In a slam bang, often emotional tirade, James Kavanaugh yesterday claimed "the institutional church is dead" and announced publicly his plans to leave the Church’s priesthood.

In an interview with an Observer reporter Friday night at the Morris Inn, Kavanaugh, author of the best-selling book, A Modern Priest Looks At His Outdated Church, said, "I will resign my priesthood of the Institution (the Church). I'm tired of beating my head against the wall."

Lashing out at everything from the Mass and the sacraments to the religious celibacy and hierarchal authority, he said, "Your institution can go to hell! I want no part of it. I don't find it in the gospels. I won't be associated with that (the Catholic) Church until it stops telling men struggling with God that they are damned."

"So I'll leave, although not without misgivings, but I'll be a Christian. I will try to find a community and in my own way will search for God. I will admit my own strengths and weaknesses and will find God, for in Him I know there is truth. I have learned not to fear the judgement of men."

Of his words, Kavanaugh said, "If this be heresy, let it be heresy. The heresy of this generation has always been the greatest insights of the next."

Of his former compatriots, he said, "those who need the traditional forms of the church will stay in it, while those for whom the traditional forms of the church will leave. I don't want to destroy the Church. Some people need it."

Concluding his talk to the 400 persons jammed into the Engineering Auditorium, he said, "Now I must listen to voices which know not Rome."

Currently on a leave of absence from the Diocese of Lansing, Mich., the notoriously outspoken priest is working as a child, family and marriage counselor at the Human Resources Institute in La Jolla, California. It is in this counseling work that he said he would probably now be his former profession.

When discussing what he terms the "pointless legalism that pervades today's church," Kavanaugh radiates nothing but frustration. He said, "The institution must wipe out this legalism, but the institution will not wipe it out." He sees little hope for the institution that is the Church today and predicts that "it must grow smaller and smaller and become more obsolete before it will begin to achieve relevance."

Why leave the priesthood? To answer, Kavanaugh discussed his reasons for wanting the priesthood: "One thing that drew me to the priesthood was the desire to help people find God and themselves and to discover their own capacity for love, self-respect and responsibility. That is what Christianity is all about."

He hopes his new priesthood at La Jolla will provide him with a better environment to achieve these goals than did the institutional priesthood. And he seems to be pretty sure it will.

Looking at his feelings about such a step, he said, "I plan to formally dissociate myself from the priesthood as a means to express my utter rejection of the refusal of the bishops to put Vatican II into effect. I have not done this yet, but it is not too far in the offing."

He took a guess at what he thought the reaction of the Church hierarchy will be when he submits his request to be laicized. He said, "When I make my move, I think they'll get rid of me rather quickly."

What lies ahead for James Kavanaugh the man, when he is no longer James Kavanaugh the priest?

In addition to his counseling work at La Jolla, he will continue to write. His next book, The Struggle of The Unbeliever, will be published in the spring.

In speaking of marriage, he said, "Although I have no definite plans as yet, I will definitely marry. I don't know how I, as a man, can find God and meaning without marriage. I need the close personal relationship of a woman -- I need it and I intend to have it."

"I am open to the position that some men can live without this relationship, but I'm not much impressed by it. Personally, I haven't met a real celibate, a man who has freely and integrally given up the gift of marriage for the kingdom of God. I know there are some, but I have yet to see them," he said.

He stressed the importance of man's right, of the priest's right, to choose marriage or not to choose it. He questioned, "Are today's priests living the unmarried life strictly out of dedication, or is it because of a psychological hang-up? -- the burden of proof rests with man himself.

Kavanaugh cited several areas in which he thinks people in the Church are coming around to his way of thinking: "The story in this week's Time about penance is identical to what I said in my chapter about Catholic education, the same with my treatment of mortal sin. It seems the Church is unwittingly adopting my suggestions without my getting any credit -- but that's fine with me."

Offering some advice to those who remain within the structure of the Church, he urged them to act first according to their own conscience. He further urged those who might be involved in such situations as divorced to "ignore the excommunication. Excommunication is valid only if there is serious sin involved, and if the person feels there has been no serious sin, the excommunication is not valid."

Kavanaugh's talk yesterday afternoon at Notre Dame represented the first such invitation he has accepted. He said he has received several hundred invitations, including requests from almost every university in the country.

