

**SCHOLASTIC**  
**JANUARY 28, 1972**

# NOSTALGIA



**birth defects  
are forever.  
...unless you  
help.**



**thank you  
for giving to the**

**March of Dimes**



4	letters
8	editorial

## analysis

<i>greg chinchar</i>	9	campus ministry
<i>greg stidham</i>	10	resistance to a trend

## features

<i>nostalgists:</i>	14	nostalgia at notre dame
— <i>jim fanto</i>		—the notre dame you never knew
— <i>rick fitzgerald</i>		—shorts
— <i>dan o'donnell</i>		—the last big weekend
— <i>greg chinchar</i>		—shorts
— <i>tom mackin</i>		
— <i>joe runde</i>		

## life and the arts

<i>bob elliot</i>	26	puerile knowledge
<i>eric kinkopf</i>	28	same old austin
<i>joe hotz</i>	20	the last word



editors-in-chief: joe hotz, mary ellen stoltz / managing editor: greg chinchar / art director: rick fitzgerald / editors: mike mooney, grey stidham, jim fanto, tom mackin / copy editor: jim palenchar / sports editor: don kennedy / assistant art directors: linda v. salerno, dan o'donnell / assistant managing editor: joe runde / business: howie sutton / circulation: cliff zmick / faculty advisor: frank o'malley / staff: george block, john banks-brooks, kevin cassidy, bob elliot, john flannigan, marie glotzbach, phil glotzbach, marty head, bruce hooper, jim jendryx, dave jones, jerry koshinski, john linsky, pat mccracken, fred monsour, john moore, john moran, mark o'connel, jim pearce, peggy perkinson, bob rizzuti, jim sitzman, pat smith, mimi wheeler, cheri weismantel, jeff wyszkowski / business and circulation: joe leahy, ron hein, jack reschauer, marty zone / art and photography: jim hunt, michael lonier, bob mcMahon, joe raymond, pam seifert.

special thanks for photographs in this issue to university archives.

The opinions expressed in the SCHOLASTIC are those of the authors and editors of the SCHOLASTIC and do not necessarily represent the opinions of Notre Dame, its administration, faculty or student body.

Second class postage paid at Notre Dame, Ind. 46556. The magazine is represented for national advertising by National Educational Advertising Services, 360 Lexington Avenue, New York, New York 10017. Published fortnightly during the school year except during vacation and examination periods, the SCHOLASTIC is printed at AVE MARIA PRESS, Notre Dame, Ind. 46556. The subscription rate is \$5.00 a year (including all issues and the FOOTBALL REVIEW). Please address all manuscripts to the SCHOLASTIC, Notre Dame, Indiana 46556. All unsolicited material becomes the property of the SCHOLASTIC.

# letters

## Only a Game?

Gentlemen:

Look; when I paid for the *Football Review*, I did so to get a review of the Notre Dame football season and not a silly article by your man Mooney about how he doesn't like to go to Notre Dame football games. Who cares! If he has something to get off his chest, he should use some other vehicle and not a special article of the SCHOLASTIC printed for people who enjoy Notre Dame football.

For Mooney's information, football is not just "only a game." Each contest is a happy occasion, win or lose, for the players and thousands of students, alumni, and friends of Notre Dame to get together and show their love and dedication to her; it's an opportunity for millions (including the sick and the disabled) to experience an event of high drama, skill, color, fun, and healthy enthusiasm via attendance, radio, and TV; and it's another chance for Notre Dame to improve its income so that it can provide greater educational, cultural, and other benefits for the likes of Mr. Mooney. The average student has only four or five opportunities to attend these marvelous, memorable spectacles during the year, and a guy's got to be "sick" if he deliberately misses them. I guess *Jesus Christ, Superstar* is great music, but you can hear that any time. A missed game is lost forever. Notre Dame men should love Notre Dame so much that they wouldn't miss any kind of event or sport in which she participates.

If Mooney doesn't like football, he should have gone to Chicago or Vassar. But then, he might have been disappointed anyway, because many nonfootball schools, realizing the importance of football and the fun they are missing, are taking up the sport on a club or varsity basis. Mooney's bucking the trend.

I don't know whether the football team "owes" it to anybody to play in a bowl game, but it's odd for them to miss the opportunity that so many other teams jump at and most others would like to have. I know that if I'd been a member of the team, I would have voted for the bowl because I know there will be more Christmas vacations, but there may never be an opportunity again for the present squad to have the honor and distinction of participating in a bowl and to bring credit and other good things to myself, the team, and Notre Dame.

To love Notre Dame football and to consider it important doesn't mean that the alumni's memories of Notre Dame "center around football Saturdays" or that we circumscribe "the core of Notre Dame with the oval of the stadium." We alumni, and I hope the student

body, would love and cherish Notre Dame even if it didn't play football. However, I've noticed that non-football schools seem to have less regard by most people than those that participate do. There's a great deal more to Notre Dame than football (most alumni and students recognize this and appreciate it), and I hope there's a great deal more to student thinking than Mooney's superficial and specious aberrations. We people "Out There," wherever that is, "realize the limitations of football." Does Mooney realize the limitations of his own thought processes? For his information, Notre Dame has been a university and much more than a "Midwestern football college" since long before he and I were born. To use his own words again, football is not "organized violence," but as Rockne so aptly said "a pleasantly rough sport." Nobody compels a player to compete, and if he gets pleasure out of doing so, why shouldn't we enjoy watching him do it? I've noticed also that spectators don't show emotion when an opponent is hurt, but do cheer and clap when he recovers. It can't be such a brutalizing sport after all.

