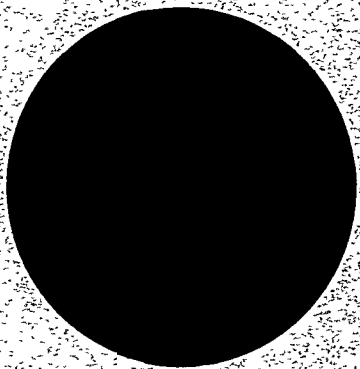


scholastic

september 17, 1971

the politics of parietals



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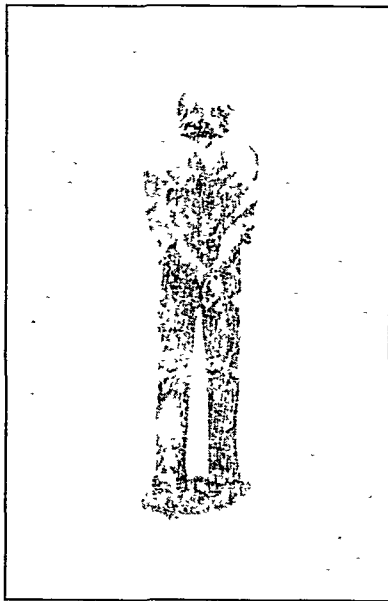
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this week's cover is a sketch my bob mcMahon

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editorial

a matter of

The problems concerning student responsibility in general, parietal hours and drinking regulations in particular, continue to plague the relationship between the students and the Board of Trustees. We find it impossible, certainly, to support Mr. Stephan's letter calling for stricter enforcement of parietal and alcohol regulations. We find it equally impossible, however, to condemn it entirely.

We ourselves cannot think of any possible reason why parietal hours should be enforced regarding women over eighteen years of age. The University can only be held negligent in cases of statutory rape and contributing to the delinquency of a minor, charges applicable only to girls seventeen or under. High school girls on campus thus present the possibility of legal complications for the University, and we support the present parietal regulation which bars these underage girls from the halls. However, we find this rationale to be a completely inadequate justification for limiting the visitation of *all* women in the residence halls, especially since most SMC women are over 17, and the overwhelming majority of other women visiting the halls

also do not fall into the age categories in question.

Until the Trustees give an adequate explanation for the hour limitations currently imposed, we feel certain that they cannot and should not expect student cooperation in the enforcement of these regulations. Until such explanations are given, the Trustees must anticipate a great deal of resentment from the student body. These regulations will continue to be a divisive factor, detrimental to our joint efforts to establish a Christian community at this University.

While we can neither understand nor support the Trustees' position on parietal hours, we can understand their demand for stricter enforcement of drinking regulations. Last year students caused an estimated \$40,000 damage, much of which is certainly attributable to student drinking. For example, over \$700 was spent in the first semester alone to replace ash trays ripped from corridor walls. Figures on torn blankets, broken windows, doors, and the like are equally indicting.

Perhaps the major point of concern is that, of the \$40,000 of student-caused damage, only \$8,000 was covered by the students; most of the vandalism and proper-

responsibility

ty damage went unreported. Ironically, it is the responsible students who are paying for the remaining \$32,000 worth of damage caused by the irresponsible few.

These facts seem to give validity to the Trustees' contention that this responsibility has been lax. Neither Father Riehle nor the University Board heard any complaints of property damage last school year. By way of comparison, during the calendar year of 1970, 279 cases of property damage were reported to Security. Similarly, Father Riehle heard only three cases of stealing and the University Board none, while 426 thefts were reported. Undoubtedly, the problem in some of the cases was ignorance of the party responsible, but it is unimaginable that more of the incidents might not have been reported if students had assumed the responsibility that should be expected of them. Moreover, this responsibility was not borne by the hall judicial boards, as only eleven cases of "breaking the good order of the hall" were heard in all the last academic year.

Thus, it cannot be denied that the students, at least in part, have failed to help control — and to influence

— the more irresponsible members of the community. On the other hand we cannot absolve the Trustees of their burden to take measures insuring the existence of an atmosphere conducive to mature and responsible behavior. For example, smaller and more personal eating facilities in the dining halls would do much to discourage the incidences of "food riots," not to mention the day-to-day herd-like atmosphere so common there. Similarly, larger and better-furnished recreation rooms in the halls would prevent the overflow of parties into corridors and "public places."

Frustration, one of the main causes of student irresponsibility, occurs on every campus, but especially on an all-male campus with psychologically substandard living facilities. Relief of this frustration can come only with accelerated efforts toward coeducation and improved living facilities.

The question of responsibilities on a college campus is an extremely complex one. Unless *all* members of the community, students, administrators, and Trustees alike, bear their share of responsibility, "disorder *will* be rampant."

two hours a week and a little hope

If enthusiasm and fast talk lead to success, the Neighborhood Study-Help program can't miss. Tom Reid is one of the program's coordinators, and when Tom Reid talks you must listen closely. If you are able to slow him down you may learn why Reid, his fellow coordinators, John Rompf, Kathy Kane and Mary Griffin, and the 750 Notre Dame and St. Mary's student tutors are so enthusiastic about Neighborhood Study-Help.

Directed toward primary school students in the South Bend area, the program reaches between 750-800 students in 15 schools or "centers." The ND-SMC tutors are primarily concerned with boosting the classroom performance of their "pupil," but Reid notes that the tutors are often the source of a more personal help: providing companionship to students from broken or disturbed homes. In most cases, the tutor-pupil ratio is 1:1.

"This is an answer for people who ask, 'What can we do to help?'" Reid suggests.

The ND-SMC students devote about two hours twice a week in tutoring and travelling to the schools. Tutors are bussed by the program to the centers. In addition, each tutor contributes \$1 to help defray program expenses.

The program has close connections with the South Bend community. The coordinators and tutors work with the South Bend Board of Education and the counselors and resource teachers at the individual schools.

It was help from South Bend that lifted Study-Help from its shaky start in the early '60's. The program has been plagued by a lack of money, with tutors forced to worry at least as much about the very existence of the program as about the progress of the pupils. About two years ago, O. C. Carmichael, a South Bend resident and a Notre Dame trustee, suggested to the program coordinators that they develop an active, influential board of advisors. Such a board did develop, owing much to Carmichael's personal efforts, and quickly had a positive effect. In April of 1970, advisors Charles Roemer and Edward Gray, both lawyers, with the then coordinators John Reid and Mike Heissler, submitted a

request to the Federal government through the South Bend school system for financial aid for Study-Help. The program subsequently received \$10,000 which it uses in its activities in eleven "Title one schools"—that is, schools having 10% or more of their enrollments judged underprivileged. The other four centers are financed through the tutor contributions and any gifts to Study-Help.

With the program's continued existence assured, this year's advisory board — Roemer, Gray, accountant Michael Boehm and Paul Cornell of Action Incorporated — and ND-SMC coordinators can now work to expand and improve the project, to "sell" Study-Help in schools where it is not employed. As the concern over financial security diminished, the quality of the program has improved. Once in a school, Study-Help is seldom suspended. In many cases, centers have waiting lists of students who want or need the kind of personal attention the program can give. Franklin School, for example, had eight pupils receiving help in its inaugural program; now that center involves 100 pupils, either receiving help or enrolled on the waiting list.

Reid gives two reasons why Notre Dame or St. Mary's students may back away from the program. The first reason is a result of bad experiences with the program in its earlier stages, situations in which tutors had too many students or had to be too concerned with the program's financial status, and weren't able to give the quality of help they wanted to give. The increasing stability of the program over the last few years has solved that problem. The second reason is the often-heard excuse, "just don't have the time." To this objection, Reid points to the fact that tutors must spend only about four hours a week in the sessions during the afternoon or early evening and not on weekends.

—Mike Mooney

Neighborhood Study-Help does need tutors. Anyone who would like to join should call Tom Reid at 7927, John Rompf at 1847, M. J. Griffin at 4524 or Kathy Kane at 5734.

The Human Other

"The future does not belong to those who are content with today, apathetic toward common problems and their fellow man alike, timid and fearful in the face of new ideas and bold projects. Rather it will belong to those who can blend vision, reason and courage in a personal commitment to the ideals and great enterprises of American Society."

—Robert F. Kennedy, 1966

Within St. Joseph County reside 6,000 fatherless boys and girls, 24,000 aged, 6,000 mentally retarded, and 8,700 unemployed. These are but a few of the disadvantaged in St. Joseph County. There are 8,200 men and 1,800 women at Notre Dame and St. Mary's whose health is good and whose income and intelligence are above average. Thus, Notre Dame and St. Mary's are comparatively islands of wealth amidst a sea of real poverty. Subsequently, many organizations exist both on campus and in South Bend so that those students willing to give of their service and those who need it can come together.

El Centro has been formed to help the migrant worker. Spanish speaking students are needed to tutor and to help teach English.

Students willing to commit themselves to an afternoon or an evening a week are needed in the *Big Brother Program* and the *Volunteer Probation Officer Program*. The *Big Brother Program* matches a fatherless boy, aged seven through fifteen, with a Notre Dame student, while the *Volunteer Probation Officers Program* enables Notre Dame students to work with juvenile delinquents who would otherwise be sent to reform school.

Sister Marita operates a school for students, ages 6-12, who have been unable to succeed in the public schools. Since there are approximately forty students of different ages and needs in her school, Sister Marita needs students to serve as teacher aides. In order to participate in this program a Notre Dame or St. Mary's student must have a morning or afternoon free on any

weekday.

Special talent is required to work with retarded children. However, there is commensurate reward for students willing to do so. *Logan Center* located only a quarter of a mile from Notre Dame on Eddy Street affords an excellent opportunity for students to teach arts and crafts, swimming, basketball, baseball, bowling, and music to the retarded.

The *Neighborhood Study Help Program* is looking for tutors for South Bend students. In this program Notre Dame and St. Mary's students spend two nights per week and one hour per night with their student.

In addition to working with other organizations, *The Kennedy Institute for Social Action* has a project of its own. This year it will devote its manpower, and tentatively that of other organizations to working with the Miami Indians in South Bend. Students from different majors, e.g. Modern Languages, History, and Sociology are needed to do research and to advise the Miami on how they might best rediscover their culture. Extensive work will be required, and academic credit for it is a possibility.

South Bend tries to help individuals who have drug problems. The *Drug Abuse Center* needs volunteers to answer the emergency phone and respond according to the situation. This is challenging and difficult work but also very much needed.

Youth is a valuable resource. Consequently, the Kennedy Institute has established a *Student Activities Center* so that the student who wants to get involved can easily do so. For students who cannot work on a weekly project, the Student Activities Center, located in the basement of La Fortune, will maintain a list of projects that require only a minimal amount of time.

A complete list of weekly programs will also be maintained. Any students who want to work on any kind of project, long range, short term, or even original, call 8354 or drop by the Activities Center in the basement of La Fortune.

—Channing Brackey

the politics of



To understand an event or a political situation that affects one at the present always necessitates delving into the history of that event. Such is the case of the present question of parietals at Notre Dame, for the question has become a political one. In fact, as one begins the investigation of the past influences, it becomes apparent that the question has been a political one for some time: perhaps since its coming as a crucial issue on this campus.

Another unfortunate fact is that as one digs deeper into the history, one is confronted by dozens of conflicting views, each with its series of far-reaching implications and reams of supportive material — a complicated corpse for dissection that is sufficient to discourage the most sincere of investigators. Again, this seems to be more than true of the parietal question.

The academic year of 1967-68 saw the most vocal demands to date for an improved social atmosphere at Notre Dame. And in these demands there was raised the specter of female visitors in the male dormitories, a ghost that was to haunt the Notre Dame students, administrators, and trustees for the next three years. In the spring of 1968, however, the haunting spirit was weak yet, and took the form of little more than whisperings on the lips of students and a few farsighted administrators.