He said he decided to accept the invitation of Notre Dame's Academic Commission of the Student Union because, "Notre Dame represents a tradition which I'm part of. To me, Notre Dame has always represented the old church, and I hope it will become the new church -- from what I've seen I think it may."

Wipe Out This Legalism

As he thought there was hope for a married clergy within the Catholic Church, Kavanaugh said he expected there would be "possibly in five or ten years."

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Joyce Tells Police Threats

Senior Lenny Joyce has claimed that South Bend police threatened to arrest the early morning Army induction protesters at the Federal Building. Joyce maintains that police backed down when several adults in the group of 25, including professors at Notre Dame and the University of Indiana, South Bend extension, distributed literature to the 16 inductees, thus putting themselves in a position to be arrested.

The extraordinary part of the assertion by Joyce is the allegation that the police knew before hand that the local ordinance they threatened to enforce had been declared unconstitutional twice in federal courts and twice in civil courts. Yet, the local police threatened to use the ordinance. According to Joyce, a vet­ eran leader in anti-Vietnam war protests, police action was thwarted by choosing the relatively prominent people, namely the professors, who were to be "run in" if the police chose to act.

The band of approximately 25 pickets has appeared twice in the wee hours of the morning, between 4:30 and 5:30 a.m., to hand out pamphlets to Army inductees. Last Tuesday, in their second appearance, they also left literature at the Federal Building. It was quickly removed by Post Office employees.

Before their second appearance outside the Federal Building, leaders of Joyce's group, the Michiana Committee to End the War in Vietnam, met with attorneys of the American Civil Liberties Union. This meeting, according to Joyce, was in regard to the local ordinance on literature distribution rather than the investigation instituted by federal authorities in South Bend. This latter investigation regards whether or not federal laws in regard to counseling young men to evade the draft have been violated by the literature distributed by the End the War Committee. If indeed the police had chosen to act and arrest members of the group, Joyce claims the ACLU might very well have made a test case of the arrests.

The issue has definitely not been resolved. Inductees leave the Federal Building several times every month, and the Michiana Committee to End the War in Vietnam vows to keep up its actions. In Tuesday's encounter, however, the Committee did not get in the last blow. As the minor drama was ending just before 6 in the morning, authorities played the National Anthem over a loudspeaker.

ATTENTION SENIORS

If you have not had your picture taken for the Senior Section of the 1968 DOME have it taken at Tomsett Studios (1222 N. Michigan St.) before November 1, 1967. Because of our deadlines, these portraits will be placed at the back of the Senior Section of the DOME.

NEW FIND SCHOLARSHIPS BY COMPUTER

Last year $30 million in college scholarships went unclaimed — because no qualified persons applied. "Dome's free computer questionnaire program, "ECS," now ECS engineers and educators have programmed a high-speed computer with 700,000 items of scholarship aid, worth over $600 million, to permit qualified persons to fill out our questionnaires for which they qualify. The student fills out a detailed, confidential questionnaire and returns it to ECS, with a pre-paid computer-process­ing charge. ECS computer programmers compare his qualifications against requirements of grants-in-aid for foundations, business, civic, fraternal, religious, and government organizations. ECS compares his qualifications against his family background and employment history. ECS forwards the student telling him where and when to report for interviews. ECS computer programmers then choose qualified persons who will be interviewed and profit from scholarships.

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The only word for the clown was amazing. A product of the fish markets of Baltimore, he had voted for Al Smith in '28, Roosevelt in '32, and Joe McCarthy in '53. He had taken his wife and six kids through the Depression in good style and yet he was still unable to figure out his income tax. He had loved the Orioles, had despised with the Senators, and had carried on a love affair with Jim Beam for the last 30 years. We had always called him Pop.

There is some kind of silent trait that develops between grand- father and eldest grandson. Invariably they share the same cigarette- tes and the same liquor by the time that grandson reaches the age of 17. I guess that's what it was between Pop and me.

For the last three years we had always puffed and sipped in the bathroom discreetly out of sight of all relatives. Off and on at every Christmas and Easter we had been secret companions. Pop had always brought the Beam and I had contributed the bourbon. Pop had always brought the Beam and I had contributed the forbidden Winstons. It had to be that way because we were friends.

