant events of the last decade may offer some indication as to what forces have coalesced to make this election year different. It would be rather profane to believe that such a weighty task could be adequately performed in such a short piece as this. Therefore, the intention here is intuitive rather than definitive. Although it is too soon to even feign a complete evaluation of the cultural political history of the last twelve years, some intimations may conceivably be drawn from factual events. In short, a brief voyage through the sixties might yet offer some explanation as to how the national reservoir of emotional spirit has become severely fatigued or downright depleted through relentless tapping of the source. Also, this cursory expedition may render a useful explication of the complacent condition of the American electorate as the campaign of 1972 draws to a close.

The election of 1960 presaged much of what was to come. With the advent of extensive television coverage, the campaigns of the two major candidates became, literally, household news. Because of this, a "new familiarity" with the actual furor and excitement of a campaign was accessible every day. People were more involved with the personalities of the candidates than ever before. Experts hypothesize that the Kennedy victory was a direct function of the live T.V. debates. The sharp appearance of John Kennedy outshone the shabby former vice president. Indeed, the power of mass media was not to be discounted.

Nixon has aborted the traditional American vigor

With the Cuban Missile crisis in 1962, America tottered on the brink of apocalypse. The eyes of a nation watched President Kennedy deliver the ultimatum which, if ineffective, could easily have launched a war of devastating proportions. Undoubtedly, many students can still recall the sense of ineffable dread which accompanied Kennedy's ominous address. The possibility of destruction was real.

It was not long before the entire world was severely shocked by the assassination of John Kennedy. The stark reality of this was greatly self-contradictory by a week of exclusive coverage of the wake and the funeral. The in-depth live coverage was interspersed with countless documentaries and eulogies. Also, the shooting of Lee Harvey Oswald, seen by millions of citizens, coast to coast, as it happened, caused the blade that had already partially severed the psychic nerve of the country to penetrate a bit deeper toward the marrow of the American bone.

The horror and outrage of the first modern American political assassination was experienced two more times before the decade ended. Although the untimely deaths of Martin Luther King and Robert Kennedy were no less hideous, still the surprise and initial shocks of disbelief were not the same. By the time of Robert Kennedy's assassination, there existed few people who labored with delusions of misinformation. The reality of assassination was not abnormal. It inhabited a region in the American spirit that was formerly reserved for the imaged terror of a Nazi regime.

Exclusive of the bombshells of assassination, the war in Vietnam occupied a similar domain on the American psyche for more than half the decade. Indeed, the emotional and intellectual involvement of all thinking individuals, pro or con, cannot be denied. One way or another, the issue of the war dragged on and on, and the disease was not terminal. It was a first cousin of a bleeding ulcer.

When the history of the sixties is finally written, the death of Robert Kennedy will have to be viewed as a defeating blow to the spirit of youthful optimism. This may have been the major tragedy of the sixties. If he did nothing else, Robert Kennedy inspired deep emotional commitment. If you were not a Kennedy

supporter, then he stood for all that you were against. Whether what he said was "good" or not is irrelevant. The truth was that Robert Kennedy moved the emotions of many people. His death did much to deflate the optimism that surrounded the campaigns of Kennedy and McCarthy. After the final assassination of an incredible decade, the voice of optimism faded into the streets outside the Chicago convention. The blood in the streets was another bold sight for the national audience. The convention, however, nominated a candidate and the campaign continued.

If, on the one hand, the election of Richard Nixon can be considered the result of a contest that lacked meaning, it can also be seen as the natural conclusion of the events which molded the election. The candidates were unusually close to one another on issues. But Richard Nixon had an "efficient organization" while Hubert Humphrey was critically wounded by the chaos of the convention. Thus, Nixon was elected and, after almost a decade of turmoil, the emotions of the nation seemed spent.

Since the attempt here is not purely historical, the brief excursion through the sixties can cease. Historical nuance is an inexhaustible well. Therefore, let us now contend with the political present.

The term of Richard Nixon can, perhaps, be most significantly characterized by the gradual development of an American apathy. President Nixon had the power to either revive the traditional fervor so prominent in the sixties, or to drive it further into the labyrinth of unmitigating apathy. Needless to say, he chose the latter.

Nixon has been the chief surgeon in performing the abortion of the traditional American vigor and spirit. He wasted no time in entering the womb of the American conscience—the Vietnam War—with his political scalpel. Nixon has removed the visible manifestations of our participation in Vietnam by radically decreasing the loss of American lives to a "mere" one or two per week. This, of course, does not take account of the many lives still needlessly being lost in Vietnam. Our moral and economic involvement is greater than

ever. Nixon has promised to end the war and sue for peace, but his attempts, for the lion's share of his term, have appeared insipid, to say the least. As long as the true spirit of the American people remains in abeyance in some surgical trash can, the real facts will not be recognized. The moral commitment of the nation-at-large was not able to transcend the physical presence of American lives, a selfishness which traditional American spirit would never have tolerated.

When the American people were understandably drained of spirit by the relentless intensity of the sixties, Nixon exploited this emptiness by limiting the loss of American lives, which predictably appeased the apathetic American emotion. One might criticize the pragmatic ploys of Nixon in his bid for reelection in 1972, but one must realize that Nixon can not succeed without the sanction of a majority of American voters.

McGovern's appeals to the American people to recognize the real facts of the war—that is the senseless killing, bombings and waste of funds—have fallen on deaf ears. McGovern's ideas and proposals concerning the morality of the war and federal spending would necessitate too much mental and emotional stimulation for most apathetic Americans who prefer the vapid luxury of Nixon's shallow, pragmatic ideas which allow them to revel in their pejorative state of quiescent torpidity. Nixon has severed the umbilical cord between the heart and the mind, the body and the spirit, and captured that ineffable region where the emotions lie. This emotional vacuum is not empty. It contains votes and has proven impenetrable for McGovern.

Perhaps the surgery Nixon has performed is not so much an abortion of spirit as it is a prefrontal lobotomy in which he has severed the corpus collosum of the nation, thus cutting some of the regions of the brain and leaving the country in a permanent state of impassive indifference. If this be the case, then, perhaps we will have to wait for a new generation, unscathed by the knife of the pernicious political surgeon, until we have a metamorphosis of spirit back to the traditional spirit more reminiscent of Winthrop than Machiavelli.

So the emotions lie on the table. The aura of devastation in the last decade effected a paralysis of the spirit. Advances in technology played no small part in augmenting the emotional impotence of society in general. In *Of a Fire on the Moon* (page 147), Norman Mailer says, "It is the premise of technology that spirits do not exist, and the same act repeated in obedience to a system of procedure and well-oiled machinery will produce not a spirit, but in fact, the same result as the preceding occasion." Whether or not the situation will change offers one a wide expanse for prophetic rumination. However, the question at present is: Has spirit dissipated or has it merely gone "underground" to gather strength? If the former is true and the mediocre has become a permanent watchword, it would, by no means, necessitate collapse of our borders. The nation undoubtedly will continue into the future in a "well-oiled" way. Nonetheless, something far greater and more intangible will be lost. This intangible quality will be the distinctive element which will delineate between a future based upon mediocrity and a past grounded in profundity.



