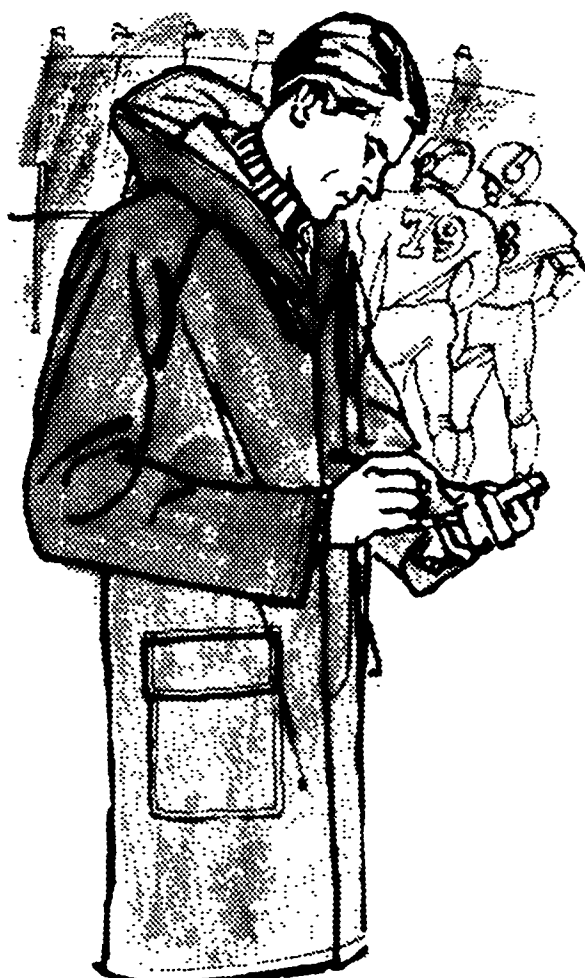


SCHOLASTIC



Notre Dame / October 11, 1968

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SCHOLASTIC

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letters

The SCHOLASTIC welcomes letters from its readers on all topics of current concern. Letters should be addressed to William Cullen, Editor-in-chief; Scholastic; Notre Dame, Indiana, 46556.

THE KEEN EDGE

EDITOR:

I enjoyed Mr. James Swann's letter in your October 4 issue. It was a very clear, cogent, well-reasoned and articulate destruction of Mr. Rossie's platform and the entire program of the more radical elements at Notre Dame. I have often thought what Mr. Swann wrote, but I've never been able to hone my arguments to the keen edge he showed. I applaud him.

I also want to applaud your effort to capture the *Non Sequitur* of the Year Award with a really excellent job of attempted character-assassination. Unfortunately, anyone who reads Mr. Swann's letter and has a mind open enough not to reject it automatically will see your comments for what they are.

J. Stephen Noe '71

EDITOR:

Three cheers for James Swann's letter in the October 4 issue of SCHOLASTIC.

John Cullen (no relation)

PUERILE DEROGATIONS

EDITOR:

As one who has experienced James Swann as a teacher in Boylan Central Catholic High School in Rockford, Ill., I feel that I may be able to cast some light on the character, or at least characteristics of the author of the letter entitled "Don't Get Laid."

He neither smokes nor drinks, he wears white socks with suits, he keeps his hair closely cropped, he has a large family (there were seven children in 1965), and his favorite food is spinach sprinkled with lemon juice. One of his favorite topics of conversation is that of his days with a Chicago White Sox farm team. Before becoming an administrator he was a basketball coach. He is, in short, the type of man to whom parents feel they can entrust the development of their adolescent children.

Yet it may be that he has been dealing with adolescents for too long. The puerile derogations (i.e., the mis-

spelling and the vulgar pun using Rossie's and Luking's names, the reference to the "owies" from the Grotto kneelers, etc., *ad nauseam*) are all ploys which he probably still uses on his high-school students. I considered such actions insults to my intelligence when I was fourteen years old and I'm surprised that he thought he could get by with them in an open letter to a group of university students.

He takes a "take it or leave it" attitude on four out of his nine points under his REACTIONS. His stance is "Notre Dame—Right or Wrong" and it seems as if the student body had enlisted. We are indentured for four years to an institution more important than the individuals within it. His language may be pretty effective at intimidating high-schoolers, but all the locker-room oratory in the world can't deny that problems do exist on this campus. Swann either blames these problems on the students or refuses to acknowledge them. He becomes ludicrous as he implicates Rossie, Luking and Cullen with "students whose grade point average is not too good." The Senior Honors Essay and Collegiate Scholar Program probably didn't exist in his day.

His letter reflects his basic style in handling a problem he can't cope with; he employs insult, denunciation and blanket accusation. He urges the student leaders to use evidence to back up their grievances, yet there is no hard-and-fast evidence in his letter, aside from the fact that Pope John was a farmer. Some of his statements are blatantly false—he says things haven't "changed that much since you arrived on campus." Things have changed quite a bit (for the better) since I arrived here last year, largely through the efforts of men like Rossie, Luking, and Cullen.

Mr. Swann is playing out of his ball park. A philippic like this might cow the kids in Aurora or Rockford, but it only serves to enflame those whose thinking has gone above the sheltered parochial environment which he is stridently trying to preserve. The three whom he denounced simply want the university experience to be an enriching experience; Swann wants a four-year retreat.

Mr. Swann's family are lovely people and he is a pillar of the community but he doesn't know what's happening here. His letter stands as

regrettable evidence.

John Norton
421 Zahm

CHASING SHADOWS

EDITOR:

"I am an invisible man. No, I am not a spook like those who haunted Edgar Allan Poe; nor am I one of your Hollywood ectoplasms. . . . I am invisible, understand, simply because people refuse to see me." Election year is upon us again, and for the first time, I will be able to vote for a presidential candidate. Like the protagonist in Ellison's *Invisible Man*, I feel invisible—almost neglected by the choice at the polls—as most Afro-Americans have been made to feel since their emancipation from slavery. Only recently, have we, as a whole people, begun to be visible. It has taken boycotts, demonstrations and riots to produce effect. But it would appear that our visibility is again wearing thin. As evidence of this, examine for yourself the main attraction at the box office this November.

In one corner of the ring, we have the Republican hopeful, Richard Nixon. If his acceptance speech was any indication of what he would actually do, then he would, in my opinion, get the black vote. His remarks on poverty, unemployment in the ghetto and the urban problem demonstrate a keen awareness of the fundamental problems blacks face. But, his actions leave something to be desired. How is he to effect adequate solutions in these areas, especially with the kind of allies (Senator Thurmond and others from the Southern camp) he has been embracing along his victory route? Will we get a duplication of the results of that infamous deal which gypped Tilden out of the Presidency in 1876? Will we face another sacrifice of my brothers in the South in order that this candidate might achieve his political aims in other areas? From this, one can only conclude, as Jackie Robinson did, that Nixon's vision does not register as far as the Negro is concerned.

By far, I believe the black man's best hope can be found with Hubert Humphrey, the Democratic candidate in the corner opposite Nixon. Why? Simply because he is the best of a bad lot. (This is not meant to be complimentary.) Many of the platitudes of the "Great Society" concerning poverty and solutions to the

urban problem could have been put into effect had it not been for the Vietnam war. This can still be done if Humphrey decides to make a serious effort (one not based on pride) to end the war, and then, ask Congress to reappropriate the defense funds (half of 25 billion dollars) into use here at home. But, as of now, his campaign statements indicate that a peace settlement is far off. Consequently, if my brothers do root for Humphrey, I would advise them not to get their hopes high thinking their visibility will be increased.

In the third corner sits George Wallace of the American Independent Party. A long-time oppressor of the black man, he now has the audacity to claim "Negro support." The only rationale I can offer for that is this: he is trying to draw the vote of people who are conservatives, but are not racists, whose conscience might bother them if they voted for a racist candidate. In essence, he makes this claim to appease the minds of those conservatives (and even liberals) who might feel too guilty to vote for him otherwise.

As for his stand on "law and order," I have only to repeat what that visible brother, Dick Gregory, said: "Law and order" is only another way to yell nigger." In this sense, the black man is very much visible to George Wallace. And he has recently (since the Democratic Convention) expanded this concept to include many dissident whites.

Thus, this election year, the black man might as well be a phantom, existing but not seen very clearly or worth very much in American society. There does exist a fourth corner to the political ring, but to strive toward it would only mean phantoms chasing shadows. So, what have we left?

Al Dean

ADVERTISING REFORM

EDITOR:

You claim that the SCHOLASTIC is a liberal, progressive publication dedicated to worthwhile reform both on campus and in the activities of our country in general. However, it seems to me that a magazine with goals such as these would refuse to allow someone as demagogic and bigoted as George Wallace to purchase advertising space for any price.

I am not saying that other view-

points should not be expressed. I do feel, however, that these should be limited to people who truly are concerned with the constructive growth of our country.

Michael A. Fogarty
230 Breen-Phillips

AN INEXCUSABLE MYOPIA

EDITOR:

This letter concerns the article, "A Socialist Scholar," which appeared in last week's issue.

I commend Mr. Murphy for not resorting to the blatant, unwarranted criticism employed by several students against Charles Zagarell. However, I feel that his objections stem from the same sort of prejudice. It seems that too many Notre Dame students persist in reacting to labels like "Marxist" and "Communist" according to notions formed in the post-McCarthy days when the Communist was established as the supreme bad guy.

Admittedly, it may be true that Mr. Murphy's motivations are not so base, but they are tinged with a closed-mindedness, which remains all too prevalent on this campus.

In turning aside Mr. Mandel's example of dehumanization in American life, Mr. Murphy concludes that Mr. Mandel considers students "potential revolutionary 'detonators' to be used for his own private ends." He goes further and allows that this is "more sinister and cynical" than calling someone "the corned-beef and cabbage man."

Here Mr. Murphy assumes that Mr. Mandel is not true to the articulated goals of Marxism. How he concluded that Mr. Mandel had deviated from the Marxist's ultimate purpose of bettering the human condition to a position of revolution for private ends should be beyond anyone reading the article. Even his vocabulary ("sinister and cynical") betrays either a lack of objectivity or a basic human mistrust or, perhaps, a natural antipathy towards Marxism.

Anyone who has read and studied Marx should be impressed by his zeal for alleviating human misery. To automatically suspect one of his adherents of political intrigue for personal gain is to exhibit an excusable myopia. Perhaps, even more important in this case is Mr. Murphy's failure to seriously consider the value of "a social explosion creating a revolutionary sit-

uation," as proposed by Mr. Mandel.

Finally, if Mr. Murphy is familiar with Marxist thought and criticism he knows that Marx's concept of alienation has by no means been exactly defined, and that it is still the subject of rigorous debate among Marxist scholars. There are no more grounds for Mr. Mandel's optimism than for Mr. Murphy's theoretical pessimism, but I, too, would opt for optimism. Who wants to be historically alienated for the rest of his life?

Leo Lensing

72 MINUTES A YEAR

EDITOR:

Leaving the library today, I was impressed by the number of students walking along the increasingly marked diagonal across the library lawn (from the door toward B-P). Now, I realize that one of my fellow liberal arts jocks might have entertained such obnoxiously pastoral thoughts as, "Alas, the lawn will render itself less aesthetically pleasing when it is mercilessly dissected by a paved path." But being firmly conditioned by my year in Science, I proceeded systematically to analyze the situation and to attack it empirically.

I first decided that the motive underlying the choice of this path must be that of minimizing time wasted en route to the library, with the larger design of increasing life's efficiency. I then measured the supply of lifetime conserved by this method. My findings are as follows:

- 1) Time to walk, at the brisk pace of an efficient student,
 - a) the two legs of the triangle51 sec
 - b) the hypotenuse39 sec
- 2) Time saved/trip to & from the library24 sec
- 3) Average number of visits/week to library6
- 4) Total time saved/year
(6) (24) (30) =
4320 sec72 min

The inescapable conclusion of these data is that everyone should walk across the library lawn. By starting tomorrow, we can each still save 68 minutes and 12 seconds by June. The more people walking the path, the sooner it will be paved, and after that we will save even more time.

R. W. Sacoff

Editorial

The Residence University

What one notices above all else in this issue of the *Scholastic* is the harsh incongruity between Father Hesburgh's optimistic idealism concerning a communal residence university and the urgent, pressing reality of all of the other stories on this same subject. Father Hesburgh's rambling article on page 15 and Bill Sweeney's carefully researched piece on page 20 don't seem to be talking about the same place, and yet they are.

Mister Sweeney and the other authors describe what seems to us to be the critical problems facing the future architects of a communal residence university. Some of the undesirable physical conditions of life on campus are the first, most obvious problems which they mention. Forced doubles, lack of adequate social and commercial facilities, an unnecessarily inhibiting disciplinary system, halls that are like 100-room resounding boards—all of the students already know about these problems.

