

Notre Dame

A Magazine of the University of Notre Dame

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SUMMER



Relinquishes Position Of Religious Superior

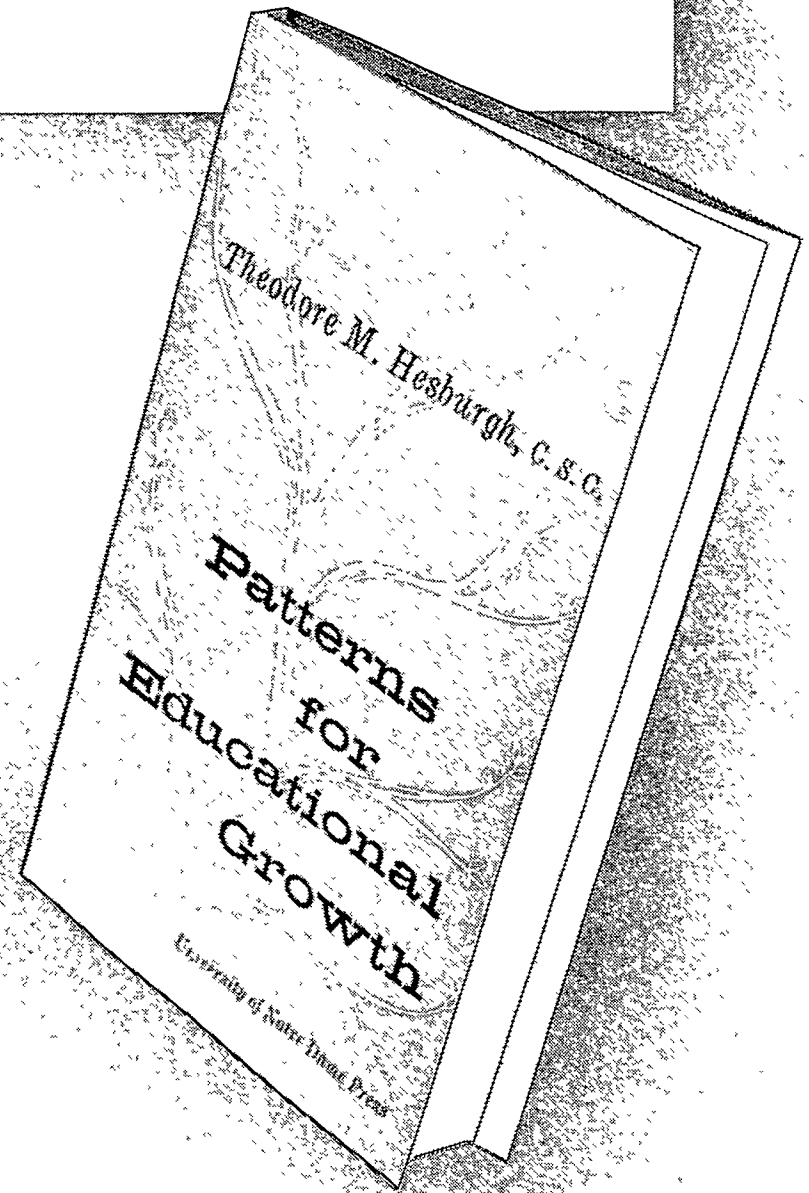
Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame was reappointed to that post recently by Rev. Theodore J. Mehling, C.S.C., provincial superior of the Holy Cross Fathers.

Father Hesburgh has been serving in a dual capacity as University president and religious superior since 1952. He will relinquish the latter post, Father Mehling explained, since religious superiors are limited to a maximum term of six years by canon law.

In addition to his many responsibilities as the head of one of America's major universities, Father Hesburgh also holds several important posts in the world of public affairs including the Civil Rights Commission and the National Science Board. Pope Pius XII has appointed Father Hesburgh permanent Vatican City representative to the new International Atomic Energy Agency. He signed the statute of the atoms-for-peace organization at the United Nations in October, 1956, and attended its first general conference at Vienna in October, 1957. At the conclusion of the sessions he presented his report during a private audience with the Holy Father.

Father Hesburgh became sixteenth president of Notre Dame at the age of thirty-five in June, 1952. During the first six years of his administration the University has experienced one of its greatest periods of physical growth and internal academic development. Twelve campus buildings have been dedicated during the six-year period and new curricula have been established in the Notre Dame Law School and the undergraduate liberal arts and commerce schools. A comprehensive self-study has also been completed in the College of Engineering.

Since Father Hesburgh's elevation to the





His Holiness confers with the Vatican City's permanent representatives to the Atoms-for-Peace Conference, Father Hesburgh and Mr. Frank Folsom.



President Eisenhower distributes commissions to Father Hesburgh and other members of the Civil Rights Commission.



Vice-President Nixon greets Father Hesburgh.

presidency. Notre Dame has dedicated twelve major buildings including the O'Shaughnessy Hall of Liberal and Fine Arts and Nieuwland Science Hall. Four student residence halls - Stanford, Keenan, Pangborn and Fisher - have been added to the campus skyline. Other new buildings since 1952 are the Hammes Notre Dame Bookstore, the LaFortune Student Center (formerly Science Hall), the Lewis Bus Terminal, the Sculpture Studio (also donated by Mr. O'Shaughnessy), the North Dining Hall and the studios of WNDU-TV. The television station, which began operations in the summer of 1955, is a center for instruction in the communication arts as well as a medium for education, information and entertainment.

Faculty salaries have increased substantially in recent years and a number of internationally recognized scholars and artists have been added to the staff under Notre Dame's Distinguished Professors Program. One of the numerous academic highlights during the immediate past school year has been the awarding of eighteen Woodrow Wilson National Fellowships to N. D. students, the fifth largest group in the nation.

Last March Father Hesburgh announced a \$66,600,000 development program geared "to consolidate and further Notre Dame's academic excellence during the next ten years." The long-range plan includes \$27,000,000 in endowment for increased faculty salaries, \$11,000,000 for research, \$5,000,000 for student aid, \$5,000,000 for administrative purposes and \$18,600,000 for buildings. The University recently completed a development program launched in 1947, exceeding its ten-year goal of \$25,000,000 by more than \$2,000,000.

Prior to becoming Notre Dame's president in 1952, Father Hesburgh served for three years as executive vice-president of the University. During 1948-49 he was head of the religion department. He is the author of *God and the World of Man*, a widely used college text, and his *Patterns for*



Clare Boothe Luce receives the Laetare Medal from Father Hesburgh.

Educational Growth has just been published by the University of Notre Dame Press.

Father Hesburgh is a native of Syracuse, N. Y., where his parents, Mr. and Mrs. Theodore Bernard Hesburgh, still reside. He was educated at Notre Dame and at the Gregorian University in Rome which awarded him a bachelor of philosophy degree in 1939 and he was ordained to the priesthood on June 24, 1943, in Sacred Heart Church on the Notre Dame campus. In 1945 he received the degree of Doctor of Sacred Theology from the Catholic University of America, Washington, D. C. Father Hesburgh holds honorary degrees from Bradley University, LeMoyne College and the Catholic University of Santiago, Chile.

This June Father Hesburgh was the Commencement speaker and received an honorary degree from each of the following institutions of



Presidential candidate Adlai Stevenson visited campus during campaign tour. The Republican nominee, General Eisenhower, also included Notre Dame on his itinerary.



