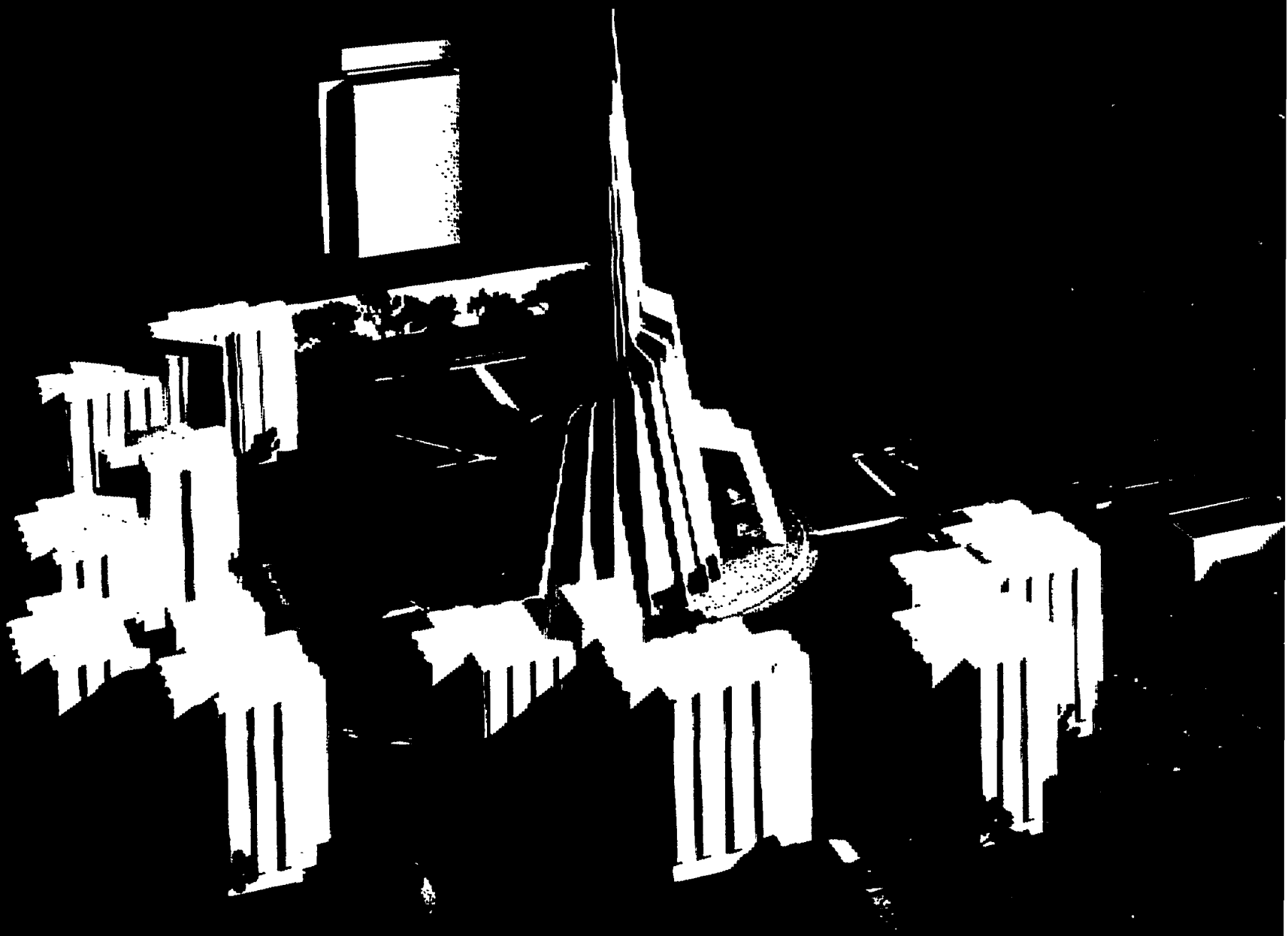


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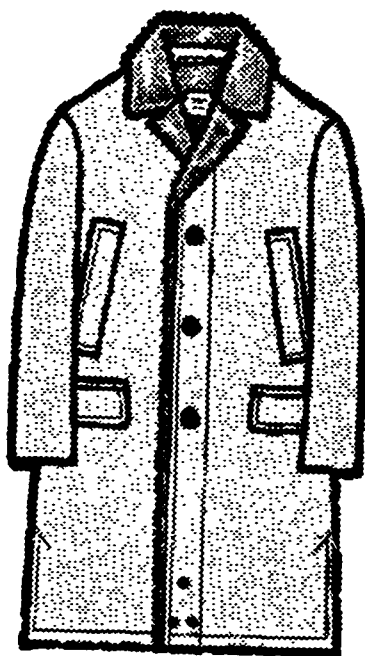


Notre Dame November 8, 1968

The Student Life Council and the Future: Suggestions for Reform



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SCHOLASTIC

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Editor-in-chief / WILLIAM CULLEN Managing Editor / TIMOTHY UNGER
Executive Editor / JOEL GARREAU

Associate Editors / THOMAS HENEHAN, TONY INGRAFFEA, MARTIN McNAMARA

Art Director / DAVID HESKIN Coordinating Editor / JOHN DUDAS
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Business / PETER McINERNEY
Circulation / TIMOTHY SCHLINDWEIN
Public Relations / RICHARD LAVELY

Faculty Advisor / FRANK O'MALLEY

Contributors / JAMES FULLIN, PHILIP KUKIELSKI, RICHARD MORAN, KATHLEEN SHEERAN, JOHN WALBECK

Writers / George Arkedis, Marilyn Becker, Thomas Booker, Barry Breen, Kathy Callan, James Coburn, Adrienne Coyne, Steve Duak, Michael Fallon, David Finley, Joseph Furjanic, Kathy Gibbons, Cynthia Golan, Bill Golden, Terry Godwin, Maureen Gore, Len Groszek, Mark Hannahan, Lynne Hauck, Dave Hirschboeck, Robert Keefe, John Keyes, Tom Knowles, Timothy Murphy, John Norton, Jim Petelle, Mark Seeberg, Raymond Serafin, Jody Tigani, Joseph Tynan, Robert Vadnal, Tom Card, Jim Werner, John Zipprich. Copy and Layout / Kerry Durr, Andrea Magazzu, Peggy Murphy, Chuck Nelson, Kevin O'Connell, David O'Brien, Lee Paterson. Artists and Photographers / Douglas Allaire, Martine Bethards, Zack Brown, Terry Dwyer, Steve Kogge, James McDonald, Michael McClear, Fred Quiros, Ole Skarstein, Stefanie Stanitz, Richard Walsh. Business and Circulation / Bob Burke James Grady, Mark Kearns, Robert McGrath, Joan McInerney, Jan Tocks.

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Editorial: The SLC and the Future

Introductions given and procedural matters decided, the Student Life Council can at last get down to the business for which it was created: improving student life here at Notre Dame. The SLC has re-aroused the interest of many students in the affairs of this University. It has restored for the moment at least a hope in students that things can be changed here, that the students may at last be in a position to have their voices heard and ideas acted upon.

It was in this spirit of optimism that the SCHOLASTIC staff planned this week's issue. In this issue our whole staff thinks openly, freely about changing the present posture of student life both here at Notre Dame and at St. Mary's. In each case we begin with what we can do now, in terms of moderate practical revisions and then proceed to suggest more far-reaching reforms.

Usually discussion of the more abstract problems of the University are given precedence over its practical problems, often to the exclusion of the latter. The seemingly trivial annoyances of a macaroni casserole dinner followed by an evening of attempted study in a 9' x 13' room surrounded by dingy green walls with the sound of the ten simultaneously flushing commodes next door ringing in your ears regularly every seven minutes and fifteen seconds, while the guy next door thumps on the wall attempting to keep time to a blaring "Surfer Girl," can after several hours begin to wear on the nerves of any human being. In fact, after a semester of similar nightly experiences one begins to doubt that there are any other more pressing problems to be solved. After all even Aristotle admitted that a certain degree of material comfort was essential to those who were to lead the good life. Therefore, in this issue we direct a primary portion of our efforts to making suggestions for improvements in this one, only apparently minor area of student life.

In the section dealing with more far-reaching suggestions for reform, Bill Cullen has examined the yet ambiguous term "university community." He has suggested a way in which the concept of a "university community" and the fact of the existence of three separate elements of the University, each demanding predominance in its particular area of concern might be reconciled. Rich Moran suggests how the Admissions Office and Public Relations Office might revamp their policies in order to provide Notre Dame with a more heterogeneous student body. And finally Bill Sweeney, our sports editor, has come up with a couple of novel suggestions for the Athletic Department.

We sought this week to take an overview of the University in order to outline some of the many problems surrounding student life. Then we proceeded to propose possible solutions to these problems, hoping to stimulate interest and discussion among students, who may in turn ask that the SLC act. From there the situation rests wholly in the hands of the SLC, for it is they who must make these ideas a reality.

Institutions are judged by the results which they produce. We shall be taking a very long look at the SLC over the next few months to see if it lives up to this standard. The students are eager to work with the SLC to effect the changes in the University which are so desperately needed. It may just be that we are at long last on the verge of creating a real "university community." Let us hope so. For if the SLC turns out to be just another gimmick, just another ineffective appendage, then the University will be faced with the task of placating an extremely frustrated student body, and the concept of community at Notre Dame will have been dealt an almost irreparable blow.

—Timothy Unger

in passing

IN the ever-continuing conflict sparked by Pope Paul's *Humanae Vitae* between the advocates of strict papal authority and the upholders of individual freedom of conscience in nondoctrinal affairs, actions by Notre Dame's theology majors may go unnoticed. Petitions objecting to the Pope's use of authority and, specifically, to the implementation of this authority by American bishops have circulated the dining halls and now are circulating individual halls. In one night eight hundred signatures were collected.

The very real possibility of a vast number of signatures reflects the extent to which this issue has pervaded student life at Notre Dame and lays bare the dissent which the encyclical has touched off.

The petition objects to Pope Paul's exertion of authority "... contrary to the recommendation of his own advisory commission, and to the considered opinion of many Catholics, of practically all non-Catholic Christians, and of the great majority of professional theologians . . ." and the interpretation of the encyclical by American bishops "... contrary to the widely respected opinions of bishops in other countries"

These events may not go unnoticed. The petitions will be sent to the wire services, to the Catholic press, and to the Vatican. The consequences could be far-reaching.

Regardless of the number of signatures, the petition will represent the attitude of students toward the birth control issue. In this way it is important — and unique.

WHAT IS THE LEAST publicized varsity sport on this campus? It's hard to think of any sport less publicized than cross-country. For instance, how many people know that Notre Dame cross-country teams won the Indiana State Collegiate Meet every year from 1962 through 1967; or that last year's team was considered a possible challenger for the national championship?

Unfortunately, five of last year's top seven runners have graduated, and, although this year's team has worked at least as hard as any past team (logging 60-80 miles per week in two-a-day practices), they just

aren't up to the level of past teams. This year's team has a respectable 2-1 dual meet record, but finished only third in the Indiana State Meet. However, the future looks bright again for next year, since captain Kevin O'Brien will be the only member of the team lost through graduation; and the likes of Bob Watson (24:02 for five miles) will return for another year.

ON WEEKENDS at Du Lac, known for their social barrenness, at least one segment of students manages a few kicks by returning week after week to a certain spot on campus in a migratory manner reminiscent of the lemmings' rush to the sea. The spot is the Circle, and these students might be nicknamed the Night Riders, not to be confused with students who hitchhike merely as a means of transportation to and from campus without cars. The Night Riders make up a subculture all their own, for within the group there are distinct rules, mores, and standards of behavior unique in the annals of psychology. The basic goal of the individual in this subculture is to get picked up by the female drivers of the cars which pass through the Circle for presumably the same reason.

Participants in this weekend sport are not especially prone to mob behavior, because successful hitchhiking is based upon the ability to stand out. Usually the more one stands out, the better one's chances of getting a good-looking driver, which is the name of the game. Thus a unique personality that appears in some way interesting becomes a major advantage. Many of the girls frequently participating in the games are also regarded as distinct personalities, based on a combination of their cars, looks, and behavior, not necessarily in that order.

One of the basic ground rules is that sobriety is frowned upon. Inhibitions are burdensome, some of the girls are "so ugly you have to be drunk just to get in the car with them," and one remembers too much the next day.

Among the hitchhikers a certain amount of good fellowship persists, although it is usually forgotten in the rush to be first in the car when a desirable driver stops. Generally,

any technique that succeeds in getting one picked up is fair play, including lying prone in the street, blocking traffic or hanging onto the door handles and running along with the car until the girls relent. But the bread and butter play is merely to run and jump into the car before it pulls away from the stop sign.

Although there is intense competition between the hitchhikers, they tend to protect their own. One night a car with some girls stopped at the Circle, and in jumped several boys. However, the female prerogative was exercised, and fifty feet down the road the boys were thrown out. A few minutes later, when the car returned, this time with the doors locked, an intrepid Night Rider hopped on the trunk and clung tenaciously. The driver gamely floored it and sped around the corner, throwing the boy off and injuring him slightly. Amazingly, the car returned again, this time to find a crowd of approximately fifty bent on retaliation. They surrounded the car and inflicted some damage before it could pull away.

This reporter interviewed two pert South Bend high school seniors who admitted to picking up Night Riders, and inquired as to their motives. One said she was with a group of girls one night who wanted to "go and bother some 'rah-rah's'." The other said she felt sorry for the boys because they have no cars, and added, "Besides, if you meet nice boys it can be fun." Both stated that the boys were not always appreciative of the fact that the girls were doing them a favor. The first said she would never do it again, the other thought she probably would.

The boys' opinion on why the girls come by is almost a consensus, and it is expressed by the question inevitably asked after a few minutes of small talk, "You girls really want to go and park, don't you?"

A certain psychologist did an experiment with rats wherein he separated a group of males from all female company, and then threw them in with a group of females. The males responded by choosing partners regardless of deformity, disease, or the behavior patterns of their own species. The males showed a distinct tendency toward inability

to perform and were often diverted toward irrelevant actions. The psychologist's report didn't mention any tendency in his subjects to sing the Victory March.

ONCE UPON A TIME, a guileless Northern gal, hearing rumors of a new confederacy underfoot, tried to question a pseudo-Southern gentleman from Cleveland, Ohio, about the outrage.

"Shut mah mawth," he drawled, suiting up in a suspicious shade of gray.

Pressed by further questioning, this Cleveland Colonel, one of three reported as leading the subversive student crusade, denied knowing of a Magical Mystery Tour to Mishawaka October 26. When asked about a giant slide in Mishawaka, his countenance remained stern. He didn't even blink when the GNG (Guileless Northern Gal) asked about chartered buses, and a raiding party of fifty which "dropped in" on selected friends.

