

scholastic
november 19, 1971

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Wallace

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	4	editorial
<hr/>		
columns		
<hr/>		
<i>greg stidham</i>	6	fearful mirrors
<i>j. b. brooks</i>	8	the road to sainthood
<i>tom macken</i>	10	all in the family
<hr/>		
analysis		
<hr/>		
<i>cheri weismantel</i>	11	humanistic legal education
<hr/>		
features		
<hr/>		
	14	is this any place to be somebody?
<i>tim walsh</i>	15	I. within the shadow of the dome
<i>jim fanto</i>	18	II. the pleasures of inconvenience
<i>greg stidham</i>	21	III. interview: black concentration
<i>joe hotz</i>	24	IV. the honeymoon's over
<i>pat mc cracken</i>	26	V. girls' school or college for women
<hr/>		
perspectives		
<hr/>		
<i>american catholic bishops</i>	28	augustine reconsidered
<i>robert ackerman</i>	30	student life programs
<hr/>		
sports		
<hr/>		
<i>don kennedy</i>	34	notre dame 24-msu 7
<i>george block</i>	36	longer than the miles run
<i>mary ellen stoltz</i>	38	the last word

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editorial

Matters of hall life seem certainly to have arisen as important issues more this semester than in any year past. In the midst of all the discussion, an idea that was germinated last spring began to take root in Dillon Hall. The story goes back farther than the spring, however.

In the fall of 1969, the University, acting upon requests from a large number of black students on campus, instituted what became known as "concentrations." According to the provisions made at that time, large numbers (large, relative to existing conditions) of Blacks were to be allowed to live together in rooms set aside for that purpose. Two sections were set up each in Dillon and Alumni Halls. The first two years were stormy ones for the concentrations, and only the one in Dillon is now functioning effectively.

The section in Dillon was renamed this year, now called *Ujamaa*, the Swahili word for unity. Actively participating in the Dillon Hall government, the blacks several weeks ago brought before an open meeting of the Hall Council a proposal asking that *Ujamaa* be given a lounge on the third floor. The proposal culminated weeks of work and preparation, of long hours spent poring over the logistics of such a move. The proposal was well thought-out and the rationale was well presented.

After the initial proposal, the blacks, under the leadership of sophomore Rick Smothers, circulated copies of the four-page proposal and made themselves available for section meetings to explain the plan and to answer questions. Excerpts from the proposal follow:

The choice of this particular word [requisition] is important, for no other reason than it underlines the manner in which we are asking. Generally, a proposal takes the tone of a demand. [In this case, however] we come before the hall council *asking*

that an objective and penetrating study be given to what it is that we request.

The question of a lounge for black students has come up before. We realize that in the past, the primary reason that our efforts were thwarted was an inability on our part to articulate just what it was that we wanted and why we felt that it was important to us, and in a bigger sense, to the hall.

We are asking for the establishment of a lounge in or near what we now call the *Ujamaa* section.

. . . Perhaps that is a misnomer. What we are asking for is in effect a "study room." The word lounge connotes leisure and idleness—luxuries we cannot afford. Our purpose in obtaining the "study room" would be threefold: cultural, social, and educational.

The proposal goes on to outline plans for a small lending library of black literature and for exhibits of art work done by black students. A tentative schedule was prepared of prospective black speakers to be invited into the hall, and the blacks of *Ujamaa* have already begun to organize a tutoring program for South Bend grade and high school students with the intention of utilizing the lounge and its resources. The program is to work with the Upward Bound Program.

Finally, the lounge was to serve a social function: "It is an understood fact that everyone needs a social outlet. Unfortunately, at Notre Dame, very few things are geared to the black experience. . . . It is our belief that a dorm can and should become an intimate part of the student's on-campus life. It should be something more than a place to sleep."

The logistics of the plan were also worked out. The room suggested was a two-room suite occupied at the time by three freshmen and located around the corner from the *Ujamaa* section. These three men were to move

into one of the two two-room lounges located across the hall from each other on the first floor, receiving only minimal use at this time. In so doing, the freshmen would receive larger and carpeted rooms, with a private bathroom and shower. The proposal concluded: "We are hopeful that you will see the importance of our request, but also see the deeper and perhaps more significant benefits that are to be gained by granting that request."

The proposal was passed two and a half weeks ago by a close 9-8 vote in the Dillon Hall Council, and plans were begun to begin the move during the week. In the meantime, Dillon Hall President Phil Michaels, as a courtesy move, mentioned the plan to Director of Residence Father Thomas Chambers, and subsequently received his approval of the plan. Two days later, however, Dillon rector, Father James Flannigan, received a letter from Chambers indicating that the proposal had to receive approval from higher administrative echelons and that implementation was to be delayed. Communications were poor, and the blacks of *Ujamaa* did not hear of the letter until much later.

As a result of these poor communications, an extremely unfortunate incident took place on Friday, October 29. Impatient to begin furnishing the lounge (they had already planned to have a Black lawyer speak in the lounge the following day), several of the *Ujamaa* section members began to attempt moving the furniture from the room. At that point the freshmen occupying the room refused to move at all, and what might have been an even more unfortunate incident was avoided by the strong leadership of RA Brother Bill Collins, along with Michaels and Smothers.

Three other students living nearby then offered their two-room suite for the lounge, but because of the change, the proposal had to be resubmitted. The following Monday evening, the Hall Council again met,

this time for two hours and fifteen minutes. During that time, the meeting degenerated into a virtual judicial procedure, with Smothers repeatedly being the subject of attempts at cross-examination. More disappointing, the whole issue, judging from the tone of the remarks made, seemed to become a question of Black vs. White. The proposal was defeated by two votes.

Michaels and Smothers, both of whom had worked hard fighting for the proposal, were stunned by the reversal. Said Michaels later, "I'm really disappointed. This was the first time anything like this had been attempted. It would have been a big step forward in improving relationships between blacks and whites on this campus. I'm also upset that the issue had to leave the hall. It was a matter of hall life and should have been the sole responsibility of the hall council. But even though it was defeated, the proposal was beneficial. It opened many discussions and focused attention on the uniqueness of black needs on this campus. I only hope that the blacks will still try to implement as many parts of the program as they can without the lounge — bringing in speakers, working with the kids, and so on. I'm really disappointed the proposal did not pass."

Institutional racism is dangerous. Perhaps even more dangerous is the unrecognized racism in the hearts of men who presumably consider themselves unprejudiced. Nowhere has this become clearer recently than in the myopic vision of the Dillon Hall Council members, whose irrational fears and preconceptions prevented them from seeing the community advantages to one of the most promising hall life proposals to be seen in years. All that is left now is to encourage the blacks of *Ujamaa* to continue with the parts of their program not involving the lounge, and to hope that they will not be too discouraged by the setback — a small offering considering the magnitude of the disappointment.

greg stidham

fearful

When I first went to the Hanna Pavilion, I found it hard to recognize as a mental hospital. The rich, green lawn that spreads between the building and the street is interspersed with several large trees; oaks, I think. And inside, just inside the doors in the lobby, there are no nurses, no proverbial whitecoats. Instead, a carpeted lounge, plush couches, and large potted plants. The lights are dimmed, and FM music filters from somewhere above. To pause there, to sit for a moment, is to relax, to unwind.

University Circle is a haven, an oasis in the hot desert of Cleveland, Ohio. The hot desert of steaming asphalt, dirty buses with their choking fumes, and angry rush-hour drivers making obscene gestures at one another. The Circle is only ten minutes from Glenville, fifteen from Hough. And you can walk to the parts of the eastern end of Euclid Avenue, where the hookers roam till late in the night. The sirens of paddy cars and fire engines drone throughout the night there, some near, others far, but always chilling, always frightening.

Somehow, University Circle is apart from it all. The Art Museum is there, with its clear lagoon and the ducks little black children come to feed. It is always cool down by the lagoon, no matter how hot the sun, and the path along the lagoon that goes up to the museum is covered—really covered so you can't even see the sky—with a canopy of leaves and branches. It's easy to miss your bus if you pause to sit awhile there.

I had thought I might be apprehensive on my first day of work at Hanna Pavilion. I wasn't. There were two other students working there, and the rest of the staff were very friendly.

I wasn't so comfortable, at first, with the patients. They were not what I had expected. They were not MacMurphy and his friends from the "Cuckoo Nest." Sometimes it was days before I recognized a patient as sick, as needing help, needing *someone*.

You could sit with the patients, and talk with them. You could grow to love them, and sometimes you had to remind yourself that they needed something more than a friend from you. You could see that they needed someone, something—that they were crying out. And you became frustrated not knowing what you could give them or how you could give it.

Sometimes you could see their problems. Sometimes you could help them. Often you could see yourself in them, your own weaknesses in theirs. And you would ask, *Why them? Why not me?* Maybe then you would go to books for the answers, and maybe you found some. Maybe you found many, for everyone seems to have an answer. But there are too many, they all contradict one another; and still you have no answer.

I remember the day Maureen (pseudonym) came to the hospital. Her mother was with her, and both their eyes were red. Maureen didn't say much that day. In fact, she didn't talk to anyone for more than two weeks. I found out later that she had tried three times in those two weeks to kill herself. She was seventeen years old.

Maureen and I had many long talks. I shall never forget our attempts to ascertain that, perhaps, there *was* meaning to life—that she might, indeed, have reason to live. But words could never convince her. She had to find that out herself. Maureen was lucky. The hospital was her second chance, and she is trying again. I think she will make it.

I talked once to another woman. Her chart says "manic-depressive," but that means less than the knowledge that she has spent the last eighteen years of her life in and out of hospitals. I found her alone, crying. When I asked her why she cried, her eyes flashed, and she asked, "Do you know what it's like to come back here? To be discharged knowing that you'll be back?"

Sometimes it is more dramatic. My last day of work was on the night shift. Mike had been admitted only a few hours earlier. Suddenly, he began crying

mirrors

out from his room. When we went to him, he was brandishing a four-foot piece of wood he had ripped from the baseboard of the wall. He swung at me as we approached to see why he was calling out, and, later, he had to be given a sedative. I talked with him when he was calmer. He was not completely coherent, but talking seemed to help him. He was a physics major and had brought six or seven text books with him when he was admitted. The next morning he remembered nothing of the night before.

* * *

There's long spells—three days, years—when you can't see a thing, know where you are only by the speaker sounding overhead like a bell buoy clanging in the fog. When I can see, the guys are usually moving around as though they didn't notice so much as a mist in the air. I believe the fog affects their memory some way it doesn't affect mine.—One Flew Over The Cuckoos' Nest.

* * *

Ron lived down the hall from me freshman year. In the course of the year we got to know each other pretty well. I remember the time he and his roommate beat me and Bill in basketball, two-on-two, even though we had a couple of inches on them.

And then there was the night he came home from the freshman mixer. That was the night he met a girl from St. Mary's. He was really excited about it, but nothing developed.

When we came back to school this year, he wasn't in our hall any more. A couple of weeks ago I found out that he is in a mental hospital in Chicago.

* * *

When we got back from Christmas vacation last year, we were greeted by headlines in the *Observer* informing us that one of our classmates had shot himself in the head.

* * *

Eleanor Rigby, picks up the rice in the church where

NOVEMBER 19, 1971

the wedding has been.

Lives in a dream.

*Waits at the window, wearing the face that she keeps
in a jar by the door.*

Who is it for?

All the lonely people, where do they all come from?

All the lonely people, where do they all belong?

—JOHN LENNON & PAUL McCARTNEY



j. b. brooks

the road

Fundamentalist Protestants have church camps, one of those resting places in the middle of nowhere where one learns about "de Lawd." Always, beginning in June, I, the prototypical fundamentalist Protestant, scrimped and saved for the week-long mid-July occasion and rehashed some Bible verses.

Camp was filled with activities, games and crafts to make Christian living pleasurable, but there was one dread moment: the nightly sermon. The bell would toll for the 8:00 PM service, striking fear into our breasts. Boys would stop telling dirty jokes and girls would stop giggling as we, gingerly holding the Scriptures, tiptoed in for our nightly lesson on the nature of hellfire. The service always began sedately enough, a few verses of "Bringing in the Sheaves," or "Amazing Grace," and a ten-minute prayer that was more sermon than prayer. Inevitably a fly would play around my nostrils or I would remember some joke and be given a piercing glance by an adult near by. At last came the evangelist, seething with religious frenzy. First he remarked on the supreme privilege of being "in charge of God's children." He then grew stern and fierce, slowly reaching the climax where one was positive that Satan was gnashing his teeth in rage and that Jesus was weeping and wailing for us to "let Him into our hearts." By this time our evangelist was dripping sweat and breathing *soulfully*.

The culmination of his message was the altar call. To the tune of "Just as I Am" all those who felt the need of repentance and conversion were to walk to the altar and confess to Christ publicly. This was an embarrassing ordeal; for one had not only to admit that he was not a Christian, but, also that he was a blatant sinner when barely at the age of puberty. No one desired to be the first to make that awful journey so the evangelist coaxed us. "A life of sin isn't fo' you all; He will cleanse your soul as white as de lamb's fleece. How much longer will Beelzebub control you?" The last one was usually enough to start a timid girl down the aisle.

I usually did my jaunt down by the second service so as to get it over with. Of course, there was always the exception, always the namby-pamby who needed to be saved and sanctified every night. This also was a sure-fire way to score brownie points with your counselor.

Finally we sang the last stanza of "Amen," and the ordeal was over, right? Wrong. Next came our camp-fire song. Sitting in a huge circle on logs we gazed at the flickering fire as we belted out "De Lawd," "Somebody Touched Me," and "He Gives Me J-O-Y."

Standing up, one of the counselors commenced testifying for the Lord. Ending it with a short prayer, he craftily looked around those flickering flames for his victim. "Jeremiah," he thundered. "What's de Lawd done fo' you?"

Poor Jeremiah, looking like he just wet his pants, rose and stammered out a testimony. "I, uh, is thankful fo' de amazing pow'r of God and His message in purifying me."

At this point tears clung to Jeremiah's eyelids as he shivered in stagefright. "I, uh, love Jesus and, uh, His mother too, I reckon. He has been so wonnerful to me and blessed me real good." This last phrase came direct from Billy Graham.

Jeremiah's only pleasure came when he quivered, "Joseph Elizah, what's de Lawd done fo' you?" Now making one speak extemporaneously was a guaranteed method of making an enemy. Thus, Jeremiah called on the namby pamby who had been eagerly awaiting this since last June. Rising with dignity, he roared, "I is grateful to be asked here tonight to say a few words on behalf of God.

"His eye on de sparrow and me as he blesses my tongue with promulgatin' his praises. To commence our reflections tonight let us contemplate de nature of de Lawd."

We all began to get fidgety.

"De old Test'ment is profuse on de proposition dat

to sainthood

God is de Alpha and de Omega and thus is external of time. Furthermo' . . ."

"Thank you, Joseph Elizah," interrupted a counselor.

"Oh, but I ain't done yet. Furthermo' . . ."

"That will be quite enough," yawned the counselor.