I suppose that the head of every dynasty is toasted and feted for his wisdom and love. Pop was like this too but there was something different. I think everyone believed that there was something a bit satanic about the old guy and perhaps that's what made him love his grandson.

The Vigil

By JOEL CONNELLY

The northern Indiana and southern Michigan Klaverns of the Ku Klux Klan staged a motorcade through South Bend early yesterday morning to demonstrate their strength. The dozen or so Klan cars were met on the Leeper Park bridge by fifty people gathered to mourn slain Mississippi civil rights workers Andrew Goodman, Michael Schwerner, and James Chaney.

Police guarded the motorcade route, even placing an officer on the railroad overpass north of the park to ward off sniper. However, nothing serious occurred.

The vigil on the bridge organized by the Indiana University, South Bend chapter of the Students for a Democratic Society was quiet save for a few shouts of "murderer" as the Klansmen rode by.

From the last car of the motorcade, a Klansman struck at WNIT-TV reporter-camera man Greg Hacker with a length of pipe. Hacker pursued the car, and was rewarded with an apology from the Klansman. Said a Klansman, Hacker had been mistaken for one of the "peacekicks on the bridge."

The Klan was dressed in a variety of outfits ranging from Nazi storm trooper uniforms to purple robes. There were a number of women and young children in the motorcade. Their emblems varied, too. There were a sprinkling of "Wallace for President" signs, some "fight Communism" bumper stickers, and a smattering of American and Confederate Flags. The most prominent of the Klansmen was the Grand Dragon of the Ohio Klan.

The group on the bridge was mostly composed of Indiana students plus communicators of the nearby First Unitarian Church. The Rev. Joseph Schnieder of the Church was in the lead of the vigil, carrying a large sign in memory of the three slain work- ers.

There was a marked absence of Notre Dame students, only a half-dozen being present. This contrasts with the last major Klan gathering in South Bend, back in 1924. On this occasion the Klansmen came into physical conflict with Notre Dame students much to the detriment of the hooded crusaders. There were also few Negros in the vi- gig.

The Air Force doesn't want to waste your Bachelor of Science Degree any more than you do.

B. Sc. Those letters have an impressive sound.

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Suppose, for example, you wanted to become a pilot and serve your country, as you want to. You'd plan missions and do missions. You'd plan missions and fly your airplanes. You'd plan missions and serve your country.

Just examples. There are so many more.

Wouldn't it be pretty nice to enjoy officers' pay and privileges? And serve your country, as well? Also, you get retirement benefits, 30 days' paid vacation, medical and dental care.

B. Sc. Very impressive letters. Now, do something with them.
Let Them Have Tickets

Robert Cahill's office last week intim­
ed that St. Mary's students may no
longer receive their quota of football
tickets. This move would come ostensibly
because of the fact that many SMC girls
have been scalping their tickets, but the
word is that so many irate Alumni have
been complaining that Cahill is desperate­
ly trying to come up with some more
tickets. St. Mary's with One Thousand
tickets every year, is a good place to
start.
The only problem with his suggestion
is that it would be a throwback to the
days when ND-SMC separation was more
rigorously enforced. Statements coming
from both sides of the lake seem to indi­
cate that the destinies and activities of the
two schools are coming closer and closer
every year. This in turn will hopefully
make life for the Notre Dame-St. Mary's
student a little bit easier.
All administrators make it clear that
complete merger is not their interest, but
add quickly that "Co-ordination" of the
two institutions would benefit both. Ro­
bert Cahill's move to separate the two by
refusing St. Mary's students their football
tickets may not be very important in it­
bself, but as a gesture of bad will it is
unwelcome.

Violence In The Audience

We went to a movie in the Engineering
Auditorium the other night. There was a lot of vio­
ence on the screen but it didn't compare with the
violence in the audience.
Every time a girl appeared on screen, it be­
gan. A few scattered whistles (such as used to
greet female contestants on WHAT'S MY LINE?)
built up gradually to a great lascivious roar.
Whenever the villain did something particular­ly
nasty, he was hissed. Likewise, the hero was
cheered every time he rapped out a bad guy. And
when the boy and the girl kissed, you might have
thought from the animal noises that the audience
was going to physically devour the screen.
It was a sort of children's matinee for overage
kiddies. As such, it was hard to take seriously
even though we had to feel sorry for the few
girls who had braved the den of the horned Irish.