General Gruenther, former NATO commander and now president of the American Red Cross, inspects ND ROTC honor guard.

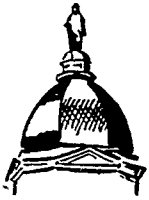
higher learning: Dartmouth College, Villanova University and St. Benedict's College (Kansas).

In addition to his membership on the Civil Rights Commission and the National Science Board, Father Hesburgh holds a number of other influential posts in the world of education, science and public affairs. He is a member of the Secretary of Navy's newly-formed Advisory Board on Scientific Education and is a former member and president of the Board of Visitors at the U. S. Naval Academy.

Father Hesburgh is a director and member of the over-all panel of the Special Studies Project of the Rockefeller Brothers Fund. He is a member of the Policy Advisory Board of the Argonne National Laboratory and a director of the Midwest Universities Research Association.

Notre Dame's president is a director and former vice-president of the Institute of International Education. He is also a director of the National Woodrow Wilson Fellowship Corporation, the Freedoms Foundation, the Nutrition Foundation and the Foundation for Religious Action in the Social and Civic Order.

Father Hesburgh has just completed terms of service on the Ford Motor Company and General Motors Corporation scholarship boards. His other memberships and affiliations have included the Commission on Instruction and Evaluation of the American Council on Education; the Commission on Christian Higher Education of the Association of American Colleges; and the Committee on Professional Accrediting Problems of the North Central Association.



'All-Americans' in Education

Leaders in Business, Industry and Foundations contributed \$2,214,322 to Notre Dame last year. Many generous benefactions were repeat gifts while others were gratefully received for the first time. These donations were in the form of direct gifts, research, scholarships and fellowships.

LEGEND

No asterisk—Contributed for first time.
One asterisk (*)—Contributed for two years.
Two asterisks (**)—Contributed for three, or more, years.

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****SALVATI FOOD PRODUCTS COMPANY,** Bronx, N. Y.
SANTUCCI FAMILY FOUNDATION, Skokie, Ill.
SAYOUR, ELIAS FOUNDATION, New York, N. Y.
****SCHILLINGS, INC.,** South Bend, Ind.
****SCHLITZ FOUNDATION, INC.,** Milwaukee, Wis.
****SCHUMACHER, PETER SONS, INC.,** Mishawaka, Ind.
***SCULLY FOUNDATION,** Chicago, Ill.
****SEARS ROEBUCK AND COMPANY,** South Bend, Ind.
SELMER, H. AND A., INC., Elkhart, Ind.
****SEXTON, JOHN AND COMPANY,** Chicago, Ill.
***SHEEHAN CONSTRUCTION COMPANY, INC.,** St. Petersburg, Fla.
****SHELL COMPANIES FOUNDATION, INC.,** New York, N. Y.
***SHOEMAKER, O. J., INC.,** South Bend, Ind.
****SIBLEY MACHINE AND FOUNDRY CORPORATION,** South Bend, Ind.
SIMMONS COTTON OIL COMPANY, Dallas, Texas
****SIMON BROTHERS, INC.,** South Bend, Ind.
SINGER-MOTSCHALL CORPORATION, Detroit, Mich.
SLOAN, ALFRED P. FOUNDATION, INC., New York, N. Y.
***SMITH'S NU-ART PHOTO SHOP,** South Bend, Ind.
***SMITH, T. AND SON, INC.,** New Orleans, La.
SOLAR STEEL CORPORATION, Cleveland, Ohio
****SOLLITT CONSTRUCTION COMPANY, INC.,** South Bend, Ind.
****SONNEBORN'S SPORT SHOP,** South Bend, Ind.
****SOUTH BEND CLEARING HOUSE ASSOCIATION,** South Bend, Ind.
(AMERICAN TRUST COMPANY, FIRST BANK AND TRUST COMPANY, NATIONAL BANK AND TRUST COMPANY AND ST. JOSEPH BANK AND TRUST COMPANY)
****SOUTH BEND LATHE WORKS,** South Bend, Ind.
****SOUTH BEND SAND AND GRAVEL CORPORATION,** South Bend, Ind.
****SOUTH BEND TOOL AND DIE COMPANY, INC.,** South Bend, Ind.
****SOUTH BEND TRIBUNE,** South Bend, Ind.
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***SOUTH BEND YELLOW CAB COMPANY,** South Bend, Ind.
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***SPORL, C. A. COMPANY, INC.,** New Orleans, La.
***STANZ CHEESE COMPANY, INC.,** South Bend, Ind.
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****STEPAN CHEMICAL COMPANY,** Chicago, Ill.
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STORER, OLIVER W. SCHOLARSHIP FOUNDATION, Indianapolis, Ind.
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SUPERIOR CONSTRUCTION COMPANY, Gary, Ind.

TAVERNER & FRICKE, Los Angeles, Calif.
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THOMPSON, GEORGE S. CORPORATION, South Pasadena, Calif.
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***THOR POWER TOOL COMPANY,** Aurora, Ill.
****TOKHEIM CORPORATION,** Fort Wayne, Ind.
***TONI COMPANY,** Chicago, Ill.
****TRI-COUNTY BEVERAGES, INC.,** South Bend, Ind.
****TRUCK ENGINEERING COMPANY,** Fort Wayne, Ind.

UDYLITE CORPORATION, Detroit, Mich.
****UNION CARBIDE CORPORATION,** New York, N. Y.
UNION FEDERAL SAVINGS AND LOAN ASSOCIATION, Los Angeles, Calif.
***UNION PAVING COMPANY,** Wynnewood, Pa.
***UNITED AIRCRAFT CORPORATION,** East Hartford, Conn.
****UNITED BEVERAGE COMPANY OF SOUTH BEND, INC.,** South Bend, Ind.
***UNITED CASUALTY AGENCIES, LTD.,** Toronto, Ontario, Canada
U. S. RUBBER COMPANY, New York, N. Y.
****U. S. RUBBER COMPANY,** Mishawaka, Ind.
****UNITED STATES STEEL FOUNDATION, INC.,** New York, N. Y.
****UNIVERSAL OIL PRODUCTS COMPANY,** Des Plaines, Ill.

****VALLEY PAPER COMPANY,** South Bend, Ind.

WAGNER, PATRICK J. & ASSOCIATES, Hollywood, Calif.
***WAHL CLIPPER CORPORATION,** Sterling, Ill.
***WARD BAKING COMPANY,** South Bend, Ind.
****WARREN, WILLIAM K. FOUNDATION,** Tulsa, Oklahoma
****WAYNE HOME EQUIPMENT COMPANY,** Fort Wayne, Ind.
***WAYNE METAL PROTECTION,** Fort Wayne, Ind.
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***WHITCOMB AND KELLER, INC.,** South Bend, Ind.
WISCONSIN ARCHITECTS FOUNDATION, Milwaukee, Wis.
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***WOLVERINE EXPRESS, INC.,** Muskegon, Mich.

****ZACK, INC.,** South Bend, Ind.
****ZOLLNER CORPORATION,** Fort Wayne, Ind.

In addition to this list there were also nine corporations and foundations who requested to remain anonymous.

THE PRESIDENT'S PAGE



Rev. Theodore M. Hesburgh, C.S.C., is Notre Dame's sixteenth President.

Every great civilization grew out of a challenge. Insofar as its response to the challenge was vital, the particular civilization grew and prospered. To the extent that it failed to meet the continuing challenge, each civilization in turn declined until today we find only in the pages of history, and on the carved surfaces of monuments, the glories of most classical cultures, now long since deceased.