On May 15, 1968, the Board of Trustees issued its "Statement of Policy on Student Life." The report was compiled two weeks after a ten-hour meeting, during the course of which "the Committee heard a broad spectrum of witnesses from the faculty, administration and students." The Board proceeded to make an insightful, though belated, resolution to do something to improve the condition of the residence halls. However, they were somewhat less than insightful in their remarks concerning parietals: "The Board is sympathetic

parietals

to the desire of students to have more opportunity for informal meetings on campus with young women. The Board does not believe that the only or best or even good solution to this legitimate desire is to permit visitation in men's dormitory rooms. Rather, the Board prefers the present program of providing additional lounges for visitation in the halls, as well as the development of new projects such as the refurbishing of the Open House and better utilization of the LaFortune Student Center." Consequently, the conditions that existed in the spring carried over into the fall of '68. Women continued to visit in the 9' x 12' dormitory lounges and in the well-lighted chambers of LaFortune under the watchful eye of Brother Gorch. On home football Saturdays, women were allowed to visit in students' rooms from noon until six.

IT was in the middle of October, 1968, that the Board of Trustees formally baptized the infant Student Life Council, a creation fathered by the dogged insistence of Student Body President Richard Rossi and his cabinet. The long-hoped-for body was composed of eight administration, eight faculty, and eight student representatives, who in the remainder of the first semester, accomplished little more than procuring for all seniors the permission to have cars.

On March 3, 1969, the SLC climbed over the ropes and into the ring to add its punches to the growing fight over parietal hours. Drawing its support from a report drawn up principally by Father Ernest Bartell (since appointed president of Stonehill College), the Council passed two controversial resolutions. The first called for permission to allow students over the age of 21 to drink alcoholic beverages in the privacy of their rooms. The second called for the extension of parietal hours from the football-Saturday-afternoon limit cur-

rently enforced, to all weekends. The stipulations included were that the total number of parietal hours should not exceed 24 for the entire weekend and that the hours would neither begin before noon nor last past 1:00 a.m. In addition, all female visitors were to be registered. The SLC resolution concluded with the clarification that the program would be experimental and conditional. On a memorable St. Patrick's Day two weeks later, the Board of Trustees approved the plan, and Sweeney's saw an additional surge of celebration that night.

The parietals experiment was allowed to flounder for one month before encountering serious criticism, the first event in a long history of opposition that took the form of surveys, analyses, and reports submitted to the SLC, the Administration, and the Board of Trustees, and increasingly suspicious letters exchanged among all of the parties involved. This first criticism came in the "Student Residence Director's Report to the SLC," issued in April by then Director Father Edgar Whelan. Although the report dealt extensively with the hall judicial system, the role of the rector and his own role as Director of Student Residence; and though most of the criticism was leveled at the resolution on drinking in the halls, it did carry with it some ominous warnings regarding the parietal program. This warning concerned specifically the University's liability in the case of the presence of high school girls at parties in dormitories. These remarks were the harbinger of more general warnings that were to constitute a strong case opposing the parietal program.

Later in the month the SLC submitted its "Report to the Board of Trustees on Hall Life," with much of the text drawn *verbatim* from Father Whelan's report. The Board elected to allow the experiment to continue for a full year.

THE 1969-1970 academic year witnessed the growing complexity of the parietal question as many new dimensions were added to the arguments and many new implications of those arguments were brought to the surface. The parietal question was seen to have a close relationship to other pressing campus issues of the year, most importantly to the questions of drinking, of hall autonomy, and of the judicial system and student responsibility (especially student responsibility in enforcing the regulations, a point which seems to be even more crucial now in the light of the recent letter from Edmund Stephan, Chairman of the Board of Trustees). The validity of imposing *any* time restrictions on visiting hours was being called into question, and many were alleging that each hall was unique and should determine its own parietal policy.

“ ‘Students did cooperate in most halls until they became convinced through experience that most of the restrictions imposed were unnecessary or ineffective.’ ”

In February of 1970, Father Charles McCarragher, one of the Administration representatives to the SLC, was asked to prepare a statement of the Administration's position on the parietal question, hall autonomy and related issues. Excerpts from Father's letter follow:

Notre Dame has always maintained that as a residential university there was a certain character or cohesion to the place. . . . This basic cohesion, or community if you prefer, can be seen in other ways besides pronouncement. . . . To argue that the interests and needs of the members of one residence hall are so dissimilar to those of another residence hall in the above environment that no area of common interest (basic rules) can be acknowledged, would seem absurd. . . .

Recently in recognition of the emergence of hall communities, the University has encouraged each hall to assume the responsibility for self-regulation of all other areas of personal action. Indeed even the rule here under consideration “visiting privileges” prescribes only maximum guidelines leaving to each hall the determination of the exact times, etc. . . .

The theory of “local option” has traditionally applied to very limited actions and then only to the smaller community's desire to be *more restrictive* [McCarragher's emphasis] than the larger community. To argue that the opposite should be the case is to ignore the smaller community's membership in the whole. The present rule on “visiting privileges” acknowledges an individual hall's right to be *more restrictive* by allowing halls to limit visiting privileges from the maximum to zero if it desires.

Father McCarragher continues by discussing the question of the students' voice in determining the regulations:

The proposition is stated in the various reports, supplements and addendum referred to above, that no member of a community can be expected to abide by a rule he had no part in forming. The fallacy of this argument should be apparent on its face, since it leads to conclusions which might be termed bizarre at best. Thus, we could argue that anyone moving to the City of South Bend might refuse to obey whatever law he disagreed with (many of which were passed by much earlier generations) on the premise that he did not participate in its passage. How many halls revise their constitutions each time a new resident occupies a room in the hall?

By now the perpetual question in any discussion of “parietal hours” was why the University saw fit to impose limitations on visiting hours at all. And the only answers the students were able to suggest seemed to revolve around concepts like tradition and reputation — concerns largely attributed to an outdated Board of Trustees with a defunct system of mores. The question *Why* persisted; the search for more relevant and rational answers continued. In the meantime, enforcement of the parietal regulations, largely the responsibility of the students, grew lax. The frequently echoed complaint was that the students could see no need at all for the limitations and felt that the rules were restric-

“ ‘To argue that the interests and needs of the members of one residence hall are so dissimilar to those of another . . . would seem absurd . . . ’ ”

tions “imposed from above.” The corollary was that the students need feel no pressing obligation to enforce the rules. The SLC on March 2 adopted the “Rationale for Parietal Procedures” drawn up by Father James Shilts (see insert on page 11), but the “Rationale” did not become widely publicized until two months later, and enforcement continued to grow lax.

On March 9, 1970, the SLC submitted its second evaluative report to the Board of Trustees. The report begins:

By December 1, 1969, the Hall Life Board had contacted each of the 21 residence halls and, in particular, had discussed the parietal hours' situation with each Rector and Hall President. Where violations of procedures were found, the Board issued formal letters of warning to the hall in question, stipulating that unless the Board was furnished with some evidence of attempts at self-correction by a stated date, the Board itself would change the

letter of warning to a formal complaint. The consequences of formal complaint would be the suspension of the hall's visitation privileges, with the more serious consequences being those set forth in the *Student Manual*.

Eleven letters of warning were issued. Each of the eleven halls had been found to be permitting women visitors in the rooms outside the stipulated hours, and in addition, five halls were cited for not having a manned sign-in desk. The report continued with an accurate and well-thought-out analysis of the reasons for the apparent failure of the parietals experiment:

In its long hours of discussion with the Hall Presidents as well as with Resident Assistants and some Rectors, the Board has observed three consistent facts which do explain the present state.

The first pertains to the lack of a stated rationale behind the procedures enacted by the Council. To state to our residents that controls are needed, to then set forth a procedure of controls with their observance as the price to be paid for a much desired exercising of what the students judge to be a natural

right, has nothing to persuade the students to comply. This Council should not judge that the students should have accepted and complied with the procedures for which no rationale had been given.

Secondly, there is one statement made by students with consistency and with sincerity: the halls had little to do with the formation of the regulations. The consistency and the sincerity with which this point has been made have caused the Board to listen to and believe the messages being spoken. It is the students' lives. First: they judge they were not consulted. The University either cannot or will not take the risk of trusting the students to regulate their own lives in this area. Secondly: The Council should realize that few of the 21 dormitories are beyond the early stages of developing hall communities. One aspect of a community of college students must be regulations and, yes, enforcement of regulations, responsive to the individual and collective needs of its members. Any rule that affects the members of a community must both arise from and be accepted by the majority. The parietal regulations have been an imposition from outside the hall communities. As such the imposed regulations have

RATIONALE FOR PARIETAL PROCEDURES

(Adopted by the Student Life Council on
March 2, 1970)

A student living on campus at Notre Dame spends most of his time inside a Residence Hall. The nature of that Hall is vital to his educational experience. He sleeps there, does most of his studying there. The experience in living which he acquires in it is a valuable element in a Notre Dame education. He is confronted by the realities of living with the men who comprise his Hall community. And in taking advantage of the Parietal program, he faces dimensions of social responsibility which he should not take lightly. The Student Life Council feels obliged to remind the student body of that responsibility and to present reasons for controls for visitation. It feels that a student's behavior should be governed by his own needs and those of his guest, those of the Hall where he lives, as well as by the standards of contemporary society as expressed by law and custom.

The Indiana state laws which are germane to visiting by women in the Hall are two fold. The physical welfare, reputation and emotional peace of a woman are more vulnerable than those of a man in male-female encounter and these laws tend to protect the woman in a relationship should it lead to sexual intercourse. The first law defines statutory rape and its consequences. It protects the rights of an underage girl (15 years or younger in Indiana) who is incapable by law of giving consent to intercourse. If she has been alone in a room with a man and if she, or more likely her parents, make an allegation of rape, whether he is accused justly or unjustly, the man has no protection from the law. He is liable to conviction and damages unless he can prove he did not have intercourse with her. In the case of a woman over 15 but under 18 years of age, the charge of statutory rape could be replaced by the charge of contributing to the delinquency of a minor.

The second source of legal concern has to do with damage suits which might occur if a girl has been in a student's room and becomes pregnant. The responsible male student is liable to paternity charges for the support of the child, unless he can prove he is not the father. It is very difficult for a student to disprove

these allegations made by a pregnant young woman if he has allowed himself to be in circumstances with her where the inference of sexual familiarity is strong.

Should illicit sexual familiarity become common practice in a Hall and knowingly permitted by the Hall staff or the University, the University, as owner and operator of a Residence Hall where rooms are rented to students, has duties to uphold civil law and its own rules and the law holds it liable for lack of diligence. Thus, the responsibilities of the University and the students for control of Parietal visiting are similar to those which concern the use of alcohol and drugs. It is well to remember that public knowledge of the misuse of alcohol and drugs will become more possible if their use is connected with visits by persons who do not reside in a Hall. And a student who provides the drug or the drink which a judge later decides was a contributing cause of damage shares in the liability for that damage. So does the University, to the extent that it knowingly permitted student intoxication or the use of drugs.

In determining attitudes toward Parietal visiting, the University community must look beyond the state regulations, which are only meant to protect basic rights. Paul Goodman has characterized the University as "a community of scholars." The Hall, then, or the Student Life Council speaking for the total University community, should set controls which attempt to protect and foster scholarship and community—procedures which arise from concern for the freedom and rights of each student and for the common good of the members of the Hall.

