

# THE OBSERVER

VOL. 1, NO. 11

UNIVERSITY OF NOTRE DAME

APRIL 20, 1967



## Charlie Walsh - A Card Is Not For Burning

BY DICK OREN

Charlie Walsh is a pacifist, of that much he is sure. But Charlie, a freshman in Breen-Phillips, was never quite sure what he should do about it. Monday afternoon Charlie became sure what he should do, he decided to burn his draft card at 12:00 midnight in his room. He contacted the South Bend TRIBUNE, called WSND, put up signs. He wanted the full treatment.

"If I just went in a closet and burned it, it wouldn't be a test," Charlie said. And a test was what he wanted.

By 11:30 Wednesday night the crowd was there, mostly freshman, all curiosity seekers. Charlie Walsh, for the time being, was not there, so two reporters sat in his room and talked to his roommates, John Burrows and John Bartz. Large sheets of broad blue and red striped paper hung from the walls and blue cardboard stars dotted the white ceiling.

"I don't agree with him personally," Burrows was saying,

"but I don't think I have any right to stop him."

"We've both decided we're against the war in Vietnam," Bartz added, "but he leans more toward total pacifism. We talked about how effective draft card burning is, but he never mentioned anything about doing it. He decided about it just today."

Someone poked a head in the door and said that Father McNeill, Assistant University Chaplain who lives in Breen-Phillips, was talking to Charlie. Someone else said Father Hesburgh was also there. He wasn't, but Father Joe Simons was. The crowd shifted to Room 211, Fr. McNeill's office.

It wasn't until 12:45 that Charlie Walsh made his appearance. The door to room 211 opened, Charlie walked out as Fr. Simons closed the door behind him. Charlie glanced for a moment at the crowd, said, "Zero," and went back to his own room. There would be no burnings tonight.

"It was Fr. Simons that convinced me," Charlie said. "He

said perhaps I just hadn't experienced enough, seen enough of life to really know what was going on. There was no coercion involved. I just began to wonder whether what I was going to do is the best way." He paused a moment. "The level of honesty of our talk superseded the level of any talk I've ever had."

Asked what he now planned to do, Charlie replied, "I have convictions; I am a pacifist." "I hope to make a decision on what I'm going to do by the end of the year."

Upstairs Fr. Simons was leaving Room 211. "I felt at the end I was convincing him," Simons said. "I really hope I was being honest with him—I tried to be. He told me about himself and I told him about myself."

Downstairs Charlie Walsh was apologizing to the crowd that had hoped to see their friend become a celebrity. He was still sure of one thing: Charlie Walsh is a pacifist.

## Senate Censures Use Of K-9 Police To Stop Panty-Raids

BY TERRY O'BRIEN

The Notre Dame Senate made a collective complaint to the South Bend and St. Joseph's County police, Tuesday, regarding the tactics employed by the police in quelling last Sunday night's panty raid on the Saint Mary's campus. In a resolution passed late in the meeting, the Senators spoke of "the objectionable methods used by the law enforcement agencies" in their endeavors to abort the non-violent student demonstration. The proposal listed as particularly offensive, the use of K-9 dogs and tear gas bombs as weapons against a harmless demonstration.

However, the resolution stated that the Senate in no way condones the actions of the students, but urges them to refrain from engaging in such demonstrations in the future.

Student Body President, Jim Fish then took the floor to address the assemblage concerning his views on the subject. Fish said that approximately 1500 students took part in the raid which was essentially a harmless occurrence which definitely did not merit the excessive force with which it was met. Fish said that he had gone down to talk to the police after the disturbance ended. "I was standing talking to one of the policemen when one of those mongrels lunged at me. I never saw such a big grin and bright eyes as I did on that mut. I ran for the nearest tree," he said.

A major problem Fish outlined was the apparent bitterness of the county sheriff, Elmer Sokol, for Notre Dame and its student body. The reason for this feeling was due, in Fish's opinion, to the ridicule he was subjected to while head of the Notre Dame Campus cops.

Fish was in hearty agreement with the resolution calling for the letters of protest to be sent to the sheriff, the Freshman class, and St. Mary's.

The letter to the St. Joseph county sheriff expressed the senate's displeasure with the actions of the police Sunday night. Strongly condemned was the use of K-9 dogs and tear gas. In presenting his approval of the plan, Fish spoke of the dogs as "150 to 200 pound monsters trained to mutilate whatever came within their reach, pulling along a 160 pound cop."

"In one instance the back of a

student's coat was "shredded like spaghetti." If it had been a student rather than a coat that monster caught, there would have been serious injury."

The letter to the Freshman class was decided upon because it was felt that it was that class which initiates the demonstrations, although the others follow, and that if the Freshmen were convinced to stop then the rest of the student body would have nothing to follow. Bill Meyer, Freshman senator from Cavanaugh Hall, strongly opposed the idea that the senate send a letter exclusively to the Freshman, and suggested instead that the Freshman class council write it. Meyer's proposal was approved and incorporated into the measure.

"The disturbance was 75 per cent the fault of Saint Mary's," said Fish. "The girls hung out of windows half dressed screeching obscenities which were equal in force, if not worse than those

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## Inside...

• Notre Dame's annual happening had happened -- the annual panty raid on St. Mary's. See page 2 for all the delicious details.

• Notre Dame's long-postponed Psychological Services Center comes another step toward reality with the appointment of a priest-psychologist to head the Center. Details on page 2.

• Jay Schwartz, the OBSERVER'S new campus ear, offers a new version of the quest narrative: "In Search of Dedalus," page 3.

• The Pentecostal Movement continues its impact at Notre Dame. OBSERVER editors comment and Reporter Dennis Gallagher offers his impressionistic account on page 4. Feature article on page 6, probes the roots and speculates on future developments of Pentecostalism, and its possible effects on traditional Christianity.

• Tom Figei takes over as Irish Eye this week with the inside story on N.D.'s 1967 offensive football squad, page 8.

## Judges Reveal Shady Practices In Class Elections

At the end of a campaign marred by charges of violations of campaign rules, Mike Minton defeated incumbent Dennis Withers by less than 30 votes in the race for the Senior Class Presidency.

The Election Committee of the Judiciary Advisory Board (Jim Fish, Rick Dunn, Bob Moran, and Pat Nash) called a hearing late last Tuesday night to investigate allegations to Minton's violation of campaign expenditure limits. The Committee adjourned after Minton's testimony, without executing any disciplinary action. A series of counter-charges by Minton supporters against other candidates followed, prompting the Committee to release a printed statement Wednesday morning concerning their decision on the affair.

The Committee's release ex-

plained that each candidate was required to submit a list of retail prices of all materials distributed. Due to its "previous experience with printed materials," the Committee specifically challenged the price submitted by Minton of a gloss printed campaign brochure.

Minton admitted that there was some doubt in his mind as to the cost of the brochure, which was submitted as \$50. A call to the New York firm which printed the pamphlet proved the true cost to be \$125.

Minton then countered with charges against other candidates. The first of these charges, filed by Stay Senator Ron Messina, accused Withers with violating a rule forbidding the display of posters on the outside of a building. "Pictures were available



MINTON

to substantiate the charge." Charges of the same nature were filed against John O'Connor and Don Macdermott, candidates for Senior and Sophomore Vice-Presidents, respectively.

The Committee noted that if either of these charges proved valid, the offending candidate would be liable to disqualification. The Committee, thus found itself in a situation whereby any action taken would necessarily lead to the disqualification of both candidates for Senior Class President. It was decided not to act "due to the absurdity of the developments."

Messina, who claimed not to be working for Minton, stated that neither of the candidates deserved to be disqualified for what he called "the actions of overzealous workers." Minton, according to Messina, had given a worker \$50 to have brochures printed.

This worker had the work done in his home town in New York by a printer who had given him a "break" on the price. The

worker brought the brochures back, telling Minton that he had spent the \$50. Messina claims that this does not constitute a deliberate attempt to violate the rules, just as the Withers sign on the outside of the old Post Office building was not intended to flaunt the Committee.

After the election results had been tabulated and made public, neither Minton's campaign coordinators nor the Election Committee elaborated on the caper. Bill Heidemann, Minton's campaign manager, stated he was happy about the victory, but did not wish to talk about the Committee's release. The members of the Committee viewed its decision as fair, but admitted that an entire review of the judiciary structure is needed in view of the difficulty in handling the situation that arose this year.

# 8 Raiders Sent Off Campus

(Continued from page 1)

shouted by the Notre Dame students."

As Fish sees it, the only way these raids can be brought under control is through the action of Student leaders. However, Fish brought up the fact that during his meeting with Sokol, the sheriff expressed his doubt that such students could be found on campus. Stevie Wernig, St. Mary's SBP, spoke to the South Bend police and they promised that they would not answer calls about future raids unless they were made by SMC. The calls of the other two nights came from Notre Dame. There was also an informal request by the Saint Mary's girls that the raids be conducted before 10 p.m. so the girls could come out.

The result of the Fish-Sokol parley was a suggestion that the senate should send the letters to the sheriff and Saint Mary's, while the Freshman Class Council sent one to their own class. A second result was the plea by Fish for the Senators to come forth at the demonstrations of this type and try to control the crowd, not because it is a malicious instrument of terror, but rather because of utter confusion it causes.

At the conclusion of the discussion, one of the senators commented on the lack of preparation the law enforcement agencies demonstrated when presented with this "Crisis". He went on to further explain that it is a well known fact that these raids take place every year, and by the simple fact that they do, and because it is a predictable occurrence the police should be able to handle it without recourse to methods reserved for violent riots.

Fish speculated that some of the local delinquents join such excursions to invent their destructive tendencies in the shelter provided by such large throngs.

Because of capture and subsequent identification during the Panty raid, eight students have received disciplinary penalties ranging from indefinite probation to expulsion from campus living

quarters. The eight students were apprehended by either the Sheriff's police or the Saint Mary's campus cops. The students were released upon submission of their ID's which were then turned over to the Dean of Students, Rev. Joseph Simons, C.S.C.

One alleged "criminal" stated that he was caught while returning to Notre Dame. "A cop came up and said to get into the car. I wasn't too willing to get in. I started to run, but I stopped when he said 'Stop or I'll shoot!'"

Another said, "When we saw that we were surrounded we just sort of gave up. The funny thing about it was that they stood us against the wall and frisked us. I don't know, maybe they thought we were going to shoot them or something."

One Freshman faced with living off campus said "I think they're making examples of us. They're blowing the whole thing out of proportion."

This disciplinary action came as a result of the Sunday night panty raid on Saint Mary's which originated on the Freshman quad after a shouting match between Cavanaugh and Breen-Phillips Hall drew out students from the dorms. Firecrackers, cherry bombs and shouting attracted the attention of the residents of the other halls.

