FEBRUARY 18  SCHOLASTIC  1966

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FRIDAY, FEBRUARY 18
4:30 p.m. Mr. K. W. Kirwin, of Michigan State University, will conduct a colloquium on "Some Aspects of Topology Manifolds" in Room 226 of the Computer Center. Sponsored by the Mathematics Department.
8:00 p.m. Dr. Francis T. McGuire, vice-president for special projects at Notre Dame, will speak on "India in the Modern World" in the Memorial Library Auditorium. Sponsored by the India Association.

SATURDAY, FEBRUARY 19
10:30 a.m. Mardi Gras Champagne Brunch at the Pick-Oliver Hotel.
1:30 p.m. Mardi Gras Concert at the Morris Civic Auditorium featuring The Lettermen, The Womenfolk, and comedian Jackie Vernon.
1:30 p.m. and 7:30 p.m. Cinema '66 Movie in the Engineering Auditorium: Children of Paradise.
7:30 p.m. Hockey: Notre Dame vs. Toledo at Howard Park Ice Rink.
7-12 Midnight Mardi Gras Carnival in Stepan Center.
8:30 p.m. University Theatre production of Max Frisch's The Firebugs in Washington Hall.
8:30 p.m. Mardi Gras II Ball in LaFortune Student Center.
9:00 p.m. to 1:00 a.m. Mardi Gras Ball with Billy May and his orchestra in the North Dining Hall.

SUNDAY, FEBRUARY 20
9:00 a.m. Mardi Gras Mass in Sacred Heart Church, followed by Communion Breakfast in the North Dining Hall.
1:00 p.m. to 5:00 p.m. Exhibits opening in the University Gallery: "Be My Guest," an exhibit of prints and photographs from the Library of Congress Collection forming a witty and biting survey of society from the 16th century to the present; and "Rodin Print Show."
2:00 p.m. Dick Gregory and Nina Simone at the Morris Civic Auditorium.
7-12 Midnight Mardi Gras Carnival in Step Center.

MONDAY, FEBRUARY 21
7-12 Midnight Mardi Gras Carnival in Step Center.
8:00 p.m. Father Hegge and Professor John Noonan will conduct an "Informal Class" on birth control and marriage, in the Memorial Library Auditorium and Lounge. Sponsored by the Academic Commission.

TUESDAY, FEBRUARY 22
7-12 Midnight Mardi Gras Carnival in Step Center.
8:00 p.m. Dr. James Z. Appel, President of the American Medical Association, will speak on "Social Health Problems: VD, Drug Addiction, and Alcoholism" in the Memorial Library Auditorium.
8:15 p.m. Concert by Michael Scheider, distinguished German organist from Berlin, in Sacred Heart Church. Sponsored by the Music Dept.

WEDNESDAY, FEBRUARY 23 (Ash Wednesday)
7:00 p.m. and 9:00 p.m. Movie in the Engineering Auditorium: Jacques Demy's Lola. Sponsored by the Modern Languages Department.
7:30 p.m. Marriage Institute lecture in Washington Hall: "Married Love: A Realistic View."
8:00 p.m. Father Hegge and Professor John Noonan will conduct an "Informal Class" on birth control and marriage, in the Memorial Library Auditorium and Lounge. Sponsored by the Academic Commission.
8:00 p.m. Basketball: Notre Dame vs. DePaul.
8:00 p.m. SMC Russian History Lecture Program: Dr. Valentine Boss, of Harvard University, on "Catherine the Great" in the Little Theater.

THURSDAY, FEBRUARY 24
10:30 a.m. Concert by Soprano Marjorie Hayward Madey in the Memorial Library Auditorium. Sponsored by the Music Department.

FRIDAY, FEBRUARY 25
All day SMC Speech and Drama Department Drama Workshop in O'Laughlin Auditorium and Little Theater.
9:45 a.m. 14th Annual Union Management Conference in Washington Hall.
8:15 p.m. Indiana University Lecture Program: Pierre Mendez-France, "New Concepts of Democracy" at the South Bend Campus Auditorium.
1. Hey, you coming to the hootenanny?
   I'm not feeling very folksy tonight.

2. You got those low-down, feelin' poorly, out-of-sorts blues?
   I wouldn't get so poetic about it.

3. Why not sing out your woes?
   Let the world hear your troubles.
   Look, singing has nothing to do with it. I've been thinking about the kind of work I want to do when I graduate.

4. Music of the people can provide a catharsis.
   I don't need one.

5. Shout your story to the hills, the sands, the far-away seas. And listen for an answer from the winds.
   I doubt if the winds will tell me where I can get a challenging job with good pay and plenty of opportunity to move up.

6. Oh, if that's what you're concerned about, why not get in touch with Equitable. They're looking for college men who have demonstrated a potential for above-average achievement. I'm sure you'd be happy in one of the special development programs because the work is fascinating, the salary excellent, and the opportunities unlimited.

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Editor: Not a Sole

As one who put much time and effort into the press release and press conference for Sheriff Ogilvie’s address here on February 3, I would like to point out one instance of a misrepresentation of the facts that appeared in your article on the address in your Jan. 21 issue. It was reported that the Sheriff is the sole Republican official of Cook County. This, I am afraid, is incorrect. In addition to the office of Sheriff, all five members of the County Board of Commissioners elected by the residents of Cook County are Republicans. Time and space does not permit me to list the other Republican officials on the lower levels of the County.

Michael T. Schaefer
805 E. Angela Blvd.
South Bend

SCHISM

To Whom It May Concern:
The undersigned wishes to express his complete disassociation with the views expressed by his roommate, Bill Roach, on matters of politics and public morality.

David M. Malone
403 Walsh

SOPHOMORIC, PARANOIAC

Editor:
Re the “Campus at a Glance” section of Feb. 11: The ADA may indeed stress rationality, as claimed; but organizers Moore and Dooley hardly displayed any in their sophomoric, paranoiac attack on YAF. The success of ADA will require far more than vitriol.

Bob Lumpkins
438 Lyons Hall

NINE YEAR VETERAN

Editor:
For nearly nine years I have watched the annual campaign by Notre Dame and St. Mary’s students to improve relations between their respective institutions. I am happy to learn, on the very best authority, that 80% of the senior class of St. Mary’s have been miniaturized. Although previous statistical data is lacking for comparison, I say congratulations to these young men and women who through four years have overcome the social lag between the schools. Their untiring efforts have proved that, to those who toil relentlessly, the Valley of Vision is indeed a fertile valley.

Joseph W. Hoffman, C.S.C.
University Chaplain

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CAMPUS INTERVIEWS

February 22, 1966
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Interviews on February 24, 1966.

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AN EQUAL OPPORTUNITY EMPLOYER
LUNA Gets Off the Ground

After several weeks of confusion and indecision the Little United Nations Assembly has finally begun to take shape. For the first few weeks of its operation LUNA seemed to be made up of confused delegates and even more confused leaders—all trying to find out just what they should be doing. The original problem appeared to be the result of the perhaps overextended time period of LUNA activities as well as the fact that the secretariat was apparently making up policy as it went. Fortunately these problems were solved and things began to jell this week as the various LUNA committees began to realistically present their various countries’ positions on many important issues.

At the same time LUNA still faces the problem of delegations following their own home-made policies rather than those of the countries they are supposed to be representing. Foremost of these original thinkers are the delegates from the Central African Republic, which is trying to run the African Bloc, and delegates from the United States. Strangely enough, the United States delegation seems to be working on the assumption that India can be brought into the South East Asian Treaty Organization if the United States only deserts her long-time ally, Pakistan. The result of this unusual decision has been that Pakistan has been driven out of LUNA’s Western camp and into the arms of Red China. Such an action is probably utterly impossible in the real world, but this has apparently not bothered those happy participants in the little world of delusion that still surrounds some LUNA delegations.

Nevertheless, most participants in LUNA are beginning to seriously consider several of the important issues—the admission of Red China, the question of Chinese genocides in Tibet, U.S. actions in Asia and Latin America, the Kashmir conflict between India and Pakistan, the Viet war, and others.

LUNA is now giving indications that it will adequately overcome its early problems in time to realistically debate these issues. Despite earlier fears, we now have the impression that, just as in the case of the 1964 Notre Dame Mock Republican Convention, all the problems will solve themselves in the first thirty minutes of LUNA’s first session, and it too will prove an exciting and educational experience.

— E. B. G.

Academic Calendar: A New Deal

In the progress of the school year, a genuine concern has developed over the inability of the student body, the faculty, and the administration to communicate on matters which are of interest to every member of this University. It is almost tragic, in a sense, that an occasion when the three integral parts of the University do meet on “common ground” is noted as the exception rather than the general rule. One vital question which faces these three members of the University community is the possibility of revising the academic calendar to create an academic experience most suited to our present needs. This modification of our current system would provide many worthwhile advantages, but the people who would receive the fullest impact of such a change must be informed of the difficulties that might arise.

Feb. 18, 1966
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• AMA President James Z. Appel, blooded but not broken by his battles against social medicine, will speak on “Social Health Problems: Venereal Disease, Drugs, Alcohol,” in the Library Auditorium, at 8:00 p.m. Tuesday, February 22. Dr. Appel, a surgeon and general practitioner, Phi Beta Kappa graduate of Franklin and Marshall College with a medical degree from the University of Pennsylvania, became a trustee of the American Medical Association in 1957, and was named President in June, 1965. Appel is also a delegate to the World Health Organization, and is a member of the World Medical Association.

• The Sound and Fury of SBP Minch Lewis’ campaign promise to supply free music for the Notre Dame students will ring out in the LaFortune Student Center beginning next weekend. Lewis has made arrangements with WSND to program rock and roll music through the present audio system in the Rathskeller. Lewis also added that music of a more sophisticated nature will be provided for the more sophisticated students in the Fiesta Lounge. “If you play the right kind of music you can get anyone to dance,” said Lewis.

• The Coffee Shop — that basement hovel where college kids can sit, sip coffee, and just talk — may yet come to Notre Dame. Three Pangborn juniors, Bob Crongeyer, Dick Waugh, and Don Leis, have the plans and access to a building, and now simply need the approval from Father McCarragher to go ahead. The building is the old Army-Navy Union on Mill Street just one block down the cobblestone alley next to that present great eatery, the Philadelphia. That makes it close to the bus stop and next to the well-lit city parking lot. Only the basement floor of the building would be used, and the prospective entrepreneurs say it is twenty-four feet by forty feet with a probable seating capacity of between fifty and sixty. There would also be a small stage which could be used by the Impersonal Pronouns or other students wishing to expose some hidden talents.

The rent will be low, but making money will still be a problem. Crongeyer said present plans call for selling membership cards at $2.50 or $3 per semester to ND and SMC students, with additional money coming from whatever an individual might spend on coffee and snacks.