However, his ire rose when the coy Northerner mentioned a certain green stripe topped by an incomplete shamrock, painted on the SMC road.

"Those 3Φ¼@*! Union troops disguised as campus cops! Here we were, a bunch of innocent rebels, trying to simulate the LSD experience by going high on our own personalities, without the use of drugs, when all of a sudden, out of the bushes

Here words failed him, evidently a common occurrence among Northern observers in wartime. He began to sputter about getting national news publicity for his new regime, about scooping the world in announcing his secession from the Student Union, about its being the joke of the century. And then, overcome with gales of laughter and shouts of, "The South will rise again!" he mounted his white horse and faded off into the night.

They say a lot of Southerners joined the gray troops. Well, maybe so, but what All-American city resident could bring himself to join so subversive, so reactionary, so *uncommunicative* a group? This whole fellowship seems like the kind of fantasy world one would find in the steam tunnels of Notre Dame



Seen in passing this week: a varsity hitchhiker; slight contrasts between the ND and SMC eating scenes; plucking at the new Badin Hall coffee-house; the posting of Notre Dame's 98 theses.



on other campuses

THE STUDENT COUNCIL of the *City College of New York* has moved to join with the rest of the City University colleges and ban ROTC at the school. By a vote of 12 to 8 the council asked the college to end its affiliation with the department of the Army.

The ROTC program at CCNY is the only one remaining in any of the City University units. Brooklyn College and Queens College have discontinued the programs due to the small enrollment. This has forced the really "gung ho" ROTC men at these schools to take the program at CCNY. Half of the total enrollment in ROTC courses at CCNY is made up of students from other institutions.

AFTER THREE DAYS of intensive analysis of the problems of their university, students and faculty at the *State University of New York* at Stony Brook have prepared several proposals for restructuring their school.

The proposals amplify the belief that the sole purpose of a university administration is aiding and implementing student and faculty suggestions.

In particular, the proposals state that all academic matters — including curriculum, courses and credit — be decided by students and faculty, not administrators. Matters of social significance should be determined only by those persons involved. Among the proposals were:

- 1) Course requirements should be abolished. Students should only be told that they must take a course within a department, not what specific course it should be;

- 2) Interdisciplinary courses should be established. A student interested in urban affairs should be able to take a course dealing with several aspects in urban affairs, rather than several courses dealing specifically with each aspect;

- 3) The number of hours credit given for a course should depend on the number of hours work put into the course;

- 4) Advising should be made more personal. Faculty should visit the dormitories to advise the students in academic matters.

These proposals and others will be used as a guideline by a commission, consisting of six faculty members and six students, for draw-

ing up specific resolutions.

Resolutions which involve a major policy change will be submitted to the students and faculty for a referendum and will require a majority of both to pass. Resolutions which involve minor policy changes will be decided by the commission.

The administration, which encouraged the talks, will not be consulted. It will merely be told to implement the passed resolutions.

THE PRESIDENT of the Student Body and the editor of the *Daily Californian* began a fast last week in protest against the actions taken by the *University of California* against students who opposed university policies.

Charles Palmer, president of the Associated Students of the University of California said, "We feel we have exhausted, through petition and peaceful protest, the regular channels of appeal. We reject at this time violent action as a reasonable and democratic tool of change."

Konstantin Berlandt, editor of the Berkeley campus newspaper, continued, "We see the university pressured by politicians and many people of the state, repressed by the regents in open disregard for faculty autonomy and further weakened by student apathy and faculty evasion."

When asked to specify some act which would indicate to them that their fast might have succeeded Palmer replied:

"A statement by Governor Reagan saying that he will cease and desist his political attacks on the university."

FOUR STUDENTS stood on stage at *Hamilton College's* Science Auditorium last week and debated the question: "Should women be kept barefoot, pregnant, and in the kitchen?"

The four students included two men from Hamilton and two co-eds from Hamilton's new sister school, Kirkland College.

A crowd of 250 students, with men outnumbering women by 5 to 2, were the judges. The final compromise decision of the group was that: "Women should be pregnant when they want, barefoot when they desire and in the bedroom when they choose, rather than in the kitchen."

FORDHAM UNIVERSITY has disclosed plans to expand its board of trustees, elect a majority of laymen and thus become the first Jesuit institution of higher learning in the United States in which laymen will have control of policy.

Robert A. Kidera, vice-president for University Relations, announced last week that the university had received favorable action from the New York State Board of Regents on a request to expand its governing board from nine to 31 members.

Kidera said that the present all-Jesuit board would vote on the matter at its next regularly scheduled meeting. Present plans call for immediate election of 10 persons to the board of trustees, all of whom would be laymen.

CORNELL UNIVERSITY is in the process of seeking out leading black scholars, both famous and obscure, to teach in its new Afro-American studies program, the first to be set up by a major American university.

The new program is a result of a combined effort on the part of campus blacks and the administration.

Last spring, partly in response to the murder of Martin Luther King, black students began pushing for the program. They ran summer workshops, made the rounds of foundations, consulted college officials and black scholars around the country. By August they presented Cornell President James Perkins with a detailed plan for Afro-American Studies.

The university quickly endorsed the idea and last week appointed a 17-member committee—including a black administrator and eight black students — to organize the program.

As an interim measure, three white professors are teaching black-oriented courses this year. By next fall the committee expects to have four to eight black professors teaching social science as well as black history, art, literature and music in different department of the university. It envisions a rapidly expanding program budgeted at \$250,000 a year.

"It's all being done by consensus," said Paul DuBois, 23-year-old graduate student and former president of the Afro-American Society. Dubois, one of the eight black

students on the committee, continued, "The administration won't act without the support of the committee, the committee won't act without the support of the black members, and we won't act without the support of the whole Afro-American Society."

CLARK KERR, a leading authority on higher education and a victim of Ronald Reagan's California purge of liberal administrators, last week attacked recent statements that universities are destroying themselves by turning from scholarship to public service.

Dr. Kerr, who heads the Commission on the Future of Higher Education sponsored by the Carnegie Corporation of New York, said that the question today was not whether the universities should provide service, but rather to whom and for what.

"It is a question whether universities should serve the people in the urban ghettos or the military-industrial complex, whether they want to serve criticism and dissent or the status quo.

"People who say we should offer no service to society through the

modern university overlook that the earlier universities to which they refer provided another type of service — to the aristocracy and to some of the elite professions."

The question, he added, is whether institutions today "should stick with service of the past. This attitude on service is quite misplaced."

He went on to point out that in the past American higher education served largely the middle and upper classes and was oriented toward rural and suburban society.

Now, Dr. Kerr continued, the universities must turn toward the problems of the urban society and "provide service to the cities, the lower classes and the poor."

"The conflicts of earlier times were fought on the farms and in the factories, but now they are concentrated in the ghettos and on the campus."

BARAT COLLEGE is staging a program entitled "An Anatomy of Courage" tomorrow. The symposium, including five speakers from various fields, is sponsored by the philosophy and history departments of Barat.

Chairman of the symposium,

philosophy department Chairman Dr. Donald Hollenhorst, says:

"The symposium aims are to closely examine important kinds of courage, to lay bare 'An Anatomy of Courage' in the conviction that courage may be given birth through knowledge."

The symposium begins at 2 p.m. Saturday afternoon with a lecture by Russell Kirk on conservatism and will be followed by lectures by Staughton Lynd (on dissent), Michael Novak (on theology and conscience), Harry Bouras (on creativity), and Bruno Bettelheim (on the psychology of courage). Each lecture is scheduled for 45 minutes, with a 30-minute break at 3:30, and a two-hour break for dinner at 5:30. The program will end with a panel discussion and question-and-answer period, involving all five speakers, at 8:30. Registration fee for students is \$3.

THE QUOTE OF THE WEEK is from the *Washington Daily*:

"If you are not filled with a sense of foreboding, you do not understand your time."

—John Gardner

—Steve Novak

feiffer

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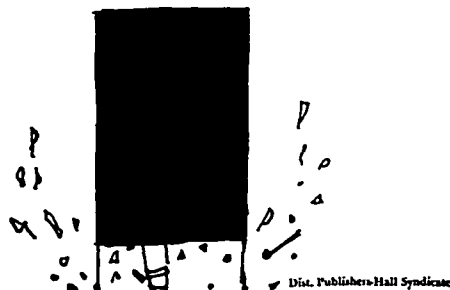
THE THIRD MAN WENT INTO THE VOTING BOOTH AND BECAME ILL FOR THREE MINUTES..



THE FOURTH MAN WENT INTO THE VOTING BOOTH AND SCRATCHED OUT ALL THE PRESIDENTIAL CANDIDATES NAMES IN THREE MINUTES..



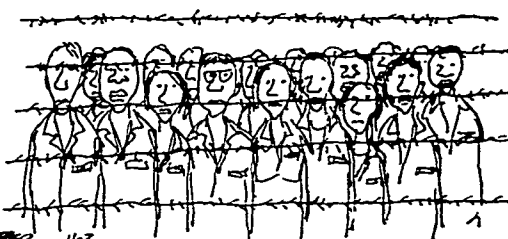
THE FIFTH MAN WENT INTO THE VOTING BOOTH AND KICKED THE MACHINE TO PIECES.



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Suggestions for the SLC

In this issue our whole staff thinks openly, freely about changing the present posture of student life, both at Notre Dame and at Saint Mary's.

In each case we begin with what we can do now, in terms of moderate revisions, and then go on to suggest more far-reaching future reforms . . .

Notre Dame:

Proposals for The Present

beginning with

The Physical Plant

by John Dudas

In order for Notre Dame to become a true community, a radical restructuring of the existing physical plant must occur. This is to be accomplished not so much by the destruction of the old as by the addition of much that is new. The innovations will have only one aim: to provide the student with a more pleasant and meaningful existence at Notre Dame.

ASSUME FOR THE MOMENT that Notre Dame was able to construct the ideal university. Each building would be located in such a way as to maximize its use and convenience. Furthermore, each building would be designed and equipped in such a way as to provide the maximum service. Undoubtedly, the central point of the campus would include study, office, meeting and social facilities as well as a small service center. Surrounding this point would be the classroom and living facilities.

Notre Dame's present condition proves to be in general the antithesis of this type of university arrangement. With the majority of the dorms isolated from the student center and even more remote from classrooms and the library, a fragmentation in the total University occurs. This very physical arrangement dispels most visions of a true University community. Undoubtedly, each dorm possesses to a certain extent the makings of a community, but due to the physical isola-

tion of the student center as well as its very poor facilities the interdormitory community is very weak.

Of course, interdorm community is only a part of the ideal, total University community. Notre Dame's future plans must include the physical integration of on-campus students, city-dwelling students, faculty and administration. The focal point of the campus mentioned previously must provide facilities for this total integration.

Notre Dame has taken several important forward steps to achieving a physical plan which will be efficient and effective with the construction of the library and the new dorms. The east quad itself provides the perfect foundation for a total university. Undoubtedly, the old fieldhouse will be removed within the very near future. Not only is it an eyesore, but it is occupying perhaps one of the most important spaces on campus. This valuable land is being put to very inefficient use. Therefore the central point on campus can be considered to be the present site of the fieldhouse plus the library. Half of the Notre Dame Community Center has already been developed and with the passing of the fieldhouse the other portion can take its proper place.

If Notre Dame is going to become a more involved university, it will have to develop ties with its surrounding city, South Bend. Many University students will live right in the city itself and those who choose to remain on campus will undoubtedly make frequent trips to the city for research purposes (polls, visits to government offices, hospital and other social work, Study Help Program, etc.) as well as for general social purposes. "Getting a ride downtown" is not enough; the student must be able to reach all parts of the city with relative efficiency. Since South Bend does not appear on the verge of developing a massive transit system, an individual vehicle of some type is essential. Whether it be the student's private car or a more sophisticated car pool arrangement, parking facilities which are not a mile away from your destination are necessary. More and better parking facilities are essential, not only for city-dwelling students and faculty members, but also for on-campus students and visitors as well.

CONSIDER for a moment the physical needs of a University community which requires central meeting places for students, faculty and administration, an office complex for student organizations, and social amenities, not to mention day-to-day requirements such as a haircut, visits to a grocery store, etc.

This brings us back to the Notre Dame Community Center and East Quad developments. The Memorial Library provides very good study facilities as well as some office space for the faculty. For all practical purposes, it is the cultural focal point of Notre Dame. A University Social Center should be constructed across from the library on the old fieldhouse site. This new structure will complement the library as a meeting place on campus. The structures will be joined by a pedestrian mall which will provide seating and other facilities to encourage more assembly and general social intercourse. Since it is not always spring in South Bend, an underground concourse would connect the library and social center in case of bad weather.

The University Social Center will be a full-service facility. The center will be composed of two parallel structures, one story each. This design will complement the atmosphere of the surrounding mall. There should be sufficient space devoted to University organizational offices with adequate meeting rooms for Student Gov-

ernment and social events. There is a need for a good restaurant-cafe-type facility on campus. The Huddle and pay cafeteria are grossly lacking taste and comfort. The Morris Inn is economically off-limits. The best solution is a moderately priced restaurant-cafe combination preferably under private management, but if necessary, under student management. There should be an adjacent bar for those over 21 (unless state law can be changed), students, faculty and others. The off-campus pizza parlors and bars have their advantages, but the clientele is almost always all students. With an on-campus bar facility, faculty and students *both* can find it convenient to use the same facility. The old Faculty Lounge can serve the purpose of a temporary Senior Bar. But a permanent Senior Bar should be constructed in the student center perhaps as part of the faculty mentioned before.

One entire section should be devoted to several lounges, one perhaps with a television, another with a stereo, etc. These lounges should have movable partitions so that they can be converted into a larger ball-room-type situation for major dances like Homecoming and Mardi Gras. The lounges should be set in a congenial type of atmosphere conducive to conversation and some degree of privacy. The present facility is geared for a high-school-type crowd and not for supposedly mature college students and their guests. It is hoped that each lounge will provide for some variety in furnishings and function (TV, stereo, conversation).