The evangelist who had excitedly taken notes on Joseph Elizah's testimony for the next sermon flashed a look of dejection.

Hearing the second warning, Joseph Elizah knew he was finished for the night and, muttering something about forgiving seventy times seven, he huffily sat down.

The evangelist sensing a verbal battle quickly rose, lifted his hands and face toward the heavens and whispered simply, "Let us pray."

"Dear Jesus, we are grateful that you have spared us another day to grow in your love."

"Amen!" shouted the counselor.

"For in all de triboolations that we mus' suffer, we know you care fo' us. De Scripture says dat you have de hairs of our head numbered."

"Hallelujah!" rejoined the namby-pamby.

"Now, Lawd, we ask strength fo' de further trials we mus' face in dis heathen world and beseech you to stay wi' your children."

"Oh mighty Jesus, yes!" shouted the evangelist's wife.

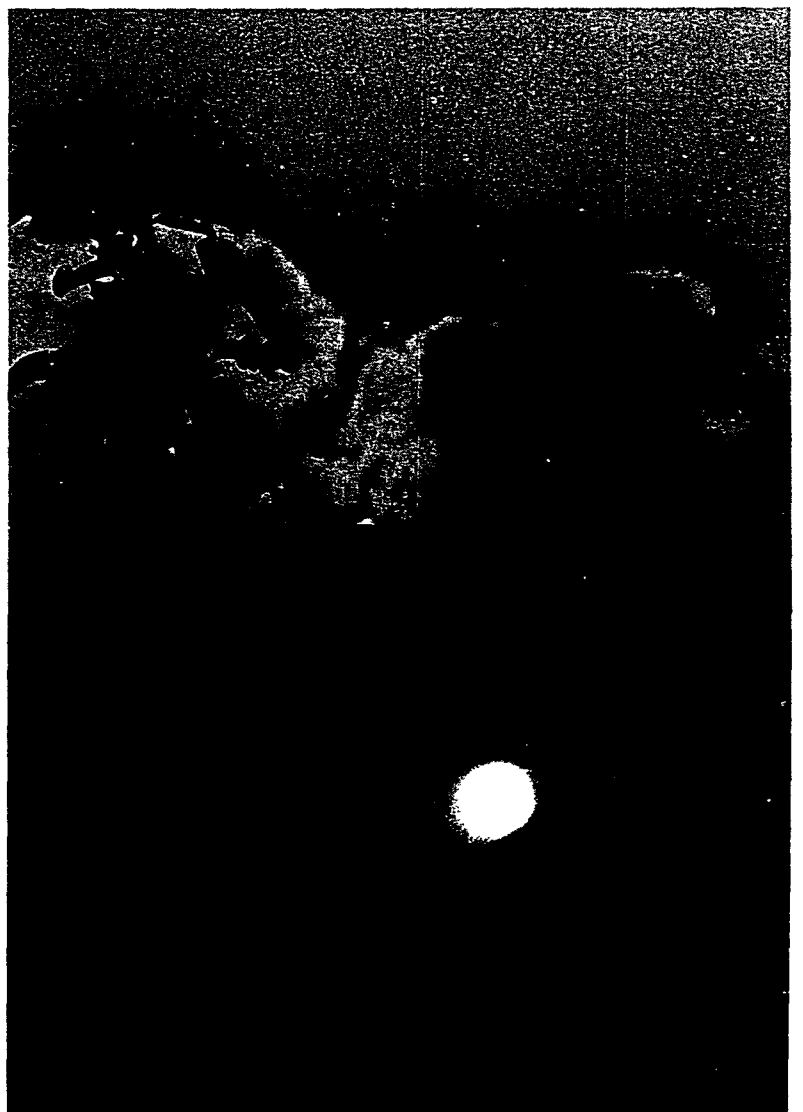
"Cause, dear Lawd, we want to be in your arms when dat roll is called up yonder. Amen."

"Amen," we cried in unison.

The campfire was doused as most of us were ready to drop from exhaustion. Tomorrow would bring a new dawn with the hope that the awful 8:00 PM bell would crack, the pulpit collapse, or the minister get hoarse. But every sunrise would bring a new judgment day and verbal hellfire tormenting our fledgling souls.

Those days of salvation are over now. I never fully un-

derstood the importance of Christian living, nor did my spiritual cleansing last over a week after I returned home. I sinned daily as I let "de Bible get dusty and my verses rusty," as I whispered to my chums what I had learned about girls. Nevertheless, Camp Rockhaven is still a vivid memory. It was a week of playing games, telling jokes, singing songs, inhaling brimstone fumes and recharging my heavenly batteries.



tom macken

all in the family

I don't have a little sister. I've wondered what it would be to have one. To have a person seeking guidance in my aimlessness, seeing resolute firmness where I see time-encased habits. Time would be the difference. I would have lived about one ninth of her life longer than she. And she would look to that one ninth and be asking—when it sounded like “Where are you going tonight?” or even “How come *he* never has to wash his damn clothes?”—it will still be, “What have you learned? Where will the next ninth lead me?”

And I'd be tempted to tell her, “It leads to where I am, naturally,” though it would sound like “Out” or even “I haven't seen you scrub the oil off the driveway, lately.” Adeptly duck behind the illusion that that ninth will dissipate the mist and clear the path. The illusion which she would believe. And it would be true, partly, this illusion, as they all seem to be. I mean, I would have some experience over her, wouldn't I? But what else could I do but be tempted and succumb? What do you do when someone comes to you, who has been looking all your life (plus or minus one ninth) for exactly the same answer? You don't know, but maybe if you try to answer for her, you'll find something that answers for you. Maybe that's what calls out the voice of wisdom and experience which somehow isn't yours yet. Anyway, her asking will keep you looking.

* * * * *

No, I'm not used to that, but it's a type of real-fantasy that draws me into history.

* * * * *

I have a little sister. Sort of. She's a friend of a

brother of a friend. Or a friend of a friend. Or rather, a friend. “Little sister” sounds patronizing. But it's not. It's just the closest word I can remember. Besides, it allows room for fantasy.

It's funny how our house always lights up when she comes over. Her giggles bubble through the house, penetrating every wall and floorboard. Each house-member is drawn, from whatever reaches of the mind in which he lies, to the center, to the heart of the house,—the “living room” which she brings to life. That's where the stereo and the T.V. are. Last night, that's where we ate the lasagna, homemade bread and cake, and hot cinnamon cider she prepared. But she brought more than the meal.

Last night it snowed for the first time this year. That was just Nature's gesture to let us know that November will not be another token August, as October was. It means business. Cold business. It's time for Nature to hibernate, to go to sleep and to begin dreaming of its flowering next April.

So it's a season of death and dying. And it's a lonely month. But somehow it is good. It's as if we were celebrating the season last night. The warm lasagna and the hot cider were gifts offered to appease the bellowing gods of the North Wind. Then they were consumed. But not those bubbling giggles; they were just offered and offered and offered . . .

The month of death brought to life by a bubbling sister.

Sometimes you just have to celebrate these things.

analysis

humanistic legal education

LAW DEAN WANTS 'MORE'

"We are beginning to find something unique by way of educational focus, something hopeful. It is a kind of humanistic legal education in Thomas More's understanding of humanism. . . . We are beginning to find at Notre Dame Law School the possibility of a people-centered professional school." (Thomas L. Shaffer, Dean of ND Law School)

Can Thomas More become a model for the ND law student? More made his way as a prominent lawyer and humanist. As a lawyer he was a man of wealth. As a Christian humanist with genuine concern for fellow men, he obeyed his own conscience, carefully scanning the issues of his day and weighing the facts without fanfare or ostentatious speeches. His acceptance of martyrdom can symbolize "law against order." The focus of education for More was HUMANITAS, emphasizing respect for his fellow man, accentuating an inner religious vision of self-awareness which passes over to the community of mankind. It is a belief that if one removes himself from this community, the focus of education becomes blurred.

ND Law School, according to Dean Shaffer, has the opportunity to follow More's footsteps. It has a humanistic climate in which students can learn to become personally involved in their clients' problems, where students can learn to bring Christian humanism to their work through a people-centered legal education.

The Dean cites several reasons for a people-centered legal education: since most legal discussions are not made in the courts, lawyers spend a third to four-fifths

of their time in *counseling*. The lawyer alone makes decisions which include emotions, loyalties and hang-ups. As a counselor, professional skill must include acceptance, understanding and sense of togetherness. A humanistic legal education can help the student's ability to function in the real situations of his profession. For example, there is a clear distinction between feeding the ill-fated man of the slums and being able to cry with him. There is a difference between lawyers who are moved by human suffering and those whose only obsession is Wall Street. Thus, Dean Shaffer believes one focus of this people-centered profession to be the students' resolution to serve human needs with compassion.

Moreover, a people-centered legal education stresses *reform*. Like Thomas More, "my country, but God first" plays an integral part in learning to become agents of change. The American tradition has always been implemented by revolution and reform, by lawyers who can respond to people's need for change. However, the Dean stands in keen contrast to the Chief Justice, who remarked last summer that men who want to change the world should avoid the legal profession. Dean Shaffer found this statement "unhistorical and ignorant. How can one avoid bomb throwers as agents of change?" Charles Morgan, who works with the American Civil Liberties Union in Atlanta, is a splendid example of a reform-seeking lawyer, using his position of wealth and prominence to influence reform. He is a country club lawyer, part of the southern establishment, yet he is one of the most feared criminal lawyers

in the country, a man who advocates "law against order."

Humanistic legal education experiments with the idea of collaboration and consensus rather than competition. People-centered lawyers who are compassionate and who understand real human needs for reform are more effective in decision-making groups—firms, boards, etc., where decisions are not made by majority rule.

PEOPLE-MINDED PROFESSOR:

Thomas L. Shaffer is a Notre Dame Law graduate, active in civil-liberties work and writes in estate planning and law and psychology for a variety of legal journals. He was on leave in 1970-71 as Visiting Professor of Law at the University of California, Los Angeles. Law students remember him for his work as a draft counselor. This year Shaffer has assumed the seat vacated by former politically minded Dean Lawless.

Shaffer's philosophy presents a sharp contrast to Lawless, who, according to many students, seemed more interested in the prestige of the ND Law School than its distinct advantages and potentialities. Dean Shaffer, however, agrees with Prof. Ed Murphy's statement, "I would rather we were good than to simply have people think we were good." Thus, Shaffer opposes the "prestige" argument for increased enrollment at ND Law School, and he believes that a law school of approximately 400 students can provide a uniform community where every student knows his classmates, and where faculty-student relationships are stimulated. Graduating classes of 100 allow personal attention to placement. The Practice Court program at ND would be unreasonable with 200 students. Moreover, limited growth in size can improve organizations now existing in the law school, such as law review, moot court, the legislative drafting service, and the legal aid and defender association. Furthermore, if and when funds for the law school are augmented, it is Shaffer's conviction that the emasculated scholarship fund should cry for more money before building a new law school or remodeling the present one. People are just more important than bricks.

The deepest intellectual concern at ND Law School is interpersonal legal education between professors and students, students and students, students and the South Bend community, and between potential lawyers and pressing problems of our era such as civil rights, international development, peace and poverty.

MYTH OF REALITY?

A portrait of Thomas More hovers over Dean Shaffer's office as a symbol of aspiration and humanistic focus for ND Law School. Do law students regard it as the Dean's "folly"—or does his philosophy of a people-

mind educational focus unify the students with a sense of common purpose?

Thirty percent of ND law students are Catholic; one-half or sixty percent come from Catholic colleges. Dean Shaffer has found that, although these students from Catholic colleges and universities are "turned off" to Catholic education, they have chosen a law school with a Christian Lawyer image. Nevertheless the students' initial reaction to the Dean's new philosophy is met with an outburst of laughter, a serene grin or utter perplexity. Ironically many students are unaware that the Dean's terminology, "humanistic legal education," even exists. The students' response stems, then, from an opinion that the Dean is a castle builder of myths, it stems from a reaction to the absurdity of their own unawareness, or it stems from their questioning the necessity of Shaffer's labelization of the educational focus, since Christian humanism is nothing unique to Notre Dame.

Without doubt, the Dean is optimistic about humanistic legal education, and he attempts to practice it. For example, Dean Shaffer spends a week on humanistic exercises as an introduction to "Property III." He begins it with the discussion of how people feel when wills are made, such as feelings of death, possession and family, and he relates this to how the students themselves feel about their possessions, questioning the student's personal self-awareness. One needs self-awareness to become aware of others. Building bridges to students, the Dean also holds bull sessions as an orientation for third year students. Some feel the Deans actions are too much like holding hands. They question his liberal image and his opposition to the myth of pure rationality, they question whether he can conquer bureaucracy. Many students claim they are already aware that law books don't teach ethics. Besides, interpersonalism is not necessary to pass the bar exam, only hard knowledge of law books. The Dean may dream dreams, but for him, helping the student become aware of himself in relation to the community is a reality. Some people, as Thomas More said, poke holes in another's ideas for fear of looking foolish themselves.

Although some law students are unaware of the Dean's explicit labeling of humanistic legal education at ND, they are aware of the law school as headquarters for social change and improvement. One-half of the students do volunteer work in C.C.D., the Neighborhood Help-Study Program, Michigan City prison, the Legal Aid Office, and so on. The number of recent graduates in full-time teaching is about four times the national average, one-tenth of graduates give full service to the poor with low salaries, some work with large corpora-

tions taking one day off a week to help Legal Aid Offices. Of the recent graduates, 50 are working for low salaries among the poor. Nevertheless, only about one-half of the students retain their altruism. Some work in legal aid with the sole intention of practical experience in trial work, the bureaucracy of many corporations will not permit the lawyer to take one day off, and the private law practitioner may claim he financially cannot afford to spend two hours with every woman who needs a divorce. Shaffer views most of these excuses as "cop-outs"; the real question after three years is how you want to live and what your priorities are. But does altruism permit a law school to judge the students' priorities?

Other law students question Dean Shaffer's attempt at labeling Notre Dame's people-mindedness "unique and hopeful," claiming that humanistic legal education is neither unique nor is it a mythical mystique, but it is happening every day. Most of the law school's faculty have a personal love for Notre Dame which is not programmed. The professors themselves are imbued with interpersonal practice and conviction. The ideas of institutional loyalties within the faculty are far more than mere patriotism. It is something deeper and far reaching into the student's spirit of inner fulfillment and striving.

Furthermore, third year students note the non-isolation policy between students. Imagine: a table in the Pay-Caf built for four, an upperclassman seats himself opposite a freshman, soon the table is filled to its maximum, but no sooner than that five students, six students, often eight students are seated around a table built for four. "It doesn't stop at Notre Dame," says Charles Sullivan, "there is no isolation and the professors won't isolate themselves either."