• Finally accredited, Notre Dame’s architecture department will be taken apart at the Architects’ Advisory Council in New Orleans by none other than its Dean, Frank Montana. Speaking on defects in architectural education, Dean Montana does not hesitate to admit that some might exist at Notre Dame. Montana particularly feels that the current five-year program overtaxes the student. He is in favor of a four-year curriculum resulting in a non-professional degree. Notre Dame does not have a graduate school in this field and the five-year cram is not effectively filling this gap.

• Pataphysicians arise: the knights de Pataphysics will take up their kazooz and serenade the bourgeois with special melody in a march from the Rock to O’Shaughnessy Hall. Date: February 21; time: 3:00 p.m. Billed by its backers as “the most meaningless event of the academic calendar,” the fete for King Ubu will include no lectures, no plays, nor even tributes to Alfred Jarry of the College de Pataphysics. However, the non-thing and absolute noncommitment which will not be expressed by this festivity will perhaps be heralded by new-fallen snow, God willing.

• Language Doms, the proposal to transform certain halls into multilingual language labs, fared well at the hands of student consensus. Of 1416 students polled two weeks ago, 388 said they would be interested in participating in the experiment. To make the statistics more meaningful, arbitrary experience minimums were applied. Of the 266 who qualified, 91 were interested in French, 88 in German, 63 in Spanish, and 24 in Russian. One hundred and three freshmen were interested, 105 sophomores and 75 juniors. Divided by colleges: Arts and Letters, 204; Business, 24; Engineering, 21; Science, 55; and Arts and Letters-Engineering, 4.

• Hebrew Teaching and literature placed in a new chair of theological education at Notre Dame as a major step toward the creative understanding between Catholic and Jew. That is the idea of Rabbi Albert Plotkin, the only Notre Dame graduate to become a Jewish rabbi. Rabbi Plotkin, who complemented his 1942 magna cum laude English degree from Notre Dame with studies at the Hebrew Union College, spoke here February 8 on the topic: “The Ecumenical Movement: Can It Be Strictly Christocentric?”

The Rabbi, a supporter of confrontation by dialogue, sees the common concept of love and the moral and ethical teachings as found in the Beatitudes and the Sermon on the Mount as the key to understanding the relations between God, Jews, and Catholics. He has been a principal non-Catholic figure in directing the Ecumenical Movement into practical areas of social reform: urban renewal, labor discrimination, and the problem of school dropouts.

• Microbiology has gone graduate. Professor Morris Pollard, director of the University’s Lobund Laboratory and associate head of the biology department, will manage the new department. Offering graduate programs leading to the master’s degree and doctorate, the department will also engage in an extensive research program through the Lobund Laboratory, a world leader in the use of germ-free animals in medical and biological investigations.

• Mardi Gras in an unaccustomed blinding burst of activity, has melted down that ticket molasses into pure gravity—probably over $25,000 worth. Not to tarnish its image completely, chairmen Joe Lemon absented himself without announcement from a publicity spot on WSND’s “SCHOLASTIC SHOW.” This left host and editor Reagan Borkhorder hemming through a ten minute “How to be a peasant expert without really trying.” But the week was not without its glory —even for the mysterious Mr. Lemon and the perspicacious Mr. Borkhorder —the Womenfolk, yes, Virginia, they do exist . . . (see picture in “ Campus”).

Feb. 18, 1966
WHO'S AFRAID OF VIRGINIA WOOLF?

by Edward Albee

Saturday, Feb. 19
6:15 p.m.

on WSND-FM
88.9 mc
VIETNIK PROTEST DRAWS 26 AND HO-HUMS

Everyone loves a parade — witness the 25,000 who marched on Washington for Peace in Vietnam last November. But it seems that nobody but nobody loves a charade — witness the 26 souls who turned up for South Bend's own Vietnik "rally" last Saturday. Included in the one score and six figure were six speakers (among them: SDS's Phil O'Mara and Professor of Marketing Edgar Crane), four newsmen, and a four-month-old infant.

The Howard Park gathering was a reaction to "Operation Fly Your Flag," a movement by prominent South Bend citizens to encourage Americans to fly their flags until Washington's Birthday in support of the United States action in Vietnam. David Sims, father of a Marine serving in Vietnam and the keynote speaker at the "rally" invoked Americans to fly Old Glory upside-down as a distress signal.

Sims displayed a letter, which he said was sent to him by his son, stating, "The guys and I are with you all the way in this protest." Sims also said he "never enjoyed any freedom in America because he was a Negro." He showed the group a copy of Muhammad Speaks with his son's picture and a caption describing him as "A Black Marine now risking his life for the alleged freedom of the South Vietnamese." However, Sims quickly interjected, neither his son nor himself were members of the Black Muslim movement.

When Sims finished, Notre Dame's chief peacemaker Phil O'Mara took over. Among other things, O'Mara stated that business firms want to see the war in Vietnam prolonged in order to reap benefits from government contracts. He said that "segregationists look forward to a nuclear war" and that "American troops in Vietnam mistreat the Viet Cong prisoners because they are not Caucasians." To squelch these great intrusions, O'Mara suggested that those present, all 26 of them, band together and start a formal organization to crusade for peace in Vietnam.

More significantly, O'Mara said there is a link between those opposing the war effort in Vietnam and those engaged in civil-rights drives because both groups were protesting against a white power structure interested only in its own economic gain.

Crane followed with a rhetorical demand that television stations give the Vietnam war protestors equal time to answer any speakers who appear on television to back the American Vietnamese policy.

Amidst the turmoil and with the innocence associated only with the young, a small group of boys armed with .22 automatic cap rifles and several concealed 007 snub-nosed revolvers swarmed the area to expel those evil invaders of their playground.

THE KING AND HIS COURT

In the pre-O'Mearian age, the Notre Dame Law School could not win a case of chickenpox — at least that is the claim of local law school lags. According to legend, ND law of yester-year was stymied by mediocre professors and little financial aid.

Then Notre Dame got the "big man" from Cincinnati — Joseph O'Meara, who created a top-rank law school. Amidst the turmoil and with the innocence associated only with the young, a small group of boys armed with .22 automatic cap rifles and several concealed 007 snub-nosed revolvers swarmed the area to expel those evil invaders of their playground.

Gone is the mediocrity, for as Professor O'Meara states the Notre Dame Law School could not win a case of chickenpox — at least that is the claim of local law school lags. According to legend, ND law of yester-year was stymied by mediocre professors and little financial aid.

Then Notre Dame got the "big man" from Cincinnati — Joseph O'Meara, who created a top-rank law school. The results of O'Meara's leadership have been highly satisfying. He has hoisted the name Notre Dame to the high rungs of the legal ladder. Gone is the mediocrity, for as Professor O'Meara writes, "No law school, repeat, no law school has a better faculty. The men who have been appointed on my recommendation range in age from 29 to 40. Their average age is 36. Taking the faculty as a whole, the span is from 29 to 60 and the average age is 43. So it is a young faculty, dedicated and productive. . . .

O'Mara, who is the second highest paid law dean in the Midwest, donates his annual salary to Notre Dame for enticing law scholarships. With this and other donations, Notre Dame is enabled to give one of every three freshmen $1000 or more per year. By graduation, however, only one of six of the students have retained the aid. The price of a law degree is extravagant and according to a student, "Once you're in you can't afford to quit."

Most everyone connected with the law building knows O'Meara wears the crown and they bow when directed volver swarmed the area to expel those evil invaders of their playground.

校园大观
continues, much of the realism of the present lectures and discussions would have to be eliminated. Malcontents claim that this will strain the whole presentation of the law but it will put Notre Dame Law School in the national limelight.

Also planned is a complete change in the ranking system. Presently, all rankings are figured on a 100-point scale, (the usual high being 85, the low 74, the drop-out point). But that system was deemed unrealistic when it was apparent that one student could be only .004 of a point behind another but find himself ten class rankings behind. The new system would rank the top 15 or 20 of the class while the others would receive only a diploma.

DEFORECROKED PRIEST DENIED N.D. DATE

 Barely two weeks after being defrocked and stripped of all priestly duties and functions, Gommar De Pauw, founder and chairman of the controversial Catholic Traditionalist Movement, has been denied permission to speak on the Notre Dame campus. University Vice-President for Student Affairs, Rev. Charles McCarragher, C.S.C., who passes on student-sponsored speaker requests, made the decision for what he termed "almost obvious reasons." Said Fr. McCarragher: "I doubt whether there's a bishop in the country who'll give this man a platform to speak. His actions are in clear disobedience of religious superiors and under the circumstances, I cannot give him Notre Dame as a speaking platform."

De Pauw's original sponsor, Joel Connelly, head of the Young Americans for Freedom, immediately began to make arrangements to have the appearance shifted to an undesignated site in South Bend on February 24. While claiming to understand the University's position, Connelly charged the administration with being "very abrasive about it all," and questioned the logic that allowed "a cranky old Unitarian defending atheism to tell a lot of dirty stories," while prohibiting a priest from speaking. Connelly was referring to last week's "In Defense of Atheism" lecture by Unitarian Minister Russel Schneider. For his part, Fr. McCarragher said that an analogy between the two situations was somewhat less than perfect. "The atheism lecture wasn't involved in an internal decision of the Church," Father explained, "Father De Pauw, however, is."

More than a little impetus for the drive to have De Pauw appear at Notre Dame comes from outside the campus. Connelly says the interested parties are "conservative businessmen in South Bend," a fact confirmed by Fr. McCarragher who also declined to specify who "the conservative businessmen" might be. Strong indication is, however, that one of the prime movers may well be Marilyn Manion, daughter of the archconservative former law dean, Clarence Manion.

Father De Pauw first ran into opposition from ecclesiastical authorities last year for his efforts to repeal liturgical changes announced in Vatican II. His chief concern was that Latin be retained in the Mass and he reported extensive support, including backing, said he, by 30 "unidentified" bishops and a high Vatican official. (One Notre Dame theology professor says this "high Vatican official" is almost certainly Cardinal Ottaviani.)

Orders from Lawrence Cardinal Shehan reportedly brought De Pauw's resignation from the Catholic Traditionalist Movement and he was subsequently assigned to the Council as an expert to a bishop exiled from China. The Baltimore chancery granted Father De Pauw permission to attend the Council as an advisor to Bishop Blais S. Kurz, a Franciscan who now lives on Staten Island. Returning from the Council and the presumed negotiations with Ottaviani, De Pauw started anew his campaign for a return to tradition and was removed as teacher of canon law and moral theology at Mount Saint Mary's Seminary in Baltimore last year.

In the event De Pauw does appear in South Bend, Fr. McCarragher indicated he would tolerate campus publicity of the talk, but would be "disappointed" if YAF sponsored the appearance. "I would think," said Father, "that the students would realize they were being used."

PSYCHOLOGY DEPARTMENT REVIEW AND OUTLOOK

"We made it through the first semester. There were a lot of things we weren't able to do because of natural limitations, but our courses were at least adequate." Thus expressing satisfaction over the psychology department's first semester, Dr. John Santos, the department head, began to gaze at what he thinks will be a bright future.