Shouts of "On to Saint Mary's" began to be heard above the ever increasing noise of the crowd. The demonstration moved from the quad and headed for the road running along the bank of St. Mary's lake. The group was met by a lone campus police car as it poured through the space between Stanford and the Biology Building, and quickly headed back the way it had come.

Shouting "We want panties" and "Go Irish", the swiftly moving crowd reached U.S. 31 where a sheriff's police car had the crossroads blocked. The mob moved to the north of the car and poured across the road to the threats of the police. Speaking with a public address system, one deputy said, "All right now, you guys, we'll

give you one more chance to come back to your own side of the road before we set the dogs loose." The threat was met with jeers and dares by the students.

As the police succeeded in removing the crowd from the front of Le Mans Hall, the cries of "Go to the New Dorm" were followed. The lawn in front of the New Dorm, McCandless quickly filled with the raiders who were greeted with a show of panties, bras, and Sunday pieces of female undergarments floating down.

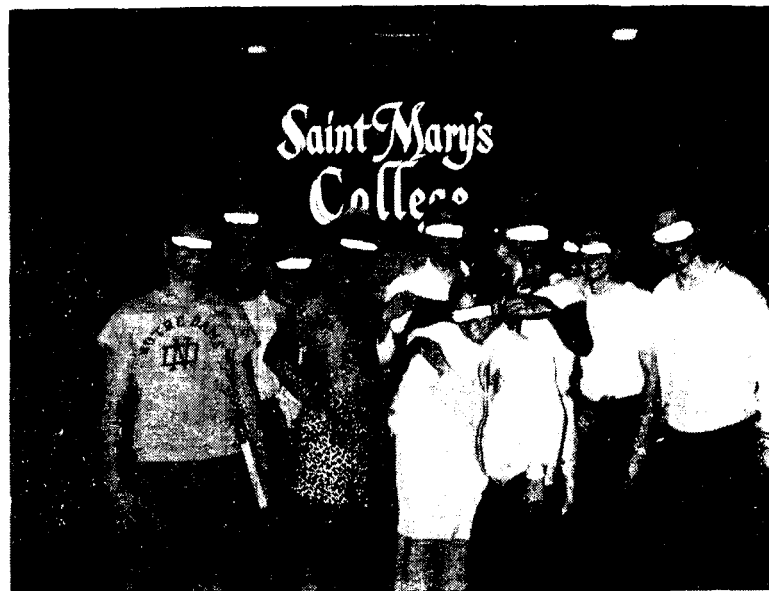
Several students began to climb up the side of the dorm with the help of their cohorts. When aloft, they collected what prizes they could before the police arrived. When the police showed, they pulled up in front of the building, left their cars, and with billy-clubs in hand walked in the direction of the group.

However, they rallied for another strike on Le Mans Hall. This time they were met with more police resistance than in their previous encounter. Police dogs had arrived. The dogs were held on a short leash, and walked in the general direction of the students. When a dog approached a group, it simply moved away to reform at some other point.

The police then began herding the students back down the Saint Mary's road to '31. The students arrived at U.S. 31 before the police, and began to form in another huge group. Many of them sat down in the southbound lane of the highway stopping traffic for several minutes.

Monday night another panty raid was started on the Freshman quad. Failing to gain sufficient support there, they moved off to the main quad. After regrouping on the main quad they once more headed for the freshman quad in an attempt to increase their numbers.

Setting out along the same route as on the previous night, they were met by the campus police. The march then turned to go along St. Joseph Lake. The sheriff's police were at the crossroads when the group of 300 arrived. About half of that number succeeded in crossing over to the other side. The rest were held back by police and slowly dwindled away.



## ... But For SMC Girls Just A Little Excitement

We were expecting it. It was a spring night and a storm was brewing, so the weather reports said. Then at 12:40, we heard it: the distant thunder of approaching Notre Dame men. Excitement grew as the boys hit the intersection. Saint Mary's version of the National Guard, the campus security police, rose to the occasion and the sound of whistles and magnified threats flew through the air. "They're coming," shouted one girl as she ran through the hall and immediately doors slammed, windows were unlocked and screens came off.

The girls were in a strange situation. On one hand we had hysterical house mothers and student government officials ordering us to lock windows, turn off lights, and stay away from the windows. On the other, some girls had been collecting underwear all year, expressly for the event. One girl, in hopes of "creating some action" for herself, had purchased a pair of red lace panties, complete with name and extension number.

Soon the N.D.ers came, wave after wave, shouting for "anything... bras, panties, undershirts, anything." A chorus line of boys formed on the south side of McCandless Hall and chanted "Give us your panties, we want them!" And they came, at first a hesitant sprinkling of stockings and pants. Then as more girls got into the spirit, bras, slips, and girdles. Some S.M.C.ers found their drawers emptying too quickly while others locked their closets and hung out the windows just to look and maybe to strike up a conversation. When one Zahm Hall freshman was asked why he wanted a bra, he replied, "I love you and I want something to remember you by." Another said that his dad had trophies so why shouldn't he.

"What makes you want to steal panties?" shouted one S.M.C. sophomore. "Hell," was the answer, "because they're there."

Then the rumour spread that in the usual tradition of the South Bend Police Force, the fire hoses and canine corp were being used. The boys scattered, snatching the few stray garments that lay on the ground, and took off across the field. A lot had been accomplished: dates had been made for the weekend and girls were left with "tender memories." In a hasty retreat, some boys forgot their souvenirs. The policeman at McCandless collected a pair of lace pants, a bra, and three stockings.

"The Observer is published twice weekly during the college semester except vacation periods by The Student Government, University of Notre Dame, Notre Dame, In. 46556. Second Class Postage paid at Notre Dame In. 46556. Subscription rate: On Campus Students \$1.00, Off-Campus \$4.00 per year."

## Psych Counsel Set For Fall

BY LARRY MALONEY

"More than 10% of students need psychological help sometime during their college years," says Rev. Ralph Dunn the newly appointed head of the newly developed Notre Dame Psychological Services Center which will begin operation next fall.

Rev. Dunn, Notre Dame graduate, is currently in residence at Holy Cross High School in

Rivergrove, Illinois. He gained experience in the field of clinical psychology during two years of work at both the Loyola University Psychological Services Center and the Veteran's Administration Hospital in Chicago. He is a June doctoral candidate in clinical psychology at Loyola University of Chicago.

The institution of psychological counselling service on campus is the culmination of both a general trend towards their establishment on Catholic university campuses and of the lobbying of several prominent University officials. Catholic universities have gradually come to realize that their religious base does not totally free their students from emotional problems which need professional psychological counselling.

The new center will be located on the third floor of the Student Infirmary. Its staff will work closely with Dr. George Colip, the University Physician. Rev. Dunn stressed that in its first year of operation the Psychological Services Center will concentrate on sounding out the needs and wants of the student body.

The general procedure of the center will be to work from referrals from rectors and faculty advisers who have noticed problems in individual students. In this way, it is hoped that the center's attention will be drawn to those who need help. The burden, however, will rest on the individual student. According to Rev. Dunn, "The success and development of the Psychological Services Center depends primarily

on the use the students make of it." Treatment would of course depend on the individual case, but Dunn said that the student would be treated at the University if it is at all possible. He said that "Unless the student is completely immobile, sending him home only adds to his difficulties by placing him in a new environment and creating feelings of failure."

In addition to its counseling service, the Psychological Services Center will also engage in consultations with faculty members engaged in student counselling. It will also sponsor lectures and seminars dealing with mental illness. While the center will function entirely autonomously from the Psychology Department, Rev. Dunn expressed a hope for a close relationship with it.

Father Charles I. McCarragher, Vice-President of Student Affairs, expressed a hope that the center would eventually be able to hire a psychiatrist and a social worker to work part time. It seems likely that some such increase in personnel will be necessary if the service is going to be able to deal adequately with the problems of so large a student body, since psychological treatment generally takes long periods of time.

The first year of the new Psychological Services Center will involve patient experimentation and inquiry into the needs of the student body. Once the ground-work study has been made, future plans call for growth and aggressive action to try to meet these needs.

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JAY SCHWARTZ

## In Search Of Dedalus



Christopher Wren was a little man and he had always been one. Many said that he had sprung from the ground but those of us who knew him, few that we were, had seen the rest of his fold and knew well that he had been loved, schooled, and only then sent away.

It was also Thursday night at Frankie's and the jukebox was pounding dull. He glanced at the matchbook perched precariously on the edge of his cigarette package.

"Frankie's

1003 North Notre Dame

South Bend, Indiana

Home of the Garlic Bread

Close cover for Safety."

A well-kept waitress, after a perfunctory check of false identification, delayed for five minutes and then delivered two slightly chilled beers. Christopher drank slowly, munching quietly on pizza crust. Then he left, driven from his solitude by an ugly yellow campaign poster over the door. He hoped the poster would lose.

Christopher Wren was a little man and he had always been one. Many said that he had sprung from the ground but those of us who knew him, few that we were, had seen the rest of his fold and knew well that he had been loved, schooled, and only then sent away. But sent away he was to pick fresh worms. Yet Christopher only wanted to nibble and perhaps that was the reason he went across the cemetery fence that quiet Thursday night in the Spring. Perhaps that was the reason but I didn't think so because of the bell. True there are many night-crawlers in the Cedar Grove Repository early in the morning but Christopher never even noticed. He knew the bell was there and that's why. The spry step with which he had bounced through the world was gone. It was heavy leaden that plodded toward the bell and pretty soon he was there. But he sat down on the small steps of the small chapel and forgot the bell, gazing back at his path through the barren grave-stones and the creeping honeysuckle. Behind him was one of those white clapboard chapels that you had seen in the foothills of Maryland or in the cornfields of Ohio. The paint was cracked and chipped, and white flakes tumbled occasionally on the thirsty grass that sprouted near the cool cement of the chapel's foundation.

Christopher Wren was sad. He had to be. He had been loved, schooled, sent away but never been allowed to taste. He sat and cried though only those who knew him, few that we were, saw the streaming hot tears. Suddenly he jumped up and, with an alacrity that frightened his feet, Wren pounced on the bell. The rope creaked against the ceiling and the bell rang out. It was a funny peal, at first a mourning knell and then a clamor of defiance. Christopher Wren was shouting and only he who knew him, few that we were, could hear him. Then he was screaming. "Goddam it I'm here. I'm alive. Come and get me. I'm free now."

The nightcrawlers heard him and departed into the soggy grass. Those who knew him, few that we were, heard him and his death choke. The cry was audible and reason enough for a simple panegyric.

The bell quit its seemingly incessant toll, murmuring in the hollow steeple of the small white chapel. The bell was dead. Never again would we, few that we were, hear it. It died with Wren early one Friday morning in April.