Most of the third year law students believe that the first year men cannot be trained to become aware of ND's interpersonalism, but that it is something which grows without words or labels. For example, the first year men have the same complaints about facilities; Room 102 has Mickey-Mouse desks with barely enough room for one notebook. In the reading room of the library, only 200 students can reasonably exist at one time; during eighty-degree weather two noisy fans buzz at opposite ends of the room, and louvers, inserted in the doors, are called air-conditioning. When a student wishes to find a Blue Book, he may spend some time searching over every Tom, Dick and Harry's shoulder, because the library only has one series. Moreover, while a first year juror hunts every cubicle for his wanted book, he may be fortunate enough to overhear upper-class students discussing the same case in which he will serve on the jury. Sometimes three students can share one locker!

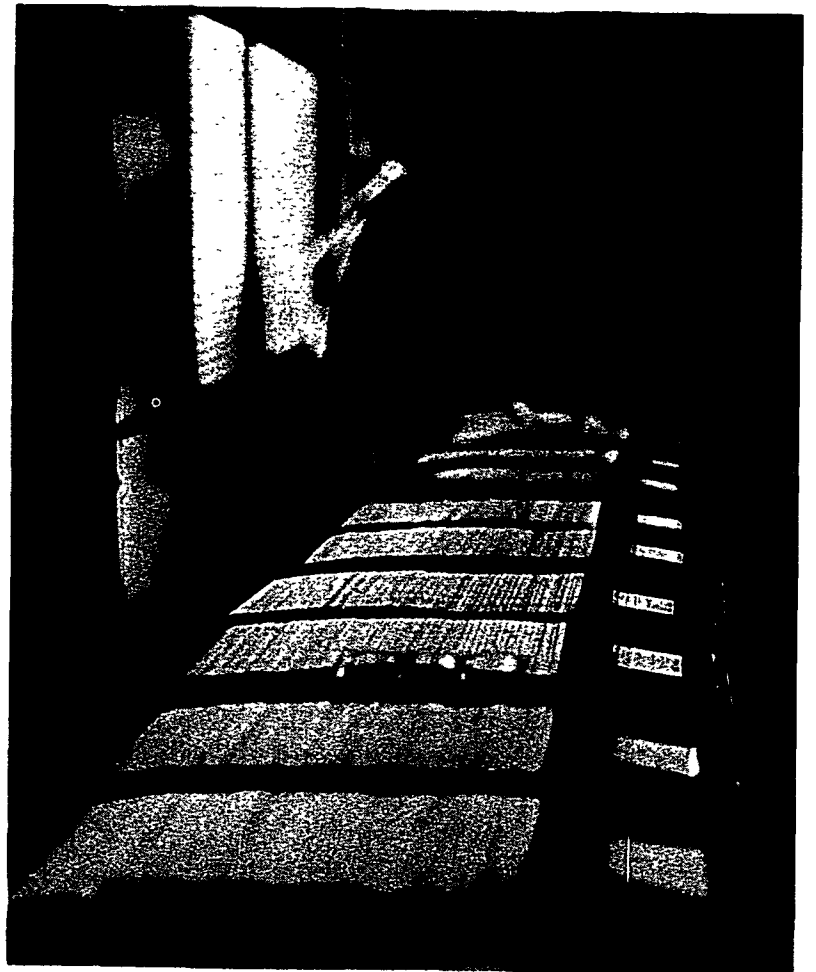
These are the joys of ND Law School. In 1969 Charles Sullivan and the freshman class arranged with the Board for use of the new Business Administration Building, which has better lighting, comfortable chairs, air-conditioning, and numerous other luxuries. Isn't it ironic that the students refused to accept the permission? Mr. Sullivan claims that they just didn't want to depart from the community. People are more important, it seems. The students consider the school's problems to be their own problems, so why picket? The feeling is nothing unique to ND Law School—or is it?

The interpersonal or humanistic focus of ND Law School can be perceived as the myth of reality. It is a traditional, non-fictitious story comparable to Thomas More's *Utopia*, whose irony of a lawyerless society is useful in legal education—lawyerless, in the sense of earthiness as opposed to strict formalism. Dean Shaffer intends to conserve the reality of this traditional myth, because people make myths real by keeping them alive. Thus, the success of preservation will be determined by the fervent effort of students, faculty and the Dean himself to strive for reform, "law against order," compassion and understanding within the law school itself. Only then can the myth of More pass over into the reality of the world outside the law school.

—cheri weismantel



is this anyplace
to be
somebody



I. within the shadow of the dome

Once upon a time the University of Notre Dame residence halls closely resembled Cistercian monasteries. In keeping with the stated goal of the University to make men "act in ways they otherwise would not," the conduct of Notre Dame students was policed thoroughly. Each hall rector had virtual autonomy in determining the rules of the hall. Lights out (by means of a central switch) came at 11:00 p.m. Students had to sign in and out of their respective residence halls. Parents were required to fill out cards stating whether or not their son could leave the campus on weekends. And with the exception of football weekends, no female could set foot in a Notre Dame residence hall. In short, hall life was both regulated and routine. Regulation and routine can also describe life in prison.

Today the situation is changing. In keeping with its commitment to become a progressive university, Notre Dame has made such stiff regulation a thing of the past. Within the limits imposed by community, the Notre Dame student now has the freedom to direct his own life. While Notre Dame at present maintains limited parietals and prohibits public drinking, the University no longer attempts to regulate her students' moral conduct through the residence hall.

However, this change in philosophy produced a crisis. One outlook which did not change was that the residence hall should be a Christian community. In the past it was always thought that a strict set of rules would order the residence hall and maintain a Christian mode of conduct. But if such rules were not the correct approach, then what was? Determined to achieve progress, the faculty, administration and students of Notre Dame sat down to discuss possible solutions.

It was out of these discussions that in 1968 the concept of the stay hall and the much abused notion of hall autonomy arose. It was realized that only through a close relationship with his fellow students could a man know them in a Christian way. However, logistics made it impossible for anyone to know all 6,000 plus Notre Dame students, or even to know all of his 1,500 classmates. The nineteen residence halls, with their populations of one-hundred to five-hundred men were (as they always had been), places where a man could know his fellow student on more than a superficial basis. To maintain the stability of the residence hall, a system of room picks for each new school year was devised in which the residents of a given hall were given first preference for the rooms available in that hall. This system, called stay hall, served two functions: it made room assignments easier to administer, but more important, it gave assurance that the population in a given hall would not change radically from year to year. It was hoped that stay halls would help each Notre Dame student make at least some close friends in his hall whom he could easily keep throughout his four years of college.

In addition to the initiation of stay halls, it was decided that the residents of each hall could best decide

the rules of that hall—insofar as only the hall itself, and not the entire University, was involved. Thus, each hall was permitted to elect its own hall president and judicial board, which was responsible for the formulation and enforcement of any rules deemed necessary for good order. A provision was made that a hall could not impose a regulation reversing University policy. It remained the responsibility of the hall rector and his resident assistants to see that hall rules were consistent with University rules.

How have these reforms worked? Students, rectors and the administration are virtually unanimous in their support of the stay hall concept. Stay halls, for many students, have provided continuity and stability. The residence hall, with its informal rules and stable population, has become a place where lasting friendships are made. As a result of stay halls, many students do keep the same circle of friends for four years. In a word, stay halls have been a noticeable success.

However, support of the "hall autonomy" concept is hardly universal. Indeed, there has been and still is a great deal of controversy over which rules the residence hall should properly establish, as the current confrontation of students and the administration over parietals will evidence. As a hall is owned by the University, is situated on University grounds, and used exclusively by University students, it cannot be totally independent of the University community. On the other hand, most hall rules, such as maintenance of quiet hours, affect the university only indirectly, and, as such, are matters which the hall residents can more practically control themselves. Having the halls formulate most of their own rules largely relieves rectors and resident assistants, as the official representatives of the University in the residence halls, from "policing" the students to see that University regulations are followed. As a result, the rectors and resident assistants can more easily assume the role of friendly counselors rather than that of stern prefects. Finally, that the residents of a hall have created their own rules makes each student feel more responsible for the enforcement of those rules.

It would not be an exaggeration to say that hall autonomy, in spite of its lack of clear definition, comprises the essence of life in the Notre Dame residence hall. Notre Dame is so large that a close knit community is impossible, except within a subgrouping of students. Unless there is a unifying principle to draw students together within the residence hall, the hall cannot be such a community and becomes little more than a motel. Hall autonomy, or hall self-government, can be that necessary unifying principle. Bob Higgins, Student Government Hall Life Commissioner, puts it this way:

"You can learn a lot more about living with other people, about surviving on your own, if you have to

create your own type of living conditions, and you as a whole body of people are totally responsible for what goes on in that body of people. Obviously, mistakes will be made, but that's how you learn."

It is crucial that as much hall self-regulation as possible be permitted. For only when each hall resident must ask himself, "What rules should this hall have?" will he realize that he has a responsibility toward the other residents of that hall. He discovers that the freedom to make one's own rules implies a responsibility to abide by those rules. Says Buz Imhoff, Hall Life Commission chairman:

"A spirit of community means that the hall residents know each other on a first name basis . . . that one guy isn't afraid to tell someone else to turn down his stereo."

Hall self-government, then, brings the hall residents together like nothing else can. A hall government, when it is truly supported by the hall residents, can make a hall the center of a student's life—a positive center in which he shares his victories, frustrations, and just ordinary experiences with his fellow residents. The



atmosphere in a truly self-governed hall is a friendly one, free from institutional interference. Says Father Thomas Chambers, C.S.C., director of student residence:

"The residence hall is a laboratory in human relations . . . the university's commitment must be a very sensitive one."

He further states:

"Notre Dame is unique in that the concept of hall self-government is taken seriously."

It might be said, then, that hall self-government is not only **good** for the development of a Christian, humanistic atmosphere in the halls, but **necessary** for the development of that spirit.

But the University's Board of Trustees, in a letter sent to the students at the beginning of the current school year, saw otherwise. The Board claimed that on the basis of a Student Life Commission poll taken last school year, the hall judicial boards did not enforce either hall rules or University regulations, and that, in general, a student would rarely take action against his fellow student, even if the offense were serious. As a result, the Board felt the need to outlaw public drinking in the halls and reaffirm that parietal hours established by the University would be enforced by the rectors and resident assistants.

Since that time, students have been attempting to prove that the charge made by the Board of Trustees was unfair. Student Body President John Barkett, and the hall presidents have conceded that Indiana's liquor laws, which prohibit anyone under the age of 21 (thus including most Notre Dame undergraduates) from purchasing or consuming liquor, place the University in a dangerous position. The students accept the position that the prohibition of "public drinking" in the halls was the only way Notre Dame could avoid a collision with state authorities and still avoid the total prohibition of liquor.

What the students do not understand is the Board's stand on parietals. As parietals affect mainly the residents of a hall, students argue that it would be consistent with the University's progressive policy to allow the students in each hall to determine what parietals, if any, that hall should have. But the administration has not agreed and on October 11, the University President, Father Hesburgh, reiterated the administration's position in a second letter to the students. More recently, a comprehensive SLC resolution was rejected by the Board of Trustees which would have returned

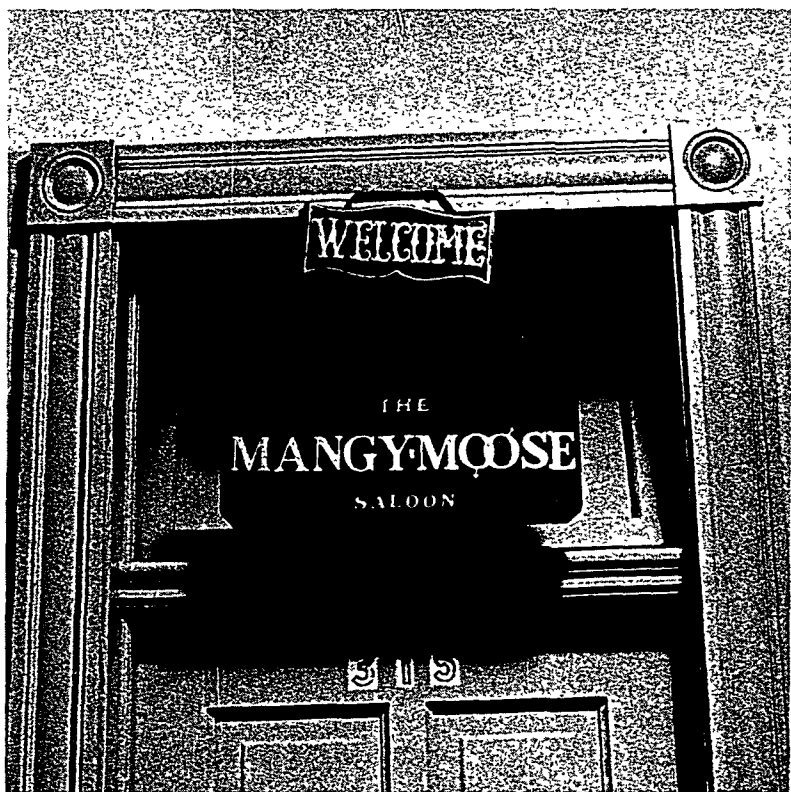
determination of parietals to the residence halls.

Yet the parietal issue itself may be a red herring. Notre Dame is on the brink of coeducation, and coeducation could produce vast changes in hall life. One immediate problem is the future of stay hall, which has been so well regarded. The simple fact is some Notre Dame students will have to give up their rooms if women are to live within the shadow of the Golden Dome. As Bob Higgins, student government Hall Life Commissioner, puts it, "Everyone thinks coeducation is great, but no one wants to give up his room to see it accomplished."

And what of the nature of the coeducation facing Notre Dame? Will there ultimately be co-ed dorms as well as women's dorms on the now all male campus? How will the men who will live in the present St. Mary's dorms be chosen? The controversial nature of these questions and the challenge they present to hall life, as it now exists, dwarf the parietal issue.

But many benefits, as well as many problems, would come to the residence halls as a result of coeducation. For if men and women could make friendships in the residence halls on the same informal basis that now exists just for men, it would do much to eliminate the mutual misconceptions between ND-SMC students—both the Notre Dame man as a beer-drinking jock stud and the St. Mary's woman as a narcissistic prude. According to hall rector Father Maury Amen, C.S.C.:

"For a number of people there are some really bad feelings between Notre Dame men and St. Mary's women."



The limited contact achieved between Notre Dame men and St. Mary's women in co-ex classes is an insufficient alternative to the situation of dating. On a date, a man only gets to know one side of a woman—and vice versa. Both men and women, when out on a date, tend to be slightly artificial in order to impress their partner and maintain a cordial atmosphere. In a coeducational situation, no such need to impress would be felt. Men and women could "shoot the bull" and get to know each other as friends, not just as potential marriage partners.

The residence hall would provide the ideal place for such an exchange. While some might argue that a coeducational residence hall would lead to open cohabitation, such a statement would not apply to the majority of Notre Dame-St. Mary's students. Those who would abuse a coeducational residence hall in that way are probably abusing the present regulations. Why prevent reform which would benefit many on the account of a few? For in the informal atmosphere of the residence hall the number of daily contacts between men and women would be a great tool for reducing the sexism that often results in an all-male situation. Indeed, a coeducational environment in the halls would do much to replace current hostility with more Christian attitudes. According to Father Amen:

"There were times when I really wished what I could swing was an absolutely co-ed dorm . . . in that I could write my residents over the summer and tell them that when they came back they would have a girl for a roommate. Once you get through the gross comments and the outlandish things you might come up with, it probably would scare the hell out of them."