Only two courses offered in the department last semester, taught by the only two members of the psychology faculty, Dr. Santos and Dr. Robert Farrow. This semester, however, Father Henry Nouwen, a Belgian priest, is visiting the department and teaching courses in personality and abnormality. With a new course in experimental psychology taught jointly by Drs. Santos and Farrow, the total is now five.

Next year and the succeeding three or four years will see a further build-up in the department, with a doctoral program being established within five years. Though Fr. Nouwen will be leaving, the faculty next year will ex-
pand to five. Dr. Santos announced the definite faculty addition of Dr. Eugene Loveless as one of the three new members. Dr. Loveless received his doctorate from St. John's University and studied (as did Santos, Farrow, and Nouwen) at the famed Menninger Institute in Topeka, Kansas. Ultimately, Santos hopes, the staff will number between twelve and fifteen men.

Physical expansion has accompanied faculty growth. Taking over and renovating the old architecture building, the department is changing part of the basement floor into an animal laboratory and another part into a machine workshop to be used for building student projects. There will also be a small electronics workshop, and the upstairs floors are still being partitioned for offices and classrooms. "We may, however," added Dr. Santos, "eventually outgrow even this building and have to move to other facilities."

Of the two major divisions of psychology, clinical and experimental, Dr. Santos looks to an experimentally oriented department. This, however, will not be to the exclusion of the clinical side, as evidenced by the clinical courses now being taught by Fr. Nouwen. "With twelve to fifteen men," continued Santos, "there will be a balance of developmental, animal and statistical psychology." Santos then added that psychology departments usually have a single emphasis. "Ours will be perceptible cognitive processes," or how to interpret stimuli. This is just a possibility on the undergraduate level, but definite on the graduate level."

As of today there are approximately thirty psychology majors, but Santos has no ultimate aim as to numbers of students in the program. "We just want to give good, solid courses so as to make psychology a good major. Our aim is to have other students doing meaningful and potentially publishable research, even at the undergraduate level."

**THE MANION LINE**

What "Faced the Campus" last Sunday night on WSND was cool, clipped, hard-core conservatism. Name: Marilyn Manion, daughter of former Notre Dame Law Dean and rightist commentator Clarence Manion. Past National Secretary for the Young Americans for Freedom and a member of the Indiana Executive Committee, Miss Manion was questioned chiefly about the activities of that fledgling campus group.

Miss Manion made clear that the YAF is not connected with any particular party and endorses no candidates. She said its major principles are "a belief in God, morality, the natural law, and the Ten Commandments," and a belief that the functions of the federal government consist of "maintaining law and order and protecting the national sovereignty." Miss Manion said that YAF considers the U.S. Constitution "the best document yet devised for the protection of man's rights," and she believes, "we should stand by it." In addition YAF supports the limitation of federal power and is against federal action in the area of civil rights. Although she made clear that YAF believes in each individual's right to vote, she also said that "civil rights are no more important than personal rights." YAF holds that in a "free society the individual has the right to vote and maintain his property, but I do not think that a lot of civil rights activities are promoting the rights of anybody."

Of the "Great Society" programs Miss Manion said: "the community is made up of individuals and the individual is more important than the community or collective good." Not a Social Contractor, Miss Manion said: "man's responsibility is to make a living, and, while we must help out those that are not able—the blind, the sick, and the disabled—we must encourage men to move ahead on their own." Miss Manion said that "this social consciousness business tends to encourage the shiftless. It rewards those that don't do the right thing. We simply increase the lines of people with their hands out. These programs encourage people to go on the dole and take from the government rather than going on their own way. We can't legislate success."

Governmental agencies also fell on hard times at Miss Manion's hands: "I believe people individually need to be educated to their moral responsibilities and then work through their local instruments on a person-to-person basis. Government by its very nature cannot perfect everyone's life, governments cannot legislate unfairness out of life, people, as individuals, are going to have to take responsibility through their local governments."

Miss Manion's stand on the John Birch Society emphasized the righteous: "Personally I disagree heartily with some of the statements attributed to Robert Welch, but most of the Birchers I have met are very religious people interested in preserving the Constitution and fighting communism. I can't really get too excited about the JBS and I can't see why things should be done about them."

Answering charges by ADA's Howard Dooley that the local YAF chapter is receiving support from the Manion Forum, Miss Manion stated that "the Manion Forum is a registered trust fund that cannot support any such group, in fact the finances are not under the control of..."
my family but under the control of a local bank.” Miss Manion added, “I think Mr. Dooley is adding 2 plus 2 and getting 17.”

On similar charges that the Manion Forum is bringing Rev. Gommar A. DePauw of the Catholic Traditionalist Movement to South Bend, Miss Manion made it quite clear that “the Manion Forum has no connection with bringing Fr. DePauw to South Bend.”

With more than a little implication, Miss Manion said of the Students for a Democratic Society: “as far as outside support the SDS is getting a lot more than the YAF.” She went on to say that “this is a left-wing organization and certain members on its national level have been very active in activities participated in by both members of the W. E. B. Du Bois Clubs, which are identified as connected with the Communist Party, and officials of the Communist Party.” Regarding SDS’s relation to Notre Dame, Miss Manion feels that “when an organ is connected with groups that have been cited as subversive it should be looked at as to sources of material and financial support.”

PREIDENT’S ADDRESS: FOR SCIENCE AND SENIORS

“Science, to be humane as well as scientific, must be related to revolutions of our time.” This was the point Father Hesburgh drove home in addressing the first Challenges in Science Meeting last Monday night. One such revolution is “the revolution of human development.” Whereas mankind previously existed rather than lived in the world, today it is possible “that a large number of people don’t have to starve,” that they can live, “in our sense of the word.” But 80 percent of the families in the world barely subsist on a yearly income of less than $500.

Said Hesburgh: “The knowledge explosion is another revolution.” If need be, people can be taught to read and write through electronics — via radio, for example. He cited the case of a priest in Bogota who in this way has taught two million people to read and write. Science and technology can promote literacy, without which a country cannot even begin to develop in the modern world. Yet one-third of the world population remains illiterate.

Third of the revolutions cited by Father Hesburgh is advancement against disease. “What it is like for the millions who must live out a miserable existence and are doomed to an early death because of illness about which they can do nothing whatsoever can hardly be imagined by an American. Yet science does possess the ability to exterminate many prevalent diseases—malnutrition, for example, through the inbreeding of protein content into the grains people consume. Nevertheless, one hundred million people suffer from malaria, a conquered disease; and in many spots of the world an adult has a life expectancy of 40.”

Prefacing his words with a spectacular film of the Gemini IV space shot and White’s walk in space, Father Hesburgh pointed to this undertaking as characteristic of the things modern science can accomplish. Yet he wondered how seriously concerned a nation that spent three times on cigarettes last year, what it gave to underdeveloped foreign countries to combat the problems of hunger, illiteracy and disease, can be with the human rights, democracy, freedom, modern revolutions. “To talk about even prayer to hungry people is a travesty,” he maintained. But modern science, if only serious use is made of the chance it is presenting, “can be the greatest liberating force for mankind today.”

Father Hesburgh warned his audience, “You have to be interested in all of mankind and its problems. Whatever else you learn here at Notre Dame, learn compassion for your fellow man and do what you can to help him.”

Involvement was the key word in an address given by Father Hesburgh to the seniors Thursday evening. “The times welcome change and university people like ourselves must become meaningfully involved in the change,” he said, and challenged his audience “to have the courage and wisdom to participate in making the world what it might be.”

Fr. Hesburgh emphasized three processes which he considered to be fundamental to modern change. First of these was human emancipation. Fr. Hesburgh cited the example of the twenty years following World War II when emerging nations struggled for and gained independence as Negroes demanded freedom in the United States. Second was human development. “The good man and the Great Society,” according to Fr. Hesburgh, “are not simple realities and they cannot be accomplished through technology alone, but can only come through us.” Finally, technological innovation, which, he said, “is moving so precipitously that it is creating a vastly different world.”

Fr. Hesburgh then asked the seniors, “Are you willing to get involved in these processes in order to channel, direct, and lead the changes?” He said that the lure of a secure life, an attractive wife, good pay, and the fringe benefits will divert their attention. “The revolution will go on without us, but it will not go on the same without us.”

Meaningful life, Fr. Hesburgh concluded, demands reality, three essen-

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on other campuses

The Athenaeum, Acadia University's student newspaper, has been censored by that institution's Baptist administration because of an "obscene" picture in the publication's calendar. Acadia's Head Provost, Dr. Erik S. Hansen had all copies of the 1966 Athenaeum calendar seized January 11, because it contained a picture of a girl wearing what appeared to be a transparent blouse. Dr. Hansen called the calendar "tasteless" and said it reminded him "of a few tearouts from a girlie magazine." Meanwhile the Acadia Student Union has unanimously decided to hire legal counsel in an effort to force the administration to return the calendar. Plans are also being made to incorporate the Student Union, publisher of the Athenaeum, therefore making it legal publisher of the Athenaeum and making the administration powerless to confiscate future publications.

The first clash between the Athenaeum and the university administration came in the spring of 1964, when university acting president Dr. Ronald Longly threatened editor Tom Sheppard with expulsion because an ad for a local tavern appeared in the paper. Sheppard, Athenaeum editor, described Dr. Ronald Longly as a "rampant Baptist as well as a temperance official." It is this same Dr. Longly that had liquor ads banned from all Nova Scotia university papers. After Sheppard's editorial appeared, the Student Representative Council at Acadia threatened Sheppard with dismissal unless the editorial was withdrawn. It was and Sheppard wasn't. Longly and the Nova Scotia Control Board both denied Sheppard's allegations. The Canadian University Press is supporting Sheppard in this little altercation. It is also reported in the Athenaeum this week that students who were able to buy copies of the calendar, before its confiscation, "were being subjected to harassment by university officials." Some have been told to report to the deans of their resident halls. The battle is just beginning and it may be a long time until we know whether the only remaining Baptist university in Canada will be able to hold down the forces of youth, sex and booze.

Until the new resolution was passed by DePauw University last week, no student of DePauw was allowed to drink on or off campus. The regulation also applied during the vacation period. The reason for the change is that it is "impossible to enforce drinking regulations off campus." Also, a change in the regulations concerning student automobiles and a petition for an extension of the student demonstrations!

Clayton Leroux
George Grumley

feiffer

We all know how it is. I'd been making the scene for years—digging life, swinging, grooving, all that jazz. The whole, phony, valueless scene.

No wonder I wasn't getting anywhere with my addiction novel. I had to get back to basics. I had to—well, maybe it sounds corny—find some values.

Laughing, fresh faced boys, peasants with poetry in their work, worn bodies, singing in the market place, fountains in the square. The simple homely of foreign raw.

Good days in Rome, good weekends in Paris, good nights in Madrid. Talk that doesn't break up till dawn. Real talk: But talk. Talk about the way it is.

What a relief to have all that New York phoniness behind me.

Soon I'll begin work on my bull fight novel.