The procedures should reflect the rights of a roommate and neighbors in the Hall whose right to study, rest or recreate in their rooms without threat of embarrassment should be respected. They should recognize the right of the female guest of protection of her freedom in this relationship. They should consider the right of the Hall community, on whose reputation and moral strength the student is entitled to draw, but to which he is equally obliged to contribute. In short, they should express that mutual respect and concern which generate a community. As a student exercises the maximum amount of responsibility and freedom to develop himself in his relationship with women, he should recognize his obligations of justice and charity—of brotherhood—to his fellow Hall members, as they should to him.

affected the process of community development in the following ways: 1) they have been judged to be a violation of the decision-making process of the hall communities; 2) they have consequently served to preserve disorder and dismay rather than order; and 3) they have diverted attention of all too many hall leaders from issues of real community development, due to the time and trouble the attempt to achieve enforcement of this regulation has caused them. In the judgment of the Hall Life Board, one of the end results of this legislation has been the serious hindering, rather than the aiding, of the development of hall communities. The regulations which were imposed from outside the hall communities have been more than inconsistent with the spirit of hall development. They have greatly hindered the sense of community.

Thirdly, it is the firm conviction of all the members of the Board that the substantive issue is not the matter of entertaining women in the resident rooms. The real issue is rather the absence of women in the very fabric of this institution which is professedly dedicated to the education of the whole man.

In concluding its very outspoken report to the Board of Trustees, the SLC passed two resolutions. The first dealt with the immediate establishment of a committee to "conduct a study of all implications of further expansion of the co-exchange program and co-education at Notre Dame." The second resolution consisted of three recommendations: a) the immediate publicizing of a comprehensive rationale for the parietal procedures; b) that "each individual residence hall, after consultation with the Hall Life Board, shall formulate regulations and procedures appropriate to that hall"; and c) that all regulations set up by the halls would be subject to the approval of the Hall Life Board under the general supervision of the SLC.

"There is one statement made by students with consistency and with sincerity: the halls had little to do with the formation of the regulations."

RESPONSE to the SLC report was quick in coming. In early April, Professor James Massey, Chairman of the SLC, received a letter from Edmund Stephan, Chairman of the Board of Trustees. In his preliminary paragraphs, Stephan touches on some of the considerations of the Board in reaching their conclusions regarding parietals:

First, the conduct of student life will, in the long run, either enhance or detract from the traditions upon which this University has been built and which the Board of Trustees are obligated to uphold. Secondly, the quality of life in the halls is intimately linked with and directly affects the academic life of

the student body which is the University's major concern and its prime reason for being. Thirdly, infractions of University rules which also involve violations of civil and criminal law can result in serious legal consequences to the University as an entity. (Can the University, for instance, ignore the presence, often uninvited, of high school girls in the halls who join drinking parties for several hours and then wander home alone into the night?)

After several additional preliminary comments Mr. Stephan continued to relate the Trustees' decision regarding the parietal experiment. First, they elevated the Hall Life Board to an autonomous body divorced from the SLC. Secondly, halls were granted permission to decide upon their own visiting hours and enforcing mechanisms within the new limits set down by the Trustees and subject to the approval of the Hall Life Board. "The Board of Trustees believes strongly that there must be some limitation on visiting hours, which are not to extend beyond 2:00 a.m. on Friday and Saturday, and 11:00 p.m. on other nights. We also remind the students that, while some sign-in record may seem irksome at times, it is the *students'* only protection in the event of legal difficulty." The Board then recommended that the experiment be continued another year under the new conditions. However, the complete void in the area of rationale for any limitations at all was filled only by "The Board of Trustees believes strongly that there must be some limitation on visiting hours." The original problems of sporadic and inconsistent enforcement persisted for another year, as students were still unwilling to enforce regulations for which they saw no need.

The "experiment" did continue for another year, and last spring the SLC began research for its second major evaluative report to the Board of Trustees. The report consisted of two parts, the second being completed in April, one month after the completion of the first part; both parts incorporated surveys of student opinion and opinions of Rectors and RA's.

In the opening paragraph on parietals, this most recent report states that "those students who had helped design the change of rules promised student cooperation in enforcing restriction and sign-ins. Students did cooperate in most halls until they became convinced through experience that most of the restrictions imposed were unnecessary or ineffective. It is safe to say that students look on the open dorms as the desirable and established situation and prefer not to waste more energy in justifying them but to consider more pressing issues." The report reveals in its findings that only one hall keeps a sign-in book and that it is unmanned. Furthermore, both Rector and Hall Presidents report in eleven of the halls that the official hours were not being observed and "one Hall Council has established unlimited hours for that hall against the advice but with the agreement of the hall staff."

The second part of the spring report included the results of a questionnaire sent to a random sample of 105 students in 20 different residence halls. The results indicated that 86% of the students favor unlimited visiting hours. Eighty-eight percent rated their rector's attitude on enforcement as moderate or lax. Most alarming to the Trustees was the fact that not one of the

students interviewed said he felt any responsibility to report a parietal violator to the judicial board.

WHEN students returned to DuLac this fall they were confronted with a pair of letters. The first letter appeared to be an attempt at diplomacy by Father Hesburgh to soften the tone of Mr. Stephan's letter which followed. While Mr. Stephan and the Trustees will apparently allow that the parietal experiment has been at least partially beneficial to the condition of hall life, they state that "we are gravely concerned that a continuance of the conditions described above could damage or even destroy what we all desire for Notre Dame." Consequently, they call for the SLC to draw up a code of sanctions or penalties for parietal violations; rather threateningly, Stephan warns that if the SLC does not take this action, then the Trustees and Administration will. Stephan reiterated then that all violations were in the jurisdiction of the Dean of Students and subsequently called for absolute enforcement of parietal regulations.

By way of explanation of the Trustees' decisions, Stephan offers one paragraph:

We should say that we would be most happy if all of the responsibilities mentioned above could and would be undertaken and maintained by the students themselves. Where we have indicated alternate solutions, we have done so only because the evidence indicates clearly that when offered this choice, the students simply have not accepted it and

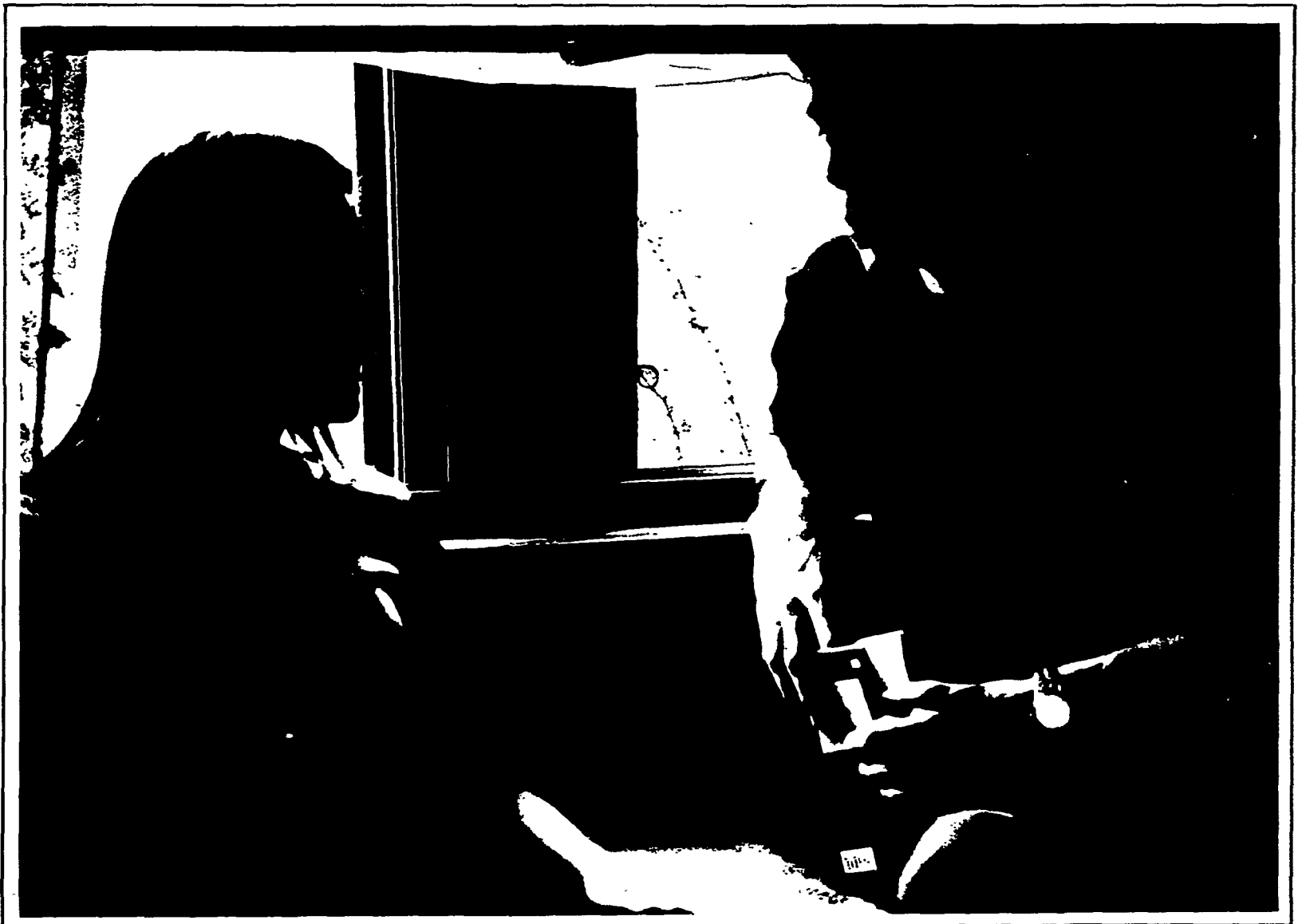
have not performed in a manner responsive to the problems that exist. Whenever and wherever students demonstrate that they are willing and able to undertake these responsibilities, we are ready and willing to delegate to them the authority to act.

Obviously, this happy moment has not yet arrived, as evidenced by your study, but we hope that it will come to pass, and we encourage it, for education is most relevant when those being educated take upon themselves the responsibility for their development, in all its aspects, both intellectual and moral.

AND so it appears that Mr. Stephan has once again skillfully avoided the question of why there are limitations on parietal hours at all, and while the "Rationale" published by the SLC does contain some informative facts, it seems to be little more than remotely related to the actual parietal procedures as they now exist. *Why* seems to remain the important question, and until it is adequately answered, enforcement of the present regulations will remain the biggest problem.

In the meantime, it is the student who will suffer from the Trustees' delays and circumlocutions. Enforcement and punishment will continue to be sporadic and inconsistent, and the student will continue to be unsure of his rights as opposed to what is being expected of him—a situation that is hardly conducive to the atmosphere of Christian community that the University is purportedly striving so hard to create.

Greg Stidham



movements, conspiracy or political ransom

On August 21 two former Notre Dame students, Chuck Darst and Maureen Considine along with three others were arrested for their actions against Selective Service and Army Intelligence Offices in Buffalo, New York. Last week SCHOLASTIC writers Joan Deegan and Rick Fitzgerald spoke with Chuck and Meaux concerning their actions.

Scholastic: Just for the sake of information, exactly what happened when you were arrested?

Chuck: It was our intention to go into the draft board offices and destroy all the files: the draft files themselves, the three by five cross reference cards, and the ledgers with peoples' names in them. It was also our intention to abscond with some files from the Army Intelligence Office in an effort to expose the myth that the army protects us from things; in an effort to make them public and to open them to public scrutiny. We were arrested right as we were coming out of the third-floor offices of Army Intelligence and were going downstairs with three large green duffie bags of Army Intelligence Files. We were immediately arrested, some of us treated rather roughly by the FBI and the Buffalo Police. We were taken up to the FBI offices and interrogated for five hours and then taken to the Erie County jail. We were arraigned the next day, and three of us had bail set at \$15,000; myself and one other had bail set at \$35,000 because we just exercised our right to remain silent until we talked to a lawyer.

