

THE OBSERVER

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Serving the Notre Dame and Saint Mary's College Community

Monday, April 22, 1968

News In Brief:

Smokey Money

Final ticket refunds for the cancelled Smokey Robinson and the Miracles Concert will be this Wed. from 7:00 to 9:00 pm in the Tom Dooley Room, first floor LaFortune Student Center. Tickets must be presented to obtain a refund.

Social Questions

American Catholic Thought on Social Questions, an anthology edited by Dr. Aaron I. Abell, late professor of history at Notre Dame, has been published by the Bobbs-Merrill Co., Inc.

The book deals with the diversity of reactions among Roman Catholics to the problems of American society during the past century and is part of the "American Heritage Series."

The manuscript for the book was substantially complete when Professor Abell, a specialist in the social history of the United States, died suddenly in October, 1965. The Rev. Thomas McAvoy, CSC, professor of history and University archivist, completed reading Dr. Abell's manuscript for publications.

Zolton Who?

ND-SMC Students for McCarthy will sponsor a campus appearance by former Michigan Democratic State Chairman and gubernatorial candidate Zolton Ferency this afternoon. Ferency will speak in the Memorial Library Lounge at 4:30 p.m.

Radioactive Conferences

Members of the University's Radiation Laboratory are attending two scientific meetings this week, a symposium on photochemistry and radiation chemistry at Natick, Mass. and the annual meeting of the Radiation Research Society in Houston, Texas.

At the Natick symposium, papers will be presented based on Radiation Laboratory research by Profs. W. H. Hamill, P.W.F. Louwrier, P.K. Ludwig, C.A. Amata, Milton Burton, and W. Phillip Helman.

Burton, director of the Radiation Laboratory, and Prof. John L. Magee, chairman of Notre Dame's department of chemistry and president of the Radiation Research Society, will attend the Houston meeting.

Fellows?

Two St. Mary's seniors join five previously named Notre Dame students as recipients of National Science Foundation Graduate Fellowships. Mary Lou Motl and Teresa Menke, both biology majors, will receive tuition and living stipends to enable them to do graduate work in biology. Motl is from Cincinnati, Ohio, and Menke is from Williamsville, New York.

Sheedy Theological Dean Burtchaell New Dept. Head

University President Rev. Theodore M. Hesburgh, C.S.C., announced yesterday that as of July 1 the theology department will have a new chairman and that Dean of the College of Arts and Letters Rev. Charles

appointment was part of "an effort to bring theology even more fully into the intellectual life of the campus. After all, it is theology and philosophy which give the Catholic university its distinct quality, indeed

logical enterprises of the University will be the nature of Father Sheedy's new position. These four areas of theological endeavor are: the department of theology which now offers an undergraduate major and a doctoral program; Holy Cross College, Cross Order which will move to Notre Dame from Washington D.C. this summer; the new Institute for Advanced Religious Studies which will be a center for post-doctoral study and research; and the Notre Dame administered Ecumenical Institute for Advanced Theological Studies in Jerusalem.

Father Burtchaell, 34, has been a member of the University's department of theology for two years. He is a 1956 Notre Dame graduate and received his doctorate from Cambridge University and holds degrees from the Gregorian University and the Pontifical Biblical Commission in Rome and the Catholic University of America. Father Burtchaell is a native of Portland, Oregon, and was ordained in 1960. From 1961 to 1963 he was engaged in research at Ecole Biblique et Archeologique Francaise in Jerusalem.

Father Burtchaell said yesterday that "for the next five years the most significant happening in the department will be the emergence of laymen with Ph.D.'s." Burtchaell noted that in the past the theology department has been the only department in the

University unable to hire teachers because of the shortage of trained theologians. On the undergraduate level Father Burtchaell pointed to the improvement of survey courses as one of the results of an availability of more teachers and one of his aims as chairman of the department. He also pointed to the work of the curriculum study commissions in suggesting means of course improvement.