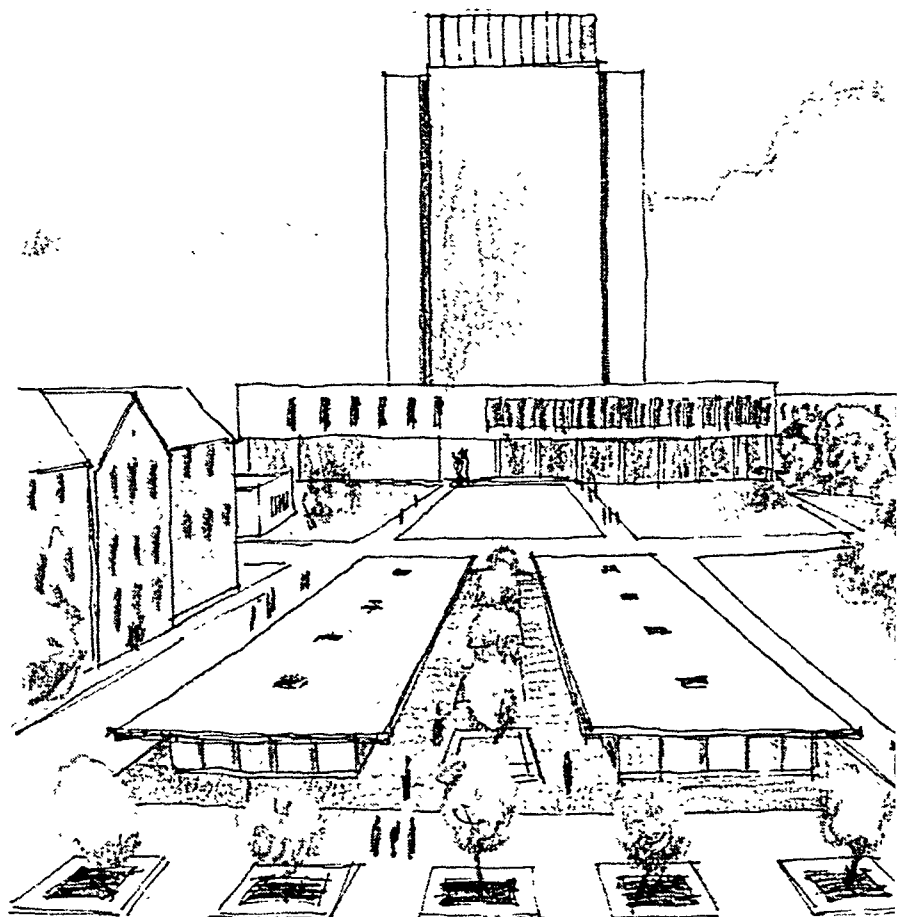
Part of the Community Center should be put aside for small shops and perhaps, some branch offices of banks, etc. The barber shop and travel bureau should be relocated from Badin. The other assorted shops on campus such as the tailor and shoemaker should also be located at the Center. A grocery store providing a wide range of products should also be provided at the Center.

THE University Social Center should be directed by a committee of the Student Life Council. Students majoring in management should be hired for the administration of day-to-day operations in the Center.

It is unfortunate that the Faculty Club has separated itself from the student body. Hopefully, the new University Social Center will provide a means of initiating a greater degree of student-faculty social intercourse and subsequently a better University.

As long as excavation is going on for the new University Community Center, a subterranean multi-level parking facility could be constructed in the space between the library, Nieuwland Science Hall and the dorms. Access to the parking center could also be provided for undergrads; a clear path can be seen between Ironwood and the position of the present field-house. Not only would this facility provide desperately needed parking space, but it would also be very centralized and therefore easily accessible. Since it would be completely underground it would not clash with the landscape. The Notre Dame Architecture Department already has several proposals for this type of facility.

Presently rising to the north of the library are the new high-rise dorms. These are supposedly designed with a central lounge on each floor which will undoubtedly alleviate the strained situation in the older dorms. This type of arrangement will also be conducive to a greater degree of community among the people on each floor. This lounge should contain a refrigerator, a TV, etc., for the convenience of the floor. Some attempt should be made to reduce the sound box effect



in similarly constructed facilities. Carpeting and acoustical ceilings do much to reduce the noise in the building. Each room itself should be furnished so that it is primarily a den rather than a bedroom. This means convertible sofas should be used as well as hidden closets. These circumstances would create a much more conducive atmosphere for private entertaining.

Because of the physical layout of the dorms, a co-ed situation would be rather forced. But since there are four dorms on the new complex, two could be for men and two for women with some type of joint facilities.

Planners have suggested the construction of several girls' colleges to the north and east of the East Quad. The field to the north of Stepan would be perfect for this type of expansion. Hopefully this situation would create a more natural atmosphere.

Perhaps another way of increasing interaction between students and faculty as well as providing more convenient faculty access to the University would be to develop faculty housing to the east of the East Quad. This would consist of both apartments and single-family homes. Hopefully the city of South Bend will begin to cluster around the eastern half of the campus and the University would actually become a more central part of the community.

The East Quad should be developed into a more complete University community. The new University Community Center would provide a cohesion between the various types of residents living in the surrounding area. It would be a more integrated, fully developed University with not only male students, but female students, and faculty members and their families as well. Hopefully, the University will also become more a part of the South Bend community itself.

Physical proximity, of course, is never enough to develop a true sense of identity and interpersonal relationship, but it will greatly aid the process of total community development which Notre Dame should definitely be aiming for. □

Another area of concern must be the development of

Hall Life

by Jefferson Davis

Life in the halls has lately become a major source of discontent among Notre Dame students. The complaints usually concentrate on such issues as lack of student self-government on the hall level, over-crowded rooms, inadequate lounge facilities, nonexistence of parietal hours, etc. . . Thus hall life is not exactly an appealing existence at the moment. But don't despair; changes can be made for the better.

Now that the liberalizing of the policies on student life has finally garnered an official voice in the creation of the long-awaited Student Life Council, it might be well for us to step back for a moment and examine the situation as it now exists in some of the more typical residence complexes on campus. Hopefully, having held our breaths for decades, the space of the time allotted for a mature and rational consideration of this type will not appreciably affect our intake of fresh air. Furthermore, it might just furnish some helpful hints as to the areas in which this fresh air is most needed.

One must surely admit that it is quite a discouraging thing to view our residence halls as they now exist, and overcrowding is certainly a major part of the problem. It is disconcerting at best when one reaches over to turn off an alarm clock and instead smashes his roommate in the face. And then there is always the uppermost occupant of a triple-stacked bunk bed who spends half his time caring for a battered forehead and the other half replastering his ceiling (so he won't be charged a repair fee at the end of the year). The new dorms now under construction should help to alleviate some of the problem, but we must remember that their primary aim should be to remove existing congestion on campus, rather than to force off-campus students to live in University-supervised dwellings.

Admittedly, the new dorms will be quite attractive, but not all of us will be able to live there. Consequently, something has got to be done about the rooms that now exist. Closet space should be created and our "tin giant" lockers scrapped. Curtains should be supplied by the University. Adequate overhead lighting should be created. In short, the existing rooms must be transformed from medieval closets into attractive and comfortable dwelling spaces. It is our understanding that a committee of architects is already investigating the possibilities of "room renovation." We only wish they would get a move on.

However, the physical plant is certainly not the only area in which reforms must be conducted. Regulations within the dorms must also be reevaluated with an eye and ear open to student responsibility. The so-called "parietal hours controversy" has been raging here for a long time. There are those who cannot conceive of a sinless meeting between a boy and girl in a student's room; there are even those who frown on the necessity of an opposite sex. Unfortunately, we have been placed in a world in which there are two sexes;

and we have also grown to find the companionship of that sex, called female, a necessity. And since we are utterly unable to change these things, we must deal with them as they are. In many cases, a comfortable lounge will suffice for adequate boy-girl relationships. But there are also times when privacy is a necessity. After all, how does one really get to know another person unless they can share quiet moments alone? Is it a bad thing to want some things to remain a secret between two people? Hardly. And is "sin" the only reason they wish to conceal their activities? To say that it is, is merely to reveal a rather contemptuous attitude toward mankind. Parietal hours are a necessity if the Notre Dame man is to be an adequate social creature.

Therefore, we propose that the Student Life Council immediately resolve the question of parietal hours by outlining broad periods during which women will be allowed in the halls, perhaps establishing the Saturday visiting hours on a permanent year-round basis, as is only reasonable. We further propose that each residence hall through its hall council be allowed to define the specific circumstances for the individual hall. The question should no longer be why parietal hours but when.

Another acute problem with which the SLC must deal is that of drinking on campus. As long as the state law restricts drinking to the age of twenty-one, we are bound by its provisions. But an unusual dichotomy is set up when the student turns twenty-one, for it is legal for him to drink off campus, but it is a violation of a school ordinance to be found with alcoholic beverages on school property. We realize that there is here a state law which prohibits the sale of alcoholic beverages within a certain distance of a place of worship, but no law prohibits the drinking of alcoholic beverages by those over twenty-one. Why is it acceptable for a student of legal drinking age to drink in South Bend and illegal for him to drink at Notre Dame? We can find no logical basis for such legislation. Consequently, it is hoped that the Student Life Council will exert its utmost pressure to revise an outmoded ordinance. Furthermore, with the old Faculty Club now vacated, it seems ridiculous for the structure to stand useless. The Senior Bar is attempting to relocate itself in these quarters, and indeed the request seems reasonable enough. The SLC should exert its influence to make good use of an existing structure for the benefit of the students.

IN THE past two years, much has been said about the ability of the student to run his own life, with particular emphasis being placed on his position in the governing of his residence hall. Throughout this discussion, a marked antipathy toward the present rector-prefect system has arisen, and here indeed there is room for criticism. The administration lackey whose iron-handed rule has subjected the student to an oppressive force not unlike that of the medieval robber-barons

seems a bit overdrawn, but still it is evident that reform is necessary.

In the matter of the priest-rector, we must ask ourselves two very important questions: 1) Is Notre Dame to remain a Catholic institution? and 2) If Notre Dame is to remain this way, are priests necessary to its functioning properly?

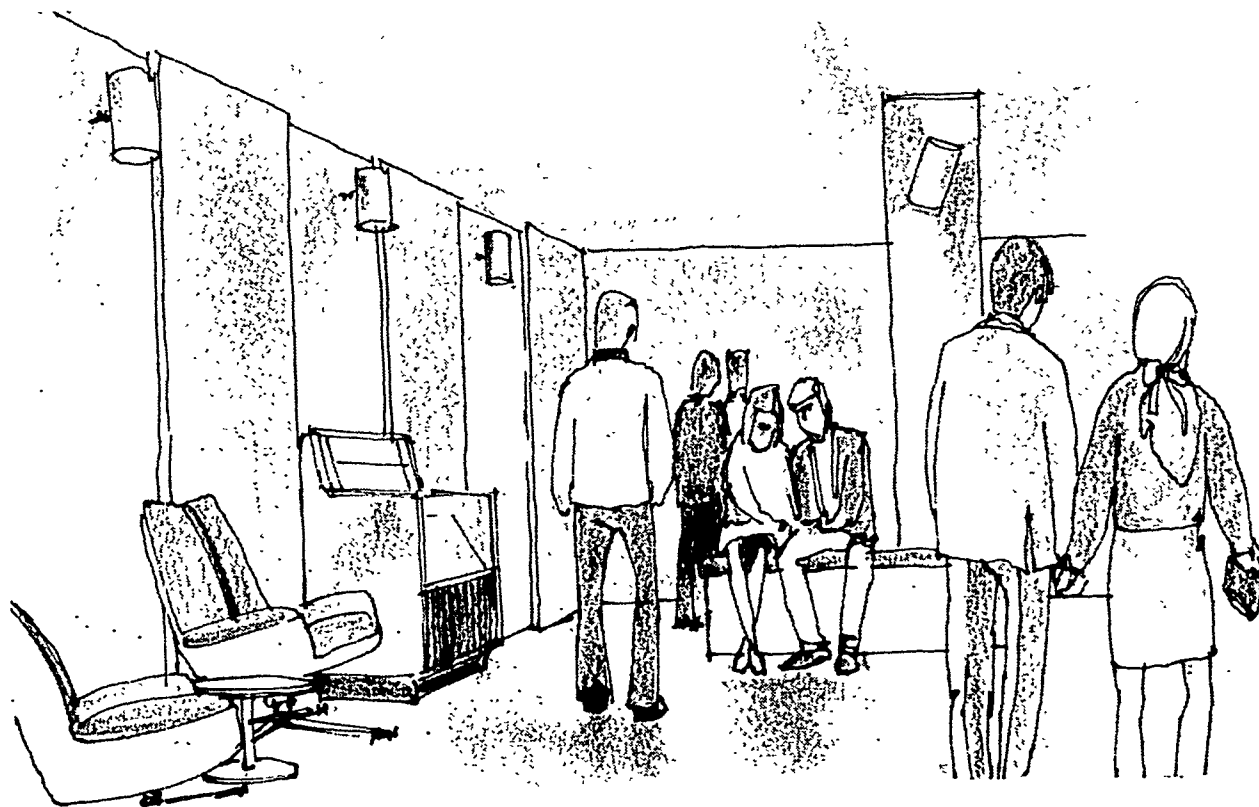
It is our hope that Notre Dame will become more than just a Roman Catholic institution with a revised admissions policy. A greater degree of variety, religious, economic and racial, will be realized. Understandably Notre Dame will remain basically a Catholic institution and therefore the priests will remain. But what, then, is to be their function? Scholarship and administration are but secondary activities. The priests of Notre Dame should serve a primarily pastoral function (a function that is all too easily lost sight of in the conflicting concerns of the administration of a hall and the teaching of a class). There should be at least two priests in every hall, available for consultation and advice on spiritual matters, without in any way coercing the students to accept their approach to life. The individual must be free to decide for himself in matters of religion, but a priest should always be available to help him if he desires assistance.

Furthermore, we are confronted with the police aspects of the present prefect system. We must here note that the emphasis is generally on hindering the student rather than helping him. It would be much better if the present prefect system were reorganized and reoriented, so that it would become a corps of trained counselors whose primary function was that of helping students find their way in the University and the world: men who would be able to resolve the pressing tensions of the student body by their own competent guidance. At least one man per floor would be a minimum requisite.

The function of the student in this community arrangement must also be defined. The students must have a voice in the regulation of their own lives, and the most effective means for accomplishing this is through their hall government. A hall council, comprised of representatives of each section, the hall president, hall senators, and other important hall officers must stand at the head of student self-government in the hall.

Moot, minor details affecting student life can be ironed out at the meetings of this body. But major reforms and legislation should be submitted to the hall at large in the form of referendums, in order that an adequate picture of hall opinion can be drawn. This would tend to check the power of any person who might be so blinded by personal interest that he would override the will of his constituency. In this matter of self-government, students have already shown their basic responsibility in such areas as parietal hours (which were approved last year in many halls on a limited basis — usually during specified times on weekends), so it is no idle dream to project their continuing in this tradition. They realize what is in their best interest, in general, and can normally be relied upon to act in accord with this. Parietal hours, lounge hours, and self-discipline all should fall under student regulation at the hall level. Hall judicial boards should be empowered to settle all disciplinary matters at the hall level. These boards have proven successful in the past.