Christopher Wren, for this was now his pseudonym, leaped from the porch of the cornfield chapel and ran toward the nearby golf course. He was going home and the worms were happy. The trees pointed toward a tiny star and a Christian nativity song dashed through the yellow goldenrod at his feet.

"Do you see what I see

Do you see what I see

Way up high in the sky little star"

Christopher Wren for this was now his pseudonym, saw that tiny star and gave it a long wink. At last, free from a dead bell, he laid down in the wet grass and went to sleep with a bird and a borrowed cigarette. He slept that Friday morning in the warm pink flesh of a dead bear and when Christopher Wren awoke, for this was now his pseudonym, he gave the bear his own tongue. It has been awhile since he gave that tongue to the bear and we that knew him, few that we were, are not sure any longer if it was his tongue. It could have been his handkerchief, his watch, or a dead leaf he kept in his pocket. But the fact was that what he gave was his. It belonged to Christopher Wren, for this was now his pseudonym, and it was a gift to an ugly bear. He could have given that bear a Negro, an Indian, a mother, or a dog. But the only thing that mattered that chilly Friday morning was that it was his no longer and he had given it to a fat bear who could never use it because he had been killed by the shock of a ringing bell during the stillness of the night.

Christopher Wren was a little man and he had always been one. Many said that he had sprung from the ground but those of us who knew him, few that we were, had seen his fold and knew well that he had been loved, schooled, and only then sent away.



The Bacchan Furies with Pentheus' head. Rumor (South Bend Tribune has it) that the more forceful vulgarities were uttered by the "whole women" of LeMans Hall during the clandestine panty raid a few days back.

## Bayh, Ford Look to '68 Election

Two prominent national political figures prophesied on the upcoming presidential election, here this week. On Monday, Rep. Gerald Ford of Michigan, the Minority Leader of the House, spoke on the Republican Party and its prospects for the 1968 election. On Tuesday night, Democratic Senator Birch Bayh of Indiana spoke concerning the abolition of the electoral system. Afterwards, he too discussed prospects for the forthcoming election.

In his speech, Mr. Ford called the Republican Party "the party of the future." He pointed out that there now exists a two party system in every state in the Union. Because of this newly attained base, he feels that the Republicans are capable of capturing not only the Presidency in 1968 but a majority in the House of Repre-



SENATOR BAYH

sentatives as well. But to do this, Mr. Ford added, Republicans must not rely solely on the failures of the present Administration, but must take a "forward-looking, affirmative stance."

Ford called the Administration's method of government "tired techniques of the Thirties." He feels that the Administration is vulnerable on three points. The first issue is the "credibility gap." "The American people are disenchanted with what they are told by the government," Rep. Ford stated. Second, there is a deep division within the Democratic Party: "About half of the Democrats in the Senate disagree with

the President on Vietnam; among them Greuning, Kennedy, Gore, Mansfield, and Fulbright." Third, Rep. Ford maintained that the present Administration has done a poor job in managing the economy.

Mr. Ford did not see the war in Vietnam as a major campaign issue. He said that the Administration was doing a fairly adequate job in at least the military aspect of the Vietnamese conflict. He considers it politically wrong for Vietnam to be an issue, and felt that even if the war were to end soon, the Republicans could still win in the 1968 elections.

Mr. Ford refused to make a definite statement about which candidate he favored or expected to win the Republican Presidential nomination in 1968. Among the strong contenders, he mentioned Governor George Romney of Michigan and ex-governor of Pennsylvania William Scranton. He saw Romney's recent statement in support of the Vietnamese War not as a me-too position but an honest policy statement reached only after much thought.

One candidate whom Ford ruled out as a serious contender is Nelson A. Rockefeller, the governor of New York. He foresaw an open convention, predicting that no candidate would enter the convention with more than 35 percent of the vote. Nevertheless, he stressed that whatever candidate was nominated, the outcome of the convention would not result in party disunity.

Senator Birch Bayh, a liberal who has been known for his close association with the Kennedy's, had been mentioned as a possible Vice-Presidential candidate in 1972 if Robert Kennedy were to get the Presidential slot. He denied that he was seeking such a position, maintaining that he is content to remain a senator.

Concerning the Vietnamese War, Bayh said that although there were many objections voiced, there were no viable alternatives offered. "War is hell, and it still is," Sen. Bayh stated. "We have made mistakes. However, we are there. What would be the results of with-



REP. FORD

drawal?" He called the bombings the inevitable necessities of war, but he maintained that there could be no inbetween in the deaths which occur accidentally due to our military action and the planned terrorist attacks of the Viet Cong. He said that as long as we are involved, the President has the right and obligation to do anything necessary to protect the five hundred thousand American troops there.

Bayh felt that a revision of the selective service system was necessary because all concerned are not treated equally. He wants a system that will provide the minimum inconvenience. To bring this about, he proposes that young men be allowed to choose when they will serve their two years. He does not wish to abolish the college deferment system, not only because the colleges produce the academic community but also because most of the officers in the Armed Services are trained in college R.O.T.C. units.

Bayh said that whether Johnson wins in 1968 will be strictly up to the President. He felt that the strongest possible Democratic ticket in 1968 would be Johnson-Humphrey. He explained that while there were more prestigious candidates than Humphrey, whatever was gained would be dissipated in loss of party unity.

Bayh said that the major issue facing the President in the election will be Vietnam. But the solution of that problem hinges on what is right.

## ASP Seeks Marxist For Speech Here

BY DENNIS MOORE

ASP coordinators Ed Kickham and Denny O'Dea affirmed Tuesday night that the Action Student Party has only begun to emerge as a force in campus politics.

Among activities now proposed by the party are a Party Congress to be held later in the spring plus a possible speaking engagement by Mr. Herbert Apetheker, a leading Communist theorist with the American Institute for Marxist Studies.

Although unsuccessful in his bid for SBP, O'Dea believes the ASP acquired a "group conscious" as a result of the elections. "We know we're there," O'Dea said. "We know there's a lot of people who care."

"We've gone farther than anyone would have expected us to last fall," Kickham said. He cited Tom McKenna's election as Student Body Vice-President on the ASP ticket, a strengthened party organization, and an increased membership brought about by the elections as prime factors in the party's rise.

ASP remains unrecognized by the Administration and is still, Kickham feels, "a minority party." He adds, however, "We have a good number of students who will support us, work for us. 400 donated money for our campaign expenses. And, the main issue of the campaign was ASP."

"We will work with Chris Murphy," said Kickham. Both he and O'Dea stressed, however, that the party would continue to bring before the student body such issues as off-campus apartments, the lack of a community spirit at Notre Dame, and ASP's continuing dis-

satisfaction with the university's speaker policy, a dissatisfaction they hope to highlight through the appearance of Apetheker. Kickham said the present speaker situation resembled "more of an autograph session than a challenge of ideas."

As for criticism of ASP conduct in the Student Center on election night, Kickham said, "It may have hurt us," although neither he nor O'Dea felt anything done that night required an apology. Both believe the incident has been "blown way out of proportion." O'Dea regards the actions of that

the truth in any package," and sees it as the ASP's function to continue to attempt to "overcome the willingness to accept mediocrity in the name of an image."

## O-C Petitions For Apartments

"Upperclassmen should not be forced to reside in dormitories on campus..." Such was the topic of a proposal raised in the Student Senate on Tuesday, April 11. The proposal was to write and issue to all halls, a petition for the betterment of off campus housing choices.

The strength of the short but pointed petition lies in the belief that Notre Dame can be a "great university" without the restriction of being a forced "residence university." In corollation with this belief is the fact that "valuable benefits can be attained" by the individual who chooses an unrestricted off campus room in all phases of university life. It is the wish of the authors of the petition, that any person desiring off campus residence should be entitled to choose any room or apartment in the city of South Bend that is available and suits his needs.

The petitions, each with spaces for the name of the residence hall and fifty signatures, should be distributed throughout the campus shortly. It is hoped that this petition will prompt university officials to "initiate an unrestricted policy concerning off campus residence" in the very near future -- possibly as soon as the fall semester of 1967.



DENNIS O'DEA

night as "the most honest and sincere show of emotion I've ever seen." Kickham especially wished to correct what he felt was a grave error in THE SCHOLASTIC's coverage of the night by stating, "The last strains of 'We Shall Overcome' were heard AFTER the returns were in. The loud roar that went up was for Denny O'Dea, our victory party continued."

O'Dea himself feels that "many students are still willing to take

# THE OBSERVER

A Student Newspaper

EDITOR - IN - CHIEF

PAT COLLINS

FOUNDED NOVEMBER 3, 1966

NOTRE DAME, INDIANA

## Those Ghostly Rights

The Pentecostals, God Squad, or whatever, may smell burning sulphur after they exorcise devils. They may speak in other tongues. And they may even understand what they speak. In fact they all may be or belong in a basket. Nevertheless, each one of them is an individual and as such he should have the right to do what he desires as long as it does not infringe upon the rights of his fellow man. Till now, the Pentecostals have done nothing more than release anxiety through their old time religion. At least that's the way it seemed in a stifling hot room on the third floor of the administration building where nearly 100 students, professors, priest and townsmen gathered last Friday night for a happening. And the happening was "the gift of tongues".

Jim Cavnar, a leader in the Notre Dame Pentecostal movement, read from the Bible, led in the singing, to prepare the souls of the faithful for the coming of the Spirit. But as Cavnar spoke, some of the disenchanted snickered, smiled... while the believers prayed for the unfaithful because they didn't want to be "selfish".

Snickers and laughter are a natural reaction to these eerie meetings, for they are unquestionably strange, unbelievably true. But when the snickers die away, and the mind becomes strained from the laughter, the Notre Dame Pentecostals can be examined in perspective.

They practice a religion, which is not Roman Catholic as prescribed by Canon Law and other such guides of the Papist faith. Yet the religion that they practice and the rites that they perform are not anti-Catholic nor are they anti-Christian.

Their ritual is not more ridiculous than the Catholic ritual of Mass and transubstantiation, in fact the Pentecostals have some outward sign of some spiritual or unconscious world to reinforce their fervor. That which makes the transubstantiation real, and that which makes the "gift of tongues" meaningful, is the thing called faith.

And it has been this dangerous asserted faith which has pledged Christians to crusades, which opened the Red Sea, and which may have brought a God-man to earth.

So the immediate laughter directed at this sect from observers stems from their strange primordial rite, of singing, linking arms and laying of hands. The intellectuals shake their heads in distrust of the Bible Belt Christ. And the agnostics disregard it for they find one religion as silly as the other.

Apart from the religious issue created by the Pentecostal movement here, a wave of students have scurried around whispering about the ill effects this thing may have on the minds of the students. They talk boldly about students being swept-up in this cancerous "thing".