The challenges that have faced great civilizations were normally dual in character: physical challenges and spiritual challenges. For example, the great Egyptian civilization met the physical challenge of survival by changing broad miasmic swamp lands into the fertile valley of the Nile. But the Pharaohs failed in the larger spiritual challenge of bringing social justice to their people. It was the work of slaves, not free men, that built the pyramids. Little did the rulers realize that they were not only building magnificent tombs for themselves, but for their civilization as well.

We have seen the ebb and flow of physical and spiritual challenges in this country as well as in this University.

The pioneers conquered the West, the railroads spanned the great continental plains, bridged the rivers, and crossed the Rockies. Technology completed the task so that today we race the sun across the land, and talk from coast-to-coast as easily as from room-to-room. Yes, the physical challenge of survival, the additional challenges of space and time have been met, but what of the deeper challenges of the spirit?

We know that our history here at the University, in the light of the physical challenges of survival, paralleled that of our country. One hundred and sixteen years ago, Father Sorin arrived here after more than a week's arduous journey from nearby Vincennes, Indiana. His total assets were some bleak land, a drafty log cabin, an oxcart full of goods, and less than \$400 in cash. More important, no doubt, even in meeting the physical challenges, were the consecrated lives of his companions, the vision of faith, hope, and charity in his own stalwart heart.

He had more than his share of pestilence and plague, fire and drought, disappointments and deaths in those early years. But he made a vital response to

each challenge, he grew with America, and added to the strong fiber of this country's growth.

What are the challenges of the spirit that face our civilization, our country, and our University today? Certainly, a prime challenge is the need for wisdom, not merely the pragmatic prudence of day-by-day decisions, but the age-old Christian wisdom that understands the whole pattern of creation and man's place in this pattern. Our work is the perfecting of human beings, drawing out and developing all the human potentialities of our students.

While the imparting of universal knowledge is the specific function of the University, yet we have ever been interested here in the total perfection of our students. Knowledge does not exist in a vacuum, but in a person who lives and moves and acts. A person's isolated and unrelated knowledge of specific facts may remain sterile, but wisdom leads a man to face the hurly-burly task of daily living with the peaceful and calm assurance of where he is going, and of the way of attaining the ultimate goals. This is why we do not call a man wise merely because he is learned in this or that field. To know wisely, is to know all that one knows in proper order and perspective. To be educated in this wisdom is to know how and why to love God. We who presume to educate young men could not aspire to less than this sort of wisdom ourselves. And who is better prepared to educate others than he who himself possesses the riches of Christian wisdom? The whole wide world is his to impart, and God is at the very heart of this world, to be known and loved. May all of us be ever more wise at Notre Dame.

Theodore M. Hesburgh, C.S.C.



Peiping

Lourdes

MARY'S MAN in the IRON LUNG



Fred Snite, Jr., made a pilgrimage to Lourdes in his respirator. The grotto is reflected in the mirror.

An Inspiring Story of Fred Snite, Jr.

By Rev. Francis Walsh

This article was published in the "Queen of All Hearts" magazine, an official publication of the Montfort Fathers, Bayshore, N. Y. Permission has been given to reprint it in the current issue of NOTRE DAME.

I think Frederick B. Snite, Jr., would be pleased to see his name and part of his story appear in a magazine dedicated to the honor of Our Lady. In his lifetime, he received a great deal of publicity, much of which he accepted silently as a kind of penance.

The one thing, however, he never shied away from was the chance to make known publicly the goodness of God. He never passed up an opportunity to make the point that he and Our Lady were on the best of terms. He would encourage this attempt to tell something of her profound influence in his life.

Although he is dead three years, mil-

lions of people in this country and abroad recognize the name of Frederick Snite and immediately associate it with courage and suffering and victory. His biography, "The Man In The Iron Lung," written by his friend and attendant of many years, Leonard C. Hawkins, in collaboration with Milton Lomask, had a wide sale in this country and recently was translated into French.

From the day the news flashed out of China that a twenty-six-year-old American, had contracted bulbar poliomyelitis, in Peiping, while on a world tour, and was struggling for life sealed in a weird looking machine, people everywhere were interested.

At that time hardly anyone had even heard of an iron lung. It is said there was but one in all of Asia. Providentially it was not being used. They put Fred in it, and thus began one of the strangest medical cases in the his-

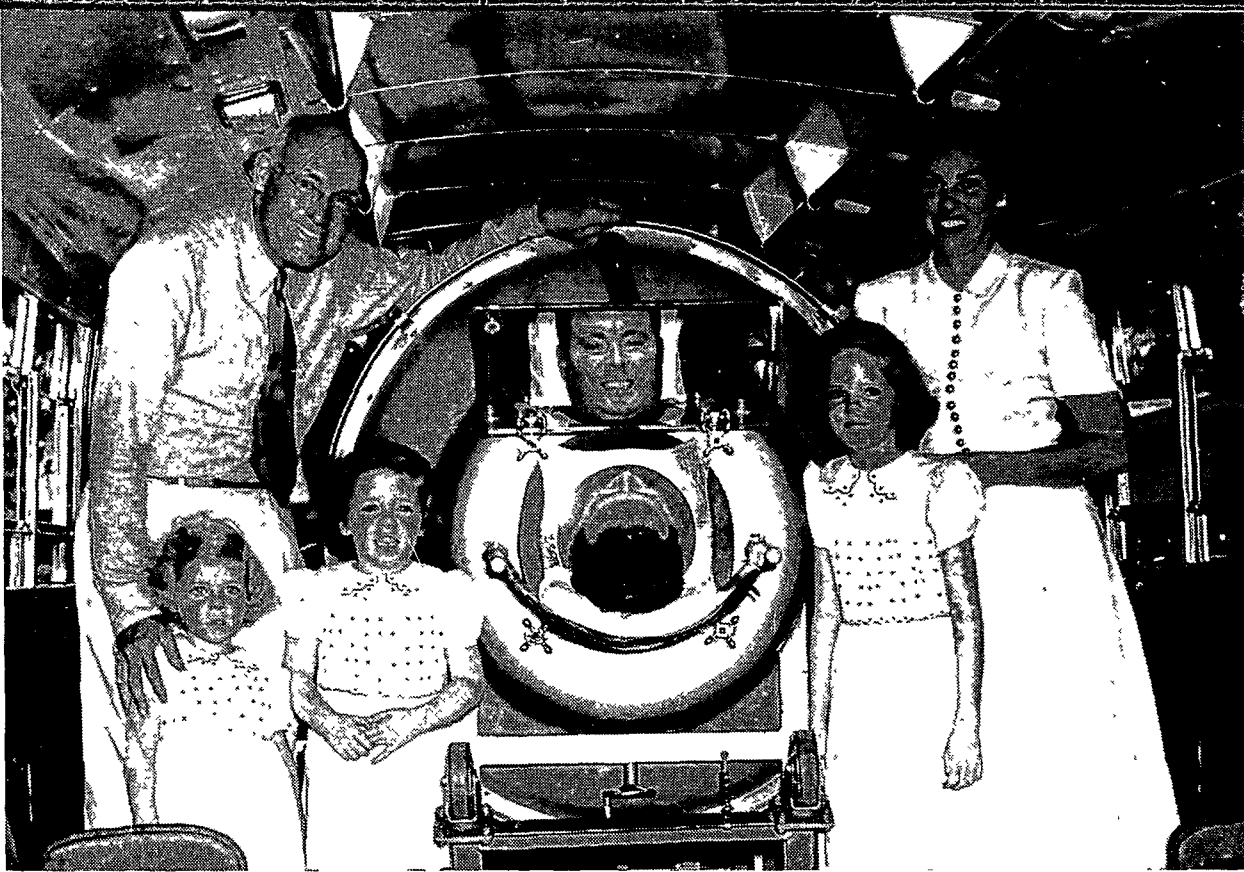
tory of polio. But stranger yet, there also began a willing career in suffering in our machine age, a career of resignation that is still affecting the lives of many.