Bobby Vespole

Jack Wenke

Eleventh Hour: Do You Know

The issues involved in the 1972 Presidential campaign are complex and confusing. The following paragraphs constitute an attempt to clarify a few important issues within various policy areas. Each of these policy areas is divided into two parts, one for Nixon's policies and one for McGovern's. Both views present the programs we feel could be expected under their respective administrations as indicated by both past performance and campaign statements. No bias is intended. It is our hope that these capsulated summaries might help the reader to review the stands of each candidate.

First, however, there is a need to comment on the current Vietnam cease-fire negotiations. On October 8, Hanoi suddenly revealed a willingness to negotiate a settlement before the November election. This does not mean that the war ceases to be an issue. Past positions of the candidates should serve as a reliable indicator of their present positions. It would be hoped, however, that the move for peace has at last gained enough momentum to transcend the political, to achieve fruition regardless of which candidate is finally elected.

FOREIGN AFFAIRS

With the possible solution of the Vietnam war we can focus on other areas in foreign affairs.

Nixon—The Nixon Doctrine would honor its treaty commitments; American allies would assume the major burden of their own defense; US would maintain a strong nuclear shield against outside aggression. Emphasis beyond Vietnam would be on SALT talks with Russia. Nixon's trip to China opened an era of trade with Asia, Russia, and the Common Market as the major target of future diplomatic actions. There would be renewed commitment to Israel for military aid through shipment of Phantom jets. Kissinger's energies would focus on the Middle East and balancing new Chinese and Russian relationships.

McGovern—His new internationalism would focus on economic and technical aid to third world countries; lessening of American military commitment overseas; reduction of cold war gun boat diplomacy. He calls for withdrawal of 170,000 troops from Europe and continued military and economic aid to Israel. Emphasis will be on negotiations, not arms. Distribution of food and other forms of foreign aid would be based on need rather than narrow ideological and political considerations. His trade policies include negotiated tariff cuts and farm goods import controls.

DEFENSE

Nixon—Will not "weaken" America by cutting important funds but will most likely practice strict economics to prevent rising costs of faltering programs that could raise budget to \$100 billion. Also, increased emphasis on research and development such as the Trident missile program could add to the budget. He would continue draft reform to institute an all-volunteer army.

McGovern—He would cut all fat off the military budget at the rate of 10 billion dollars a year. Emphasis would be on what we need (not twice our need) by means of a careful evaluation of long range requirements. Elimination of unnecessary programs such as the B-1 bomber are first priority. A voluntary army is a must as is increased civilian control in the Pentagon.

ECONOMIC POLICIES

Nixon—Future Nixonomics will be as an extension of Phase II which sets limits of 5.5% as acceptance increases in wages and prices. Stated objectives are stabilization of prices, a 2 to 3 per cent inflation rate, and dissolution of the Pay Board and Price Commission. Unemployment remains a major problem. Though he predicts no increase in taxes, the institution of a value added tax may be essential to the economy. The tax is expected to relieve property taxation, increase revenue sharing, and establish equal funding on a per capita basis for all national school districts. Limitation of federal expenditures to the \$250 billion mark has been requested. Lessening of governmental interference in private business concerns is a primary objective for the future.

McGovern—Seeks the evolution of an economy based on full employment, every able-bodied American being guaranteed a job opportunity. The program is to be federally funded and formulated if necessary. Tax reforms, aimed at reducing capital gains benefits and establishing a more equitable system of taxation, are to be instituted. The reforms will be effected via the closing of tax loopholes, the lowering or abolishing of investment tax credits, the upping of inheritance taxes, the slicing of oil depletion allowances, and the altering of both tax deduction and depreciation procedures. An attempt at redistribution of the nation's wealth is expected. Toward fulfillment of that goal, McGovernites have suggested the institution of a \$4,000 minimum annual income to every family of four, the raising of taxes above and beyond the \$20,000 income level, and the removal of the federal government from the sphere of plant subsidizing. Federal budgeting would assume a new outlook, channeling some \$32 billion from reduced defense expenditures into domestic programs. Other proposals include an orderly reduction of the national debt, reform of the international monetary system, permanent limitations on corporate price increases, revision of trade policies, and expansion of public service employment.

URBAN POLICIES

Nixon—The President bases much of his urban policy on the recent passage of the Revenue Sharing bill. Through the bill, monies will be increased to state and local governments to fight crime and create programs beneficial to the community. He has pledged an "all-out war to reduce crime and violence." Nixon wants to reform the penal system in the country and reduce the

Where Your Country Is?

logjam in the courts by increasing the funding of the federal judiciary. Nixon has stated that the states should control the flow of cheap, readily obtainable handguns, but is against any type of gun control legislation. If re-elected the President will budget "\$17 billion for the prevention of crime and its control."

McGovern—George McGovern has promised legislation that, in effect, would rebuild the cities and make them "honorable and decent" once again. He feels that the people should be somewhat responsible for the policies that affect them in renewal programs. Also, he calls for the creation of a strong anti-pollution agency, creation of urban mass transit systems, local public service employment programs, and federal assistance for business ventures in the inner city. The senator favors a crack-down on drug pushers, while providing better trained police. He would provide an extensive program for better lighting of city streets and wage all-out war against organized crime.

EDUCATION

Nixon—The President opposes busing on the grounds of its use as a device for achieving racial balance alone. The President has a strong commitment towards higher education and several proposals introduced by him in 1970, two of which—the National Institute of Education, which would provide a new direction for restructuring the present educational system, and the National Foundation for Higher Education, which would distribute \$10 million in grants—were recently destroyed by him when he vetoed three higher education bills. Mr. Nixon believes that both public and non-public schools are beneficial to the educational process. Also the President has pledged that "no qualified student who wants to go to college should be barred by lack of money."

McGovern—Senator McGovern believes that "reasonable and increment" busing should be used to achieve racial balance. He believes that federal support for education will provide a quality learning environment for all. He has pledged to spend at least \$15 billion to rebuild and restructure school systems throughout the country. He would allocate funds to the states according to need, set up an incentive program to achieve fair administration by the state and local tax structure, and would distribute funds to achieve equalized educational opportunity. Sen. McGovern also proposes the creation of a national endowment fund for the arts, humanities, and social sciences. He also believes that parochial schools are a must as a means for providing better education and he promises to support measures for the continued existence of these schools.

HEALTH AND WELFARE

Nixon—Favors welfare reform but has deferred on guaranteed income programs, focusing instead on work assistance to eliminate welfare cheaters. Older citizens' benefits in the form of income supports and tax breaks along with increased medicare are major commitments.

In the area of health care he favors a "partnership for health" with financing handled by private insurance firms where profit would be the regulator in lieu of the government.

McGovern—Advocates a \$4,000 support level for a family of four as the basic standard in welfare reform. He has decided to concentrate more on guaranteed employment as a means to reduce welfare. He emphasizes that welfare has gone up rather than down under the Nixon administration and that a Presidential commission discovered that only 3% of welfare recipients were welfare cheaters. He has cosponsored the Kennedy plan for health security financed under a program similar to social security. He has expressed deep concern for health care and claims the AMA and insurance companies to be the main adversaries in health care plans.

HUMAN RIGHTS

Nixon—When it comes to minorities the President feels comfortable with his record. The number of blacks with federal jobs has increased, and he promises more of the same for the next four years. He also plans to continue work with the Spanish-speaking Americans following a plan announced in 1971. Nixon has pledged to enforce legislation already on the books and to increase, to a certain degree, spending allocated for these programs. He is strongly opposed to any type of quotas for the hiring of minority members by the government. In the field of women's rights, the President supports equal work and elimination of discrimination against women at all levels in the government.