At the root of current prejudice is fear and misunderstanding. Coeducation, and in particular coeducational residence halls, may be the answer to the problem. Such reform would take courage: it would be opposed by a great many alumni, administrators, and even by some students. But coeducation may be necessary if Notre Dame is determined to become not just another Catholic college, but a modern Christian community.

One thing is certain: the future holds many changes for hall life. Although it is unlikely that the Notre Dame residence halls will undergo a complete transition from monosexual monasteries to heterosexual communes, the direction of change is clearly toward the latter. Hopefully, the crises this change will present to tradition-bound du Lac will not break her; rather, they will mark Notre Dame as one community attempting to be truly Christian.

—tim walsh

II. the pleasures of incon

In the 1970 *Dome* the pictures of off-campus life were accompanied by a somewhat dramatic caption/question — "Exit or Exile?" Though this titular theme was not examined in the *Dome's* photos of bars and house parties, which are considered the mainstay of off-campus residents, the caption did ring true. Notre Dame has always been a residential university and, judging from the remarks of Fr. Thomas Chambers CSC, director of Student Residence, it is still conceived as such by ND administrators. The wish, then, of some students to move off-campus after at least one year of hall life appears antithetical to the tradition of a residential university — their exit is a voluntary exile from the hall communities. Since approximately 19% of the undergraduate student body has opted for this "exile," it is necessary to examine the life and attitudes of these students.

By the very nature of University regulations, off-campus students are predominantly upperclassmen. According to Fr. Chambers, the only students with the unquestioned rights of residing off-campus are seniors. Freshmen, except for special cases and native South Bend residents, are not permitted to move from the dormitory. Sophomores and juniors are in a nebulous middle position — they *may* move off, but they have no *right* to move.

This middle group can leave the hall subsequent to a twofold approval — their parents' and the University's. In actuality, parental approval is the main, if only, stumbling block to sophomores and juniors. Except for scholarship students, the University freely permits any student, who has received parental approval, to move off-campus. The only foreseeable motivation that would cause the University to be more discriminating in which sophomores or juniors it lets off-campus would be its inability to fill all hall rooms. So far, this crisis has not arisen. As Fr. Chambers states, between those students who want to leave campus, those who wish to remain on, incoming freshmen, and transfer students, the halls have nearly 100% occupancy. In fact, many transfer students must wait an entire semester before they receive a room.

Why, then, does this group of students desire to leave the campus, to leave the convenience of living within a five-minute walk to all one's classes, and to take upon themselves the burdens of transportation and household chores? Naturally, any general answers to these questions could not encompass the number of replies received from off-campus students. However, several primary replies are heard which can be roughly divided into two groups, emphasizing the negative and positive motivations for a student's move off-campus, respectively.

The positive responses center upon a desire for new experience. John Drost, Off-Campus Commissioner, states that many students desire the experience of closer personal fellowship with their friends that cannot be had in the halls — an understanding which emerges from the laundry suds, half-cooked meals, and "dishpan hands." An informal, mini-fraternity is formed among a group of students living in the same house or apartment. Many independently-minded students desire both the responsibility and freedom which come from off-campus life — from the drudgery of grocery shopping to the choice of one's recreation at 3 in the morning. Finally, a student's knowledge of South Bend and the surrounding countryside is enriched; he is part of the city.

An equal number of negative reasons exist, and they coalesce around a dissatisfaction with hall life. Frequently, states John Drost, a student has exhausted the possibilities and experiences of dormitory life after his sophomore year. Many students become tired of the herd-like quality of on-campus life, and they feel that they can cope better with 3-6 people in a house rather than with the hundreds in a hall. Fr. Chambers' feeling that hall and room conditions do not account for the flux of students from the halls can be contested. Inadequate room soundproofing, forced doubles and triples, the scarcity of lounges are defects present in the halls which cause some students to seek elsewhere an adequate and more human habitat. If a student who resides in a hall with these problems finds it difficult to move to a hall with better facilities, he may seek an off-campus residence.

Whatever is one's motivation for living off-campus, either by his expectation of new experience or by a disillusionment with hall life, he should not expect a worry-free heaven. There is both joy and woe in off-campus living. Ultimately, it depends upon a student's own preference as to whether he would be more satisfied on or off the campus. The "exiles" who choose off-campus living find it more conducive to their temperaments, as dormitory dwellers live in relative accord in the halls. The joys for the off-campus resident must outweigh the woes if he is to be satisfied with this life style, thus, he must be able to accept the burdens that come with this life.

Housing is the first major problem the student desiring to live off-campus encounters. There are enough houses and apartments to satisfy any number of ND students who wished to live off, but finding one with reasonable rent, an understanding landlord, in relatively good condition, and conveniently located, requires effort on the part of the student. Graduating seniors who now live off-campus are often good sources for either a residence or leads to available homes. It is

venience

also a safe bet to ask any of the managers of our local Italian-surnamed restaurants if they have any property for rent. Of course, there are always the Notre Dame Avenue apartments.

For the past few years the Off-Campus Commission has printed a list of residences that are available to ND students. These lists have been helpful in enabling students to examine only those houses which have the necessary facilities and rooms for his group. Unfortunately, these lists have been far from perfect. The lists are often outdated and the residences already rented. The homes on these lists are frequently in poor condition, condemned, burned-out, or leveled. There have also been cases of discrimination against minority students by homeowners who advertise in this bulletin.

To alleviate these problems and to provide students with a good listing of available housing, the Off-Campus Commission in conjunction with Fr. Chambers' Office will examine the residences which are submitted for publication on the list. Students from the Commission will visit each house or apartment and comment on its conditions relative to the rent. These personal visits will permit the O-C Commission to list only those homes which are adequate to a student's



needs. Also, an attempt will be made to detect whether the homeowner is discriminatory in his rental procedure by questioning and by requiring him to sign a statement that any ND student regardless of race may rent his property. If he does not wish to sign, he will be eliminated from the University's list. Hopefully, this new list will be available for students who desire to move off-campus second semester or next fall.

The problems or woes for the off-campus student are frequently the things that go unnoticed by a hall resident. Transportation to and from the University is always a major concern for the off-campus student who lives more than a mile from ND. A car eliminates the problem completely. Otherwise, bus lines are relatively extensive within a 5-mile radius of the campus and, for thirty cents, a student will be delivered to the ND Library. Hitchhiking, though not a pleasant experience in an Indiana winter, is another means of transportation. It is especially easy to catch a ride leaving campus.

For the hall resident the greatest concern of his meals is the content of his dinner. The off-campus student, on the other hand, must take charge of all the culinary work — that is if he wishes to live economically and avoid restaurants. Menus, food, dishes, and kitchen utensils must all be had. Cookbooks written with the student in mind are plentiful. There are numerous grocery stores and thrift shops in South Bend that specialize in inexpensive but wholesome food. Best refer to the Feb. 19, 1971, issue of the *SCHOLASTIC* which lists and comments on most local stores.

Laundry, house cleaning, and other personal chores which are done automatically for the hall resident fall squarely upon the shoulders of the off-campus student. Cleaning equipment is available at most thrift stores and coin-op laundries are scattered throughout the city (and, interestingly, cheaper the farther the student lives from campus). Joint checking accounts which can list up to four people on the checks are available at local banks. If no other benefits are accrued from off-campus life, at least the student's regard for the difficulty and monotony of his mother's chores is increased.

The rent a student pays depends primarily on the quality of his residence, the number of bedrooms it has, and its location. A student spends, on the average, from \$40-\$60 a month for rent and utilities. Depending on one's taste, food costs may run between \$25-\$35 a month. All things considered, an off-campus student will spend close to the room and board cost at the University for his necessary expenses — possibly, a little less.

With all these added chores and responsibilities one

may wonder if the joys of off-campus life outweigh its tribulations. Again, this depends on the individual student, and most off-campus students agree that their life is better suited for them than life within a hall. Since it is simply a matter of preference of one life style over another, how did the term "exile" arise as a description of off-campus students?

The residential character of the University has led to much of the isolation that has afflicted off-campus students, and only now is the University recognizing off-campus living as a valid life style at ND. In the past, states John Drost, the University did not inform off-campus students of certain fee deadlines and other information which would naturally be posted within the halls. In a sense, the University ignored the student once he left the campus. The on-campus student body also has been guilty of picturing the off-campus student as a person in isolation from ND. For example, the preponderance of discussion always centers on hall life, despite the fact that nearly 20% of the students are not in the halls.

Lately, the Administration has shown more interest in the off-campus student. Fr. Chamber's cooperation with the Off-Campus Commission is commendable. The fact that all University jobs are available to off-campus students does not impose any financial restrictions upon them. All University financial aid, too, according to Mrs. McCauslin, the Director of Financial Aid, is available to off-campus students. However, holders of University scholarships can't move freely off-campus. Since the University regards them as individuals who are valuable on campus and in the halls, they must present reasons for their wanting to live off to the Financial Aid Office. Each case, she states, is reviewed, and no general rule exists as far as which of these students are permitted to move off and still retain their scholarships. Nevertheless, an off-campus student who receives an upper-class scholarship will not be required to return to the campus.

The Off-Campus Commission is the Student Government's attempt at dispelling the off-campus student's alienation from the University. Funded by a \$950 grant from the Student Government, this office acts as an information center for off-campus students. Newsletters featuring information of interest to the off-campus student are sent from the basement office of the Commission in LaFortune and include calendars of ND and South Bend activities. The Commission works hand-in-hand with the Legal Aid society that provides assistance to off-campus students with rental or other legal problems. Fr. Toohey and the campus ministry also have ties with

the Commission. The Commission's office is staffed each weekday and open to any question an off-campus student might have.

The Off-Campus Commission and John Drost, in particular, are currently seeking to establish a center for off-campus students. This center would include meeting rooms, legal-aid contacts, and, possibly, co-op book and food stores. A proposal has been submitted to ND's Board of Trustees by Drost and, though they were receptive to the idea, which would cost nearly \$30,000, Drost is preparing a more detailed statement of the project for their consideration. He feels that the Board is genuinely interested in off-campus life, yet they need more information. Drost sees the possibility that a portion of the money allocated to the halls may be deferred for the off-campus center.

The acceptance and recognition of the off-campus student's role in a residential university is necessary to dispel any notion of the "exile" of off-campus living. The off-campus life is, simply, different from that in a hall, yet no less valid in relation to ND. It is not an exit or a "copping out" to the University's problems, but a preference for a free and more reflective undergraduate life which may not be available on campus. The off-campus students are concerned about the University; they are, percentage wise, as active in student organizations as their hall counterparts. "A different life style" rather than "exile" better defines off-campus life.

—jim fanto



III. an interview

black concentration

The black experience at Notre Dame is unique—impossible for a white to comprehend. Last week the SCHOLASTIC talked with Rick Smothers, section leader in Dillon's black concentration, along with four other blacks living in the section, Don Patton, Barry Rogers, Jerome Smart and Harold Varner. The interview was taken before the proposal for the black lounge, mentioned in the interview, was voted down by the Dillon Hall Council (see editorial).

Scholastic: *What do you think is the role of the black concentration. What is the purpose of it?*

I think that the purpose basically is to keep us united and aware of the same types of things that are going on in the black community that we've come from at home. All of us come from cities where black people live in ghettos or just live together, and when we come here, this is just like a little fantasy place. We get together because it helps to keep in mind what the real world for black people is. They're living together and they're unified and they're trying to do something for themselves. It gives us a chance to keep our perspectives in line with what's being done in our homes and in the black community in other places.

I must agree with Barry. Coming to Notre Dame is an experience for just middle-class whites; it's not really where we're coming from, and if we lose that insight to where we came from, then we won't have any real goals for our own people. So — we're living together — trying to keep our unity together — to work for goals in our community.

Scholastic: *Do you think that the concentration set-up, as now established, is fulfilling its function?*

The concentration really hasn't been allowed to fulfill its function by the officials at this school. I'm just a freshman, and I've been here for only two months, and I can see that quite clearly.

Scholastic: *In what way?*

We tried to set up an activities room on the third floor in Dillon. The room was to be a center for a tutoring program we are planning for local grade and high schools. We also wanted to set up a lending library of black literature. We weren't allowed to do this. Hall officials and campus officials gave us the run-around. They wouldn't allow us to function the way we wanted to. We could see how their priorities are set up; instead of thinking about a race of people, they just think about themselves.

Scholastic: *What were some of the objections raised by the "officials"?*

We've been trying to get a lounge or an activities

room for the last three years. We tried last semester, but, because we didn't vocalize our arguments or give sufficient reasons, we didn't get it. This semester we decided to go through all the procedures and channels necessary to get it. We had a section meeting and had everyone give opinions and suggestions on what we needed an activities room for. Then we wrote up a proposal which stated clearly what we wanted and gave all our reasons: cultural, social, and educational — why we thought it was necessary for us to have it. That was about six weeks ago. We went through all the proper channels. We went through Fr. Flannigan, the Dillon Hall council, Fr. Chambers. The issue was put off and tossed around as much as possible. It was finally voted on by the Hall Council. Then Fr. Chambers gave his verbal support. But now it seems as if Fr. Chambers has dug up some old University edict about no lounges above the third floor, and so now six weeks after introducing the proposal, we still don't know whether the proposal will go through or not.

Scholastic: *Where is this proposal being held up? Is it in Fr. Chambers' office or Fr. Hesburgh's?*

We thought that Chambers was the person with the ultimate authority and we went to see him twice, and he gave his verbal OK. But then he turned around in a letter to Fr. Flannigan saying that it was against University rules because of an edict by Fr. Hesburgh which prohibits lounges above the third floor. He said in the letter that the issue should be stopped right there, and if we wanted to go any further we would have to speak to Fr. Hesburgh himself. We would like to take the issue before him.

Scholastic: *Do you suspect that there may be other reasons behind this delay?*

Yes, we do. There are a lot of people in the administration opposed to the idea of a black concentration period.

Scholastic: *What are the reasons usually given by the people who are opposed to the idea of a black concentration?*

The fact that it is more or less divisive as far as the campus community is concerned. I suppose that the ideals of this University stress some type of integrated community, and they would want to express this in all phases or activity including hall life, so they would be opposed on these grounds. So there are some in the administration with this view. Since Fr. Chambers thought our proposal was a good idea, and since he did give his OK and then turn around and write that letter to Fr. Flannigan, we are led to suspect that there are

people in the administration that didn't like the idea. The decision doesn't rest with Fr. Hesburgh, but with a group of people making up the administration. Whatever that group decides, that's what will happen.

Scholastic: *How would you reply to the traditional comments that the black concentration is divisive to the community as a whole?*

The Notre Dame community is trying to reach a basic ideal, yet is not being true to form as to what society really represents. Society separates itself in ethnic groups. Blacks live in black communities. The community here says we should all live together. Universities should show what the society in general is showing to everyone else who is not a member of that society. And we more or less band together, to help ourselves adjust to college life. The ideal of one homogeneous community is not an inappropriate ideal, but it is more or less a fantasy.