But they also suggest some other difficulties which lie more deeply imbedded in the fabric of the University. They claim that Notre Dame is a sexual ghetto at which the normal processes of social evolution do not take place. They suggest that loneliness and isolation do take place, much more frequently than the communal experience of hall life. They claim that the present campus environment stifles individuality and fosters the conformity, the sameness which is perhaps Notre Dame's most serious deficiency. They go on to describe other problems, too complex to be outlined in this editorial overview.

In the face of these doubts, our off-campus authors have described how they have found a more accept-

able way of life outside of the campus environment, as free and responsible members of the South Bend community. They don't look upon themselves as "day-dogs"; in fact, they refer to us who live on campus as the more unfortunate group, calling us "dorm-dogs." Many have found a more satisfying, liberated existence outside of the long shadow of the Golden Dome. They would never come back.

We think then that Father Hesburgh's optimism about a communal residence university is unjustified. The most basic conclusion that we all came to in working on this issue was that the present form of the residence university has failed to establish an atmosphere of community at Notre Dame. We believe that community can become a valid objective at this University only if

1) all members of the Administration disavow their functions as disciplinarians and engage in the pastoral work for which they were ordained, and for which they are now sorely needed.

2) arrangements are made to house professors and their families on campus, in closer contact with students, who admire and respect them, but who cannot now know them well enough to benefit by their intelligence. The last thing Notre Dame needs is another half-empty chapel—why couldn't some of the SUMMA money have been allocated for a faculty housing project? "But that hasn't been done before, there are no precedents in The Great American Universities!" Who cares? Why can't Notre Dame be the first to initiate such a project?

3) students are eventually given full power to decide how they will live and how they will solve the environmental problems that now exist. This means complete student autonomy concerning their non-academic existence on this campus. Ideally, the Tri-Partite Board should, if at all possible, dissolve itself at the end of this school year, after having established a workable system of student-run structures for regulating and improving student life. In the near future, eighteen-year-olds will have the right to vote; in the near past, they have had the duty of dying in Vietnam. While studying at any university, they have both the right and the duty of freely and responsibly attending to their private lives.

One knocks quietly, politely, on a door for only so many minutes, for only so many years. Then, if one gets no response, and if one feels he has a right to what is behind that door, he breaks it down.

We do not intend to break down the door, because we love and respect what Notre Dame can be. We are, however, still waiting for a response, a specific response from Father Hesburgh regarding the problems presented in this issue. It is not enough for the President of this University to say vaguely, "I do have my point of view," and then claim that further specificity would "prejudice the outcome of the conversation." It seems to us that Father Hesburgh should be the main participant in this conversation, since he is far and away the single most important figure on this campus, and can, among other things, prejudice any outcome of the Tri-Partite Board simply by vetoing it.

— William Cullen

in passing

THE evening started auspiciously enough. The small group of ASP members huddled in one corner of the Student Center got the word that the party successfully weathering the challenge of the Off-Campus Independents, had won all five off-campus seats.

Pete Kelly, party chairman, popped out of the counting room with more good news — two seats in Morrissey. But from there on, the news turned gloomy. Returns came in from Lyons and Farley. They were to provide four ASP seats; they gave the party only two. The situation then went from bad to worse. Stanford, Cavanaugh, Zahm came in, and, as expected, delivered their conservative Senators.

The group in the corner had grown by this time, and congratulations were passed around, mixed with condolences for the losers. A very interesting glass of "Ginger Ale" also made the rounds. The people in the corner began to count the seats the party had, then added what someone called "fellow travelers" to the number. Bill Beyer, who managed the party campaign, didn't join the counters. Instead, he sat down and wrote out this brief statement:

"I wish to apologize to the Senate candidates of the Action Student Party. I still feel that their views are correct, proper, rational and above all shared by the majority of the students at Notre Dame. The fault for defeat in their bid for a majority lies entirely with me and with the campaign techniques I used."

By the time he was through, it was all over. The crowd had broken up, and just a small group lingered to watch the last returns come in from conservative B-P. The adders were still there, and remained cautiously optimistic. The ASP had elected 14 Senators to add to their one Stay Senator. About eight of the others are considered liberals so, in the words of one person, "We have at least 20 votes, and probably 23 of the 45, in favor of Richard's programs. At least we've gotten that much."

THE National Student Association, not renowned for their over-the-board operations, is presently proselytizing an aggres-

sive program of student services. The program includes a life insurance system and L.P. album club which would offer 40-80% discounts. There will be a Job Placement Corps in which graduating students can fill in questionnaires which will be fed to hungry computers. And there's more, folks: a quasi-Campus-Pac to be distributed amongst the common folk; a travel service for international daytrippers—carriage round trip from New York to London for \$200 plus a \$1.50 membership fee. N.S.A. also operates an Alliance for Campus Talent in which N.S.A. acts as agent to procure entertainment for campus social commissions at a 2% kickback rather than the usual 10-15%. A three-year-old program offers a Cultural Film Festival which includes a student film series for \$60. Finally, the N.S.A. is trying to coordinate an International Student I.D. Card which would offer "huge" discounts on everything from clothes to cars. The purpose of all this is largely ulterior. N.S.A. must pacificate the ordinary, apathetic student to look benevolently on them so that they might introduce more controversial programs without encountering hostile troops.

JAMES DEWEY WATSON, a native-born Chicagoan, shared the 1962 Nobel prize in physiology and medicine with biologist Francis Crick and biophysicist, Maurice Wilkins. Watson, working with Crick, a Britisher, devised a model of the molecular structure of deoxyribonucleic acid (DNA). Their work, based on research done by Wilkins, broadened the understanding of the DNA molecule which carries genetic information from one generation to the next. Dr. Watson received his degrees from the University of Chicago and the University of Indiana. He is currently a professor of biology at Harvard University, where he has been in residence since 1961.

Dr. James Watson is living proof that a scientist need not have his head buried in the sand to be successful. In an interview last week with the student press, Dr. Watson said that he wrote his book,

The Double Helix, which explains his joint research on the DNA molecule with Francis Crick, *for the student*. Watson hoped to rectify incorrect public opinion that scientists were not serious about their research, and to abate the fears of nongeniuses who felt doomed to failure in lieu of brain power. Dr. Watson was highly favorable to a shortened educational period, to earlier specialization, and to multiple pre-professional studies.

Speaking about current DNA research today, Dr. Watson said that the main area of concentration is on virus-cancer research. While genetic flow protein synthesis, and bacterial viruses are under careful observation, Watson said that the major challenge for scientists at his Cold Spring Harbor Clinic, Long Island, New York, is the transference of studies from bacterial to mammalian cells. This study, done by men on the Ph.D.-M.D. level, has been hampered by the drastic cutback in federal aid and the draft. Contending that many human problems won't be settled by going to the moon, Watson said that half of his students at Harvard will be drafted by the end of this year. These factors, coupled with scant public interest in scientific developments, have created a cog in the machinery set in motion by the Eisenhower Administration. Despite the fact that research must be done in private due to its fundamental nature, Dr. Watson felt that the scientists, as well as doctors, had a responsibility to create public interest through literature and public appearance.

WITH the Convocation Center nearing completion, the question of what is to be done with the Fieldhouse becomes a topic of discussion. Putting aside the nostalgic arguments for the Fieldhouse, people connected with club sports can still find many solid reasons for the continued use of it. One natural advantage is that the Fieldhouse can be used as it is right now. The track would be put to good use in off-season running,

and the open area would allow the club teams to sharpen early spring execution — otherwise impossible due to the cold weather. Up until now, all early spring workouts were conducted in the stadium, under adverse conditions. Another obvious asset is the vacated locker-room space, which would relieve overcrowded facilities now used.

Bob McGrath, president of the Boxing Club, pointed out that to a large extent, the recreation at Notre Dame is athletic. And the packed-tight conditions of the "Rock" show the need for another student athletic center.

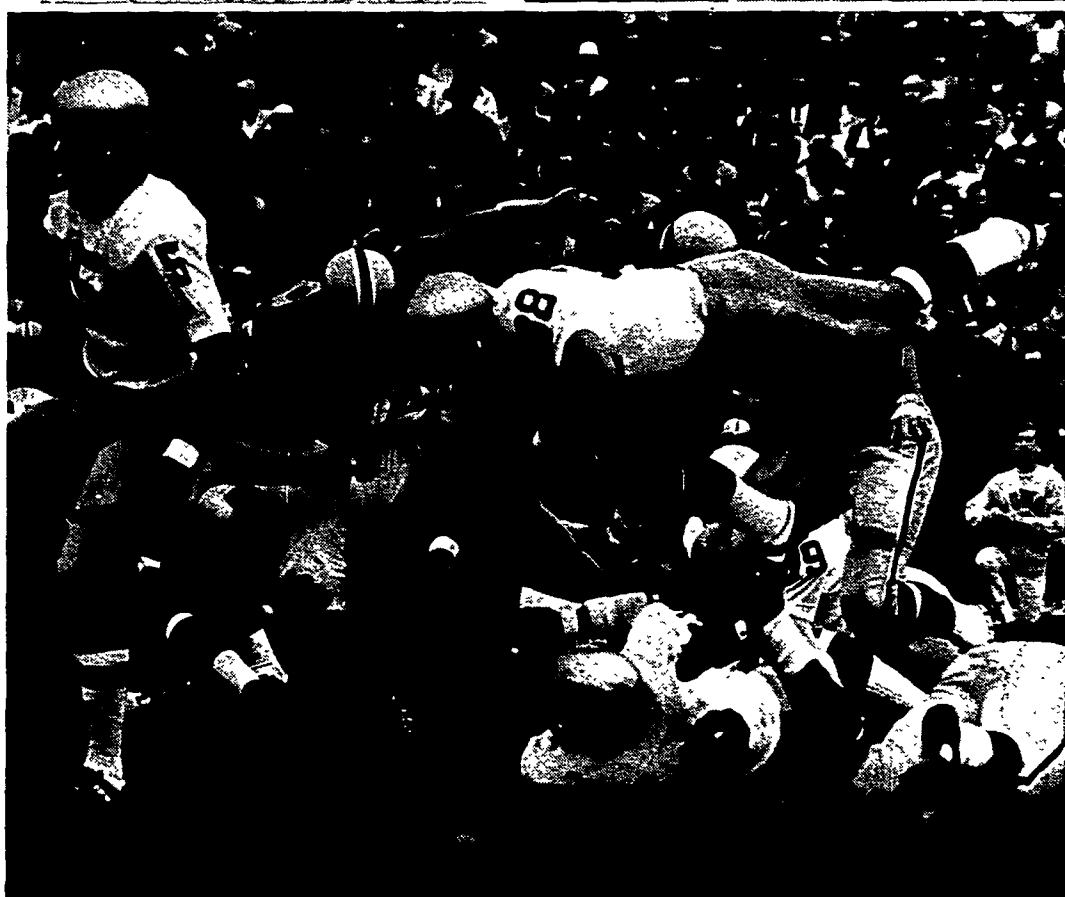
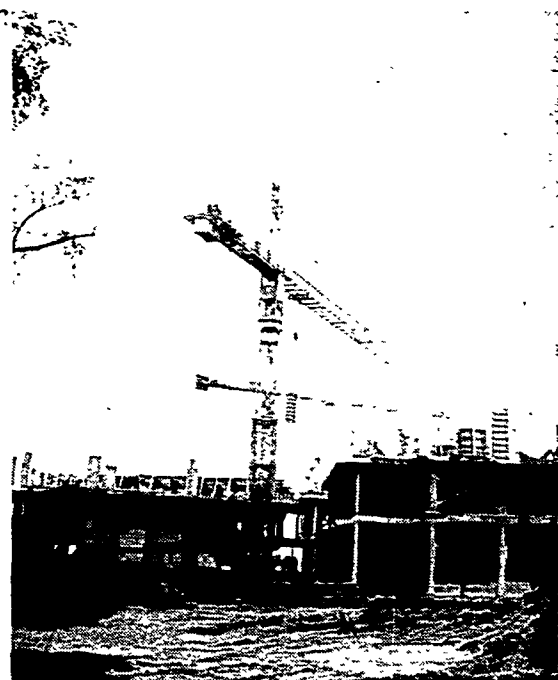
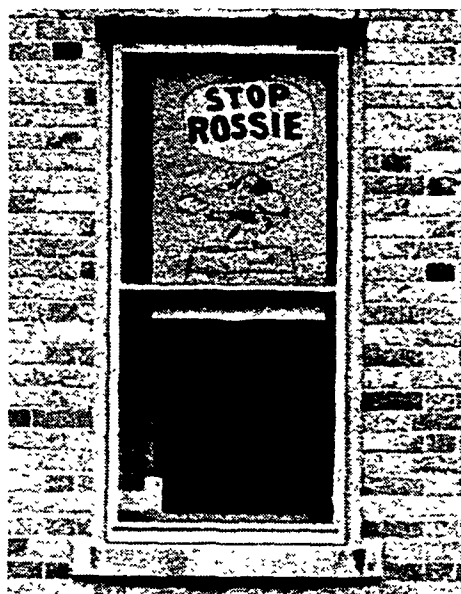
Perhaps the best argument for keeping the Fieldhouse was stated by the president of the Lacrosse Club, Mike Satarino. He tells how other major college teams hesitate to come to Notre Dame because they must either pay for their motel rooms out of an often slim budget or else sleep in scattered rooms all over the campus. Using one of the empty rooms in the Fieldhouse and installing twenty or thirty beds would solve this problem. This would place the visitors near the locker rooms and allow them to stay together rather than apart.

