Circle Kicks Off Phillips--Xmas Fund Drive

Until last July 26 Melvin Phillips, a young South Bend Negro, had a steady job, a wife expecting their first child, and two legs. It wasn't the best job in the world and they weren't the best legs. But his job as a punch press operator at the Bendix plant kept the family secure, if not wealthy, and, when Melvin Phillips had two legs, he could walk by himself.

Last July 26 all of that changed. Melvin Phillips and some other young Negroes met with Mayor Allen and members of the City Council at the LaSalle Park Neighborhood Center to discuss ways of alleviating the city's racial tensions. The meeting was sincere and productive. It left the Mayor and some Council members to leave.

At the same time and unknown to those at the meeting trouble broke out a block away. Moments before the disturbance broke out Melvin Phillips left the meeting. The police ordered all those leaving the Center to return and Phillips received permission to return also. But as he crossed the street to enter the Center, several police officers attempted to restrain him. He broke away and ran, pursued by a police dog until he fell, wound in the groin and upper right thigh by a shot gun blast. The shot almost killed him. Melvin Phillips could no longer walk alone. Specialists in Indianapolis repaired much of the damage. Melvin Phillips would live but without his right leg and without his job. His wife was still expecting. He lacked six days of qualifying for the Bendix employee insurance program and to had no medical resources. The bills, large ones, began to pile up beating him down more than he already was.

Before July 26 his existence wasn't the most pleasant but he could pay for it. But surgery and hospitalization, nine days of intensive life-or-death care as well as hours of physical therapy are more than Melvin Phillips can afford. At the same time, they are something he had to have. Still recuperating and without a job, without resources other than his own, Melvin Phillips has medical bills of more than $2000.

During the past four months, he and his wife have lived with relatives, their only income a weekly $11.75 food allowance supplied by Portage Township. In a week his wife will give birth and Melvin Phillips will need an apartment he can't afford. The South Bend Rehabilitation Center is supplying him with an artificial leg and Bendix will refine him when he is able to work. But before Melvin Phillips can walk alone, he needs help in getting to his feet. He still has a debt of over $2000 for medical expenses alone.

A campaign is underway with the support of the Crux, Observer and Schoharie, WSND and the Blue Circle to raise the money Melvin Phillips needs. The Charity Chest has contributed $500 and pledges to match the first $1000 raised in the South Bend community. According to Professor Phillip Rathburn of the Notre Dame faculty, the organizer of the fund, the campaign takes no sides in the events of July 26. It is, he says, "an attempt to help an individual family whose needs are very real."

Tonight every student will receive a letter from Professor Rathburn describing the fund. Wednesday night, December 13, members of the Blue Circle will conduct a door-to-door collection in every hall. A collection will also be taken on St. Mary's campus.

Meet Phillips used to walk by himself, sufficient for his own needs. If the drive is successful, if Notre Dame and St. Mary's are generous, he will walk alone once more. But at the moment he needs help getting to his feet.
Faculty Members Support War

48 Notre Dame Faculty members recently signed a statement of support for the U.S. presence in Vietnam. In a statement prepared by Dr. Richard Lamanna of the Department of Sociology, they contended, "We feel it is important to make our views known and to correct the erroneous impression created by the strident voices of some disinterested groups that all academicians are opposed to our government's efforts to achieve peace with freedom in Vietnam.

The faculty members endorsed a policy statement put out by the newly formed Committee Seeking Peace with Freedom in Vietnam, a group headed by former Illinois Senator Paul Douglas and former President Dwight D. Eisenhower. The statement reads in part, "We are in the conviction that our own vital national interests are at stake in that troubled land (Vietnam)."

It goes on to say, "We are not ashamed to admit that our primary motivation is self-interest, the self-interest of our own country in this shrinking world. America cannot afford to let naked aggression or the suppression of freedom go unchallenged. To Americans, peace and freedom are inseparable."

The Eisenhower-Douglas committee claims to be non-partisan. At Notre Dame, a faculty poll recently showed Notre Dame professors pretty evenly divided on a number of the war's aspects.

While a number of faculty members have participated in demonstrations in South Bend and the picketing of the ROTC President Review last spring, the endorsement of the statement of the Committee Seeking Peace with Freedom in Vietnam is the first major faculty response in support of the war.