Mooney's article revealed a lot of uncomplimentary things about himself, and I'm tempted to recite them here, but I'll restrain myself and just paraphrase what he said about himself—he sure is "different." I wish that he and his "friends" if he has any (especially those like himself) would go away. He's a "part" that Notre Dame would be better off without.

Incidentally, someone used pretty poor judgment and malice if you paid Universal Press Syndicate for that inappropriate and dishonest cartoon on page 30. Its message is that all Notre Dame is interested in is "more football games." This is a gross exaggeration. The fact that Notre Dame didn't play in bowl games for almost a half century and did not participate this year proves the message is false. Of the other two schools mentioned in the cartoon, Harvard got wildly enthusiastic about a winning football team a couple of years back, and Stanford participates in more football games than Notre Dame does. The artist demonstrated ignorance and malice by making Notre Dame the butt of his joke, and the editors show disloyalty and unkindness by printing it.

Mooney says, "It's no more 'right' to get stoned and not to go to the games than it is to get drunk and go." What illogical reasoning makes him think those are the only two choices? I'm sorry to have learned about people like him.

Sincerely yours,  
Andrew Hufnagel

Dear Mr. Mooney:

You've got a helluva lot of nerve insinuating your horseshit in the SCHOLASTIC magazine.

Who really gives a damn because you and some of your creep friends have something better to do on a Saturday afternoon than go to the ball game?

And aren't there other magazines that the school puts out in which you can print that sort of crap????

I suspect you and a few queer friends of yours are probably out smoking pot and discussing the question of "Angela Davis" or deciding higher things like who will succeed to William Kunstler's Notre Dame Award this year.

I imagine that you are queer and you and your queer friends get "stoned" on Saturday. That is OK with us.

Only find some magazine other than the *Review* to put your nonsense in. It doesn't belong there. Perhaps you should be writing for *Gay Liberation Review* or something like that.

Yours,  
William Kinney

Editor:

Kindly permit me to say a few words regarding the article in the *Football Review* edition of the SCHOLASTIC entitled "Only a Game" by Mike Mooney.

Now, I've never written to an editor of anything before, so forgive my lack of writing accomplishment. Indeed, I do not qualify as even a graduate of Notre Dame; I have, to my regret, never been to South Bend. I am merely one of those people "out there" referred to in the article. So since the article is addressed to me, I feel compelled to make a comment.

Don't turn me off, because I am not going to extol the virtues of college football. I will leave that to others more qualified than myself and I am sure you've had a few letters from those.

Mr. Mooney is, of course, entitled to his opinion. However, I feel that Mr. Mooney poses a false question and an even more illogical answer. The inference is that "good" football does not exist with a "good" university. The writer asks the reader to accept a false premise. It's like saying "What do you want, good grammar or good taste?" I might answer, "Why not have both?" No football is played at Chicago University and Marquette, just to take two examples, and is their rating any higher in the academic area than say, Ohio State or Southern California? I doubt it!

In the last paragraph, the writer infers that Notre Dame has not been a university. Being a great univer-

sity and having a good football team are completely different. We guys "out there" raising a family and earning a living know the difference.

If Mr. Mooney feels guilty about getting a good education, why take it out on football? To equate good football with an inferior university is at best pseudo-intellectualism and at worst juvenile.

Thank you for allowing me to express my opinion.

Joseph E. Richie  
Chattanooga, Tennessee

#### In Defense of Foreign Studies

Dear Editors:

We in the Tokyo Program read your article in the October 29 issue entitled *Far Eastern Policy* with interest. Although we would agree that there are certain problems in regard to the program, especially as regards the dorm life and the follow-up courses at Notre Dame, certain aspects of your article are in dire need of correction. The Orientation Program held in Tokyo has changed considerably from last year (a point which you apparently failed to investigate). Three days were spent on the Izu Peninsula south of Tokyo and the lectures and general portions of the orientation were greatly expanded. Although not perfect, the orientation was generally as effective as could be expected for such a short period of time.

The question of the language program is fundamentally one of personal opinion; however, it should be noted that the course load is six hours a week of Japanese language and nine hours a week of related subjects, not fifteen hours weekly of Japanese language as stated in your article; this load is not all that onerous. It should be also noted that the conversational aspects of the course appear to be improved over last year. There are, in fact, sound reasons for an emphasis on the study of the reading and writing of Japanese. Given the makeup of the Japanese language and its relation to its written form, without a knowledge of the more academic aspects of the language, a person's knowledge of Japan, its people and culture could be severely limited.