Mr. Napolitano, head of club sports, has suggested improvements that would let the students benefit more from the Fieldhouse. He would like to see the Fieldhouse kept open later, until perhaps 10 p.m. and a staff appointed to keep the Fieldhouse clean. He also pointed out that there are many offices in the building that could be used for other purposes besides athletics.

The status of the Fieldhouse remains as yet undecided, but until a final decision is reached either way, it will continue to be used by club sports and by individuals on campus. The presidents of the various clubs emphasized that these clubs represent Notre Dame in a very real way and they consider the Fieldhouse a necessity. Otherwise, perhaps the Board of Trustees can sell it to the Knights of Columbus for a couple of million.



Seen in passing this week: Snoopy lobbying against Rossie; Dr. Watson doodling; the Notre Dame man at work; a monstrous ogre worthy of Quixotic attack; a traffic jam in Iowa.



on other campuses

Two weeks ago we reported that students at Texas A & M had made their choice for President, George Wallace (you must remember it's a military school), and last week we informed you that the editors of the paper at St. Francis College, Loretto, Pennsylvania, had advised backing no one.

The editors of the *Statesman*, from the State University of New York at Stony Brook, have gone them one better. Here are some excerpts from their September 27 editorial:

"We looked with horror at the candidacy of George Wallace. No man who can say he would deliberately run over a fellow human being is fit to be President of the United States in 1969.

"Richard Nixon and Spiro T. Agnew represent the style of politics that governed this nation in the 1950's. It is a frightening thought that a Spiro Agnew could be nominated over the likes of John Lindsay and Charles Percy. This country does not need a coalition of Southern bigots and mid-western Hawks to lead us down the road of hate-mongering, red-baiting, and killing. A nation faced with internal dissension cannot afford to have leaders who say law and order but who mean 'If you're black stay back.' The black man is starting to move next door. If he is blocked by the Agnews of this nation who wish to deny him his constitutional rights, then we will have a second civil war. Let us not be so naive to believe that Agnew is speaking only for himself. Just ask your parents whether or not Richard Nixon wasn't saying the same things in 1952 that Spiro T. Agnew is saying in 1968.

"Hubert Horatio Humphrey and Edmund Muskie are not as pernicious as Wallace, Nixon, or Agnew. But their time has passed. An obsolete and corrupt political machine denied the American people the right to vote for the man they so strongly supported in the primaries. The rank-and-file Democrats called for McCarthy and the Johnson machine gave them Humphrey. Humphrey represents the old liberal establishment, but the New Deal is not viable in 1968.

"A vote on Election Day for Dick Gregory and Mark Lane represents a call for true law and order. No other men in this country could make a claim to be so committed to justice. Dick Gregory has been

traveling across the nation trying to show the youth that there is hope. He says this nation can be saved, if we only honor our highest laws — the Constitution of the United States.

"Let America know that this generation will not tolerate a morally bankrupt government.

"Vote for those who tell it like it is. Vote Peace and Freedom.

"Gregory and Lane."

A UNIVERSITY OF WISCONSIN faculty committee has offered recommendations which — according to the *Daily Cardinal*—"should put Wisconsin ahead of any major university in the country expanding the role of students in governing of the institution."

The nine-member faculty committee headed by Prof. James Crow (really!), offered these proposals:

1) "Practically complete withdrawal by the University from its *in loco parentis* activities . . . an end to regulations of students' off-campus lives and of such aspects of their on-campus nonacademic affairs as hours regulations. All students over age 20 and all students under that age who are married or who have parental permission should be able to live in housing of their choice.

2) "Broader student participation in various forms in practically all areas of University government.

3) "Greater student self-governing authority . . . the elimination of the present Student Life and Interests Committee and distribution of its powers among the Wisconsin Student Association and smaller student-faculty committees.

4) "University discipline should be imposed only for intentional conduct which (a) seriously damages or destroys University property, (b) indicates a serious continuing danger to the personal safety of other members of the University community, or (c) clearly and seriously obstructs or impairs a significant University function or process.

5) "The Student Senate should have the power to propose recommendations, resolutions or legislation for faculty consideration and to which the faculty is obligated to respond.

6) "That the student voting membership on University committees be substantially increased

and that student members be named by student government."

THIS APPEARS to be a bad month for Student Body Presidents. On the same day as the petitions to oust ND's SBP reached their goal, the *Daily Illini* revealed an interesting fact about the University of Illinois' Student Body President—he is not a student.

Jim Kornibe has been processed through all the registration procedures and is attending classes, but he owes the university \$17, and until he pays it, the admissions office and several other administrative departments will not certify him as a student.

Kornibe, asked why he hadn't paid the \$17, said, "I just don't have it."

THE University of Massachusetts Student Senate voted by a wide margin at its first session to recommend abolition of academic credit for ROTC courses.

The vote, 21 to 12, was not surprising in light of a student poll last year which showed students desiring abolition of ROTC credits by a 5 to 3 margin.

A Senior Senator who backed the motion called the courses "seriously wanting in academic substance and academic quality."

Another senior who opposed the motion retorted by saying: "The ROTC program has placed the military into a proper context. It assures civilian background for military training, without the rigor that you'd encounter in military schools and academies.

"We don't just sit there and ponder napalm. We discuss the role of the military in the United States power structure."

The Senate, however, appeared to take more kindly to the suggestion of Professor Wolfgang B. Fleischmann, who said that ROTC "should, like archery and choral singing, be considered an extracurricular activity."

VASSAR COLLEGE has decided to go co-ed. To inaugurate the co-educational program, the women's college will take part in a student exchange program with Williams College of Williamstown, Mass., beginning in January. The program may also include Wesleyan University of Middletown, Connecticut.

Last November, Vassar rejected

an invitation to affiliate itself with Yale and move to New Haven. Instead, Vassar announced then that it would establish a separate but coordinate men's college in Poughkeepsie, on the present Vassar campus.

During the summer, however, the Board of Trustees of Vassar decided to abandon the coordinate college plan, and admit men directly to the 107-year-old bastion of femininity.

The trustees have not announced how large the college will be when men are fully integrated into the undergraduate enrollment. At present there are 1500 girls at Vassar.

Lynn C. Bartlett said last week that suggestions were being solicited from the faculty as to how to go about the incorporation of men into the college. Mr. Bartlett, the secretary of the college, said he expects men will be admitted in the freshman class at a very early date.

The plan most likely to be accepted by the trustees is one under which the undergraduate enrollment would grow to 2400 with more women than men. Under the proposal, 215 men would be admitted by 1970. Between 1970 and 1975, the number of women would be decreased by 80 per year, while male enrollment would rise accordingly. During this period, the

college would concentrate on building the necessary facilities to accommodate the new students.

TWO DAYS following the Vassar announcement, 42-year-old Bennington College of Bennington, Vt., announced that it too would go "fully coeducational" in 1969.

The traditionally all-women's college is already accepting applications from men for the class of 1973.

Edward Bloustein, college president, said last Friday that the decision to accept men at Bennington was based on an increasingly strong demand from college-bound men and the belief that "we can no longer deprive men of the unique educational opportunity Bennington provides." (Ed Note: According to September's *Playboy*, the ratio of males to females at Bennington is one to 38, which makes it some educational opportunity).

Men will be accepted on the basis of academic qualifications and without quota. The college will not impose any "artificial parity concepts" to their admission, Mr. Bloustein said.

Mr. Bloustein said that in the last few years unsolicited applications from men had been received, but most of them have been rejected. The college has in the past accepted a few male students who have stud-

ied in the drama and dance divisions. It has granted about 20 B.A. degrees to men.

Mr. Bloustein said that, based on the ratio of applications now being received — about six from women to every application from men — the freshman class of 1969 will probably include 35 to 40 male students.

A GREAT many sophomores and freshmen left the athletic department ticket office at Clemson University last week grumbling, when they learned that they would not be able to obtain football tickets for their dates. The *Clemson Tiger* reports that the athletic department allots a set number of tickets for dates, and this year, due to a greater demand than anticipated on the part of juniors and seniors, there were very few tickets left for sophomores, and none at all for freshmen.

The Student Senate responded to this by unanimously passing a resolution calling upon the Athletic Director to make tickets available to students for their dates, before making them available to alumni, students of other schools, or the general public. There has been no response as yet from the Athletic Department.

—Steve Novak

feiffer

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10-6

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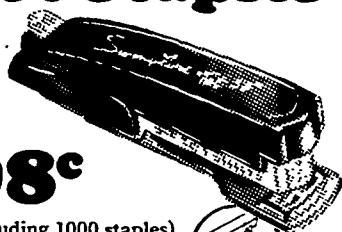
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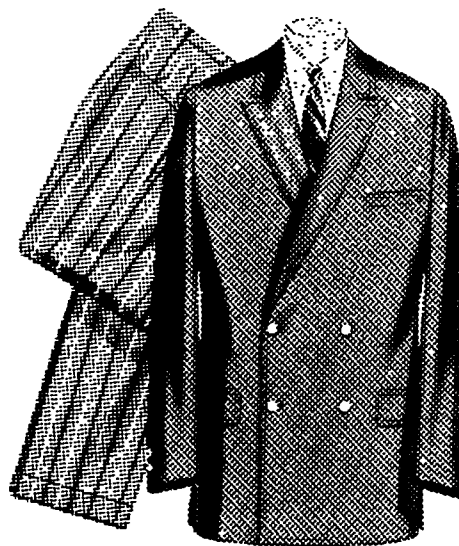
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Dear Father Hesburgh:

Would you please explain for us exactly what the concepts "residence university" and "Christian community" that you refer to so often mean for you, and describe specifically what the implementation of these ideas will mean for the future of the University?

IT IS NO SECRET that this idea of community has been very much on my mind, both here and in the broader human context, during the past few years. Regarding community at Notre Dame, it is always easy to condemn the past and to think that all ideas are suspect if they didn't come to light after nine o'clock this morning. The fact is, though, there has always been a strong sense of community at Notre Dame, much more than at most universities or other human institutions I have known. Sometimes it has been described as spirit that deeply attached alumni and others to this place. It may have been emotional, it may have occurred for what some might now judge to be the wrong reasons, but it did exist and it drew people back here like a magnet and they left feeling that somehow they were bettered by every renewed contact with the place. I've personally seen this exemplified not hundreds but thousands of times, so I'm not inclined to argue with the fact or get excited by the frequent allegation that the place is or has been all wrong.

At the same time, I'm not going to say that Notre Dame is all right or that it cannot be much better than it has been or is. I share much of the discontent with what is the reality of the world, the Church, the university, and the human situation generally today. I suppose I would differ from some of the discontented and hypercritical by trying to see all of these realities in some historical perspective. There is a continuity to human history — it is not circular — and I strongly adhere to Teilhard de Chardin's intuition of seeing the constant upward sweep of human evolution — even though it is often characterized by occasional false starts and dips of frustration or even despair. What this means is that I'm on balance an optimist, hopefully a progressive, a liberal where human social and institutional progress is concerned, and a conservative when basic human values are involved, although I would

hate to be conservative about the practical realization of these values in each succeeding age, according to the new opportunities and challenges of each new age.

This background confession is necessary if you want to understand why I still think that community is the central idea that should most concern us all today. It is really the central challenge of our times, in the world of political conflict that separates man from man across the shrinking globe. It is the central reality of the People of God, that great new and yet old concept of the Church. And in the university world, community is the only viable reality that can respond fruitfully and successfully to the deep desire for renewal and restructuring, amid all manner of violence, confrontation, and disillusionment.

What does community really mean in this context? Fundamentally, it means a hope that people who exist on many levels, students, faculty, administration, alumni and trustees, are capable of agreeing upon a common ideal of what a place like Notre Dame can and should be, and are willing to work together in all ways possible to make it ever more responsive to and representative of this shared ideal. Specifically, it means that I don't decide what Notre Dame is or should be, because I don't share the conviction of a well-known French king who said: "L'etat, c'est moi." Rather, all those who belong to this place, who are this reality of Notre Dame, must, each according to his competence, wisdom, and position, take an authentic part in constantly renewing the ideal. This means a continual concern on the part of all for creating a vital community of thought, expression, and action. It is not something that begins today, for Notre Dame does have a history, a past, a present and, hopefully, an even better future. Continuity, in our day, best resides and is revitalized in the community, despite the obvious obstacles that tend to disintegrate rather than unite all who are a

living part of Notre Dame.

I would now like to outline some of the positive and negative factors of the situation facing our realization of community today at Notre Dame, as I see them.

First, the positive.