God had given Fred Snite the vocation of suffering. It was to last far beyond the most optimistic guesses of doctors. But to Fred, in the beginning, even a day at a time was almost more than he could bear.

In the strange atmosphere of China, unable to understand the language of the nurses or to express himself, aware of the honest doubt in the faces of others, plagued night and day by the noise of the iron coffin as the mechanism clanked and the bellows wheezed, incapable for months of swallowing even a drop of water without intense pain — it all seemed too much for a human being to bear.

He soon realized two things — he would have to depend on others for even the simplest needs; his very life would always depend on the unimpeded flow of electricity.

From the beginning his faith in God's mysterious ways remained firm. His silent pleas to Our Lady went up daily. He was bracing himself for a long journey with the cross.



In a bus adapted for his traveling, Fred Jr., posed with members of his family. Left to right: Col. Fred Snite, Sr.; daughters, Mary, Katherine Bernadette and Teresa Marie; and Mrs. Snite, Jr. (The photo was taken in 1950).

It lasted eighteen years. When he died on November 12, 1954, he was still front page news. *Time* magazine said his death "ended perhaps the most famed fight an American has ever made to stay alive and to enjoy life against terrible odds." Much more was written about his courage, the inspiration he gave others, the light and strength his example carried to the troubled and the handicapped.

What they wrote was true. But the papers and magazines could only tell a part of it — the external part. Only a few knew where lay the hidden sources he was tapping to keep from despair and cynicism. As a life-long, fervent Catholic, he realized his "help was in the name of the Lord." He used the Mass and the Sacraments as God intended them to be used, transforming helps, supernatural aids. Getting the lung into a church for Sunday Mass was no mean expedition, but he never missed. He regretted he could receive Holy Communion only several times a week.

These are the basic supports that carried him along. The faith gave him the long-range viewpoint whereby he measured everything by the great goal beyond this life, the vision to see something on the other side so beautiful and compelling that any amount of pain and deprivation represented a small price.

But even this does not tell it all by any means. The role of Our Lady in the life of Fred Snite fills out the picture and explains many things otherwise confusing. It seems very clear to us now that our Blessed Mother had always had a special design on him. She

seems to have prepared him well from childhood on for the apostolate he was to carry on in her honor.

He was born into a Catholic home where the faith was held in reverence by both parents, where devotion to Our Lady was accepted as natural. He could have gone to any college, but he chose Notre Dame. And the great gold statue of Our Lady high on the dome of the Administration Building there reminded him for several years that she was to have a part not only in his education, but in all the affairs of his life.

In his quest of God, he traveled with Mary all the way, perhaps somewhat vaguely in his early youth, but certainly proudly as a collegian, and then by deliberate choice in the latter years of his affliction after plunging into the True Devotion.

Apparently early in his confinement in the iron lung, Fred came to associate the solution of future problems with the special help of Our Lady. This was the reason for his famed journey to Lourdes in the respirator.

It was a fantastic undertaking, trying to move a man enclosed in an awkward machine a distance of ten thousand miles without ever permitting the flow of electricity to stop for more than a few seconds. Going to Lourdes involved almost as much nerve wracking attention to details as did the earlier trip from Peiping to Chicago.

But Fred was convinced he had to go as a pilgrim to Lourdes. Was it because he was frantically searching for a cure? By then was he ready to snatch at any fragment of hope? His biographers quote him as saying to a priest friend: "So I want to go to Lourdes

to ask God to give me the strength to live in this tank for the rest of my life. If it's God's will that I be cured, I will be. If not, I won't; obviously He has other plans for me."

In that much publicized trip he probably did more to make known the wonderful story of Our Lady's work in Lourdes to non-Catholic Americans than anyone else in our times. People of all faiths followed him every leg of the journey, as it was reported daily in the papers. Many who had thought miracles impossible or relics of the ancient past, were openly disappointed when he returned home still confined to his metal prison.

Our Lady, however, had not ignored his heroic pilgrimage. There is no doubt he was favored there with an extraordinary gift. Fred often mentioned that he came up from the piercingly cold waters of the baths at Lourdes with complete peace and unreserved resignation. He came away with a reserve of strength that was to carry him along the way of the cross for fifteen years. Some of Mary's greatest miracles at Lourdes are the invisible wonders worked in the soul. Fred felt she had made his trip a success. He received what he had desired.

Within a short while, he was blessed in other ways that provided considerable happiness over the years. He married Teresa Larkin, a girl who shared his faith and all of his life, who was also willing to let God have His way with human life. They were given three daughters — long after almost everyone had counted him out.

Five or six years before his death, he made the act of Consecration to Mary as outlined by St. Louis De Montfort in his treatise on the *True Devotion*. This came about, strange as it sounds, because of Fred's growing conviction that he was not doing enough for God. He wanted to avoid mere passive acceptance of his affliction. Grace had brought him to the point of making him restless to do more. He was anxious to make a more complete offering of himself to God. He was so far over the hump of adjustment that he often said if God gave him the choice of getting well or staying in the lung, he would hold fast to the cross. And yet he felt compelled to do more.

Fred had solid faith, but that did not keep his sharp mind from wanting answers. He took nothing for granted in working out the background of the

consecration. Looking at him through the mirror, you could see his eyes grow serious as he spoke slowly with the help of the machine: "I don't see how I can still pray for others, if I give all I have to Our Lady. What about all those people I promised to pray for?" Again: "I can see now how true devotion takes away nothing from God, but rather gives honor to Him. But how can I explain that convincingly to others?" Or: "I don't see how in 'doing all things for and with Mary' I can think of her in every action." "What's a good, brief, meaty answer for my Protestant friends who tell me it is more perfect to go directly to God?" The classes went on once or twice a week over a period of several months.

He put so much effort into it, I think, because he realized how important it was to know the solid doctrine behind the Church's claims concerning Our Lady. I remember him saying that merely to read the act of Consecration would not do him any good. The thing is to live it every hour.

As he kept studying and thinking, the details of the wondrous picture of Our Lady as painted by De Montfort were filled in. St. Augustine's striking thought that the faithful followers of Christ "are in this world hidden in the womb of the most holy Virgin, where they are guarded, nourished, brought up . . ." enabled him to sense the depth of our dependence on Mary in God's plan.

He deepened his conviction that Mary, as Mother of the Mystical Body, became our true Mother, and we depend on her, as the mold of God, to form Jesus in us.

God had forced Fred to surrender his independence physically. He was the most dependent of men, so much so that if even a fly bothered him, he did not have the strength of an infant's hand to brush it away. Even for a sip of water, someone had to be present. But when it came to acknowledging his spiritual dependence, he was free to refuse. Once he realized how God has made us all dependent upon Mary, he could not wait to live out that dependence as her slave and to tell others about it.

