of the University of Notre Dame

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Students Asked to Help Foundation

The Notre Dame Foundation announced recently an increase of the $18,000,000 Challenge Drive goal to $20,000,000, four months ahead of schedule. To date the Notre Dame has $1,891,000, in pledges and commitments for the rest by the end of March. The Ford Foundation, at this time the university will receive $6,000,000 from the Foundation as one of five universities to participate in its Special Program for National Needs.

The $18,000,000 has made possible the $8,000,000 U.S. Cuba Computing Center and Mathematics. Building construction is $350,000, Student Center. Work will soon begin on two graduate resident halls which will be financed by the Program.

In a report on the sources of the gifts and pledges during the three year drive, Rev. John E. Walsh, S.C., Director of the Notre Dame Foundation, said over 75% of the funds will come from the part in the drive, donating an average of $500. A record for alumni participation has been made and the corporations, and foundations also counted heavily in the success of the program.

Pr. Walsh said future projects of the Ford Foundation will continue its Special Program here. Notre Dame's Office will definitely continue its work but the names or figures will be announced until the Foundation makes clear its intentions.

From March 24-30 will be the Drive's "follow up" Student Foundation Week. The purpose of this week is to acquaint the students with the Drive's progress and to give the students the opportunity to contribute to the Foundation. The Student Foundation Committee, which is an all-campus body, is expected to contact most of the students by letter and to ask for contributions. The off-campus students will be contacted by mail friends.

In order to give the students a stronger sense of involvement with the Foundation, and in order to direct funds into a area of great need, the proceeds from this week will endow a Student Foundation Week Scholarship Fund. The money will be distributed next year in the form of partial scholarships.

Under Ford's Special Program every dollar given by the student will be matched by fifty cents from the Ford Foundation. The Notre Dame Foundation will designate the Student Foundation Scholarship Fund for every dollar donated by the student.

The Student Foundation Committee hopes that the Drive will arouse much interest and participation since every $1.00 given will put $2.50 in the Student Foundation Week Scholarship Fund.

KUHARICH QUITS, TAKES NFL JOB

Hugh Devore became Notre Dame's interim head coach following the retirement of Rev. Edmund Joyce's offer to guide the '63 Fighting Irish. This is Devore's second year as head coach. He spelled Frank Leahy during the 1948 season and directed the squad to a 7-2-1 record with a victory over Iowa in the Rose Bowl.

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WE HAVE HAD

The Voice arises from no one's school. It is supported primarily by the student government, as the Forum was, but the change in name is the dissociation from student government. The Voice's business staff is too busy to keep it alive. The staff, financed by advertising, is also very small. It is difficult to find space for all of our members. It is unfortunate that any Notre Dame newspaper which begins publishing must find its existence in terms of the Scholastic. This is a good deal of short-sightedness on the part of its readers. News articles are shorter. They concentrate on direct, meaningful facts, and are not intended to be read later, but they are. Articles in a scholastic journal are more thought-provoking, more informative, longer and featureless.

For a year now, without a campus newspaper, the Scholastic has tried to cover the areas of news and scholastic journalism. This has had the dual effect of making the edge of the Scholastic's magazine ambiguous, and of veiling the cries of those who have been fortunate enough to read its pages. Its policy this year has been to become the magazine of the campus. It has become, more and more of the time, the only superficial attention to campus news. The Scholastic is not a paper, intended to be a newspaper, forgettable, for the purpose of information. It is staff for not trying to make it one. This is the reason that they are not praised - and at the same time not widely criticized.

Many other factors point to the need for a newspaper, a "student newspaper". The enthusiasm with which the Scholastic is often applied equally beyond them.

The apparent lack of interest in the scholastic body can be explained by the fact that if the scholastic is to make it, this is still true to a great extent. Apathy on a college campus is due, in part, to isolation; and when the student is isolated, and communications outside the scholastic are one-shot humanities reviews, one-shot English Bulletin, and endless flyers from the administration, he is apt to feel isolated.

The Voice has been removed from the world, from the family, from his girl, from South Bend, from St. Mary's, from the administration, from the faculty; he is alien to them all. He is repressed, uninvolved, and finally unaware.

EVENTS CALENDAR

March
7:00 p.m. LECTURE: "Negotiating and Drafting Shopping Center Leases," Mr. W. G. Kurtz.
7:00 p.m. FILM LECTURE: "Helsinki Youth Festival.
7:00 p.m. REGISTRATION: Junior Parents Weekend.
8:00 p.m. CONCERT: Orchestra Penitro.
8:00 p.m. REGISTRATION: Junior Parents Weekend.
8:00 p.m. DINNER: Junior Parents Weekend. Rev. Treacy, faculty speaker.
8:30 p.m. CONCERT: Fesal Singers.
9:00 p.m. Science Open House.
9:00 p.m. "The Church and Freedom," Dr. A. J. Noone.
10:00 p.m. "The Artist's Vision," David H. A. Adler.
10:00 p.m. "The Church and Freedom," Dr. A. J. Noone.
10:30 p.m. Art Gallery.
11:00 p.m. Science Open House.
11:00 p.m. North Dining Hall.
11:00 p.m. Morris Civic Aud. Center.
11:00 p.m. Student Faculty Coffee Hour.
11:00 p.m. "Long Day's Journey into Night."
The Process of Culture
Lionel Trilling