It is not possible for such a community to exist. At least, it is not possible in the United States. White America is forcing the black people to live together. Italians, for instance, may live together, but they do so by choice. Whereas blacks, like Ernie Banks in Chicago, can't move out of their neighborhoods.

He did go out and buy a home in Oak Park, but about four months later he moved back to the Black community on the South Side of Chicago. Even though he was Mr. Cub, that didn't mean anything to the people who lived in Oak Park. That shows that it's quite unrealistic to expect that we're going to have the type of society where everyone's going to live together.

And since we don't, black students are being realistic

to want to live together; because we know that once we leave this University, we're going to run into the same type of thing that Ernie Banks ran into. In other words, whether we want to or not, we're going to be forced back into our black communities.

And by living in some kind of fantasy situation here, we're only going to be alienated and it will seem strange when we do return to our communities.

Basically you're talking of the possibility of an integrated society in America. That's very idealistic. And even if people do want it, it won't come about for a very long time. But on a different plane, the integrated community on the university level. . . .

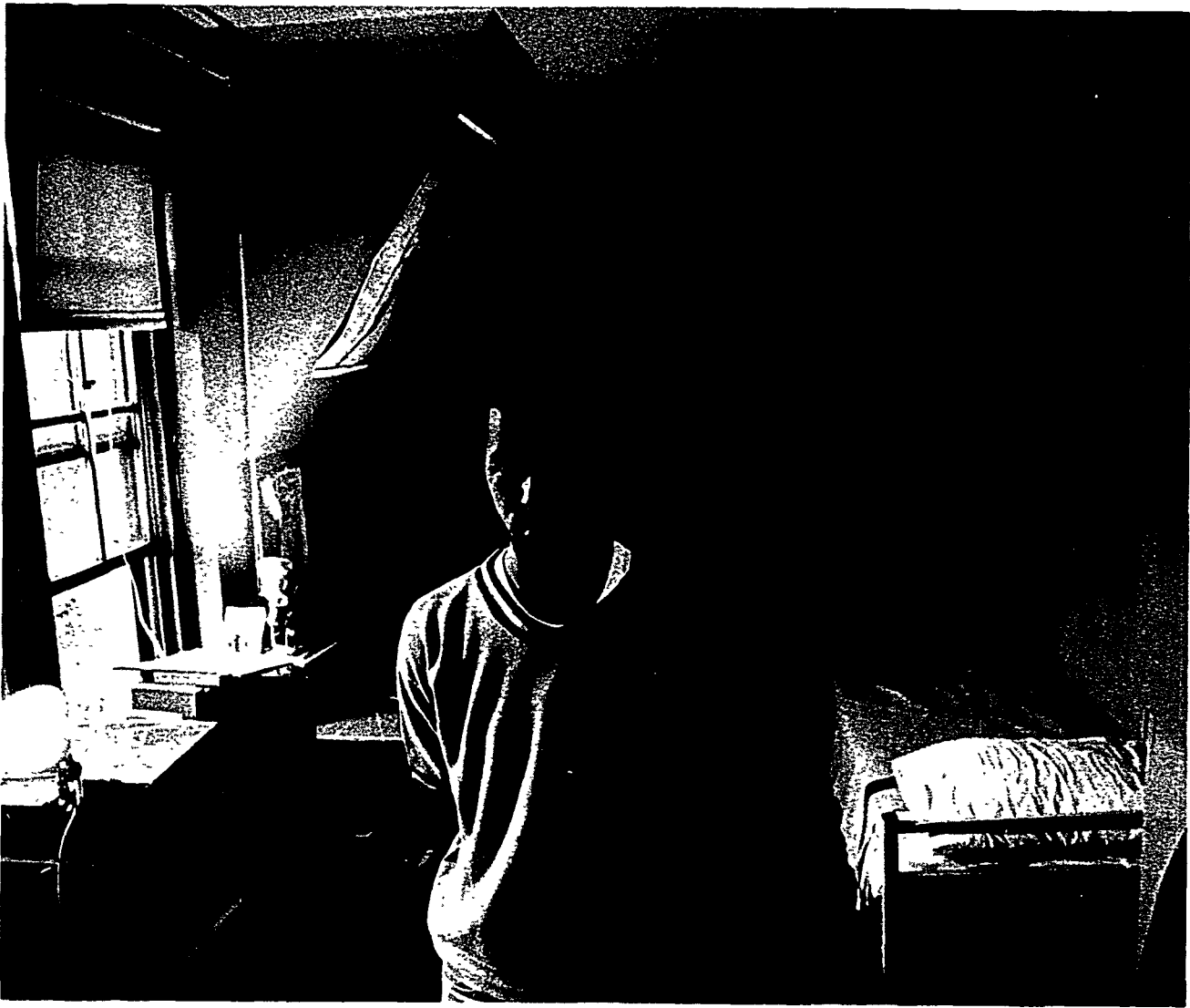
If students don't come in as members of the concentration, then they are thrown into a different environment than the one they are used to. Most of us come from a black ghetto, or at least a mostly black area, and have been going to school mainly with blacks. When I first came here, I moved into a hall which was mainly white, and I ended up moving over here in the second semester because I couldn't relate to the people over there.

Scholastic: *Do you see any possibility for the Ujamaa serving an educational purpose for whites?*

I don't think that we should be trying to educate whites; they should be trying to educate themselves.

Scholastic: *How?*

Notre Dame is a more conservative campus than in the East where there are the radicalized liberals, and hippies and what not. But first they have to get rid of their white middle-class values, their entire indoc-



trination. As long as the white schools retain those middle-class values, then there's no way that we can educate them. So they have to educate themselves. There's this plane which we can't bridge. Once they reject those middle-class values, then we can begin to educate them, help them out. But basically, it's their initiative. Once they get over this, they're half-way there.

Scholastic: *Can you elaborate on what you mean by white middle-class values?*

Everybody has a pretty good idea about what that is. An example could be welfare, where you have the United States producing so much surplus, and farmers being paid not to grow so much, and black people not getting enough to eat. There should be no problem on the part of the government, or whoever's in charge, to channel this food to those people. If they really wanted these people to eat, they would get the food to them. But it's because of the values of the middle-class system that the government won't take the steps. The values seem to say that these people should be out working and if they can't feed themselves then nobody should feed them.

The American ideal is getting something for something. But a lot of students wouldn't be at this University today if it weren't for their parents or some other influential person.

Scholastic: *Is there a personal conflict in the sense that you are trying to develop and preserve your own identity, yet many of your activities are done in the midst of a white majority?*

We try to deal with this conflict in class if it arises,

and then we can talk it out back in the dorm.

If the white student doesn't make an attempt to get over his misconceptions, I don't see what I can do for him. I don't see my place as just helping him getting over his problems, when I have things to do myself.

When the white student sees a black concentration, he should say, my attitude about blacks isn't what I thought it to be. The blacks think on different levels.

If the society in general wanted to integrate, it would happen. If the campus in general wanted to integrate, it would happen. Most white students want us to come out, but because everything is known about them, it is their duty to come out to us.

I feel so uncomfortable around white students. When I go home I have to give my parents money, yet some white parents will come up every week from California or someplace just to see a football game.

About the concentration, I think that this is the first year that this has been a real concentration. Yet I can't see any positive attitudes from the University. I can't see any University support for the concentration. They tell us they are in favor of it, but I see no support. They wouldn't even give us the names of the incoming freshmen so we could write to them about the concentration.

The idea of this section is to build for the future. We would like to see an enlarged concentration. Maybe occupying an entire floor, and not just a little wing on the third floor above the chapel. We are trying to make certain accomplishments and have so many good plusses in our favor that not only incoming freshmen, but other blacks on campus would want to come to Dillon and be part of a living black society. This is our one goal.

IV. the honeymoon's over

The married student is a unique breed at Notre Dame. Back in the early sixties, unless one was a graduate student, student marriage was seriously discouraged. For example, football players were not allowed to marry and still play at Notre Dame. Certainly this harsh attitude has eased over the last ten years; presently seven per cent of the University's enrollment are married. But the question of the place of married students in the University is still nebulous. "It's not that the University has a negative viewpoint towards married students," commented Perry Aberli, graduate student in Government. "Rather, it seems that it has no viewpoint at all."

There is housing for married couples, University Village, but it is inadequate and isolated from the main campus itself. The University will consider married students for scholarships, but the University's general policy states that only non-married students qualify. Married students are allowed seating at football games, but they must sit in the end zone rather than by their class. Hence, it would seem that as far as University priorities go, married students are very low; there seems to be a general lack of concern for married student living at Notre Dame.

Most married students experience a sense of isolation from the University community. Except for the few married students who live in the Village, married students are forced to live off campus. Living off campus promotes a breakdown in communication between the University community and married students; as with unmarried off-campus students, it becomes difficult to remain in touch with things happening on campus. "Unless you find out what's going on from friends who do live on campus," states Carol Truesdell, a married senior at St. Mary's, "you are completely out of the picture."

But much of this isolation is due to the married students's way of life; some of the isolation is self-imposed. "Being married entails a different relationship," according to John Hickey, a senior in Engineering. "When I lived in a dorm, I had some strong friendships with several people. But when you are married you have an *intense relationship with one person, and you have less time for your friendships. You just can't maintain your interest in hall-type living when you are married.*"

As the life style of the married students is different, so are their needs. For example, there are the needs of wives. "When David and I lived off campus," states Rosemary O'Brien, "it was really a lonely existence for me. I knew nothing about South Bend, and, except for David's friends from school who came over, my contact with people from the University was minimal." Rosemary's example points out the problem of wives who have had no previous association at the University. For them it is difficult to form friendships, especially with

other married students. Notre Dame, which so heavily emphasizes hall life, provides little for such associations. There are few activities expressly for married students; there is no central meeting place on campus or off; there isn't even a position in the administration to help married students.

This isolation for married students is somewhat broken down by living in the University Village, but the Village is difficult to get into and is still removed from the main campus. At present there are apartments for 108 families, with over sixty families seeking entrance. Because of the large waiting list, the general policy of the University is to give preference to those couples with children. One of the occupants stated jokingly that *the reason for this policy and the Village's removal from the campus was to make married life look less attractive to the single undergraduates.* The Village does, though, offer the chance for married couples to be together. All being in similar financial and familial situations provides a common ground for association. For example, some families have set up a baby-sitting arrangement whereby couples take turns baby-sitting for each other. There is also a Notre Dame Wives Club—open to all wives, but most active in the Village—which provides activities for wives and facilitates friendship formation.

But there are a great many problems in the Village which discourage many married students from even trying to get in and cause those already there to feel "trapped." One of the key problems is noise. The construction of the apartments failed to provide adequate insulation for noise abatement. Hence, the noise from one apartment readily travels through the walls and floors into the next apartment. A recent petition made by some of the Villagers went so far as to request that the second floor of apartments be vacated and filled with insulation to alleviate the problem for the first- and third-floor apartments. Other suggestions have been made to the University, but generally go unheeded.

The noise problem, along with such factors as age differences between couples and the preoccupation with academic work, has led to a sense of formality and a stifling of any type of communal and congenial atmosphere. The closeness of quarters has, in some cases, promoted harmonious relationships between occupants, but this is not often the case. There often exists a certain coldness between neighbors, due, some occupants feel, to the noise problem. When the noise begins to impinge on privacy, animosities may develop toward the neighbors. An example, related by a family in the Village, occurred last year when one couple who had been disturbed by their neighbors below them spent a whole night dropping shoes and bowling balls on the floor in retaliation. Some, of course, do not find the conditions so intolerable, but, as David O'Brien states,

"Most people here are generally friendly, but there is a certain formalness because they don't want to bother you. Generally, the level of community and cooperations which exists in the dorms is not present here."

A third problem for the Villagers is their separation from campus. Gabriel Marcella, a graduate student who lives in the Village, commented that the distance from the University, if one drives, is about six miles because the University does not allow direct access to the campus. After a year and a half of petitions, the villagers at last have shuttle-bus service to the campus, but it is limited to three times a day. This remoteness severely affects Village wives. "I would like to use the Library, for example," states Judy Marcella, "but the distance is just too great to manage, especially when you have kids."

Another important concern for married students is finances. Being married generally requires increased sources of income. In most cases, married students are able to make ends meet by various means. Those undergraduates who have received their tuition from home generally still receive it from their parents. Graduate students in most cases are able to obtain scholarships or grants from the University to meet their tuition needs. But there is a problem for some undergraduate students who are on scholarship. According to the University financial aid pamphlets, scholarships are limited to unmarried undergraduates. Mrs. June McCauslin, Director of Financial Aid, stated that there are exceptions made to this policy for those students who get married; but each case is evaluated individually, and married students are not given any extra support because they are married.



Thus, most married students must turn to extra sources of income to meet increased costs. In cases where couples have children, the father generally must find part-time work either at the University or through other sources. For example, David O'Brien found a part-time job at the Logan Center. In the case where the couple has no children, the wife often seeks employment. Here the University has proved very cooperative. Mr. Joseph O'Brien, Director of Personnel, stated that the University does attempt to give priority to wives if at all possible. In nine out of ten cases, his office is successful in placing wives in jobs here at the University. The personnel office even goes to great lengths to try to find a job which is interesting and appropriate for each wife. For example, one wife is now working on the security force checking student parking lots for violations. The University, in the area of employment, does seem to give a great deal of consideration to the problems of married students.

The status of married students at Notre Dame seems to be integrally related to the whole notion of what Notre Dame is. From Father Hesburgh on down the administration ladder comes the commitment that Notre Dame is a residential college community. Such a residential community entails that students live within a contained setting and interact on a community level with the result being an expansion of understanding through such interaction. Because these prerequisites require a student who is free to participate in such activities, the University does not seem to find married students as ideal participants. There seems to be the implicit feeling that married students can make no positive contribution to the building of a community.

Some married students seriously contend this notion. "I think that the students living in the dorms are too isolated," comments Judy Marcella. "They may talk to other students but seldom are there any natural encounters with married students, and there could be definite benefits from such encounters." Perry Aberli also agrees that Notre Dame could be aided greatly by the presence of married students. Not only would he find it good for married students to live on campus, thus bringing them in touch with the community but he also suggests that married students might improve dorm life. "I realize that it is an impractical idea for most dorms, but in the Towers, for example, the suites now available could be given to married students. Presently, there is a great deal of tension in dorms. Many guys don't know how to act around girls. I think their presence would certainly relieve some of this tension and make dorms a more open place to live."

Aberli's proposal might not seem very possible, but his point is essential. Married students can play an integral role in the University. Thus far, few people have acknowledged such a role.

—joe hotz

V. girls' school or college

"St. Mary's is dedicated to developing the total woman — spiritually, intellectually, emotionally . . ." — from the St. Mary's College catalogue. With a promise like this, could any applicant ask for more? A school with such noble goals would seem to offer the ideal environment in which to grow more mature and wise. Can there be an "ideal environment," though? A school may not be able to please everyone, but the logical question is, "Whom do you please?"