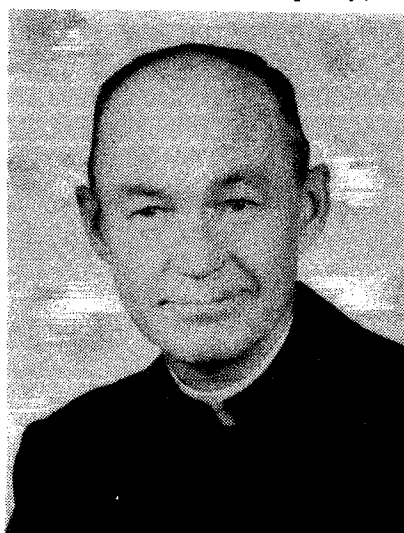


Rev. James Burtchaell, C.S.C.

E. Sheedy, C.S.C. will assume the newly created post of Dean of Theological Studies and Institutes.

Rev. James T. Burtchaell, C.S.C., assistant professor of theology and specialist in Biblical theology will replace Rev. Albert L. Schlitzer, C.S.C., as chairman of the department of theology. Father Schlitzer will complete a four-year term as department head on July 1.

In announcing Father Sheedy's appointment Father Hesburgh noted that the creation of the post of Dean of Theological Studies does not at the moment mean the establishment of a separate theological school at Notre Dame. Father Hesburgh said the



Rev. Charles Sheedy, C.S.C.

its fundamental reason for existence.

According to Father Hesburgh, "one of the first tasks of Fr. Sheedy will be to study all of the possible ways of structuring theology in a modern university, and to suggest how theology might be best structured here at Notre Dame."

Fr. Sheedy, 55, is a native of Pittsburgh, Pa., and a 1933 Notre Dame graduate. He also holds a law degree from the University of Pittsburgh and a doctorate in theology from the Catholic University of America. Father Sheedy became Dean of the College of Arts and Letters in 1952.

Father Hesburgh also pointed out that the co-ordination of the four major theo-

Campus Peace Coalition Mobilizes, Attempts To "Shake The Empire"

The Notre Dame Campus Coalition for Peace will emerge from the planning stage today with the start of a campus-wide publicity drive launching a week of anti-war activities culminating Fri. in a mass teach-in on the Main Quad at 1:00 p.m.

The Campus Coalition is composed of several local organizations and factions and has been planning this week's activities

since early Feb. The Campus Coalition's major purpose, according to chairman Bill Reishman is educational, and it is hoped that the weeks activities will "mobilize anti-war support and involve students in anti-war political activities."

Reishman, former head of the local campus YCS and recently named a Danforth Fellow, said yesterday "LBJ's withdrawal changes nothing. There is still no peace. The U. S. is stalling on negotiations in flagrant contradiction of the President's statement that he would go anywhere, anytime, to meet with anyone in the cause of peace. We must show him that the American people want the negotiations to begin now without any petty haggling."



Fri.'s teach-in is scheduled as Notre Dame's participation in the International Student Strike, part of "Ten Days to Shake the Empire," the National Student Mobilization Committee sponsored day of Vietnam education and indoctrination.

According to co-ordinator Sam Boyle Fri.'s teach-in "will not only focus on the horror and immorality of the war but will seek to explain its causes and its direct relationship to the internal crisis or confidence now gripping the American people." Scheduled to speak Fri. are John Mac Dermott, editor of Viet-Report, representatives from the Catholic Peace Fellowship, and assistant English professor Peter Michelson and other Notre Dame faculty members as well as students. Teachers are being asked to cancel classes for the duration of the teach-in.

Mon., April 29 will begin a second week of activity organized by the CCP, a "Vietnamese History and Culture Week" with a series of national speakers, seminars, and films. Organized by senior Tom Scherer the week will include speeches by Robert Scheerer, managing editor of *Ramparts* and retired U.S. Army general and war critic William Hester.

Four movies including Cameron's *Inside Vietnam* and Felix Greene's *Eyewitness North Vietnam* are also scheduled to be shown.

There is also a possibility that U.S. Information Agency and Communist propaganda films will be shown in conjunction with a seminar on the nature and value of propaganda. This seminar is still in the planning stages, however.

The name "Seven Days in May" has been given to the Campus Coalition's activities which will culminate in the ROTC Presidential Review on May 7.

One of the more social events of the two weeks of anti-war activity is the Anti-Military Ball scheduled for Fri., May 3, in the Fieldhouse. Plans and arrangements for this activity are under the direction of Mike Trombetta and John Crum, CCP social commissioners.