Most people informed on the campus scene will realize that if the students are not interested enough to fight for their own rights, the rights of others and the freedom purported by Christianity, that it is highly unlikely that they will be enraptured by this atypical faith and squirm under the hands of their brethren shouting incomprehensible syllables of Greek, Latin or medieval French.

The Pentecostals are no more dangerous than the Catholics, for the unstable ones among them will flee to the nearest *Linus* blanket or fall out of the nearest tree. The sincere ones, the ones sensitive to reality, humanity and all kinds of good stuff in need of repair probably will develop into something worthwhile. The others will not find a psychological solution to their instability by throwing themselves emotionally into a cause and would be better off spending their time reclining on the proverbial couch.

But by all means, they like any other religious group, should be able to whine through their ceremony without the intervention from a Christian Counter Insurgency Unit.

## Counselling: Hit Them or Heal Them?

A beginning has been made towards adequate psychological counselling at Notre Dame, super-haps this is a bad time to criticize the University's position on the subject. The appointment of Rev. Ralph Dunn as the head of a three man counselling service is a beginning and we think a good one, but the question remains of how much it will ultimately produce.

Traditionally, the official Catholic attitude towards psychology as a science has been one of suspicion and distrust. The emphasis that Freud and others placed on the workings of the unconscious seemed to endanger the Christian conception of free will and moral responsibility, just as Darwin's evolutionary theories were originally supposed to jeopardize the Scriptural story of the Fall. Such psychology as was taught in Catholic schools emphasized the rational in man and treated the unconscious desires and motivations as too bias for serious study.

Happily, the official Church position has changed and priests are even encouraged to make use of modern psychological insights in pastoral counselling. But important vestiges of the old attitude still remain.

Take the rector system for example. Theoretically, a student can go to the rector with his problems. But the rector is not just a friendly paternal hand. He is also a disciplinarian with official University problems to enforce. So if the student's particular hang-up has involved him in violations of University rules, he is understandably reluctant to talk it out with a man who has a moral obligation to put the finger on him.

Pastoral counselling, in or out of the confessional, suffers from the same narrowly moralistic view. Too often, the priest assumes that

what is needed is prayer and a solid commitment of the will. The effect is to plunge the poor sinner into a situation in which he is not only infinitely troubled but infinitely guilty as well.

We cannot afford to ignore the possibilities for improvement in the counselling of rectors and confessors. First of all, people who are unwilling to admit that they in fact need professional psychological help will continue to seek it from non-professional sources. Second, it is unlikely that the University will ever have a large enough professional staff to handle all the psychological problems, major and minor, of its student body. Both as a reference service and as an available friendly ear, pastoral counselling is potentially immensely valuable, if it can detach objective moral judgment from subjective counselling.

The greatest handicap to setting up effective psychological counselling is the fact that it cannot ordinarily present opposition with startling results. It is not likely that the addition of Rev. Dunn to the University staff will produce an immediate decline in the number of campus drug-users or automatically prevent some despondent freshman from popping out a window of the Library tower. A psychologist must deal with people in small numbers, usually one at a time, and psychological problems are not usually talked away in one happy hour.

Psychology is still an infant science and Notre Dame is just beginning to try to make use of its limited insights. Many people can struggle and solve their own problems. Some cannot yet be helped. But psychological counselling is indispensable at a large university, both for what it can do and as a sign of genuine concern for the individual.

## 'COPPER SPANIEL'



### THE REPORTER

## Do You Believe In Magic?



BY DENNIS GALLAGHER

Shades of Billy Sunday - a Pentecostal Movement on campus! Like the average urban Catholic, I associate the "coming of the Spirit" with Appalachia and storefront Negro churches. But here we have a group who maintain their Catholic orthodoxy and even include a few priests. Well?

I gave up the chance for a quiet evening with Conrad's NOSTROMO on hearsay reports of a meetin' here tonight. When I got to the Administration Building a little after eight, Room 319 was crowded and the meeting already underway.

Perhaps a hundred and fifty people sat at desks or leaned uncomfortably against the walls. The desks were drawn up into a circle to add to the communal feeling. A small, dapper man with a receding hairline sat in his place speaking with a thin magisterial voice about the power of the Spirit.

The whole idea of a Catholic Pentecostal Movement seemed so esoteric to me that I expected the believers to be manifestly weird. But the little man in the gray suit was a rather typical specimen. The peculiarity of the group indeed seemed more their gray unobtrusiveness than in any eccentricity of manner. As a group, they were uniformly prep school collegiate.

The meeting proceeded in Quaker fashion, unorganized, with members taking the floor as the Spirit moved them. Unbelievers (which is to say non-Pentecostals, not non-Catholics) made up perhaps two-thirds of the crowd, but the speakers were all members with the exception of one undergraduate who expressed sympathy but not acceptance of the cause. Perhaps, I thought, the power of the Spirit is keeping the faithless silent...

The nervous eager sincerity of the speakers began to be wearing, demanding that we take them as seriously as they took themselves. They seemed to be trying to convince us, and perhaps themselves, that they were just normal people who happened to stumble upon something transcendental and wonderful. Occasionally, the confessions of faith would be punctuated with a prayer or hymn. Most of the unfaithful joined in but I sat stonily silent. It seemed that even praying together with them would show a sympathy that I didn't feel. I was beginning to feel like Satan in PARADISE LOST.

About ten o'clock, the meeting recessed for a short time. Many of the skeptics left but others replaced them. A game of round robin praying and Scriptural quotation began. An ugly suffering Madonna woman whose facial expression mixed piety and mental anguish recited something from St. Paul in a clipped, precise, British sounding voice. A rather obese young man who had earlier praised the movement's ability to enable him to come out of himself and reach others (how about a Dale Carnegie course instead) tossed a number of short quotations with the authority of a pre-Renaissance Pope. The dapper balding man composed a prayer that made up in incoherence what it lacked in inspiration.

I was getting tense. It was like reading Jean Genet or the Marquis de Sade. I knew it was silly but it was at the same time so pompously self-righteous that it commanded respect. I got to feeling that if I said nothing that my imagination would convince me that the Spirit had kept me from speaking. Finally, I blurted my own quotation from an epistle of St. John, which warned "do not trust every spirit, for false prophets have come into the world." I endured a few stares from the crowd, feeling foolishly like a loud drunkard at a Salvation Army meeting.

But the best was yet to come. So much hedging had been done that I thought perhaps the whole movement might be understood as a renewal rather than as an occult brand of supposed private revelation. But then came the laying of the hands. The believers together with those who were to some degree converted went to another room for the ritual. A priest announced that confessions would be heard in another room. An imprimatur for the proceedings - that shook me.

I followed at a distance, even into the courtyard. I waited outside for about fifteen minutes, hearing muffled noises and wondering what was going on. Finally, I squeezed into the room and saw the ritual. One or often more than one, of the believers would stretch his hands over the "prayee" and begin to call the Spirit down upon him. At odd moments, the performer of the ritual would receive the "gift of tongues." For some, this involved mumbling in the rapid, rolling fashion of a tobacco auctioneer. For others, it was a refined baby talk, "bobola-bobola-bobola." Others sounded genuinely occult but apparently no one was able to translate their profound utterances for our spiritual edification.

At about twelve-thirty, we headed for Louie's. The whole thing had lasted five hours, a sort of community Castro. I was worried. This thing had power. With no doctrines, no theology, no social or political commitments outside the group, it could remain enthusiastically growing for quite a while, like a Billy Graham crusade.

### THE OBSERVER

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# Colleges Can Have Impact -- Hassenger

BY ROBERT HASSENGER

Robert Hassenger, Assistant Professor of Sociology at Notre Dame, continues his inquiry into the changing values of the modern college student. In this article, he defines the "values" demonstrates their pervading influence, and suggests how the foundations of a new value system might best be laid.

The historical rupture between the NOW Generation and the affluent security of the middle class is most deeply felt in the restless search for relevant values. We must have these norms, even if they are no longer to be the packaged ones of the past. We need a framework on which to hang our actions, but the term "values" can encompass diverse notions. Many discussions of the subject tend toward the authoritarian. People refer to such things as truth, goodness or beauty. No one would disagree with these, but such generally accepted ULTIMATE values are rather hard to operationalize. As a result, social scientists are more interested in what are usually called PROCESS values, the behavioral means toward ultimate values. I refer here to such things as intellectual curiosity and probity, autonomy, fidelity, honesty, integrity.

These are methods or styles in which value inheres because the judgements and behavior they call forth lead to ultimate values, which cannot be approached directly.

These values seem to be those which can be reasonably set up by higher educational institutions.

There are two distinct advantages in turning away from direct concern with ultimate values. First process values are tied to experience, they are closer to the nitty-gritty. Secondly, process values seem to be the very qualities with which contemporary young adults are passionately concerned.



cerned. For they do not imply a copping out, a sliding from one easy choice to another. If the absolutist fears that the process values I describe will lead to somewhat vague appeals to "honesty" and "sincerity", rather than confident reliance on first principles, on revealed coda to govern behavior, he is dead right. We are

a generation of situationists. We know that absolutism is the greatest danger to freedom, that choices must be made in spite of the lack of guarantees. As a result, we are not afraid of skepticism, for we know we must live without certainty.

But we can confront our present dangers pragmatically, without recourse to novenas and chain prayers. "Magic," Malinowski taught us, "begins outside the reef." Only when dangers cannot be coped with rationally, undramatically, do people fall back on rituals and arcane formulations. We have no Zeus to placate, and insist on shucking off those dogmas and doctrines which seem to presume we do. We always suspect prescriptive laws and legalism, and if situation ethics mean putting away childish rules which falsify we are situationists.

If no transcendent being is found at the end of our search, if we find no place in our heart for the sweet pseudo-religious "peace" that sickens honest men, then we shall be able to live with this realization and make use of what we learned along the way.

Process values include another meaning. They enable us to proceed, from the insufficiently renounced childhood about which Americans are so nostalgic, to the adulthood we are not yet sure we want.

This involves the application of process values. When a person determines his own course of action, he must prefer an honest mistake to what T.S. Eliot called "the ultimate heresy": to be right

for the wrong reasons.

It is precisely in the development of process values, in the establishment of an inner wholeness that the college can contribute. There is a growing body of research indicating that -- despite earlier reports to the contrary -- colleges can and do have a significant impact on their students. It is necessary for those who have lived in quite a different educational atmosphere to realize the leading changes in the college student of today. If not, the serious dichotomy between college administrators and the student will continue to grow, resulting in only deeper discontent.