1. The very problems we face push us towards community as never before. Despite all of the differences of personality, age, experience, function, opinion, conviction, and temperament that characterize the thousands who are Notre Dame, I take it that all are agreed that we can live and work and grow together—if we have enough sense to forge a community of thought and action.

Mr. Edmund Stephan, the Chairman of our Board of Trustees, put this well in his statement of last May 15: "A deep conviction was expressed [in the Board hearing of May 3 with students, faculty, and trustees] that Notre Dame must continue to strive to build a true community that is united in its commitment to basic human values, that such an undertaking is especially important in view of the violence and alienation that are so characteristic of today's world. A true community is not one in which everyone agrees with everyone else on every subject, but it is one in which the basic purposes of the institution are shared and respected by the constituency and in which discussion, and, indeed, debate are conducted with mutual respect, tolerance, and civility."

2. We have in recent years made positive moves in restructuring the University so that the personal involvement, necessary to any authentic community, can take place. Above the Presidency, a Board of Trustees, largely of laymen in the spirit of Vatican II, has been established. The new Faculty Manual and Faculty Senate have given much more voice and involvement to all of the faculty, especially in the basic academic policy matters of the University. The first act of the new Board of Trustees was to confirm this basic responsibility and new structure of the faculty. The alumni, in addition to their traditional Board, now have the Alumni Senate made up of all the Presidents of our more than one hundred alumni clubs throughout the country. There are few alumni groups in the country that contribute annually the equivalent income of forty million dollars endowment. They are interested not only in giving but in contributing to the total life of the Notre Dame community as well. They also belong. The students, despite the constant reorganizational changes of recent years, do now have a viable form of student government and service that enlists the dedication, generosity, and intelligence of many hundreds of students each year, from hall section leaders to President, senators, Cabinet, and Student Union and court officials. The administration is no longer administering in a vacuum. We do have a structure that reflects a concern for collegiality on all levels. It's not the easiest way to administer a university (Winston Churchill said the best form of government is dictatorship tempered by assassination), but it is the best way to achieve real community — if it can be made to work. I am confident that it can, so here is another positive factor, although structure alone won't do it.

3. Whatever anyone says, Notre Dame is blessed by an enormous amount of composite good will and generous collaboration. The Student Body has an enormous vitality (some say too much), a basic sense of fair play (abuse anyone unfairly, even me, and you'll see), and a commitment to make Notre Dame outstanding in every way. The same can be said, in full mea-

sure, for the faculty, alumni, Trustees, and the administration, too, believe it or not.

If we have all of these things going for us, what then is our hang-up? Why isn't community here all that we would like it to be? Well, first of all, we are in full evolution, verging at times on revolution, and the new structures are of very recent vintage — most originating within the last year and a half. We still have to make them work. Those that are under way, the Board, the Faculty Senate, the Alumni Board, are working extremely well, if you're willing to discount a few growing pains. The Faculty-Student-Administration Committee (or Council or Commission, however it comes to be called) is about to begin, and I have high hopes for its successful operation, too. We still have a few snags with the student judiciary, but this should be fully operative soon.

One of the most important new endeavors, because it is at the heart of the University's purpose, is the current University-wide effort at curriculum reform. I have been greatly heartened by the student effort to establish a structure that parallels at every level the faculty structure, to insure student inputs at every level. If this is successful, it could well lead to much greater student participation in the academic structures of the University. This latter is mainly a faculty decision, as it should be, but at least there is now an opportunity for showing positively what students can contribute to the academic segment of the University community.

This is all to the good, at the moment, but what of the negative factors? These are mainly a set of attitudes that I shall mention as briefly as possible.

1. The good-guys, bad-guys syndrome. Let's admit that there are good and bad, relative terms since no one is all good or all bad, in every segment of the University community and probably always will be. Writing off any one segment, students, faculty, administration, Trustees, or alumni, would be a monumental oversimplification. If I didn't see much more good than bad in every segment of our community, I wouldn't want to belong to it and work within it. St. Paul had a great saying: "Don't be overcome by evil, but overcome evil by good." Or you may prefer Faulkner's statement on man in a world beset by evil: "Man will not simply endure, he will prevail."

2. The "it won't work" syndrome. Maybe it won't. But we can try. We might even try harder, like Avis, if we remember what St. Paul said about love (the real glue of any authentic community): "Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offense and is not resentful. Love takes no pleasure in other people's sins, but delights in the truth; love is always ready to excuse, to trust, to hope, and to endure whatever comes. Love does not come to an end." We can make it in forming a true community here, if we all do the truth in love.

3. Final syndrome: "The whole place is rotten; destroy it and start over." If anyone really believes this, he need not destroy it, it will destroy itself. As for starting over, we all have to do that every day, but if we believe in Notre Dame, as many of us do, we do it within the community. Again, our Chairman said it well in the document quoted above:

"The Board must also affirm that its *Ad Hoc* Committee was greatly impressed by the intelligence, good will, and dedication of practically everyone participating in its hearing. This gives the Board the highest hopes for the future of an increasingly significant and meaningful society at Notre Dame, provided that the



many, often apathetic, are willing to join the presently active few and to work together, intelligently and responsibly, for the ultimate good of the whole community. If this is not possible in an academic community, committed to the search for meaning and relevance in life and learning, then the broader human family would have little hope."

So much for my basic ideas on community at Notre Dame. The editors, and maybe some of you, may be disappointed that I did not say more of the nuts and bolts, the particularities of our community here. I am not trying to duck the tough questions, and I do have my own point of view, but I would like to get the conversation going without prejudicing the outcome. However, here are a few headlines that bear on the realization of a great university community, as I see it.

1. It should be Catholic, with a large and small "c," or profoundly Christian, if you prefer that.

2. The above is not possible without vital and sophisticated theology on the highest intellectual level and a meaningful liturgical experience as a living manifestation of community.

3. The community should also manifest its vitality in myriad forms of service to our fellow men, inside and outside the community, especially to those in greatest human need.

4. The community should also be ecumenical, open to all true human values from whatever source. It should not be a ghetto, intellectually or spiritually. Persons of all cultures, races, and religions should be welcome here. We, of all people, should be willing to

dialogue with everyone. To do this meaningfully, we do have to know our own faith and traditions and culture.

5. The community will not be realistic or appealing without a more important feminine influence than now exists. This is why I favor strongly girls' cluster colleges here, and the new initiatives of the Ladies of Notre Dame, our faculty wives' association.

6. Residentiality has long characterized some of the best universities in the world. However, proximity in living is not enough. A positive climate conducive to community living is more than residentiality.

7. Civility is the hallmark of a university community — especially civility in discourse among the members, openness to one another, personal respect for each other's basic human dignity, ability to live with different opinions without the all-too-current intolerance that shuts off, even violently, anyone who disagrees. Freedom cuts both ways.

8. To be all of this, community exacts its price. Community is no substitute for personal and individual responsibility. There will always be those who corrode a community and its values by the whole panoply of dishonesty, vulgarity, selfishness, boorishness, or anything else that is unworthy of our better hopes. When this happens, someone has to speak for the community and it cannot always be someone else. It may have to be you. If we all help establish the values of a good community, we all are responsible to uphold them, or else they become empty rhetoric. Community supports, but community must also be supported. □

That's very interesting, Father, but we would appreciate it if you answered the question.

by Thomas Payne

This issue of the SCHOLASTIC is a failure — at least in part. The editorial meeting which planned it conceived of it as an examination of the tradition that Notre Dame be a residence university. The relevance of this tradition to the "new Notre Dame" has been seriously challenged by the increasing popularity of off-campus living, and the editorship of the magazine thought that it was high time that the tradition be significantly debated and discussed. Fr. Hesburgh was invited to participate in the discussion and debate, and it is unfortunate that his contribution to it falls short of being significant.

LAST YEAR "moral ambiguity" brought the campus to the brink of crisis. In preceding years the cause of the trouble has been described as "a communications gap" or a "pastoral gap" or whatever term in vogue to indicate that the Administration and student body are not really in touch. A large measure of the responsibility for these gaps — or perhaps better, gap — must be assigned to the failure of the President of the University to take definite stands on issues or having taken them, as in the case of parietal hours, to explain adequately his reasons for doing so.

The student press has tried to foster discussion between the student body and the Administration, if by no other means than by trying to obtain definitive statements from the Administration on various topics. Fr. Hesburgh is correct in quoting last spring's statement by the Board of Trustees to the effect that "a true community is not one in which everyone agrees with everyone else on every subject." The disagreement which will inevitably arise in even the truest communities can only be resolved in rational debate which is itself impossible unless the members of the community know where each stands as exactly and completely as possible. The evasion of specifics can only cause student-Administration relations to be char-

acterized by the rancor of the confrontation.

The irrelevance of Fr. Hesburgh's "few words" to any discussion about the University current among the student body is illustrated by the number of times he sets up and knocks down straw opponents. Throughout Fr. Hesburgh's survey of student opinion at Notre Dame, there runs a little group of extremists who reject Notre Dame's past as radically perverse and want to start over from scratch. In the first paragraph, Fr. Hesburgh says that he is not inclined "to get excited by the frequent allegation that the place is or has been all wrong." No one should be inclined to get excited over the allegation for it is far from frequent and has never been advanced in any serious, reasoned discourse on the University. Those few who say "the whole place is rotten; destroy it and start over," need no refutation from the President of the University for common sense itself refutes them.

Fr. Hesburgh's answer to the question, "What does community really mean in this context?" fails to satisfy or to add anything new to the current discussion on what Notre Dame should be. The student body has known for some time that the University is a community of scholars composed of faculty, students and Administration. We have known that "each must according to his own competence, wisdom and position take an authentic part in constantly renewing the ideal." The Faculty Manual, Faculty Senate and Student Life Commission are the fruits of this knowledge. The question is no longer who shall renew the ideal, but how shall renewal be accomplished. It is to this question that meaningful discourse about Notre Dame will be addressed.

Those of us who have been tempted to think otherwise, are no doubt reassured by Fr. Hesburgh when he reminds us anew that he is not a divine-rights monarch, that he does not advocate a Nietzschean transvaluation of values, that he adheres to liberal doctrines of prog-



ress, and that he is "on the balance an optimist." But having been reminded of those things which most of us already suspect, what more do we know of the plans and goals of the man who will have the greatest influence on the restructuring and renewal of Notre-Dame?

The closest Fr. Hesburgh ever gets to specific proposals about Notre Dame is in the concluding eight articles, and this closest is still very far away. These articles appear to be standards of a "great university community" to which almost everybody could agree. Most of us have seen the ideas therein embodied before in one context or another. The desirability of these goals is not in question, then, but rather how to attain them. We know that "a meaningful liturgical experience" is desirable, but how is this to be achieved when so many students no longer attend Mass regularly. We know that "the community should also be ecumenical" but how is ecumenism to be achieved then given the uniformity of background of most Notre Dame students, and given the failure of the Committee on Minority Enrollment to attract minorities? We know that "proximity in living is not enough" in con-

sidering "residentiality," but what is enough? If the President of the University would just tell us what he thinks about these matters, discussion and debate about how Notre Dame is to achieve greatness could be taken up much more fruitfully.

Fr. Hesburgh justifies his grandiose generalizations by saying, "I am not trying to duck the tough questions, and I do have my own point of view, but I would like to get the conversation going without prejudicing the outcome." The problem with this is that the conversation has been going on now for a long time. It began six years ago when John Gearen and others proposed the stay-hall system as the foundation for true communal living here at Notre Dame, and urged that a tripartite commission be established to control student life. The conversation has come a long way since Gearen and his associates, and its further progress will not be served by the superficial and glib-phrased discussions of what Notre Dame should be which Fr. Hesburgh has offered to us. The discussion of what Notre Dame should be has already reached a higher level of sophistication than Fr. Hesburgh's statement, and it is a shame that Fr. Hesburgh does not yet realize it. □

The Residence University: “Loneliness, Isolation and Social Awkwardness”?

by Bill Sweeney

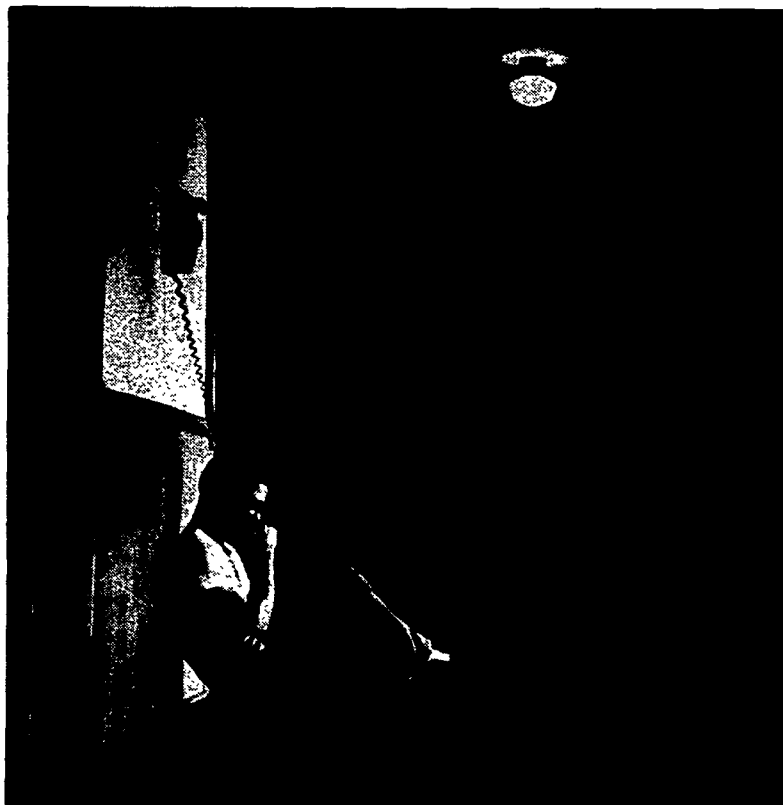
The residence university as a concept and the residence university as a reality have yet to merge. Symptoms on the surface of student life seem to indicate that the residence university is falling short of the ideal Christian community. At this stage of Notre Dame's development, it is important to reexamine her original goal of becoming a residential university. The symptoms of student life have been studied by sociologists and psychologists closest to the students' problems. The question to be posed is whether the residential university is a valid objective or an anachronistic dream.