Other than Fri.'s teach-in no planned activity will take place this week. However, chairman Reishman pointed to publicity campaigns in the dorms and the dining halls, Gorrilla Theatre's anti-war productions and increased draft counseling facilities which are calculated to increase war consciousness during the week.

"The Notre Dame-St. Mary's community must take a stand on this war," said Reishman. "They must know what this war has done to the soul of America and through their involvement attempt to repair the damage."

NAACP Asks Student Aid In South Bend School Incident

The South Bend Chapter of the NAACP has issued a call for Notre Dame and St. Mary's students to participate in a biracial protest at the Central Administration Building of the South Bend school system (located at 1228 S. St. Joseph). The demonstration is scheduled to coincide with a meeting of the Board of Education at 3:30 this afternoon.

This proposed action arises in response to an incident which occurred April 5. Valdez Maxwell, a Negro student at Washington High School, was injured by an off-duty policeman who works as a part time security officer at the school. According to Max-

well, the officer threw him against a wall because he "had not tucked his shirt into his pants properly." Maxwell was later treated at Memorial Hospital for injuries to his arm.

After the alleged assault, the security officer took Maxwell to a police precinct station. The NAACP chapter reports that neither the school principal nor Maxwell's parents were informed before this action was taken.

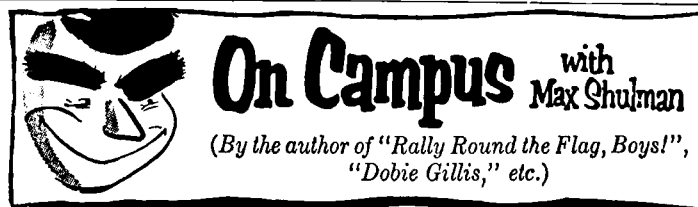
After what they considered an unsatisfactory meeting with Superintendent of Schools Charles Holt concerning their son's treatment and subsequent injury, Mr. and Mrs. Maxwell requested the

local NAACP to discuss the incident and certain educational problems in the school with Dr. Holt. Mrs. George Neagu, advisor to the youth chapter of the NAACP, and six members from different high schools made an appointment to see Dr. Holt.

Dr. Holt, the group maintains, at first refused to speak with their representatives. They characterized his attitude as "hostile and deprecating." Miss Barbara Hodges, the chapter president, said that Dr. Holt interrupted her effort to present the group's position, telling her, "Sit down, young lady, and shut up." Chapter spokesman said they especially deplored Dr. Holt's contention that the death of Martin Luther King was "not important enough" for him to call off classes.

At a meeting Sat. Night, the NAACP decided to protest Dr. Holt's actions at the regular Mon. meeting of the Board of Education. They will demand the right to represent any Negro student at his request. They also want an explanation for the presence of off-duty policemen in Washington, Riley, and Harrison high schools as well as a discussion of the alleged assault on Valdez Maxwell.

The South Bend NAACP has 200 members. In addition to its members, the group is seeking support from the white community. It is expected that some members of the Chamber of Commerce, Mr. George Neagu of the South Bend Human Relations Board, pastors of several South Bend Churches and faculty members from Notre Dame, St. Mary's and I.U.



WAS KEATS THE BOB DYLAN OF HIS DAY?

Who was the greatest of the English Romantic Poets—Byron, Shelley or Keats? This question has given rise to many lively campus discussions and not a few stabbings. Let us today try to find an answer.

First, Keats (or The Louisville Slugger, as he is commonly called.) Keats' talent bloomed early. While still a schoolboy at St. Swithin's he wrote his epic lines:

*If I am good I get an apple,
So I don't whistle in the chapel.*

From this distinguished beginning he went on to write another 40 million poems, an achievement all the more remarkable when you consider that he was only five feet tall! I mention this fact only to show that physical problems never keep the true artist from creating. Byron, for example, was lame. Shelley suffered from prickly heat all winter long. Nonetheless, these three titans of literature never stopped writing poetry for one day.