At Notre Dame, the gap is between an image of a "Notre Dame Man" (who is apparently a well-scrubbed, apple pie-eating, Christian athlete) and the guys one regularly sees and knows oneself to be. In the Movement, the discrepancy is between the stereotype and reality of the good American life. For sensitive Catholics, the anguish comes in large measure from the realization of the great disparity between Christ's message of love and the legalisms and bureaucracy of their Church.

Many of these things are first seen in college, but only a kind of "unlearning" seems to many to occur. Shattered images are often not replaced. A common undergraduate complaint is his feeling that the subjects are divorced from his most critical problems in his search for a stabilized "me". The ambiguity of this situation can be threatening, which explains the frequent identification with a group

or movement which offers a feeling of belonging. Faced with what Kierkegaard called the "dizziness of freedom," refuge is sought in the safety of the familiar. Although the more critical, less authoritarian student finds little consolation in such immersion in the group, he is offered a minimum of institutionalized opportunity to approach things in a healthier, more creative fashion.

At colleges like Notre Dame, the clear mode of past years is no longer found, due in large measure to the changing character of Catholicism. In the 1940's and early 50's, daily communions, grotto visits and continual bombardment about one's obligations in the "lay apostolate" upon graduation, were all relevant; but no more.

As on most campuses, the means to identity clarification appear to some in the form of sex and drugs, including alcohol. College administrators must see the necessity of providing collaborative (as opposed to merely contractual) relationships among administration, faculty and students. In choice of courses, in governing so far as practicable the internal affairs of the college, and in participation in extra-college events, students should be allowed, not complete autonomy (which students rarely want) but the opportunity to work on a co-equal basis with faculty and administration. Coercive authority should be avoided for one overwhelming reason: it doesn't work. The paternalism, the restrictiveness, and the necessity of fitting a predetermined mold, are things of the irretrievable past.

## OBSERVER FEATURES

Tom Donnelly's Book Marks

### How to Manufacture an Intellect

BY TOM DONNELLY

"COLLEGE OF ONE" by Sheila Graham (Viking). In "Beloved Infidel" Sheila Graham told how an ignorant Cockney girl from London's East End (equipped only with blond beauty, a good figure, an active mind, and a striving temperament) became a world-famous movie columnist and enjoyed a traumatic romance with F. Scott Fitzgerald.

In "College of One" Sheila tells how and why Mr. Fitzgerald devised a two-year liberal arts course, just for her.

Sheilah had managed to pass herself off with a considerable degree of credit in fashionable London society, apparently because the glittering members of this group did not discuss literature, politics, music, art and stuff like that. Even so, Sheilah felt that her educational lacks might somehow or other become apparent, and she was happy to move to Hollywood, since she was confident she could hold her own with the celebrated barbarians there. Fancy her shock and dismay when she discovered that Hollywood was over-run with intellectuals: fugitives from New York theatrical and publishing circles who had gone West to extract gold from M-G-M, Paramount, Warner Bros., and other opulent factories.

Sheilah sat silent and anguished at Hollywood parties.

(It was a youthful dream of my own to hold just such an audience spellbound with a flow of ready wit and trenchant analysis of the cinema. Sheilah makes me glad I never got there.)

According to Sheilah, her Hollywood friends thought nothing of sitting around of an evening discussing such topics as "Marlborough and the Treaty of Utrecht in 1713." Sheilah must have been a vulnerable girl, indeed. "It seemed unbearable that they knew more of European history than I did," she

says. A bolder spirit would surely have changed the subject, with a few rude remarks.

With Mr. Fitzgerald as her instructor, Sheilah read Lafargue's "Evolution of Property," Sartre's "Heritage of the Cathedral," Plutarch's "Lives" and dozens of other weighty works. For relaxation she read Tolstoy's "War and Peace," Henry James' "The Aspern Papers," and other fictional diversions.

Sheilah tells us which of these masterpieces she found particularly enjoyable, formidable, or inspiring, and she offers some of Mr. Fitzgerald's opinions of them. She devotes 25 pages or so to the text of a lecture on Hollywood she delivered in 1939. She also "retraces some of the incidents of 'Beloved Infidel'"; this was, as she says in a foreword, "inevitable." The volume also includes photographic reproductions of study-lists made up by Mr. Fitzgerald.

All of this doesn't add up to the snappiest or most significant package I have ever opened, but I applaud "College of One" insofar as it indorses the ancient wisdom of Lorelei Lee, who has so truly said: "Brains are really everything," and I devoutly hope that Sheilah's book will serve as an inspiration for other ambitious but unlettered girls, especially in these days of loud, lazy-minded drop-outs.

"ULTERIOR MOTIVES" by David Garnett (Harcourt, Brace & World). Here is another novel with a novelist as its central character. This chap lives in a chateau in southern France with his two daughters, his White Russian Mistress, and a cat named Proust. The daughters are in love with the same man, a mercenary sort. The romantic complications are of no earthly interest, and the attempt to create a wild, whimsical, utterly

enchanted family is a flat failure.

"THE TRAIN RIDE" by Peter Loughran (Doubleday). A sailor with a severe hangover boards the train for London and is annoyed that he must share a compartment with a couple of nuns and a little girl, traveling on her own. The sailor has a supply of sexy magazines, but he can't very well look at them, not with those nuns sitting there. The sailor thinks it's a disgrace that the child's parents aren't taking better care of her. The papers are full of stories about sex maniacs and child molesters. The sailor thinks those sex maniacs ought to be skinned alive. The nuns depart, leaving the child alone with the sailor and his erotic fantasies. The author tells his repulsive story expertly. The inevitable crime, the circumstances, and the personality of the criminal all seem real as real.

### The Making Of A Saint: 1535

BY STEVE RODGERS

Those who expect from A MAN FOR ALL SEASONS brilliant cinematic technique or who hope to see the suspenseful struggle of a man against the temptations of power will probably be disappointed. The life of Sir Thomas More was really rather simple. Sir Thomas did not suddenly become a saint under conditions of duress. When the time of trial came, he merely acted in accordance with the moral guides that had served him all his life. For him there was no conflict between public good and private conscience, for public good could only be secured by individuals acting on their moral judgment.

Based on the play by Robert Bolt, A MAN FOR ALL SEASONS follows the history of a man making the decisions of life by the best light he had and placidly accepting the consequences. Every incident in the movie contributes to this single idea. Whether in conference with his family or in converse with the king, Sir Thomas' actions are consistent and rational. The one exception is the excellent scene in the Tower of London where, for once, Sir Thomas becomes emotional.

Delightful Cardinal Wolsey (Orson Wells) ob-

serves early in the movie that Sir Thomas has a certain "moral squint." To the unbiased onlooker, this is obviously the squint of a saint. And here arises perhaps the greatest difficulty the viewer will have with A MAN FOR ALL SEASONS. From the beginning to the end we know that we are dealing with a saint. No imagination at all is required to predict Sir Thomas' response to any given situation, though we must usually admire the wit with which he expresses himself. (For instance, "The nobility of England could snore through the Sermon on the Mount, yet work like scholars on a bulldog's pedigree.")

This objection is, however, minimized simply because the movie is historically accurate. It's easy enough to accept a Cardinal Wolsey or a Richard Rich (the lust for power is pretty well universal). But saints, men who give up everything for the sake of a belief, leave us a little incredulous. This is the case with A MAN FOR ALL SEASONS. Once the viewer becomes involved in the movie, however, the problem of acceptance vanishes. The photography is adequate and the characterization, with the possible exception of Henry VIII, excellent.



# Pentecostals Challenge Traditional Churches

BY MIKE SMITH

The following is a personal inquiry into the historical roots of Pentecostalism and the problems it poses for the contemporary Church in a process of internal renewal. Ed.

The Notre Dame Pentecostal Movement has reached such an influential stage of development in recent weeks that it is obviously

in these countries, making Pentecostalism the fastest growing movement within the Christian tradition.

Pentecostalism is rooted historically in the Perfectionist and Holiness groups of the nineteenth century. Basically Methodist, these sects stressed the need for a "crisis experience" as evidence of each member's attainment of salvation. True Spirit Baptism

such as attending the theater, dancing, card-playing, and dominoes. Its concern is mainly with the cultivation of individual piety, a feeling of closeness to God, an earnestness in the pursuit of perfection, and an evangelical witness to a Spirit-filled life."

There is an intense awareness of the demonic in Pentecostalism, and since they see the devil in sickness and adversity, there is a need for continual exorcism. There is a striking ambiguity in the Gift of Tongues, in that it can indicate that the speaker is possessed either by the devil or by the Holy Spirit.

The Gift of Tongues (glossolalia) is uniformly prominent phenomenon among Pentecostals. This can mean speaking in some foreign language (Greek, Hebrew, etc.) or with the "tongues of angels", unintelligible articulations presumed to be angelic rather than human.

According to Junior psychology major, Martin Fino, psychologists are at variance on how to deal with the Gift of Tongues; some dismiss it as a motor automatism similar to automatic writing; other view it as a telepathic phenomenon, a transferring of mental concepts among an emotionally charged group, causing some persons to utter the thoughts of others.

Freudian psychologists interpret unintelligible tongues as an indirect but powerful means of expressing love toward a parent-figure, (God as Father), thus providing a release for repressed love feelings. Hate is seen as alleviated through the part that demons play in the church services.

Yet Fr. McDonnell insists that even "when one has studied a problem from the psychiatric point of view, one has not said all. If those contemporary Christians speaking in tongues are to be dismissed simply as disturbed personalities, then one must also dismiss St. Paul for the same reason. He boasted that he could speak in more tongues than all of the Corinthians (I Cor. 14:18); it was St. Paul's wish that all of the Corinthians could speak in tongues (I Cor. 14:5) and would not let their exercise be suppressed Cor. - 14:39."

What is of current interest is the warm welcome this essentially fundamentalist Protestant Pentecostalism is finding among many staunch Catholics. The sudden rise of Pentecostalism at a campus such as Notre Dame raises some serious questions about the effectiveness of traditional Catholic modes of worship.

Despite the one-sidedness of Pentecostal theology, the Movement's spontaneous prayer meetings are often much more emotionally satisfying than the hard and fast ritual of traditional liturgies.

Fr. McDonnell comments: "Their message is simple, direct, graphic; it is biblical, it appeals to more than just the intellect. The historic churches, with their elaborate sanctuary etiquette, have judged the Pentecostal worship to be very defective, but they must admit that with this defective tool the Pentecostals have been able to accomplish what the gracious cadences and polished antiphons have, by and large, not been able to accomplish: the conversion of Men."