The arraignment was a very intimidating thing; the judge was sitting there on his bench, then came the five defendants, the US Attorney, and about 20 FBI agents. All of this before we had gotten a chance to confer with each other or with our lawyer. So I just tried to tell the judge in as polite a way as possible that I wasn't going to answer any questions, even so far as to tell him what my name was, until I had talked to my lawyer. And finally, it was ridiculous the way the US Marshalls transported us from jail to the courtroom, even from the courtroom down the hall. We had chains around our waists, handcuffs chained to our chains so we couldn't move our hands away from our bodies, and then chained to each other.

Scholastic: What was the context of the statement that you left behind in the Federal Building?

Chuck: Basically it said we stand for some things and that we stand for life, love and laughter, music, air, sunshine and green things. The things that we stand against are fear, hatred, systems and structures not in

the service of man, and technology that has run away with man and is on the verge of destroying his life systems. That was it in a nutshell.

It's not just the act of war or the inequities of the selective service that bring us to do these things; they are all a single problem and probably more symptomatic of a deeper sickness of a society that breeds things like Vietnam and a mentality and morality that says it's okay to kill a man or exploit him for your own use and that violence is a good way to solve problems.

Scholastic: If this was the statement, then obviously the act was primarily symbolic?

Chuck: That's an often asked question. It was a symbolic act and yet it was a literal act. It was symbolic in that as I said the selective service is not the only thing wrong in this world, and if the war were to end tomorrow we'd still have to act. We're still faced with the dilemma of how does a man of truth and honesty live sanely in a world like this, in a world given over to fear and hatred and death?

Scholastic: Do you feel then, that this was a unique act?

Chuck: I guess this sort of thing got its start with the Pentagon Papers and the Media Files. Some FBI records were stolen in Media, Pennsylvania, and they were published through an organization in Boston called Resist. In fact the government has chosen to see that as an act of treason.

Scholastic: What's the rationale behind running? In previous actions of this sort those involved made no attempts to escape.

Meaux: It might be a vain thing to say, but we're too valuable now to get caught. First, we had to get those documents out, look them over, and get them published. And secondly, we've learned an awful lot in doing this action. It was a fluke that we got caught. I really think we could have gotten away with it. And if we'd gotten away we would have had time to use that knowledge again; to hit another place, two other places before we got caught. Witness action is called the "show and tell." We tried to pull off the "get and split."

Scholastic: If the government keeps microfilm of the records you destroyed, how can your action stop the machine?

Chuck: First of all they don't; that's a myth. They don't have the money to keep complete microfilm. Plus, files are changing all the time. They get hundreds

of letters every day: new medical reports, people adding things to their files. The most they can microfilm is the cover sheet and that doesn't really say a whole lot. Since the first draft actions in 1967-68, they've been telling us that the delay caused was no more than a few days. But there've been something like a million draft files destroyed within the last few years. It's cost the government some \$1.2 million to reconstruct them; and lots of man-hours. So it's a real wrench in the machine. That's in answer to the question about our act being more symbolic than literal or more literal than symbolic.

Scholastic: Was there some infiltration of agents into your group or the group that attempted a similar action in Camden, New Jersey?

Meaux: Not into our group. We had a really tight group. We knew a lot of people in Camden and they kind of knew that there was going to be an action in Buffalo. And I think the FBI in Buffalo was warned by the FBI in Camden that something was going to happen in Buffalo. But they didn't want to believe it. I think our casing was so sophisticated — they had no inkling since they saw no strange people or goings on around the building. The two agents who spotted us saw the other four as they got off the elevator, and I was hiding in one of the draft boards. They were surprised as hell. We had heard that the FBI had been waiting for an action in Buffalo since last November, but they were waiting for some movement heavies to come into town. They weren't suspecting the local peace movement people.

Definitely there was an informer in Camden. It's really sad because those people trusted him to the utmost. He's just a brother who betrayed other brothers. He keeps saying that he loves and cares about those people, and yet he's shipping them off. Like us, they could get forty-seven years. John Grady, one of those arrested in Camden, had bail set at 150 thousand, the second highest bail in the history of the country.

Scholastic: Was there conspiracy between your group and the Camden group?

Meaux: Because of the simultaneity of our action and the Camden action in which twenty-eight were arrested, conspiracy will probably be the charge. We haven't been indicted yet, while Camden has. One count in the Camden indictment talks about a phone call from Camden to Buffalo asking for help. Another count talks about a conversation between two members of the Camden group about an action in Buffalo. These are overt acts. And Hoover is jumping for joy. He thinks he has the whole "East Coast Conspiracy to Save Lives" wrapped up. He made a statement claiming that it's mopped up and that there is not going to be another draft action. But three days after we were arrested a statement came out from some people calling themselves the "New and Improved East Coast Conspiracy to Save Lives." It was addressed to Hoover, Goodwin (government prosecutor), and Mitchell. And it said that in spite of your wiretapping, surveillance, and informers there are going to more rip-offs within the next two weeks to a month and that nothing you do is going to stop us. I really think it's going to happen. I don't know where, I don't know when, but I'm convinced of it.

So Hoover, as I said, thinks that he's got a conspiracy on his hands, but he doesn't. He's got a movement and there is a huge difference. Once you get an organization or conspiracy in your clutches, you've got it. By its very nature it's close-ended. But a movement is free-wheeling and open and picks up people along the way. If you catch one end of it that doesn't mean you're catching the other end.

Scholastic: Do you feel that anything honestly constructive was accomplished by your action, or do you think that this act itself will, as it becomes less and less newsworthy, be soon forgotten?

Meaux: To answer your question; I think people learn through repetition. Over and over and over again we see it, peoples' reactions become much less violent and much more thoughtful.

Chuck: A lot of people ask how our parents react. They've been very good. My father's objection was that this action happened too late. It came too late or too soon. The draft hasn't been extended yet and the selective service is not drafting. However, I think it's extremely important to keep the pressure on now of all times so that perhaps they won't extend the draft. Or if they do, to have them know that they are extending the draft at the expense of a lot of messed-up draft files. A lot of files are going to continue to be destroyed. So in that way I think our act is literal, and I couldn't agree with Meaux more that people learn through repetition. A lot of people say that this is old hat; it's been done before; it's been done for three years. However, it hadn't been done in Buffalo, and Buffalo is the kind of town that's folksy in a way. People will listen if something hits home, if it's close. They can read about a draft action in Baltimore, in Washington, in Chicago or Milwaukee, and they won't be affected by it. But when Buffalo's own sons and daughters do a draft action, they have to listen.

Scholastic: Eqbal Ahmad has said of the meetings that formed part of the basis of the government indictments



in the Harrisburg Conspiracy that, although those present came to no definite decisions, the reason for the meetings was to discuss what sort of new actions could be undertaken. This seems to imply that those persons believed that draft actions such as yours were no longer viable. Would you comment?

Chuck: Understand that that's Aqbal Ahmad speaking; he's not an American, he's not a Catholic, he's not a pacifist.

Scholastic: But Ahmad was speaking with Americans, Catholics and pacifists.

Chuck: Yes, but that was Eqbal speaking. Eqbal and I had fierce disagreements on whether or not an action is called for. Eqbal is just a fierce political animal. He doesn't want to do anything that doesn't make political sense. His objection, I think, to draft actions is that people in the Catholic left usually end up doing actions for reasons of personal salvation or out of guilt; which is partly true and partly not. I think that it can be both. I think you find a lot about yourself, things become a lot clearer after you do an action, it can make very good political sense. Eqbal doesn't seem to think that we've laid the foundation for an action to make sense. But you know, you've got to have something to organize people around, and in Buffalo the action appears to have been a good thing.

We went to a very informal gathering in Hamburg, New York, near Buffalo. There were about thirty or forty moms and dads there, average age 40-45, Catholic, people with a lot to lose by doing something that could put them in jail. It was really neat to see those people after a while, struggling with the question, "What can we do?" "If we don't feel we can go to jail, there's a lot we can refuse to do—not to pay phone taxes or income taxes, pressure local draft boards and even encourage them to resign." There was a real creativity bursting forth. I disagree with Eqbal that actions such as ours are that big a waste of our best people. You can talk to people forever, but until your actions coincide with your words, your words don't have a lot of weight to them.

Meaux: In Camden they were looking for Ed McGowan, a Jesuit priest, one of the eight people who were separately indicted after everyone else was arrested. A professor in Camden turned over his living room and dining room to people who were working on the Camden defense committee. This man had never been in peace activities before and was really kind of shaken by the whole thing and just wanted to do something. Two days after the Camden action three agents came to the door to search his house for Ed McGowan. He stood in the doorway and said that he wasn't going to let them in without a warrant. They replied that they didn't need a warrant because they were searching for a fugitive. The professor asked how Ed McGowan could be a fugitive because he probably didn't know he'd been indicted. The agents shoved him aside, put manacles on him and took him down to the jail. He was charged with obstructing justice and assaulting an FBI agent. Bail was set at \$50,000 (Which the judge later reduced to \$5,000 over government prosecutor Goodwin's objection). I don't think they realized what an effect that had on that man. Here's somebody who had never done

anything in his life beyond protecting his own rights.

Chuck: After the FBI agents found out that Ed McGowan was indeed not there, they asked the man why he hadn't just let them in. The FBI and police just cannot understand that a man is going to assert his right to remain silent and talk to his lawyer. This is beautifully illustrated by the fact of bail. In our cases when it came time for a hearing the judge wanted information about our names and such. I just wouldn't tell him because I wanted to talk with my lawyer first. And he said OK that's my right, but he put \$35,000 bail on me. When I got back to the jail and talked to people who are in there for all kinds of things: robbery, murder, rape, they said "What was your bail?" I said \$35,000. They said, "Man, what did you do? Did you shoot 40 people?" They wouldn't put that kind of bail on you if you blew that building up. Your first offense, right? You weren't caught with a weapon, right? Bail should be no more than a thousand or two. They must think you're some kind of bad criminal." That really illustrates the point that bail is being used as political ransom.

Scholastic: Meaux, given the fact that you were working with the Harrisburg Defense Committee in Buffalo, what has been their reaction to your actions?

Meaux: I think the Buffalo people were happy. They had talked about it before using the analogy of a football game. If the quarterback fumbles the ball they don't run and help the quarterback stand up, somebody tries to grab the ball and run with it. And the Harrisburg Defense Committee, especially on a national level, is occupied with helping the quarterback stand up. They are not as concerned with picking up the ball and running with it. I really don't know what the reaction was in New York City. A lot of the people who were working on the Harrisburg Defense Committee in New York were arrested in Camden, and I can imagine that some were upset that we were taking publicity, money and energy away from them. But, I think that as the grass-roots level of the defense committee were concerned, they really dug it.

Chuck: I'm sure Eqbal Ahmad was disappointed but knowing Phil Berrigan, and I can only guess because I haven't talked to him, but I'm sure he's glad to see somebody pick up the ball and run.

Scholastic: How do you justify your political action in light of the argument that the political system will change only as the last act of a deeper cultural change?

Chuck: I agree that change will be more a dissolving of systems and structures than it will be overthrowing. However, we may not have enough time for the predictions of that argument to come true. And that is a fact that you have to deal with. And even if we do have enough time, the US is killing people right now, and you have to deal with that too, if you take yourself seriously, if you take your citizenship seriously, if you take your humanity seriously. Movements to create a new kind of culture are probably our best hope, but still I have a tremendous fear that that is being co-opted. Yeah, everybody smokes dope, everybody has long hair, but not a whole lot's changing. And I see our action as a counter-culture kind of act.