Nor did they neglect their personal lives. Byron, a devil with the ladies, was expelled from Oxford for dipping Nell Gwynne's pigtales in an inkwell. (This later became known as Guy Fawkes Day.) He left England to fight in the Greek war of independence. He fought bravely and well, but women were never far from his mind, as evidenced by these immortal lines:

*How splendid it is to fight for the Greek,
But I don't enjoy it half as much as dancing cheek to cheek.*

While Byron fought in Greece, Shelley stayed in England, where he became razor sharpener to the Duke of Gloucester. Shelley was happy in his work, as we know from his classic poem, *Hail to thee, blithe strop*, but no matter how he tried he was never able to get a proper edge on the Duke's razor, and he was soon banished to Coventry. (This later became known as The Industrial Revolution.)

One wonders how Shelley's life—and the course of English poetry—would have differed if Personna Super Stainless Steel Blades had been invented 200 years earlier. For Personna is a blade that needs no stropping, honing or whetting. It's sharp when you get it, and sharp it stays through shave after luxury shave. Here truly is a blade fit for a Duke or a freshman. Moreover, this is Personna, this jewel of the blade-maker's art, this boon to the cheek and bounty to the dewlap, comes to you both in double-edge style and Injector style. Get some now during "Be Kind to Your Kisser Week."

But I digress. Byron, I say, was in Greece and Shelley in England. Meanwhile Keats went to Rome to try to grow. Who does not remember his wistful lyric:

*Although I am only five feet high,
Some day I will look in an elephant's eye.*

But Keats did not grow. His friends, Shelley and Byron, touched to the heart, rushed to Rome to stretch him. This too failed. Then Byron, ever the ladies man, took up with Lucrezia Borgia, Catherine of Aragon, and Annie Oakley. Shelley, a more domestic type, stayed home with his wife Mary and wrote his famous poem:

*I love to stay home with the missus and write,
And hug her and kiss her and give her a bite.*



Mary Shelley finally got so tired of being bitten that she went into another room and wrote *Frankenstein*. Upon reading the manuscript, Shelley and Byron got so scared they immediately booked passage home to England. Keats tried to go too, but he was so small that the clerk at the steamship office couldn't see him over the top of the counter. So Keats remained in Rome and died of shortness.

Byron and Shelley cried a lot and then together composed this immortal epitaph:

*Good old Keats, he might have been short,
But he was a great American and a heck of a good sport.*

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LOUIE'S HAM
SANDWICH —
A MEAL IN
ITSELF



Don Hynes

In Your Easter Bonnett

(A simulated conversation between Pangloss of "Candide" and Jim of "Huck Finn" on Easter Sunday, 1968.)

- P: Here we are Jim, Easter Sunday. There is peace on earth, and it's the best of all possible worlds.
- J: What you mean peace? Ain' dah a wah goin' on?
- P: Yes Jim, but this a war that will bring peace.
- J: Folks is bein' kilt 'n killin' en you tellin' me dat dat's goin' t' bring peace.
- P: By defeating the enemy we will be able to establish peace.
- J: You tell me dis. Ev'ry one er de people dat gits kilt. Ain't he got kin folk?
- P: Yes.
- J: En ain't dose folk goin' t' venge der boy's killin'?
- P: Yes.
- J: En de killer. Ain't he got folk what is goin' t' wanna git back if'n der boy gits kilt?
- P: Yes.
- J: Weil den how's dis killin' ever goin' t' stop?
- P: You don't understand the point Jim. We're fighting to free the people and after we win they will have peace.
- J: What people? Ain't de people ova der bein' kilt too? En ain't der lan' dey use fer truck, ain't dat bein' burnt?
- P: You don't understand the main point about war Jim. We're fighting for principles.
- J: Dem folks dat is killin' en bein' kilt, dey doan unnerstand nufin' 'bout yor principles, same 's me, so doan tell me 'bout no pint. De pint is dat dem folks is a dyin' en der lan ain't der's—no mo', en killin', so what pint you got?
- P: But Jim, look at how far we've come since a man who believed in peace was crucified for it.
- J: You tell me how far is dat. Mars'r King, ain't he kilt now, en din't he wan' peace?
- P: Yes Jim, but he was succeeding in his work, and it was some maniac that shot him.
- J: He warn't havin' no sech luck. Dey warn't ev'n aigoin' t' lit him haf his ma'ch 'fore he was kilt.
- P: Things take time Jim. You don't understand the workings of gov't.
- J: What workin's? Dey warn't doin' nufin' 'bout nufin' 'cept makin' mo' po-lice en now de man hees dead en dat seem de on'y way dat anythin' git don 'roun h'yer.
- P: The point is Jim that today is the feast of the rising of Jesus from the grave for mankind.
- J: Why dat man ever wan' t' come back fer? Din' we spit on his head en put nails tru' his han's?
- P: But look at how much good his example has done. There are millions of Christians all over the world.
- J: What dat mean when no'un goin' t' folla de man dey say dey is, en man, he ain't put hisself out any?
- P: We can still celebrate the rising of the Son of God who forgave our sins.
- J: Sho' he forgif's us, bekase hees one good man, bu' you mit s'well cel'brate the risin' uv de sun in de mornin' if'n you ain't goin' t' lis'n t' jesus, for dat seem t' be de on'y tin dat man ain't mused up.
- P: Your trouble Jim, is that you ask too many questions.
- J: All dat I is tryin' t' find out is which world is dis best uv all poss'ble worlds you is talkin' 'bout.