HOWEVER, something that must be realized is the fact that a student is primarily a student and that this activity alone must preclude many of the other University activities. There are many petty details (such as hall maintenance, maid supervision, etc.) for which a student simply does not have time or interest. Moreover, there are often disputes between students that are of neither judiciary nor governmental concern, and for which an impartial third party may assume the character of an arbiter. For this reason, it would be wise if one of the counselors was also appointed hall administrator, with the added responsibility of overseeing the day-to-day physical running of the hall as well as the settlement of disputes on appeal from a member of the hall. He would be an employee of the hall carrying on the basic administrative activities requiring time and paper work. He would not function as an administration spy, but as a necessary part of the entire hall community. Entirely student-regulated dorms are the ideal, but a cooperative endeavor including students, pastor, counselors and professional administrators is a feasible and effective proposal which will provide the type of residence hall conducive to the formation of a better community. □



A third possibility is the establishment of a

Co-op Bookstore

by Richard Lavelly

It is questionable whether the prices at the bookstore reflect the poor buying power of a small store, inefficient management, or an attempt to take full advantage of its on-campus monopoly. In any case a co-op is the only way to run the bookstore as a service to the University community.

ONE of the dissonant factors in administration-student relations has always been the Notre Dame Bookstore. Even though Brother Conan Moran, the manager, insists that "the bookstore exists to provide a service for the students and faculty," the store continues to realize a substantial profit every year. It is argued by many that the markup of prices is excessive and that the bookstore takes unfair advantage of its campus monopoly. A simple comparison of prices between the bookstore and a downtown store, such as Osco's, will not verify this charge. Many downtown stores are members of large organizations which buy in large quantities and distribute to the members from a central warehouse. The bookstore couldn't possibly duplicate the savings resulting from these business practices and so we would expect the bookstore prices to be slightly higher. This is, of course, assuming that the bookstore is trying to make as much money as Osco's. If the bookstore would become a non-profit organization operated as a service to the University community, it could then counterbalance the disadvantages of being a small store and offer articles at competitive prices.

Since the bookstore profits are used to defray the cost of running the University, the administration argues that making money is justified. A closer look at this reasoning indicates that it may not be valid. Off-campus students probably buy nothing more than books, simply because the prices are too high. The majority of school supplies, stationery, and toilet articles are bought by on-campus students who are forced to pay extra for the "convenience" of the bookstore. So a percentage of the students are under more pressure than others to shop at the bookstore and yet the profits derived from their purchases benefit the entire community.

Converting the Notre Dame Bookstore into a cooperative bookstore provides an excellent way of eliminating this inequality. A cooperative bookstore is a nonprofit organization which is run as a service to the students and faculty. At the end of the year, the profits are distributed back to the purchasers in proportion to the amount each one spent that year (indicated by the sales receipts). Co-ops already exist at Yale, Harvard, Princeton, Stanford, Berkeley, and many other universities. In addition, if students knew they would share in the profits they would be encouraged to buy at the bookstore and sales would increase. Thus the bookstore could expand and offer more services; possibly become a department store as did the

co-ops at Yale and Berkeley. If interested students could participate in the administrative levels of operation, they could gain experience in the application of marketing and accounting principles.

There are practical obstacles to the establishment of a cooperative bookstore at Notre Dame. The University claims that it can't do without the income. Let us use \$300,000 as an approximate figure for the net income of the bookstore. The bookstore does a great deal of trade with tourists, not only on football weekends but also from the conventions held here during the year. If it is decided that this money should continue to go to the University, then the amount of profit given back to the students would be, say, \$200,000. So the establishment of a co-op here means that the administration must find \$200,000 elsewhere. Fr. Jerome Wilson, vice-president for Business Affairs, claims that they would have to raise the tuition. The pressure exerted on the administration by removing \$200,000 could, however, more feasibly be relieved by an increase in the price of football tickets. Ticket scalping on campus indicates that the demand for tickets exceeds the supply at the present price of \$7.00. An increase of \$.80 on each ticket would bring the administration \$200,000 in one football season. In any case, we could sympathize with the administration in such a situation. If they could extend some of the same sympathy and understanding to our problem, there would be no insurmountable difficulties in converting the Notre Dame Bookstore from a dissonant into a consonant factor in administration-student relations. □



Notre Dame:

Long-Range Revisions

The Real Implications of Community



by William Cullen

The word "community" is heard quite often in any serious discussion of what Notre Dame is and what it can be. Everyone agrees that a "community" is eminently desirable. But what exactly does it mean to say that the University should strive to become a true community? How is this nebulous ideal to be translated into practical reality?

THE GENERAL TALK of working together towards a true community, with which Father Hesburgh and the Board of Trustees invariably conclude any of their public statements, has never really been followed up in a logical, deductive fashion with the idea of describing the specific ramifications such an ideal would have on the structure of the University. Its only effect so far,

in terms of precisely delineated decision-making bodies, has been the creation of the Student Life Council, a step which seems to equate the idea of community with majority participation by the administration and faculty and minority participation of the students, in decisions concerning student life. This is of course a proper but only partial realization of the idea of community. If the President and the Board of Trustees admit that the administration and the faculty can, according to their own competence, act formally and officially in the area of student life, then they must also be prepared to admit that the administration and the students can, according to their own competence, take part formally and officially in faculty affairs, and that the faculty and students can likewise share a certain

recognized influence in administration affairs. He who says A must say B.

The Board of Trustees in its May 15 statement expressed "a deep conviction that Notre Dame must continue to strive to build a true community"; Father Hesburgh in his story in the October 11 issue of the *SCHOLASTIC* also called for "continual concern on the part of all for creating a vital community of thought, expression and action." Both Father Hesburgh and the Board obviously agree then that the idea of community is more than just a simple stopgap measure, which would stifle evolution by stifling dissent and which would assure only the safer virtues of "mutual respect and civility." They would probably even assent to the definition of the University as a body of scholars, of seekers living in the same place, under the same general laws. What they would probably object to, however, is



the practical embodiment of this definition in the form of new University structures. For what the idea of community implies, in practical terms, is formal participation of all three sectors of the University, administration, faculty, and students, in all decision-making processes to which they are able to contribute their capable and competent efforts.

A second general principle which might effectively apply to all of the members of the community is that of strict autonomy of administration, faculty and students in their respective areas of concern. But upon closer examination this principle reveals itself as alien to any ideal of community living. Nevertheless its main underlying supposition, which is that each respective group should have major competence in that area which most directly concerns it, could feasibly be

retained in a system of full tripartite participation by assuring that, for example, the faculty have a majority voice in academic affairs.

It is the students who are going to have to take the initiative in these matters, though, since they are now without exception completely unrepresented, even in the most minor fashion, in the nonstudent spheres of the University. Moreover, they are even going to have to work for rearrangement in their own student sphere, since they are now underrepresented on the Student Life Council. The following student representatives might then make at least some of the following proposals, to the following people:

Section I. Possible proposals of John Hickey, Academic Affairs commissioner, to the members of the Academic Council.

- 1) Retention of the now functioning student curriculum study groups and integration of these same groups with the departmental committees, in such a way that the faculty retains a clear and undisputed majority. These new Departmental Committees would be composed according to a two-to-one faculty-to-student ratio, with the departmental chairmen acting as liaisons with the higher college committees and the Office of Academic Affairs. By taking part in the workings of this new committee the student representatives would have a permanent, recognized sounding board for their opinions and grievances and would be able to listen and contribute to the delicate discussions about tenure, hiring and firing, and allocation of resources.
- 2) A parallel union of the four existing college curriculum study groups and the four College Councils. This new College Committee would function in the same way as the previously suggested Departmental Committees, except on a higher level, with the students disposing of one-third of the seats, and the dean of the college acting as a representative of the administration.
- 3) Finally, members of the Academic Affairs Commission should be seated on the Academic Council. We can think of no reason, nor has one ever been given, why qualified students cannot participate in the processes of the council, the decisions of which determine the basic tenor of the educational experience at Notre Dame. Students should have from three to five of the fifteen places on the Academic Council.

Section II. Possible proposals of Richard Rossie, ever-present Student Body President, to Father Hesburgh, sometimes-present University President.

- 1) Proper student and faculty participation in the more important administrative procedures of the University could be achieved by the creation of a five-member board for each of the five offices headed by a University vice-president: Student Affairs, Academic Affairs, Business Affairs, Research and Sponsored Programs, and Public Relations and Development. Three of these members would be the respective vice-president (Fathers McCarragher, Walsh, and Wilson, and Messrs. Frick

and Rossini), the associate or assistant vice-president, and one other member of the office; the remaining two would be a student and a faculty member, each capable in the particular function of the office, and named by Student Government and the Faculty Senate.

The manner in which these top-level decisions are now made contradicts all of the current talk about "community" and "participation." For there is no community, there is no participation when these vital decisions are made by the vice-presidents, or between the president and the vice-presidents, and then revealed afterwards to a neglected faculty and student body. We are not here suggesting that the student and faculty representatives on these boards actually decide upon day-to-day management procedures, because the sheer volume and difficulty of such a task precludes their full participation. We do, however, think that the formation of five such boards would legitimately realize one of the principal aims of a community, namely that all the members be properly informed and advised concerning the overall operations of the community.

- 2) Two student and faculty representatives, exercising the same commenting and observing functions should be named to the Board of Trustees, the University's highest policy making body, and to the Council of University Vice-Presidents, a little-known group which periodically gives and receives information to and from Fathers Hesburgh and Joyce. If we are going to follow the implications of community to their full yet feasible end, then the faculty and the students should at least, at the very least, know firsthand what goes on at the sessions of these two all-powerful organizations. These two representatives could also serve as invaluable indicators of faculty and student opinion, an element that ought always to be formally considered in making the far-reaching decisions which these two bodies make.

Section III. Possible proposal by one of the student members of the Student Life Council, at the next session of this Council.

- 1) In the first two sections proposals were suggested providing for *minority* participation of the administration and the students in faculty affairs and of the students and faculty in administration affairs. Minority participation by the two lesser groups would allow a free flow of information and opinion, while still allowing the predominant group to largely direct its own affairs. In the Student Life Council, however, which is a supposed embodiment of the idea of community, the two lesser groups, namely the administration and the faculty, together possess a majority voice in all decisions on student life. These two lesser groups thus possess the effective power over decisions which do not directly concern them. If the idea of community is to be followed through fairly and consistently, then the composition of the council must be altered, giving the students a majority voice in their own affairs. Students should have at least sixteen of the twenty-four votes, with the administration and the faculty dividing the other eight equally between them. □

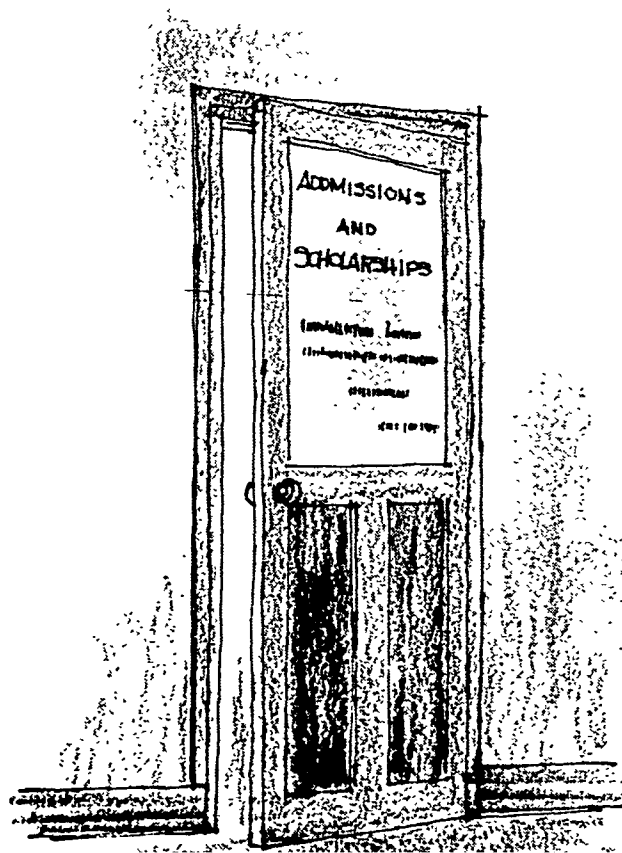
Admissions

Searching for a New Student

by Richard Moran

Nestled in the second floor of the Administration Building are a cluster of offices, all devoted to public relations. They decide the good, the bad and the ugly about Notre Dame. But maybe their decisions are the actual formative agent of next year's freshman class. If this is true, the Student Life Council would do well to examine the Public Relations Department; for what is good to them may be bad to us.

S LIMY BEADS of perspiration drop from his forehead, someone's feet smash his shoulders, the rank smell of alcohol and sweat permeates his grimy sweatshirt and his befouled breath. The grating noise in the background and the screeching screams in the foreground bury his soul. It is his first pep rally. The freshman is born. But his birth is the inevitability of his conception. He followed the signs to Football, U.S.A.; he was magnetized by what the admissions office calls "the camaraderie and *esprit de corps* on the campus." And somehow these words bend rather well from intention to truth; they connote the general, though not universal, truth that the Notre Dame freshman comes, not to develop an individual mystique, but to drown himself in the phantasmagoria of Notre Dame prestige and spectacle.

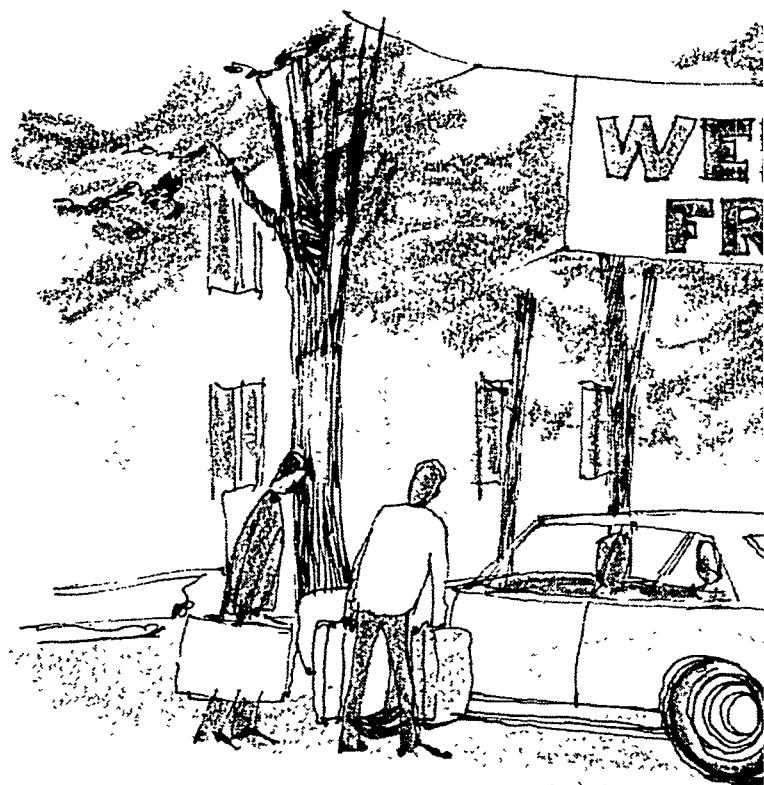


Perhaps this is a caricature, a hyperbolic enlargement. Yet it is still an enlargement upon the truth. What is it about Notre Dame that evokes this mass-mindedness? Why is it that of the Notre Dame freshmen, "only ten percent come here because of the University's reputation in a specific field"? The fault must lie in one or both of two places: the public relations department and/or the admissions office. In this month's *Notre Dame Alumnus*, Brother Raphael Wilson, director of admissions, admits that factual knowledge of Notre Dame is confined largely to the Midwest, "The general picture you get on the East Coast is that N.D. is a good Catholic liberal arts college that plays football."