And man, Europe was something else! No rush, no rat race. In Europe they know who they are!
It was no accident that Time magazine two weeks ago listed Father Theodore M. Hesburgh among the fourteen most active university presidents. A winner of the Medal of Freedom, the highest honor the nation bestows on civilians, possessor of 14 honorary degrees (at last count), and a member of 29 boards of national and international significance, Father Hesburgh is easily the best known and most respected of a distinguished line of Notre Dame presidents.

His record, both off and on the campus, is spectacular. Away from South Bend 150 days a year, he nevertheless has managed to lead Notre Dame through the most rapid period of expansion and development it has ever experienced. During his thirteen-year stint as president, Notre Dame has garnered about $50 million in alumni and corporation contributions and only last month exceeded by one and a half million dollars the goal of its most recent fund-raising effort, Challenge II. The school budget has increased from eight million dollars in 1950 to 28 million this year; during the decade of the 50's, teachers' salaries rose 150 per cent, and the research budget increased by 3000 per cent. Awards to the University for research and educational programs rose from $250,000 in 1950 to $3,081,000 in 1960. By the end of Father Hesburgh's first six years as president, the University's endowment tripled to $25 million, and science spending increased tenfold. Twenty major buildings have been erected under Father Hesburgh's aegis, including a $13 million library, the Computer Center, five residence halls, the Nieuwland Science Building and O'Shaughnessy Hall, Stepan Center, the Radiation Research Building and the newly completed Center for Continuing Education.

Notre Dame's physical expansion under Father Hesburgh has been paralleled by increasing intellectual achievement. Between 1954 and 1962 Notre Dame's average College Board scores of entering freshmen rose some 75 points; the average IQ increased from 118 to 127. During the years 1960-63, Notre Dame ranked tenth among the nation's private universities in the number of Woodrow Wilson, National Science Foundation, and National Defense Education Act fellowships won by its students. ND graduates were awarded more national and international scholarships in the first six years of Father Hesburgh's administration than in the school's previous history of more than a hundred years.

Father Hesburgh often points out...
that “you don’t attract the best scholars and artists from around the world by sitting at a desk here at Notre Dame.” He thinks his off-campus travels are as necessary to Notre Dame’s continued growth as they are required by the increasing responsibility of universities to the nation and the world. Among his most notable extracurricular activities: president of the International Federation of Catholic Universities; chairman directing the establishment in Jerusalem of an Ecumenical Center for Theological Research (he was hand-picked by Pope Paul); the Vatican’s representative to the International Atomic Energy Agency; member of the Civil Rights Commission and official advisor to the State Department; and board member of the National Science Foundation, Rockefeller Foundation, the Woodrow Wilson National Fellowship Corporation, and the Carnegie Foundation for the Advancement of Teaching (of which he is a former president).

Hesburgh’s seemingly endless display of energy and his leadership ability are not qualities acquired since his assumption of the ND presidency. Vigor and a religious commitment were even discernible in his childhood days and came to the surface during his swift rise to a position of leadership.

Theodore Martin Hesburgh was born into a middle-class family in Syracuse, New York, in 1917. His grandparents had immigrated from Luxembourg and Ireland. As a child he was an avid reader, attended parochial schools in Syracuse, and graduated third in his high school class.

Father Thomas Duffy, a Holy Cross priest, first detected a possible religious vocation in the boy when he was only twelve. The priest encouraged him to attend Notre Dame, and Hesburgh entered the school in 1934. After only a year on campus, he moved to Rolling Prairie, Indiana, for his twelve months’ novitiate. There a steady diet of 5 a.m. risings, praying in Latin, tree chopping, and 22 hours of silence a day (which he later termed the toughest part) kept his class of 29 occupied.

Hesburgh survived the ordeal, as well as studies at Notre Dame and the Gregorian University in Rome, to be ordained in 1943. The new priest wanted to be a military chaplain, but his superiors had different ideas: he received his doctorate of theology at Catholic University in 1945. Nevertheless, Hesburgh managed during the war years to write a pamphlet, *Letters to Service Women* that was air-dropped to 300,000 WACS, WAVES, and women Marines in Europe and Asia. During this period he also worked at St. Patrick’s USO in New York.

Immediately after earning his doctorate, Father Hesburgh joined the Notre Dame faculty as a theology professor. It wasn’t long before he was taking on additional duties. The end of World War II saw married servicemen returning to college to finish their education. At Notre Dame these students stayed at Vetville—and Father Hesburgh became their chaplain. “As if being spiritual shepherd to Vetville were not enough,” Father John Cavanaugh, Hesburgh’s predecessor as president, remarked, “he took on another. Soon he was Vetville’s chief baby-sitter.”

Father Hesburgh became head of the Theology Department in 1948, and published a college theology textbook, *God and the World of Man*. The next year he was appointed executive vice-
Too Much, Too Fast For Africa

BY MIKE McINERNEY

Dr. William Lewis, State Department expert on African affairs, delivered two lectures on campus last week. The following is a synopsis of his reflections on U.S. foreign policy and the East-West struggle to capture the favor of these emerging nations.

United States policy in Africa should be one more conscious of realities than ideologies, one more conscious of the numerous problems than of a single plan to solve them. This was the conclusion of Dr. William Lewis, State Department Chief of Research and Analysis for North and Middle East Africa, on campus last week for two lectures on politics in Africa sponsored by Notre Dame's Committee on International Relations. Lewis is currently on leave from the State Department as a visiting professor of African studies at the University of Michigan. His first lecture, given February 9, concerned U.S. diplomacy in Africa, the second the following night concerned Communist diplomacy in the same area.

Our foreign policy's first mistake, according to Lewis, was not taking Africa seriously enough from the start. With the exception of some run-ins with the Barbary pirates in the 1780's and '90's the U.S. had little real contact with Africa until World War II. The first Bureau of African Affairs was not opened until 1958. Today all American aid to Africa amounts to less than 7 per cent of total foreign aid appropriations.

Says Lewis: "Western Europe would be in a greatly enfeebled condition today if not for Africa." Its position is strategic militarily and it is a center for communications including space exploration. Africa produces 45 per cent of Europe's oil, 75 per cent of the free world's diamonds and one-seventh of the world's supply of copper, to name just a few of the raw materials.

United States policy on South Africa is peculiarly irrational: it says one thing and does another. Lewis noted that while condemning apartheid in the United Nations, U.S. business capital in white-ruled South Africa has risen to $600 million dollars with a 15 to 30 per cent annual return. U.S. businessmen justify this by claiming the right of free enterprise and saying apartheid is the government's problem. Thus the United States in one sense substantially helps to keep the white minority in power. But Lewis admitted "any rapid lurch toward rule by the majority would spell economic ruin for these countries."

Ironically, Lewis noted, where the U.S. is now acting it is trying to do too much too fast. Serious difficulties have arisen in trying to take over the role of the former colonial power — an impossible task. "It would cost one to two billion dollars per year to fill out the role of France, Belgium, and the United Kingdom. It is not in the interests of the U.S. to substitute or fill in for these powers. Besides, we make a mistake when we think the period of decolonization has spelled the end of former colonial power interest in these areas."

Africans have been angered by U.S. interference in their internal affairs, according to Lewis. African reaction to the 1964 Congo rescue mission in which Dr. Paul Carlson and his fellow white missionaries were killed was very negative "— a return of Western armies to protect Western interests." The reaction to the use of white mercenaries was also something less than enthusiastic.

Today Africa is "characterized by diversity." Says Lewis, "the collapse of colonialism signifies the collapse of tradition." There is a "growing acceptance that change is feasible and desirable. New wants have developed and with these new opinions, new political awareness."

Nevertheless Africa has been in a continuous state of instability (six revolutions in the past six months). There has been a "series of crises since 1960": a separatist movement in Sudan; military interventions in Morocco and Algeria in 1963. Lewis objects to the means Africans are using to obtain their ends (including threats of civil war in Rhodesia and South Africa). "There is an ambiguity in the African states' demand for rule by law and intervention in the affairs of their neighbors." The Organization of African Unity has condoned such actions in the past.

According to Lewis, a Communist take-over of an African country is "possible, not probable. Ideology for these people has little meaning. Marxism (rather than Communism) has force and freshness — a chance to alter present material relationships. Marx seems appropriate as a philosophy of scarcity," and yet "Communism has yet to establish a meaningful foothold in Africa." The reason, says Lewis is that the Soviets have been "singularly inept in interpreting and penetrating the strength of the nationalist movement." For the majority of Africans and their leaders the survival of their national identity comes first.

Another reason for Communist failure in Africa is the Sino-Soviet split. The race between Russia and China to gain allies in the African bloc has shocked the African majority and negated any effect one of them alone might have had.

Even Pan-Africanism is "something of a shibboleth," according to Dr. Lewis. Africans in general give it lip service but are in fact more concerned with their own domestic problems.

Dr. Lewis concluded by offering some advice for the U.S. to follow: "We have got to learn to live with the type of problems we have. We have to learn to be more relaxed in times of crisis (Britain has learned to do this). We must increase our economic aid to Africa. Finally we must remember that Africa is an African problem which they will have to solve. Both the Soviet Union and the United States are beginning to realize that African leaders are neither pro-West nor pro-Communist, but pro-African."
CHRISTIAN DEMOCRACY: A QUIT REVOLUTION

BY KEN BLACK

"The very doctrine which is called the most old-fashioned (Christianity) was found to be the only safeguard of the new democracies of the earth."—G. K. Chesterton

THERE S TESTIMONY has been a long time in coming. The Greeks "invented" democracy long before Christ; but it was only for Greeks and just one of many possible governments—hardly the best. Centuries later, Christianity appeared and took root, preaching the salvation of every man from his equally imperfect condition. But somehow, the obvious was not so obvious. Perhaps the brassy glare of the Roman Empire forced the Church to squint narrowly; and then suddenly Rome vanished, leaving her without sight for several hundred years. Christianity sat still in the darkness, keeping alive, but not daring to stir before the new morning. Even then she was slow to rouse herself, slow to admit the new light to her eyes, not realizing at first what seems plain today: that she was the creator of an idea as glorious as the new day—democracy.

Democracy could have arisen only out of the Christian tradition. It is evidence enough that it was formulated in Europe, although the kings of the West ruled nearly as absolutely as those of the East; and its basic idea of the equality and dignity of men was but a necessary conclusion from Christian teaching. (Democracy's early anticlericalism merely arose from a mutual misunderstanding; Christianity had not yet grasped her new and proper role, and the first democrats failed to recognize the debt they owed her.) Even secular democracy, whether it realizes it or not, is the child of Christian beliefs.

But secular, materialistic democracy grew and soon disowned its parent, not realizing that in doing so it lost its own substance. And certain men, watching the growth of this fearsome child, decided that there should be another more worthy son to receive and carry the birthright of Christianity. Coming together, they adopted an egalitarian ideology and named themselves the "Christian Democrats." Not content with a merely intellectual movement, they organized politically and contended with the reactionaries and the new materialists of the left for the right to guide the people in the way they saw fit. In Europe they triumphed as often as not; in Latin America, they still strive for success. But in both theaters, in thirty-eight nations, they have emerged as the greatest force for Christian peace and moderation. And their power grows with time.