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Vivian Advocates Black Power At Moreau Conference

BY PAT GAFFNEY

For the past three days, while most of the campus was still calm, and in the dorms there was only the shuffle of feet pushing dustmops down dim, empty corridors, one building, on the north shore of St. Joseph Lake was at a state of unmitigated activity. The scene was Moreau Seminary (or Moreau Hall, as the inhabitants prefer) and the occasion was the National Seminary Conference. This was the second such Conference, following a similar assembly of a somewhat smaller scale, which met last year in Glen Ellyn, Illinois.

The second session, and undoubtedly the high point of the Conference for many of the delegates, was an address by Rev. C.T. Vivian, of the Urban Training Center for Christian Mission at the University of Chicago. A long time associate of the late Martin Luther King Jr., Vivian spoke on the plight of the black man in "racist America." "Integration as we have known it, is dead." He suggested that black people have done everything they were told in their attempt to gain acceptance into the mainstream of American life and still they have been rejected. They have sought education, and found that this was not the ticket. They became skilled craftsmen, and this too did not grant entry into American society. Later, said Vivian, "We were told, the thing for you to do is develop a middle class, and we set about this task, only to find that the leaders

that were trained to lead us became the traitors that deceived us, for in the final analysis their money was given to them by white people."

Frustrated once again, the Black man turned and asked what more he had to do. "Our liberal friends said 'Well, it's too late. There's nothing we liberals can do now—they've passed laws. These segregation laws limit you so you have to get rid of those laws. Laws made by a racist society to keep you in bondage.' So we went about that task. . . until finally we came to that tremendous day, May 17, 1954, when that Supreme Court decision was handed down." Now, at last, the court has spoken; "was this not a society of law and order, would it not in fact be willing now to deal on a basis of law and hopefully on a basis of humanness with the black people of this culture? But nothing happened for there was an impasse."

Black people have no control over their own affairs, their education, their housing, their stores "the institutions within the ghetto are controlled by white people who hate black people, who put nothing into the black community. . . . Now, survival is the issue in black communities and everything done has to operate out of a survival ethic. We must make you hear! And if you have not heard ten years of action where we did destroy, and you

perverted our ends misread our intentions and did not care to

accept our humanity then you must realize how desperate black America is. . . . We are a colony, and a colonial people have a right not to riot, but to revolt so that what you call a riot, black people call a revolt against tyranny."

The Conference gave birth to two and almost three national organizations. The one not established was a National Seminary Organization as such. Its establishment was suggested before at last year's Conference, where it also met with the feeling that such an organization was not felt to be necessary. The second is a clearing house for all social action activities, involving anything from inner city work

Twelve Million In Grants In '67

A total of \$12,035,000 in gifts and grants was contributed to the University in 1967, the third highest total in Notre Dame's 125 year history, according to a report of the Notre Dame Foundation released by Mr. James Frick, vice president for public relations and development.

The figure for 1967 was more than \$2 million dollars over the total for the previous year and is topped only by the \$12.4 million given to Notre Dame in 1962 and the \$14.1 in 1964.

Increases were noted in the areas of non-alumni contributions, research grants and fellowships from public and private sources, alumni and non-alumni parents, and corporations and foundations.

While the second largest number of alumni in history contributed to Notre Dame, alumni giving was down from \$2,165,699 in 1966 to \$1,579,765 in 1967. Frick said fewer major cash gifts were made by alumni to Notre Dame in 1967, principally because many alumni who normally make year-end cash gifts instead made substantial pledges toward the University's current \$52 million "Summa" development campaign.