On the Feast of the Annunciation, Fred Snite prepared for his act of Consecration, as a novice goes forward for profession. We sat alone in a small room on the second floor of his home. The nurse sat just beyond the glass

door, ready to come if needed. He insisted on saying out loud every word of the long act, not an easy thing to do. He read with the characteristic pauses forced on him by the action of the bellows providing him breath for the next phrase.

His first reaction was that others had to have the same blessing. He had long talked it over with Tessie and with his sister, Mary Loretta. Both of them in time followed his example. Tessie reports that at least ten or twelve people in Minocqua were led to make the consecration after Fred gave them the books and enkindled their enthusiasm. No one knows how many non-Catholics during bridge games or in informal chats learned about Our Lady through him.

The consecration had remarkable effects on him. It did not make any external change. But he felt in putting

all in Mary's hands, he had nothing left to give, he was doing all that he could. His peace deepened in intimacy with Mary, as he was more convinced than ever that his iron lung was his "passport to heaven," that Our Lady was using him as an instrument of good for the salvation of others.

COURS OF SERVICE		WESTERN UNION		SYMBOLS	
This is a list of messages which are delivered at the times indicated for the service.		TELEGRAM		Day Letter Night Letter International Letter Telegram International Cable Telegram	
The message shown in the blue line on domestic telegrams is STANDARD TIME at point of origin. The message shown in the red line on international telegrams is STANDARD TIME at point of destination.					
DEA030 58C046=					
DE EDU004 45 PD INTL=CD VATICANCITY VIA HACKAY 21 0800=					
LT REV PHILIP SCHAEFER CSC PRESBYTERY=					
NOTRE DAME (IND)=					
HOLY FATHER DEEPLY GRATIFIED GREATLY CONSOLED LEARN					
REORGANIZATION CONFRATERNITY IMMACULATE CONCEPTION OUR					
LADY LOURDES OCCASION LOURDES CENTENARY YEAR PRAYS THAT					
EFFORTS BE CROWNED COMFORTING SUCCESS CORDIALLY IMPARTS					
DIRECTOR OFFICERS MEMBERS CONFRATERNITY SPECIAL					
APOSTOLIC BENEDICTION=					
DELLACQUA SUBSTITUTE=					
THE COMPANY WILL APPROPRIATE SUBSTITUTIONS FROM ITS PATRONS CONCERNING THE SERVICE					

Lourdes Indulgences Granted by Holy See

GROTTO: Throughout the Lourdes Centenary Year every visit to the Notre Dame Grotto merits these indulgences accorded by the Holy See:

1. *A Plenary Indulgence* is granted for each visit made by a group (5 or 6) of the faithful who have duly confessed their sins and received Communion, and who pray for the intention of the Holy Father (*Pater, Ave, Gloria*).

2. *A Partial Indulgence* of seven years is granted to any individual who visits the Grotto with suitable dispositions of mind and heart (*Pater, Ave, Gloria*).

CONFRATERNITY: Other Indulgences can be gained throughout your lifetime by membership in the Confraternity of the Immaculate Conception of Our Lady of Lourdes at Notre Dame. Benefits include Lourdes water, intentions in Mass every Saturday on the campus, and a *plenary indulgence* under the ordinary conditions (Confession, Communion, etc.) on the day of admission, at the hour of death, and each year on several feasts of the Blessed Virgin plus, by recent Vatican decision, the Feast of St. Bernadette, Feb. 18. Address: Lourdes, Notre Dame, Indiana.

PAPAL PRAYER: During the centenary of the Marian apparitions a *partial indulgence* of three years can be

gained by recitation of the following prayer composed by His Holiness, Pope Pius XII:

SPECIAL PRAYER TO
OUR LADY OF LOURDES

Heeding your voice, O Immaculate Virgin of Lourdes, we hasten to your feet at the humble grotto where you deigned to appear to show the way of prayer and penitence to those astray, and to dispense to the stricken the graces and wonders of your unsurpassed kindness.

Receive, O Merciful Queen, the praise and supplications which peoples and nations, oppressed by bitterness and anxiety, trustfully raise to you.

O fair vision of paradise, banish the darkness of error from our minds with the light of faith! O Mystical Rose, relieve crushed souls with the heavenly fragrance of hope! O inexhaustible source of healing waters, revive barren hearts with the flow of divine love!

Grant that all of us, your sons and daughters, comforted by you in our sorrows, protected in our danger and aided in our struggles, may love and serve your gentle Jesus, and merit eternal happiness near your heavenly throne.

* * *

Our Lady of Lourdes, Pray for us.

The author has been dean of the Notre Dame Law School since 1952. A native of Ohio, he received his A.B. from Xavier University and his LL.B. from the University of Cincinnati. Admitted to the Ohio Bar in 1921, he was in private practice in Cincinnati before accepting his present post. Dean O'Meara's article originally appeared in the American Bar Association Journal. Permission has been granted to reprint extracts of it in *Notre Dame*.

"There has been altogether too much copy work, too much patchwork, and too little original thinking in the formulation of objectives and programs in the law schools." Those words by John G. Hervey, Adviser to the Section of Legal Education and Admissions to the Bar, are a challenge to the law schools of the country to take a long look at what they are doing and how they are doing it — and why. After just such a scrutiny, the Notre Dame Law School inaugurated a new instructional program in 1953.

There are two points which are basic to our approach to legal education. In the first place, Notre Dame is and intends to remain a small school and our program of legal education is keyed to that fact. Not all the advantages are on the side of being big. There are real advantages in being small. For one thing, it is possible in a small school to treat the individual student as an individual. But the advantages, the distinctive potentialities of smallness, must be recognized and cultivated; they are dissipated if one is preoccupied with imitating bigness.

The second point is our conception of legal education as a joint and co-operative undertaking. Our program reflects the thesis that, given things as they are in this harried and hurried present-day world, best results are achieved not by individual sorties but by a *concerted* attack upon the educational problem by the faculty working *as a team*, to the end that each course will play its assigned role in a *co-ordinated* pedagogical campaign. *This is of the essence.*

THE CURRICULUM . . . A PRESCRIBED PROGRAM

The business of a law school is to make lawyers — "great lawyers," as Mr. Justice Holmes insisted. This we can do to best advantage, we believe, by discarding electives and offering, instead, a prescribed program of instruc-



The School of Law at the University of Notre Dame.

Training Lawyers for Leadership

By Dean Joseph O'Meara, Jr.

tion; and we have done so, thus making it possible for every course to build on the foundation laid in courses already taken and, in turn, to lay a solid foundation for courses yet to be taken.

Our reasons for discarding electives have been summarized as follows:

The elective system . . . proceeds on a fallacy, [and] in practice . . . involves many absurdities. I recall hearing . . . of a student who never took a course above the second floor. And there is not only a spatial, there is also a temporal principle of selection at work: students have told me they made it a point never to sign up for a course given before 9:30 in the morning. In other ways, as well, the elective system tends to coddle students; it encourages them to choose what are thought to be snap courses and instructors with a reputation for marking high.

Moreover the elective system is at war with one of our obligations, namely, to train lawyers for responsible leadership. This means that our graduates must have a rounded and balanced legal education; and this, in turn, means that they must have training in areas which, left to their own devices, many would pass by.