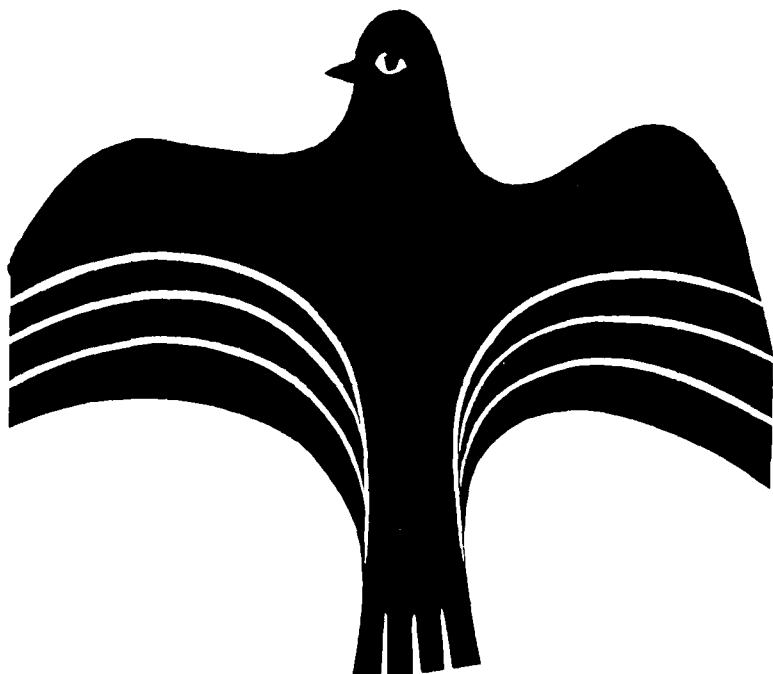
The intrusion of Pentecostalism in Catholic circles may be compared to the assimilation of neo-

Pentecostalism in the Lutheran and Episcopalian Churches beginning in the mid-1950's. The neo-Pentecostals are less emotional, more intellectual and decidedly more significant as an ecumenical catalyst.

Yet to peacefully co-exist with the sophisticated liberal and social activist elements in the post-Vatican II Church, the Pentecostals must deal with at least two thorny problems. The first is their clear tendency toward fundamentalism, evidenced by a literalist approach to interpretation of scripture, their preoccupation with the demonic, and their often overly pious devotion to the Blessed Virgin. The second pro-

blem is the Pentecostals' apparent over-emphasis of the Holy Spirit in their prayer services.

Until the Pentecostals develop more enthusiasm for the social gospel of liberal Christianity and further de-emphasize the "manifestations of the Spirit" (the gift of tongues, prophecy, discernment of spirits, etc.), the Movement cannot expect a large number of "conversions" within the Catholic Church. Unless some middle ground is established, the Pentecostals run the risk of becoming a destructive rather than a uniting influence, and of developing into just another sect in the already fractured set of splinter groups comprising modern Christianity.



a force that must be reckoned with. The Movement's Protestant background and the questionable validity of its spiritualist practices will undoubtedly determine in great measure the number of "conversions" it will effect and the extent of its growth within the Catholic church.

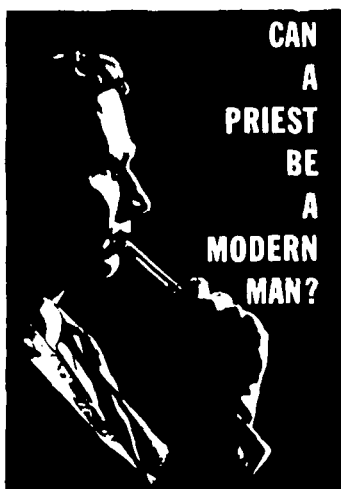
Protestant Pentecostalism has grown over the past sixty years to a present world membership of around ten million. 40% of these are in the United States, with the largest foreign contingents in Latin America, Italy and Russia. Their conversion rates have surpassed population growth rates

had to be validated by some interior crisis and resolution.

Pentecostalism, with its formal starting-point in 1906 in the Azusa Street Methodist Church of Los Angeles, externalized this "crisis experience"; its members practiced Baptism of the Spirit by the ritual laying on of hands. A church of the "elect", they interpreted external manifestations of the Spirit (prophecy, the gift of tongues, inspired preaching, the gift of healing, etc.) as proof of their being "saved".

Pentecostals align themselves with Lutherans on the question of justification, with Baptists on baptism, with Salvationists on methods of winning souls, and with early Methodists on sanctification.

Kilian McDonnell O.S.B., professor of Theology at St. John's University, Collegeville, Minnesota, sees the Pentecostal split from traditional Christianity as "a protest against the secularization of contemporary Protestantism; it is a refusal to be conformed to the image of this world. From the Holiness movement, the Pentecostals took over negative feelings with regard to cultural activities and simple amusements,



• The Paulist Father is a modern man in every sense of the word. He is a man of this age, cognizant of the needs of modern men. He is free from stifling formalism, is a pioneer in using contemporary ways to work with, for and among 100 million non-Catholic Americans. He is a missionary to his own people—the American people. He utilizes modern techniques to fulfill his mission, is encouraged to call upon his own innate talents to help further his dedicated goal.

• If the vital spark of serving God through man has been ignited in you, why not pursue an investigation of your life as a priest? The Paulist Fathers have developed an aptitude test for the modern man interested in devoting his life to God. This can be a vital instrument to help you make the most important decision of your life. Write for it to:

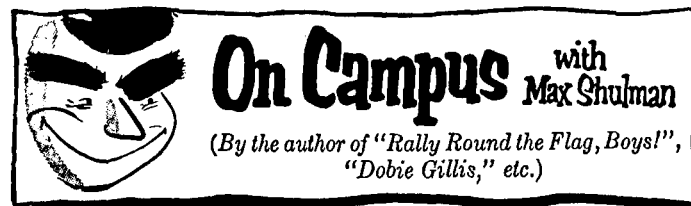
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**Sorin Says:**

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**April 29, 1967**



## REQUIEM FOR A SQUARE

You, like any other lovable, clean-living, freckle-faced American kid, want to be a BMOC. How can you make it? Well sir, there are several ways, none of which will work.

You're too puny to be an athlete, too lazy to be a valedictorian, and too hairy to run for Homecoming Queen.

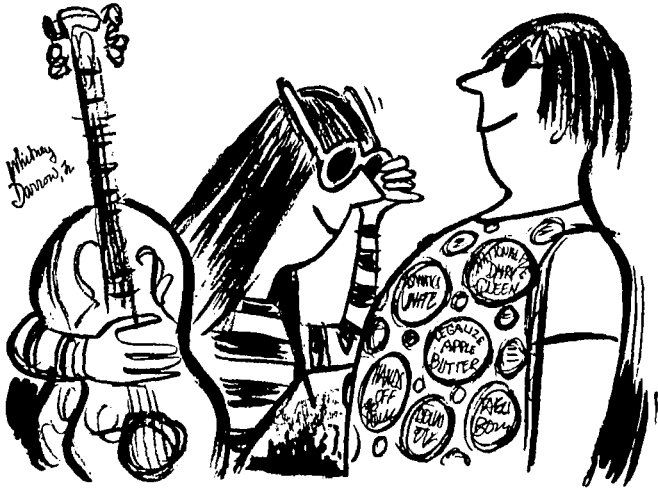
As for becoming a best-dressed man, how are you going to buy clothes with a miser for a father?

Are you licked then? Is there no way to make BMOC? Yes, there is! And you can do it! Do what? This:

Become a hippie! Get cool! Get alienated! Have an Identity Crisis! Be one of the Others!

How? Well sir, to become a hippie, simply follow these five simple rules:

1. Read all of Tolkien in the original dwarf.
2. Have your Sophomore Slump in the freshman year.
3. Wear buttons that say things like this:  
NATIONALIZE DAIRY QUEEN  
ASTHMATICS, UNITE  
LEGALIZE APPLE BUTTER  
HANDS OFF AIR POLLUTION
4. Go steady with a girl who has long greasy hair, a guitar, enlarged pores, and thermal underwear.
5. Attend Happenings regularly.



This last item may require some explanation, for it is possible that Happenings haven't reached your campus yet. Be assured they will because Happenings are the biggest college craze since mononucleosis.

A Happening, in case you don't know, is the first formless art form. Things just happen. For example, eighty naked men come out and squirt each other with fire hoses containing tinted yogurt. Then eighty more naked men come out and light birthday candles in the navels of the first eighty men. Then one girl, clothed, comes out and pulls three thousand feet of sausage casing through her pierced ear. Then eighty more naked men come out and eat a station wagon.

There is, of course, a musical accompaniment to all these fun things. Usually it is "Begin the Beguine," played by 26 trench mortars, a drop forge, and a rooster.

There used to be, some years ago, still another requirement for becoming a hippie: a man had to have a beard.

But no longer. Beards were worn in the past not so much as a protest, but because shaving was such a painful experience. Then along came Personna Super Stainless Steel Blades.

Today if you don't want to shave, well, that's your hangup, isn't it, baby? I mean when you've got a blade like Personna that tugs not neither does it scrape, what's your copout, man? I mean like get with it; you're living in the past. Shaving used to hurt, used to scratch, used to gouge, used to give you all kinds of static. But not since Personna. It's a gas, man. It's a doozy; it's mom's apple pie. You dig?

I mean, man, you still want a beard? Crazy! But you don't have to turn your face into a slum, do you? Shave around the bush, baby, neatly and nicely with Personna. I mean like Personna comes in double-edge style and injector style too. I mean like any way you try it, you gotta like like it.

\* \* \*

© 1967, Max Shulman

Hey, man, like how about doubling your shaving cool? Like how about wilting those crazy whiskers with some Burma-Shave? Like regular or menthol? Like have you got a better friend than your kisser? Like treat it right, right? Ye-ye!





**ND RUGGERS CHASTISE SPARTANS** -- With or without Bubba, the Spartans of Michigan State were no match for the fired-up Irish who handed the visitors a 36-0 spanking behind Stepan Center last weekend. Notre Dame's rugby football club increased their record to five wins while the B-team had a 33-game win streak halted by the Chicago Lions.

## Ruggers Face JC In Rematch

BY JOHN CORRIGAN  
RUGBY

Bolstered by the conclusion of their own private version of Hate State Week, the Notre Dame rugby A and B football teams travel to Cleveland, Ohio on Saturday to tackle John Carroll University. Earlier during the fall rugby session, a woesome John Carroll squad was pummelled by the Irish ruggers, 9-0.

Beneath bright sunshine and before a seemingly partisan crowd, the A-team Irish ruggers climaxed an all-day affair last weekend thrashing the reputedly fearsome Michigan State club -- minus Bubba -- 36 to 0.

Everything wasn't sunshine and spirits though as the Notre Dame B-team, boasting a 33-game win skein, dropped an 8-0 match to the Chicago Lions Rugby Club, last year's Mid-West champs. Notre Dame's C-team completed the three-event charade winning 11-8 against Michigan State's B-team.