"**T**HAT plays football"—this one phrase may articulate the problem of public relations rather well; the Athletic Public Relations office may well be outdistancing the general public relations office. Or worse yet, both may be running in the same direction, toward the image of the student body whose monolithic opinion is irrevocably founded in the depths of parochial Church doctrine and medieval philosophy. It is an understatement to say that a particular brand of public relations enchants a particular brand of student, the student body at California's Berkeley will continue to move toward the left as long as its publicity centers about its radicalism. And as long as the myth, true or untrue, of Boston University's drama department acumen lives, drama students will flock there. For this reason, in examining admissions policy, it is important to examine the image projected by the public relations department.

A poignant example may be self-explanatory. In the November 3, 1967, issue of the *New York Times*, there appeared a paid advertisement under which the names of Father Hesburgh and Edmund Stephan (Chairman of the Notre Dame Board of Trustees) were signed. The advertisement was a vindication of the appearance at Notre Dame of Father James Kavanaugh, who, in his lecture at Notre Dame, resigned as a priest and condemned the institutional church. The advertisement reprinted in full an editorial which appeared in last year's October 27 issue in the *SCHOLASTIC*.

The editorial had condemned Father Kavanaugh as an "authoritarian liberal" whose lecture at Notre Dame was as "unsophisticated as a Huey Long harangue." In the *Times* advertisement, Father Hesburgh and Mr. Stephan quoted one editorial by one student, *incidentally a priest doing graduate work at Notre Dame*, and said: "This editorial justifies some faith in the ability of thoughtful students to learn from experience. We believe this represents the attitude of Notre Dame men." There was, by the way, no reprint in the *Times* of the *SCHOLASTIC*'s first editorial of this year, i.e., the editorial asking for a radical restructuring of the University. Nor is there any indication that the Kava-



naugh editorial expressed student opinion any more clearly than last year's *SCHOLASTIC* SBP endorsement of a candidate who eventually finished with less than 20% of the votes. Nor is it likely that the University will pay to publish the undergraduate theology majors' declaration against *Humanae Vitae*. If public relations is "doing good and taking credit for it" as James Murphy of the University's public information department defines it, it is sad that the 7,000 people of this University should have six or seven employees deciding the good and the bad of the University. (The Kavanaugh lecture was obviously bad and thus disclaimed; the football team is obviously good and thus acclaimed.) It is also sad that, with all the activities of the University, one department should be devoted to athletic public relations while another department is devoted to all other activities.

It seems clear that a University's enrollees will depend largely on its public image. As long as Notre Dame proselytizes its image as a football team and a



status quo bourgeois university, the freshmen of the University will be largely middle-class, *status quo* football fans. The holy of holies for freshmen will always be the stadium and the sixth and seventh deadly sins will always be dissenting opinions and radicalism.

The Student Life Council, then, should investigate the possibility of forming a University Public Relations Committee, not with the purpose of self-aggrandizement but with the purpose of improving the composition of the freshman class. The improvement would not be the type measured in aptitude tests but the type realized in an improved motivation to learn and to teach his fellow students. With these objectives in mind, the committee would include the Director of Public Relations, *ex officio*, plus two faculty members and three students, all named by the Student Life Council but not necessarily members. The committee would investigate the correction and improvement of the Notre Dame image and would also seek to spread this improved image across the country. The committee

would also be responsible for subordinating the athletic public relations office under the general public relations office. The policies of the office would be subject to committee review, scrutiny and policy.

THE duties of the proposed committee would include a formulation of a more widely based and truly founded opinion of what is realistically good about Notre Dame. The Committee on Academic Progress, the Collegiate Scholar Program, the General Program, the Areas Studies Program and other interdepartmental courses should find their way into a critique of academic opportunities. The constantly increasing and improving lecture appearances, the Free University and the coffee hours all would attract the kind of students that Notre Dame's freshman class traditionally lacks. A growing awareness among students and faculty of the interrelationship of the University and the great social problems of the day is certainly worthy of mention. The social action programs such as CILA, Friends of the Migrants, the Mental Health Chapter and the Neighborhood Study Help Program are significant projects that could interest students who are not really enchanted with the Saturday afternoon gladiatorial combats but who do empathize with the socially and mentally underprivileged. And, perhaps, the committee should ask for emphasis on sports participation in inter-hall and club sports.

The committee should seek to implement these ideas in a broader and more national effort. A poster with these assets described in full could be sent to every high school on the Notre Dame mailing lists. Perhaps, the *SCHOLASTIC* or the *Dome* should be sent to the libraries of high schools, especially those with a history of academic excellence. In addition, the committee should direct the public relations staff to magnify their efforts at big city ghetto high schools — where students never think of Notre Dame, much less apply.

SUMMA has apportioned money for an improved faculty; but little thought has been given to improving the student body *before* they enter Notre Dame. Such a mission demands that Notre Dame make herself more desirable to the students she desires. This must begin with public relations; but it cannot be confined to admissions literature. It must be extended to the newspapers and the magazines; high school students read those too. And as long as the name Notre Dame only appears in the sports section, there will be little improvement in the incoming freshman classes. Notre Dame must aim not to improve the statistics of the freshman class which appear in the football program, but to improve the freshman class in terms of things that are not so easily calculated: she must aim to improve the quality of the freshman class. Unlike God, Notre Dame cannot expect to make something out of nothing. She must communicate to and enroll high school students whose education has already begun. □

Changing the Old Images

by Richard Moran

No longer will a passive policy of recruitment be sufficient at Notre Dame. The Student Life Council must make a call for an activation in the admissions office, an activation which seeks students who can teach as well as learn.

FOR Notre Dame to become great, we must first abolish the "Office of Admissions." Oh, no, the physical plant can stay and the pestered secretary can stay; in fact all the personnel can stay. But the philosophy beneath the name must go. Universities at the top of the educational ladder can afford to "admit" students; and those at the bottom of the ladder — and going nowhere — can "admit" students. But any university that is not Harvard or Yale or Parsons or Harris Teachers College cannot afford to passively let people in the door as if they were selling Drambuie at two fifths for a dollar. The university that hopes to move up the ridiculous proverbial ladder must go out and seek her students. Today's student is not just an object of educational process — all the objects are doing time at Parsons or Norm Sandon's Health Club. In a great university, the student must be a subject as well as an object of education; he must be capable of educating as well as being educated. To enroll students who can contribute more than money to the University, the University must go out and seek students. Besides the intellectual elite, there are other students who must be sought: talented students — in art, music, and drama; non-Catholic students who can broaden the range of backgrounds and experiences; black students who can serve as existential examples of the absurdity of racism. All these groups can contribute something to the University ethos, something which cannot be contributed by White Irish Catholics — no matter how intelligent. In the final analysis, there are some things which only experience can teach; this is the assumption upon which the University resides.

Somehow, admissions tests and requisites can easily bypass any knowledge of a student's creative impulse. S.A.T. results can hardly indicate dramatic ability. High-school mathematics grades do not denote a student's flair for grasping modern tension on canvas. Nor does a letter of recommendation from a high-school-religion teacher necessarily suggest an applicant's dexterity with an oboe. Moreover, the telecast of a Saturday afternoon's Notre Dame-Michigan State football game could easily fail to enchant the creative artist.

Although many artists and musicians attend professional schools, other talented students are interested in a liberal education as well as in their particular artistic field. These are the students that Notre Dame must recruit with counterpropaganda; these students must know that the drama department is as good as the football team. Father Carl Hager, Chairman of the Music Department, indicts the admissions and the public relations offices: "Recruitment would be very helpful if the admissions office would keep an eye out for talented students and give these students preferential aids and, perhaps, scholarships. Part of the problem lies in public relations; people see our band on television and our glee club on tour. But even these appearances by themselves will not attract really talented students." The concert pianist is simply not turned on by the "fighting Irish's" rendition of *Mary Poppins*. But Father Hager described the situation as stagnating: "The music department feels that we have a good program to offer. We feel frustrated in the present circumstances because of the lack of really talented students and, like all progressive faculties, we would like to keep from standing still — or worse yet, going backwards."

THE concept of the University implies more than diversity in talent; it also implies diversity in background. Hence, two movements, toward broader admissions policies for non-Catholics and for black students, come to the fore. The less publicized of the two involves the Student Government on non-Catholic enrollment. Greg Adolf, chairman of the committee, sees the increased non-Catholic enrollment as a two-edged sword, cutting through both Catholic and non-Catholic prejudices. Adolf, a Lutheran, believes that an increased Protestant population (from 4% to a projected 25%) will educate Catholics into the society in which they must live after graduation. But Adolf emphasizes the difficulties in recruiting non-Catholics. "The Catholic mystique around Notre Dame causes many non-Catholics to believe that they are not wanted; some even believe the school only accepts Catholics." Adolf insists that the non-Catholic encounters little or no prejudice at Notre Dame; but the non-Catholic does feel a certain selfconsciousness which Adolf believes is a healthy experience for a person accustomed to living in the majority group.

Once again, though, publicity of the University's open-door policy is the key to increased non-Catholic enrollment. Somehow, Notre Dame must project an

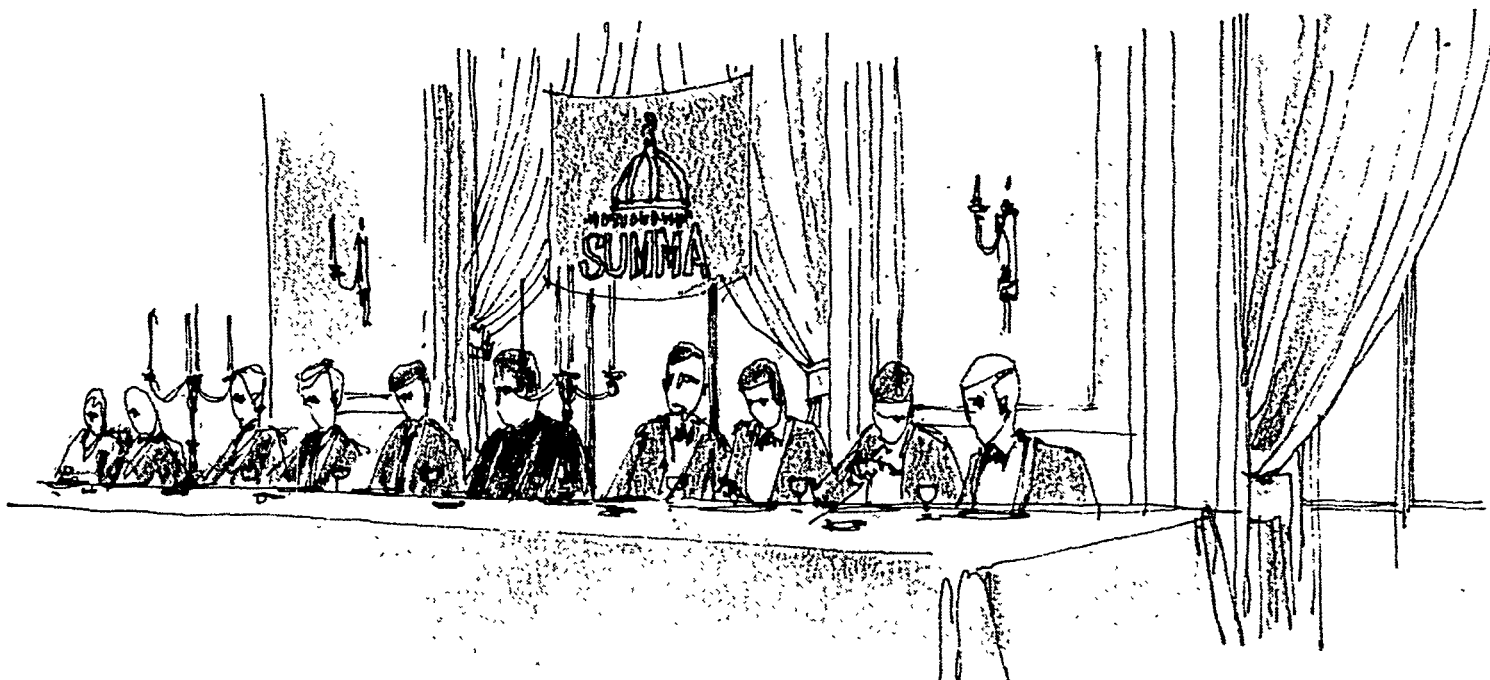


image of Christianity rather than Catholicism to non-Catholic high-school students.

But a larger, more difficult, and more expedient problem confronts the admissions policy of the University. This is the problem of the black student at Notre Dame. Of the six thousand undergraduates at Notre Dame, only sixty-five are black. But black students should come to Notre Dame, not only as receptacles of education, but also as vehicles of education. Few white middle-class students have lived with blacks; few understand the Negro culture or life style; and few care.

But it is far more difficult to recruit black students than it is to recruit artists or non-Catholics. The distinction between black and white student is not only cultural; it is also economic. The chasm is far wider and fewer students are financially able to make the leap. An efficacious recruitment program must direct itself, not only at publicity, but also at financial aid.

UNDER the leadership of Arthur MacFarland, the Notre Dame Afro-American Society is working with the office of admissions to recruit more black students. Having sent letters to interested applicants, members will visit ghetto students near Notre Dame and near their home towns. In an effort to dispel the notion that Notre Dame is lily-white, the Society, with the financial help of Student Government and the Office of Admissions, will publish a pamphlet on the black student at Notre Dame. But the Afro-American Society can only engage itself in public relations. The financial aid must flow from the University bank accounts. Presently, Notre Dame has two Martin Luther King scholarships available to Negro students. But more than two are needed. Father Hesburgh believes it is a "psychological danger" to earmark more scholarships for blacks. Evidently, he fails to see the new mentality of black pride; no longer is it an insult to be called black. No black student would object to a black scholarship. As MacFarland put it, "The big obstacle is money; students will overcome distance; and we can publicize Notre Dame; but the University must find money."