McGovern—Sen. McGovern believes that the decency of the American people has been infringed upon by the present administration. He believes that all Americans, regardless of race, religion, creed, or sex, should receive the same basic and fair treatment from their government. The Senator has promised no more tax breaks for the extremely rich or the special interests, and no more antitrust settlements for Republican or Democrat contributors.

Paul Colgan
Juan Manigault
Terri Phillips

Dr. Thomas A. Dooley

Letter to a Young Doctor

The following reprint from the February, 1961 issue of *Think* magazine was sent, without comment to the *Scholastic* by the Chief Medical Officer of the U.S. Navy. It is a letter by Tom Dooley to Bart, a friend about to graduate from medical school. Dooley's words about his work in Southeast Asia certainly make one stop and reflect about the more recent work of Americans in that area. I also feel compelled to comment on the letter not as an editor, but as a pre-med student at Notre Dame. It's words strike me directly addressing some notions that seem to be all too remote to premed students who feel they must always busy themselves with study for their next test.

—greg stidham

Dear Bart,

It is far past midnight. I am sitting at the table in my house at Muong Sing, high in the foothills of the Himalayas in northern Laos. The kerosene pressure lamps overhead are hissing at me, and the wind is lashing down my valley. It whips the palm and frangipani. All the earth on this sad cut of the world seems flooded in the monsoon rains. This is the season of the crashing violence of the tropical storm. The crickets, frogs and wilder jungle animals screech and scream. The high Laos night land is not calm.

But I feel very calm in writing to you. I feel as though I have just met you outside of the medical school auditorium. May I thrust my hand out and say, "Congratulations, Bart. Congratulations on your graduation from medical school. Congratulations on being a doctor." But along with my congratulations, I also want to inject into your mind some thoughts to mull over during your coming year of internship.

Four years of medical school are behind you. "What is past is prologue." You have been given much by parents and teachers. Use it wisely, for others. You have worked hard and learned a good deal, but because you are out of the stress of the doing does not mean that you are yet in the peace of the done. You will never be.

As a doctor, you have a tremendous potential. There are a lot of glorious things ahead of you, if you choose to choose them. I know this very well, though only six years ahead of you in time of practice and age of life.

Know that this passing and precarious time in history will demand much of you. It will maroon the

hesitant, but inspire the brave. Stand up and shout, "This is my time and my place in this time!" And seek that place. The state of total gratification is for cows, possibly for birds, not for man. Seek greater things than the material.

Do not aim for just a certain socio-economic position in society. Seek something beyond the split-level ranch house and the two-car garage. Become supremely aware of and intimately involved in the great issues of your day. You have the potential for great deeds, and today demands deeds. Human deeds. Principles enunciated and hopes expressed are not enough. Remember this.

You are a doctor. The proud state of being a doctor is a joyful thing. There is a lot more to you than just the knowledge of bugs and drugs. All the information you have acquired has certainly distilled itself into certain beliefs. Your beliefs may be scattered, rough and unclassified, but you do have them. You are well trained. Your hands are keen, your mind incisive, your sensitivity deep, your vision well-honed. You are aware of the sadness of mankind. You know the physiognomy of pain, and, accordingly, the quality of mercy. You know the power of drugs and understand the importance of the "patient who has a sickness" rather than the "sickness that is in the patient." You have a capability to know the pain and glory of other men.

You possess more than knowledge of the healing art. You can do more than laboratory experiments and herniorrhaphies. Your greatest attribute is that indispensable and essential aspect of your human spirit. Learn how to utilize the fiber and core of your heart.

There is a great deal more to living than just existing. Believing is a fine thing, but placing those beliefs into execution is the real test of strength. The state of being a doctor is a happy one, a lofty one, and one filled with tremendous potential for good. You commit a sin of omission if you do not utilize all the power that is in you. Seek a way to practice your art of medicine, utilizing all the deepest powers of your belief. As a doctor, you must be a part of your time. Isolation and indifference in world affairs are completely past and over. You can no longer be just a doctor or just a researcher or just a teacher. All men belong to me. All men have claims on man. And to the man with special talents, this is a special claim. This is your challenge. It is required that man take part in the actions and passions of his time at the peril of being judged not to have lived at all. You are qualified not only to take part in, but perhaps to lead in, the actions of a segment of the world today. A doctor's job is to cure sometimes, to relieve often, and to comfort always.

You must utilize, along with your medical talents, the powers of your spirit and heart. This will help to buttress up the fragile peace of the world.

Bart, you've a year's internship ahead of you. And after that, the choice of a residency for specialty training or private practice. I know you have been plagued with some indecision, "Shall I be a specialist

with years and years of more training, or shall I go into private practice now?"

I am going to presume that you will choose the life of a general practitioner. There is a place in the world for specialists (speakeeth the young G.P.), but this battered, beaten world of ours needs a few more country doctors in even a few more countries and villages, too.

As a general practitioner, where will you practice? There is a need for you every place. But the world is all lopsided in its distribution of doctors. Almost all corners of America have available doctors. With veterans' benefits, Social Security, labor union programs, industrial group health plans, and all the others, there is hardly a citizen who cannot find medical attention if he is willing to make some little effort.

I live in Laos. This valley, prior to our Medico hospital, had nothing but black magic, necromancy, witchcraft, clay images, sorcery and beateel juice. The villagers wallowed in monkey's blood, cobwebs, tigers' teeth and incantations. They never had hope, much less help. Today, the people of Muong Sing have good medicine, compassionate help, training and a fine little 25-bed hospital. Twentieth century.

You know the world's statistics. The Congo, 13,000,000 people and not one native doctor. South Viet Nam, 11,000,000 people, about 180 doctors. Cambodia, 5,000,000 people, seven doctors. Laos, 3,000,000 people, one Lao doctor. Other nations' statistics are equally staggering.

Though this is sometimes called "the age of the shrug," I do not believe you would say, as some do, "So what, it's not my problem." You know, Bart, you and I are the heirs of all ages. We have the great legacies of music, art, literature, and our own medicine. We have been born and raised in freedom. We have justice, law, and equality. But we have overlooked the uglier side of our inheritance. We have also the legacy of hatred, bred by careless men before us. We have the legacy of abuse, degradation, and the inhumanity of men blinded by prejudice, ignorance and personal spleen. To people like you and me, richer in educational opportunities than many, this is a special legacy, and a challenge. To accept the ugly as well as the beautiful and to answer this challenge is a privilege and a responsibility. Accept it without fear.

BART, I personally believe that the unique aspect of this challenge to young doctors demands that we invest some of our lives in the practice of medicine in foreign fields. I say "some," not a lifetime. This is not expected of us. But we can give a year or two. It can be part of the maturation of a man, the metamorphosis of a doctor.

You went through college, medical school, clerkship; internship lies ahead, maybe residency, and then . . . come to the developing nations of the world for a while. Bring your gadgets, and the armamentarium of drugs, to be sure, but most of all bring your human spirit. Bring your youthful enthusiasm, your drive, your energy, your dedication to help the sick. Bring your wonderful spontaneity, your belief in the good and the right. Bring along a sense of humor, don't

forget it; you'll certainly need it when the roof leaks, the patients eat all the pills the first dosage, and the witch doctors put cow dung over your sterile compresses. Bring also a few cents' worth of the spirit of adventure that our founding fathers possessed. Spend some time in valleys like Muong Sing. Invest some of your life to answer personally the challenge of today, your legacy, your heritage.