Everybody seemed to want to get into the act against the Spartans. Senior Mike Conroy fulfilled some kind of personal vendetta scoring three tries from his outside position getting some extra help from senior kicker Joe Belden who scored on three conversion attempts and added three penalty kicks. Jim Purcell, a weight-aided wonder, ran over a

few of the Irish guests to score once and juniors Dick Bell, Kevin Healy and Dick Carrigan contributed a score each.

The game had hardly started when Notre Dame scored on a blocked kick by Purcell. Moments later Bell recovered a fumble on the State two and fell into the end zone. At this stage the game was only three minutes old.

Soon thereafter, Notre Dame's hooker Brian Murphy was ejected from the game and since there are no substitutions in rugby, the Irish had to go with fourteen men for the rest of the game.

Playing one man short didn't seem to hamper the Irish ruggers much. Notre Dame's quick, fast backs mesmerized the Spartans with their deft ball-handling, quick passing and fancy running. Conroy added Notre Dame's third try and by halftime the Spartans had lagged far behind, 25-0.

The Notre Dame club dominated the line-outs and exercised a great amount of control over the scrum-downs in tallying their fifth win of the spring season. A testimony to the physical battering suffered by the Spartans were the 12 remaining ruggers of the original 15 starters.

In the B-team - Chicago Lion contest, the Notre Dame scrum found itself outplayed by the larger Lions. After seventy minutes of scoreless play, Chicago's domination of the line-outs and the jumps made the difference as the visitors amassed two tries and on conversion in the final ten minutes to make the final score, 8-0.

## Unbeaten Netters Win 25 In A Row

While Head Tennis Coach Tom Fallon continues to worry about the tough competition remaining on the Irish' 18-match schedule, his seven-member tennis crew seems unconscious of his problems. The unbeaten Notre Dame tennis team begins a three-match road stint this weekend facing Big-Ten foes Iowa and Minnesota in Minneapolis, Minn., on Friday and Saturday and winds up its junket Tuesday in East Lansing, Mich., against Michigan State.

The Irish netters strolled to three victories last week romping to wins over Bradley (8-1), DePaul (6-3) and Purdue (9-0), to boost its season's mark to 5-0. The three triumphs stretched the Irish consecutive win skein to 25 straight over a three-season span.

Senior Captain Bill Brown (Omaha, Neb.) and junior Jasjit Singh (New Delhi, Indian) continued to lead the squad as each collected three more individual wins.



## Academy Award Winner

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# Stickmen To Oppose Ohio University

BY PAT KRUEGER

The Notre Dame LaCrosse Club, victim of its own invitational this past weekend, resumes its dual meet schedule Saturday when it meets the Ohio University squad in Athens, Ohio. The Irish junior varsity will be the guests of the Ohio State JV on Friday at Columbus.

Co-champions of the Notre Dame Invitational in 1966, the Irish stickmen finished in a two-way tie for last place in last weekend's fourth annual LaCrosse Tourney. As gracious hosts the Notre Dame club found their three guest teams quite unpleasant. Ohio State and Denison College finished the two-day affair unbeaten with two wins apiece and will meet later in the year to decide the championship. Notre Dame and Michigan State each finished with a two-loss record.

Despite Notre Dame's poor showing in the scoring, Ohio State's lacrosse coach Conrad Steele termed the Irish play exceptional, the only difference between winning and losing being the team's lack of a full-time coach.

Denison college opened the four-way meet defeating Michigan State on Friday afternoon. Notre Dame fell to Ohio State later that evening on Cartier Field, 8-4, as the Irish stickmen incurred 22 penalties. Midfielder John Brandau scored two goals in the losing effort while Bob Morin (midfield) and Pete Metzger (attack) tallied one apiece.

Saturday afternoon, Ohio State tripped Michigan State to gain its second triumph and Denison followed by clubbing the fatigued Irish club, 11-2. Notre Dame trailed only 3-0 at the half but a six-goal third period by Denison put the contest out of reach. Midfielders Duncan McIntosh and Morin earned scoring honors for the losers.

Co-captain Matt Dwyer, a senior on attack, and Morin were named to the All-Tourney team for the Irish while Dan Carson, senior Co-captain, and Jim Caverly on defense were named on the honorable mention list.

## Golf Team To Host Five Foes

The unbeaten Notre Dame golf team faces a vast array of Midwestern talent this week as they journey to Columbus, Ohio, Saturday to compete against five foes and host five more on Monday at the Burke Memorial Golf Course.

On Saturday, Rev Clarence Durbin's seven-man crew meets Marshall University and four Big-Ten opponents -- Ohio State, Michigan State, Indiana and Purdue -- at Columbus. Iowa, Illinois State, Valparaiso, Central Michigan and Eastern Michigan will be the guests of the Irish Monday.

The Irish golfers boosted their won-lost season record to 6-0 last weekend downing Southern Illinois, Dayton and Toledo in a quadrangular meet on the Burke Memorial Course. The Irish earned team honors with a 752 36-hole total, as senior Monty Kuka of Notre Dame tied for medalist honors with a two-round total of 146 over the par 72 course.

Other Notre Dame finishers were Joe Smith, 150; Fran Mentone, 151; Rian McNally, 152; Charles Musick, 152; John Pirro, 153; Mike Brands, 153; and Mike Thorp, 154.



**LACROSSE TOURNEY HOSTS DROP PAIR** -- Hosts of the Fourth annual ND Lacrosse Invitational last weekend, the Irish stickmen finished in a tie for last place with Michigan State. Co-champs Ohio State deal out a little punishment to the Spartans in the action above on their way to two wins and tie with Denison College for the tourney title.

## Thinclads Battle Cadets

Bill Hurd went home to Memphis last weekend and saw his family and friends. Then he ran away. Not from home, but from a pack of thick-thighed youngsters to help the Notre Dame track team win a pair of first place victories in the Civitan Relays in Tennessee.

This Saturday Notre Dame's track squad faces a tough Army track club at West Point, New York. The Black Knight's indoor track squad finished the winter season unbeaten, while the cross-country team lost only once. The Cadets' biggest threat could be junior half-miler Jon Nolan who turned in a 1:51.1 time for the half as a sophomore.

Hurd finished first in the 100 yard open event in a time of :09.7, against the southern representatives of schools like Tulsa, Tulane, and Arkansas -- and his teammate Ole Skarstein who finished fifth. Hurd also anchored the all-sophomore half-mile relay team (Dan Welty, Paul Gough, Skarstein, Hurd) which finished first with a time of 1:28.2.

Coach Alex Wilson's sunshine striders also finished second in the distance medley but were disqualified after placing second in the sprint medley. Bob Timm (quarter-mile), Pete Farrell (half-mile), Chuck Vehorn (three quarters), and Ken Howard (mile) finished behind Ohio State in the

## Sailors Win

The Notre Dame sailing team captured first place in the eight-team Ohio State Spring Invitational Regatta last weekend at Columbus, Ohio.

The Irish sailors defeated a strong Ohio Wesleyan team for the title. Rich Doyle and Andy O'Connor were the top skippers for Notre Dame.

distance medley. An illegal baton-pass outside the exchange zone disqualified the sprint medley team.

While Wilson and one-half of the track team went south, junior two-miler Bill Leahy and the other half went north to participate in the University of Michigan Confederation Meet. Sophomore John Reid finished second in the shot put with a toss of 52-4 and sophomore Dan Saracino finished first for the Irish in the 3000 meter steeplechase. The Notre Dame four-mile relay team also finished fourth in the meet.

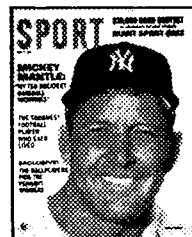
## Oarsmen Face Two On St. Joseph's

The Notre Dame crew club, vengeful over its loss to the Purdue oarsmen last weekend, host Grand Valley State College (Mich.) and Philadelphia Community College Saturday in an attempt to regain its winning ways. The three-way event is scheduled to begin at 2:00 p.m. on the St. Joseph's River at the Indiana-Michigan Dam in Mishawaka.

The Notre Dame rowers dropped both the varsity and freshman contests to Purdue at Lafayette last weekend on the Wabash River for their first loss of the season. Now 5-1 for the year, the varsity oarsmen lost by a length-and-a-half on Purdue's short and swift course.

The eight-member crew, slated to see action this week for the varsity stokers, includes sophomores John Koeppel, Brian McInerney, Ray McGlynn, Gene Russell and Mark Grantham, junior Jim Montie, and seniors Mike Bradley and Fred Nugent.

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## Scouting Report

## Hanratty and Seymour and ?

If you see Ara Parseghian walking around the campus and he stops and asks who you would like to see in the starting offensive line or backfield next spring, don't be surprised. As the Irish football team heads into the stretch of its spring drills there are still too many question marks in the Irish offense to please the Charles De Gaulle of collegiate football.

Parseghian need not worry about the quarterback situation, however. Terry Hanratty has been sensational, appears to be more polished and poised (if that's possible) and is well into the process of becoming a "thinking-man's quarterback." And when Hanratty missed a week due to a scrimmage hamstring injury, Coley O'Brien, while not consistent, still is showing the ability that makes people wonder why he is on the bench. But as good as O'Brien is, Terry Hanratty is in a class by himself. Another junior to be, Bob Belden, should be the back-up man again next season as the freshman candidates have been less than adequate.

The situation is not so sound in the rest of the backfield and to date the many candidates have been engaged in a game of musical chairs for the top spots. Captain Bob Bleier has improved on his blocking and is a first rate back in all other departments.

Bleier and junior-to-be Bob Gladieux, also 5-11, 185, will be the closest thing to a break away type back the Irish will have next fall but neither could be called outstanding at this stage. Gladieux has been sidelined most of the spring with the side effects of last fall's leg injury.

Besides Gladieux, the top contenders for the other halfback spot are junior Dan Harshman, 6-0, 190, Dave Haley, 5-11, 190, and Tom Quinn, a 6-1, 192 lb. sophomore. Harshman may be the man, he does everything well, but freshman Larry Schumacher, 6-0, 208, and Jeff Zimmerman, 6-1, 205, have the size and the potential. Give Harshman the lead, and call it a five way tie--with Frank Criniti, 5-8, 175 soph, included--for the next spot.

Fullback is more of the same. Paul May, 5-10, 205 junior, has been injured and hasn't really had a chance. Ron Dushney, 5-10, 195, soph, has looked terrific in spots and blocks excellently but his size and the pounding make him a question mark. Freshman standout Ed Ziegler, 6-1, 213, hasn't been a standout but he has caught Ara's eye and he may be the one.