Scholastic: Can you talk about what your defense is going to consist of?

Chuck: Our defense is an offensive one. We do not think we have anything to defend. We do not believe we are criminals, though the government has chosen to see our act as a crime. We feel that because of the unusual circumstances surrounding our act and the extremely extraordinary times in which we live that we were not only justified in what we did but also obliged as citizens, as people to do it. Taking seriously the Nuremburg principles that man has a duty to the human race over and above his duties to his own state; if his government is committing crimes of war he has a duty to stop that or cry out against that if he knows about it.

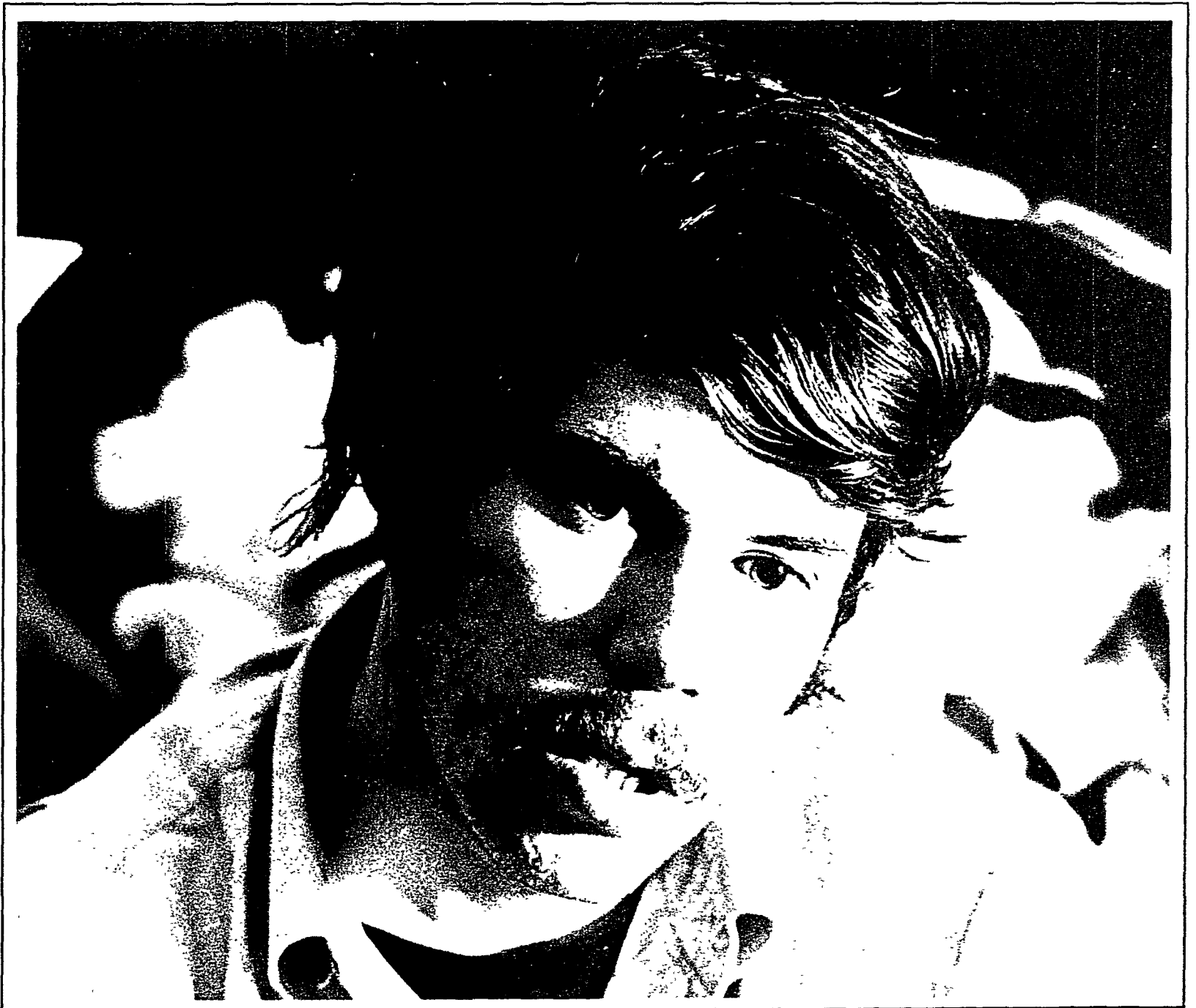
Scholastic: Are you defending yourself?

Chuck: We would hope to defend ourselves in court. We are going to admit that we did what we did, but we hope that we can make it clear to a jury that we had to do that. The jury as the conscience of society does have the power to acquit a man who is obviously guilty of the act as charged, but who did it to save lives. We actually don't expect to get acquitted, but with each action like ours, the jury has deliberated longer. The Catonsville verdict came back in half an hour. Now they are taking ten hours to deliberate. The jury in the Rochester case, just a year ago this time, came

back in tears. In fact, they gave a guilty verdict only because the judge allowed them to recommend leniency toward those people. Maybe sometime in the future a jury will acquit a bunch of people. But I think it will only happen after a lot of people have done a lot of actions. We didn't do this action expecting to get vindicated by a jury, but we want to just use the courtroom as an educational tool; to talk to the judge, the jury, our friends and the public about what we did and why we did it. Kind of a forum for discussion.

Scholastic: So what do you do now? Can you still pick the ball up and run, or must you of necessity become concerned with pulling the tacklers off the quarterback?

Meaux: Right now I see our words as having a lot of value. We could have been here three weeks ago talking of these things, but big deal. Now, however, because we and our futures are in jeopardy it's different. We put ourselves on the line and people listen. For example, in Hamburg we started out as centers of attention, like guests at a cocktail party, and it was us for awhile, then it dissolved into them and us, and then all of a sudden it was them. It's their town, and they're the ones who have to do something. We presented them with a challenge, and now it's theirs. It's so beautiful to see that. If we can just do that five days a week from now to the trial I'll be happy.



to speak of lies

john g. hessler

The SCHOLASTIC prints the Valedictory address given by John G. Hessler last May because we feel that the speech, both in itself and in light of last spring's violent reaction to it, deserves to be read and considered by the entire University community. A Danforth Fellow, Hessler graduated *summa cum laude* in English from Notre Dame.

By way of prologue, I would like to read to you a poem which I wrote perhaps a month ago. I see in it all I could ever bring myself to say of the love, the hate, the hope, the fear, the sadness I feel over Notre Dame. It seems to me in place here. I have called it, "Leaving Notre Dame. A defiance."

the green shoots of willow bud early
water from rising streams
stands in ditches in fields of coming wheat
as in the rice paddies of the Yangtze

in ancient China
men esteemed their men friends best
They wept at partings
wrote love poems in place of letters

among our people
in this time
in this country it is forbidden
to do either

There is so little I can say, that I can say truthfully. Words are treacherous things. All over the world, in every country, in every language, in every time, words have been the instruments of murder and violence and destruction. Words kill people. Even as I stand here under this flag, even as I am speaking, people are dying at the hands of one or another of a whole series of unspoken lies for which our flag has come to stand. The whole texture of lies we call our way of life has killed thousands of people, made life less than worthless to countless more. If the words which stick in our mouths were only empty that would not be so bad. But they are tongued with poison; they are lethal. There was a time, we are told, when this flag stood for a great dream of union and peace. That dream has long gone rancid. There has since been the time of the stench of slaughtered buffaloes carried for miles on the wind across the prairie. There are even now unholy stenches still in more recent fields. It does not help to weep when they play the national anthem.

I AM speaking to you of lies. It has become a commonplace to shudder at the profound wasteland of modern life. Demented visions of our waste and loss and loneliness attend us everywhere. The proliferation of urban concrete ugliness, the fouling of the environment, have become stock sources of lamentation. Violence in the streets and campuses of our land is only the same, at last, as violence in the fields and hamlets of Vietnam. Billions of dollars have been burned away in heartbreaking games of conquest. Eighty years ago we subdued the final frontiers of our continent, but we have not ceased to seek new conquests with which to stuff our hollowness. We have chased our lengthening shadows across the horizon; we have left our vain footprints on the lifeless shores of the moon. Even our vast system of superhighways, the triumph of engineering and technology, the pride of congressmen and businessmen and housewives, are only the externalization of our troubled psyche writ large. Like the fibers of our being stretched to an awful pitch, we have strung out roads across the continent and are busy racing up and down them, back and forth to nowhere. There is no more eloquent, no silenter, no sadder witness to the fruitlessness of our lives than the rusted frame, smashed glass, twisted metal of a wrecked automobile—multiplied as this vision is, endlessly, in the junkyards across the country.

I am speaking to you of lies. In Washington the play-actors of our own ignorance and incompetence gather daily, pathetically intent on maintaining our glorious dream, our way of life. Few eyes remark the gathering darkness, few voices admit our nightmare perpetrations. The very air is heavy with a rhetoric of power, the barrenness of which no one seems to recognize. Yeats might have been speaking of us when, in his poem, "The Second Coming, he said:

The best lack all conviction, while the worst
Are full of passionate intensity.

Shall we attribute our commitment to this course of world, national, and personal destruction to blindness, or to depravity? Our leaders are only fools or demagogues or scapegoats.

Unconscious almost of alternatives, we live in a moribund culture. Disgust is our familiar companion. Faced by the disjunction between those lies the culture blares at us, and by what we know even as we know

the blood which is dying in our veins, faced by this disjunction, we are seized with fear, seek escape in some absolute ordering action, whatever it may be. Some of us cultivate God, a refuge of ages, a shore against time. Others of us cling to our friends and to the possibilities of human intercourse, finding strength in the touch of their bodies. Still others are forever implementing the Revolution, moral, social, or aesthetic. Some of us find less satisfactory ordering activities even than these. Some withdraw into private drug-fed fantasy worlds. Others commit suicide. Still others of us go mad. There is little wonder really that young people in their disaffection are more inclined simply to drop out than to try to offer any creative solutions of their own. Simple refusal to participate in the placid murderousness of our age is in itself a powerful and constructive action. Some people may call this morbidness; I call it rage for the truth, unwillingness to look at things other than as they are. I cannot and will not cast a rosy haze over the past, nor will I paint rose-colored pictures of the future. To live without hope is perhaps to be a moral coward. But to live by false hope is to be a fool. I ask not for orientations, for compromises with life, for the lies by which we go on living. I ask for vision.

I AM speaking to you of lies. It is not sweet and just to die for the fatherland. We have not got to make the world safe for democracy. We have not got to insure the self-determination of the peoples of Southeast Asia. We have not got to be murdering mankind in pursuit of crazy illusions. It is not sweet and just to die for anything.

I cannot send you out with the usual blessings and good wishes. I cannot tell you if you go out and make lots of money you'll be happy. I cannot tell you if you give it all away you'll be happy. It is not our lot to be happy. Everything is falling apart. We have killed too much to get where we are. We have come too far and there is no way back. I feel helpless and compromised. I can only hope that somehow, somewhere, you will find some measure of justice and humaneness in your lives. I trust in that, insanely. There is an animal hope beyond hope, and I have that in you. I only wonder, in 20 years, if we live that long, when our children ask us, even as we are asking our parents now, what we were doing while our government was carrying off this carnage, then, when none of the marching and burning and rioting and demonstrating will seem excessive or irresponsible, then, when the world is no better, when they ask us what we did to stop the murder of innocent human beings, when we think of our years at Notre Dame, and of the very little we have had the courage to do, then, when we have come to live by our own set of lies, excuses, extenuations, then, what will we say to them? I wonder, will we ask ourselves ever why we did not stop this goddamned war?