And so with the approval of all — but the money of none — the Afro-American Society works toward their goal of increased black enrollment.

To overcome the problems of the aesthetic void and of the cultural singularity at Notre Dame, the Student Life Council must find a viable system of converting the Office of Admissions into an Office for Selection and Pursuit. Perhaps, an admissions committee, com-

posed of art, music, and drama majors; of non-Catholics, and of black students, should work with the Director of Admissions and should meet periodically with the Public Relations Committee. Together, they could implement an improved system of recruitment.

The committee may have to start modestly. To improve the art, drama, and music departments, the committee can actively seek out one sponsor for each department. This sponsor, preferably from a large urban area, would agree to finance the education of one student especially talented in the arts. The sponsor, suppose it were a music company from New York, would help the University in finding a deserving recipient. By publicizing the scholarship opportunity in the New York area high schools, the music department of Notre Dame (as well as the music company) would gain favorable publicity among all music students, not just the single recipient. Or, perhaps, musical talent shows or art shows or one-act-play contests could be held in New York with the ticket profits going to the scholarship fund and the winner getting the scholarship. In addition to these scholarships, other public-relations projects are possible. The drama department is already planning a touring company for later this year. This company will prove valuable in attracting talented students while keeping an eye out for local talent worthy of scholarship.

The same committee should improve the machinery for recruiting non-Catholic and black students. These two projects correlate rather well since most black students are non-Catholic. Quick action might allow the committee to arrange for Christmas vacation recruitment in the ghetto schools around the country. But these problems of public relations are being capably handled right now by the Student Government Committee on non-Catholic enrollment and by the Afro-American Society. The primary task of the SLC Committee must be to find scholarship money for Negro students. It is imperative that this money be earmarked for Negro students. The money would hopefully come from two sources: the current scholarship funds and newfound sponsors.

Notre Dame must activate her admissions forces; she must change the policy from passivity to activity. She can no longer afford to let students, talented, non-Catholic and black, to go unsought after. Notre Dame must enroll students who can teach as well as learn, who can share experiences as well as absorb them. The new Notre Dame student must be capable of contributing to the University. □

Student Affairs

Rebuilding an Outmoded Office

by Thomas Payne

After the President of the University, the most powerful man on campus is Fr. Charles Ignatius McCarragher, Vice-president of Student Affairs, Trustee and Fellow of the University, Treasurer of the Indiana Province of the Congregation of Holy Cross, Confessor at Saint Mary's Academy, gentleman-in-waiting to the Reverend Provincial Superior of the Indiana Province, Publisher of the Dome and SCHOLASTIC, Keeper of the Grotto, Warder of the Infirmary, Overlord of the University Band, etc. — in short, the poor man's Cardinal Wolsey, almost everything that happens at Notre Dame somehow falls within his purveyance. However, the formation of the Student Life Council may have made some of the functions of his Student Affairs Office obsolete and reform of the office itself necessary.

WHAT are student affairs? Certain salacious definitions have been proffered by drawing-room wits, but in the main they fail to satisfy. The administrative definition is best given by the organizational chart hanging behind the door in Fr. McCarragher's office. The chart delineates a vast administrative empire covering the Dean of Students, campus security forces, student publications, the Grotto, infirmary, band, class government, etc., with the Vice-President for Student Affairs as its head. But now that the first question has been answered, a second arises: What do these "student affairs" have to do with student life as it is lived by the students in the halls and the classrooms? The answer has become "very little."

The irrelevance of the Office of Student Affairs to student life has its roots in Notre Dame's authoritarian past when it was established. Besides moderating certain student service agencies, its essential function was to control and its most important functionary was the Dean of Students. However, the reforms of the past four years have shown that little rule-making and enforcement are necessary and have deprived the Offices of Student Affairs and the Dean of Students of many once-important functions. Their obsolescence is demonstrated by the fact that virtually none of the important reforms of student life in the last eight years have originated in either office.

Essential to any reform of the two offices will be arrangements to relieve them of the tedious burden of administrative trivia which have accrued to them over the years. Undoubtedly the infirmary, the Grotto, etc., are legitimate administrative concerns, but why should a vice-president of the University have to busy himself with them? The budgets of the SCHOLASTIC and *Dome* are also legitimate administrative reforms since the University puts up the money, but why should a vice-president of the University have to haggle with their editors over petty expenditures? Why should he have to sign checks for \$3.60 to recompense *Dome* photographers for the purchase of film? These jobs should be handed over to subordinates, with Fr. McCarragher exercising only a general suzerainty. This reform would give both the Vice-President of Student Affairs and the Dean of Students more time to devote to what should be their primary concern — students.

However, such reform of bureaucratic organization is merely ancillary to the reforms which must take place in the outlook and function of the Office of Dean of Students. Because any vice-president of the University must be concerned with such things as Trustees' meetings, alumni relations, organizational problems, etc., he can never be as deeply involved with students on the personal level as the Dean of Students can and should be. Instead of being the administration's agent for controlling students, the Dean of Students Office should act as the advocate for students in administration circles; it should be the place where the conflict between the human needs of the student and the institutional requirements of the University are resolved.

What is really needed in the Dean of Students Office is a sort of paternalism — if that word could be stripped of all the pejorative connotations which it has taken on here. One of the great anomalies of student life reform here has been the insistence on structures while reform movements at other universities have stressed an unstructured personalism. The reason for this is that personalism in Notre Dame's past has taken the form of authoritarian paternalism against which the structures have been raised as a defense. However necessary these structures may be, and however good they may be, they cannot compensate for the

benign influence which an enlightened and sensitive person presiding over them could provide. This person should be the Dean of Students.

The corresponding reform to be made in the Office of Student Affairs is that he should stop being the official who attempts to keep the lid on things and works out face-saving compromises when the campus political temperature becomes too hot. He should be the person who searches out the causes of student problems, who articulates these problems in the councils of the administration, and who works for their solution. Openness to suggestion and frankness in explaining the content and rationale of administrative policy should characterize the office instead of the obfuscation and double-talk which currently reign there.

FINALLY, these offices should be reformed with respect to personnel. As General George Marshall said, "If you want to change the policies, you must often change the people." The administration is currently dominated by a faction of the Congregation of Holy Cross. They are all approximately the same age and have had the same educational experiences



within the CSC. This tends to limit severely the perspective of the administration. Further, these men have a tremendous emotional investment in Notre Dame as it was in the thirties and forties — a tradition no longer relevant for today's Notre Dame student. The result of this condition on policy concerning student life was stated by a member of the psychology department when he said, "The administration really isn't trying to protect students by its stand on parietal hours; they are trying to protect themselves. What they are really afraid of is that parietal hours will place them in a position to see and hear things with which they are not prepared to deal." The Dean of Students Office and the Office of Student Affairs should therefore be staffed with younger members of the CSC and laymen who are able to establish a rapport with the students. Fr. Simons' two years as Dean of Students were marked by the establishment of such a rapport. There is plenty of young blood in the CSC which could reestablish it. Men like Fr. Bartell and Fr. Burtchaell. They should be given a chance. □

November 8, 1968

Residence University

Going into South Bend

by Joel Garreau

There's just one problem with trying to solve all the needs of human life within the confines of the campus of a "residence university." It just is not going to work. Which is unfortunate, considering that there really is a better way.

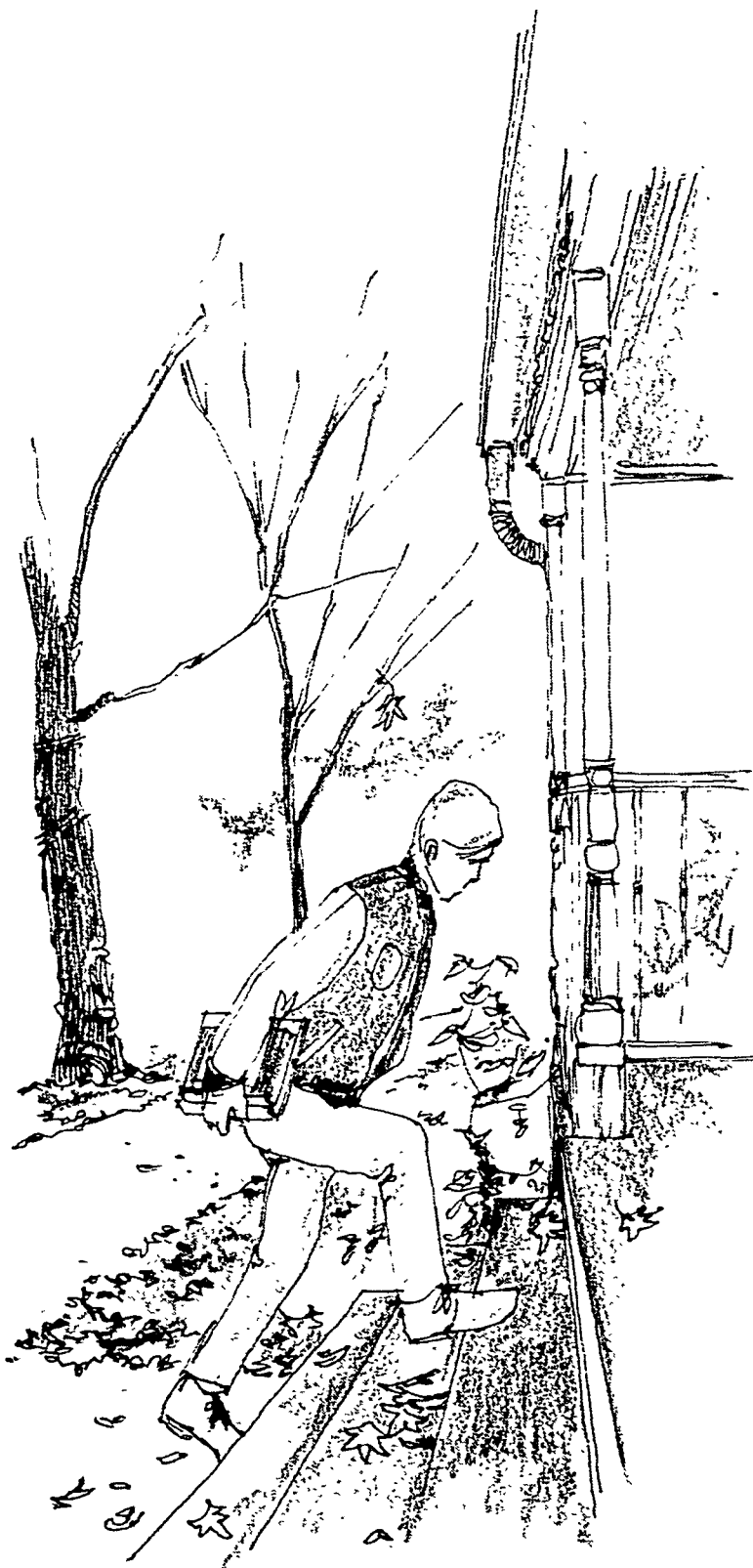
MAN IS A RESILIENT SPECIES, capable of existing under the most improbable and stupefying conditions. Empirical proof of this is readily available at this great Catholic University. However, the corollary is that as living conditions degenerate, while life does not cease, it does become less productive.

This becomes particularly relevant when one considers that the college student, during his four years of intellectual apprenticeship here, is expected to be more intensely creative and productive than at any other time in his life.

It would stand to reason, then, that the quality of student living conditions should be of prime concern. And this does not mean simply raising multimillion dollars to take men from 9 by 13 forced doubles in old dorms with sinks right in the rooms and sound-absorbing, plaster walls that you can stick things on, and then put them in 12 by 16 antiseptic cinder block cells. Square feet are not necessarily the way to measure the quality of living conditions.

Men need places where they can be all alone when they need to think. Places to be with just one other. Places where they can count on finding a crowd if that is what they desire.

Places to be sober. Places to be roaring drunk.



Places to study quietly. Places to hear a Blue Cheer album at full volume.

Places to create, and to communicate these creations.

Places to have fun.

Places to get good things to eat.

Etc., etc., etc., etc.

Men have in the past come up with attempts to satisfy all these desires. They called them cities. So now the question comes, is Notre Dame willing to build one?

If Notre Dame is to build a city within the confines of its forbidding wooden posts and wire fences that line the roads surrounding it, it will have the distinction of being able to create an intellectual hothouse that no one will ever have to leave except conceivably to go home for vacations. However, creating a complete, exciting city out of the Notre Dame campus would require tremendous amounts of money and highly cre-

ative planning, neither of which commodities are likely to be forthcoming if one uses past history as a guide. It's just not going to happen, and such an attempt is doomed to failure.

Which is not to say that having to go into South Bend to live is such a hot idea. But there is more to recommend this approach. For one thing, South Bend is on the verge of an unprecedented economic boom. This is due to factors such as geographic location in the Chicago-New York and the Indianapolis-Michigan corridors; a wealth of trained labor; a good number of growing educational institutions (Indiana University at South Bend will soon be on its way to becoming a megaversity like its parent in Bloomington, and Notre Dame will soon have three new sister colleges and probably a state-supported medical school); a soft housing market; and proximity to markets and sources of raw materials (mainly Chicago). This all means that as more and more money is injected into the South Bend economy, there will be more service businesses set up — restaurants, movie houses, even night clubs. Furthermore, there is considerable land that surrounds the University itself which is ripe for development. By all laws of economics, Notre Dame Avenue should be lined with shops and apartments catering to the student market, instead of low-tax-return run-down frame houses. However, this is prevented by stupid zoning laws backed up by the politically powerful University's desire to retain the status quo. Barring the development of Notre Dame Avenue, there is the land east of the University which is largely unoccupied. And already, there are out-of-town combines trying to buy up and develop this land. There is a motel slated to go up on the land across from the Linebacker Restaurant which is the first move in this direction. If Notre Dame were to have a combined student population in excess of 10,000, which would be probable after the hoped-for arrival of the sister colleges and the medical school, the mini-downtown area that could spring up there aimed at the college market could be a boomtown. And all this without Notre Dame itself spending a dime. In fact, it could make money by selling its own holdings across Eddy Street.

ANOTHER advantage to interpreting the "residence University" concept as meaning a community of scholars within the South Bend area, rather than as a community of scholars within the confines of the campus is that, as has been discussed *ad nauseam* (see SCHOLASTIC, October 11), it simply makes a lot more sense to allow students to mold the life style they desire, by living in an off-campus house, if necessary, than to try to mold the students to the life style set up by concrete and steel phallic dormitories.