CILA Card Sales Reach Records

This year, the Christmas card sales of the Council of the International Lay Apostolate (CILA) has reached a new high, 10,000 orders beyond last year's record of 21,000 cards.

Bill Phippard, director of the Card Committee, attributes the success primarily to the new creative design, the result of an art contest held in October. "Of course," he adds, "we tried some new selling techniques, and we had plenty of enthusiastic people working for us."

The profit realized by card sales makes up only a fraction of the organization's total budget. Last year $13,000 was needed, it may be higher for 1968.
Dear Purveyors of the Purse Strings,

I am interested in pursuing a course of study in American Literature at your eminent school of graduate studies. My intent is serious and my pursuit of the godly Ph.D. shall indeed be furious. I truly love academia and all its glory. Yet one thing bothers me deeply. Strangely enough it is not my lack of existential meaningfulness. Neither is it the fact that as an academic I shall be cut off from the common man. Or again it is not the problem of my spatial existence with the infinity of eternity. The crucial point is that I shall be amongst you. It’s not that I do not appreciate your pedantic journals but it’s the fact that I don’t think the length of the dashes in Emily Dickinson’s poetry is too important.

Getting back to my qualifications I must admit that my grade point is not outstanding. However in order to supplement this defect, I have enclosed a recommendation from my golf team coach because he is the only one who really understands me. His analysis of my stance should be disregarded.

At any rate you are my hope. Next September I hope to be with you, sitting around a seminar table with a beard and a pipe, discussing the new school of criticism under the tutorship of the eminent professor emeritus, I.M.A. Pedant. I would like to talk about things like values and beliefs and all that stuff, but I am indeed aware of the importance of groveling in the material, of reeling about the world of commas, and of spurring forth the necessary trivia.

Oh, another reason that I want to attend your university is that I hear you give a lot of money and also because you sponsor a daily coffee hour. Also I understand that you are in the vanguard of those schools who hope to actualize the essential freedom of man unchained and challenged in our crass world. And I like your ideas on no curfew and your student parking privileges.

A few last words before I leave you. These words I heard half an hour after sign off on our local TV station, Bzzz-Bzzz. These are indeed brilliant. For as Hobbes said, “the crucible of existence depends on the manifold implications of the humming silence.” or as Thomas Aquinas said, “there is no such thing as regional ontology” or as Melville said, “this is the indescribable glory of man in definition” or just to remember Geoffrey of Loviane who said with a brilliant poignance “Bzzz-Bzzz.”

Again one last word. I realize that my program shall be interdisciplinary but I don’t mind because I like discipline and because I’m not a communist or anything. Also excuse my impertinence for making an ink mark on the paper. Also I didn’t make this conscious so please don’t subject it to one of those long name psychological tests, fellas.

We’ll see you later. Remember I’m pretty smart and with little help I’m sure I’ll know what all the great men said. Yet still sometimes I wonder what I’ll say. Give my best to the wife(if you have one) and to anyone else in the Treasurer’s office.

S-G Plans Evaluation Booklet

Student Government has undertaken the publishing of a Student Course and Teacher Evaluation (SCATE) book. The book, according to Student Government officials, is not intended to be an indictment of any professor, but an attempt to improve the standard of education at Notre Dame. The evaluation will have no reference to the academic qualifications of accomplishments of any professor. It will refer exclusively to the professor’s interaction with his students, the way he conducts the learning process.

According to those editing the book, the college senators, student opinions are significant because they reflect the degree to which the university achieves its major function: educating students. Students are viewed as the most qualified individuals to judge how well a professor contacts a class, or how much he stimulates their thoughts, or how well he imparts his knowledge to them. It is in this restricted yet very important sense that the editors maintain that students can evaluate their teachers.

The success or failure of this endeavor will depend upon the cooperation of the student body. Since a 90% return is needed to insure statistical accuracy, students are asked to return the questionnaires. In addition, student cooperation is urgently needed for the distribution and collection of questionnaires. If students are interested they should contact any of the members of the SCATE staff.

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There are few opportunities throughout the year in which all Notre Dame students can partake without social bliss, without personal bias and without a promise ret-ribed. And so, we can’t remember such a cause or such an opportunity without going back to 1965 when Palm Sunday tornado struck the area around here and a volunteer group of Notre Dame students went out and joined the rescue parties. This year, however, a fund raising drive for Melvin Phillips, does present itself as a drive whereby all of the students can collectively assist a man, a wife and a child. To the best of our knowledge, Melvin Phillips is not concerned with campus politics. So we hope that the Rich Rossies and the Pat Dowds can link arms that Notre Dame may give on Christmas Day.