Unfortunately, the aspirations of the students often do not mesh with the plans of the administration. But these aspirations now face a more peculiar difficulty: though the women at SMC have the right to expect and perhaps even the power to effect basic changes in their dorm life, changes that would reflect the wishes of a student body growing more aware of its identity, such changes — if accomplished through the present community government structure — would be changes in name only. The power of that community government will dissolve once St. Mary's merges with Notre Dame. But it is essential that the problems of dorm life at SMC be discussed now, so that they are not somehow lost in the shuffle of the merger.

There are five residence halls at St. Mary's. "Each hall is unique," says Regina Hall President Barb McKiernan. Regina Hall is certainly unique, for it houses approximately 280 students in single rooms. This situation provides needed privacy. Since all live under the same circumstances it may also tend to promote closer relationships among the women. Yet, Regina lacks warmth and tradition, and sometimes a single room is a very lonely place to call "home."

Le Mans Hall, with 535 residents, is troubled mainly by its large occupancy. Phyllis Le Doux, Hall Director, feels that the size causes an undesirable feeling of anonymity and lack of unity. Violation of rules is a natural consequence of such conditions; if a person feels she is lost in the crowd she may see no need to have concern for others who seem to be busy taking care of their own affairs. Such circumstances destroy any sense of community, for community requires the involvement of each individual in the affairs of the hall.

An old and very homey hall is Holy Cross, but — due to the increase in admissions — former offices and lounges have been converted into bedrooms. All available space is being used to accommodate the overflow of students.

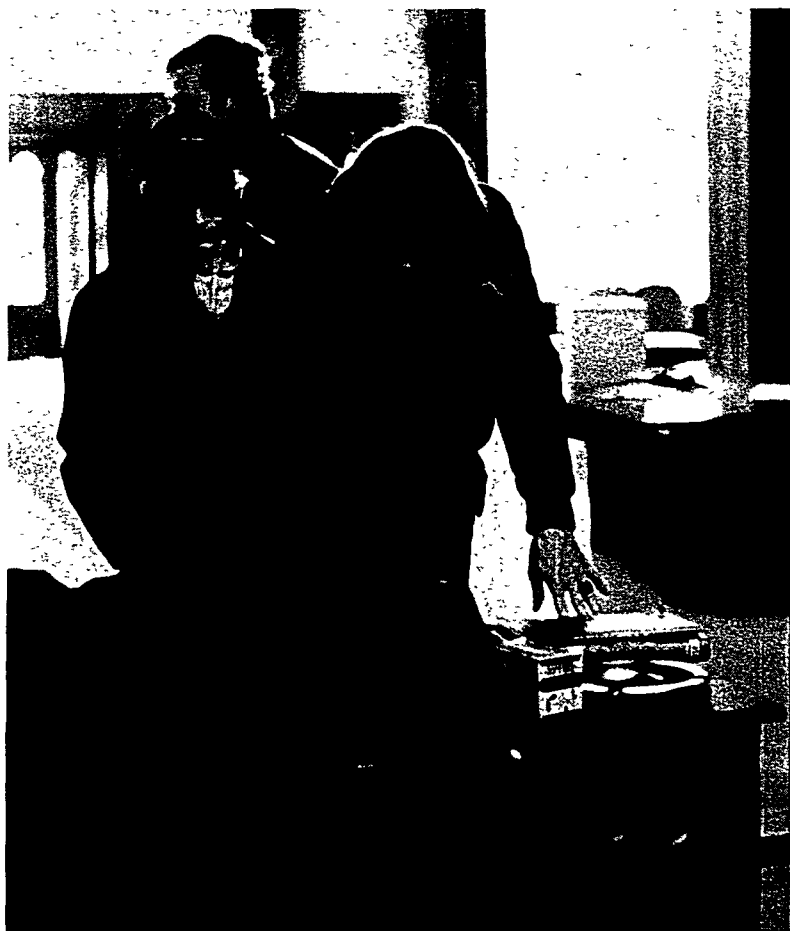
The newest residence hall, McCandless, is home for approximately 250 students. This hall seems to be a favorite of upperclassmen, perhaps because it is a little bit away from the center of the campus, perhaps because it provides a little extra quiet and privacy —

seen particularly in the private study carrels for each room.

Augusta Hall stands out as the closest to the ideal of dorm life. In this dormitory of approximately 100 women, there is a great opportunity for a genuine "community" relationship. The small number of residents is much more conducive to a friendly, intimate communal feeling. In such an atmosphere, each person is more willing to work with those sharing her home.

In any kind of community the governmental structure plays a very important part, and at St. Mary's the college policy holds the leading role. Although there is hall governance in the form of a president and hall council, the matters dealt with are such things as hall quiet, open house and sign-out procedures — all problems exclusive to the particular hall. Any authority that the halls might have is that given by the college. Is hall government, therefore, a myth?

Barb McKiernan, Regina Hall president, fears that hall government does not promote responsibility among the women and, due to resident apathy, the "silent majority" of the hall is not represented. Le Mans President Margie Rurak sees the Hall Council as a channel for needed reforms. No students on the council ever come into the meetings "violently fighting for anything," although there is a diverse range of views on what they want. The underclassmen, says Rurak,



for women

are for change but "don't know how to go about it," while the upperclassmen are either resigned to the situation or ignore it.

The basic problem, in Student Body President Kathy Barlow's opinion, is "the women in dorms actually have no right to choose their own life styles, unless, of course, their life style is concurrent with college policy." Barlow would like to see the residents themselves in control of the dorms, for this would force the women to deal with each other personally. The example she cites is based on the issue of male visitation. "If, at the present time, one woman disagrees with another student who has a male visitor illegally in her room, she need not deal with that student personally but merely has to report her to the 'authorities.' Likewise, the student who is reported does not deal with the complaining student, but instead develops an intolerance for existing rules, for those who made them and for the person who turned her in. This is obviously not a healthy situation."

Arising from this lack of responsibility is a tendency for the resident of SMC to observe with silent dismay the overcrowding of dorms because of the increase in admissions. As the rate of incoming freshmen exceeds the physical limits of the campus facilities, unhappy and disillusioned students find former study lounges, TV rooms and offices turned into bedrooms, while triples have become quads and quads have become quints. This situation tends to make the inherent closeness of dorm living worse. Students have had no part in these decisions and have accepted them because they feel they have no power to do otherwise.

Ann-Marie Tracey, former SMC Student Body President, is very concerned with the "definite lack of understanding on the part of the Trustees with regard to the problems of dorm life." She feels that this lack of concern is seen in the long history of overcrowding in the dorms. Tracey states, "The Trustees seem more concerned with filling a quota than with the lives of the students."

The migration of students from dorms to off-campus housing is a natural consequence of the minimal living facilities. To many students, the lack of personalization with its resultant disregard for the "others" (leading to selfish noise and no feelings of respect among the residents) is intolerable and oppressive. Therefore, the women move out, taking with them needed talent and leaving reforms to those who must stay.

The complaints against hall life cover a wide spectrum of issues, but the root of them all is the lack of real power that can be exercised by the residents themselves. Ann-Marie Tracey feels that there is a lack of

communication evident on both the Notre Dame and St. Mary's campuses. Tracey says, "The problem seems to be that neither students nor Trustees have articulated any philosophy behind their positions; the students insist on 'hall autonomy' while the Trustees talk about the 'image of Notre Dame.' There seems to be no 'whole' into which all the pieces can fit."

Both Tracey and Barlow hope that when the merger occurs, the Notre Dame Trustees will show some active concern for hall life at St. Mary's. In Tracey's opinion, if the issue of applying present Notre Dame parietal hours to SMC dorms went before the SLC, the Council would say "go ahead." She also believes that co-ed dorms worked out on a floor-by-floor system and on a voluntary basis, would serve to alleviate the misunderstandings and "type-casting" now typical of the relationships between Notre Dame and St. Mary's students.

Though the particulars may be different, the essential problems of dormitory living are common to both ND and SMC halls. These problems will not be solved by empty repetitions of catch words — "community," "hall autonomy," "image" — but through honest, dynamic interest in what it will take to make the buildings around the two lakes into an enriching community, for both men and women.

—pat mccracken



perspectives

augustine reconsidered

The text of a declaration released Oct. 22 by the Catholic bishops of the United States on conscientious objection and selective conscientious objection:

For many of our Catholic people, especially the young, the question of participation in military service has become a serious moral question. They properly look to their spiritual leaders for guidance in this area of moral decision and for support when they judge their sentiments to be in keeping with Catholic Christian tradition. For this reason, we wish to express ourselves on the following principles.

The traditional teaching of the Church regarding the importance of individual conscience is crucial in this issue of conscientious objection and selective conscientious objection. The obligation to seek the truth in order to form right and true judgments of conscience and the obligation to follow conscience was put in positive terms by Pope Paul VI and the Fathers at the Second Vatican Council:

Further light is shed on the subject if one considers that the highest norm of human life is the divine law — eternal, objective, and universal — whereby God orders, directs, and governs the entire universe and all the ways of the human community, by a plan conceived in wisdom and love. Man has been made by God to participate in this law, with the result that, under the gentle disposition of divine Providence, he can come to perceive ever increasingly the unchanging truth. Hence every man has the duty, and therefore the right, to seek the truth in matters religious, in order that he may with prudence form for himself right and true judgments of conscience, with the use of all suitable means.

Truth, however, is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication, and dialogue. In the course of these, men explain to one another the truth they have discovered, or think they have discovered, in order thus to

assist one another in the quest for truth. Moreover, as the truth is discovered, it is by a personal assent that men are to adhere to it.

On his part, man perceives and acknowledges the imperatives of the divine law through the mediation of conscience. In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created. (“Declaration on Religious Freedom,” n. 3).

Addressing the question in the “Pastoral Constitution on the Church in the Modern World,” our Holy Father and the Bishops at the Second Vatican Council wrote:

In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience can when necessary speak to his heart more specifically: do this, shun that. For man has in his heart a law written by God. To obey it is the very dignity of man; according to it he will be judged.

Conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths. In a wonderful way conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships.

Hence the more that a correct conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by objective norms of morality. (“The Church in the Modern World,” n. 16).

In addition, the Church as always affirmed the obligation of individuals to contribute to the common

good and the general welfare of the larger community. This is the basis for the participation of Christians in the legitimate defense of their nation.

The Council Fathers, recognizing the absence of adequate authority at the international level to resolve all disputes among nations, acknowledged that "governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted" ("The Church in the Modern World," n. 79).

It was also recognized by the Second Vatican Council that the common good is also served by the conscientious choice of those who renounce violence and war, choosing the means of non-violence instead:

. . . we cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too, provided that this can be done without injury to the rights and duties of others or of the community itself. ("The Church in the Modern World," n.78)

Furthermore, the Council Fathers, addressing themselves more specifically to the rights of the conscientious objector to war, stated:

. . . it seems right that laws make human provisions for those who for reasons of conscience refuse to bear arms, provided however, that they accept some other forms of service to the human community. ("The Church in the Modern World," n.79)

Although Catholics may take advantage of the law providing exemption from military service because of conscientious opposition to all war, there often arises a practical problem at the local level when those who exercise civil authority are of the opinion that a Catholic cannot under any circumstances be a conscientious objector because of religious training and belief. This confusion, in some cases, is the result of a mistaken notion that a person cannot be a conscientious objector unless the individual is a member of one of the traditional pacifist churches (for example, a Quaker).

In the light of the Gospel and from an analysis of the church's teaching on conscience, it is clear that a Catholic can be a conscientious objector to war in general or to a particular war "because of religious training and belief." It is not enough, however, simply to declare that a Catholic can be a conscientious ob-

jector or a selective conscientious objector. Efforts must be made to help Catholics form a correct conscience in the matter, to discuss with them the duties of citizenship, and to provide them with adequate draft counselling and information services in order to give them the full advantage of the law protecting their rights. Catholic organizations which could qualify as alternative service agencies should be encouraged to support and provide meaningful employment for the conscientious objector. As we hold individuals in high esteem who conscientiously serve in the armed forces, so also we should regard conscientious objection as positive indicators within the Church of a sound moral awareness and respect for human life.

The status of the selective conscientious objector is complicated by the fact that the present law does not provide an exemption for this type of conscientious objection. We recognize the very complex procedural problems which selective conscientious objection poses for the civil community; we call upon moralists, lawyers and civil servants to work cooperatively toward a policy which can reconcile the demands of the moral and civic order concerning this issue. We reaffirm the recommendation on this subject contained in our November 1968 pastoral letter, "Human Life in Our Day":

1. a modification of the Selective Service Act making it possible for selective conscientious objectors to refuse to serve in wars they consider unjust, without fear of imprisonment or loss of citizenship, provided they perform some other service to the human community; and
2. an end to peacetime conscription.

In restating these recommendations, we are aware that a number of young men have left the country or have been imprisoned because of their opposition to compulsive military conscription. It is possible that in some cases this was done for unworthy motives, but in general we must presume sincere objections of conscience, especially on the part of those ready to suffer for their convictions. Since we have a pastoral concern for their welfare, we urge civil officials in revising the law to consider granting amnesty to those who have been imprisoned as selective conscientious objectors, and giving those who have emigrated an opportunity to return to the country to show responsibility for their conduct and to be ready to serve in other ways to show that they are sincere objectors.

perspectives

student life programs

For whatever other kinds of functions they are called upon to perform, the primary purpose of colleges and universities is educational. Education is essentially a process of intellectual and personal growth with the institution serving as the place where the conditions are maintained to ensure this growth. All (university) programs must be related to its educational purpose. That is to say, any final judgment as to whether or not a particular program, policy, or activity should be adopted must be made in terms of the relationship it has to the educational mission of the institution.

American universities have long acknowledged that the process of higher education includes a responsibility for the out-of-class life of a student. In recognition of this, continued efforts have been made to develop an educational environment throughout the campus and particularly beyond the classroom. The out-of-class student life programs that result are viewed as complementary to and supportive of traditional educational efforts as these commonly occur through lecture and laboratory sessions. While the student life programs at colleges and universities are not usually related to in-class life, the institutions do have the responsibility to relate them. It is in terms of this relationship between the student life program and the educational objectives that the particular worth of any specific program is based.

Developing and implementing student life programs remains the responsibility of the educational leadership of the University. Because these programs have the purpose of creating an on-campus environment that realistically recognizes the developmental tasks that confront the student population, the counsel and active participation of students is sought. Universities are not static. The process of education is an ongoing one that reflects the state of the changing conditions under which it occurs. Programs of student life, as part of the university's responsibilities as educator, also reflect the realization of change particularly as the understanding of the dynamics of individual growth increases. Specifically, an effort is made here to develop a rationale for the alcoholic beverage and parietals policies as examples of student life programs.