Our primary objections to this article, however, concern its disregard for fundamental journalistic practices. According to reports available to us from the Year-in-Japan Office, no D. M. Haven was ever a participant in the program, yet the article is not only written to give the impression that the author had firsthand experience with the program, but the author



presumed, again without firsthand experience, to engage in a particularly biting form of character assassination. We refer to the passage regarding the director of the Tokyo Program. The author saw fit to pull from the nebulous extremities of his sociological vernacular, the term "sophomore identity crisis" and went on to state the incapability of the aforementioned director to deal with this "traumatic" period. Perhaps the participants in this year's program are unique in the realm of university sophomores, but none of our identities have been "afflicted" to the degree where any serious counseling has been necessary. In any case, we feel that the director is perfectly capable of handling most situations that will arise. This statement is based on our experiences with him over the past three months. We have found that any problems concerning our director have been mostly due to his hands being tied by Notre Dame officialdom. The statement: "The Tokyo Program is isolated in terms of personal contact with South Bend" is a gross understatement. Putting more power in the hands of our director and not so much in South Bend would be a desirable reform. The solution of problems rapidly, without constant appeal to Notre Dame for answers to minor questions, would help reduce most of our "identity crisis."

Those of us here this year have never found the director of the program to be "not familiar with the problems, desires and psychological makeup of the American student;" he has been consistently understanding and attentive in dealing with our problems and desires. There have been problems, there will always be problems in a program of this sort; to place the blame for any lack of understanding and communication on our director is slander bordering on criminal libel; any problems we have had with our director have been mutual misunderstandings and the solutions we have reached have been achieved through discussion and intelligent communication with the director. The very failure of SCHOLASTIC to name our director in this article implies an insufficient amount of evidence for these allegations. We hope that no maliciousness was intended by the article, but at the very least, a personal apology to the director of the Tokyo Program is in order. From the past record of the SCHOLASTIC, we had expected a higher degree of professionalism than was evident in this article; we hope in the future, this degree of professionalism will be present again.

In case you were wondering, the name of the director of the Tokyo Program and his address are: Rev. Jose M. DeVera, S.J., c/o Year-in-Japan Program, Sophia University, 7 Kioi-cho, Chiyoda-ku, Tokyo, Japan.

Kenneth E. Natale  
Timothy R. Davern

Dear Editor:

As members of the Angers program 1971-72, we want to express our total disappointment in your article, "Paris, Two & a Half Hours," Oct. 29, 1971. It seems to us to do an injustice to the situation here, the people involved, and we feel it unfair to give that impression to an entire student body, including those who are considering the program next year.

But more than that, it's disheartening to read an account that fails so miserably to describe an experience we've found stimulating, and to succeed in draining all the enthusiasm that accompanies it.

Whether Angers itself has changed, the group has a completely different attitude, or the people interviewed didn't reflect last year's group, is irrelevant. What is important, however, is to establish the fact that most of what your article reported as truth we haven't found here, and the most vital aspects of our discoveries here were omitted.

Thank you for your efforts, and with greetings from Angers we remain

Sincerely yours,  
The Angers Group

Randy Sayers, Patrick Ignatius Martin, Nancy Nugent, Mark K. Proesel, Bill Brownell, Kathleen Farrell, John McEachin, Gerilyn Kearns, Barbara Jacobs, Michael Brennan, Steve Wallace, Neal Oliphant, Judy Rauenhorst, Maureen Mustite, Mary Kaye Leonard, Janet Cullen, Greg Stacy, Debbie Sauer, Paul Unger, Kerry McNamara, Margaret O'Grady, Tom Nash, Lauren Anderson, Antoin Nathe, Susan Nader, Steve Roper, Donald Smith, John Moellering, Thomas Gora, Martha Rohr, Nancy Deleski, Susan Kirk, Tom Plemert, Kelly Hamilton, Mary Jo Davis, Michael R. Truesdell, Richard Weaving, Peter Machonis, Robert J. Duchek, Neal Loomis, Steve Hulce, Clarence A. Thomas, Jr.

Editor:

Being a participant in the Foreign Study Program at Innsbruck this year, I was rather interested in your series concerning the programs. I agree that this series was of service to the community in familiarizing the participants and those interested with the opportunities these programs can offer. But I was disappointed to

notice that the SCHOLASTIC relied on old and outdated information concerning several areas of our program.

The program is very flexible and in this way it changes from year to year. This accounted for some of your errors. The most noticeable error concerned the matter of academics. Of the first-semester courses mentioned, three (Philosophy, American Literature and German Literature) are not offered in the present program. The course offerings this semester include Collegiate Seminar, Economics of European Integration, Theology, Austrian History and Psychology.

In your general introduction you also mentioned that "the programs have been structured to enable students to fulfill the requirements of the sophomore year of the College." I would like to mention that though this may be generally true, the Theology course will not be accepted by the University as fulfilling the six-hour Theology requirement. It will be accepted only as an elective course. Another problem encountered (especially by juniors in the program) is that some departments will not accept hours earned there as counting towards a major, due to the fact that they are not upper-division courses. These are all factors one must consider when objectively evaluating the program.

One great advantage of the academic program here, which was not mentioned in your article, is the opportunity of the students here to audit (without credit) any of the courses offered by the University, many of which are not to be found at an ordinary American university: for instance, Serbo-Croatian, Albanian, Sumerian, and Sanskrit.

Despite some of the drawbacks of the program, I'm sure most of the members here would agree that coming here is worth it. If I had the decision to make over again, I would definitely come. No objection is strong enough to spoil the total experience of this year.