To the best of our knowledge, Melvin Phillips has no readership voice either for the Scolastic, the Observer or the St. Philomenes’ (the church, that is) financial condition. So much for the new theology.

Now is the winter of your discontent banished by the light that moves inexorably towards Bethlehem. It has rained (here, not in Bethlehem, although perhaps there too) or snowed for the last six days in a row. And no doubt it will continue to do so for the rest of the pre-vacation period. But despite the snuffles and head-ach you have contracted via the mythical flu epidemic, your spirits rise to the thought of home and Mother and hot apple pie at Christmas dinner.

You consider yourself a serious student, and in a sense you are. But somehow the world of Oswego, New York or Titusville, Penn. (or wherever you’re from) seems somehow almost more real than the gray fog of South Bend and the mental complexity of the academic routine. In a few days, you will be home, perhaps playing mailman or shoe clerk in order to make a little Christmas money. And does existential angst seem real in that secure and mercantile atmosphere suffused with a familial love that is not constant but is very real all the same, it would be hard not to say yes to it.

The moral questions are obscured as you become identified with the society which formed you. The atheism, the vast collection of objects as sacred as the Bethlehem stable and as profane as Santa Claus’ beard, become objects to be reverenced and protected. All the ins, your family, even all the townspeople, somehow hardens your activities. But it might be easier to do this, and to really feel the sense of objects as sacred as the Bethlehem stable and as profane as Santa Claus’ beard, become objects to be reverenced and protected. All the ins, your family, even all the townspeople, somehow hardens your

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When Justice Comes, It Will Be Better

BY RICHARD ROSSIE

In light in August Faulkner states "The curse of the black race is God's curse. But the curse of the white race is the black man who will be forever God's chosen because He once cursed him." (p.222) David Cohn in his book Where I Was Born and Raised has portrayed that curse which resides not only on a people but also on the black earth of the Delta. Cohn's book has recently been issued by the Notre Dame Press and includes an introduction by Notre Dame history professor James W. Silver, author of Mississippi: The Closed Society.

Where I Was Born and Raised is a simple, lucid book about a complex place and the peoples that inhabit that place. Divided into two parts, the first section written in 1935 and the second section in 1948, Cohn's book is in need of a third section to bring it up to date. Unfortunately Mr. Cohn died in 1960. This task remains for another attempt. But Where I Was Born and Raised remains a classic and a must to anyone who would contemplate and attempt to know and to understand the Delta and the people there.

But what is the Delta? Cohn states in his "imperishable sentence" that "The Delta begins in the lobby of the Peabody Hotel in Memphis and ends on Catfish Row in Vicksburg." The world is full of deltas, but to Mississippians like David Cohn there is only one. Geographers call it the Yazoo-Mississippi Delta. It is a fertile wedge of land 200 miles long, sometimes as much as 85 miles wide, reaching down through 35 feet of alluvial soil deposits. It is the product of the mingling of the waters of great Mississippi River and the smaller Yazoo River and its many tributaries. But more importantly as Cohn shows it is the product of two races of human beings upon which, as Faulkner has said, a curse has been placed—a curse that only the people possessed by it can redeem themselves, can ultimately find salvation as creatures of God.

Mr. Cohn tells "of the kindness and hospitality of the country, of the courtesy that manifests itself not only outwardly in form but also inwardly in the willingness of men to do you a favor without hope or thought of reward." He observes "the provincialism of a people geographically remote from the great centers of the United States but free from the acid arrogance of city provincials, cotton and unending talk talk of cotton, the great reward." He observes "the provincialism of a people outwardly in form but also inwardly in the willingness to accept racial amalgamation."

In a chapter entitled "The White Man's Point of View," Mr. Cohn concerns himself at length with social equality and inter-racial marriages. His statements reveal the complexity of the whole situation. "There cannot be a mingling of peoples on terms of complete social equality free from condemnation and studied tolerance, unless the persons concerned are willing to grant even theoretically the logical consequences which flow or may flow from the free meeting of social equals of both sexes—marriage.

"That is a consequence which the upper class New Yorker is not willing to grant even theoretically. The men will not contemplate the possibilities of marrying Negro women, nor will the women consider marrying Negro men, save in the most extraordinary rare instances."