Alcoholic Beverages

The University has not attempted to ignore the very real fact of the campus environment. People can and will be in situations in which a sophisticated use of alcohol could enhance the social atmosphere. Nor has the University made any effort to stand in judgment of persons who maturely use alcoholic beverages. Rather, an attempt has been made by the University to recognize the positive value to a student that a regu-

lated use can foster. At the same time it has not been assumed that all persons without exception will be prepared in terms of their social maturity to deal with all of the situations that could arise from the unregulated use of alcohol. Nor can the University free itself totally from responsibility in this matter. The University community has attempted to provide a policy which allows for the use of alcoholic beverages by students on campus under specific circumstances.

This particular policy as it is now structured places a great deal of responsibility upon students as individuals. The University maintains that it is not a sanctuary from legal prosecution. It is therefore important that all members of the community be aware of state and local laws which regulate the sale, possession, and use of alcoholic beverages. Each person is also expected to assume full responsibility for his actions. The use of alcohol should not be offered as an excuse if destructive or other unacceptable behavior occur. Student status carries additional responsibilities but seldom additional privileges.

By initiating a policy to govern the circumstances under which alcoholic beverages may be consumed, an attempt is being made to develop a community atmosphere which recognizes and differentiates between legal rights and educational responsibilities within the university setting. The success or failure of a policy to supervise the use by students of alcohol on campus should be decided in terms of the total educational program, particularly that which is coordinated by the various student affairs personnel.

Parietal Visitation

An example of change that reflects the continued educational efforts of the institution and the recognition that students have specific developmental needs can be found in the initiation of a parietal visitation policy. Because it is in the residence hall that a student will spend the greatest share of his out-of-class time, life in the halls affords an opportunity for the creative social and personal integration of the individual. Parietal visitation serves as recognition that the University community can cooperatively develop a more natural learning environment while still allowing for specific educational, legal, and moral responsibilities to students, their families, and the larger society.

The intent of a parietal hours policy is derived from the realization that students are engaged in establishing personal and career identities and that social growth and development are very much a part of these efforts.

The benefit to this process that can be derived from the group living in residence halls has long been recognized and incorporated into student oriented programs. A policy of visitation stands as further recognition of this and serves to create within the halls a social atmosphere that can also be educational.

Visitation between men and women within the privacy of an individual's room in the residence hall is not properly viewed if seen only within the narrow context of sexual consideration. However, related issues of morality cannot be ignored for these too are a part of the educational mission of the University. The University does recognize that while issues that do concern morality are raised as a result of the implementation of a policy of visitation, they are not the only concern. It is also accepted that some few persons will by their misuse of the policy violate all established moral codes. Although the University will use the limit of its educational resources to prevent such behavior or to redirect it when it is exhibited, it must also remain concerned with offering to each student the opportunity to achieve fulfillment in terms of personal and social growth.

The community of the campus affords but a few locations where friendships between male and female students can develop. Thus, through a policy of visitation the residence halls can become places where intra-group and interpersonal relationships can be fostered. Participation in parietal visitation by students serves to open the individual to the opportunity for a particular mode of social growth and maturity and thus the intent of policy falls well within the boundaries of the educational mission of the University. The University, as an educational institution, has the theoretical foundation on which a policy of residence hall visitation can be initiated. The variety of student and staff initiated activities and the opportunity for social contacts that are available as a result of a well-structured parietals policy can contribute to the development of an educationally oriented sense of community within the residence halls.

The limiting of hours during which visitation can occur is also consistent with the educational interests of the University. If unlimited parietals comes to mean cohabitation, it must be acknowledged that cohabitation in residence halls is not the most natural life style nor is it the most commonly practiced mode of student living. It is not necessarily axiomatic that if some limited form or restricted hours of visitation can be judged as being educationally beneficial, an unlimited or 24-hour, 7 days a week parietals policy would be even more beneficial. Admittedly there are also very practical considerations which agitate strongly against a policy of unlimited visitation in residence halls. Primary among these would be the matter of personal privacy. Residence hall facilities are utilized in an effort to meet the basic need for student housing. As there are few places on campus where a couple can be alone, there are but a few places where an individual can be alone, thus the meaning of "my room." The requirement for privacy is important and can be cited as one reason accounting for the popularity of single rooms. Privacy is not to be confused with isolation

which is the inability of the individual to share himself willingly with others. Isolation in this sense is seen as an inhibition, an impairment to the educational purpose of the residence hall. In its extreme, it becomes a failure of personal development.

In formulating a policy of 24-hour parietals, consideration must be given to the similarly pragmatic matter of roommates or suitemates. When one member of a quad (triple, double) is entertaining a guest, is there an understanding that the other occupants of the room will leave? Even with a totally humanistic acceptance of such an arrangement, there does exist the problem of personal inconvenience. That such problems might arise is not to be considered as being totally negative. Conflicts between people who live together are a reality of the residence hall environment. They are important to the realization of the educational process of hall living provided they are dealt with by students and staff in an appropriate manner. It should be acknowledged that this is often not the case. Full consideration of others is not always given and this too can be a violation of the intent of the parietal program. The ideal would be to leave to students the responsibility for resolving such interpersonal conflicts. This would not be a fair assignment in that conflicts may arise because the practice of visitation is being adapted to buildings which were not structurally designed for that purpose.

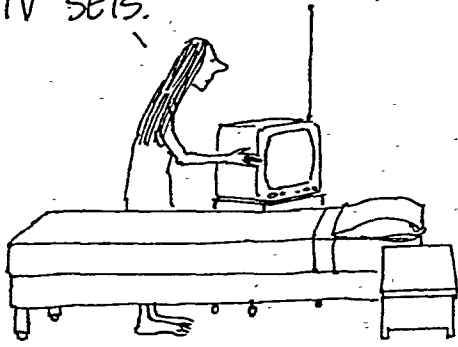
Aside from these practical considerations there does exist a prior and more important question. Namely, does an unlimited policy of visitation stand as complementary to and supportive of the educational mission of the University? Again, it is within the framework of the educational philosophy of the University that discussions and any decisions regarding programs of student life must be made. If institutions of higher education are to continue their commitment to the principle of educating the total person, then those matters that pertain to the social maturation of students must be given parity with matters that are more easily identified as being intellectual or academic in nature. In its concern for educating, the University views the social and intellectual development of students to be but similar parts of the same process. To fulfill the educational expectations held of it, the University has the right and, more importantly, the responsibility as educator to develop an on-campus atmosphere that stands in complement to its chosen or assigned purposes.

By drawing upon the same foundations that support its academic programs, the University community must make decisions affecting student life. Because the nature of these decisions is educational, the end result is the determination of institutional direction. That which is chosen from among the available methods is the approach to education which is deemed most meaningful to a particular University at a particular point in time.

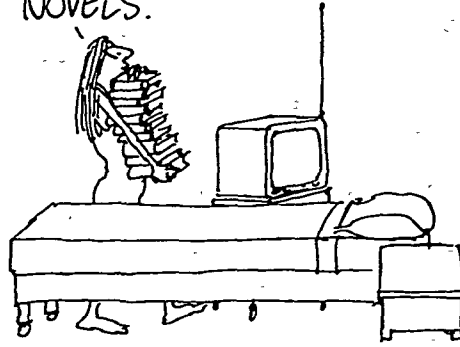
—*robert ackerman*

Robert Ackerman is the Assistant Dean of Students. The above article is a reflection of his views and not necessarily those of the University.

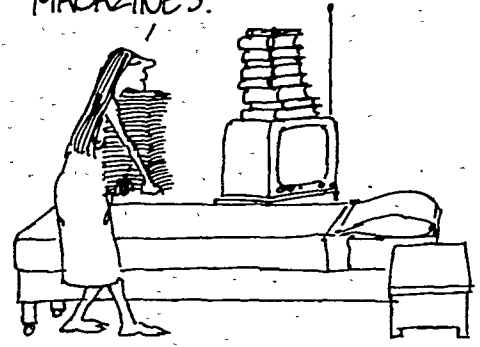
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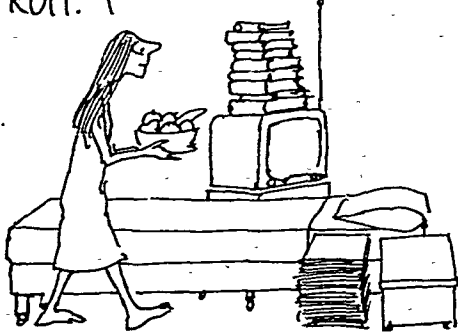
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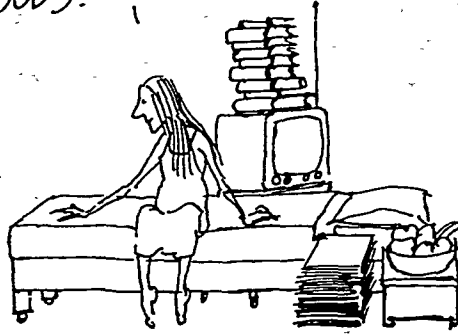
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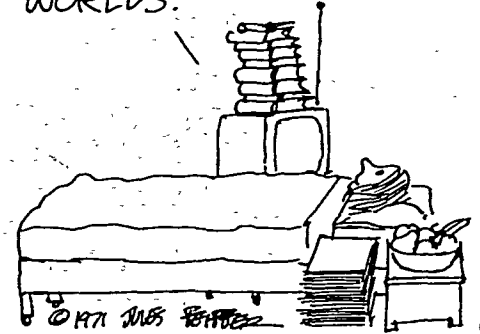
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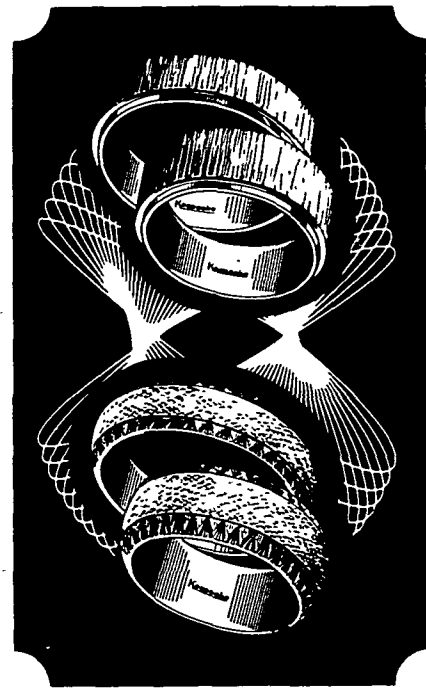
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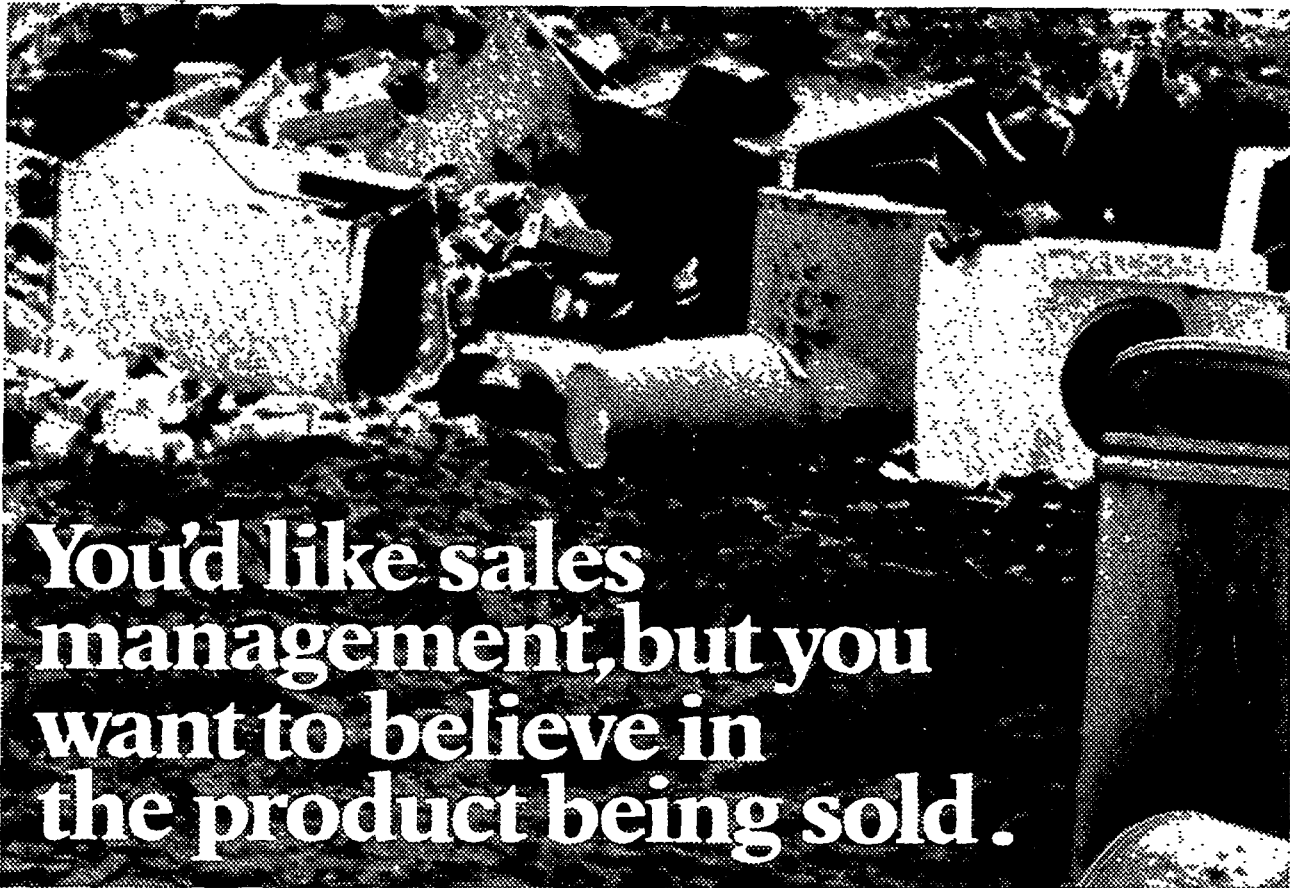
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LIFE & CASUALTY

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sports

notre dame 24
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Welcome, all ye nostalgic sports fans to the wonderful world of fantasy. Five years ago today (today, that is, being November 19, if this magazine miraculously meets its publication date) the famous (or infamous, depending upon your feelings) "Game of the Decade" (as opposed to the "Game of the Century," the "Game of the Millennium," etc.) eked its way into sport history when the titan teams of Notre Dame and Michigan State played to that controversial 10-10 tie in East Lansing. And now, on this solemn occasion of the game's fifth anniversary, through the magic of *Sports Illustrated's* "College Football Game," you can once again relive that historic moment.

Only this time things will be a little different. For one, the game itself doesn't take into account injuries, home-field advantage, etc. Each team (the game comes with 32 different "great" college teams of the 60's) has its own separate play card on which, so say the masters at SI, are computerized averages for offense and defense formations. It just so happens that SI chose Notre Dame's and Michigan State's '66 teams as part of its aggregate of the "great thirty-two." In other words, if you wanted to replay that game, SI provides you with the possibility, which is exactly what myself and Jim Donaldson, Sports Editor of the Observer, did, with a few variations of our own.