It's all so absurdly simple. There is no reason, for that matter, that private industry couldn't have been encouraged to build high-rise apartments that would have eliminated the necessity for the new dorms. The obstacle all comes down to a mental block the size of all pre-World War II Catholic educational thinking. The fact is that there is no really good reason for continuing the policy of constructing cloistered colleges in the latter part of the 20th century. It's pointless, has little chance of producing a quality environment and hence a quality education, and is economically unwise. Not to mention the fact that the oft-held-up-as-shining-examples Ivy League schools that have the room have uniformly tried to develop a stimulating collegiate *neighborhood within a city*, rather than trying to build their own city. □

Athletics

A New Philosophy of Sports

by Bill Sweeney

In the past five years Notre Dame has made a commitment to the perpetuation of its athletic image. The Athletic Council and Father Hesburgh in particular were confronted with a crucial question concerning the future of the University. The decision was to seek a return to the winning tradition in football.

TODAY the dual images of Notre Dame continue to grow, but in somewhat divergent directions. Performance Maximus in one month will initiate a new era for the sporting life at Notre Dame. The Athletic and Convocation Center is a \$2-million appendage to the football image. Basketball has gone big time. The recruiting of the past two years and the booking of U.C.L.A. for the opening game next month are evidence that basketball will be competing with football for publicity. Within a decade hockey is likely to be big time, when the team begins to attract Canadian talent. Every aspect—from the plush training rooms to the Tartan turf running track—represents a commitment to semi-professionalism for a score of sports at Notre Dame. The wisdom of that commitment may be debatable, but nevertheless it has taken place and the decisions of the past decade establish the fact.

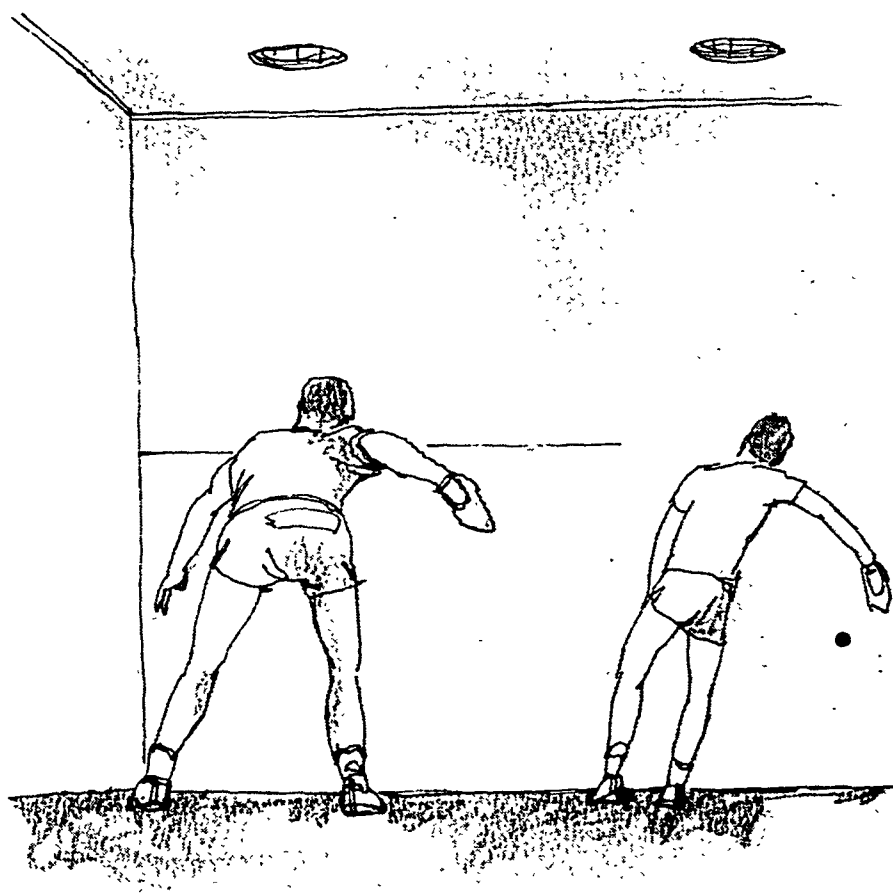
A question looms in the future — whether Notre Dame can expand athletically and academically at the same time. The athletic image has been consciously perpetuated by the University's Athletic Council. It has necessitated that some athletes be *carried* through this University academically. Being a varsity athlete and a full-time student at Notre Dame has become an increasingly difficult task. Having made the decision to strive for athletic excellence, justice to the athletes demands consideration be given to establishing an athletic program of studies. Such a program would involve athletes either not interested in or incapable of devoting the time to study in the arts, the sciences, or business disciplines. It would be better to establish a course of studies designed to develop more appropriate skills such as coaching abilities. It need not be a resurrection of the physical education major, but could be an integrated program of biology, psychology, and sociology. The credit hour requirements of such a program could be shifted so as to meet the seasonal demands on an athlete's time.

The result of such a program would be a special degree not making the rigid requirements of a B.A. or B.S. Such a program could be offered to athletes coming out of the Freshman Year of Studies who, having found the Arts and Sciences too demanding, are faced with three more years of jock courses and the

possibility of never attaining a degree. The establishment of such a program would not necessarily be a mark on either the University's athletic or academic image. It would not tarnish the excellent academic achievements of many athletes. But, it would provide an alternative to the athlete who has neither the interest nor the capabilities to perform well in the arts or sciences.

Notre Dame must also seek to acknowledge that the sporting life is not limited to scholarship athletes. Despite the fact that the Athletic Department has an extensive intramural program, its effectiveness has been hampered largely by a lack of money. When it became apparent that something would have to be cut in the new Convocation Center, the axe fell on the swimming pool out of preference to the more lucrative varsity sports. Athletic facilities on campus for recreation, especially during the winter months, are limited to those in the Rockne Memorial. The Convocation Center is primarily orientated toward varsity sports. Meanwhile, nonvarsity sports such as lacrosse and crew are continually in financial troubles. The primary value in the pursuit of sport and games had never been financial until sports became professional in this century. Going back to the Greeks, it has always been the belief of sportsmen that some indefinable joy and relaxation is the result of athletic competition. Yet, this concept of sports is dying, with track and a few other sports remaining as exceptions.

Professionalism has become synonymous with most sports in America, and professionalism has become synonymous with making money. In light of the decisions Notre Dame has made and the financial priorities the Athletic Department has set up, it would seem that Notre Dame athletics is becoming synonymous with a lucrative professionalism in sports. A revitalization of the present structure and decision-making process of the Athletic Council would be the first step toward the new directions in athletic life that we have outlined. It is apparent that the University cannot continue to foster its present policies indefinitely. □



Tinkering with Present Problems, and Reaching Out For the Future

Tinkering:

Simplifying the legislative channels and maintaining a respect for the principles these channels decide upon are the two big issues confronting St. Mary's new community government.

UNTIL NOW the most enduringly popular problem was the liberalization of sign-out and hours. Traditionally, an interest in student government at SMC was catalyzed by the students' preoccupation with hours. As of November 15, upperclassmen in effect will have no hours and the freshman curfew will be 2 a.m. (Before then, however, an effective means of insuring that the students indicate their destination must be worked out or the bill will not go into effect.) Issues like smoking in the dorms and overnight guests are also being settled to the students' satisfaction. A certain enthusiasm will be generated by proposals such as off-campus housing, slacks in class and parietal hours, but on the whole attention from now on can, hopefully, be concentrated on academic questions.

Consideration for the community is to be the foundation for any regulations. The Campus Judicial Board envisions community government: "Our rules are based on consideration for one another and are meant to give order to the community, not to obstruct personal moral choice or stifle the maturation process."

Logically, the result of such an attitude is a drastic reduction of the number of regulations. For instance,

the Judicial Board suggests that the new drinking rule simply be a statement that alcoholic beverages not be permitted at student sponsored events on campus. As regards drinking in the rooms or possession of liquor, the Indiana State Law would be made clear. A student under 21 who was drinking would be reported to the Campus Judicial Board if her conduct disturbed the people living around her; otherwise she would be subject only to civil authority. Presently, possession of liquor on campus is a punishable offense.

Noninterference unless the student is impinging on the rights of others being the guideline, underclassmen could be allowed to have cars, but because of limited parking space, would not be able to keep them on campus. Anyone who really wanted to keep a car in South Bend somewhere would be able to; the objection to more cars on campus would be pragmatic and not theoretical. St. Mary's seniors already are allowed to have cars on campus, but underclassmen can't have them in town.

OPEN houses on a regular basis should certainly be considered. An afternoon when girls can throw a party in their home and invite both girls and guys is needed around here. Girls at St. Mary's are so accustomed to having their social life provided for them that they seldom use their imagination and turn the tables. This year's open house gave them a chance. And the football game, the get-togethers with guitars and home-made cakes, and the frantic room-decorating were evidence that they enjoyed it.

Regularly scheduled open houses at some point shade into parietal hours. Resolutions must be student-initiated, however, and right now there doesn't seem to



be a campus-wide push for guys in the dorms for any large part of the weekend. The basic complaint here would be excessive noise at study times and the inconvenience for those getting dressed to go out in the evening, which directly brings up the consideration-for-others principle. If, however, a substantial majority of the students in a dorm wanted parietal hours, the topic could feasibly be considered.

Somewhat along the same lines is the question of Notre Dame and St. Mary's students eating in each other's cafeterias. Presently, Notre Dame students who pay are welcome for Sunday lunch. Perhaps some reciprocal arrangement could be worked out between the two food services with the encouragement of the student governments. Especially for students with co-ex classes at 11 a.m. and 1 p.m. for instance, such an arrangement would be welcome. Unless the setup is carefully controlled, St. Mary's cafeteria stands to lose, because its food would certainly outdraw Notre Dame's.

Off-campus housing would concern only a minority of the student body, but it is a topic that deserves consideration. One student has suggested that a small group of sociology, education and psychology majors could rent a home off campus. Their purpose in living away from St. Mary's would be involvement in community projects such as preschool education, self-help programs, perhaps instruction in homemaking. Hope-

fully academic credit would be extended for such work, related as it would be to the student's major.

Besides this rather limited proposal, the broad question of students living off campus ought to come up. Especially by senior year, a girl often has learned about as much as she can from dormitory life and is ready for the more independent and responsibility-laden life in an apartment. There will always be dorm-closing hours, noise in the hall, institutional food, in short, an atmosphere of protection associated with dorm life. And by senior year, some girls want to make it on their own.

TRIVIAL perhaps, but indicative of a general trend toward individual responsibility, will be a proposal to allow slacks in class. No doubt there will be a faculty furor, and most of the students would wear skirts anyway. But the imposition of specific canons of good taste on everybody is on the way out.

As long as rules governing student life are made by all three segments of the community, it seems reasonable that an administration and faculty member could sit on the Campus Judicial Board. Positions were offered, but the two persons involved declined because they felt it would impair their effectiveness in their official positions. It would be possible, however, to find persons who are willing to serve.

Making all these changes is largely the responsibility

of the Student Affairs Committee and the Residence Halls Committee — boards composed of students, faculty and administration. Beneath the first is the all-student campus legislature, beneath the second are the four all-student hall senates. Since about 90% of the St. Mary's students are residents, the majority of student affairs are connected with the fact that the girls live on campus. In recognition of that fact, the campus legislature recommended that one student legislative body be substituted for the five presently operating. This new legislature could be composed entirely of hall representatives or could include hall reps and one or two girls from each class, depending on how the girls feel they could be best represented. Each hall president could have a committee to handle matters definitely too trivial to go to the campus legislature.

IT HAS been urged that this one legislature also include faculty and administration, replacing the higher committees. One result would be that there would be no body on campus that could unequivocally state student opinion, as the Faculty Senate and Administrative Council represent their sectors of the community. Another result would be that the group would have to be very large to keep the faculty/administration/student percentages consistent for community government. A better answer is to merge the Residence Affairs Committee with the Student Affairs Committee and underneath this one body have one campus legislature to recommend bills for the Committee's consideration and express student opinion.

Finally arises the question of establishing an atmosphere in which the new, minimal regulations are respected. If no system of enforcement is devised, even the minimal will seem superfluous and will be disregarded. If indicating her destination is all a student has to do when staying off campus for the night, it becomes almost too trivial to remember. And when it becomes apparent that the regulations are being ignored, and students can't be found when needed, no one really thinks Fr. John McGrath is going to sit quietly and accept the situation as inevitable. A general clamp-down would almost certainly ensue.

Possibilities such as an honor code, a rotating group of students who would report violations, a periodic bed check, and Student Government officers enforcing the rules were raised. A significant portion of the student body indicated that they would not abide by an honor code. The Student Government enforcement idea relieves the majority of the student body from responsibility of maintaining order, and the rotating group encountered resistance on the basis of its "police force" connotations. Bed check is conducted only by a few students, and is extremely inconvenient.

A nightly spot check of five rooms, to insure that the girls have either signed out or are in the dorm, was unanimously recommended by the campus legislature. The spot check would be conducted by a different student every night, whoever is on desk-duty, and thus would ultimately involve every student on campus. Hopefully it would serve more as a reminder to sign out than as a means of finding offenders. It would be concrete evidence that the school, i.e., the students, seriously intend to be able to find a girl should an emergency arise.

Because the sign-out and hours bill has been passed, there is a general feeling of student confidence in the community government structure. Building on this support, community government can now advance to an effective appraisal of the issues raised here. □

Reaching Out:

by Karen Weller

This is the St. Mary's of the future, as perhaps I alone envision it. To some the college described will be unfamiliar. But the St. Mary's of the future will be a result of the St. Mary's of the present. The germinal ideas are all here. In its governmental structure, the ideals it pursues, and the traditions it follows, this future college is simply St. Mary's now meeting the needs of education then.