PERHAPS MOST BASIC to the conditions under which a student spends his four years at Notre Dame is the atmosphere he lives in. Last week, the Cox Commission published its report on the sociological origins of the discontent that erupted at Columbia last spring. One problem isolated as a long term cause of discontent was the “appallingly restrictive” dormitory accommodations. “Two men would be housed in a room barely adequate for one,” reads the report, “consisting of a double-decker bed, one desk, one chair and one bureau. Naked light bulbs in corridors, scarred and battered furniture, walls and floors give the older dormitories the general atmosphere of a run-down rooming house.”

To attempt a comparison between Notre Dame and Columbia would be inaccurate. Yet, the commission's report is forcing college administrators to consider the social and psychological environments in which their

students reside. Until recent years, the assumption has been that an ideal Christian community would be immune to serious problems in student life. “For many years there were no signs of traumatic maladjustment at Notre Dame,” wrote Peter Schrag in *Harpers* (May '67). “Then, a year ago a student hanged himself in his room.” As Schrag recognized, Notre Dame too was fast becoming involved in the same problems other universities have been grappling with for years. Some of the symptoms are subtle, others obvious. Drinking, drugs, sexual maladjustment, homosexuality and alienation have become bigger problems than most people are willing to admit. They are symptoms that perhaps Notre Dame has outgrown its Christian mythology of past decades, which particular lent itself to the establishment of a solidified community.

Structurally, the residence university has failed to establish an atmosphere of community and social normality. Halls such as Dillon and Badin parallel the above description of the older dorms at Columbia University which were judged to have “fostered rather than ameliorated loneliness, isolation and social awkwardness.” Newer halls such as Stanford-Keenan resemble cell blocks with taste and comfort of design sacrificed for financial considerations. The stereotyped living conditions, the middle class origin of the student body, and the emigration off campus of creative students have combined to retard individuality among campus students. While Father Ralph Dunn of the Psychological Services Center feels that conditions in the



halls have not caused conformity at Notre Dame, it certainly has "reenforced the factors of conformity and regimentation that exist." Professor Robert Hassenger of the sociology department believes that many students come to Notre Dame "to buy an identity and surround themselves with symbols like buttons and Notre Dame jackets to garnish their image." But while both agree that conformity is a part of many students' personalities before coming to Notre Dame, the hall atmosphere tends more toward reenforcing conformity than fostering individuality.

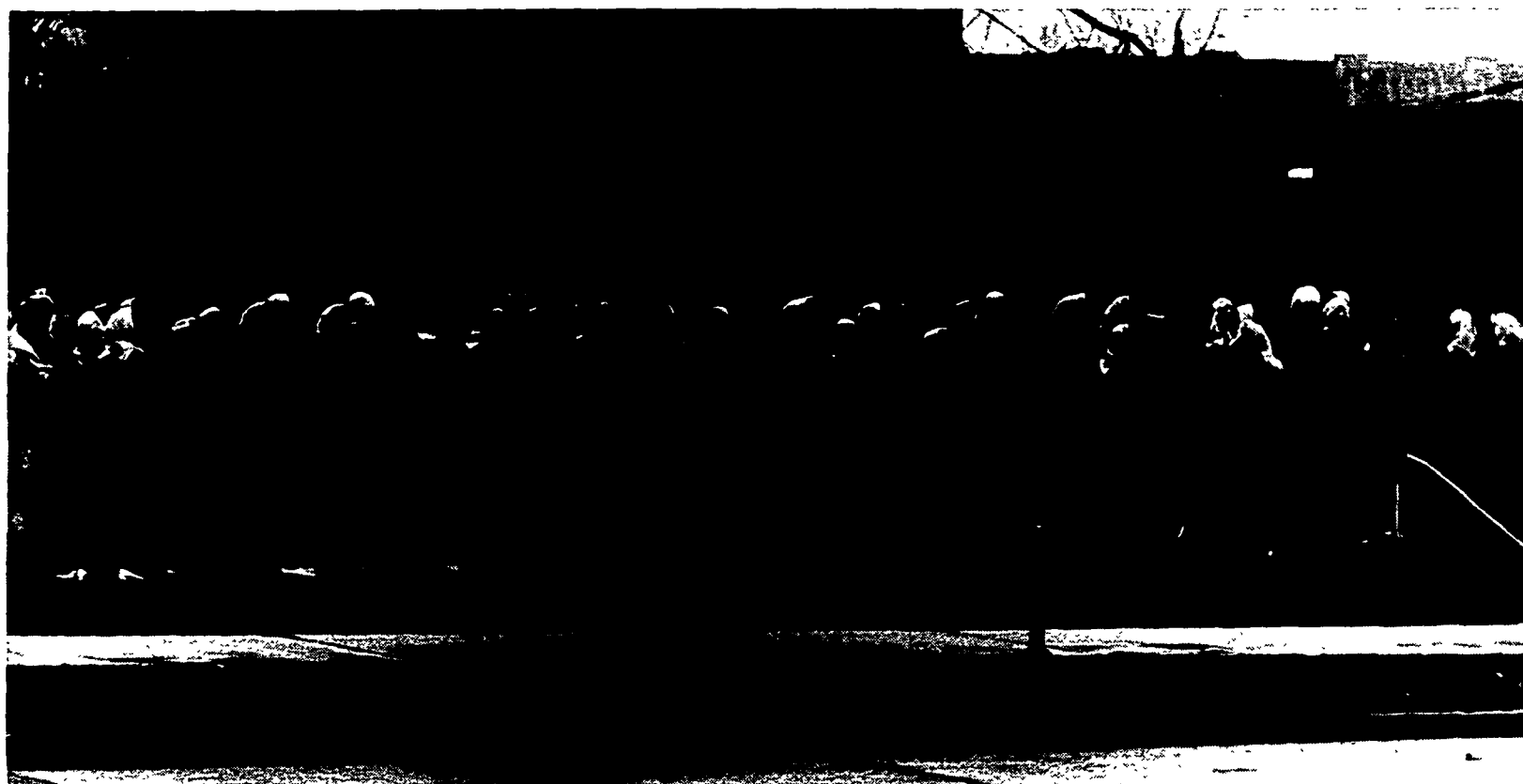
The evolution of an off-campus culture is evidence of a rejection of the campus environment. That the relatively small number of creative people at Notre Dame have *chosen* to move off campus is evidence that there is a restrictive element on campus not conducive to creativity. "The old authority by which the University could send a student off campus as punishment or threaten to expel him, is gone," says Robert Hassenger. "Since the off-campus personality is less dependent on his Notre Dame identity, he can dare the University to expel him because he is less tied down to the security of a Notre Dame identity." Thus, off-campus is no longer an Australia where only the criminals are sent. It has become a loosely knit community of its own. Dr. Charles of the Psychological Services Center speculates that perhaps the idea of college being a four-year static glob is changing. "Maybe what people are doing in their last two years," she says, "is growing up and seeking to live their lives in the more real world they will be expected to adjust to after college."

Facilities for normal social distraction have not been included in the physical construction of Notre Dame. The center for social events at Notre Dame has moved off campus as a result of the stifling prohibitions encountered on campus. Lack of facilities is part of the problem. The Senior Bar, denied a place on campus, attracts students away from the community for their social life. At the same time, the Knights of Columbus are permitted to establish a private, fraternal clubhouse in the old post office over pleas that it be converted for student use. In the past fifteen years, Notre Dame's physical facilities have grown, but in a sense that growth has been reckless. The human dimension of the

problems arising out of that growth has been ignored. The people that the new buildings were intended to accommodate have been denied an outlet for their social activities. Former University Chaplain, Father Hoffman, considers it "highly problematic whether Notre Dame will remain a residential university, simply because the juniors and seniors will not be willing to live on campus."

Essential to the establishment of a community at Notre Dame is the development of the religious community. But, many admit that a community in the religious sense has not happened. "I don't know if the situation has deteriorated in past years," says Father Ralph Dunn, "but it certainly has not developed." Robert Hassenger senses a cultural change since his days as a student at Notre Dame. "The faith of the students is no longer the point of common interest it was when I was a student. It used to be that the bells of Sacred Heart would ring at 7:30 and the students would fill the church for novena. This kind of atmosphere no longer exists." While the role of the church has changed in the direction of Christian involvement, such efforts at Notre Dame are undertaken by only a small minority. Likewise, the clergy have become less intimately involved in student life. In the 30's when students and priests lived and ate together, a religious community might have been said to exist. But, today the clergy exercise little influence or presence within the student body other than in administrative functions.

A recent study of college life comparing Notre Dame and Princeton referred to the "teen-age muscularity" that characterized both campuses. Likewise, the Schrag evaluation of Notre Dame concluded that "most of the students — who come from all-male high schools — have little past experience with women. There is highly visible evidence of undergraduate sexual fantasies and projections, and the fear of being effeminate." These seem to be the problems faced by Notre Dame in its role as an all-male residential institution. The community at Notre Dame lacks women. Campus psychologists, however, do not find anything threatening in the above studies. Dr. Charles states that "students seem to use the existing odds as an excuse to rationalize



their own failures. They do not take advantage of the opportunities they have to date." Most sexual hang-ups the psychologists view as a characteristic of the student before he came to Notre Dame and therefore the environment is not responsible for creating the condition. Professor Hassenger feels that "attitudes on both sides of the road have been mythologized, mainly animalism on the part of Notre Dame students and frigidity on the part of St. Mary's girls."

Drinking and athletics are viewed as a sexual release for some individuals, but Doctors Dunn and Charles believe that heavy drinking is not uncharacteristic of any college population. While Father Dunn guardedly admits that drugs have become a factor at Notre Dame, Professor Hassenger observes that "the cult is gone from the drug experience, since it is considered the equivalent of what alcohol is for the middle class." A rise in homosexuality has also been observed at Notre Dame in recent years. Some of these cultural problems are new to Notre Dame and potentially dangerous. While it cannot be said that the conditions here have spawned the problems, there has nevertheless been a breakdown in the community's ability to cope with them.

With South Bend's economy on the climb, community relations must be assessed in terms of the University's future. Any decision to pursue a residential university will involve conscious isolation from the South Bend community. Having been in a state of depression for many years, South Bend is just beginning to rebuild its community. Limited student efforts, specifically the Neighborhood Study Help Program, have established a commitment to the South Bend area. Furthermore, most large universities have inextricably linked themselves to the cities where they are situated. Private enterprise has built much of the housing and recreation facilities that these schools have needed. The possibilities of a larger community encompassing the South Bend area ought to be considered before binding students to an isolated campus environment. It might already be impossible to transplant the off-campus community from its South Bend environment back into a residential system.

A problem raised by sociologist Robert Hassenger

is whether Notre Dame is capable of retaining the sense of community it once had in view of the cultural changes in the past decade. The things that used to be used as common measuring sticks within the community are now gone. "There used to be a set of standards," says Hassenger, "by which a student could judge how well he was measuring up to the accepted goals of the community." With the decline of athletics as an emotional rallying point and religion as a psychological rallying point, the culture has necessarily become less solidified. "Sub-cultures now arise around lesser interests such as film making," he continues. Thus, the mystique of the residence university has disappeared. Certainly the community will never function with the same familial cohesiveness that characterized an earlier era.