Since Donaldson bought the game with his money he appointed himself Head Coach for Notre Dame. Into my hands fell the responsibility of running the Spartan squad. That's kind of awkward when you

consider that both of us would like to have seen Notre Dame kick the living you-know-what out of State for old time's sake. We contemplated setting up a Telex link between Ara and Duffy for a few seconds, but we figured they wouldn't buy the idea. After all, Duffy probably would've demanded that the game be played in front of 76,000 frenzied Spartan rooters and Ara would've wanted someone to roll the dice for him. So the task of replaying the game was left to two half-crazed sports nuts.

It would probably take too damn long to explain all the rules and procedures for playing the game, so the hell with it. Go out and splurge ten dollars if you want to find out. What we did was to translate the plays from the cards into something understandable and credited somebody for the offense and defense with the play. (The game, you see, doesn't come with individual players; just a composite board with a lot of columns and numbers on it.) We considered ourselves experts in strategy (possibly a false assumption) thereby qualifying ourselves as coaches. Everything was played fairly (whatever that means) and we had two observers, Vic Dorr and Eric Kinkopf, recording the results of every play for posterity. And, yes, I did manage to extract myself from the clamps of "school spirit" to try and beat Notre Dame. I simply hate losing to Donaldson in anything.

So follow now, if you will, our re-created events of November 19 five years past, as we take you now to East Lansing and Spartan Stadium for the first annual

“replay” of the Notre Dame-Michigan State duel of 1966.

First, a quick word of background info. Notre Dame will be playing with their regular unit—no injuries. And, in “pre-game warm-up games” Notre Dame '66 clobbered Alabama '66, 40-18, while Michigan State '66 lost to Penn State '69, 16-6.

Notre Dame won the toss and elected to receive. They tried to penetrate the Spartan defense with their ground game but stalled on the State 42-yard line and punted. State took the ball on their own 25 and drove in five plays to the Irish 11. Two big plays highlighted this drive: a 25-yard run by Regis Cavender on a draw play from a third down situation and a 22-yard pass from Jimmy Raye to Gene Washington (who else?) that put the ball at the ND 25. But on second down from the ND 12 State was caught holding and the 15-yard penalty killed their drive. Barefooted kicker Dick Kenny missed a 37-yard field goal attempt and Notre Dame took over with 6:50 left to play in the quarter.

Hanratty's third pass of the game five plays later was intercepted by State's safety Jess Phillips, but the Irish defense stymied the Spartans and they were forced to punt from their own 41.

Both Notre Dame and Michigan State then exchanged punts as the Irish couldn't get their passing game going and the Spartans couldn't get anything going. With 30 seconds left in the quarter the Irish took over on their own 44 after a poor punt by State's Kenney. The quarter ended with Notre Dame on the MSU 49 with a third and three situation facing them. The first quarter stats revealed that the game had been pretty even to that point with the Spartans blowing the only scoring opportunity either team had with a holding penalty.

Notre Dame got untracked quickly in the second quarter. Eddy picked up the first down on a sweep and three plays later Hanratty hit Seymour (who else?) for 38 yards to the Spartan 10. On third and five at the Spartan 5 Eddy bulled his way over the

goal line for the first score of the ball game. Azzaro added the PAT and with 12:50 remaining in the half the Irish led, 7-0. The drive covered 56 yards in nine plays and took two minutes and forty seconds.

Michigan State took over after the kickoff at their own 37 and before you could say “Go Irish” the Spartans had tied the score. Quarterback Jimmy Raye dropped back on the first play and hit his favorite receiver, Gene Washington, for 63 yards and the touchdown. Kenney's PAT made it a “brand new ballgame” with 12:10 left in the half. One play, 63 yards, and thirty seconds of elapsed time.

Both teams then exchanged assorted nothings till late in the half. The Irish did drive into State territory but were stopped at the Spartan 23 when Eddy failed to pick up the first down on a fourth down play (who says Ara plays conservatively?). With 2:50 left in the half the fun began. Defensive back Sterling Armstrong picked off a Hanratty to Seymour pass at the MSU 37. On second and two at his own 44 Raye elected to go for the bomb, but Tom Schoen got in between the ball and Washington at the ND 36 and raced 60 yards to the Spartan 4 with :50 left in the half. State's defense stiffened, but on third and two with :20 left in the half Nick Eddy took a Hanratty pitchout around end for his second score of the day. Azzaro's PAT gave the Irish a 14-7 halftime lead.

The first half appeared to be pretty even, although Notre Dame had the edge in “breaks.” Without the holding penalty against State and the intercepted pass by Schoen the score could pretty well have been reversed.

But the second half proved Notre Dame's complete dominance of the Spartans. State couldn't move the ball against the clearly superior Notre Dame defense and the Irish took command. After Jim Lynch intercepted a Jimmy Raye pass and returned it (with the aid of a 15-yard personal foul against MSU) to the ND 40 the game was all but over. Five plays later Hanratty hit Seymour with a 32-yard touchdown strike to make it 21-7 with 5:00 left on the third quarter clock. Azzaro added a 29-yard field goal five minutes later for the icing on the cake. The Irish defense shut out a desperate passing attempt by MSU's Raye to get back in the game and Notre Dame emerged a 24-7 victor.

All this proves absolutely nothing, of course. But since SI gave us the opportunity to replay the game we just couldn't resist. If an analysis could be made of this game it would simply be this: Notre Dame clearly has a superior play card to that of Michigan State. If you were to play these two teams over and over again I would bet that the Irish would come out on top in nine out of ten contests. According to SI's computer, that '66 team of Notre Dame was simply the best of the decade.

Now you can all go to sleep tonight knowing that five years ago the Irish would've stopped the Spartans had it not been for those disastrous series of injuries. But that's just pure fantasy. We'll never really know who was the better team that year. After all, this was only a make-believe game, played with dice on a cardboard field. And that doesn't prove anything. Or does it?

—don kennedy



longer than the miles run

It's an agonizing fifteen feet that seems to stretch endlessly like some tortuous desert filled with haunting, deathly spirits. It stretches longer than all that has gone before. Longer than the miles run, the hours of thought, the endless drill, the spiritually draining competition. In those last few feet are the ever-present memories. The intense, effervescent enthusiasm and dreams forming the brotherly bonds of friendship, kindling the dedication that inspires one to will to devastate himself for things beyond himself. There is the intensity of those he can't even know, who support him, and follow him, who criticize him, and condemn him, and in a perverse way truly love him. They find joy in his victory, and despair in his defeat . . . through him, with him, and in him. These kinds of unions give him the ability to raise himself into another level of life, a level that few men have penetrated, a level that would destroy the ordinary man.

A few more steps carry him closer to the door. It seems almost small enough to let him in, and his entrance echoes every step and breath as he fights the acceptance of the reality of his devastation. The hollow, echoing corridor walls torment him by refusing him sanctuary.

Tears measure what some numbers failed to do. They count what was waged on the field of the soul. Somehow, in defeat, glaring numbers, given life electrically by some numb switch, mean much less than they could in victory.

An athlete leads a nebulous existence at best; one which is measured more in terms of physical successes than in terms of the attainment of the ideal. His life is a public life, with the emotional brutality that involves. His act is a public act, his victories are public celebrations, and his defeats inspire public condemnations: condemning his life and his trials to meaningless romps or fruitless drills.

He lost. A cruel loss, just as every win is a heartfelt triumph. Something went wrong. No one knows really what—fewer care. He is a failure. He drove himself to the limits for this moment for weeks, or months, or years, but that is past. He is to be judged on the moment. One moment in time, so very small that it can crush the life held captive by this time. The moment will never come again to be righted or lived again. The defeat will be a part of him always, and the tears will be the same each time it is recalled.

There is something beautiful in defeat. Hiding behind the mask of defeat is the highest point of the athletic life. The courage to strive for "nothing," while enduring the greatest of human punishments in this quest, yet remaining willing to continue this

ever-changing quest, because he knows that in the very struggle itself, that in pursuing an excellence that whenever attained demands more and more, that by reaching for the untouchable with everything that is the man, there is meaning and worth.

And he sits there, beaten and exhausted, with a body that is bruised and a spirit that is nearly broken; in agony pain floods every step, every breath. His head throbs between the aches as it calls for blood and air. He has been beaten, squeezed, and drained like an old, discarded sponge. But the most painful of all is the continual bombardment from all sides of the stark realization of losing. With his last few breaths of strength he picks himself up and begins to move. His eye catches a red-eyed, exhausted, beaten version of himself. He stares longingly in that mirror and knows that he has gone the limit; that he has stretched every fiber of his being to the breaking point. A limit that is beyond the thought of other men.

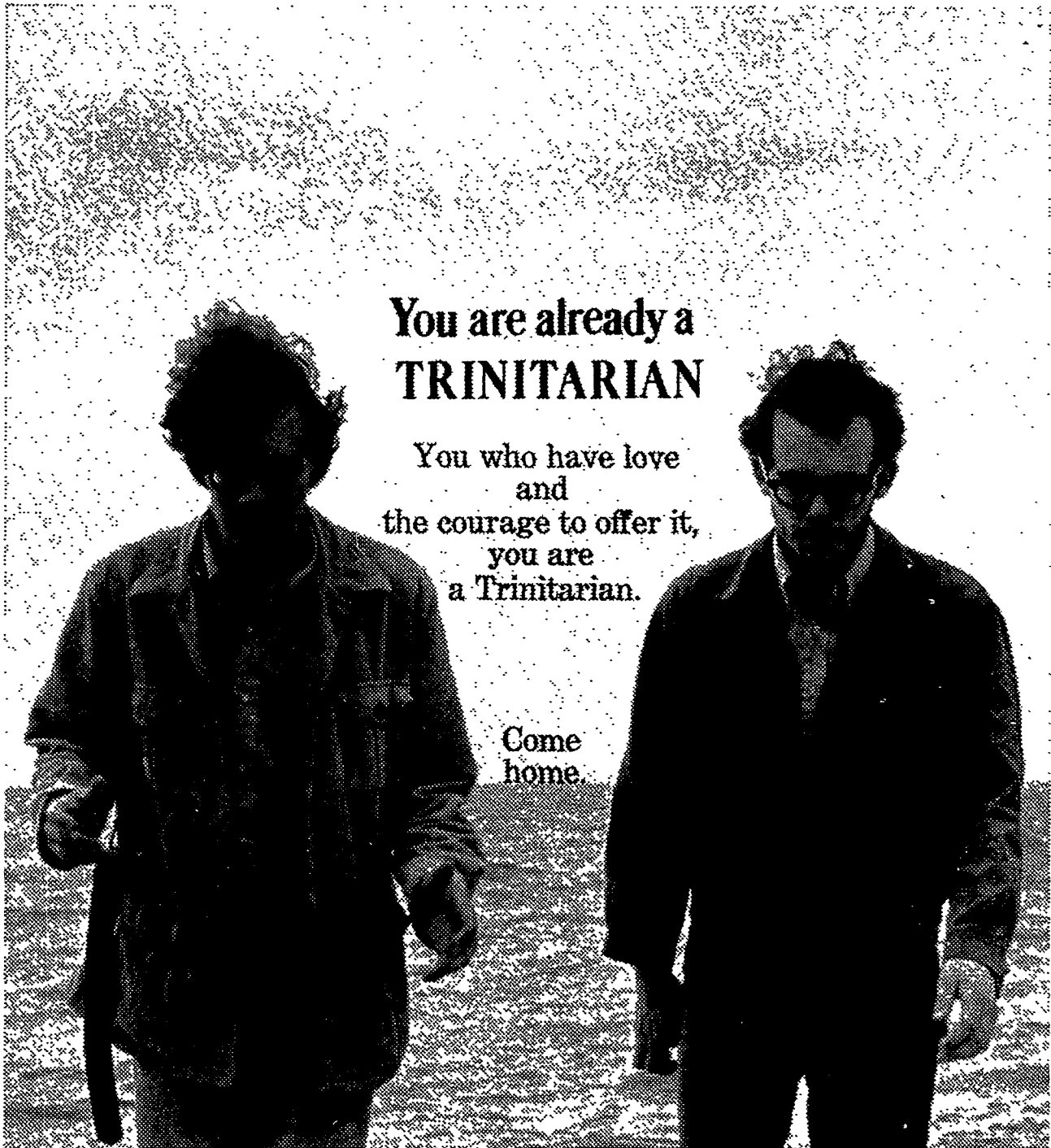
This is where the battles of the athletic life are really waged. They are civil wars of the human soul. He has attained a victory over the toughest foe he will ever face, the foe who would beat him badly every time he would let it. Imperfect as a man is, his victories over self bring him closest to perfection.

He is to be congratulated, for he has emerged a victor in this continual battle with himself.

The important thing in the Olympic games is not winning, but taking part. The important thing in life is not conquering, but fighting well.—(Olympic motto)

—george block





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the last word

There is another kind of freedom besides free choice — being well, and that consists of a person's having flowered. The education of man is an awakening: man must gradually become what he is.

This issue has examined various aspects of student life at Notre Dame, trying to present a part of the picture which is education. Different themes, superficially independent: dorm life, off-campus life, married life, Black concentration. All are grounded in a common quest, that of awakening to the meaning of education.

There is an undercurrent on campus of non-involvement, of withdrawal. It is, perhaps, a season of hibernation. For we are left with the task of educating ourselves, of developing our imaginations and broadening our visions. Every act we do is a means to an end, the end of wonder. Every decision made is an exercise of the freedom to become, either in acceptance of the challenge or in rejection of its multi-faceted difficulties.

Imaginations require stimulation, the give-and-take of friendships, exposure to great thoughts, the leisure to dream. Fantasy has become an unfortunate scapegoat for traumas of all sorts, yet the conscious awareness of fantasy is essential. It may seem a contradiction in terms to speak of disciplining the imagination, but it is because of our imaginations that we are free to set about the task of education.

This must not be viewed as an abdication of serious work, nor can it be seen as a process, terminating upon a specific date, dependent largely upon rote memorization. Education is concerned with the mys-

terious: not necessarily fathoming it, but becoming aware of its intricacies and allowing this awareness to broaden the scope of what we are about. Students are the largest group known to society who have acknowledged themselves to be in active pursuit of being, being in the sense of becoming.

It seems somehow strange that we must become what we are, and somehow terrifying that the task is endless, and yet somehow infinitely comforting when we become aware of the promises we hold within ourselves.

Every freedom brings with it a corresponding responsibility, and the freedom of education brings with it ceaseless questioning. Questions which we must put to ourselves; questions which we may never answer. Education is sustained by wonder, by the roamings of the imagination which uncover more questions, a greater self which is contained in us and not yet found. It is a labyrinth, even as a cocoon becomes a butterfly, and a tightly closed bud becomes a flower.

Education must be self-perpetuated: if I am to become educated, it is I who must carry on the process. We are bound together in a society of becoming: methodologies and approaches differ; they are, finally of little consequence. The task before us is one of accepting our freedom.

—mary ellen stoltz

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love
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— Compliments of a friend