"This in turn precludes all those associations which occur between equals: dining and dancing in common in public places; attending theater together; going on journey's together; or indulging in sports."

The Delta has completely lagged behind the economic progress and industrial supremacy of other sections; this is the source of its tragedy and charm. As Mr. Cohn has pointed out, self-reliance or individualistic thrift—neither of which can be actually made to apply to the conditions of the Deep South—are not to be found as an integral part of this region. Nor is it a region that one can attribute a consciousness of sin, original or acquired. It is rather "a region of pragmatic attempts at adjustment, of inertia and tolerance, of an attempt to encompass the good life under fantastically impossible conditions."

Mr. Cohn discusses in a very literary and interesting manner the Negro—his life, his manners, his churches, his sexual life. Mr. Cohn notes that the poor Negro insists on having an extraordinarily high number of churches, which certainly drains them economically. The church, it must be remembered, is the center of the Negro's life.

This large number of churches among Negroes perplexes Cohn a great deal; he feels he has not recognized the overbearing influence of a fundamentalist religion, which is as much a cause for the large number of churches as the Negro's lack of education and sophistication causes his attraction for the fundamentalism in his religious attitudes. This same pattern is seen to a lesser extent among the poor whites of the Delta.

Cohn also notes the lack of Negro leadership and is highly disparaging of Negro ministers in general. Negro leadership is not as lacking today as it was in 1935 and in 1948, but communication between the two races is not much better. Cohn's observation of Negroes is somewhat the same as Dollard's in Caste and Class in a Southern Town but is certainly not as complete as Dollard's. Cohn takes, as well, an entirely different approach from Dollard's, who is a social psychologist; Cohn uses stories and anecdotes which attempt to present the Negro's situation in a human context.

Cohn argues that cotton, which has brought a living to most in the Delta and an enduring tradition, is the cause of the unanswered race problem there. In 1935 and in 1948 cotton was king; today, it is only prince but still the dominating factor. Mechanization has changed the situation much, driving the Negroes into the few towns and then to the North where many have migrated and more hope to migrate. Neither race is fully responsible for the situation as it exists—there are so many forces Cohn contends and I must agree.

The explosive issue of segregation has been called into question and theoretically has been resolved by the national mandate that says it is to be destroyed. Integration has come to the Delta in a token fashion, but has come nevertheless with little violence and with much resistance. More subtle resistance is to follow, and whites will "fight" to preserve their racial purity. People, places, things— they change. The Delta will too—it will have to. What it will be like I do not know—certainly when justice comes, it will be better.
Editor:

In regard to your recent editorial entitled "Filling the Gap", I agree that the conservatives of Notre Dame are too quiet and certainly they do have things to say. So I decided I'd say a few things.

First of all, you stated in this editorial that in regard to Vietnam, "Where before the question was the war itself, now the question is how to remove ourselves from a place we had no right to enter." It didn't seem that way at General Johnson's recent speech when about 90% of the students present gave the general four standing ovations for his defense of our right and obligation in Vietnam.

Concerning what you wrote about the members of the New Left becoming arrogant, Mr. Gallagher certainly verified your statement by his comment that the students who gave the standing ovations were "eager to prove that their pro-war sentiments had nothing to do with any intellectual commitment." Do I detect a note of arrogance here? However, what can you expect from Mr. Gallagher? It is true that we aren't out carrying placards and don't have any organ to express our ideas and opinions, but there are plenty of guys (most of my section in Keenan) who are poles apart from the "truths" of the New Left and they don't hesitate to say so.

There was an attempt in the Student Senate recently to withhold your paper's subsidy until it (your paper) shows more responsibility. This movement was defeated, but it is interesting to note that four of the five freshman senators who voted, voted to withhold your funds.

I don't think you have to worry about the conservative at ND. The school is still basically conservative, and with YAF coming back and the Mock Convention coming up, you will be hearing from us.

Richard Reilly
306 Keenan

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President of Notre Dame, outlined his university must be a "community of scholars" at an atmosphere of freedom and responsible unity must search for answers in an university must add to the teachings of a Catholic university made by Harvard Theologian Harvard Cox and Webster College President Jacqueline Green. In reply, Hesburgh maintained that with its Board of Trustees Notre Dame has a system "completely comparable to any other university in the nation."