It is more difficult for other professions to enter and work in a foreign country. Citizens and governments are suspicious . . . as they are even a bit suspicious of the doctor. (There are some who are not yet convinced that I am not an agent of the FBI or a Jesuit-in-disguise.) But your M.D. diploma does open many doors. You will be allowed to come to these underdeveloped areas and build your small hospital. You can cure sometimes, relieve often, and comfort always. Splash some of the warmth and goodness of your human spirit on people who heretofore knew little of this element in the Western man. My villagers' lives were just one great groan of agony before the Medico hospital was built. They knew only Western men bent on colonizing them, and perhaps exploiting what little they had.

Your medicine will have a twofold effect. You will find that by just being a doctor with qualities of the human heart, you will help to unify men. Simple humanity makes the primitive lands of Asia and Africa important to every American. Simple self-interest makes it vital.

You are probably thinking, "Tom, hate to sound this way, but what's in it for me? We are all a little selfish, you know." Right you are, Bart. Perhaps we should be a bit wary of the man who is completely unselfish. There is a great deal "in it" for you. By investing a portion of your life for work here, by depositing a year or two of your time you will take back with you into private practice a great sense of accomplishment, coupled with a vast human experience. Your accomplishment will be beyond the narrow confines of continent and custom. Your accomplishments will be of a wider scope: along the broad horizons of peace for the whole world. You will always know that you have given a fragment of your life for the good of many.

All men yearn to lose themselves in something greater than themselves. You will have done this, and will have helped to achieve that unquenchable promise that someday all men of all races will learn to live together in peace. I do not believe this fulfillment is achievable in private practice.

You've always been a bit of a cynic. I imagine you are quietly snarling, "Okay, Tom, you've made your

point, but to give up a year or two for a spiritual thing called 'fulfillment,' you know 'bout that."

I can only remind you that the history of mankind constantly repeats the exclamation that the only way man can achieve his own happiness is to strive for the happiness of others. And you reply, "Ugh, Dooley's murky mysticism again." History also proves, Bart, that men rarely learn from the teachings of history, but must learn for themselves. Come to Asia. Learn.

There are programs in the world with which you could work. Programs like the World Health Organization, our own Medico, and others. These will pay you enough to keep you out of debt (though perhaps not much more). They will handle the mechanics of medical procurement and supply. Medico, you know, from a kernel of an idea in 1958, now has 17 hospitals, clinics and programs in 12 different nations. Dozens and dozens of doctors like you. Free next year, Bart?

TODAY demands a deeper emphasis on the brotherhood of man. All professions must seek ways to do this. For the doctor it is not a difficult thing. It is in the root of the tree of a doctor to understand and believe in brotherhood. This concept was not so important in the times of our fathers. It is now. The Brotherhood of Man exists as definitely as does the Fatherhood of God. And we must not forget it.

I do not believe "brotherhood" is a sentimental, mushy-mouthed, hyperglycemic thing. It is a potent, mighty force to bring men together as men. We are not as actively engaged in solidifying this idea as we should be. Doctors know the likeness of all men. The world does not need another union of white men, or of American men, or of Dutch men, or of Negro men. Or more fragmentation of peoples into endless exclusivisms. Brotherhood should be a force to unite men . . . as men.

Patriotism is not enough, either. Nations must belong to a larger world, with a wider horizon than that of any single country. Countries working together, each giving something to the other . . . this is part of brotherhood. Asia and Africa need picks and shovels, bulldozers and syringes to remove the high cliffs of poverty, injustice and sickness. You, as a doctor, have those syringes. We must do what we can, as individuals, to help other individuals.

We young Americans must take the drama of our freedoms (from disease as well as from tyranny) that we have received from the past and project it into the future. For other men. We who have it must help those who do not have it.

The kerosene is running out of the lamps and they are sputtering and flickering. Dooley needs to hit the

sack, so I'll stop the letter just now . . . and continue it tomorrow.

A full day has passed since I began this letter to you. At clinic this morning we had 78 patients. Everything from a blazing malaria to a man who brought his donkey, requesting that we suture up a laceration in its flank. We gave the malaria patient chloroquine, and sutured the laceration in the donkey's posterior with chromic catgut, size 8 (tough ass).

Some children had diarrhea, eye inflammations, and one had a case of head lice. My American corpsmen pulled some teeth (dentistry is not for me). The kids howled just like they do in America. The old gals complained about having to wait in line, just like they do in America. A few of the older gents wanted some "vigor pills," just like . . . well, anyway. There are no really deep differences between people. I have spent six years of my life among different men, and always I find the similarities outweigh the differences. Each life is infinitely precious as a life. Everywhere.

To recapitulate what I've written, Bart, I believe that as a young doctor, as soon as you finish your internship, you should spend a year or two in lands such as Laos. You should utilize your profession and your heart as a cable to bind men together. Danger cements men; why can't other forces be used? Many tools must be implemented to destroy the false walls that separate us. Medicine is one. Medicine—when enveloped in that indispensable element of the human spirit. Kindness and gentleness are daily instruments of the doctor, more than of other professions. Kindness and gentleness can be potent weapons to fight against the anger of the world.

The world is made up of persons. Internationality is only a conglomeration of individuals. All individuals yearn for something human. This flings a special challenge to you as there is no more intimate person-to-person relationship than that of the doctor and his patient. Bring the talents of your degree, and the spirituality of your heart, to distant valleys like mine. And take back with you a rich, rich reward.

DEDICATE some of your life to others. Your dedication will not be a sacrifice. It will be an exhilarating experience because it is intense effort applied towards a meaningful end.

So along with my congratulations on your graduation I send my wish that you will utilize yourself as a force of unity in the fragile peace of today. And that you will know the happiness that comes of serving others who have nothing.

Sincere best wishes always,
Tom

come to asia.
learn.

Jim Braun

To Warm the Age of Ice

How does one begin to express those sentiments which our nation should, which it must share communally? How does one begin to express, not the guilt, but the shame which gnaws at our national consciousness, perverts our national purpose, metamorphoses the American dream into the American nightmare? I speak of the American, no, the global tragedy. I speak of the Vietnam war.

Our people have espoused a unity of moral beliefs in the basic rights of man for nearly two centuries. Most especially, we have believed in the unassailable dignity of the human being and we have believed, if not always practiced, the principles of fair play. That has gone. David has become Goliath. Our unity has disappeared with the unraveling of our moral fiber; our civil war has begun anew, now to be fought on the battlefield of each American's conscience. Our wounded lay as obstacles in the middle of the road, and our missing in action search for the realm of moral truth, while our POWs are tortured by callousness and by frustration at their inability to unfetter themselves from the shackles of social apathy, of distant technology.

Ours is an Ice Age. I speak of cold, of barrenness. I speak of the Orphic god, Statistics. We believe in facts, so let us speak of facts. Fact: The Holy One has decreed that due to the laws of political-physics, the vacuum caused by our absence from the Asian coast shall be filled by blood. Fact: Rex II has fulfilled that prophecy, turned it into an anachronism. Two score $\times 10^5$ have fled this world, no, have been kicked out of this world without trial, raped of life. They did not draw fast enough. They did not close the sluice gates of their mouths in time. They have been drowned by their flood of words, their flood of emotion, their flood of humanity. Fact: The Great American Birds have let fly more bombs over this land than were loosed in all of Europe and Asia in all of World War II. Fact: We have destroyed our allies as effectively as we have destroyed our enemies. Fact: We are the enemy. The land of Asia has been turned into a land of refugees. We are the refugees. We are refugees from justice, from honesty, from concern. We are afraid of ourselves. Look about you.