The problems confronting the residence university are many and varied. They range from the psychological to the cultural. In many ways the University has failed to meet or correct the symptoms that threaten the concept of a residence university. The Cox Commission's report states that Columbia's administration relied all too often on "evasive improvisation" in dealing with campus problems and that "the scale of priorities at Columbia all too regularly put the students' problems at the bottom." Columbia can show Notre Dame much with respect to the direction it should pursue. For example, Columbia's choice to isolate itself from its Harlem neighbors proved disastrous. Likewise, its ignorance of fundamental student problems also proved disastrous. What Columbia's experience most ought to do is to spark a reevaluation of the community concept at Notre Dame. The growth of Notre Dame in the past decade has been tremendous by every physical yardstick, yet something has been left undone. Somewhere along the way the community concept of old was outgrown. If Notre Dame is to regain its cohesive unity it will not be in the isolated community that the rhetoric of administrators has set before us as "the residential university." Rather, it must be a community geared to a modern view of its situation in the city of South Bend, a recognition of the problems disrupting the community, and a feeling for the students who comprise that community. □

Being a Short Historye of The Rebellious Day Dogs

by John McCoy

RESIDENTIAL UNIVERSITY (AP) In a surprise move last week the Administration of Residential University attempted to regain the offensive in its long war against its rebellious exiles. The first indications of the surprise search and destroy mission were reports filtering in from the countryside that scattered groups of the rebels were being driven out of their recently entrenched positions.

The new policy, whose announced goal is to ferret the rebels out of their recently acquired castles and back to the caves of their original exile, is seen as a victory for the old hardliners still in the Administration. These men still cling to a police state philosophy which allows the ruling cast from which the common citizens are excluded to govern almost the entire private life of the people.

This philosophy, which has been prevalent at RU ever since its founding, went unchallenged well into the post war years. Then, faced with an unexpected influx in population, it was decided to force into exile what were considered to be lower caste citizens. These people were sent into the surrounding countryside with promises of new housing projects which would allow their speedy return. In order that they not lose their desire to return to the homeland, certain hardships were to be imposed.

The Day Dogs (a name coined later by the present commander-in-chief of RU) were to live in caves with communal entrances guarded by keepers who were to bolt them at certain hours, nor were the caves to have cooking fires. Instead the exiles were expected to walk or ride bicycles in from the countryside each day to work and eat.

At first the exiles accepted this plight, if not willingly at least passively, since it was to be only a temporary thing. After several years, however, there still being no sign of the promised housing projects, the exiles began to lose faith in central government and make certain demands to ease their plight. The two basic demands were that they be allowed to travel to and from RU, and that they be allowed to move out of their hovels into small castles where they might prepare their meals and live without keepers of the entrance ways.

As basic to human dignity as these requests were, they were for many years denied completely by the

Administration. In the meantime, many of the exiles, who were often set upon by natives of the countryside who, as the exiles journeyed, set upon their heads with clubs and emptied their pockets, began to take matters into their own hands, obtaining four-wheeled vehicles in which they could be protected from the unfriendly natives and inimical climate. These people faced harsh penalties if they were caught, ranging from large fines to total banishment.

Finally, during the short reign of a liberal Minister of the Interior, who controls the police apparatus, the possession of vehicles was recognized as legal, first for the older exiles and a year later for all of them. This same minister also developed a plan for the movement of the older exiles into castles. At the time this latter plan was being put into effect, the old hardliners, fearing a radical break with ideological discipline, arranged for his transfer to a nonadministrative position. Despite this government shift many young rebels joined the older exiles in their castles.

The failure of the Administration to meet this open challenge to its authority prompted most of the exiles to expect that even the old guard officials would soon have to acknowledge the legality of the castles, and working on this assumption they joined the rebels in droves. The hopes for legalization of the castles were further buoyed this year by the announcement of a proposed coalition government which would allow the lower caste a voice in the legislation under which the people of RU would live.

What apparently killed the prospects for legalization was the old guards realization that if the young Day Dogs were allowed to live in the castles, the new housing projects, on which construction has finally begun, would stand empty. And while it is still possible that the new legislative body, should it take office, will legalize castles, it now appears that such a motion would be immediately vetoed by the Administration's head, who is probably the most vocal of the old guards defenders.

Thus as the totalitarian forces strengthen their grip on the land by driving the "Dogs" back to their miserable kennels, the world is left to shake its head in sorrow that the showpiece housing projects, part of a too little, too late pacification program, are being allowed to keep liberty and an honest peace from coming to this troubled community. □

In the Spring of this year three otherwise normal young ladies were discovered ornamenting the otherwise drab interiors of three rooms in a Notre Dame residence hall. The rest is history. For those of you without a backlog of student publications or collections of *ex libris* bulls of Father Hesburgh, they were accused, convicted, their sentences were commuted and they faded into the splintered woodwork in a whirlwind series of events that astounded many. (See: "Three Days That Rocked Sorin's Seat." *Ave Maria*, June, 1968.)

In the same Spring semester, however, certain students were allowed the privilege of having full-time coed visitors. Besides this, these individuals were permitted such luxuries as full cooking facilities, private baths, automobiles, and complete freedom from control by rectors and prefects. As you probably recognize, I am referring to the autonomous student body—off-campus students.

No such accommodations were made for our ill-fated trio. In reducing the penalties upon the three, Father Hesburgh drafted a letter defending the University's policy concerning the sanctity of the dormitory bind. His approach was quite sensible and may have even convinced your parents, if they read it. The letter drew attention to the tradition of centuries upon which the University of Notre Dame is based.

From the medieval centers of study, Father Hesburgh elaborated, derives the concept of the modern residence university. In them the students had autonomy—autonomy to devote their lives to their studies. Some of these organizations were self-contained units with their own skilled craftsmen, medical facilities, small shops, and entertainment programs. Some even had laws autonomous of surrounding areas and such luxuries as private water supplies and peace officers. One conspicuous deviance from the atmosphere at these European centers both excludes Notre Dame and casts doubts upon the wisdom of holding these institutions as academic ideals. It is common historical fact that such schools were rife with dissent—both political and academic. Arguments on aspects of theology sometimes resulted in bloodshed. One must admit that few contemporary students—even majors in theology—would be willing to debate transubstantiation with sabres.

Oxford, in Britain, is considered to be a magnificent residential university by Father Hesburgh and a suitable model for our school. With completion of the multi-million dollar dorm complex on the South campus our school should, like Oxford, be able to contain almost the entire student population on campus. Teachers at Oxford have noted, however, that an American scholar—Rhodes or otherwise—is a welcome addition to an Oxford class. Somehow this British paradigm of the educational process manages to develop a tremendous sense of conservatism and detachment within its students. Possibly we might try to imitate *images* of this school, but to become Oxford would be a disaster for Notre Dame.

Off-campus students have a somewhat disabused lot. When on-campus housing proved inadequate to increasing enrollment, students with low averages were—and continue to be—forced out of campus housing.

In recent years, however, a large number of affable fellows with respectable grade-point averages have sought the benefits of true autonomy. Their particular reasons for living away from school can serve as arguments against the dormitory system.

First evidence is a desire to escape the petty disciplinary structure which the current Administration deems necessary for order on campus. Some students

Off Again, On Again,

in their majority actually enjoy drinking beer in moderation. Off-campus they can do it. An apartment—although a reprehensible occasion of sin—is a much more ideal residence for entertaining women.

A wary housekeeper could—by living with several others—supply room and board for himself below on-campus costs and avoid all the distresses of abusive maids, a temperamental laundry service, and an inconsistent and sometimes unpalatable meal system. The off-campus student enjoys a greater degree of privacy, as well. Noisy hall mates can be distressing—as well as quiet ones who balk at listening to full-volume Jefferson Airplane music after twelve.

The off-campus student is necessarily more involved in the urban tensions of the area than a dorm-dog. Crime in the streets refers to the last time you were beaten—not to a Sociology text.

The personal contacts with adults afforded by having a home in which to entertain certainly broaden and civilize the student. As well, straight adults often are willing to feed and entertain students. In May, an invitation to a McCarthy tea resulted in a meeting with Scott Fitzgerald's daughter and columnist Drew Pearson's wife for me. (Not of absolute value, I realize, but interesting.)

All Notre Dame students are entitled to a South Bend Public Library card. The audio-visual department on the second floor lends both recordings and films to card holders.

Having introduced off-campus life, I would like to furnish you with some of the negative aspects peculiar to this mode of living. Obviously, the academy is always down the road. If transportation fails at nine in the morning, it may mean an unintentional cut. While it may be more peaceful to study in an off-campus room, sometimes it is necessary to obtain research materials with miles separating you from the campus library.

All campus entertainments, from assigned special lectures to Cinema '69, require transportational arrangements. Possibly the most enjoyable of campus entertainments, pep rallies—with their stirring music, sparkling entertainment, candid speakers and colorful (white's a color) streamers—are almost impossible to attend.

In conclusion, I would like to relate a fable. Br'er Fox, having captured the evasive and infuriating Br'er Rabbit, was surprised by the fact that the long-eared rodent feared his captivity not half so much as being thrown into a certain briar patch. Convinced of the ingenuous sadism of the act, Br'er Fox flung the hare deep into the ubiquitous thorny mass. Protected from the fox by the stickers, youthful Rabbit scampered about, raining insults upon the head of gullible Fox.

Likewise, I am pleased to state that the mysterious three, the Springtime miscreants, the faded issue, are all living (pleasantly, I hope) off-campus by order of University discipline. □

by Charlie Wordell
The Scholastic

The University is alive
and well . . . off
campus.

Home Again, Student.

Why is the "Residential University" a dead idea in contemporary America? Sent off to prepare for life in this country, a religious, political and cultural polyglot, the Notre Dame freshman is taught to adjust himself to the severely limited (albeit valid enough) milieu of Catholic academia.

They live together, and—for just a short while—they really are one big, happy family, just like Insight magazine tells Mom and Dad.

But some of them get vitally interested in their studies . . . or girls . . . or football . . . or making money. And with all these different drummers leading them about, they split into factions: "hippies" . . . "straights" . . . "radicals" . . . "jocks."

Last year saw the beginning of the big move off the Notre Dame campus. Some of the most alienated students took a step back from the forest they couldn't see for the trees; in doing so, they put campus life into perspective. During these first few weeks of school, many jaded students developed a new enthusiasm for courses and campus life as they found an aid for their new life as adults; witness the boom in Free University enrollment seen just this week.



Sometimes food gets a little short, sometimes spirits drop. But we're learning that we all have the same problems: landlords, the phone company, maybe a tough situation at home.

So when your water heater breaks down, there is a house around the corner where you can take a hot shower. And, down the block, you know you can always have a couple of beers and a few laughs. And then, maybe you meet a fellow with a quiet place to study . . .

Ask and it shall be given you:

Seek, and you shall find;

Knock, and it shall be opened to you.

Matt., VII, 7.

by Tom Henehan



Would You Brother to Marry

"There's a kind of informality that characterizes the climate here — we're flexible, innovative, creative. We would be bringing that dimension, and not merely 600 women for 6000 men."

—Sister Margaret Burke, President, Barat College

THE DIFFICULTY with establishing a formula for the future of Notre Dame is that there are unknown variables. For example, no one knows what's going to happen to our "not particularly distinguished" school if it attracts a new sister college that is able to get excited about the "potential" of the place only after looking beyond the "unfavorable" image of the Notre Dame "boys."

Last year Notre Dame announced that it was looking into the possibilities of bringing a number of small women's colleges to the campus. Hopefully, these would improve the social and academic atmosphere of the northern Indiana tundra. The first girls' school that Notre Dame looked to relocate in South Bend was Barat College in Lake Forest, Illinois (the administrators of which are quoted above). Optimistic estimates were made about Barat being able to hold its first South Bend graduation by as early as 1970.

At Barat College last week, Ted Marchese, the young (29 years old) new director of planning and program development of the college squelched that idea. He pointed out that if the decision to come to Notre Dame was made tomorrow, it would take Barat at least three years to engineer a new academic program for a Notre Dame-centered campus, sell its present site, and build the dormitories, classroom buildings and administration offices they would need at Notre Dame.

And that decision has by no means been made yet, anyway. Sister Margaret Burke, president of Barat, does not see the decision being made for at least a year. "Early this summer," she says, "the secretary of the Sacred Heart Order (which operates Barat) ordered a study made of all educational work of the order in the United States and Canada." The object of this study would be to establish what institutions were worth keeping, which ones held out promise for development, and which ones should be closed. Stressing that no formal discussions have been held between Notre Dame and Barat on the subject of consolidation as of right now, Sister Burke said that no plans could be made for such discussions or studies until the Sacred Heart Order's analysis was completed in about a year.

Overriding all considerations, of course, is the matter of Barat being able to dispose of its multimillion

dollar campus. Sister Burke points out that there simply aren't many things you can do with dormitories, classroom buildings and the like except put students in them. And there isn't much of a groundswell for the establishing of new small residence colleges. So there may well be a problem for Barat when it tries to sell its holdings, unless a group headed by a wealthy Texan that is now interested in buying the campus for a private, Protestant college can come through with the money.

Be that as it may, if Barat should eventually come to South Bend, they will be bringing with them attributes, attitudes and educational emphases that will not be able to exist in a vacuum — without somehow affecting the atmosphere at Notre Dame.