But we begin to wonder why our mature,
responsible and highly moral student body acts
like this. Isn't it a kind of verbal exhibitionism
to shout obscenities in a darkened theater.
What are they trying to prove and to whom?
The traditional answer is that the students are
"letting off steam." Among pep rallies, football
games, movies, extempore shrieking at various
times and what have you, the whole place should
be foggy now.
So this is how they break loose, chanting ob­
scenities at a pep rally or screaming them in the
Engineering Auditorium. This is how they prove
they are free and alive. But they really don't
convince us.

THE REPORTER
The Fear Of God

BY DENNIS GALLAGHER

The audience is small. There are about a hundred people scatter­
ed among the four hundred seats of the Riley High School auditor­
ium. The men are mostly of early middle-age, paunchy and crew­
cuts. They look to a man like used car salesman. Their women are
well-kept middle class matrons with a certain fine hardness about
their mouth and eyes.
Just before the lecture begins, a white girl and Negro boy come in.
They walk down the middle of the side together and sit in the
second row. The woman in front of me murmurs a harsh sounding
comment to her husband. He says nothing but stares fixedly down
the aisle. The back of his neck grows very red.
The lecture is introduced. Father Francis Fenton, a Connecti­
cut diocesan priest and member of the John Birch Society, is going
to speak on "The Churches and the Challenge of Communism." The
lecture is sponsored by the American Opinion Speakers For­
mum, one of the Birch organizations.
The speech goes according to a de rigueur formula. The greatest
menace in the world today is the "criminal, militant, satanic, dia­
bolic, materialistic, insidious, atheistic Communist conspiracy." Al­
ready one-third of the world is enslaved, and the rest of the
world is being steadily undermined. The conspiracy and its un­
swervingly loyal members will stop at nothing in order to achieve
their aims.
And the clash between Communism and the "Free World" is
simply the struggle between good and evil. It is, Father Fenton
says, ultimately the struggle between Christ and Anti­christ, for a
primary aim of the Communist conspiracy is to destroy Christian­
ity.
And who is to fight this fight and save civilization if not the
Christian Churches. But the ministers of Protestantism fail to
speak out. Some thousands belong to "Communist fronts" through
a culpable ignorance of their "true purpose." And the infamous
National Council of Churches is doing the work of the conspiracy.
(Exactly how it is doing this Father Fenton neglects to say, but he
seems quite sure.)
Even the Catholic Church, that bastion of anti-Communism, has
weakened to such an extent that in some cases it was aiding the en­
emy. Father Fenton quotes the proud tradition of Catholic oppo­
nition to Communism from papal encyclicals.
But now the Church is infested with "liberals." He condemns
Father Peter Riga and his friendship with Dr. Martin Luther King.
He pronounces King's name with slow and sarcastic hatred. He con­
demns the Catholic universities for permitting Communists to
speak. He condemns Catholic magazines for airing pro­
inflammatory. (Notre Dame and Ave Maria magazine are mentioned by name and
for once I'm proud of my school.)
The whole Church, it seems, is overspread with Communist in­
fuence. Father Fenton touches name after name with the poison
word "sympathizer." (He does not linger long to prove his case, for
he assumes that those who are not wholeheartedly against the devil
are doing the devil's work.)
He preaches for over an hour, pronouncing every word (ac­
counting his "the" to "thee" and his "a" to "oy") so that the faithful
will hear and understand. There is no complexity, he seems to say,
only the fight between good and evil. And all the good must do is
act with all the power provided by God's grace and modern wea­
ponry, and all will be solved.
At Louie's afterwards we can tell jokes about them and laugh at
their naivete. But for those moments they surround us, sober pat­
rists full of fear and blind rage. And a man dedicated to the Prince
of Peace is preaching war.
THE GOLDEN AGE OF BRIDGEBACK

David Kahn writes this week in reply to Professor Edward Fisher's lecture, "Are you a film critic?" (ed.)

BY DAVID KAHN

Audio-visual logic will no longer perplex. Perennial puzzlers will cease to puzzle. Generations to come will be faced not only with the awesome enigmas of contemporary cinema, but to enjoy it as well. Yes, the film-goer of the future will verify an inversion of values, and make the transition from braceries to bridgework.