The largest increase came in the area of research grants and fellowships, where the total went from \$4,708,177 in 1966 to \$7,271,395 in 1967. Although 76 fewer corporations and foundations gave to Notre Dame in 1967, they contributed \$1,885,824 versus \$1,613,390 in 1966.

to teaching or rural mission work. It will coordinate the activities and issue a monthly newsletter to communicate various needs and opportunities to all interested seminarians.

The third organization, calling itself the National Seminaries

for Racial Understanding, (NSRU), will be centered at Maryknoll College in Glen Ellyn, Ill. It will serve a center for information on strategy, techniques, and methods of education on all topics relating to racial understanding.

Joel Connelly Gorched Earth



My baptism of fire came midway through freshman year. I had been in the LaFortune Student Center many times, but perhaps due to the odor of the Huddle I had yet to discover the true atmosphere of the place. My date and I were sitting in the Fiesta (sic!) Lounge when, raising our eyes for just a moment, we gazed upon a short man dressed entirely in black scurrying about gazing with stern disapproval upon those who were embracing. The passion patrol was in action.

I have learned much since that day, but the farcical sight of that afternoon remains somehow illustrative of the spirit of the Student Center. This is not our facility, something put at our disposal for use. In spite of merry pronouncements and non-functioning committees, we the students have no control over the operations of LaFortune. Our requests are ignored as the place is run in the spirit of an oldtime freshman dorm.

Have you ever tried to get into "your" student center early on a Sunday morning? After midnight? During a vacation? If you have, you are out of luck. LaFortune closes promptly at midnight! To boot, "your" student center does not open on many days during vacations. It does not open until 9 a.m. on mornings.

Have you ever wanted to sit in one of the lounges after 11:30? Have you ever wanted to have a room unlocked for a meeting of some sort? Have you ever tried to get into the Fiesta Lounge early in the afternoon? If you have, you have come upon another part of the LaFortune operation plan. As much of the student center as possible is kept under lock and key as much of the time as possible. You are even made to plan a rather unique version of roulette, too, as doors are often locked at random throughout the building making it impossible to travel from one place to another without a maximum of stealth and cunning.

In our discussion of "your" student center we must inevitably turn, too, to the sparkling cuisine of the Huddle. The place, while kept as clean as possible, is much too small. In seeing the long lines where food is being served, Herbert Hoover would have felt right at home.

It would seem that the Huddle also has a problem of pricing. Remember the "good old days" (like last year) when a decent sized Coke cost but a thin dime. Now, however, all that has changed as prices are up. The Huddle, which was making a profit, now presumably is making a killing (Remember, though, that it all goes back into our education). We pray for it, even as we are locked out of our Center facilities.

Finally we come to the issue of sex and the Student Center. The two are clearly incompatible. Brother Gorch sees to that. While I have witnessed a clerical tearing apart but once, still there is supervision. If you want to get any action, you must run the risk that big Brother will be watching. One of the reasons why there was such a demand for the halfway house was, simply, that couples found themselves without a decent place to converse with Gorch staring down in the Center and the ghoulish football players staring down from the mural in the back of the Huddle.

Clearly change is needed in the case of "your" Student Center. Appeals in the past, even for reactivation of the committee which is supposed to supervise the place, have failed. Of the Administration only Fr. McCarragher is in constant contact with the affairs of the Center. However, as we all know, Mac is in the business of calming troubled waters, not of making waves. Thus the task falls to Student Government.

What should be done? The first step is to leave the Center, all of it including the myriad of locked rooms, open until 2 a.m. The Huddle, which closes at 10, should stay open at least until 11. The present closing time is totally unrealistic considering the fact that many study in the Library until 10:30 or so and that most of the campus is up and about until past midnight. Moving back to the Center, a Hi-Fi room and a T.V. room should be opened immediately. If the University takes so much money out of the Huddle, it can damned well spend a little on creating a true center for its students.

As to management, Brother Gorch ought to be replaced. He is symbolic of the passion patrol and the very literal closed door policy being pursued at the present time. This is our student center and we should not be supervised except by ourselves. Student Government should proceed at once to establish some sort of viable student management of the Center. Only then will the spectre of absurdity be removed from LaFortune.