In this country there is abysmal ignorance of this new movement, one that may soon be the United States' greatest ally. In this belief, the infant Christian Democratic Research Group of Notre Dame decided to sponsor last weekend's International Conference on Christian Democracy. Men from Poland and Germany, from Venezuela and Chile, came to meet with one another, and, especially, to educate the minds of some Americans in the meaning and status of Christian Democracy.

Beginning on Friday afternoon, the Conference ran for a total of sixteen hours, ending Sunday afternoon with a luncheon in the Morris Inn. Among the many distinguished persons who attended the Conference were congressmen from Chile; the Chilean Ambassador to the Organization of American States, Senor Alejandro Magnet; the leaders of the Chilean, Bolivian, and Brazilian Christian Democratic Parties; and scholars concerned with Christian Democracy from several nations of Europe and Latin America. They were here to report, and their report was rosy.

But just what is Christian Democracy's message? To the typical American ear it is hackneyed phrases such as "human rights," "social justice," and the like; but to those in Eastern Europe and Latin America Christian Democracy means a great deal more. Several speakers did their best to drive this fact home. They explained that Christian Democracy is both a socio-political philosophy and a political movement, which holds that only a democratic government based on the Christian concept of the dignity of the human being can free man for his tremendous destiny. It bases its beliefs on the teachings of the Christian churches, on the social encyclicals, and on the writings of the great Christian social thinkers such as Aquinas and Maritain. Dr. Hugo Perez La Salvia of Venezuela pointed out that for Latin Americans in particular, "Christian Democracy is the answer to the question, 'How can we bring ourselves out of political, social, and economic injustice?' If it does not answer this question, it has no reason to exist."

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Applied as a political program, Christian Democracy demands the recognition of the rights of men as prior to those of society or of the state. It acknowledges the family as the basic social unit and guarantees it a dignified living, a family wage, social security, and free education. It strives for the humanization of the economic order, the equalization of the social order, and universal education and participation in the political order. It upholds the right to private property. It appreciates (instead of merely acknowledging) the existence of religions, and recognizes the invaluable contributions they have made to the world; therefore it co-operates closely with them. In short, Christian Democracy seeks the desecularization and democratization of the world.

Because of its approach to politics, this new ideology has naturally made its greatest gains in those parts of the world with a Christian — and therefore democratic — tradition. (Yet it is not a "confessional" party, since many of the members of the movement are Protestants, Jews and agnostics, in addition to Catholics.) Nowhere has the movement been more successful than in Europe. National parties exist in all the free European nations except Finland, Sweden, Greece, and Portugal. Even more impressive is the fact that in Italy, Austria, Holland, Belgium, and Germany these parties are in power. In fact, the Christian Democratic Union of West Germany has controlled the government since 1949. Formed as a counterbalance to the Marxist-socialist parties, which loomed large after the war due to the discrediting of the right, it won the first election handily; and prosperity has been the German lot ever since. In Italy and Austria, dissatisfaction with the socialists has turned the people to this new Christian wave. In France, only a party split over de Gaulle and that man's personal popularity has kept the Mouvement Republicain Populaire from becoming a major factor to reckon with.

The reasons for the various parties' successes are as different as their gains are common. In Austria and Italy, support has been won on their liberal but non-socialist stands; in Germany, fear of the left, the wish to maintain the status quo, and strong support for the United States have been the chief factors, and in France, the MRP has gained backers for its moderate, anti-de Gaulle stand.

Eastern Europe also has its Christian Democratic Parties, though all are officially in exile. In Poland, for example, as Dr. Georg Braun explained, action taken on behalf of Christian Democracy is indirect. Dr. Braun, on leave from Poland, pointed to the recent invitation by the Polish bishops to their German counterparts as part of general action by which the Christian Democrats hope to moderate the Communist regimes under which they live. While East European parties hope to soften their governments, those of West Europe are seeking co-operation among their own. Always international in attitude, Christian Democracy in Europe presses for her integration — politically, socially, and economically. Here, for example, is where the MRP has run afoul of de Gaulle. As Professor Russell Capelle told the Conference, "de Gaulle is always looking to the past; the MRP looks to the future." Without a doubt, all of European Christian Democracy looks ahead; for time is with them. As the Communist grip loosens, as "le grand Charles" retires, as Franco softens his hold on Spain, there is the best of chances that the future holds a special place for Christian Democracy on the Continent.

The future in Latin America is less certain; but then these countries have a reputation for being unpredictable. For over a century, most lands of Latin America had been under the heavy hand of dictators. Most were men who cared little about the welfare of their people, let alone democracy. They did not know it — and perhaps they still do not — but a price must be paid for keeping whole peoples submerged in their poverty and ignorance. Today the price is Communism, a system wholly foreign to their tradition. It was to remove the blood-price from these nations that Christian Democracy was begun in Central and South America.

Revolutions, most Americans have concluded by now, are simply the favorite Latin American sport; and if it is indeed a sport, the betting is heavy. In this game of seesaw, the Christian Democrats find themselves running to and fro trying desperately to keep a balance between right and left, while at the same time begging the captive audience to help.

Speakers from Venezuela, Bolivia, Brazil, and Paraguay joined in describing the problem of maintaining the mean in a continent so prone to extremes. They noted that their labors are not always smiled upon. But their pleading — in reality, teaching — is finally making headway with the people. In Chile, Eduardo Frei has become the first Christian Democrat ever to become president (Continued on page 32)
What is Notre Dame, really? Certainly, the above opinions have been advanced in many similar forms. Discounting the "subway alumna" (i.e., "Oh, that football team!?"), Notre Dame presents definite images to the various people related to it. But what is the essence of all these diverse opinions and what can be gained from them? This is the problem that faces many, not the least of those being Brother Raphael Wilson, Director of the Office of Admissions.

Bro. Wilson believes that in order to select future ND students he must first know what they are now, and what they are supposed to be according to themselves, the faculty, and the administration. These are the three primary groups that must define Notre Dame. The types of student personalities, their relationships toward one another, their ideas on the properly balanced college atmosphere, the illusory "well-rounded" person and his responsibilities must be carefully weighed.

In the University's General Bulletin, the faculty and administration set down the bases for admission as "high school record, the rank in class, extracurricular activities, the results of the College Board Scholastic Aptitude Tests, the recommendation of the high school principal or counselor, and when possible, a personal interview with the Director of Admissions." Then, it goes rambling on about "academic, moral and social qualities" and the "virtues of intelligence and integrity." Of course, Wilson thinks it is relatively easy to produce figures which supposedly represent academic intelligence, but it is quite another thing to measure moral and social qualities and integrity. In this regard, one can break down the present freshman class according to mean SAT scores and numerically see them this way:

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<td>Arts and Letters</td>
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<td>Engineering</td>
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<td>Business</td>
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Or perhaps the fact that close to 70 per cent of the Class of '69 was in

the upper fifth of their high school graduating class helps put a finger on the Notre Dame student. Yet Wilson realizes it is obvious that the student is and must be more than these abstracted figures. Bro. Wilson feels that personal contact is the answer. This, of course, is not a new concept, but novelty does not always dictate usefulness. High school recommendations, the results of personal interviews by either an alumnus or Wilson himself, and the individual talents of a student are taken into consideration. Thus, the faculty and administration are able to decide whether they want a particular student. However, the student's final decision on whether he wants Notre Dame is equally as important and this is the area that Bro. Wilson thinks must be revitalized.

Perhaps an applicant's first substantial impression of Notre Dame will be wrung from the pages of the literature he receives. Now, it is conceded that ND is neither accurately nor attractively portrayed. The first forty pages of the General Bulletin are certainly enough to disinterest almost anyone. According to Wilson, the prospective frosh wades through long lists of names and an equally meaningless list of "Grounds, Buildings, and Equipment." In short, what high school senior is really interested in knowing the names of the Faculty Advisory Committee for the Library or that a particular building is called Zahm and not Laputa? Then, too, laboring through this, he looks forward to another eighty pages of solid print, some of which might just as well be written in Greek it is so forbidding and unintelligible. In general, when the student does come across some pictures of the campus, he certainly must not be impressed with the '58 shots which center on buildings and ignore real student life. The bulletins of the various colleges and departments are equally devoid of pleasing layouts and interesting presentations. A vast overhaul of Notre Dame's literature is planned and certainly long overdue.

Bro. Wilson has also instituted a new policy which allows small groups of applicants to visit the campus on weekends. First, there will be a formal introduction by the Office of Admissions, stressing Notre Dame as a unique community geared to the student's expression of his particular talents. Following this, the applicant will be given the opportunity to meet a member of the faculty affiliated with his interest field. Finally, he will be given an informal tour of the campus.

(Continued on page 33)
The University of Notre Dame is participating in the ecumenical spirit of modern theology. A single activity at the University has gained the support and encouragement of the National Conference of Christians and Jews, Roman Catholic Bishop Leo A. Pursley, Jewish Rabbi Albert M. Shulman, and Rev. Clifford Nantz, chairman of the Council of Churches of St. Joseph Valley. Men such as these will be speaking in Sacred Heart Church to all who are interested on the afternoon and evening of Sunday, February 27.

The purpose of the Day is not simply to establish closer relations between the people of various faiths in the South Bend area. Nor is it simply an opportunity for Notre Dame students to experience the prayer of an entire community. There is the particular purpose of communicating the desire of the entire area for a better world situation, for an end to conflict and war, for a beginning of world peace.

Perhaps that desire does not sound like it should be the subject of the attention of university students, for it is easy to lose oneself in other matters at a university. You can get away from the Tribune's pages of present problems. You can forget what the exact meaning of suffering and death is, especially while young. You can become so involved in solving differential equations or in enjoying Kafka that you forget an ancient request to love your neighbor. You don't even have to know about the turmoil and death in South Africa, the Dominican Republic, Nepal, the Israeli border, Southern Rhodesia, or Vietnam. But maybe we might read a letter the University Chaplain received on February 14:

Dear Father,

I'm writing this letter to you from Vietnam for a very special reason. I am a 1964 graduate of Notre Dame, and a Lieutenant in Army Intelligence working out of Saigon. My closest and best buddy is also a 1964 graduate of Notre Dame, Marine Lt. James T. Egan, Jr. Jim and I became close friends from our first week at ND, and have become like brothers ever since. Just last night I received word that he is missing.

Aside from finding out the circumstances and keeping up on any news, my hands are tied. The only thing that will help now is prayer. If you lose your faith in prayer over here, all is lost. Out of this, the first thing that came to my mind is Notre Dame.

Father, I am asking the greatest student body in the world, and the greatest University in the world, to please pray for Jim Egan. Our families are praying, but I know if Notre Dame prays, the best possible thing that could be done — will be done!

The kind of help I'm asking here is what I truly think the Notre Dame Community is for. I don't know what else to say. My hand is shaking so much, I have to close. Thank you, Father. We need your help so much.