For a long time we believed. I speak of ideals. Now we can believe no more. We can no longer believe in ourselves. Or at least our own infallibility. Dare

we believe? Cervantes wrote, "Virtue is so powerful that of itself it will emerge victorious from any trial." Dare we believe? Is the American Dream Machine no more than an esoteric poppy patch? Our country has now been baptized in the blood of iniquity, the blood of others, the blood of ourselves. But I do not have faith; perhaps it is not a baptismal but a burial rite. God is dead. Perhaps we are the new Satanic disciples, disciples of technological blood-letting. If we are a nation of ideals, and those ideals have been shattered, have proven an ideal Tower of Babel, then we must build again. We must find new ideals to which we can be true, or we must live under the heavy rod of reality, the rod of honesty. We have eaten of the fruit of vision. We have seen our sin.

We have seen. Now we must learn to listen, to hear. How do we break the yoke of tyranny about our necks without breaking our necks? There are parasites of tyranny in this land. This is a land of castes.

It is for them, the chosen breed,
To learn the unredeemable horror
The horror of the spectre of death
The spectre of a well-known stranger
The suspense, the mystery of death
Death whistling through
The dark as
A bomb
Falls.

It is for them, the appointed race, the anointed face,
To wield the uncontrollable whip
The whip of power
The power of death
Death by decree
The pen
Writes

Where do we begin? I speak of decisions, for I do not believe in determination. For me, it shall begin with me. For you, it must begin with you. Suffering as we all suffer is not enough. We must put an end to that. I shall no longer follow sheepishly as others are led to the slaughter. Who knows? Perhaps, it shall soon be me. No, I shall lift my blindfold, and though knowledge be painful, I shall no longer suffer my ignorance. I shall no longer suffer for consensus decisions in which I do not consent. I shall suffer only in my oneness. Until you join me.

So I return'd to the Garden of Love
That so many sweet flowers bore;
And I saw it was filled with graves
And tombstones where flowers should be;
And priests in black gowns were walking their
rounds,
And binding with briars my joys and desires.

—Wm. Blake

Jim Braun hails from Patuxent River, Maryland. He is at present a sophomore and plans to declare a major in English.

The Existential Errands of an Ego

"Ego! It is the great word of the twentieth century." With these words Norman Mailer opens the first essay of *Existential Errands*, "King of the Hill." With these words Norman Mailer tempers his reader for the extraordinary trip through the book. Mailer, of course, is the errand boy. But he views his errand as a prophet would view his message. He may even view himself as a prophet.

Existential Errands, published in August, is the embodiment of Mailer's message. The coherence of the collection of writings which make up its contents is at first dubious, but with reading, it is a fairly unified and philosophical celebration of man. Not the man of suburbanized technocratic America who depends upon an electric knife to carve his Thanksgiving Turkey, but that two-legged reasoning creature that for the last few thousand years has been dominating the planet. Essentially, Mailer's view of man or rather his ideal of man, is the Romanticist's concept. (Indeed, in *Of a Fire on the Moon*, he calls Hemingway the last great "Romantic," and wishes himself Hemingway's heir.)

Mailer's Romanticism is not the same as that of Wordsworth or Shelley. It is not the Romanticism of any of the late 18th-early 19th century writers, though Byron might have been close in some of his writing. Mailer celebrates man in an existential, or Nietzschean, manner. To him man is not merely another of God's creatures meant to live in the verdant beauty of nature. He closes his book with a letter titled

"To the *Time-Life* Staff." He closes his letter with this paragraph: "The notion that we're running on, then, is that until we begin to know a little more about each other—not through the old-fashioned New Deal governmental methods of tolerance — but through the quality of human experience in societies, small societies and somewhat larger societies, founded upon various principles — philosophical, spiritual, economic, geographical, territorial, historical, or whatever—we know nothing at all. And that's why I feel certain optimism about this candidacy. Because what I think it offers to all people of the city of New York is a chance to turn this city around and make it what it once was—the leader of the world. Thank you."

Beyond the rhetoric of the political campaign for Mayor of New York this paragraph expresses certain philosophical beliefs about man. Like Hemingway, Mailer sees something wrong with New York City. This is not because it is a city, but because of its atmosphere. Certainly, this is not the pastoral ideal of "Tintern Abbey" or "Ode to a Skylark." It is, though, a celebration of man in his current state, in the city. To Mailer the development of the city is not what will destroy man, but technology is. Mailer, throughout the book carries this one theme. He believes that technology is simply violating all the sacred parts of man.

In the preface to the book Mailer states that these essays reflect much of what would be the themes of the

big novel he promised twenty years ago. The novel is yet unseen. These essays, letters, playlets, interviews, poetry translations and entertainments are fine in getting across the philosophy of Norman Mailer, but somehow they are not so effective as a good novel might have been. There is not the recognizable coherence which would lend itself to an easier realization of the existential romantic undercurrents. The ideas are clearly there, but the vehicle for their expression is not. This perhaps is an example of what *Moby Dick* would have been in the form of collected small works instead of the huge novel it was. This is disappointing, but at least we have the ideas.

Existential Errands may be a bit hard to take for many who are unacquainted with Mailer. *Existential Errands* calls for a prior knowledge of Norman Mailer lest he seem an unsufferable egomaniac. He is biased. He holds his own opinions highly. All this is not, however, without reason. He is an intellectual and his opinions are based upon his reason. His reason leads him to conclusions which are the make-up of his philosophy, his view of man. Still, the ambiguity of this might give the impression that he is like the squat peasant bullfighter in his "El Loco" reflection—he fights one bull with a flourish and the next like a clown. But, that is not Norman Mailer and that is not *Existential Errands*. Writer and book are much more substantial.

—joseph runde

Starting a Scene or Two

The great fountainhead of the improvisational theater movement was the short-lived Compass Players and its direct successor, the Second City. From these groups have come Mike Nichols, Elaine May, Barbara Harris, Alan Arkin, David Steinberg and many other remarkable performers. The band of actors at the Second City are largely responsible for the rising tide of intelligent satirical humour in the United States.

An evening with the Second City consists of a series of improvisational sketches, directly pointed at the hangup of the middle-class, white liberal. All his foibles and paranoias are paraded before him and put in proper perspective. But the humour is not reserved for one group; any person with a love for intelligent satire will find himself rewarded by the troupe.

The improvisation of the Second City is invented by the performers, but it is developed in rehearsal. So the sketches that are viewed are well-rehearsed with occasional digressions that are made up on the spot. Also, one segment of the evening features the audience suggesting ideas and then having the actors work out the idea. This allows the company to keep their skills sharpened and gives the audience an opportunity to witness the development of a sketch. Subjects range from politics and movies to urban paranoia and dope-smoking. With no sets and only a few hand props, the actors create an entire world of satire.

The seeds of the Second City were planted by a Chicagoan named Paul Sills. Sills was a leader of the improvisational movement of the middle 50's. An early theatrical venture

grew out of his work at the University of Chicago. It was replaced in 1956 by the Compass, the first professional improvisational theatre in the country. The Compass was located in the Hyde Park neighborhood of Chicago. It provided theatre that was "improvised from the very middle of the community—in the neighborhood, of the neighborhood—of the moment."