Bridgework is the primeval stage of filmmaking when visual language did not communicate and hook-oriented minds could not properly respond to pictorial image. The audience of the sixties must be freed from their incapacitating braces, so to speak.

Mr. Fischer has "got a little list of offenders against society who might well be underground." The Trial, 8½, Last Year at Marienbad, Blow-Up and the like will continue to baffle audiences through the years.

But the master does not adhere to his own standards, that is, the "bridgework" standards. Mr. Fischer does not approach cinema on cinema terms. Instead of concentrating on those immediate sensations that a particular image might communicate, he abstracts; he articulates conceptually, and they should not be discussed outside the domain of the bridges.

Mr. Fischer's acknowledgment of the radical individuality of interpretation is good. He has called the psychoepistemological film a "Rorschach test in motion." Images arranged in non-chronological order inspire private interpretation. But generally Mr. Fischer did not convey a real understanding of film criticism. Symbols are presented as those elusive things about which one must comment. Nonsense. These vitality need not be articulated conceptually, and they should not be discussed outside of the film as a whole. The audience's encounter with film should be casual and relaxed, and Mr. Fischer wishes to create a kind of cerebral cocktail sport. He has yet to take the final step into the domain of the bridgework.
Judicial Board Planned

Archbishop Paul J. Hallinan of Atlanta is this year's winner of the Alumni Association's Edward F. Connick Sorin Award for distinguished service to Notre Dame. Ambrose F. "Bud" Dudley, Association president, presented the award to the Archbishop at a campus dinner. At the dinner were members of the University Advancement Council for Arts & Letters, the Alumni Association Board, and the University Administration.

Archbishop Hallinan is a 1932 graduate of Notre Dame. A native of Cleveland, the Archbishop began parish work in his native city in 1937, the year of his Ordination. He spent the last two years of World War II as an Army Chaplain in the Southwest Pacific.

Hallinan was consecrated bishop of the deep South Diocese of Charleston, South Carolina in 1954. Four years later he was appointed archbishop of Atlanta. His work in Charleston and Atlanta has made him stand out as a stalwart opponent of racial discrimination. This year the Archbishop was gained added Notoriety through his signing of a "Negotiate Now" petition on the Vietnam War. In response to criticism from his Diocese, Hallinan has strongly defended his position as in keeping with the American Bishops' statement on the War.

Archbishop Hallinan served during and after Vatican II on commissions for renewing the liturgy. This past week, he announced the coming adoption of English in the Canon of the Mass, a move expected to come on Sunday, October 22. In another capacity, Hallinan is the episcopal moderator of the National Newman Apostolate.

Dear Editor:

The following is intended as a reply to Ray Caston's letter to the editor (Observer, Oct. 9) in which he severely criticized (7) Dennis Gallagher.

Ray, there is, as I must see it, your type is not the only species that grows in this sacred soil of Notre Dame. Slowly, like misshapen sprigs of marijuana, a new breed is sprouting among us: the tradition, the spirit, the gold and blue, the beauty, the fellowship of the most exclusive fraternity in the world. These students are tired of being treated as cogs in the pre-conceived world view of our administrators. When they came here, many of them had views similar to yours. But then an unexplainable thing happened: despite all precautions, they grew up. It is difficult to affix the blame for this. You, at least (together with our administrators), are excluded from suspicion. It is to be hoped that the guilty party will be found and removed from this ethereal atmosphere.

John Van de Voorde
39 Lyons

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Oct. 27 9-10 p.m. C.S.T.
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October 16 & 17
Dining Halls, Off-campus Office,
Reignbeaux
Rugby's child, football, misbehaved on Saturday. And the child was nearly the father of the Notre Dame. In a game between the Notre Dame and Wisconsin at the University of Wisconsin, 6-3, in one of the most riveting matches ever seen at the Wisconsin Memorial Field.

The Irish had to come from behind. After ten minutes of the first half, the Badger wing found its way into the far right corner of the Irish end zone for a 3 point score. From this point, the Irish controlled play, but found it extremely difficult to impress the scoreboard.