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"I'm Too Old To Be Whipped"

By TOM FIGEL

Hampton County stretches across a southern portion of South Carolina, almost on a line between Atlanta and Savannah, Georgia. Pine trees line its highways like flesh along the lines in a palm until the road seems to run along a canyon of living green. The soil is sandy and along the highways edge grow flowers of every color — pink, white, and red around the burnt stumps of trees and over the rusting hulks of cars left to rot in the shade. Except for its inhabitants, Hampton County is a Southern showcase.

The county's population is more Negro than white, although whites wield the power, controlling the destinies of themselves and keeping the Negroes in small, slapdash unpainted shacks among the pines. At regular intervals roads of fine yellow sand join S.C. 363; or 278, or 601. Along those unkept roads live most of the county's 10,000 Negroes; the whites live in the towns: Hampton, with its pink colonial Courthouse, Estill, Yemassee, small towns little more than 300 feet of 45 mph such as Brunson, Lena, or Crockettville.

Things grow easily in Hampton County, South Carolina, and several years ago the NAACP began to grow, beginning with the family of James Moore and spreading to his friends and finally to every Hampton County Negro who thinks that things can be better than they are. They meet in Churches for the most part, calling on God to help them help themselves, asking Him to show their "white brothers" the way. During Easter vacation, twenty-five Notre Dame and St. Mary's students met with them.

The day consisted of canvassing, driving through the County in the six cars, finding local Negroes to lead, splitting up to approach the old, greyheaded men and women dozing in the heat on the old faded porches. The County is getting old; as its Negro young graduate from the still-segregated schools, they join the service and look for ways to settle up North. The old are illiterate, not unconcerned, but wary; for the white civil rights worker carries in his Northern voice the tones of the Klan, promises broken, of one hundred years of white doubletalk. The young black women smile as the small girls with wide dark eyes and short black pigtailed huddle in their skirts, as the small pot-bellied boys watch from around a corner of the porch. The median income in Hampton County is less than \$2500 and the makeshift lives reflect the hard times. Television sets and telephones are infrequent for most. The homes are patched with discarded

boards and straightened nails, although the sand in the front lawn is raked into order around the violets and azaleas coaxed into life. Back yards are gardens and henhouses, washtubs and old cars up on blocks.

For one week, twenty-five Notre Dame and St. Mary's students told Hampton County Negroes that



they can register to vote any day from eight in the morning till five at night right down at the Hampton County Courthouse, that things won't change — that roads, the jobs, the schools — until all of Hampton County's Negroes register to vote. Politicians don't do things for people because they like them; they do things for them because they have to. That's right, they stay home because they remember crosses and whippings, because their five or six, nine or ten children need the fifteen dollars they bring home from cleaning Mrs. Johnson's home, because the family needs the small amount of land they sharecrop.

"I'm too old to be whipped anymore," one woman says and settles back in her creaking black chair on her grey splintered porch to watch the young give up on Hampton, to watch things go on as they have.

The Movement in Hampton County makes slow progress, reflecting the dynamism of one man, James Moore. He wakes before seven each morning to work at the Westinghouse plant, yet saves enough of himself to tell his people at a church each night that "You have to suffer for freedom," that "If you can say you're a man in Bethlehem Church each Sunday, you can say you're a man in the Hampton County Courthouse." After the meeting, he plans the next day's affairs, arranges for the large poster of Martin Luther King which will be carried in the Memorial March decides which towns will be canvassed, calls Columbia to have an article put into the paper. He reflects the prejudices of the South: his education has not prepared him for an occupation or even for the Movement he leads in Hampton County. His speech is incorrect and he is not a glib as the new black politicians who sit in the back of the churches, lend the NAACP token support, and expect the black vote on election day. When he sings "Someone had to die in Mississippi, Someone had to die in Alabama, And that's why the darkie was born, That's why the darkie was born," he could be following his mule down a crooked sandy furrow instead of organizing his people to obtain the rights they possess as men.

The nights are not all church and Citizenship classes. They are Little Harlem in Estill, a row of bars with names like the Rose Bowl along one sandy street, or the Key Note in Hampton. None of the students can buy himself a beer, although the boys they drink with are poor and beer is \$7.50 a case. They play pool on tables that slant and talk above the jukebox which fills the unpainted cinderblock room with Soul. Some of the bars display NAACP signs: Don't Talk Politics In Here Unless You Are A Registered Voter, Don't Gripe After Election Day: Register Now.