I had thought I might end by singing a song with you, but I haven't the power or the voice to do that. Instead I am going to read to you a poem. The poem is about lies. It was written over fifty years ago by an Englishman in the trenches of the First World War. His name was Wilfred Owen. Here, then, is his poem:

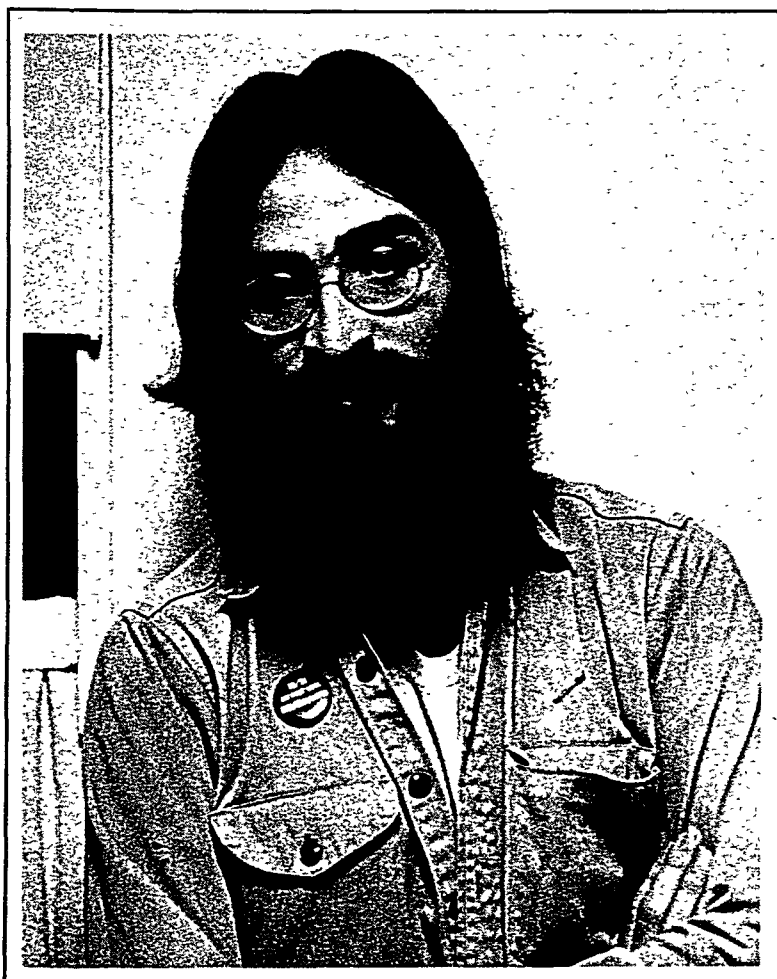
Bent double, like old beggars under sacks,

Knock-kneed, coughing like hags, we cursed
through sludge,
Till on the haunting flares we turned our backs,
And towards our distant rest began to trudge.
Men marched asleep. Many had lost their boots,
But limped on, blood-shod. All went lame,
all blind;
Drunk with fatigue; deaf even to the hoots
Of gas-shells dropping softly behind.

Gas! Gas! Quick, boys!—An ecstasy of fumbling,
Fitting the clumsy helmets just in time,
But someone still was yelling out and stumbling
And floundering like a man in fire or lime.—
Dim through the misty panes and thick green
light,
As under a green sea, I saw him drowning.

If in some smothering dreams, you too could pace
Behind the wagon that we flung him in,
And watch the white eyes writhing in his face,
His hanging face, like a devil's sick of sin;
If you could hear, at every jolt, the blood
Come gargling from the froth-corrupted lungs,
Bitter as the cud
Of vile, incurable sores on innocent tongues,
My friend, you would not tell with such high zest
To children ardent for some desperate glory,
The old Lie: Dulce et decorum est
Pro patria mori.

In the manuscript that poem is dated August 1917. A little over a year later Wilfred Owen was killed in those same trenches by enemy fire. A bare week after that the Armistice was signed. Wilfred Owen knew the truth. He saw the lie. But the lie was too strong. And it killed him. The people of England did not mark much his passing.



perspectives

a coming to see

robert meagher

Education, literally and etymologically, is a leading or drawing out, a calling forth into actuality of what is now merely potential. Education is, comprehensively, human actualization, growth, development, or still more simply, human becoming. Education is the coming-to-be of the human in the life of the individual. Education most properly concerns itself not with one's understanding of the unique self—that inevitably abortive attempt at humanity that each time originates with its own birth and terminates with its own death—one's understanding of the I. The educated, the "fulfilled," man would not be one who would merely know *who* he is. Rather, education has to do more appropriately with one's understanding of the common soul of man—that seemingly infinite spectrum of the human that reaches into the past and the future well beyond its own memories and its own expectations—one's understanding of the *we*. The educated man, then, would seem to be one who would know *what* he is, what it means for him to be a man. And we can come to know the human, we can come to understand and thus *realize* what it means to be a man, only from other men, only for the *human other* embodied and articulated in the lives of other men.

History, according to the pre-eminent twentieth-century German philosopher Martin Heidegger, is "the recurrence of the possible." History, understood altogether comprehensively as the human record of what man has ever said about himself, tells the story of the human, insofar as men have glimpsed and embodied the human in their lives. History, quite simply, is the account of other men's lives, the stories that other men have told with their lives. Initially, we look at history, which is to say we listen to the words and lives of others, as something always more or less strange, always more or less irrelevant to our individual lives. Who someone else is or was seems to have no precise bearing upon who I am or am to be. History is no mirror of the self. And yet this *other* that we encounter in the lives of other men is always a human other and thus a human possibility, a possible self, a possible life. "I am a man," writes the Roman playwright Terence, "and nothing human do I regard as strange to me." History, understood as the recurrence

of the humanly possible, evokes and calls forth the full spectrum of the human, hitherto unrecognized and unrealized in the mind of the individual. Each man is always indefinably more and other than he ever realizes; and education, as the encounter with history, the confrontation with the human other, is the slow and never final discovery of that indefinably more and other, the slow and never final discovery of what it means to be a man. Who someone else is or was has, indeed, direct bearing upon what I am. Thus Goethe is led to say: "He who cannot give account to himself of three thousand years—may he stay in darkness, inexperienced; may he live from day to day."

At the risk, or more honestly at the price, of presumption, I wish to do just that, to give an account of three thousand years. I wish to sketch briefly and boldly the two alternative ways of understanding human wisdom and fullness presented by ancient philosophy, on the one hand, and by modern philosophy on the other. In order to do this, I would like to describe two ways of "seeing," which will serve as metaphors for two ways of being, or rather becoming, in the world. Both represent human possibilities, possible ways of coming-to-be in time and in a world. Man is born to see; human coming-to-be is a coming-to-see. And yet sight is altogether ambiguous as is the life of man for which it is a comprehensive metaphor.

First, there is the sight of the craftsman. The craftsman looks at a forest and he sees the lumber for a particular project, he looks at mountains and sees stones to be quarried and ore to be mined, he looks at a rushing stream and sees electric power. The world is raw material for his purposes and other men are hands to be lent to the realization of these purposes. What is interesting or compelling for the craftsman is not what things are but rather what they might be, what can be done or made with them. There is no grace or beauty or form to the world until the craftsman gratuitously bestows, or rather imposes, his imaginings upon them. Man the maker is an alchemist who raises the base metal of the world to the point where it shines and pleases him. All there is—the good, the true, the beautiful—exists quite literally *in* rather than *for* the eyes of the beholder. Don Quixote expresses the extent

of modern optimism and pretension when he says, "I hope to add some measure of grace to the world."

When the artifact is one's own life, then human becoming is interpreted as the creation of something or someone altogether unique. The presumption is that it means nothing that one is a man and that the only interesting question is what it means to be *I*, which remains to be decided personally: One has neither place nor purpose until these are constituted through personal decision. Everything and everyone is alien to the unique self, which alienation gives rise to the complaint voiced by Soren Kierkegaard:

My life has been brought to an *impasse*. I loathe existence, it is without savor, lacking salt and sense

One sticks one's finger into the soil to tell by the smell in what land one is;

I stick my finger into existence—it smells of nothing.

Where am I, who am I? How came I here?

What is this thing called the world?

What does this world mean? Who am I? How did I come into the world?

Why was I not consulted, why not made acquainted with its manners and customs?

. . . How did I obtain an interest in the big enterprise they call reality?

Why should I have an interest in it? Is it not a voluntary concern?

And if I am to be compelled to take part in it, where is the director?

I should like to make a remark to him.

Life then becomes only what the individual is able to do or make with his own life. In Jean-Paul Sartre's words, "There is no sense in life *a priori*. Life is nothing until it is lived; but it is yours to make sense out of, and the value of it is nothing else but the sense that you chose." Each man, a craftsman with the raw material of his own life, an alchemist with the base metal of his self, conceives of his own project, sketches the design of his life and refers all that he is and becomes and encounters to that. Again, of Sartre, "In life man commits himself, draws his own portrait, and there is

nothing but that portrait." All truth and all virtue is relative to one's own life-project, what is true of that project is true, and what serves that project is good, and by definition, or perhaps by default, that project itself is beautiful. Life becomes tautological; sincerity is honored as the highest virtue, although it is nothing but internal consistency. The common story of every life is: I am, I act like I act, and I am beautiful.

The deepest problem with the sight of the fabricator and the self-created life to which it gives rise is its impoverishment. What man can do is finally so menial and so ambiguous as to reflect impotence; and when all that one knows is what he himself can do and make, such knowledge is mere willed ignorance. The life of the individual is but a fractious ember, a flash that cannot sustain itself, which Sartre knows quite well when, in his autobiography, he says of his own life: "Boxed in, pulled together, touching my tomb with one hand and my cradle with the other, I felt brief and splendid, a flash of lightning that was blotted out by darkness." Such is the life of the unique self, the loner's tale that the individual tells with his life. Such is the scope of man the fabricator, the alchemist. Education speaks into and evokes being and light from the supposed nothing and darkness that bounds the individual life. Education is a process of coming to see with the eyes of a contemplative, the eyes of the human soul, which are accustomed to the light of all-time where the story that is told is the story of man in all its fullness and variousness and where man is not a creator of a world but a creature in the creation.

Secondly, there is the sight of the contemplative which begins with wonder at the gracious fullness of the world and of the lives of men. The sight of one who wonders simply opens itself in wakefulness to what already is, to what can't be done to the world. One stands by the sea and allows its spray and sound and sight to overwhelm and do something to him. He looks at the sea and sees the sea. He realizes that to know a mountain or a forest is to live with them; to know the sea is to be familiar with its many faces and moods and lessons. The good, the true, and the beautiful are not to be imagined and executed but rather

they are to be discovered and received. It is enough to know and love the world in order to complete it, to make up what is lacking. Human coming-to-be is an unqualified wakefulness to the turnings of the world and the unfolding of men's lives. Such is perhaps the realization of Colin Turnbull when he recalls his experiences among the pygmies of the Ituri Forest "for whom the forest was Mother and Father, Lover and Friend . . . in a world that was still kind and good."

One night in particular will always live for me, because that night I think I learned just how far away we civilized human beings have drifted from reality. The moon was full, so the dancing had gone on for longer than usual. Just before going to sleep I was standing outside my hut when I heard a curious noise from the nearby children's bopi. This surprised me, because at nighttime the Pygmies generally never set foot outside the main camp. I wandered over to see what it was.

There, in the tiny clearing, splashed with silver, was the sophisticated Kenge, clad in bark cloth, adorned with leaves, with a flower stuck in his hair. He was all alone, dancing around and singing softly to himself as he gazed up at the treetops.