I must make it plain, though, that we do not necessarily exclude the possibility of fruitful use of electives on a limited scale in the final year of law study. We recognize an obligation to cultivate not only breadth of view but, equally, depth of understanding; and it may be that depth of understanding is facilitated by allowing the student some choice of courses in his final year. For us that remains an open question.

In any case, we reject the notion that specialization can be undertaken profitably before a student has obtained

his LL.B. The customary three years of law school afford little enough time for the thorough grounding in the fundamentals of the major areas of law which *every* lawyer ought to have.

How best to provide this thorough grounding? That, in our view, is the critical question. Can it be said that *any* selection of courses taken in *any* order will do the job as well as any other? We think not. This seems to us to demonstrate the advisability of an *integrated* program of legal studies; and the formulation of such a program, obviously, can only be the responsibility of the faculty.

Like the law itself, our required curriculum is not a finished product. It is kept under constant surveillance to the end that no opportunity will be overlooked to make it mesh more perfectly with the responsibilities and opportunities of practice. No matter how well we succeed in that, however, we know that lasting success is impossible. For the law is alive and growing. As it grows and changes, corresponding changes in our curriculum will be called for. We will be alert to make them.

METHODS OF INSTRUCTION . . . AN INSTITUTIONAL APPROACH

No less important than the "what" is the "how" of legal education, and Notre Dame has adopted an institutional approach to method as well as to content.

Our primary insistence is upon *maximizing student participation* in the educational process. The common law is not merely or essentially a body of knowledge. It is, rather, a way of approaching problems, a method of dealing with concrete situations, a technique; and it can be learned only by practice.

In the first year we emphasize intensive training in analysis through rigorous use of the case method. What do I mean by rigorous use of the case method? Every case considered in class is the subject of many questions, specific questions, searching questions by the instructor. Not all of them are put to a single student; rather, each question is, in general, put to a different student or to several different students; for the object is to draw the *whole class*, not this or that member of it, into a Socratic dialogue with the instructor. Thus no student can doze or daydream or prepare the next case while one of his classmates is reciting.

Any student is likely to be called on at any moment; and it is our purpose to let no class period go by without bringing every student into the discussion several times.

Not many cases can be treated thus exhaustively in a class period. This does not seem to us to matter. Spending the whole class period on a single case may be the most economical use of time — so long as the cases for discussion are selected from the assignment in such a way that the students do not anticipate them and limit their preparation accordingly.

We are not disturbed by the fact that, using this approach, it is impossible to cover in class all the material in the case book. The cases for class discussion are selected on the same principle. Beyond this, we recommend a standard text in each course to help the student develop a coherent view of the subject as a whole.

At Notre Dame we are convinced that lecturing to students is not the best way to make lawyers. When lectures are relied on, the wrong man is doing the work. I say this to our students to try to get across to them what I mean by that. "Suppose at practice time the members of the football squad lined up along the edge of the field and the coach practiced running and punting and tackling and blocking. If he did all of the practicing and the members of the squad just stood and looked on, what kind of team do you think you would have?"

Every virtue, pressed too far, becomes a vice. So it may not be literally true that the function of a teacher is to ask rather than to answer questions, but it very nearly is. As a matter of institutional policy, therefore, we emphasize intensive training in analysis through rigorous use of the case method in the first year.

Preoccupation with close analysis of cases, if continued beyond the first year, leads to boredom on the part of students. Moreover, it's not enough to know how to read cases and extract therefrom what Cardozo called the "kernel." Much more is required: a lawyer must be able to *use* cases in the resolution of concrete controversies. This is an art and, as such, requires long practice. In the second and third years, therefore, as a matter of institutional policy, we leave the case method and emphasize, instead, the problem method, which is just what its name implies — the method whereby

students learn law by *using* it in working out concrete legal problems.

Members of the faculty teaching second- and third-year courses concentrate in class on problems carefully worked out and mimeographed in advance. The problems are of such nature that a student is wholly unable to cope with them unless he has read and mastered his casebook assignment, but the class period is devoted to the problems rather than to the assigned material in the casebook.

How does our use of problems in the classroom differ from the hypothetical questions with which every law student long has been familiar? For



Dean Joseph O'Meara, Jr.

one thing, the conventional hypothetical begins where the discussion of a particular case leaves off, changing this or that fact or circumstance in order to illustrate the instructor's discourse upon the genesis and development and, perhaps, the probable future direction of a given rule of law. Our problems, on the contrary, are problems in their own right, not merely appendages to a particular case in the book. They are stated in full circumstantial detail; and contain, by design, an admixture of irrelevant facts and circumstances. Their solution may require a grasp not of this or that case only but of every case in the assignment and, indeed, of cases in earlier assignments as well. Thus they are not designed merely to illustrate points made by the instructor. They are intended to be grappled with

and worked out by the students, on their own, on the basis of what they should have gotten out of the assigned material.

Again, as in the first year, the constant purpose is to draw the *whole class* into a Socratic dialogue with the instructor, whose principal task, now as then, is to ask penetrating questions — questions which will stimulate independent thinking by the students.

In addition to the problems thus discussed in class, research problems are assigned which the student must report on in writing. He has one such research problem in each second-year course. The assignments are made according to a schedule prepared by the second-year instructors, working in collaboration, so that the student is always at work on a research problem but never confronted by two or more at once.

In the third year only one research problem is assigned. The student is required to make a thorough study of a live legal problem, selected by him in consultation with a member of the faculty, and to write an acceptable report on it. The emphasis here is on research in depth.

LEGAL WRITING . . . A LOST ART

The research problems have another advantage. They give the student practice in effective legal writing, seemingly almost a lost art.

Thus at Notre Dame we pass from a case-method emphasis on analysis in the first year to a problem-method emphasis on synthesis in the second and third years; in other words, from learning how to master cases to learning how to master concrete legal problems.

It is evident that large classes would make it impossible to carry out effectively the program I have been describing. Hence we are committed to small classes. I am not sure what the optimum size is. At present our working hypothesis is that a class of thirty-five to forty is small enough for active student participation and yet large enough to insure adequate competition. So far as possible, therefore, we restrict the number of students in a class to approximately thirty-five. This is accomplished by dividing larger classes into sections.

To make law intelligible to students, it is broken down into courses. Though the generally accepted categories, it may be, could be improved, some such

fragmentation is obviously necessary. But it has disadvantages and they are very great. Students think in terms of one course at a time and have the utmost difficulty in seeing from one subject to another.

At Notre Dame we have instituted a system of comprehensive examinations. Course examinations at the end of each semester are still given, though the customary procedure has been modified to the extent that each examination contains questions from several courses and there is no label putting the student on notice that a particular question has to do with a particular course. The comprehensive examinations are in addition to the course examinations. Except in the first year, each comprehensive examination covers the work of three semesters; and each comprehensive question involves more than one course. Thus a single question will involve, for example, torts and agency, or contracts and corporations, or jurisdiction, procedure and evidence.

Just about every question that confronts a practitioner is a comprehensive question in that it involves more than one of the traditional legal categories. Yet the conventional law school examination question is addressed to a single subject only, a subject that is identified for the student in advance. Suppose the medical schools addressed themselves to the cure of disease on the assumption that a patient never has more than one illness at a time and, therefore, that the role of the physician is to cope with a single disorder only in an otherwise healthy person. Would not that seem unrealistic? On the same principle, we have concluded that comprehensive examinations are a valuable teaching tool.