The most obvious thing that Barat will bring to Notre Dame is over 600 female undergraduates. This, for connoisseurs of such statistics, will change the male-female ratio here from the present 5-to-1 to a somewhat more tolerable 3-to-1.

This does not necessarily insure, however, wilder and more glorious mixers in the Stepan Center every September. Barat girls have achieved something of a reputation as being more congenial dates than their Saint Mary's counterparts. And it is true that the girls who have chosen to emphasize the social, over, say, the academic, plaster their rooms with such mementoes as "Swamp the Sooners" and "Go Irish" stickers. For the opening of the Senior Bar one recent Thursday night, eleven Barat bunnies piled into one car, drove the 125 miles to South Bend, got their nickel beers, and returned that same night to Lake Forest for their Friday morning classes, only to cram themselves once more into the car at three in the afternoon to make it back to Notre Dame for the football weekend.

However, there are those who prefer not to go this route, finding "there's something about going down to Notre Dame and looking for somebody to go out with that's, well . . ."

The point is that those girls that arrive at Notre Dame promptly every Friday night do not represent the entire Barat student body. And those that do engage in the "suitcase social life" are almost forced into being more responsive to the advances of Notre Dame men because if they do not find a date for the weekend, they cannot just go back to their dorms and wait for the next evening like the Saint Mary's girls can. It is perhaps not logical to assume that the Barat mystique will remain if Barat girls live just north of campus and can afford to be as selective as those at SMC.

Want Your A Barat Girl?

by Kathy Carbine and Joel Garreau

Another thing that might well come as something of a shock to the staid Notre Dame campus is the overwhelmingly cooperative attitude that the Barat administration, student government and faculty have towards each other.

"There is absolutely *no* animosity between the students and the Administration," says Ellen Kelley, Barat student body president. "None. Not one iota. There is such a tremendous rapport. Anyone can and does walk in on Sister Burke just to talk to her. There is no feeling of confrontation. The attitude is 'Let's try to find out the way everyone's best satisfied.' Sometimes they are more liberal than we are." The students are in the process of decorating the office of the Dean of Students with bright gold, orange and maroon curtains, flowers and psychedelic posters. This contrasts rather severely with the attitude of the Notre Dame student body towards its disciplinarian.

Academically the 14-member Faculty Senate has almost total influence over academics and students have three votes. And according to one professor, the atmosphere of that body is such that "the faculty waits with bated breath for the students to take over more authority, and consequently more bother."

And all this understanding and general lack of an atmosphere in which power politics would thrive seems to be taken for granted. There are students on all academic subcommittees. If there is any hassle about student life rules, it is usually between the more conservative and the more liberal members of the student body — rarely between the students and the Administration. The establishment of this kind of a college relationship right next to the situation that exists at Notre Dame could have interesting effects.

The college's orientation is neither one of withdrawal into the academic womb for the sake of contemplation, nor one of interaction within the limits of one homogenous setting.

As opposed to the "residence university" concept of everyone staying in South Bend to participate in the hothouse atmosphere of interaction within the confines of the University, Sister Burke claims that "the first thing I'd do before I turned a spade (at Notre Dame) is buy a bus" in order to make it easier for the Barat girls to get to Chicago for plays, art exhibits, and concerts.

Further, Sister Burke claims that Barat "plans to be many places, not just our central place." At present, besides the Lake Forest campus, the school has what is referred to as Barat South. Located in a "changing



neighborhood" in Chicago, Barat South is a project that has six girls living in an apartment house and studying the area from political, sociological and economic standpoints. Girls also now study computer science, biology and chemistry at the Argonne National Laboratories and art majors spend one afternoon a week at the Chicago Art Institute. Future plans include sending art students to New York for a semester and more political science students to Washington.

This all ties in with the emphasis on experimentation in learning. One of the academic programs Barat is proudest of is its interdisciplinary efforts. For example, one course offered is called "American Intellectual Movement" and involves the history, theology, English and art departments. Barat plans to expand this kind of effort.

Of course, not all of Barat's influence on Notre Dame will be positive. Barat's endowment is very limited, and therefore there is not that much in the way of scholarship money. Sister Burke does claim that 50 percent of the students at the college receive some sort of financial aid. However, she adds that the money the college gives out is used more to establish a socio-economic mix within the college than to attract high academic achievers. Therefore, there are 34 Negroes in the Barat student body, a figure proportionally five times greater than at Notre Dame, but the SAT scores of the students average around 500, and there are no National Merit Scholars in the student body.

Further, about half of the present faculty will not move to South Bend if Barat leaves Lake Forest. This is especially true of women whose husbands have professions in Chicago, and others who have professional ties to the area. And it is impossible to predict the makeup of the faculty that could be lured to South Bend, especially because the AAUP has given Barat only a "C" rating in every category except pay for new instructors, in which they awarded a "B."

Such is the situation for Notre Dame, which would establish a community, building upon a hothouse theory of intellectual stimulation within actual confines of the University. The obvious thing to do is attempt to make the boundaries of the place as broad as possible by bringing several other different kinds of colleges. However, there is no guarantee that these new colleges agree with or will go along with this bounded scheme. If their development depends at least as much on going out to the world, as in towards the University, there will be a serious conflict. □

Homecoming



Shahla Kaussari



Ann Jimieson

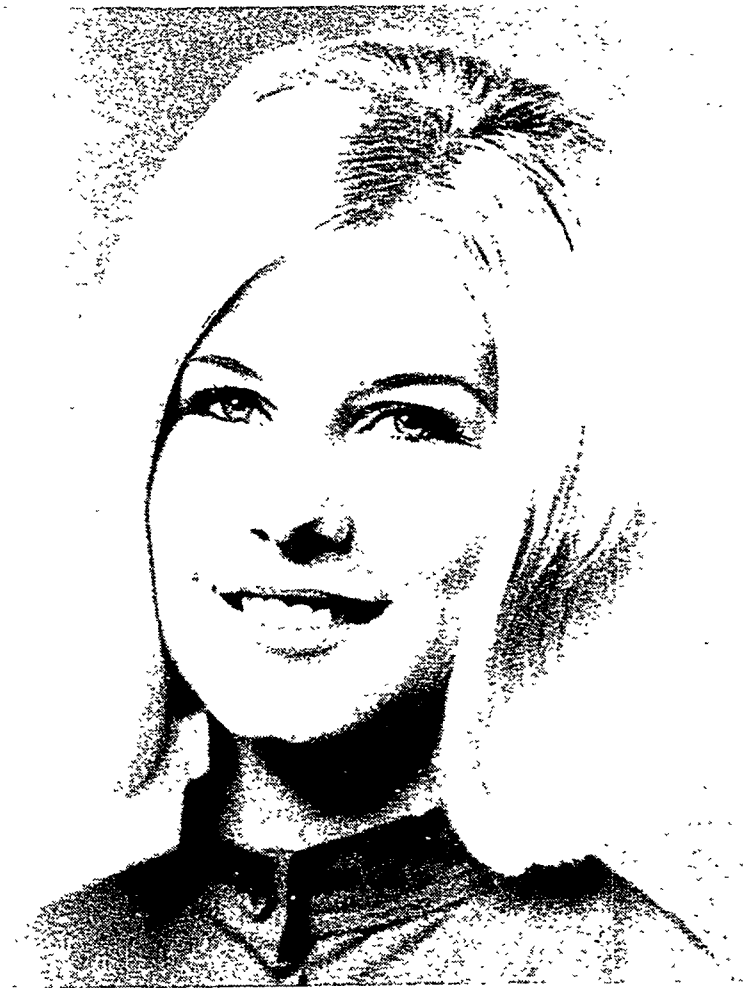


Kathleen Casey

Queen 1968



Liz Caldwell



Linda Sue Compton



Judy Coffey



Stella Slipdski

"And what of those who dwell in houses of clay . . ."

by Tony Ingraffea



His laughing face betrays a thought
of what Life should have been for him.
His legs show scars of battles fought
where no young boy should ever have been.
Above his head an eagle soars;
Beneath his foot — the only doors
Completely willing to receive him.

—Michael Haggerty

And what of those people who live in houses of clay, or straw, or tenement brick? Many would send them money, provide them with clothing, give them food. CILA, the Notre Dame-St. Mary's Council for the International Lay Apostolate, gives those people Notre Dame and St. Mary's students, to do with as they want. And invariably, Negro children in Harlem, Harrisburg, and Washington, want those students to do something no one has ever done for them — to listen, to try to understand, to help them buy a life on loan. And Mexicans in Tacambaro, Colombians in Cali, and Aymara Indians in Peru and Bolivia, want much the same. They want the things which gift money can't buy, which free food doesn't mean, what used clothes can never say.

Want to find out what CILA people have meant to them? What they have meant to CILA people? Read on. Feel on.

Project: Cali, Colombia

But there are so many sad things, things I will never be able to forget. I remember especially an old man I met walking down a hill. He walked by me at the end of the program as if to remind me of all the sadness that had gone before.

I was hauling dirt in my favorite wheelbarrow, and I was cursing. The job was nearly finished, and I was hurrying, almost running, to get it over with. As I was returning down the hill for another load, an old man came walking up the hill toward me. I had never seen this man before. He had a large, burlap sack full of scrap wood slung over his back, and he was walking slowly and deliberately toward me. He had small round scars all over his face, a very large nose, very few teeth, and beautiful eyes. Those eyes, eyes that wanted to talk to someone, stopped me as I started to go by the old man. "You are doing much good work," he said, smiling. "You are a good example for us." "Oh no, *no es nada*. It's nothing," I said, looking down the hill. The old man noticed that I was hurrying, that I wanted to be rid of him, and he smiled weakly and began to walk on. Without saying a word, I started to hurry back down the hill. I had gotten rid of him. Then I stopped walking. I thought of Maria and Ignacio and Roberto, and I looked back quickly. But the old man was gone. And I knew that I would not see him again.

I almost cried that time. I made a fist and hit the wheelbarrow very hard. Then I started back down the hill. □



"And what of those who dwell in houses of clay, whose foundation is in the dust, who are crushed more easily than the moth! Morning or evening they may be shattered; with no heed paid to it, they perish forever. The pegs of their tent are plucked up; they die without knowing wisdom."

Job 4, 19-21

Project: Ilave, Peru

Delirious with pain from the sickness that was eating her alive, the ancient peasant woman could only kiss the crucifix held in front of her by the Spanish-speaking Indian. And she could only moan between the increasingly short intervals when the pain became so intense that the only remedy was not to breathe. Outside of the death hut a girl of three picked up stones to heave at one of the scavenger dogs which constantly roamed the village. The priest asked the interpreter to see if the woman could summon up the strength to confess her sins, both mortal and venial. A mere formality. Above her head was a small opening which served as a window; mixed with the stout ray of light was an infinite mass of sickness-carrying dust waiting to enter the body of another victim. From one to another she looked, and her face asked many questions. But death knocked respectively — before she received a reply;

a simple glance from Love must be returned. □



" . . . Cast in our indifference, like shells upon the shore. We can hear the ocean roar . . . "

Simon and Garfunkel



Faces seen in ancient years
 Troubled eyes, red, not
 from tears.
 Feet that tread both day
 and night
 A struggle to live, a fight,
 a fight.
 Only the best will live to
 see
 The steps taken by
 "humanity."
 Only the worst will never
 know
 How lucky they were not to
 go.

— Michael Haggerty



Project: Tacambaro, Mexico

The thing that I now value most from the project is something the Mexican people gave me. I truly believe that I could not and did not give the people of Tacambaro anything close to the value of this. They showed me life.

Our "affluent" society is born in painless childbirth. Our affluent society dies in an ambulance pickup, has the real blood of its lifeless body replaced by synthetic chemicals, and is placed in a lace-lined box to be told how lovely it looks.

Our affluent society eats condensed, frozen, and synthetic foods. It lives in glass and concrete structures with push-button living: razors, toothbrushes, toasters, stoves; with electric blankets and foam rubber mattresses; with vinyl floors; with paper flowers. It wears nylon, rayon, stay-press, and paper clothes.

The people of Tacambaro eat rich, fresh, and natural foods: milk that was grass the night before, meat that was a cow that morning, vegetables and fruits that were plants and seeds the hour before, and water that, only a moment before, was part of the very earth we were standing on.

The people of Tacambaro live in adobe homes with rag-and-stick mops and wood burning stoves; with handsome blankets and feather or straw mattresses; many with dirt floors and straw ceilings; with live, colorful, sweet-smelling plants and noisy, stinking animals. The people of Tacambaro wear cotton and leather clothes often made by the hand-craftsmanship of a human being.

The people of Tacambaro are not actors. They play no parts. They do not say what you want them to say, they speak the truth. They do not speak from the mind with its second thoughts and meanings, they speak from the heart with its love and life. They are not afraid to cry, they are not afraid to get mad. They are not afraid to be themselves.

These people envy us — the affluent society — this fact is a paradox of life.