After one week of canvassing, one week of announcing a memorial march for Dr. Martin Luther King, less than two hundred register and five hundred attend the march. But two hundred is more than before the project and five hundred is the largest number ever to march. The Movement takes hold slowly among the pine trees, along the sandy roads where black men in overalls follow a mule to make a living for the children who play baseball with a tree branch and half a rubber ball.

New Kind of Spring For Some

BY GREG WINGENFELD

Twenty-one Senior football players depart from Notre Dame this year—debut of them starters. The players have mixed emotions about the leave-taking. There is a liberation from the daily drudgery of practice. However, there is also the realization that they will never again don the uniform of the Fighting Irish.

For the first time their spring is devoid of football. "It's great to be a free body," quipped Kevin Rassas, who played most of his Notre Dame football on the practice field. "After four years of football, the second semester senior year is a new life." Jim Smithberger, one-third of the S.O.S. defensive backfield, commented that "most people don't realize that the pressure is as great if not greater in the spring as in fall." Bob "Rocky" Bleier, last year's team captain, concurred. "In the spring practice you make or break a player. It is largely here that positions are won or lost."

"It's great not to have to work," said Dan Harshman as he expressed "mixed emotions about being on the sidelines." Harshman, who played in both the offensive backfields in his career, countered that he would "miss the games." Steve Quinn last year's center, admitted happily that he was "enjoying the freedom from practice and pressure." He noted that he

doesn't "have to worry about my name moving up on the list anymore, but I was always willing to grind it out in practice if it meant we would win." Dave Martin, who was responsible for 203 career tackles from his linebacking slot ventured that he "feels like an outsider" when he goes in the locker room now.

The challenge of a career in professional football lies ahead of some of the players. Deep back Smithberger, commenting on his chances of making it with the Boston Patriots, said, "I've had the finest coaching available and I've played against the toughest competition in the country here at Notre Dame. I feel I'm fortunate in being better prepared for professional ball than many other players. If I didn't feel I could make the team I would not be negotiating with them now."

Formidable John Pergine, a draft pick of the Los Angeles Rams, expressed satisfaction with his situation. Reminded of the fine linebacking corps possessed by the Rams, Pergine stated that he felt "I'll have accomplished something if I make it." Pittsburgh's draft choice Bleier reasoned, "Considering my abilities and the team's need I think there might be a position for me."

Passed over in the draft, Steve Quinn has signed as a free agent with the Houston Oilers. "I'm kind of small for

the pros," he reflected, "but players like Mike Tinglehoff, Jim Otto and Jim Ringo, all about my size, have established themselves. So maybe I have a shot."

Not all the players will go on to pro ball. Kevin Rassas puts it aptly. "Everybody can't be All-American." And all the All-Americans can't be pros. Blue Circle member Martin, presently negotiating with the Philadelphia Eagles, remarked that he would "Like to feel that I don't have to play football." He, Smithberger, and Bleier are considering law school. Public Relations appeals to Pergine, coaching to Rassas and graduate work to Quinn and Harshman.

Graduation brings with it expectedly mixed feelings. The relief of getting the sheepskin is tempered by the nostalgia of past good times. "Right now I'll say that Notre Dame is a nice place to be from," offered Smithberger. "I'll miss it later." Pergine agreed, "You can't appreciate the place till you're out."

The challenge of the future was neatly summed up by Dan Harshman. "In school you had time to think. Now is the time to act."

OBSERVER SPORTS

Runners Place At Columbus

The Notre Dame track team turned in some fine individual and team performances to sweep the 44th Annual Ohio Relays at Columbus Sat. afternoon. Bob Walsh led off with a victory in the three-mile run, setting the stage for Irish dominance of the other twenty-five schools in the field. Bill "Soul Bird" Hurd bested a field of 32 with a 9.5 second 100-yard dash, then assisted in victories in the Sprint Medley Relay and 440-yard Relay. Anchorman Ken Howard set the pace in the Distance Medley Relay, but faded and had to settle for 2nd. The Irish placed fifth in both the long jump and discus field events.