Our comprehensive examinations give great importance to systematic and continuous review; and this, in turn, helps to bring subjects already covered into juxtaposition with those currently under study. Thus both the comprehensive questions themselves and the review they make necessary facilitate and deepen the student's understanding by helping him to see the law as an organic whole rather than as a succession of unrelated courses.

LEGAL EDUCATION . . .

TRAINING FOR LEADERSHIP

At Notre Dame we believe that law schools must face up to the great questions concerning the nature of man



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NOTRE DAME, INDIANA

and society, the origin and purpose of law and the lawyer's role in society. These questions are given searching examination in our curriculum, particularly in a course on the history of the legal profession in the first year, a natural law seminar in the second year and a course on jurisprudence in the third year. The first of these is without counterpart, so far as I know, in any other American law school.

The Notre Dame Law School systematically endeavors to illuminate the great jurisprudential issues which, especially in this fateful age, insistently press for answer; and to make clear the ethical principles and inculcate the ideals which should actuate a lawyer. The School believes that a lawyer is best served, and the community as well, if he possesses not only legal knowledge and legal skills but also a profound sense of the ethics of his profession — and something else which the curriculum is likewise designed to cultivate: pride in the legal profession and a fierce partisanship for justice.

The merit of the Notre Dame program of legal education in our view, consists in the drawing together of its component parts into a coherent, purposeful, institutional program dedicated to the training of lawyers who are at once skilled craftsmen and equipped for effective leadership at a critical juncture in the affairs of men.



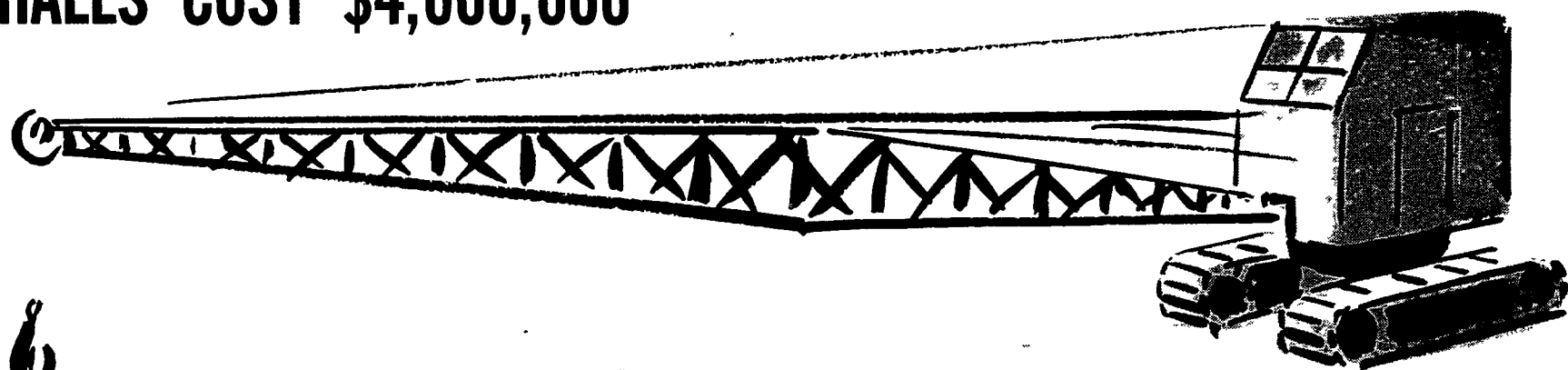
KEENAN and STANFORD Residence Halls

Mrs. Keenan receives plaque from
student residents of Keenan Hall.
Mr. Keenan is sitting next to
Father Hesburgh.

Mrs. Stanford greets Archbishop O'Hara,
of Philadelphia, former Notre Dame president,
and Father Joyce, executive vice-president,
at dedication of Stanford Hall.



THREE NEW HALLS COST \$4,000,000

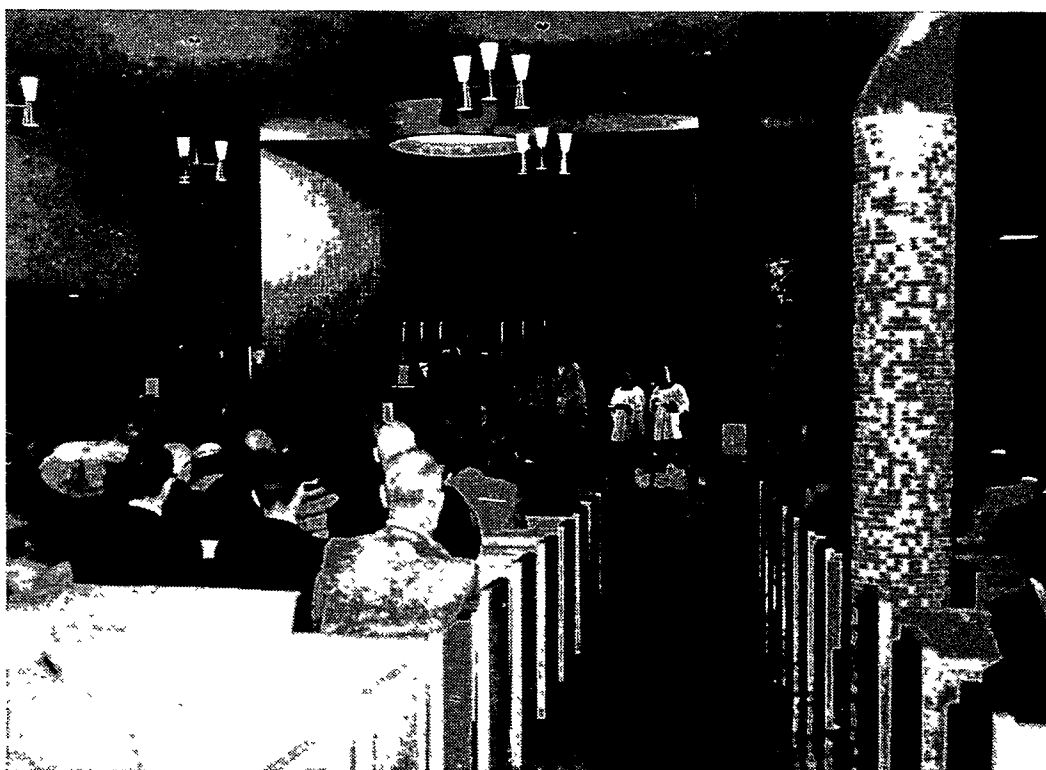


THREE new buildings, totaling \$4,000,000 in cost, were constructed during the immediate past school year. Mr. and Mrs. James F. Keenan, Fort Wayne, Ind., provided funds for Keenan Hall while the Grattan and Etta Stanford Residence Hall was named in honor of the donor and her late husband. Mrs. Stanford resides in New York City. Both halls are joined by a chapel and there is a central lobby for the two buildings. The North dining hall was built on borrowed capital from the University's endowment fund.