Lionel Trilling's attempt, if not his success, in translating his essay "Wardsworth to Dostoevsky" was a kind of culture cosmic approach to history or, more specifically, to the process which runs the risk of superficiality in employing all the new machinery of the thinker, in ranging the breadth, the depth, of events, ideas and individual lives. The most extraordinary feature of the "Process of Culture," (and the lecture was partially and interestingly structured I have ever heard) of the Professor Trilling refused to confine himself to a single criticism. There is a recognition of the complexity of the subject. He is not just in the force he brought to bear in attacking it: he was an economist, a sociologist, an aesthetical, a philosophical, a psychologist, a critic.

Perhaps the most significant impression of Trilling's analysis was his control of the obvious and his control of the evident instances being his compare-and-contrast approach. He compared Nietzsche and Nietzsche-Dostoevsky on one hand, and his criticism of his aesthetic and political visions on the other hand, and that will be misleading unless it is understood that anything from the most general to the most refined word purport to the present history of his lecture and its control is focused on Professor Trilling.

I do not wish to separate Trilling from the audience who understood the lecture generally. Of course, no one, even more so, than the idea of the possible is a construct and deeply implied, rather than explicitly posited.

Professor Trilling defined pleasure and, later on, pleasure, not generally, but by instances of individuals. (I think the term and its operational implications are not oversimplified, in one way or another, as Wardsworth, Keats and Kierkegaard, Nietzsche and Nietzsche-Dostoevsky, and Freud, and, finally, that of an idea of the possible without vassatively and deeply implied, rather than explicitly posited.)

Professor Trilling's article: "I don't want to talk about censorship," said James Farrow, who has recently been perceived as an apparently unprepared as the task. "I do not want to talk about censorship as the task it must be on the basis of values—valid or invalid—to talk about censorship." What was once regarded as a sin is now bad taste and bad taste is replaced by tolerance. Debate on censorship now has a partial aim, the philosophy of naught, making the question of censorship is not only whether a book is published largely an economic question, but what will set should be published—and sex will set the book.

Farrow sees the duty of art as being the presentation of the history of mankind. He points out that the art has the function of a compass and a compass is used in a subject of his work. The idea, however, that everyone should, or can possibly be, by a certain high of his (or her) voice, is a very great effort to control. Farrow sees, as the paradox of the gratification of something that must be there, and to feel the worth of such it is to control, not in terms of the moral-political theory being the subject of this article but rather in terms of the idea of life, or the idea of culture in terms of an economic level.

Farrow's ideas were surmounted by remainder mottlings and wanderings in what was learned. He called his book "Amorcious Embarrassing Spectacle." The paper is called by someone or another to be complete, or complete, and it is.

As a paper, it is always interesting, and twentieth-century religious art has perhaps the fastest runners in the field. But then they have been almost any in the ordinary number of philos- phical mind. The instances in which American art found it close to the end of the American-English life, to the life of living, etc., all working together, the reader, the center, the other in them basically, in years and years, is an important intellectual. For those who collection of profound relativism is unsettling (for those who collection of profound relativism is unsettling) case when Trilling presented the idea of the history of mankind, living with the idea of the history of mankind. It is, of course, an important intellectual. For those who collection of profound relativism is unsettling) case when Trilling presented the idea of the history of mankind, living with the idea of the history of mankind. It is, of course, an important intellectual. 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ND Rugby

Pete’ Dawkins, one-time All-American, Heisman Trophy Winner, and future professional football star at Oxford University, explained to the FAU on Monday that the football was only a way of life. In a note he wrote, this seems to be true. The seventy five men who are being handled by the Rugby Club practice six days a week, but don’t end there, organized for more than just athletic purposes, the members also socialize together. They play hard at practice, they study hard at school, and after the contests when showing the visitors a good time.

The following students can be found in the Rugby Club. These men are not constantly busying themselves for better facilities, more money, and various necessities the others and teams need requisite. Varieties of student, each probably on the Mongolian club are definitely not religious, each a member of the club. These fellows want hard work, but enjoy doing it. That the team and group. Fear of the Rugby Club evolving into the semi-professional, is strictest; however those restrictions are hopefully accepted by the members.

The workings of the club are secret, the manager, president, schedule, practice times, all come from the Rugby Council. This is composed of President, Vice-President, Treasurer, and five other teammates, with Tom Haynes and Harry Pierce, as members of the Council.

Joe Kuharich, who shocked the sports world with his play in last Saturday’s MTSU game, is leaving to accept a position at Notre Dame. He is one of the officials for the NFL. Kuharich posted the worst record of any coach in his six-year game during his history. TheUgandan, who had once handled the puntings.

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