Sincerely,  
William Kakish

*According to Father F. B. Sullivan, Assistant Chairman of the Theology Department, the Theology course is accepted by the University as fulfilling the six-hour requirement.—Ed.*

#### A Village Voice

Dear Editor:

Oh, come now! Admittedly the married student at Notre Dame has an abundance of problems, many of which do not exist at other major universities. The

seeming lack of concern for the role of the married student in the university community by the administration is evidenced in many areas—finance, medical facilities, life and health insurance plans (partially rectified by the Graduate Student Union's insurance plans), and the lack of sufficient housing units, to name the more prominent annoyances.

But the picture you paint of life at the University Village suffers from limited opinion and some distortion of fact. If isolation is the life style here, then for the last two years my wife, my son and I have been leading exceptionally active social lives. Admittedly the male members at the Village do not indulge in marches upon St. Mary's beleaguered ladies. But as you note, the existing isolation is self-imposed, particularly for the graduate student, who by definition pursues a life style different from the undergraduate. In most instances obtaining a graduate degree rules out much of the folly of undergrad life and dictates enjoyment in one's academic life, as hard as that may be to understand.

Still, the Village is not the incarceration which some of the interviewees describe. The noise gets loud; the temper rises on occasion; but I know of no one who snubs his neighbor for noise levels. Children produce noise, within one's own house, let alone for the family above or below! Furthermore, in our two years at the Village, my wife and I have found the imprisoned neighbors friendly and most sociable. Let me count the hangovers! Next, how one takes six miles to go from the Village to Notre Dame proper I cannot imagine—through Mishawaka, I suppose. I walk to campus every day, barring blizzards, and the walk is twenty minutes. I can't run six miles in twenty minutes, let alone walk it. If some people here would stop pacing endlessly around the Village, straighten out their distance, and head south-southeast, they could easily make it to the library, with or without kiddies. Ask my wife, who brings my son and my lunch to the library!

The married student at *du Lac* has more problems than he should at this university. And the students are bringing about most of the changes, either through direct action or pressure on the administration (witness the G.S.U. insurance plans and the new day care center). But for accuracy you at least owe your readers the time to sample more married students' opinions and to walk that extra mile to the Village.

Sincerely yours,  
John H. Knight

---

# editorial

---

The SCHOLASTIC must have some hesitation before offering its editorial opinion of the merger/unmerger of Notre Dame and St. Mary's. One must wonder if the reams of official releases, the condemnations by the *Observer*, the justifiable rage of the SMC students and the deafening silence of the ND students have left anything unsaid. Moreover, the off-again on-again merger is now apparently on-again—wouldn't a comment now be a bit late?

If we—the students, faculties and administrations of St. Mary's and Notre Dame—have learned anything from the problems of the last few months, we should have learned that the merger cannot be talked about too much; the SCHOLASTIC would suggest that perhaps it was the lack of talk (more precisely, "the lack of honest discussion") that led to the collapse of the negotiations.

One might say, broadly speaking, that these negotiations took place on three levels: between the student bodies, the faculties and the administrations, and that, though there were exceptions, the negotiations were successful between student bodies and faculties but failed between the administrations. An objection to this observation may note that the administrations had more and more important concerns over which to haggle, for example, finances and buildings—that is, money and property. The SCHOLASTIC would like to suggest, however, that the administrations' failure may have been due less to problems that they had than to a disposition that they did not have, that is, they were not disposed to bargain in good faith and that, in the long run, it was this mutual lack of trust and respect that cost the merger—temporarily, we hope—its life.

The SCHOLASTIC must insist that this was a *mutual* lack of faith; we do not believe, as many do, that the onus of the failure must fall preponderantly on SMC. Of the two institutions, Notre Dame is the larger physically and financially; it would be naive to maintain that this superiority was not used in the negotiations, at least tacitly, as a lever for *du Lac* positions.

The problems that faced the first round of administration negotiations remain to confront the renewed discussions. The residue of bad faith is only too evident in Notre Dame's recent demands for payment to balance the class load disparities in the co-ex program—a payment originally determined at close to \$600,000 and later reduced to \$150,000. The demand raises serious doubts that the Notre Dame administration is sincerely motivated toward a merger in the near future; if it

were, it would hardly be willing to hamper negotiations with such an ultimatum.

The lack of faith affects, of course, not only the administrations involved but also the student bodies and faculties of both schools. It is one thing to say that students are only on campus for four years; it is quite another to say that those four years and the choice of institution in which to spend them will in many ways shape the remainder of those students' lives. If the choice of that institution was influenced by false pretenses on the part of the institution, as many SMC freshmen assert in their cases, it is indeed a more serious matter than the passage of four years or the hassle of transferring; it is a matter of bad faith. It is one thing to say that the faculty doesn't have to face the complex problems of merging that face the administration; it is quite another to say that with one announcement, the plans for merging departments were reduced to ashes, individual job status and plans rendered uncertain. It is more than a matter of inconvenience for a few teachers, it is matter of bad faith, a shoddy performance by administrations that never properly informed or consulted the faculties (or students, for that matter) regarding problems that greatly affect those teachers' careers and families.

In a fit of black humor one might suggest that Notre Dame and St. Mary's are operating on a day-to-day basis, with clerks working overtime on Friday to insure that the proposed Monday arrives on time.

As we've noted, the bad faith evident during the first negotiations apparently remains. Complacent Notre Dame students should keep this in mind when considering the proposal that Notre Dame become co-ed on its own: the proposal allows for the admission of a total of 350 women (freshmen and transfers) next fall, with a 2:1 ratio to be established in the future—*when* in the future no one will say.