Yours in Notre Dame,
John M. Lalli '64
Lt., Army Intelligence

The words are obviously emotion filled, but what would you sound like if your closest friend or a member of your family were killed? Be honest and try to imagine the man-caused death, the bullet or bomb-caused death of a truly close friend. Yet throughout the world and throughout the past generations of our nation, fighting and warfare have taken lives, destroyed families, exploded friendships.

(Continued on page 33)
FUNCTIONAL FACT OR FICTION:
RELATIVELY SPEAKING

DAVE MALONE AND BOB HALLER

"The time is out of joint; O cursed spite!"
— WILLIAM SHAKESPEARE

ONE OF THE interesting ramifications of Einstein’s theory of relativity, besides the atomic bomb which we all know and love, is a phenomenon which can be called the relativity of time. It is not well known, but from this as-yet-untested phenomenon there has been derived a paradox whose subtleties have defied explanation by the world’s leading theoretical physicists. Along the path to the development of the well-known $e = mc^2$ equation, a conversion factor for time, mass, and space was derived — a factor which made predictable the results of acceleration upon these quantities. For example, in the case of a change in mass, it can be computed in the following way:

$$m_1 = m_0 \sqrt{\frac{1}{1 - v^2/c^2}}$$

where $m_0$ is the original mass, $m_1$ the new mass, $v$ the velocity of the mass, and $c$ the velocity of light, 186,282 miles per second. Experiments with high-speed electrons, in which the charge-to-mass ratio was measured by observing their deflection in a known magnetic field, have shown this conversion factor to be valid. (N.B.: the charge remains the same, so any change occurring in the electron’s deflection must be due to a change in the electron’s mass.)

Length has also been observed changing according to this factor, with the radius of an electron increasing along the direction of its motion. Time behaves similarly. Time was first shown to be relative by the acceleration of a radioactive sub-atomic particle with a short half-life in a cyclotron. The particle was seen to last longer than it should have, and the increased duration of its life was predictable through use of the conversion factor given above.

By working with the above equation, and substituting length for mass, it can be predicted that at a velocity of .866 c, or 166,300 miles per second, the length will be twice that of the original. So an object would appear to last longer than it should have, and therefore he should notice an elongation of the Earth’s radius in the direction of its apparent motion. Its mass should double also. But time is the real crux of the paradox. If the man in the ship took a clock with him on his trip, when he came back it should indicate that he’d been gone only half as long as a clock on earth indicated. However, if relative to him it was the Earth that was moving, why shouldn’t clocks on Earth show only half the elapsed time that the ship’s clock does? Which clock will be right? Or will they show the same time? Or will one be slower? And if so, which one? This paradox is as yet unanswered. Will a man go to the stars and come back to find that his wife is younger than he, or will she find that she is older, or will there be no change?

An experiment which could clear up this paradox was proposed by NASA several years ago. It suggested that an atomic clock (one

(Continued on page 32)
reviews

AESTHETICS AND COSTELLO

BY GEOFFREY BARTZ

The Serpent's Eye: Shaw and the Cinema by Donald P. Costello (University of Notre Dame Press, 209 pages, $6.50).

Dr. Donald P. Costello is an associate professor of English at Notre Dame and the faculty representative of the Notre Dame Film Society.

It is unlikely that history will remember Bernard Shaw as one of the century's leading aestheticians. Although Shaw's plays fill five fat volumes, his avowed dramatic intentions were moral and revolutionary—and his drama is occasionally artful only because Shaw happened to be somewhat of an artist in spite of himself. It is more probable that later theater historians will recall a tall, thin, white-bearded chap who lived so long (1856-1950) that it is almost impossible to imagine him as a child, and as a dramatist who wrote some stage pieces which are enjoyable enough if one can forget most of what the author had to say about them. That is, Shaw's artistic instincts often ran well ahead of any artistic philosophy he elaborated; but when his reason caught his impulse, trouble was an inevitable side reaction. Thus: the disaster and general hilarity when Shavian didacticism collided with the aesthetic demands of the young motion picture industry some thirty years ago.

The sound, as it were, of this collision (a resounding thud!) is detailed in Dr. Donald P. Costello's (pronounced Kós-tel-o) highly readable, well-researched (nine years) and radically funny book, The Serpent's Eye—a work undertaken in a relatively untapped field of literary study (viz., cinematic adaptation of theatrical pieces).

THUS SPAKE ALMUSTAFA

BY DAVE MALONE

"Mysticism" is understood to be that which inspires a feeling of beauty or awe, if the night in its dark grandeur meaningfully can be called "mystic," if a view of the very warp and woof of the delicate fabric of the human soul is "mystic," then there has been a man who must be known as a mystic.

Kahlil Gibran (1883-1931), a Lebanese-American author, exchanged the strength and grandeur of the tall cedars of his biblical homeland for the awe-inspiring structures of New York and the eastern United States in 1911. This twenty-eight-twenty-year sectioning of his lifetime produced an important dichotomy in Gibran's philosophy. Born in the very land which felt the presence of Jesus the Nazarene and Mohammed, Gibran inhaled the spirit of the tall cedars into his very soul and exhaled it into the hearts and souls of the world. This duality of cultural experience felt by Gibran resulted in a unique combination of Eastern individualized thought with Western institutionalized thought. It was Gibran, in an Arabic work of over fifty years ago, who wrote, "Ask not what your country can do for you, but ask what you can do for your country." The title could be translated either "The New Deal," or "The New Frontier."

Gibran, in an Arabic work of over fifty years ago, who wrote, "Ask not what your country can do for you, but ask what you can do for your country." The title could be translated either "The New Deal," or "The New Frontier."

In The Prophet, perhaps his best-known book, written originally in English (Arabic is said by many critics to be the tongue of Gibran's strongest and most fluent expression), Kahlil Gibran invents a mystic, Almustafa, the Chosen and the Beloved, who is leaving an adopted land in which he lived for twelve years. The book, significantly, was written in 1923, twelve years after Gibran came to America. In positing Almustafa as a mystic and prophet, one who loves and is loved by the people, Gibran is, either subconsciously or consciously, trying to delineate his own position in relation to the world of men. An unmistakable Christ-figure, Almustafa-Gibran tells the friends whom he is leaving what he has seen in their hearts and lives. On children, the Prophet says:

Your children are not your children.
They are the sons and daughters of Life's longing for itself . . .
You are the bows from which your children as living arrows are sent forth.
The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.
Let your bending in the archer's hand be for gladness;
For even as He loves the arrow
Bernard Shaw felt the motion picture should be little more than a filmed play whose chief advantages were its permanence and wide range of distribution. With a batch of Shawian plays engraved on celluloid swarming about the world, not even a destitute Welsh bricklayer was free to run the gamut of human experience without the possibility of encountering the "high utterance of great thoughts and great wit ... and of prophecy."

What one has to say, Shaw did not give a hoot for the motion picture until October of 1927 when Al Jolson first demonstrated how sound and celluloid could be permanently locked. For most cinematic artists, whose studies during the preceding years had (necessarily) emphasized the visual potential of the medium (through various montage effects, parallel development, and the moving perspective of the travelling camera), Jolson's _The Jazz Singer_ was the horrible first step toward the destruction of the medium by sound. But for Shaw, whose artistic weapon was Talk and plenty of it, the effect was just the opposite: at last there was the opportunity for a Shavian film! Of course, both positions err through overemphasis. Yet what is interesting (from an academic standpoint anyway) is how the Shaw-Cinema conflict seems to fully embody that spurious (but somehow necessary) dichotomy which the film aesthetic was subject to for several years. In one sense Dr. Costello's tale of Shaw vs. the Filmmakers is the story of all cinema, an exercise in definition that anyone interested in the medium will inevitably face.

Yet the book is somewhat more than a well-wrought urn of potentially dry scholarship. It is above all a masterful job of storytelling in which the essential ingredient in the life of the bombastic Shaw is seldom submerged. We are speaking, of course, of humor. _The Serpent's Eye_ is a vastly funny book populated with some startling characters. Take, for instance, Gabriel Pascal, the Hungarian "showman" who in an attempt to become an Indian mystic was informed by his guru that he was to deliver the Shavian gospel to the world in the form of motion pictures. And then there is the tale of the three hundred paper shields which several Egyptian natives devoured near an artificial sphinx during the filming of the last and major Shaw-Pascal disaster, _Caesar and Cleopatra_. Altogether, Dr. Costello has artfully woven throughout his sometimes tedious analysis of Shaw's three efforts at filmic immortality the thread of a truly masterful character study. And each chapter concludes with a Dickens-like bravado, forcing the reader to continue.

There is a school of thought which claims that the best way to learn about something is to study the great masters of that something. Yet, often the relationship between a "great" X and a spectator is interfused with a kind of religious emotion that can only cloud a learning process properly directed toward the understanding of X rather than any individual instance of X. Perhaps one might gather a great deal by occasionally noting a rather bad example of X; for then the student can approach the material on a more even standing. Bernard Shaw was no great shakes of a film maker. (Shaw felt the cinema held its victim "fascinated as if by a serpent's eye." He was right, but he was also bitten.) And those students interested in an excellent introduction to the art of the motion picture taught by an absolutely abysmal teacher can learn quite a bit from Shaw's theories.

For those only concerned with a good story full of the flavor of academic research which leaves the positive taste of certainty — well, that's there also.

that flies, so He loves also the bow that is stable.

But Almustafa-Gibran escapes an anti-Christian determinism by recognizing the magic and power of the individual when he is acting in the spirit of Love. Through Gibran, it can be seen that all that is good for man is possible. The strength of the individual can be derived from the strength of Jesus. For Gibran, the true celebration of the Crucifixion should be a participation in the strength which the Nazarene brought to the world. In _Secrets of the Heart_, available in translation from the Arabic, Gibran writes, in "The Crucified:"

"Humanity looks upon Jesus the Nazarene as a poor-born Who suffered misery and humiliation with all of the weak. And He is pitied, for Humanity believes He was crucified painfully. ... For centuries Humanity has been worshipping weakness in the person of the Savior.

"The Nazarene was not weak! He was strong and is strong! But the people refuse to heed the true meaning of strength.

"... He came to send forth upon this earth a new spirit, with power to crumble the foundation of any monarchy built upon human bones and skulls ..."

"... He came to make the human heart a temple, and the soul an altar, and the mind a priest.

"And if Humanity were wise, she would stand today and sing in strength the song of conquest and the hymn of triumph."

Through all his writings, however, Gibran is not so much preoccupied with God as he is occupied with Man. His poems and prophecies, his paragraphs and parables, are a wonderful loud song to Man, showing him the beauty that is his and that he is. Kahlil Gibran should not be read as a prophet of God, but as a prophet of Man.

_The Prophet_ by Kahlil Gibran, Alfred A. Knopf, $3.50.

_Secrets of the Heart_, by Kahlil Gibran, Citadel Press, $1.95.

_Mirrors of the Soul_, by Kahlil Gibran, Philosophical Library, $.95.
"He who dreads action
More than disaster,
How can he fight
When disaster impends?"