Sills always believed in a theatre that is connected to a larger community yet is a community in itself. The Compass and the Second City broke through, he believes, because "at a certain time they [the performers] were more interested in each other than they were in success." The problem is that professional actors tend to resist playing together. This makes community genesis in the theatre a problem, especially for Sills, in light of his belief that theatrical method should be based on play: "Playing is a communion . . . play is freedom. Play is also mutual. You can't play alone . . . I fought my ass off to get them [the actors] to see each other and play with each other onstage."

In a sense, Sills feels "Second City is a failure . . . all these things are failures in terms of real organic theatre." But he feels that conventional resident theatres are worse failures: "No amount of pumping big city repertory theatres into a town is going to make any difference in the cultural level of a town . . . so-called intellectual theatre will not and cannot work."

Sills maintained some hold in the Second City but also moved into other areas that could satisfy his desire for an organic theatre. These experiments culminated in *Paul Sills' Story Theatre*, which started in Chicago, took hold and moved to greater success in New York.

Urban renewal forced the Compass out of Hyde Park and into a new home in a defunct Chinese laundry on the fringe of Old Town, a residential area on the north side. There the Second City was founded by Sills, Bernard Sahlins and Howard Alk. They took the name from the title of the late A.J. Liebling's derisive profile of Chicago in *New Yorker* magazine. On December 16th, 1959, they opened their club to almost instant success and immediate national attention. Before the

startled actors knew it they were inundated with praise from the media and the place was packed every night. Soon the Second City became a "must" for the professionals of the acting world when stopping in Chicago. In April, 1961, a record album was cut; in September, a Broadway run began; in October, 1962, the first of three London appearances took place; in February, 1967, the Second City touring company developed—and on and on, through the decade of the 60's.

Over the years, the activities of the Second City have ramified in many directions, under the leadership of Sahlins and Sheldon Patinkin. The main commercial activity is the cabaret on North Wells Street. They also mount industrial shows and industrial movies, and have shot a rather unheralded feature film (The Monitors) entirely in Chicago. There is a Second City school and workshop which trains young people in the kind of discipline involved in the Second City's presentations.

The cabaret has flourished. In 1967 it moved into the heart of Old Town which enabled it to double its seating capacity. Seating is at small tables and drinks are available. Bernard Sahlins, the current artistic director says, "I think the Second City, the revue theatre, the popular theatre, has an on-going function. We're the inheritors of a three-thousand year old tradition . . . we go on to other things because we need a change of pace. However, we're always aware of this as the mother lode." If there is one positive proof that the Second City is a Chicago institution, it is the fact that on one of its anniversaries Mayor Daley went so far as to proclaim a "Second City Day" in Chicago.

An evening with the Second City will provide an abundant amount of excellent satire. It will challenge you to look at yourself, and then to laugh at what you see—but laughter that is "with you" and not "at you." It will be an evening with an intensely creative, dedicated company, always working towards superior contemporary humour. They will make you laugh in order to make a point: that unless you can stop, look, and laugh at yourself, you are not fully human.

"Down with A. J. Liebling!"

—roche schulfer

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FLICKS

Zagrans's \$1 Zinema West presents **Midnight Cowboy**, X rating and all, on Nov. 4 at 8 and 10 p.m. in Flanner's basement. Real cowboys the next week in **McKenna's Gold**, same time, same place. The N.D. Baltic Society covers election eve on Nov. 6 with **Richard**, a political spoof. It's at 7 or 9 or 11 p.m. The same gang of Baltics is also showing **The Best of Genesis**, a collection of insanity from Genesis I-V: both films are in the Engineering Auditorium, Thursday, Nov. 9, at the last-noted times. CAC goes for bust by showing the feared film **Reefer Madness** (with a short by the **Fireside Theatre**) on Nov. 2nd and 3rd, 8 and 10 o'clock, then continue on high with Woody Allen's mad **Take the Money and Run** on Nov. 10 and 11, ditto on times, \$1.00 per viewing per person. Cinema '73 will play **Rules of the Game** (Nov. 12 and 13, 8 and 10 p.m.) and cast **Shadow of a Doubt** onto the

Any organization, department, person or whatever who would like to have an event publicized in this column, please submit details at least three weeks prior to this event. Our Address:

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Notre Dame, Indiana 46556

—or bring it to the SCHOLASTIC office on the fourth floor of La-Fortune.

screen on the 14th and 15th. Non-cardholders One Dollar.

MUSIC

Yes invades later this month. Otherwise, the **Korean Children's Choir**, or "The Singing Ambassadors of the Orient" come to Bethel College, Sunday, Nov. 12, at 3:00 p.m., \$3.00. The **South Bend Chamber Orchestra** with guest conductor E. Wayne Ambercrombie perform Nov. 11 at 8:15 p.m. in the IUSB Auditorium. New albums to watch for: **Moody Blues 7th Sojourn**; **Dos** (Malo); **Guitar Man** (Bread); **Living in the Past** (Tull, American release); **Caravanserai** (Santana). **James Schwabacher** (tenor) will vocalize a program of **Baroque Songs** in the Library Auditorium, 8:15, Nov. 14, free. Likewise (freely) **Josefina Cubeiro** (soprano) will present her programme of **Spanish Songs**, same place and time, on Nov. 17.

SPORTS

Our footballers go to Vet Stadium in Philly this Saturday to do battle with Air Force spoilers Navy. Then we meet the high-flyin' boys in Colorado on Nov. 11. **Hockey** has begun! University of Michigan visits us Nov. 10 and 11, and more immediately, Bowling Green on Nov. 5. Go, puckers!

EXHIBITIONS

No inhibitions! Go visit the pre-Columbian art from the permanent

collection of Ludwig Meidner Prints, opening Nov. 12 in the ND Art Gallery. The ND, SMC, and IUSB students and faculty work will be shown and auctioned at the **Opel Art Festival** at the Yeager Motor Co. Showcase, Nov. 4 from 8:30 a.m. 'til 7 p.m.; Nov. 6, 8:30 a.m.-5:00 p.m.; Yeager's is at 225 S. Lafayette Blvd. **Ceramics** by Marvin Bartel of Goshen College will be on display Nov. 1 through 30 in the Moreau-Hammes Galleries at St. Mary's, along with Tom Meunich's ceramics. Three photographers, namely, Joan Redmond, Linda Connor, and Jim Raymo, will show the audience the capturings of their shuttered eyes also through Nov. 30. The **Ebony Fashion Fair** will show on Nov. 16 in O'Laughlin Auditorium at 8:00 p.m.

SPECIALS

The new Scholastic Frontier Society will hold a forum on Nov. 7 (Tues.) from 7:00-9:00 p.m. in the Black Cultural Arts Center. The topic is "**Racism: A Normal Part of Academia.**" Featured speakers will be Dean Crosson (A & L), Robert McCrady (Steering Committee of Ujamaa), and Dean Johnson ("Action"). The moderator will be Tom McGill (Law School). A lecture on "**America and the Soviet Union**" by Prof. Richard Gregor, Univ. of Toronto, is on for 4:00 p.m. in the Faculty Lounge of Northside Hall at IUSB. Travelogue: **Florence and the Heart of Italy** as part of the Scottish Rite Series, Nov. 13, with Eric Pavel guiding you to the magic boot-top of Europe. Also, the Mid-American College Art Association is holding a conference in the CCE, Nov. 2-4.