Notre Dame continually moved within range, only to have Wisconsin's brilliant fullback, Rusty Stolorz, out of reach with his speed and ability. The Irish defense was unable to get in on the play. Notre Dame's brilliant fullback, Wisconsin's brilliant fullback, Dan Scott, was either tackled or intercepted. The Irish defense couldn't find a way into the Wisconsin end zone.

The frustrations continued. Dick Carrigan missed a penalty kick, which would have tied the score, by inches. Punctiliously, the penalty kick is the ancestor of the field goal in American football, and both, if converted, are good for three points.

The Irish finally came back. Bill Kennan, Notre Dame's most powerful back, crashed into the zone and tried to take control of the scoreboard. He was set up by a cross kick from fly half John Drudak, another Irish star who was held in check until late in the game. Then Butch Murphy, who was on consensus of the four hundred spectators the outstanding player in the contest, frightened a Wisconsin player into committing a penalty, and huge Clint Sullivan converted the ensuing penalty kick for the victory.

The Irish played without the services of regular fullback Sal Damato, a bruising tackle, but Sal should be ready when the Irish travel to Illinois next weekend to contest the Illini rugbies.

In the 'B' team prelim, Dave Vento and Mike Patalong, two definite stars of the not too distant future, led the Irish second side to a convincing 14-0 victory over the Wisconsin seconds.

BY TERRY O'NEIL
Most of the players had gone, but Ara lingered in the ND locker room to answer a few final questions. Across the tunnel, the Southern Cal door was open. Inside, John McKay was facing his shoes and talking to reporters. Nearby was a chalkboard which proclaimed, "No. 1!"

Where's Superman Simpson? I walked past the first row of lockers and saw just one fellow, but he couldn't be O.J. His shirt was just a blue, wide-track stripe... no "S" emblazoned on the front, no cape, no copies of the Daily Planet lying around, no sign of Lois Lane.

I turned toward the showers but he recaptured my attention with a friendly greeting. -- "Hi, there."

"Hi," I said. "Is O.J. Simpson around?"

He chuckled, pointing an index finger to his chest. "Hey man, that's me."

You might say he was extended to shake hands with you! So we shook and I mumbled something trite like, "You're one of the finest ball players I've ever seen."

He nearly blushed.

O.J. slipped into a pair of loafers and started to answer the questions. "You have a good clean team, a bunch of real nice guys. Sure, they hit hard. But they don't lay there and gloat over it or say something smart. They just get right up and go back to the huddle," he said.

Did he agree with McKay's statement that ND Stadium is an unusually noisy place to play football?

"Oh, it wasn't as bad as I expected. You wouldn't believe some of the rumors about playing in a snake pit and all that. We had some trouble in the first half. You know, the linemen would be blocking one play and the backs would be running another. But Steve (Sage) got it straightened out at halftime."

"In the second half, we just decided we'd run more. We knew the ends were big but we found out we weren't quite fast enough. We didn't know we could run around 'em until the second half. Then we spread our formations and started to move."

How about the play which seemed to be the turning point?

"We knew that play was open all day," said O.J. "Steve ran it once in the first half, but kept the ball instead of pitching it. Coach told us at halftime that everybody was blocked except Schoen. So when I got through the line, I looked up and there he was. Then it was just a foot race to the corner of the endzone."

"The guys really made a hole for me," said O.J. "As he demonstrated with a toothbrush and tube of toothpaste. Dan Scott (brush) came around (brush moves toward pasture) and wiped out their linebackers". (paste yields to the force of a good block by the brush).

In the Irish locker room, Ara was more inclined to talk about O.J. than his blockers. "Simpson showed us everything we expected in the second half. What did he wind up with? (150 yards on 38 carries) It's a very simple thing. We did the best job we could. He's an awful tough back to contain for 60 minutes. Southern Cal is a great team and O.J. Simpson is a great ball player,"

Ara said.

At 5:30 Saturday, that great team was preparing to board its bus. O.J. was still signing autographs. Most of his mates had purchased green derbies with "Fighting Irish" sewn on them. Something like the ancient Trojan custom of taking the queen of a city they had conquered.

O.J. looked over the souvenir stand like a woman in a department store basement sale. After a few minutes, he selected a large pin which read, "Kiss me, I'm Irish."

That's the kind of guy he is. O.J. is O.K.