Vitally needed new structures, which will cost \$18,600,000, are planned as a part of Notre Dame's \$66.6 million program for 1958-1967. Three additions to old buildings and seven new projects are as follows:

Additions to:

Commerce	\$ 500,000
Law	500,000
Engineering	500,000
Library	5,000,000
(2) Graduate Halls	2,500,000
Priests' Faculty Building	1,500,000
Maintenance Center	600,000
Auditorium	3,500,000
Fieldhouse	4,000,000



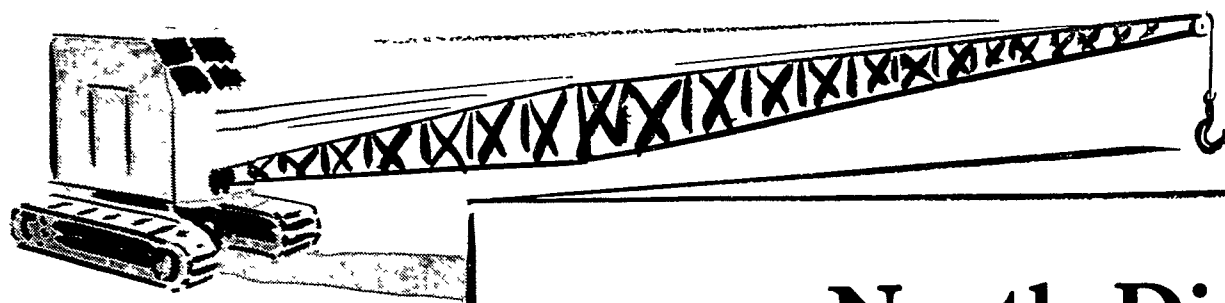
One of the most impressive chapels on campus joins Keenan and Stanford Halls.



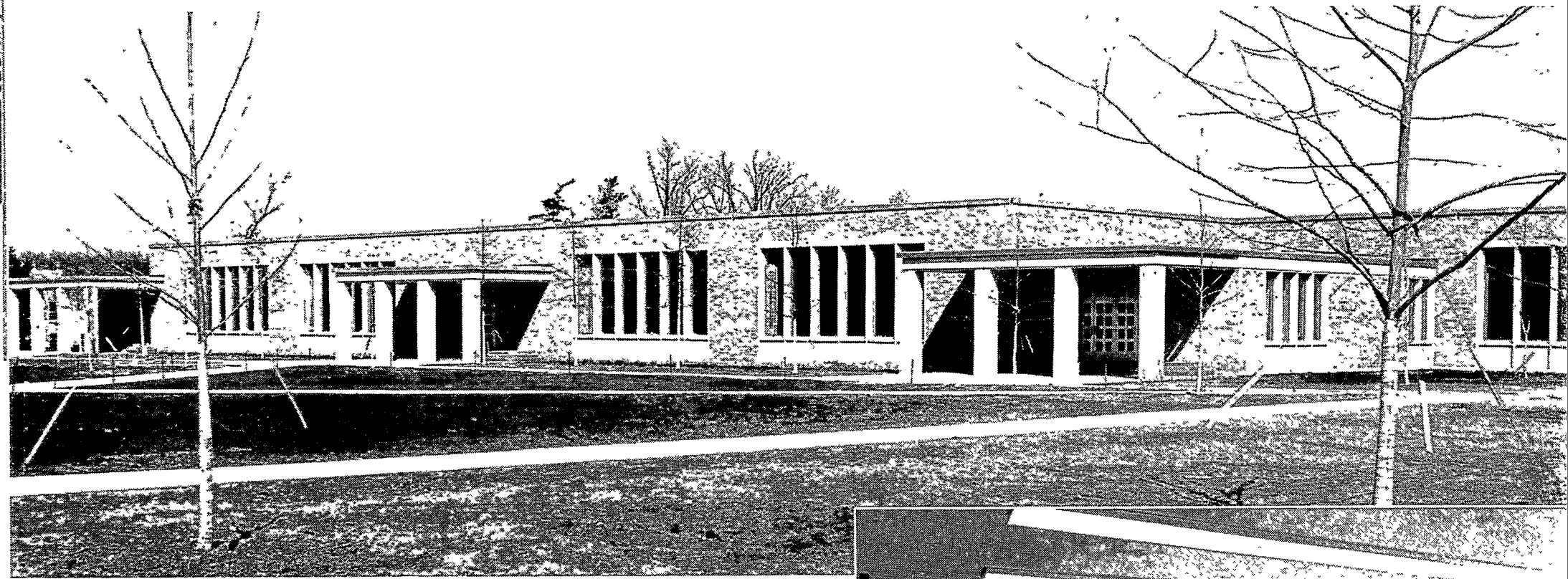
Student rooms are modern and functional in design.



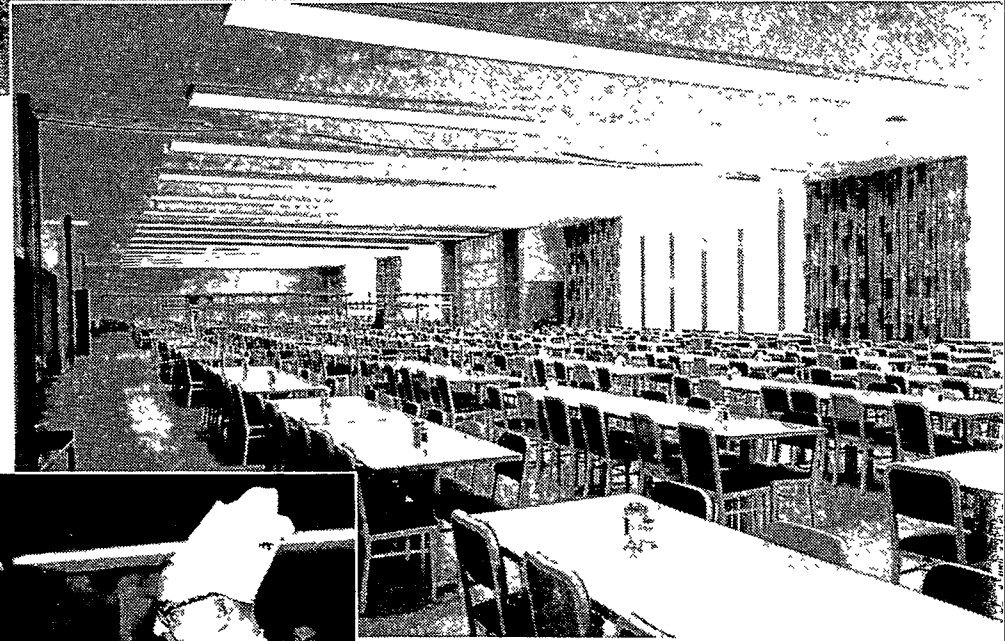
Recreational facilities are available in hall lounges.



North Dining Hall



The dining hall is completely air-conditioned and serves food to about one-third of the student body.



Manager Thomas Rockwell (L) inspects the 'menu for the day'.



A large storage and deep freeze area is located in the basement.

Notre Dame's PROGRAM FOR THE FUTURE

1958-1967

1. Endowment for Increased Faculty Salaries	\$27,000,000
2. Contributions for Research	\$11,000,000
3. Student Aid	\$ 5,000,000
4. Special Funds for Administrative Purposes	\$ 5,000,000
5. New Buildings	\$18,600,000

Additions to

a) Commerce	\$ 500,000
b) Law	\$ 500,000
c) Engineering	\$ 500,000
Library	\$5,000,000
(2) Graduate Halls	\$2,500,000
Priests' Faculty Building	\$1,500,000
Maintenance Center	\$ 600,000
Auditorium	\$3,500,000
Fieldhouse	\$4,000,000

Total \$ 66,600,000

Edward J. J. Tracey, Jr.,
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