The offense line looks a little brighter. Jim Seymour, like Hanratty, is in a class by himself. And like O'Brien, Curt Henneghan, 6-3, 190 soph, makes people wonder how he can ever ride the bench. Soph Paul Snow is another top notch receiver but both he and Henneghan have been down with injuries almost more than they have been up since they came here. 6-1, 200 lb. frosh star Nick Furlong is the only new split end of mention and he seems to be having a hard time getting started this spring.

The tight end spot is a question mark. Duane Poskon, 6-4, 220 lb. frosh, a bit of a question mark himself, and Brian Stenger, 6-4, 210 soph, both have seen duty at the spot this spring and looked capable but have since been moved back to defense. This leaves frosh Tom Lawson, 6-5, 230, and soph Jim Winegardner, 6-4, 225, to settle between themselves and to date the contest has been a tie with neither candidate looking especially outstanding.

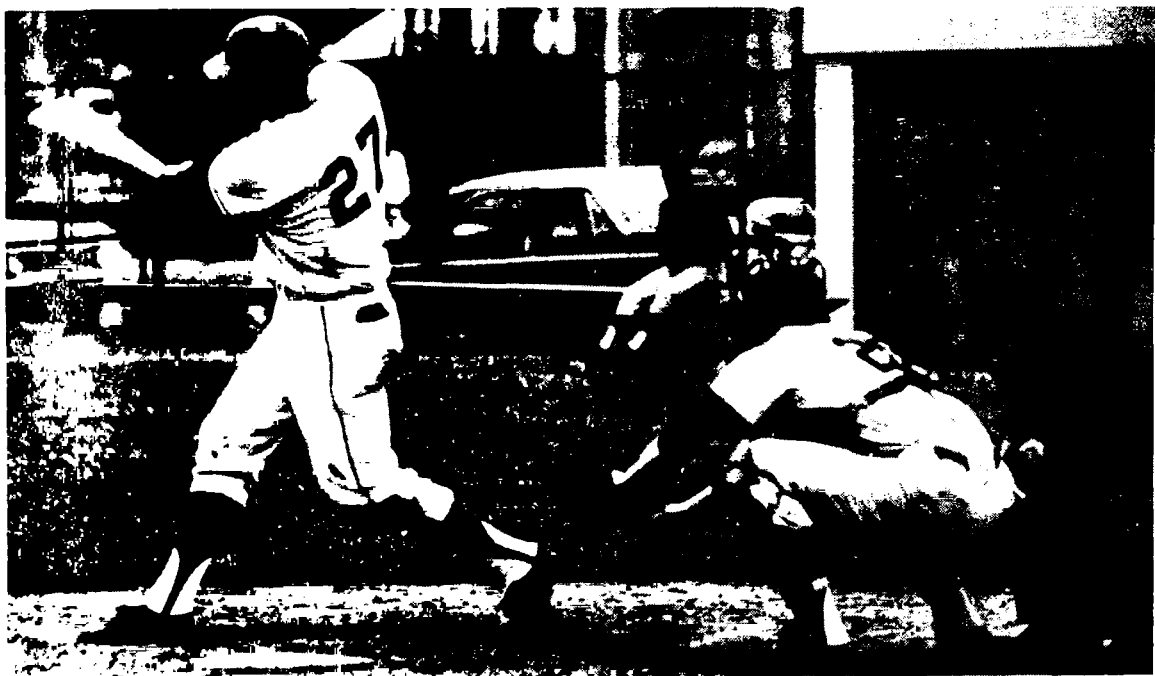
6-5, 230 pound soph George Kunz has had some bad days but is still the class of the tackle crowd. Bob Kuechenberg, 6-2, 225, soph, looks ready to pick up where he left off in the fall. If Rudy Konieczny (6-2, 225, junior), who is still hampered by a leg injury which crippled him last fall, comes around, the Irish will boast three outstanding tackles.

There are strong contrasts at the guard spots. Dick Swatland, 6-2, 225, junior, is the best and then there is the rest. But Swatland has been out with a hamstring most of the spring and in his absence the guard spots have been a big weakness. Juniors Roger Fox, 5-11, 230, and Tom McKinley, 6-1, 218, are both trying to take the other spot and at this time McKinley has the lead, almost by default. Freshman Randy Harkins, 6-3, 225, Jim Reilly, 6-2, 230, and Jim Ruzicka, 6-1, 235, are all good football players and if there is a late bloomer in this crowd there in may lie Swatland's playmate.

Steve Quinn, a 6-1, 215 pound junior, has been with the first unit most of the spring and is adequate. Soph Tim Monty, 6-0, 198, was Goeddeke's fill-in last fall but has been out most of the spring with an injury. Two big frosh candidates, Terry Brennan, 6-4, 230, and Larry Vuillemin, 6-3, 240, still haven't fulfilled expectations.

So that's the Irish offensive picture. Fill in the blanks and you may have a national champion. The defense doesn't have too many blanks and there will be a report on those man eaters next week.

## THE OBSERVER SPORTS



**WEAK-HITTING IRISH ERUPT** -- Notre Dame's Dick Licini, sophomore first baseman, rockets a Purdue first inning pitch on one bounce over the 340-foot left field fence for a double as the Irish clubbed the Boilermakers Monday, 8-1. Coach Jake Kline's downed Northwestern on Tuesday for their fourth straight win as the Irish sluggers collected 32 hits in their three home contest last week.

## Potent ND Batsmen Await Kent State

BY PAT KRUEGER  
AND PAT BUCKLEY

Riding a four-game win streak and possessing some celestially imbued sluggers, the Notre Dame baseball team is on the wing this weekend meeting Kent State on Friday and Saturday at Kent, Ohio. On Tuesday, the Irish nine will be in Evanston, Ill., facing the Wildcats of Northwestern for the second time this season.

It all started last Wednesday with a subtle 7-3 win over Detroit in Detroit, became a habit on Friday in a 6-5 squeaker with St. Procopius, mushroomed to an 8-1 shell-shocking of Purdue Monday, and finally on Tuesday dared a 7-6 victory over Northwestern. Where it came from no one dares to guess, but it has earned the Irish their finest start in years at 9-2-1.

The Irish, plagued by a lack of big hitting since they began their Florida gambol, are finally beginning to swing with authority. They have collected 28 runs in

their last four contests and 32 hits since they began their three-game home stand on Friday -- 14 of them for extra bases. Frank Orga, the left-handed junior centerfielder from Pittsburgh, is the hottest Irish batter currently hitting .455 on 10 hits in 22 at-bats. He is trailed by sophomore Dick Licini at .356 who has clouted a two-run homer, three doubles and three singles in the last three games and currently leads the team in hits (16), doubles (5) and runs batted in (8).

Tuesday the varsity ran its record to 9-2-1 by scoring a run in the bottom of the ninth to beat Northwestern, 7-6. The Irish fell behind 5-1 before a five-run rally in the fourth put them on top, 6-5. Dave Celmer relieved starter Bob Bentley and gave up only one run while fanning 10 Wildcats in his four innings. With the score knotted at 6-6, right-hander Tom Cuggino replaced Celmer in

the ninth inning retiring the Wildcats in order. George Restovich drove in the winning run with a pinch-hit bloop single to right with the sacks full in the inning to salvage the victory.

On Monday the Irish won their third straight beating Purdue, 8-1. Bob Arnzen won his second game without a defeat allowing only two hits and striking out five. Arnzen currently tops Kline's pitching staff boasting a 0.72 era. The Irish win came in the third inning which saw 12 Notre Dame members step to the plate for seven runs. Frank Orga was the man of the day as he collected a homer, double and a single of the 10 Irish hits.

The home opener against St. Procopius last Friday looks as though it too might be a give-away but the Irish pulled out a 6-5 decision in 11 innings. Dick Licini got the Irish off to an early 2-0 lead with his 400-foot homer.

## THE IRISH EYE

## Dream Stuff



BY TOM FIGEL

The only word for the old man was amazing. A product of Notre Dame, class of '11, his passion for the school never waned. He recalled fondly for any who would listen his membership on the teams while he attended the school, how Dillon Hall was once the site of a stable, and so on into the night. Among other things, the old man claimed to have had the first car on campus and to have lived next door to the young Cardinal O'Hara above the porch in Sorin.

His contact with a changing university continued through his sons and through his interest in the Notre Dame teams. As a young graduate, he attended every game, at home and away. His visits to the campus were frequent and always pleasant. Over his wife's shushing voice, he would involve strangers in discussions on any subject -- as long as it was Notre Dame. "How's this boy Martin doing?" he would ask. "What do you mean you don't know? He's in your class, isn't he?" He could send any campus expert hobbling back to baseball cards.

Pictures of graduated sons dotted the mantel as the years passed. His youngest son became a priest but, in some way, to wear a collar is to belong to Notre Dame and all the old man's sons definitely belong to Notre Dame. After all, a monogram will fit under a cassock.

His sons inherited the same love for Notre Dame and his grandchildren grew up in the Bookstore line. Notre Dame is a breakfast food in every home. His pride when any son, grandson, or acquaintance (any Notre Dame student was an acquaintance) was accepted at the school was enormous. When his grandson Jay won a football scholarship, he almost called the Pope.

To say that Jay Standing is primed for Notre Dame is to say that Knute Rockne sometimes brings the school to mind. Jay grew up in Notre Dame sweatshirts, underwear, and towards the Dome. When Notre Dame brought his family up to look the place over, Jay's mother scoffed, "As if we didn't know what it's like." Her father's daughter.

All his grandfather's hopes seemed to come true in Jay. His home is decorated with wall-to-wall most valuable player awards. He could run, swim, hit, speak in tongues, and, most important, play football. In sixth grade, he was drop-kicking over a two story garage and several lots when his older cousins couldn't kick as far as the garage.

Jay's grandfather's eyes were always on the Dome and Jay followed his line of vision. When he won a football scholarship to Leo's High School after graduating from St. Cajetan's grade school, it was nice. When he won a football scholarship to Notre Dame after playing left halfback at Leo's, it was a three-day celebration.

Although many schools wanted him, Jay only wanted one of them -- after all, he already had the wardrobe. When he played left half on the freshman team last fall, his parents made the trip from Chicago to watch him play. His grandfather came to watch the older boys Jay would have to displace.

Then, two months ago the old man died. He had slipped and broken his hip while taking a walk -- probably running to tear up a Michigan State bumper sticker. Complications set in and he died, content.

At the wake, Jay's uncle Edward approached him. "I know this may sound corny, Jay, but score a touchdown for your grandfather." Jay promised to try. In Saturday's scrimmage he almost did just that. Playing safety, he intercepted a pass and only one man prevented him from making a long scoring run.

If his grandfather saw it, he must have smiled. If he didn't notice, he must have been frowning-over how to get a car into eternity.