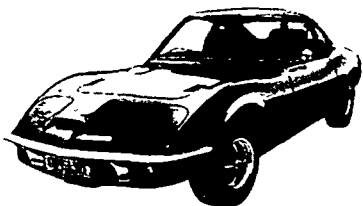
Playwise, Tennessee Williams' beautifully fragile drama of frustrated love will be at Washington Hall, Nov. 10, 11, 16, 17, 18, at 8:30 p.m. The play is, of course, **Summer and Smoke**. This is an ND-SMC production. Then, on Nov. 4, the **Second City Players**, from Chicago, the area's first city, will present "Best of Second City," a collection of well-received spoofy skits from recent reviews: "No, No, Wilmette," "The 43rd Parallel," and "Premises, Premises." Portents of hilarity.

—al depman

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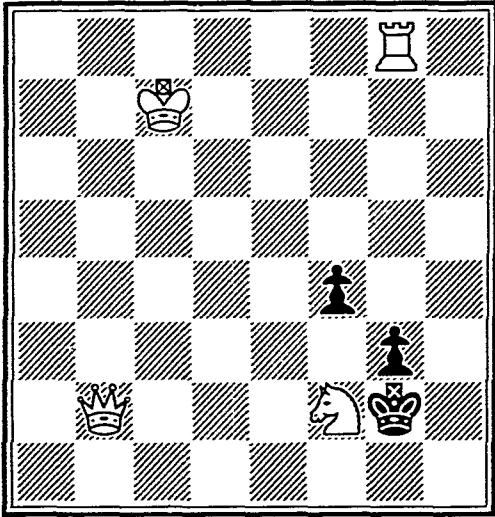
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An Apology

The SCHOLASTIC wishes to apologize for neglecting to mention that Mary Lynn Broe, author of "Seats of Wisdom" in the October 13 issue, will receive her doctorate this year from the University of Connecticut.

the crooked rook



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An Open Letter to the Students and Faculty of Notre Dame and St. Mary's College . . .

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DISTRICT #9

St. Joseph and Elkhart Counties

Dear Voter:

This is a year of change and great opportunity for Indiana. Though most of the interest in this election has centered on the races for President, Congressman, and Governor, there are many more contests which are also very important, since they will help shape the course of our government during the next few years.

It is my belief that voters—especially young voters—are less interested in party labels and more interested in casting their vote based on the qualifications of the candidate and his stands on the issues. For that reason, I am sending you this letter to give you a brief introduction to my background and a short statement of the positions I have taken in this campaign.

I have two degrees from Indiana University—an A.B. Degree in Government and a Doctor of Jurisprudence (Law). After graduation, I served two years in the U.S. Army. Following discharge, I returned to South Bend and began the private practice of law. For two years, I served part-time as a Deputy City Attorney for South Bend. I am 29 years old, married, and the father of two daughters.

In the campaign, I have stated that I will *only* support increases in state taxes if property tax relief is *guaranteed* by having the state assume a larger share of the cost of local education and by imposing controls on local spending increases. Also, a sales tax increase should include reducing its regressive features by eliminating it on unprepared food and medicine. As one of the ten largest industrial states, Indiana must place a top priority on pollution abatement. Accordingly, I will insist upon strict enforcement and adequate funding of our newly enacted state laws, and an active program to seek federal funds for environmental improvement. I advocate the expansion of educational opportunities for those who do not attend universities by improving our vocational educational system. I will vote for the reduction of the legal age of majority to 18, since the present status of the law is plainly inconsistent, and for the equal rights amendment.

Unfortunately, space limitations do not permit me to discuss all of the issues; however, I have pledged to listen to the voters and to be responsive to their needs. Please let me know of your views or of your questions.

I will sincerely appreciate your vote.

Very truly yours,
Robert J. DuComb, Jr.

the last word

last word

word

Scene: *Television studio. Three chairs, modern, padded and comfortable-looking, sit in a semi-circle on a raised platform in middle of studio floor. Small table next to center chair, half-empty water glasses, a pitcher, ash tray with long curls of blue smoke rising from premium-length cigarette. Arranged strategically around platform are three intimidating black cameras on dollies; microphone hangs over center, suspended from long, polished boom.*

In center chair, near table, sits middle-aged cavalier type—well dressed in checked coat, frilled purple shirt with long, pointed collars, wide green silk tie; hair styled and streaked by Pierre Moffet, New York. He speaks with a slightly lispish, highly inflected southern drawl...

On his right sits another man, slightly older. His hair is also grey; the ends of a long grey handlebar mustache curl over the plateau of his cheekbones. He wears the meticulously embellished dress of a British cavalry officer at the turn of the century.

The man in the chair to the left appears about twenty. Grizzly, half-grown patches of hair cover his cheeks—a beard. He wears large, tinted wire-rims on a nose powdered for camera, a yellow crocheted poncho over knickers reminiscent somehow of Elizabethan pantaloons. His black shoes curl prominently at the toes (about size 13), and he puffs serenely on the end of a hashish pipe.

Announcer: Good evening, ladies and gentlemen. Welcome to "Meet Your Candidates." Tonight's show is the final in our series of conversations with the various candidates, and we are pleased to have with us the two major presidential hopefuls: on my right, Colonel Myron Breckingham; my left, young Able Hoffer. Colonel Breckingham and Mr. Hoffer, perhaps we might begin tonight's program by asking each of you to summarize your platforms. Colonel Breckingham . . .

Breckingham: Why, uh, yessir. Thank you, sir. It, uh, strikes me, sir, that the most pressing area of concern, uh, facing our beautiful country today, sir, is our current economic situation. As you, uh, well know, unemployment is at an all-time high, with, uh, very few prominent people making the greatest amount of salary. What, uh, I propose, is a two-month curtailment of all jobs. That way, sir, the disparity between the working and the non-working will no longer exist.

Announcer: I see, Colonel. How, then, would you avoid even more widespread poverty and destitution as money ceases to circulate altogether?

Breckingham: A very, uh, good question, sir. However, I am not yet at liberty to disclose that aspect of my plan. I will say this, though: I will make all of that perfectly clear after my election.

Announcer: Mr. Hoffer, would you care to clarify the important points of your platform . . .

Hoffer: My two-pronged program of two weeks ago was a really far-out program. During my two-term rotation in the Rotary Club, I was able to see first-hand the slaughter that our country was promoting in Southwest Vinlandia. I immediately saw that this was the single horse upon which I might ride right into the stables of the White House. However, as you know, after my frank discussions of the war, the issue became a loose football, so to speak. Unfortunately, my opponent picked up the ball and ran with it by telling our boys to stop using bullets to kill the Vinlandiamese. And now that killing is no longer an issue, my two-pronged program has only one prong.

Announcer: And what will be the stick of that remaining prong?

Hoffer: My second point deals with the economic situation. Quite simply, and most emphatically, I feel that marijuana should be legalized.

Announcer: And how will that alleviate our economic crisis?

Hoffer: Well, the specifics of my plan will become much clearer after it is put into effect and everyone is smoking dope.

Announcer: Thank you, gentlemen. And now, a word from our sponsors.

Curtain falls. At this point audience is free to go to a concessions stand and buy a can of beer.

Scene. Curtain rises. Our three characters are sitting as before, with one notable exception: all three are clad only in their underwear. Breck's mustache is gone and Hof's cheeks are bare. Breck. and Hof. wear ordinary white briefs (BVD); the announcer sports the boxer variety, lavender with red hearts.