SUpOPOSE you were a good-hearted fellow who, believing in the natural niceness of mankind, took into your household a poor out-of-work circus wrestler, and were rewarded for this act of charity by having your home infundibulated by gasoline. This is precisely the fate of Gottlieb Biedermann in the University Theatre's production of Max Frisch's The Firebugs. This ungrateful wretch, Sepp Schmitz, with his accomplice, Willi Elsenring, spurns Biedermann's proffered friendship, and, for the pure joy of it, instigates a magnificent holocaust. Naturally, Biedermann feels a trifle put out about this injustice and so, down in Hell the next day, he demands compensation from the present authority, Satan. Unfortunately, Satan turns out to be the former firebug, Willi, and the wronged Biedermann finds no sympathy.

Luckily, Biedermann is not really a blameless individual. Frisch calls The Firebugs a learning-play without a lesson. There may be a lesson, there may not be; the play certainly attempts to teach us the error of foolish ways. Biedermann becomes an allegorical symbol of the smug bourgeoisie who becomes intimidated and eventually destroyed by the rise of an amoral totalitarian power, symbolized by the two firebugs who force themselves into Biedermann's home. The reason for the success of the firebugs' infernal endeavor, as voiced by the chorus of firemen, is not fate or destiny, but stupidity on Biedermann's part. He refuses to accept the rather obvious incendiary tendencies of his two guests. Willi imputes this to his knowledge that, in his heart, he is guilty and thus unable to appeal to the police for help or protection. Willi, being an ex-convict and (before we find out that he is devilish) a scurvy member of the proletariat, imputes Biedermann's guilt to his membership in the bourgeoisie. The actual event of his guilt stems from his harrying a loyal employee in his hair tonic business into stuffing his head into a gas stove (and thus dying through asphyxiation). Thereafter his widow stalks the stage as a mute reminder of Biedermann's lack of "good-heartedness." And so, as Willi and Sepp stack his attic full of gasoline drums, Biedermann jests grotesquely on the impossibility of the seriousness of their intended actions. Meanwhile, the chorus of firemen reproaches Biedermann and the audience for their culpable inaction in the face of the oncoming conflagration. They are ready and waiting to put out the firebugs, but they cannot act until they are called; and Biedermann would rather appease the evil than place himself against them. For he does not wish to incur their enmity since one match will serve to send his whole house up in flames. He eventually debases his integrity to such an extent that he actually gives Willi the matches, with which to light the fire. A bit of irony and paradox in the movement of the play, eh?

The production is weird, grotesque, and brilliantly theatrical. The progress is episodic and, as in the theory of Bertolt Brecht, holds its audience through creating suspense and fascination as the tale unfolds. The elements of fascination are what will endear the play to its audience, for the stuff of the creation is nothing (Continued on page 38)
magazine rack

As “THE NEW MORALITY” is increasingly discussed, a great deal of confusion arises from debates which are scarcely impartial. The New Morality (situation or existential ethics) threatens to replace “the death of God” as the number one grabber in the “Religion” sections of the news magazines. Some will perhaps remember Time’s recent article on the subject, or, if not the article, the accompanying picture (of a young couple necking in the grass). Amidst the confusion, Commonweal offers two fairly clear statements, in the form of a debate between Dr. Joseph Fletcher, an Episcopal theologian, and the Dominican, Fr. Herbert McCabe. The interchange, begun in the January 14th issue, is continued in the current Commonweal with letters and statements from theologians and laymen of various faiths. In his original statement, Dr. Fletcher, arguing from Barth, Tillich and Bonhoeffer, defines moral principles as “maxims of general or frequent validity; their validity always depends upon the situation.” Fr. McCabe’s article, descriptively entitled, “The Validity of Absolutes,” offers a well-argued reply to Dr. Fletcher. If you are confused and/or interested, see Commonweal.

* * * * *

In the February issue of Jubilee, Father Daniel Berrigan, S.J., presents his “Reflections on the Priest as Peacemaker.” Poet and pacifist, Fr. Berrigan is currently in “exile” in South America, apparently as a result of his candid criticism of some of our methods of warfare in Vietnam. Completely free of either ecclesiastical or political cant, Father’s reflections are the grave and sensitive response of a man who believes that modern nuclear warfare is essentially demonic in origin. Sure to be branded utopian, Fr. Berrigan’s views seem to be much too sincere and creative to be ignored.

* * * * *

For the heirs of Berkeley, I recommend the current issue of Partisan Review. In it is the third installment of a series of articles examining in depth “The New Radicalism.” Centers of interest range from SNCC and SDS to the Free Speech Movement and Bobby Dylan. These areas have received considerable coverage in the popular press, usually with simplistic interpretation and comment. In the articles in question, some well-known writers (some of whom question the very existence of a new radicalism) manage to escape the pedestrian and offer, at times, genuine insights into the movement of our generation.

* * * * *

For the compleat young sybarite, I would like to resurrect Susan Sontag’s brilliant sanctification of Kitsch, “Notes on Camp,” which appeared in the Summer 1964 P.R. Miss Sontag is the queen of the Camp followers, and this article is really the locus classicus for a whole “aesthetic” sensibility—a sensibility which has given birth to such varied phenomena as comic book serials, Batman, and “Pop” art. As Miss Sontag says, “the lover of Camp, is a lover of vulgarity.” “Camp asserts that good taste is not simply good taste; that there exists, indeed, a good taste of bad taste.” Certainly there is a climate, even a need, for camp at Notre Dame.

— Tom Sullivan

movies

AVON: Love In Four Dimensions is an Italian omnibus picture that would seem to promise little were it not for its cast which includes the likes of Hardy Kruger and Sylva Koscina. But while Love may be rather good, Insomnia Is Good For You isn’t. A dull little Peter Sellers short, this quickie will put you to sleep. (Love, 6:55, 9:10; Insomnia, 6:30, 8:45.)

COLFAX: The Great Race finds much of its charm and more of its grace in the inspired acting of its supporting actors. Larry Storch contributes a grandly droll performance as the diminutive “Texas Jack,” and Ross Martin is agreeably malevolent as “Baron von Stuppe,” a role capped by the greatest swan song in movie history. (Race, 1:40, 4:50, 6:05.)

GRANADA: Our Man Flint stays on for his last week in South Bend. Only the girls will disappoint you. (Flint, 1:15, 3:15, 5:15, 7:15, 9:15.)

STATE: Those Magnificent Men In Their Flying Machines or How I Flew from London to Paris etc. is as bloated as its title. This is unfortunate, since once the rickety air-mobiles do hop off the ground, the picture does take off. But more than half the film is devoted to sideline, earthside antics that misfire more often than not, a failing that reaches its height midway through the film. This writer was tempted to exit at the intermission, but stayed on and was rewarded in the end. Terry Thomas rides his role downhill, and Gert Frobe fails to finish, but even without these two the film manages to improve—mostly on the merits of Alberto Sordi and the flying machines themselves. (Flying, 1:15, 3:45, 6:15, 8:45.)

CINEMA ’66: Children Of Paradise is a prewar French spectacular that is as long as it is old and distinguished —very. (Engineering Auditorium, at 1:30 and 7:30, on Saturday and Sunday.)

— R. A. HALLER
Johnny Dee, Notre Dame’s mild-mannered basketball coach, who never yells at referees, tells this one on himself.

When Dee was coaching the pro Denver Truckers, one call just rubbed him the wrong way. Charging onto the court, Dee berated the ref mercilessly. Hell had no fury such. When the diatribe was over, the ref calmly retorted, “Dee, it will cost you one technical for every step it takes you to get off this court.” Hesitating not for a second, Dee whistled to his bench, which promptly emptied and carried him off the court.

Alas, the team was charged three techs for unsportsmanlike conduct by the unsportsmanlike ref.

THE INTRAMURAL FARM CLUB

When the Hockey Club started up two years ago and the members were chipping in a couple of bucks for dues and playing down on the lake with only chicken wire and boards for a goal, right away it became pretty clear that some of the guys didn't swing a real hot stick. And when the club evolved from pick-up games to intercollegiate competition and away-game scheduling, it also became pretty clear that not everybody was going to make the travelling squad. So today there is an Intramural Hockey Club, only it's not really intramural.

It's more of a farm club. The league is a division of the Hockey Club and it's made up of those who are not good enough for the travelling team. There are three teams: the Hawks, the Tigers and another made up of (and here's where the intramural bit gets shot completely) high school kids from South Bend.

The high schools are desperate for clear ice, because apparently the Park Commission frowns on pick-up mayhem. They asked to join the league, and offered to pay part of the twelve-fifty the ice at Howard Park costs to rent. Brian Schanning, the head of the league, says “they must play somewhere because they know what they're doing.” Which isn't a bad grasp of the obvious, because Schanning's team is in third place and South Bend is tied for first.

Standings

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<td>South Bend</td>
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HOME HOCKEY

If you can't make the basketball game at Chicago Stadium, the best bet for weekend sports seems to be a home hockey game with Toledo at 12 noon Saturday. The Howard Park game will be televised by WNDU-TV.

The Irish lost to Toledo 11-0 earlier this season, but Notre Dame is capable of an upset. Freshman Eric Norri and a revamped line could change the picture.

FOR THE RECORD

BASKETBALL (5-16)

Notre Dame 84, Butler 61
Notre Dame 76, Detroit 67
St. John’s 77, Notre Dame 59

HOCKEY (6-6-3)

Notre Dame 7, Lake Forest 7
Notre Dame 9, St. Procopius 0

FENCING (9-1)

Notre Dame 15, Detroit 12
Notre Dame 20, Chicago 7

SWIMMING (5-4)

Notre Dame 52, Ball State 43

WRESTLING (3-5)

Miami of Ohio 35, Notre Dame 0
Notre Dame 25, Cincinnati 8
Bowling Green 35, Notre Dame 0

TRACK

Michigan State Relays
2-Mile Relay Team, 1st place
2-Mile Run, 1st place, Mike Coffey

THIS WEEK

FEBRUARY 18

Wrestling: Wheaton Invitational Tournament at Wheaton, Ill.
Track: Michigan at Ann Arbor

FEBRUARY 19

Basketball: Bradley at Chicago Stadium
Hockey: TOLEDO (Howard Park, 12 noon, televised by WNDU-TV)
Swimming: Purdue at Lafayette, Ind.
Wrestling: Wheaton Invitational Tournament

FEBRUARY 23

Basketball: DEPAUL (8 p.m., Fieldhouse)

The Scholastic
THE SEASON'S BIGGEST GAME

THIS was the season's biggest game. It drew the largest crowd, stimulated the most optimism and evoked the greatest enthusiasm.

Notre Dame, with a 5-15 record, playing St. John's who boasted a top-twenty ranking and a 14-5 record. In retrospect it seems more than any rational man could expect. And yet it wasn't.

Notre Dame had just snapped a thirteen-game losing streak with two big wins in a row. Against Butler they had played nearly flawless ball. Against Detroit they were brilliant. And if they could beat Detroit on the road, then they could surely beat St. John's in the field house.