We, regretfully, must suggest that the merger negotiations failed because those who had the final say didn't really want them to succeed; at least, they were not willing to make a new institution—not just a "Notre Dame with women"—from the meeting of Notre Dame and St. Mary's. The renewed negotiations could fail for the same reasons.

What the SCHOLASTIC asks, then, is for all of us, students, faculty and administration on both campuses, to try again; to be honestly committed to a merger that will most certainly benefit both schools, to be willing to make the sacrifices necessary to make such a merger possible.



---

# markings

---

## campus ministry

The campus ministry may have the distinction of being the most visible yet the least known organization on campus. The office of campus ministry sprang from efforts to reform and renew religious life on campus. Its goal is to make Notre Dame a more human place, "a place where," as Father Toohey says, "people are really able to grow and come through the four-year process with a positive experience of maturing, of becoming more human, more sensitive, and alive." For him, this renewal means becoming committed to the core areas of life. He hopes that the student will achieve the ability to relate healthily with himself, with other men, and with an Absolute.

To achieve this, the office of campus ministry attempts to involve all segments of the university. Father Toohey envisages an involvement where students, faculty, and administration work together to achieve these goals. Along with these larger entities, diverse groups such as the graduate women at Lewis Hall, the student priests at Brownson, the off-campus, the non-Catholic, and the married students all have a significant part to play.

Father Toohey views his role as that of a catalyst—bringing people together and letting them take it from there. However, aside from this catalytic activity the ministry is taking several concrete steps to achieve its ends. During the past semester the office of campus ministry worked with some of the ND RA's and SMC SA's, providing them with a program of professionally supervised self-guidance. The goal of the program was to assist them in understanding themselves, their duties, and the men or women on their floors. Also last semester steps were taken to begin working with the married students at the University Village. To this end, one retreat was held last year specifically for married couples.

Organizationally, the campus ministry operates on two levels. The first level is at the level of hall life. Essentially what this means is that the rector and his staff have, as one of their responsibilities, the spiritual development of their hall. The hope is that the rector and his staff can develop a community through their leadership—a leadership which for Toohey means expressive leadership, a concern for people which inspires them to lead fuller lives. The second level on which the campus ministry operates is that of the campus-wide level. Certain events and happenings demand campus-wide action or response. The memorial service held last May in commemoration of the Kent State deaths is one example of such campus-wide response. The work mentioned earlier with the RA's and SA's and

with the married students are further examples of the campus ministry acting as a campus-wide organization and not just as a liaison office uniting the twenty or so campus residence halls. To facilitate communication between the student body and the campus ministry, a twelve-member pastoral team will be established this semester. The idea is to keep each member informed as to what is happening to the ministry on campus.

To develop sensitivity and maturity, a community is needed on campus. Father Toohey feels that "the focus should be on community development in each of the residence halls." Interpreting this, it seems clear that this does not mean a disinterest in the larger ND-SMC community, only a recognition that small viable communities must precede the formation of larger ones. If the process of community development must begin in the hall communities, then section communities become most important. The section idea in the halls has a tremendous potential—the potential to develop small communities within the larger hall communities. Since incoming students may be more unaware of the ideals of community rather than being opposed or indifferent to it, small already existing communities can do much in the way of example in reaching the student body. Toohey points out that "the early Christians gained followers not so much by preaching dogma as by living together in communities of love, respect, and friendship."

The question of liturgy must be viewed in the context of this growth in maturity and sensitivity. "The liturgy," says Father Toohey, "is very definitely the act of those who have reached a certain point in their development as Christians where they have to celebrate their community." This stage is not the beginning stage, and before this need to celebrate is felt, a man or woman must pass through two previous stages: the initial stage of hearing and expressing interest in Christianity, and the second stage of learning about it, maturing in it, and tentatively committing himself to it. To Father Toohey, "a lot of students are not at that point in their development as Christians—that point where they are inwardly compelled to celebrate their community." He feels that there may be other things they need more at this time. Largely what they need is "other Christians with whom they can have this touching experience, with whom they can find the caring and the understanding, without which they will never get to the point of wanting to celebrate their community."

—greg chinchar

---

# markings

---

## resistance to a trend

Two students were talking the other day, mourning the death of a Notre Dame that has seemed to cease breathing. Not the Notre Dame of Knute Rockne, the "rosary-for-a-victory" Notre Dame that our fathers remember, but a more recent Notre Dame, one that was, hopefully, not so short-lived as the students seemed to think. They were recalling a time, within the decade, when the Christian ethic was held up as the standard, the ideal for all pursuits within the University—including the academic pursuit. Those days, they feared, have passed.

Their fears have seemed founded. Increased emphasis on the sciences as training for jobs rather than as an academic pursuit has plagued majors in that college, along with the corresponding emphasis on grades, etc. The freeze on the granting of tenure to qualified professors as the most expedient (and economical?) policy haunts young professors as they enter the University community. The two students were perceptive. Most are either unaware of or complacent about the subtle changes seemingly occurring in the direction of the Notre Dame education.

It seems ironic—or perhaps on the other hand, appropriate—that the clearest area of resistance to this trend is in the little-known and little-talked-about Department of Education, under the direction of Chairman Willis Bartlett. The goal of an educator is, in his words, not to *teach*, but to create a "humanistic environment that facilitates learning"—a nebulous distinction and a challenging ideal.