Announcer: Welcome back to "Meet Your Candidates." In the second portion of the program we hope to touch

on some more of the issues of this campaign. I think to do this we will open the session up to any remarks the two candidates would care to make.

Breckingham: I, uh, would like to point out my opposition to "training," sir. Many politicians across, uh, the country are advocating greater use of commuter trains to, uh, get the common man to and from work. Supposedly, by bringing the laborer to the source of work, more opportunities would be, uh, equally shared. However, it is apparent that this, uh, training would run exactly counter to my economic proposal of curtailing all jobs. Not only would these trainers have jobs, but increased training would, uh, make more jobs for train drivers.

Hoffer: I would like to raise a sort of objection, if I may. I don't see how a workable plan could be devised by anyone who can't even get the stains out of his underwear.

(Breck. blushes.)

Announcer: Please, gentlemen. Please stick to the issues. Mr. Hoffer, what is your stand on the question of training?

Hoffer: Well, actually my position is pretty clear-cut. I think the plan has both advantages and disadvantages.

Breckingham: *(in subdued voice, almost whisper)* How do you get your skivvies so white?

Announcer: Do either of you think that the question of welfare will be critical in this election?

(Breck., oblivious to the question, has moved toward Hof. Speaks in same subdued tones)

Breckingham: I don't believe I have ever seen underwear so immaculate!

Announcer: The electorate has expressed concern about the illegal use of wiretapping. What constitutes legal wiretapping, as opposed to the illegal variety?

Hoffer: I have found that bleach used with your regular detergent in a hot-water cycle with a warm-water rinse seems to be most effective.

Announcer: What can be done to restore the public's confidence in the workings of their government?

Hof. and Breck. continue their subdued conversation about underwear-washing techniques, not hearing Announcer's question. At this last question, they rise together, still conversing, and begin slowly to exit right, gesturing occasionally to emphasize one point or another. Flustered announcer stands, frantic, motioning them back. His chagrin is obvious as he collapses into chair, exhausted and bewildered. After a pause, he picks up Hof.'s hashish pipe, takes long, drawn breath, and collapses back into chair. Curtain.

—greg stidham

BACK STABBER CARD

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Complacency Card: The holder of this card can present it whenever one of the cards goes against him. Due to voter complacency there are no bad results. (Nobody cares.)

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Fund Scandal: Lose 10% of your electoral votes to your opposition.

Eagleton Kickback: McGovern loses 40 electoral votes; Nixon gains 15.

Ramparts labels Nixon Fascist. Nixon gains 20 electoral votes. McGovern gains 30.

National Review forgives Nixon his sins. Nixon 20 votes; McGovern a hair shirt.

Women's Caucus supports McGovern. Nixon gets 30 electoral votes and divorce; McGovern gets 5.

Spiro Agnew calls McGovern a Commie. McGovern gets 20 electoral votes; Nixon gets diarrhea.

Unemployment and Inflation Rise. Nixon loses 20 electoral votes; McGovern gains nothing.

McGovern made honorary Hopi Indian. McGovern gains nothing; Nixon gets reaffirmation from John Wayne.

Everybody is bored. Both Candidates lose and the country becomes a monarchy.

Cabinet Scandal. Nixon loses 50 electoral votes and Henry Kissinger. McGovern gains 20 votes and Henry Kissinger. Anyway you look at it you lose.

Monotony

RULES OF THE GAME

Our Monotony game consists of one nifty game board (on cover), twelve Back Stabber Cards, and these rules. Two people may play, one representing the Republican party, the other representing the Democrats. If you have more than two players, get another game. Because of lack of motivation on the part of our editors, you must rip off your own die and playing figures. We suggest perhaps a '72 Gus Hall campaign button or the ring tab from your favorite brew. The editors used a telephone bug and a McGovern/Eagleton campaign button, but the board self-destructed after eleven primary moves.

The object of the game is to accumulate enough electoral votes (270) to win the election. (No cheating and no graft, otherwise the game will seem too real.) The player choosing the Nixon campaign begins with 300 electoral votes while McGovern's supporter begins with only 60. These figures are based on current statistics, and *not* on a desire to see the underdog win.

A toss of the die determines the order of play, except if "Nixon" rolls a four, five, or six, in which case he rolls again.

Players move the number of squares indicated by the throw, alternating in a democratic manner, following the instructions given on each square. Thus, electoral votes are amassed or forfeited according to the specific information in each square. In addition to the regular game board consequences, a player passing the "Start" square must draw one card from the pile; the subsequent conditions apply to both parties.

However, if one has the good fortune to draw a Complacency Card, he may save it to nullify the results of some nasty *card* situation he may get into later, *i.e.*, Nixon loses 50 electoral votes over Watergate affair; public effects annulled through Complacency Card. Nixon keeps his 50 electoral votes but returns the card to the Inconsequential Superfluities Pile, *i.e.*, Back Stabber Card Pile, *i.e.*, Special Card Pile.

A player landing on one of the three direct roads to the White House squares may advance to the final leg of the game only if he has the necessary 270 electoral votes for the presidency. If he has the good fortune to land on a square divesting him of the necessary votes, he proceeds directly to Start, without stopping at the White House, and without collecting ten million dollars in campaign funds. If he succeeds in attaining the hallowed Pale Palace, he wins, or loses, depending upon the impact of reality, or fantasy, or power, or campaign funds on the aforementioned accomplishment.

We hope you enjoy your new electoral powers. We also hope you have better luck with this game than the nation seems to be having with its version; remember, you can replay the game immediately, but the nation has to wait "four more years."



**McGovern
For President
For the People**

PARTY STORE

Liquor
Beer & Wine
Champagne
Gourmet Foods



if we don't have it—we'll get it
U.S. 31 South, Niles Mich.
1 Block No. of Ind. Line
683-9875

Flowers speak for
themselves and
for you as
well



For Thanksgiving,
send your love some flowers!



POOR RICHARDS
Sillage Florist
INC.
South, Ind. Indiana
46637

52577 U. S. 31 NO PHONE 272-2966

*We've got a great
congressman
let's keep him!*

**Congressman
John
Brademas**



Citizens for Brademas Committee, Jerome B. Kearns, Chmn.

Jack Anderson discovers that Spiro is a transvestite. Nixon loses 41 electoral votes. Gains Gay Lib Caucus.

Paul McCloskey forms "Republicans for McG." McGovern gains 18 electoral votes. McCloskey loses seat to moderate democrat.

Candidate bags it and takes funds, Air Force One, and secretary to Rio.

Henry Kissinger love triad ban Administration loses 17 electoral votes. Henry loses 2 chairs.

Hanoi bombs Los Angeles. Administration loses much face, Los Angeles, & 27 electoral votes.

George Meany: PRICE: \$200,000. MORTGAGE VALUE: 44 electoral votes. AFL-CIO endorsement.

Confrontation with peace march. Nixon loses 17 electoral votes; McGovern gains 22.

McGovern endorsed by SDS. Loses 8 electoral votes.



Bars open on Election Day. Everybody loses half their votes. The Hamm's Bear wins.



Coal Va

Start

Primrose Path If you have 270 electoral votes, you may enter.

Slush fund discovered. Go back 3 spaces. Do not pass Go and DO NOT collect \$200.

Candidate gains labor endorsement. George Meany gains \$200,000.