Now Kenge was the biggest flirt for miles, so, after watching a while, I came into the clearing and asked, jokingly, why he was dancing alone. He stopped, turned slowly around and looked at me as though I was the biggest fool he had ever seen; and he was plainly surprised by my stupidity.

"But I'm not dancing alone," he said. "I am dancing with the forest, dancing with the moon."

Then, with the utmost unconcern, he ignored me and continued his dance of love and life.

The sight of the contemplative is, in principle, as full as the world to which it unqualifiably opens itself. It has no purposes or designs of its own. So also with the life of wonder and contemplation. It is weak and trustful and open. The individual life becomes a moment into which the life of man is flooded, a moment

in which the story of man is able to be retold. The life-story, then, becomes the story of man, as creature rather than as creator; and wisdom becomes not the quixotic "impossible dream" of adding some measure of grace to the world, but rather the humble yet joyous celebration of what cannot be done because it is already done, the sight of creation and the realization that it is good and that we are good in the measure that we are faithful to it, in the measure that we love the earth and one another.

Robert Meagher is an Instructor of Theology. He received his undergraduate degree from the University of Notre Dame in Philosophy and a Masters from the University of Chicago in Theology. These reflections were included in a speech which he delivered at the Commencement Exercises at St. Mary's Academy last spring.



So often our direction seems ill-defined and nebulous. Tragedy defines a sense of direction as nothing else can. A painful examination of our individual destinies is borne out of the anguish of the death of someone whom we love. Bill Spellman was a senior. Kevin Conway was a junior. Greg Bujan was a sophomore. To those of us who knew them well, the loss has become a part of our lives, an indelibly deep mark which will never disappear. For the rest of us, their deaths are like a hard slap — the sting disappears almost before we have assimilated it. Before the pain can be allowed to lose its potency, it must be acknowledged in our offering of sympathy to those who possess no antidotes.

watts new at wsnd

In recent weeks the studios of WSND-FM have been echoing with a collection of high-pitched whines and beeps. And, while these sound in a layman's ear like nothing so much as an amplified convocation of insects, they are actually the electronic engineer's prelude to a historic new season for the student-operated FM station. The final tests required for FCC licensing are now being run on the station's new 3500 watt stereo transmitter in preparation for the 1971 programming, scheduled to begin on October 1.

Since its inception in 1962, the station has been working with a 10 watt monaural transmitter which gave the station a range of some two miles. Even so, the station built up a reputation among the limited group of listeners it was able to reach for varied, tasteful programming. That reputation helped secure an anonymous donation which covered most of the cost of this year's expansion. The switch from mono to stereo required the replacement of almost every piece of studio equipment, from turntables to the cable connecting studio to transmitter. The station management estimates the total cost to be about \$28,500 an amount simply not available through the University's regular funding channels.

The new transmission system should provide WSND with a range of some twenty-five miles, but the station's programming director, John Sabo, said he doesn't believe this will alter WSND's programming policies. The station's aim will still be to provide a cosmopolitan selection of high quality events. A look at the projected 1971 schedule is the best illustration of what Sabo means. In the realm of classical music there are two stellar events: this season's Boston Symphony concerts on Sunday evenings, and the traditional Saturday afternoon New York Metropolitan Opera broadcasts. (WSND-FM is the only Northern Indiana station to carry the Met). The Cincinnati Symphony and a Sunday morning classical request show are also included in this year's plans.

For jazz buffs, there are two nationally syndicated jazz programs; *Jazz Revisited*, and *Jazz Focus* narrated

by Roger Priest. These programs are scheduled to include such immortals as Benny Goodman, Bessie Smith, Count Basie, and Duke Ellington, along with some of the latest artists. Also, the post-midnight show, *Nocturne Night Flight*, will be almost equally divided between jazz and rock. *Night Flight* also promises to be a place where you can catch some solid rock without being beset by Neil Diamond, Lobo, or the Tonettes.

Sabo freely admits that the weakest aspect of the FM programming in the past has been the news and community events coverage. But steps have been taken to increase both the size and the competence of the news staff, and he expects a marked improvement this year. Plans are being laid to tape for broadcast many of the speeches and lectures delivered on campus this year. The station also plans to carry *Behind the Headlines*, a weekly sampling of the opinions of the German press and *Italian Magazine* which will perform the same function on a monthly basis.

One of the most ambitious projects on the news department's slate is *Contact Notre Dame*. The program, begun experimentally last spring, is an hour-long interview with some person or persons who have figured in recent news. Guests on last spring's weekly version of the show included Fathers Hesburgh and Burtchaell, and many Student Government figures. This year's edition of *Contact* has been expanded to include guests from the South Bend area, as well as from the campus, and will broadcast five nights a week. Two other prize informational programs are in the works as well; the audio portion of the PBS program *Firing Line* moderated by William Buckley, and *Uncle Sam's False Assumption*, a six part documentary on the relations between the U.S. government and the American Indians.

At this point a good portion of the programming has not yet been finalized, Sabo advises that WSND listeners request a copy of the bi-monthly program bulletin by writing to WSND-FM, Box 532, Notre Dame.

—Mark O'Connell

coming distractions

The **Last Gasp Cinema** sponsored by the SMC English and Religious Studies Departments will begin the fall film series with *Romeo and Juliet*, Friday, Sept. 17. The film is a Prokofiev Ballet featuring Margot Fonteyn and Rudolph Nureyev; a video tape movie of their stage performance. *A Taste of Honey* will be presented Sept. 24 starring Rita Tushingham who plays a 15-year-old Irish girl trapped with a wretched mother, an unsuspected pregnancy, and a bitter-sweet love affair. October 1 brings Pier Paolo Pasolini's *The Gospel According to St. Matthew*. No professional actors are used. The film gives a harsh and vivid impression of the gospel. These and upcoming films will be showing in the Little Theatre on Fridays at 3:30, 7 and 9 p.m. Season tickets are available at the St. Mary's Bookstore, St. Mary's Ticket Office at 139 LeMans, and LaFortune fourth-floor ticket office, Room 4-E. Single admission is 75 cents, any six films for \$3.50, any eleven for \$5.00. Anyone interested in helping the English and Religious Studies Depts. plan and organize next semester's cinema series, contact Bill Wernz, Phone 4116, Room 133 Madeleva.

Dr. M. Grant Gross, the associate director of marine sciences in the Research Center at Stony Brook Univ., N.Y., will speak Sept 21. His topic, "Crisis in Waste Land," will cover the problems of waste disposal in urban areas, especially New York City and marine areas. Slide show will be included.

Celebrate the first victory of the season with **Ike and Tina Turner** at the Athletic and Convocation Center Sept. 18, 8:30 p.m.

The Beach Boys, recently sold out in Carnegie Hall, are bringing old and new songs to the Athletic and Convocation Center Oct. 2, 8:30 p.m.

Contemporary American paintings, drawings and sculpture from the Kalamazoo Institute of Arts will be exhibited in the **ND Art Gallery**, O'Shaughnessy Hall, until October 31; exhibition of paintings, graphics and sculpture by the Art Faculty of Notre Dame and St. Mary's; Capriccio etchings of Francisco Goya, until October 10.

Exhibitions on the first floor of the Memorial

Library include the "American Association of University Women," "League of Women Voters," "Bountiful Africa." Second floor: "Fr. Anthony Lauck's Sculpture Exhibits." Foyer: "Samuel Pepys' London" and "German Poster Art 1900-1960."

The art works of ND-SMC faculty will be on display at **Moreau Hammes Gallery** through September.

South Bend Art Center, 121 Lafayette, announces fall registration for classes running ten consecutive weeks. Registration begins Sept. 13 and ends Friday, Sept. 24. Courses include basic art, beginning ceramics, silk-screen printing, printing techniques, creative painting, photography, life drawing, portrait painting, watercolor, advanced ceramics, print making. For information call 233-8201. Private art collectors in the South Bend area are lending portions of their fine collections to the South Bend Art Center for a Collector's Show which will begin Sept. 12 lasting through Oct. 3 and will include works by Picasso, Chagall, Rivers, Rembrandt, among others.

The **Chicago Blackhawks** vs. Dallas in the Exhibition Hockey game Sept. 19 at 7:30 p.m. Admission: Adults, \$3.50 and children (12 and under) \$2.

Notre Dame storms against **Northwestern** to begin the football season Sept. 18.

Look for the **Teahouse** opening again in the southeast corner of the Old Fieldhouse around the beginning of October. The Teahouse will be open evenings during the week and will have special entertainment on weekends. For information contact Kelly Cushing 233-4070.

Next weekend the Fighting Irish move south, taking on the Boilermakers of **Purdue** at Lafayette, Sept. 25.

Students interested in working in Europe this summer should plan to attend the organizational meeting of **AIIESEC**, Tuesday, September 21, at 7:30 in the Engineering Auditorium. **AIIESEC**, founded to foster international cooperation through the exchange of managerial skill, attempts to place European students in American jobs and Notre Dame students in European jobs for the summer.

football

Tonight, at 6:45, the first rally of the 1971 season will once again be dominated by resounding chants of "We're number one," as has every opening rally since the Era of Ara dawned back in 1964. Only once before, in 1967, did the "Bible" of sporting magazines, *Sports Illustrated*, concur with the opinion of the Notre Dame student body. This year joining *SI* in capping 1971 the "Year of the Irish" are the AP pre-season poll and (shudder) *Playboy*.

But seldom do pre-season predictions work out quite the way they are supposed to. There's always that key mid-season injury, fluke play, or disheartening upset lurking somewhere in a ten-game schedule that can transform a potential National Champion into an also-ran. You can write endless articles in August and early September about how great a certain team looks, but in the end it's the opposition that's the true test of a National Champion.

And here's who the Irish must conquer in order to make *Playboy* a winner, at last. . . .

NORTHWESTERN—Coach Alex Agase returns eight of eleven defensive starters that topped the Big Ten last year. They proved their worth last week as they gave highly touted Michigan a run for its money until a disputed Wolverine touchdown broke the game open in the third quarter. Defensive backs Mike Coughlin, Jack Dustin, and Eric Hutchinson will pose a formidable threat to the Irish passing game. The defensive line is relatively solid. Offensively, however, the Wildcats will be hard pressed to replace the likes of All-American fullback Mike Adamle, who was the mainstay of whatever offense NU could produce last year. Halfback Al Robinson is good, but not a threat. Quarterback Maurie Daigneau had a tough time against Michigan (3 interceptions), and shouldn't pass much better against the Irish secondary. The offensive line is green and the receivers are average. When Daigneau finds that he won't be able to run against the Irish, he'll have to put the ball in the air. That's when the fun begins . . . about three or four interceptions' worth. Alex will have a tough time getting them up for this one after the Michigan loss.

PICK: Notre Dame 30, Northwestern 10

at **PURDUE**—The Boilermakers' success this year rests in their ability to formulate some sort of passing attack. Otis Armstrong and Scott Clayton spearhead

a backfield that can produce rushing yardage when needed, but unless Gary Danielson can break up the defense with some crisp passing, it could be another long afternoon for Coach DeMoss's boys. The offensive line does not offer much help, but guard Tom Luken could be trouble. Defensively, Purdue has lost seven of its defensive regulars, but they will come with an all-junior line and an impressive linebacker corps. However, they won't be a match for the Irish offensive line. Go down to Lafayette and enjoy the fun.

PICK: Notre Dame 35, Purdue 0

MICHIGAN STATE—Duffy's job could well be riding upon the successes of his eleven this year. The Spartans squeaked by a poor Illinois team last week and looked rather unimpressive offensively, despite the fact that they have most of their 1970 offense returning, including QB's Mike Rasmussen and George Mihaiu and tailback Eric Allen. The offense was supposed to be Duffy's bright spot this year, but if the Illini game was any indication of things to come, it could be an easy afternoon for the ND defense. Defensively, the Spartans are in trouble. Inexperience in the defensive backfield and linebacker areas will hurt. The Irish will get a chance to show off on regional TV.