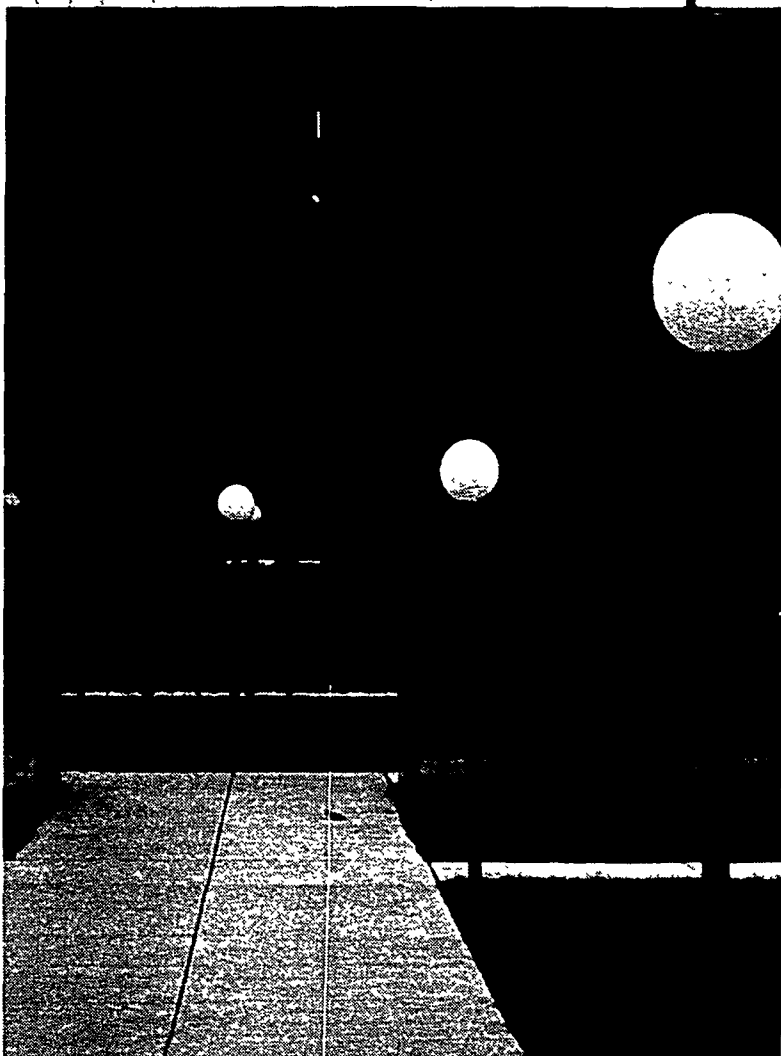
RECENTLY St. Mary's College, a member of the Notre Dame Colleges complex, put aside its traditional stance as an institution to promote learning and decided to become a community of searchers. Be it defined or undefined, a look at the college easily demonstrates that it has long been developing towards this new goal. We provide here a survey of the life and structure of this college — small, Catholic, for women — which by all predictions should be extinct. But instead of bowing to these dire predictions it has become a vital part of the ongoing process of education.

Emphasizing the importance of the undergraduates, St. Mary's leaves graduate programs to the university program of Notre Dame and several of the other complex colleges. The most prominent considerations in making this decision were the size of the college, its place in the complex, and limitations of resources. Wanting to maintain itself as a small school would necessitate a small graduate population. It was decided that a really good small graduate program would spread the available resources and talent too thin, besides duplicating the work of nearby colleges. Instead, Saint Mary's concentrates on providing a stimulating undergraduate experience as an end in itself and as the basis for continued study.

The theory behind both the structure and academic life of the college reiterates the undergraduate emphasis. Students are not expected to be scholars upon entrance. They are seen as individuals seeking the best way to fulfill their human capacities. It is expected that some will find this in scholarship, perhaps others will see it in the life of a political or social activist. But the premise of the community is that sound education — a search for meaning, knowledge and wisdom — is the best way for a student to discover herself, her interests and her goals. From the time of their first arrival students are treated as full participants in this educational search.

The best way to understand what a St. Mary's education means is to look at its academic programs. The governmental and life structures stem from the educational goals. Therefore, the structure will be viewed later. The faculty-student ratio is deliberately kept very low—one to five. Classes which revolve around the simple transmission of information are held lecture style. However, from the first year, emphasis is on seminars, directed readings, and extensive independent research. Student assistants often direct seminars in their fields of research. Credit is also given, at the discretion of the department, for work related to the major field but done outside the college curriculum. Students have utilized this program for summer work in governmental offices, overseas aid programs, lab work and many other areas.

On the premise that a search requires a knowledge



of what areas are available to search within, there are credit requirements in all the major fields of knowledge. These credits can be selected from any course offered in the field. Very few courses are offered simply to "fulfill the requirement." The grading system of "pass-fail" outside the major field of interest and "pass-fail-honors" within the major field also encourages the search to spread in many directions.

The concept of a major program of studies is very broad and flexible according to the needs of the student and of education. There is a liberal arts major, a well-structured look at the major field of knowledge in a chronological, historical context. Very few students are found concentrating in a single field. Instead they take wide advantage of interdepartmental majors emphasizing the correlation between disciplines. These can result in almost any grouping of subjects. However, they are not simply haphazard conglomerations but are carefully organized by the student and her chosen academic advisor. Another result of the flexible major program has been the acceptance of both theoretical and applied knowledge into the educational community. If a student feels that her future educational needs will be met in an applied field such as teaching or social work, she can arrange for the training at St. Mary's or during the summer at such places as a Montessori institute. If the student finds that the purely theoretical fulfills her interest, then she will pursue such a program.

A great deal of the search for education goes on outside the classroom. Many of the students take part in the extensive foreign study programs — which can

either be worked as a part of the college curriculum or a sabbatical leave. Extensive scholarships support the programs. But since students often want to take advantage of the areas or programs of other colleges in the States, exchange programs with almost any college are readily available. A Free University flourishes between the entire college complex. Symposiums are a popular means of gathering interested faculty and students for short, in-depth studies of subjects.

The most obvious way the structure of St. Mary's ties directly into its defined goal is through the emphasis on community. The actual governing structure of the college emphasizes a three-way reciprocity in all decisions regarding administrative, academic or student affairs. Faculty, administrators and students join forces to govern the college community. The college does realize the burden of time and responsibility that this type of government places on those members who are very much involved in the process. Faculty members on a major committee can include their position in their teaching load. Students in major positions may receive credit for them.

THE structure for living arrangements also places a big emphasis on community. Each dorm is equipped with an apartment for a qualified "young house family." The wife of this family acts as the hall director. Most students live in the dorms where they have a great deal of freedom to search as they wish, but are subject to the problems of mass living. Those juniors and seniors who desire to, can live in the same apartments and houses available to faculty.

Development and public relations departments recruit students nationwide to provide a wide variety of cultural backgrounds and interests. The financial aid committee guarantees sufficient financial support for qualified students. Work-study programs involving semesters off for work, assistantships, and staff programs are readily available and well paid. Every effort is made to attract a student body that will respond to the difficult but flexible education end that professors will want to teach.

The good student body, small faculty-student ratio and small classes, plus the educational environment, all attract a high-caliber faculty. But so they need not be punished for wanting to teach in a small college, faculty salaries are among the highest in the country. Grants are given by the college for research, and sabbaticals for further study are very common. Student assistants for seminars, research or other educational needs are paid by the college. Faculty are allowed a great deal of freedom in teaching their courses and, of course, participate with the other two portions of the community in formulating college policy. Those who wish can become joint professors with St. Mary's and other colleges of the complex. Or they can participate in alternate semester or year programs between St. Mary's and colleges outside the area.

It is difficult for us to summarize this college for you. St. Mary's has obviously escaped oblivion. It is dynamic. A campus observer can almost feel the constant interchange between faculty-students and students-students. But we can't classify that spark because of the diverse forms it takes. In the same way, we can't classify the students or faculty except to say that they are all vitally concerned with education. However, they don't claim to have the answers, simply to look for them. What more could be said than that St. Mary's defines itself with its goal — a community of searchers. □

To Build A Better America

MAN is an ambivalent creature with infinite desires and only finite capabilities, with the ability to dream the "impossible dream" but without the resources to actualize it. He can aspire to perfection but he will never attain it. Man is by his nature imperfect. To accept this fundamental fact of our existence is not to be pessimistic but realistic, to do so is to know oneself.

Dreaming the "impossible dream" is the human condition. To strive after that dream is commendable but one must not delude himself with hopes of its actualization, for the "impossible dream" remains after all *impossible*.

Failure to recognize these points have had tragic repercussions in history. In attempting to create his perfect society, to make his "impossible dream" come true, Robespierre succeeded only in actualizing a nightmare, his Reign of Terror. Hitler too sought to found the perfect society but his dream went up in the smoke of Dachau and Dresden.

It has been said that man's institutions, his governments, were formed and need exist because of his imperfection. It can also be said that since man is imperfect, governments and institutions founded and run by such people can hardly be expected to be more perfect than he. The creation of a perfect society or state would require not the foundation of new institutions but the creation of a new man.

In 1968, there are those who would condemn our system of government, claiming that it has failed. It is to blame for the War, for corruption and for social injustices. But the answer to the question whence come these evils is not so simple. Our system of government does not necessitate the perpetuation nor the promotion of these evils, for they are ultimately but manifestations of another fact, the imperfection of man's nature.

There are those who would condemn the American political system claiming that it has failed in 1968 to provide America with an acceptable candidate for the office of President. But political systems do not create great men, they are created in heaven or, if you will, make themselves here on earth. Many great men have thrived in the American political system: Washington, Jefferson, Lincoln, the Roosevelts, Wilson and Kennedy to name a few. If in fact America 1968 lacks the great leadership it has had in the past, our system of government is not to blame.

Many young Americans feel that the American political system needs to be changed. It is a fact that a government without any means of change will not long endure but the United States Constitution has provided the American people with many such means. There is a new House of Representatives elected every two years; there is a complete turnover of the Senate every six years. We elect a President every four years and there are four ways to amend the Constitution. If change is what one seeks then he is provided with ample opportunity to do so within the framework of the constitution, provided that is he can gain the support of a majority of the voters in his district, state, or the nation. But such action takes time and requires a great deal of effort. It sometimes seems easier and certainly

more romantic to work outside the system, to threaten violence and revolution if one's demands are not met. But revolution seldom succeeds, inevitably it provokes a reaction against the participants and often results in a denigration of their cause. It is to one's advantage then to work within the system, and the American system is a good one. It has allowed for change over the past 180 years and at the same time, provided for the "unity, peace and tranquility of this nation," a matter of no small concern.

Today's student is a member of the so-called Now Generation. He all too often regards the past with disdain, views the present only critically and looks impatiently to a future which he wants now. But he must learn that in renouncing the past he renounces a part of himself. He must be forewarned that the future may hold as much evil as good. He must acknowledge the fact that to improve one must recognize and retain the good points of the present. If America is to move forward one must build on the foundation of the past, and it is a good foundation. It was laid by men who sought "to form a more perfect Union, establish Justice, insure the domestic Tranquility, provide the common Defence, promote the general Welfare and secure the Blessings of Liberty" for themselves and their posterity. We must preserve that Union and rededicate ourselves to the principles on which it was founded. We must try to improve it and in so doing rejuvenate the spirit of patriotism, a spirit of competition, not destruction or submission, but competition with our forefathers. Then we must pass it on to our posterity. This is the way to change, to improve America.

In this election year 1968, there is no need to feel any "guilt" if one has done as much as he thought he could to promote the candidate of his choice. Every American is free to do so. The system did not deny anyone that right. That one's candidate failed to be elected does not prove that the system works against the best candidates. It could just be that millions of Americans disagreed with his opinion, that more voters thought another to be the better candidate. There is no reason to feel helpless, that is no more so than any other individual who helps to choose his president via the democratic process. One must place his faith in the choice of the majority; this is not to say that the majority is always right but it is believed that it will consistently make a better choice than any one man. The democratic system is based on this belief and the democratic system is the best that man has.

A nation is a continuum of people, principles, ideas and institutions, a continuum of traditions from the past, the reality of the present, and hopes for the future. Let us adapt to our nation nature's evolutionary manner. May we realize that there is not now nor will there ever be a perfect society, and hence it does us little good to sacrifice our many benefits for some nebulous, half-articulate, revolutionary political order. Let us use our resources and energies not to destroy America, but to build a better America. May we Americans evolve into a *greater society* not revolt against the "Great Society." Let reform then and not revolution be our mode. □

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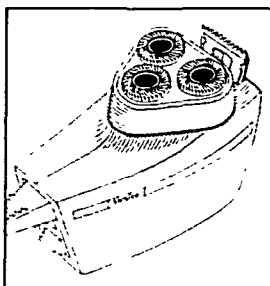
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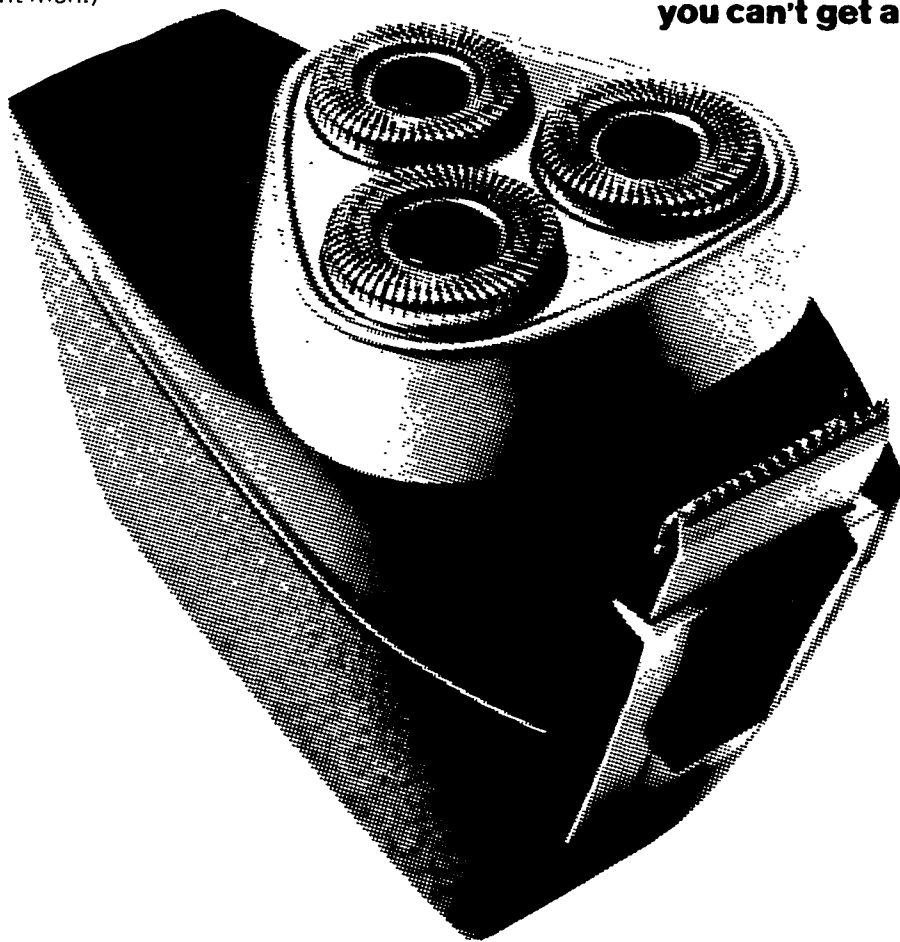
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