The basis for this philosophy of education is described in Carl Rogers' *Freedom to Learn*. Rogers states that the most important attributes of an educator are genuineness, caring and empathy; his job is to encourage an individual's natural instinct to learn, not to overwhelm him with facts and knowledge. This role demands resources of an educator beyond a commanding knowledge of his field; it demands that he be able to establish a close rapport with the student, a relationship in which he is able to be sensitive to the student's changing needs and able to respond to them.

A little more than half a decade ago, the Notre Dame Department of Education consisted of only four faculty members and a student enrollment of around fifteen. The faculty now numbers fourteen, serving 92 graduate students, and the department is gaining recognition as one of the spearheads in the national trend toward humanistic education.

A student entering the education program enrolls in one of four programs, all separate, but all

interrelated. The smallest program, History of Education, comprises only five students, as the size of programs tends to be dictated by the demands of the "job market," which at present seems to place not too much premium on specialists in this field.

The Instruction Program is two-pronged. In general this program is designed for those interested primarily in the classroom aspect of education, in the interactions that take place in the classroom and in techniques that best facilitate a learning experience. Included in this program are those who are specializing in "religious instruction": parish instruction, CCD, parochial school education, diocesan education, etc. The program, which is completely ecumenical, has long been one of the fortes of the education department. Professor James Lee, former head of the department, has published several books on the subject of religious education, one of which was particularly controversial for its condemnation of the minor seminary system of the Catholic Church. Lee, along with Professor Morton Kelsey and a missionary priest, has been invited to head the first state ecumenical religious education conference to be held in Indianapolis in April.

The third program of the Education Department is aimed at future administrators and leaders in the field of education. Again, the emphasis is on humanistic education rather than "conventional" instruction, on leadership rather than administration, the goal being the providing of leadership in the effort to set up the "humanistic environment for learning." Close cooperation with the leader's faculty is basic, and methods of fostering this are primary areas of examination.

The largest of the four programs, and the one attracting the fastest-growing recognition, is the counseling department. Over half of the education graduate students are enrolled in this program headed by Professor William Tageson. These are the students preparing for work in school counseling, a field that lies in the region of overlap between strictly academic counseling and psychological counseling and intimately involving both. Students in this program must serve a period of internship before receiving their degrees and many do this by bolstering the Counseling Department at Notre Dame. This month the American Psychological Association is sending representatives to evaluate the Psychological Counseling Program, the final step in the granting of full accreditation.

A description of the structure of the Department of Education is superficial and simplistic. There is an

intangible involved in its efforts, an intangible that is nonetheless quite real and in fact central to the success of the department. The faculty constantly make a conscious effort to embody in their own instruction the philosophy of education they so zealously expound. They are a very closely knit collection of very diverse personalities. Yet they have a common goal and all seem to make every effort to implement that difficult philosophy of education, i.e., to form a very close relationship with the individual students in the department. With a student-faculty ratio of less than 7 to 1, this is a realistic goal, and the students work very closely with their advisors in tailoring a program to their own needs.

In close conjunction with their efforts together within the department, a number of faculty and students are involved in research and other projects "in the field." Professor Walter Doyle is currently involved in some challenging and relatively novel research. As he describes, the field of education is subdivided, as most fields, into the theoretical and the applied. Professor Doyle's work is basically an attempt to measure systematically student responses in the classroom situation. Traditionally, educational approaches and techniques have assumed certain "givens": class size, time required to cover a certain amount of material, etc. Doyle prefers to look at these conditions as variables, and his work is an attempt to measure the different responses of the student as these conditions are varied. The goal of the research is to discover how a teacher can maximize his efficiency as a facilitator of learning. One of the projects involved is the video-taping of the many interactions taking place in different classroom situations. These tapes are then analyzed in an effort to determine exactly what, behaviorally, is occurring in the classroom at each specified time. Several instructors on campus have already made use of this



resource. Doyle's work is far from completed at this stage, but already it is attracting attention from outside the University.

A second project being conducted under the auspices of the Education Department is an undertaking known as Project Aurora. Basically the project involves a team of trained personnel going into a school (usually a high school) and working over an extended period of time with the faculty. The goal is to help the faculty improve their communication with each other, resolve their own personal questions and uncertainties about their direction in education, and to help them more clearly define their role as educators. Once this has begun to be accomplished within the faculty, the team remains available as consultants for the more technical aspects of teaching, such as explanation of various techniques, discussion of specific problems, etc.

The project has been in the making for three years, half of which was spent at Marian High School in Mishawaka. This was the pilot program and has stimulated national response. The research report for the project (available in the library) is over 140 pages long and does much to clarify the philosophy of the Education Department as well as providing a detailed description of the project itself. In a section entitled "Basic Assumptions," the following excerpts are especially noteworthy:

1. Society is an ever-changing, multi-faceted movement. To live within these complexities, today's man must rely upon his inner strength rather than yesterday's outer ever-predictable supports.
2. Man has the capabilities to take on the responsibility of seeking to know and to accept who he is, what he is, and why he is. In this evolving pursuit, he discovers from within and with others his personal values, strengths, and liabilities.
3. Education can best help the student to grow in this fulfillment by assisting him to balance and to integrate his intellectual powers, his emotional awareness, and his spiritual perspective. In a word, education is the process of an evolving life-style; a life-style enriched by the heritage of the past, experiences of the present, and the possibilities of the future.
4. . . . Learning, then, is the internationalization of the student's knowledge, his awareness, and his perspective so that his behavior becomes an expression of that integration.
5. Such a "learning life-style" needs an all-pervasive climate characterized by mutual respect and an appreciation of each one's significance. In such a climate people can best realize their worth and the value of their learning. It is an atmosphere, then, in which all the members of the educational community—students, faculty, and parents—by this bond of

unity generate the environment conducive to learning, emotional growth, psychological development and religious maturation.