Mary Kay, Joe, Tom, Kathy, Emilio, and Ruthie, when we drove back across the border, we stepped back — one step away from life. □

Applications for CILA membership will be available at slide shows on Monday, October 14, 7:30 p.m., in the Memorial Library Auditorium, and on Tuesday, October 15, 7:00 p.m., in the SMC Coffee House.

Take one step closer to life.

In any two eyes sincere
 Is the answer to ALL.
 To see oneself in the
 Eyes of a Hungry Child
 Is to know the meaning of LIFE.
 This being known, is never to
 Know again
 Thoughts through reason

— Michael Haggerty

The 51st State or How We Won the War, Baby!

by Phillip Kukielski

Amidst all the discussion concerning escalation, de-escalation, peace talks and bombing halts, the average American is understandably confused. A small group of southern patriots have sought to end this confusion and propose a plan that would end the war in Vietnam within six months.

IN 1960 it was the space race and the arms race that kept the political world in an uproar until November. The American people responded to challenge and in the period of the next eight years produced enough bombs to kill the average *homo sapiens* 10 times, regardless of race, creed or color, and enough rockets to present a parking problem for orbiting satellites. In the current election, the three major candidates are gingerly jockeying for the poll position in the peace race. Hubert Humphrey has suggested a bombing pause on alternate Tuesdays and Thursdays between the hours of 6 and 12 providing North Vietnam reciprocates in kind. Richard Nixon refuses comment and grins reassuringly, perhaps hoping that Vietnam will go away if he takes a few more Bufferins. George Wallace has been observed playing with a button on his desk and murmuring to himself, "Just practicing, just practicing. . . ."

The present state of affairs has led a great many Americans to look to other than the leading political candidates for a solution to our problem in Southeast Asia. Concerned Americans are meeting in small groups throughout the nation in the hopes of providing their countrymen with just such a solution. Currently the diplomatic community in Washington is af flutter with a barrage of rumors leaked from some undisclosed southern barbershop that promises a totally new concept in American foreign policy. Informed sources reveal that the rumors had reached such a high pitch this past week that the President was forced to interrupt Dean Rusk's afternoon domino game to petition him for further information.

The logic of the plan is so deceptively simple that one cannot but wonder why some member of the brain trust in our capital had not proposed a similar plan long ago. Perhaps this is the price America must pay for letting the intellectuals manage our government. According to the backers of the plan, all that really needs to be done is to make South Vietnam our 51st state. Currently there are over 500,000 American citizens living and fighting in Vietnam. With an American population of this size, it should be relatively simple to organize South Vietnam as a territory under the provisos set down by the Land Ordinance of 1785 and the Northwest Ordinance of 1787. By virtue of such a move, senators and representatives relieve themselves of the tacky problem of having to appropriate money for an unpopular foreign war and begin to refer to Vietnam as a "domestic" issue.

American information authorities now begin a complete redefinition of the situation in Southeast Asia.

American troops henceforth are referred to as "settlers", and names like Khe San and Da Nang are prefaced by the appellation "frontier fort". American wives and children receive official encouragement to join their husbands overseas (extension of the tour of duty to five years undoubtedly would be enough to persuade even the most reluctant to join their husbands). Pacification teams working in the interior assume the posture of modern-day Lewis and Clark Expeditions, President Thieu and Vice-President Ky receive mention in press releases as "native chieftains." The somewhat murky distinction between a Viet Cong sympathizer and a loyal South Vietnamese need no longer be made, as all Vietnamese are lumped under the rubric of "natives."

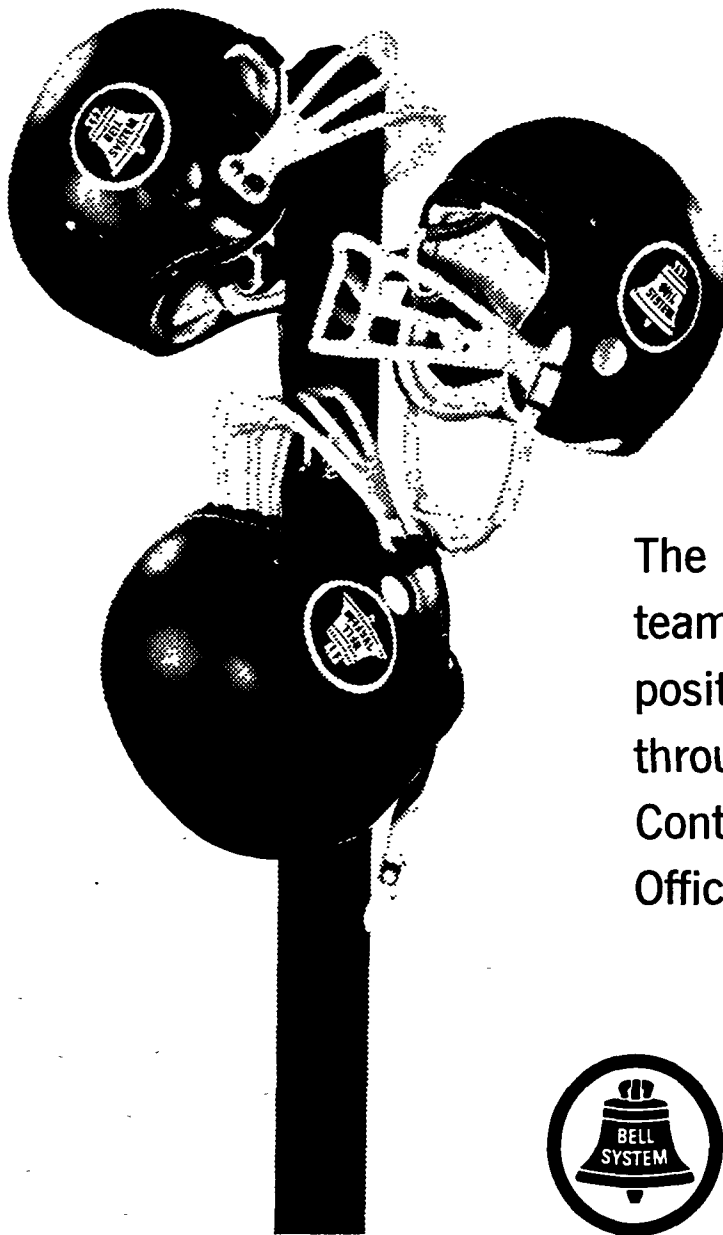
Once this redefinition of the situation in Asia has been completed, no patriotic American could in good conscience stand in the way of statehood. Quite possibly the motion to grant statehood would be carried by acclamation in both houses of Congress. (A little alum in a coffee cup would effectively silence any dissenting voice.) Once elections had been held, the newly elected governor — Mayor Daley currently enjoys top priority — undoubtedly would petition Congress for assistance in maintaining internal order.

"Natives" are given the choice of living on government reservations or facing the wrath of American military forces. A coalition of loyal South Vietnamese and Viet Cong forces similar to the *de facto* agreement made during the Second World War can be anticipated. Military experts actually welcome such a merger. They feel that the organizational and logistical chaos caused by such a coalition would effectively destroy the military viability of "native insurgents." The military situation soon deteriorates to a mopping-up exercise. Effective intervention by either Red China or North Vietnam seems precluded by the fact that any military move on their part involves a direct violation of American internal sovereignty.

Even skeptics would agree that this plan takes a giant step toward creating the best of all possible worlds. The "natives" live in peace and security on military reservations, harvesting their rice and selling prayer rugs and trinkets to the tourists. Civil war and internal factionalism are purged from their society and replaced by harmony and tranquillity. America brings the conflict to an honorable if slightly unjust end, but then injustice in the defense of liberty is no vice. New outlets are provided for American-population growth and the development of free enterprise. More than a few major concerns have already extended temporary backing to the plan. The draft ends; students begin to make application to graduate school, and the American economy returns to a peacetime footing. The prospects of another Vietnam are drastically reduced as nation after nation mysteriously withdraws from mutual defense treaties. (International negotiators are observed leaving State Department meetings shaking their heads and muttering, "The 51st state. . . .") □

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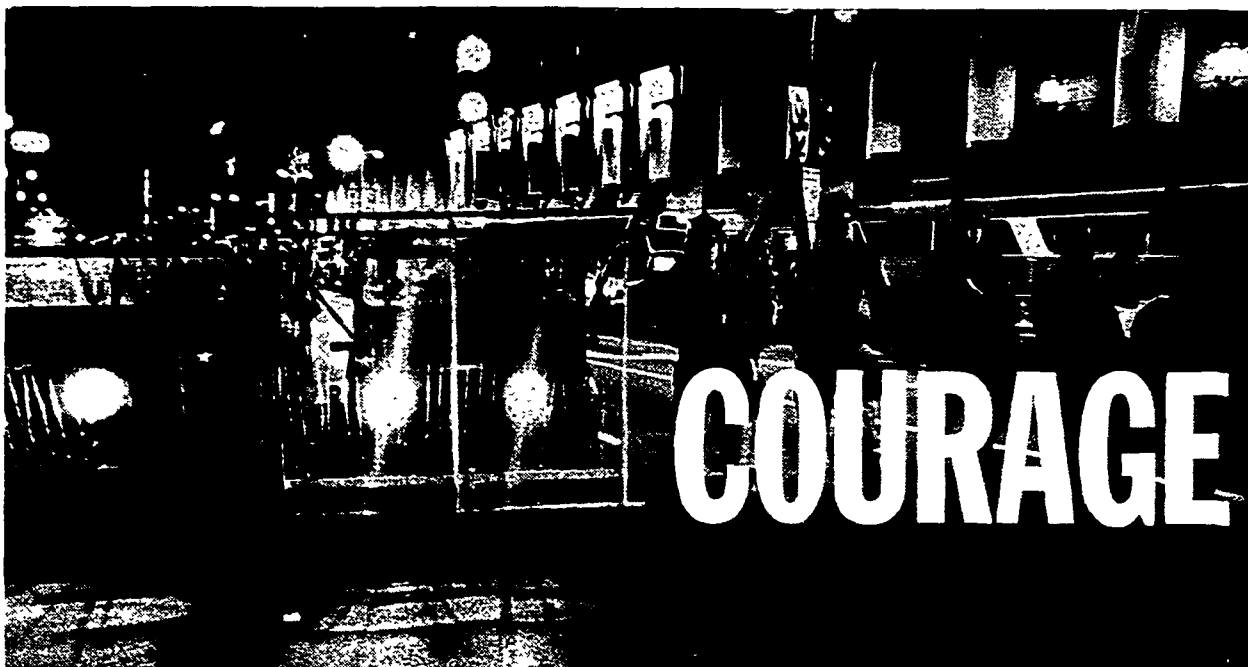


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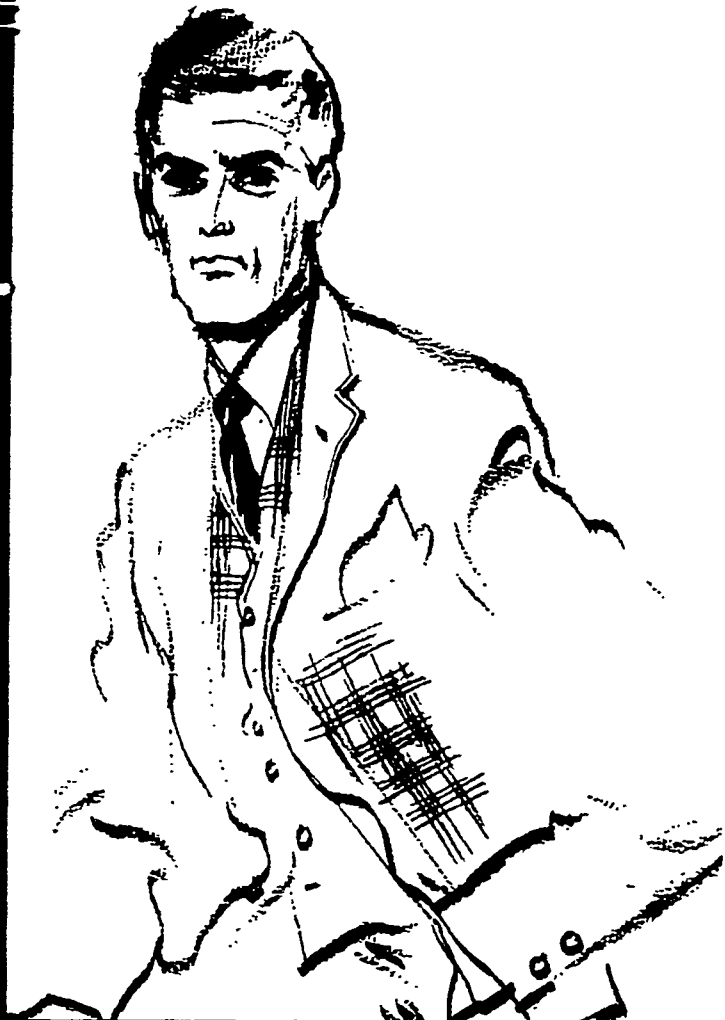
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