Hesburgh outlined the system at Notre Dame in respect to academic freedom. He said "Our official statement in the Faculty Manual is comparable to any other university in the country." Hesburgh maintained, too, that "I cannot recall a single instance in my 22 years of teaching and Administration here at Notre Dame." Hesburgh gave a magazine quote from a Jewish professor at Notre Dame, the professor saying "The freedom of the university world will make the Church uneasy at times." However, as he was about to conclude, he stated "The reality of the Catholic university every sincere and thoughtful man is welcomed and listened to."
ND 3-0: 'Whit' More Can You Ask For?

BY MIKE HELMER

Those basketball schedules that can be had for free at the barber shop said there was supposed to be a ball game at 2:30 Saturday in the Fieldhouse. But it seems that everyone had something better to do. The Rams and Packers were playing on the telly. There were those who wanted to see the impossible happen — the marriage of Lynda Johnson. There were even some poor slobs suffering through the Grad Records Exams.

So the whole thing was put off until 8 o'clock. The Lewis College Flyers came to town for their annual thrashing and left on the short end of a 97-59 score. Bob Whitmore and Bob Arnzen led the Irish with 31 and 25 points respectively.

Tom Murphy anderry Williams kept the Flyers in the contest for a while with some fancy shooting. The Irish went ahead for keeps, however.

Notre Dame's much heralded freshmen basketball team, led by high school All-Americans Austin Carr, traveled to Milwaukee Friday to play the Marquette University freshmen.

Down 39-33 at the half, the Irish performed like the wonders they are supposed to be and exploded to a 61-45 lead with 11 minutes to play. Unfortun-

ately, Marquette also possesses a much heralded team, also led by a high school All-America, Dean Meminger. And the Milwaukee Warriors promptly ran Notre Dame right out of Wisconsin, winning 80-77.

Plagued with an overdose of personal fouls, the Irish lost Calvin Jones, John Pleick, Jack Meleen, and Tom Sinnott late in the crucial second half. An eight-point spurt brought Marquette close, 67-65 with 4:25 left to play. Finally, Meminger completed a three-point play to win the game with twenty-six seconds showing on the clock. Meminger and Terry McQuade piloted the reserves to a 25-point effort in the final nine minutes.

Southern Methodist provides the opposition tonight as the Irish shoot for victory number 4. The Mustangs were run right out of Madison last Saturday by Wisconsin, an Irish victim of a week ago. If the Irish have anything like a hot night it should be a sadist's delight.

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George Restovich led Notre Dame with 29 points, while Jones chipped in 26 and 18 points respectively. Bob Whitmore and Bob Arnzen led the Irish with 31 and 25 points respectively.

No, No Dunk

BY AL BERRYMAN

What do you think about the no-dunk rule this year, anyway? I think it's lousy, too. There are about 100 college players this year that measure seven feet, and the other day I heard about a freshman at Houston who scales 7'6". The reasoning of the Rule Committee seems to follow the line that because there are so many "big men", they should try to give the game back to the little guys. As if they ever had it in the first place.

Why discriminate against an individual on the basis of his height? The ironic thing is that the rule takes the shot away from the short man who might not be able to shoot a jump or hook shot against a defender, but has enough spring to get up over him and dunk the ball.

One of the attractions of college basketball is the "dunk line" during warmups. Anyone who was here two years ago saw St. John's hold up the start of the game by bending the rim down, and last year it looked like Elvin Hayes and Company weren't even going to leave the backboard up before the Houston game.

The new rule includes a warning that prohibits the dunk during preliminaries. It is worth noting that the officials take charge of the game ten minutes before the tipoff. Legally, if a referee sees a player stuffing the ball less than ten minutes before a game, he could slap the team with a technical foul. This would lead to the ridiculous conclusion of a game starting by having a player shoot a technical.

As usual, there are ways of beating the rule. Marquette Coach Al McGuire has his players stand about three feet from the basket, jump high enough to get the ball about a foot higher than the rim, and jam it from there. Al is perfectly legal; the rule only specifies that the player's hand cannot penetrate the imaginary cylinder over the hoop. And most teams have the leapers to perform the feat.

Personally, I hope the rule goes out after this year. The dunk is that the player's hand cannot penetrate the imaginary cylinder over the hoop. And most teams have the leapers to perform the feat.

What do you think about the no-dunk rule this year, anyway?