6. The basic difference between Aurora and other educational programs is that Aurora is concerned with a total program of education in the school. Aurora is a process by which the total educational community participates in the consensus description, expression, and reinforcement of their values by means of the curriculum, classroom techniques and methods, administration and organization, programs and activities, and even physical surroundings.
7. . . . Aurora provides the process for the staff not only to understand their present goals, but actively participate in redefining or establishing new ones, setting priorities, and the developing and implementing of any resulting structural changes which may be needed in the school.
8. As the faculty and staff are assisted by Aurora to grow into new stages of self-realization and self-actualization, Aurora believes that they will become more capable of a) creating a better community of persons with their colleagues, students, parents of students, and community; b) better relating to the real needs of their students both cognitively and affectively in a more concrete and creative manner; c) sharing in the process with their students their search for an ever-deepening insight into themselves, others, and the world about them.
9. The basic purpose of any educational community is intellectual development. Aurora does not de-emphasize the academic purpose of a school, nor does it attempt to substitute a Judeo-

Christian emphasis for academic pursuits. Rather, the program seeks to contribute to a true academic center, with the highest quality curriculum, learning methods, programs and organization. Aurora sees the school providing the necessary knowledge, skills and attitudes essential for meaningful intellectual development. But it goes one step further: Aurora will assist in providing the necessary background so the intellectual validity of values can be understood and tested. The liberal arts—such as history and English—will provide opportunities for comprehending and comparing values with man's humanistic accomplishments. Math and science will introduce an intellectual precision, an objectivity and a critical attitude that are necessary components of the intellectual life.

In summary, Aurora sees the total learning process as an expression of one's commitment to seek for deeper meaning into one's life. High value is placed on the development of knowledge, self-esteem, a sense of personal worth, sensitivity to others, and an internalization of those values inherent in the Judeo-Christian traditions.

It all sounds not so remotely reminiscent of things that were talked about in connection with Notre Dame, not so long ago, in the days when the "Christian academic community" was held up as the ideal for this University and was not just a meaningless cliché. Hopefully we have not yet lost sight of this goal. Perhaps also, the Education Department, in addition to training future educators, might stand as a living reminder of that goal, so that those two students may no longer mourn the death of such a Notre Dame.

—greg stidham



# The Enemy of Disease! THE FOE OF PAIN

TO MAN AND BEAST

Is the Grand Old

## Mustang Liniment,

which has stood the test of 40 years.

There is no sore it will not heal, no lameness it will not cure, no ache, no pain, that afflicts the human body, or the body of a horse or other domestic animal, that does not yield to its magic touch. A bottle costing 25c., 50c., or \$1.00 has often saved the life of a human being, and restored to life and usefulness many a valuable horse. mh 11-1y.

## St. Mary's Academy.

(One Mile West of Notre Dame University.)

**CONDUCTED BY THE SISTERS OF HOLY CROSS.**

This Institution, situated on the beautiful and picturesque banks of the St. Joseph River, is everything that could be desired as a locality for a female academy. All the branches of a solid and complete education are taught here. Music, both vocal and instrumental, and the modern languages, form prominent features in the course of instruction.

Particular attention is paid to the religious instruction of Catholic pupils. Pupils of all denominations are received, and for the sake of order required to attend the public religious exercises with the members of the Institution.

The buildings are spacious and commodious, suited to the educational requirements of the day, and furnished with all modern improvements. Every portion of the building is heated by steam, and hot and cold baths are attached to the sleeping apartments.

The grounds are very extensive, beautifully adorned, and situated in that charming seclusion which is so favorable to the healthful development of moral, physical and intellectual power.

The proximity of the two institutions to each other is a great convenience to parents having children at both, when they visit their sons and daughters.

For further particulars concerning this Institution, the public are referred to the Twentieth Annual Catalogue of St. Mary's Academy for the year 1874-75, or address

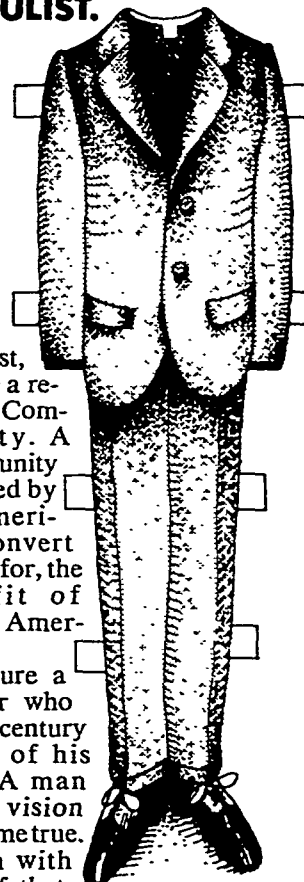
**St. Mary's Academy,**  
Notre Dame, Ind.