That didn't necessarily follow, but it seemed reasonable. Johnny Dee had always styled himself a defensive coach, and it looked as if for the first time in two years his team had caught on to his system. Defense had beaten Butler and Detroit. Defense, a much less erratic commodity than a hot and cold offense, could be counted on for this game.

Beyond that, there was the possibility of a fantastic reversal. If Notre Dame beat St. John's, they might beat NYU and possibly Bradley. And if they did that they should be able to beat DePaul at home, Western Michigan on the road and Creighton back here. It would be the longest winning streak in six years — and would come in the same season as the longest losing streak in the school's history. Of course these were nothing but dreams. But doesn't a team which has been through so many nightmares have a right to dream a little?

The wishful thinking didn't come true. The odds-makers were right after all. The defense did give indications that this team is catching on to Dee's techniques. There were outstanding moments. There was hope left for a few more victories this season. But not for five in a row.

It was a good game. And despite the outcome, it was the biggest game of the season.

The Turning Point. Blending a disciplined control offense with brilliant defensive work, Notre Dame dominated all first-half statistics. But from the second-half tipoff till 13:46 remained in the game St. John's blitzed the Irish 18-2.
The Defense. In the first half the Irish defense jelled beautifully, forcing St. John's into many turnovers and hurried shots. Stolen balls opened the path to offensive opportunities and reflected the team's assimilation of Johnny Dee's methods.

The Duel. Sonny Dove had the speed and the height but Tom Caldwell's determination led to a first-half standoff.

Checking Out. A considerably smaller Irish front line out-rebounded St. John's 21-15 at the half and 45-43 overall.
Frustration. Second-half reversals led to quick tempers and eventually to open conflict.

In The End. Regaining their first-half form, but forced to play catch-up basketball, Notre Dame was never able to cut off the momentum of the bigger, more experienced Redmen.

PHOTOS: JOHN SAWYER MIKE FORD JOEL GARREAU

LAYOUT: MIKE SIEBERT

Feb. 18, 1966
DRAFT DROPS PLACEMENTS

"Students are making a mistake in judgment in believing Uncle Sam will soon send all of them to a postward." This was the reflection of Rev. Louis J. Thornton, C.S.C., head of the University Placement Bureau, on the paucity of draft-scared seniors listed for interviews with his office. "They just don't have the facilities to handle that many people," he added.

Three hundred and forty companies register with the Bureau and, according to Thornton, "these companies are out to hire." During the fall semester the number of students interviewed fell 20 per cent below the average. Engineering-science degree students are turning to companies handling defense projects, hoping for draft deferments. "People engaged in this type of work have a better chance of receiving deferments," Thornton said. He pointed out that, despite the military commitment to be met, "it is to a student's advantage to take interviews now, since it will establish a contact with a company. Since very few are counting on military careers, they will not be handicapped at the conclusion of their military service in finding employment."

Herbert T. Bott, Assistant Director of Placement, felt that the effectiveness of the Bureau was evidenced in the fact that "every major firm has a good representation of Notre Dame students." Bott, commenting on the draft question, felt that unless a student was already in R.O.T.C. the military obligation would have to be fulfilled. Four hundred students, on the average, register for interviews, graduate and law school. For the rest, Viet Nam claims an undesirable spotlight.

Almost to the man, current seniors echo fear of the draft call increase. One senior pointed out, however, that many companies will hold a job for a prospective employee, usually after his military service. The Officers' Candidate School and National Guard units are drawing some close looks from many since draft status will be changed, in many cases, on or near graduation.

Besides arranging permanent placements, the Bureau has also conducted a summer job service since 1956. Here the demand is for all class levels and graduate students in both the engineering-science and business administration-arts and letters programs. Participating companies represent a cross section of locations across the country and Bott says, by registering early, ample opportunity for Eastern vacation interviews will be possible. Bott pointed out that the Placement Bureau will terminate work in summer employment by the end of March. Last year 400 students registered for interviews with 120 companies, all of which emphasized training people in a particular area, or assigned work under the supervision of qualified personnel.

Christian Democracy

(Continued from page 20)
of a Latin American republic. In Venezuela and Peru, strong second-place electoral showings have forced the leading parties to give the Christian Democrats sizable berths in coalitions. Moreover, elections to be held between now and 1968 hold out excellent hopes for Christian Democracy in Venezuela, El Salvador, Panama, and Peru. But the most important fact is that, by and large, the men at the Conference were not extremely worried about a Communist take-over. This in itself points to the great strides the Christian Democrats have made since their founding, despite the interference of military dictatorships.

In Europe, in Latin America, around the world, Christian Democrats are counting on the future — and with good cause, it seems. They represent the only international ideology of consequence outside of Communism. Internationalism and their staunch stand against Communism were demonstrated as the delegates of all the countries present gave a resounding hand to the Polish representative who dared to speak out against the system's harsh restrictions. The Conference was unanimous in its praise of the movement's growth; young people, always conscious of social conditions, are flocking to the parties as never before. Labor union membership is outstripping that of the Communist-oriented unions. Young blood is beginning to show: in France, Jean Lecaunet made quite a showing in the presidential elections considering that a large part of his own party did not want him to run. In East Europe the indirect tactics of Christian Democracy appear more often. In Latin America, the bulk of the people are slowly moving away from the extremes. In short, unnoticed by many, Christian Democracy has left its island and has ridden out the storm of its early years; mounted on a swell of popular feeling, it is riding to the firm ground of the shore. Whether its armies can take the mainland by storm remains to be seen. But the hope is there.
Burn, Baby Burn

(Continued from page 26)

more than a didactic sermon to be­
ware of firebugging police states.

David A. Garrick's portrayal of
Biedermann is very humorous. He
makes the character fluctuate be­
tween the extremes of self-righteous
importance and fearful timidity so
that when he is courting the favor of
Willi and Sepp, a desperate and hope­
less fatality is projected to the audi­
ence. This effect is obtained through
his interaction with the two firebugs
(Pat Dray's Sepp and John Dooley's
Willi). When Dray lumbered onto the
stage in the first scene, Garrick suc­
cumbs to the threat of this menacing
intruder who hulks over him and po­
litely foists himself into a meal. The
humor that arises from the situation
is a weird, brittle type of dialogue
which clashes with the physical pic­
ture of the two participants. Garrick
conducts himself with the air of the
capitalist who has refused to see his
ex-employee, Knechtling; and capitu­
lates to every request of Dray. The
firebug speaks very humbly and re­
spectfully, yet instills fear in Bieder­
mann. Later Garrick will accost Do­
oley in the attic and attempt to pre­
tend that the preparations for the
demolition are a macabre jest, one
that he, as an impeccable member
of society, is able to tolerate with­
out anger. The underlying hysteria
that Biedermann feels is brought out as
he repeatedly debases his integrity
before these two, until finally he is
proposing hollow toasts of friendship
at a dinner party which the guests are
only reluctantly attending.

Garrick's ineffectual command of
a hopeless situation is contrasted with
Carolyn Jaskunas's Babette Bie­
dermann. In a high-pitched flutter,
she kowtows to Willi and Sepp, clings
to Gottlieb's illusions of the joke, and
betrays the same immobilizing fear of
both action and destruction that her
husband does.

There is also a maid, played by
Miss Molly Gelsizer, who is very
pretty, and who flounces in and out
of scenes, and would like the audience
to feel that she is very indignant at
Gottlieb's vacillations between of­
fending and appeasing the firebug.
Miss MoUy Geissler, who is very
pretty, and who flounces in and out
of scenes, would like the audience
to feel that she is very indignant at
Gottlieb's vacillations between of­
fending and appeasing the firebug.

The set and the lightings of Charles
Lehman are beautifully executed. The
Biedermann mansion (with its attic
stepped above the living room) is
strangely compact. The reddish glows
suffusing the stage are as appropri­
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For a while earlier this week the appearance in South Bend of Negro comedian Dick Gregory, scheduled to deliver a benefit performance to raise money for two ND Negro scholarship funds, was in serious doubt. Gregory was signed earlier in the school year by the Student Government Civil Rights Commission to appear at the Morris Civic Auditorium at 2 p.m., Sunday. A wire service news story on Tuesday revealed, however, that Gregory was being delayed in Olympia, Washington. He was in jail.

Gregory and his wife, Lillian, were arrested Tuesday on charges of conducting an illegal "fish-in" to protest a state law prohibiting the use of fish nets in the Nisqually River. An Indian community living near Olympia has maintained they have a right, guaranteed by a 110-year-old treaty with the federal government, to use nets in rivers reserved by state law for hook and line fishing. Washington Governor Dan Evans has ordered the law enforced until the state legislature sees a need for its repeal.

The Gregorys attended the demonstrations on Feb. 6 and fished with the Indians daily in their canoes until arrested. Once in jail, Gregory refused to post $500 bond in an attempt to focus more national attention on the problem. Among those sending their encouragement to the jailed couple were British philosopher and pacifist Lord Bertrand Russell, who cabled a message from London, and Dr. Martin Luther King.

Jay Cooper, Student Government Civil Rights Commissioner, telephoned Gregory's agent in Chicago twice Wednesday and once Thursday and was emphatically assured the performer will be here for his engagement Sunday. Tickets for the program, at which singer-pianist Nina Simone will also perform, will be on sale at the door, at a Mardi Gras booth Saturday evening, and in 256 Alumni Hall.

In a surprise move, the Columbia Broadcasting System Tuesday announced its acceptance of the resignation of Fred Friendly, President of the network's News Division. Friendly, a 16-year-veteran of CBS, first achieved national recognition as the co-editor with Edward R. Murrow of the controversial documentary series, "See It Now," and later built the CBS news team into the best in the business.

In the middle of all the controversy stood Notre Dame grad John A. Schneider, '49, appointed two days before to a prestigious position at CBS. In his letter of resignation, Friendly charged that Schneider had cancelled live coverage of last Thursday's Senate Foreign Relations Committee hearings on Viet Nam. Scheduled to appear that day was George F. Kennan, former ambassador to Moscow, an appearance Friendly thought important enough to warrant live national coverage. Schneider disagreed, a decision which Friendly termed "a business, not a news, judgment."

What apparently pushed Friendly over the brink was the hour he spent Thursday watching NBC's live coverage of Kennan's appearance while CBS carried reruns of "I Love Lucy" and "The Real McCoys." That's what the housewives of America wanted, Fighting Irishman Schneider argued.

Applications are being accepted through February 28 for membership in the Blue Circle Honor Society. The Circle, a service organization whose thankless job it has been to handle all the odd and most of the difficult jobs on campus, is largely responsible for the recent improvements in student-faculty relations through its coffee hour programs and other attempts to increase communication. Other Circle projects include the organization of football pep rallies, ushering in Washington Hall, initiation of the tutoring program, the student trip, and the establishment of committees to investigate the possibilities of the stay-hall program.

Applications, which can be delivered or mailed to the Membership Committee, 15 Sorin Hall, should include a statement of the reason for applying; college, major, and year; campus address, and a photograph to assist the interviewers in remembering applicants.
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