PICK: Notre Dame 33, MSU 3

at **MIAMI**—Rookie Coach Fran Curci will have a baptism of fire this fall, as he inherits a 3-8 team of few capable veterans and many rookies. The offensive line has only two returning starters and could pose a problem. Quarterback remains a question mark with John Hornbrook, Kelly Cochrane, and soph Ed Carney battling for a starting spot. Runningback Tom Sullivan may pose a threat, but only if Miami can pass. Nobody's gonna move against the Irish this year unless they can mix up the pass and run. The Hurricanes allowed an average of 29 points a game in '70, and things don't look much better for '71. Watch out for those southern refs, however.

PICK: Notre Dame 45, Miami 7

NORTH CAROLINA—The Tar Heels return a veteran backfield, except for All-American Don McCauley, and could represent the first "toughie" the Irish will have to hurdle on their way to the number-one spot. Ike Oglesby impressed many in his opening game against Richmond, and he could well fill

pigskin picks

McCauley's shoes. The offensive line is relatively new, and the passing game remains a question mark, but a solid defensive corps could keep the Irish hard-pressed in this one. Better hope Ara keeps the boys from looking ahead to USC.

PICK: Notre Dame 20, North Carolina 10

SOUTHERN CALIFORNIA—Despite the Trojans' 17-10 loss to Alabama, don't count them out just yet. The Irish haven't beaten SC since 1966, and the Trojans have a history of wrecking Irish title chances. Except for ends Sam Dickerson and Bob Chandler the entire 1970 Trojan offense returns (an offense that averaged 31 points-per-game last year). Erratic Jimmy Jones is back again, as is fullback Sam Cunningham. However, SC does have one glaring weakness — its defense. Last year it allowed 233 points, more than any previous SC team, and this year's unit will feature almost all new personnel. Big defensive end Willie Hall is back, but that's it. McKay always seems to have an ace in the hole, however.

PICK: Notre Dame 21, USC 17

NAVY—As if things weren't bad enough for the Midshipmen, their first-string quarterback, Ade Dillon, quit the Academy over the summer. But Coach Rick Forzano seems to have found a capable substitute in soph Al Glenny, who led Navy to a 10-7 win over Virginia last week. So much for the Navy's bright spot(s). Their defense, although experienced, is terrible, and their offense is impotent. If they don't change their schedule soon and start playing clubs of similar caliber, there will be no joy in Annapolis for years to come. This will be a veritable romp, *a la* Pearl Harbor. PICK: Notre Dame 52, Navy 7

at PITTSBURGH—Pitt finally appears to be back on the road to being a national football power. The Panthers return 21 lettermen, including 11 starters from last year. They'll have depth at QB with Dave Havern and John Hogan and strength at receiving. Coach Carl de Pasqua plans on unleashing a multiple offense attack built around the experience and talent of his backs. Defensively Pitt returns five starters, but in addition they also return three men who didn't see much action in '70 due to early injuries, including

All-America candidate Ralph Cindrich. The Panthers topped UCLA last week and don't have much of a schedule facing them until they play ND. A ranked Pitt team with a 7-0 record could be upset material when November 6 rolls around.

PICK: Notre Dame 24, Pitt 13

TULANE—The Greenies were an easy mark back in 1969, but not so this year. Thirty-five lettermen return from last year's 8-3 Liberty Bowl Champs. Most of the offense from '70 remains intact, with Mike Walker and Rusty Lachaussee splitting the signal-calling. The offensive line is small, but strong, as is the defensive front. The Greenies' strong point is their defensive backfield, featuring three deep backs who have started virtually all 22 games since the opener of their soph season. "Bullard's Bandits" they're called. Headed by DB Joe Bullard himself, the trio accounted for 22 receptions of opposition's passes. This could very well be a preview of the season finale against LSU.

PICK: Notre Dame 17, Tulane 13

at LOUISIANA STATE—"Jolly Cholly" McClendon said that "things'll be different next year when we get 'em at home" after the Irish eked out a 3-0 win over the Tigers last year at Notre Dame Stadium. This will most certainly be the toughest game of the season, not that LSU is any better than last year (in fact, they're not as good), but that playing down in the deep, deep South, against a good team, will spell trouble for the Irish. We'll get no breaks from the refs (you can bet on that, especially since a fourth-quarter interference set up ND's win last year), nor from the crowd, either. The atmosphere will be something like that of the Christians vs. the Lions in the Coliseum, except that in this case the Christians will have some weaponry. Casanova is every bit as good a football player as *SI* said he was, and DT Ronnie Estay is just as tough. The only bright spot is that LSU hasn't got much in the way of offense, despite what you may read about Hamilton and Cantrelle. But forget offense, it'll be another classic defensive struggle. If you were ever worried about a football game, worry about this one. It'll be tough winning in Bayou Country.

PICK: Notre Dame 14, LSU 10

—Don Kennedy

contract bridge

To coincide with the increasing interest in Contract Bridge on campus, Sports Editor Don Kennedy has asked me to write a Bridge column for the SCHOLASTIC. The hands that will be analyzed differ from those in the major newspapers insofar as they have been played by my card-playing cronies in their rooms, here at ND, and not by professionals in tournaments. Hopefully, this personal touch will give a better understanding of some of the techniques of good Contract Bridge to beginners, while still keeping "pros" interested.

East dealer: Neither side vulnerable

NORTH

Clubs: J 3
 Diamonds: Q J 4
 Hearts: A J 10
 Spades: K 9 6 4 2

WEST

Clubs: K 8
 Diamonds: 9 6 2
 Hearts: Q 9 7 5 4
 Spades: J 8 3

EAST

Clubs: A 9 7 5 4 2
 Diamonds: K 8 7 3
 Hearts: K 3 2
 Spades: Void

SOUTH

Clubs: Q 10 6
 Diamonds: A 10 5
 Hearts: 8 6
 Spades: A Q 10 7 5

Bidding:

N	E	S	W
	1 Cl.	1 Sp.	1 NT
3 Sp.	Pass	4 Sp.	Pass
Pass	Pass		

Opening lead: King of clubs

This contract depends upon a finesse in diamonds. There appear to be two club losers, one heart loser, and possibly one diamond loser. Knowing that East had opening count, the declarer decided that there was more of a chance than not that East had the King of diamonds. On trick three, declarer knew the contract was his.

Declarer played the 3 under West's King of clubs, East played the 2, and declarer played the 6. West returned with the 8 of clubs, the Jack was taken from dummy, while East played the Ace and declarer played the Queen. East then returned another club; the 9 because he didn't want to lead away from his two Kings. Declarer covered with the 10 while West played the Jack of spades to dislodge dummy's King. At this point South counted the possible ways that East could reach 13 points for his opening bid. There was only one possibility which did not include his having the King of diamonds: East holding a void, a doubleton, the King and Queen of hearts, and the Ace of clubs. This, however, was unlikely.

At trick four, Ace of hearts was played from dummy, then declarer led another low club, the 4, which declarer trumped with the Ace, low diamonds being discarded from West and dummy. Two rounds of trump were now drawn leaving dummy in the lead with the 6 of spades. Declarer led the last heart from dummy and trumped with the 10, so he would not block himself from the board. He then led the 5 of spades to the dummy's 6, East and West both discarding diamonds. The 4 of spades was then led from the dummy while East discarded the 7 of diamonds. Declarer then executed the diamond finesse, which gave him one game on and 120 points.

—Jim Jendryk



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the last word

The women of the Class of 1972 will apparently graduate from St. Mary's College. This decision has been attributed to various powers-that-be. The ruling comes after the solemnly pontificating announcement to the 1971 Class of St. Mary's College for Women that *they* would be the last to be so designated. It brings with it confusion as well as some indignation; it was thought that all academic departments were to have merged by September, 1971.

Confusion is the order of the day, or more accurately, the order of the year, as the women of the Class of '72 attempt to define, with the assistance of academic departments officially no longer in existence, those requirements mandatory for their graduation. Comprehensives, senior essays, college requirements have been lumped together with the brush-off admonition that the seniors are all bound by the requirements which were in effect when they were admitted.

When all of the twisting and turning about is finished, when the technicalities have been examined, when it is finally just too difficult or impossible to speed up the merger machinery so that it is operating by May, there is something which still remains. Why, after all, is it so important to some of us to graduate from this University?

Much of the answer is to be found in the nature of the cooperation between the two schools that has existed during the past four years. St. Mary's College, Notre Dame, Indiana; the address itself speaks of some nature of rapport. Beginning with fall of 1968, we have been encouraged to participate in the life of Notre Dame. The participation has grown from extra-curricular activities to an almost all-embracing unity, one of the finest examples of which can be seen in the Foreign Studies Programs. Women have been en-

couraged to feel a part of Notre Dame; though the encouragement was restricted to certain areas, the reaction often has not been so restricted. The response has not gone unnurtured; rather, it has been encouraged in an attempt to "make Notre Dame a more liveable place." The spirit and heritage of Notre Dame live as surely in many St. Mary's seniors as they do in Notre Dame alumni.

There are, admittedly, women at St. Mary's who have never had a course at Notre Dame, who have chosen the 127-year-old heritage of St. Mary's as their own. There are women who identify themselves, in an honest appraisal of their years in South Bend, as St. Mary's students, and they do so with pride. But there are also women who, from the outset, have identified themselves with Notre Dame, women whose majors have been completely supervised at Notre Dame, whose major educational experiences have taken place at du Lac. There are women who have taken less than forty academic hours of credit under the tutelage of St. Mary's. These women are surely Notre Dame students. To them, a St. Mary's degree has no meaning, in light of academic experience, in light of the professors who have helped to mold their ideas, in light of the heritage which they feel entitled to bear.

For those of us in the latter group, we can receive no St. Mary's degree, for it carries none of the significance which, by rights, is attached to such a document. Neither, does it appear, will we be allowed to receive a Notre Dame degree.

The spirit and heritage of Notre Dame are mine, but I find it is frustrating and inexplicable to have this acknowledgment denied.

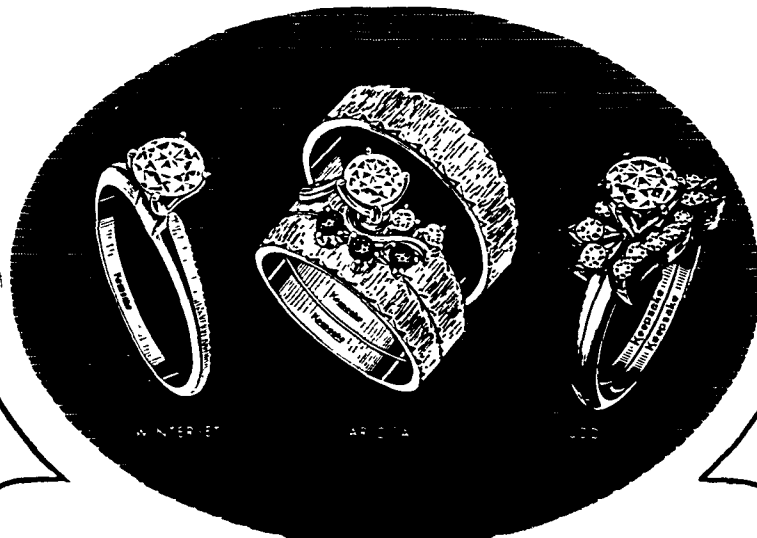
—Mary Ellen Stoltz



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