**R. K. MUELLER, INC.**

Genuine Registered  
**KEEPSAKE**  
diamond rings

Downtown  
233-4200  
218 S. Michigan St.

**PICTURE YOURSELF AS  
A PAULIST.**



First, picture a religious Community. A Community founded by an American convert in, and for, the benefit of North America.

Picture a founder who was a century ahead of his time. A man with a vision that came true. A man with a belief that a Community could be modern and flexible enough to meet the needs of the Church in every age as they arise. A Community that wouldn't lag behind the times on leaden feet. A Community that would communicate through the spoken and printed word and one that wouldn't be hampered by specific activities when new needs arise.

Next, picture the men in this new Community. They would be flexible. Each one would use his own individual talents in his own way and would be given the freedom to do so.

These are the Paulists. The modern religious Community. Keeping pace with the times. Concerned. Involved.

If you can picture yourself as a Paulist, why not write for more information to: Rev. Donald C. Campbell, C.S.P., Vocation Director, Room No. 400

**paulist fathers.**

415 West 59th Street  
New York, N. Y. 10019

Ad No. 400

# NOSTALGIA AT NOTRE





# DAME



## INTRODUCTION

The inevitable question that arises when one sees a nostalgic feature is "what's the occasion for this?" The SCHOLASTIC has been in print for 105 years, hardly a round number suitable for an anniversary celebration.

Our reasons for this feature? Well, nostalgia is always an enjoyable subject to investigate and to present, whether it be old comics, vintage movies, or the former "top forty" hits. We hope the pictures and past SCHOLASTIC articles will amuse and, perhaps, astonish you. In effect, this isn't a history. Our feature may give you a different sense of a "feel" for the "Old Notre Dame" than what is found in the "Notre Dame, Our

Mother" books. For instance, who ever associates Knute Rockne with a marble contest?

With modern-day cynicism we often poke fun at past practices on this campus—the required attendance at Sunday Mass, the formality at evening meals, the "stern, but mild, discipline of the Holy Cross fathers." To a degree, our bantering is healthy. We like to think of ourselves as a bit more sophisticated than the people who attended ND during the 1880's, and a little misplaced pride is natural. However, we realize that many of our mannerisms and concerns shall be objects of mild ridicule to the students who follow us.

—jim fanto

# THE NOTRE DAME YOU NEVER KNEW

*Notre Dame's history has been studded with memorable characters and events. Father Henry Glueckert, known for his efforts toward the preservation of the ND mallards, remembered some of these events in an exclusive SCHOLASTIC interview:*

Notre Dame had a group of "co-eds" as early as 1920. The "co-eds" were Hungarian girls ranging in age from 16 to 20 who lived off campus in a house at the corner of Bulla and Juniper. Before you get visions of sweet young flappers distracting Knute's attention during philosophy class, Fr. Glueckert added that all they did was "clean" the dining room.

ND students in early 20's had to get permission to go "downtown." Guys that skipped off for an afternoon or evening of sin were called "skivers." As a deterrent to skiving (what the skivers did) CSC priests would sometimes patrol Michigan Street.

In 1916 ND students burned a streetcar as a protest against poor service by the South Bend Streetcar Company. Action by the administration was forestalled when, in a secret student assembly held in the Field House, the students involved pledged themselves to secrecy. Nothing was done.

The north wall of the pay-cafe has a mural which has never been hung; it portrayed contemporary (1940) figures and was thought to be in bad taste. The two "intrepid" hunters pictured on the east wall mural surrounded by happy natives harvesting natural rubber are Teddy Roosevelt and Father Zahm.

Barns for horses and cattle stood on the present site of the South Dining Hall. Prior to the building of the

South Dining Hall, students ate in the basement of the Administration Building. The Administration Building housed two large dormitories (Brownson and Carroll). Students lived on the third floor, had their supervised study halls on the second, and the lockers and washbasins in the basements. There were 12 showers on campus; each student was permitted one 15-minute shower per week.

McGann of South Bend funeral directing fame got his start at ND. For years du Lac operated its own embalming service.

In the Notre Dame of earlier times, baseball was the big sport. The baseball stadium had covered stands seating 2000, while the early football stadium was simply a field surrounded by a fence. Eventually the fence gave way to wooden stands seating 15,000. The earliest stadium stood on what is now the O'Shag and Library area.

LaFortune Student Center housed the physics research facilities, a science museum, and many of the science classrooms until the building of Nieuwland in 1952.

During World War II Notre Dame was essentially a military school with V7's in Lyons, Morrissey, Howard, and Badin, V12's in Dillon, Alumni, Zahm, Cavanaugh, and B-P. ND ROTC people were in Walsh. Only Sorin and St. Ed's housed "regular old students."

ND students in 1908-1920 developed a very masculine attitude as a result of isolation from everything and except each other.

*In more recent times ND still has its share of memorable anecdotes and characters. Brother Columba*



*Curran (ND class of 1933) and present professor of inorganic chemistry gave his ideas as to some of the more recent happenings at du Lac.*

Before the building of the Memorial Library, study space was scarce. It was not rare to see 127 NSH filled to capacity with quiet, studying Domers.

Campus attire in the early thirties was brown corduroy pants and a suede ND jacket.

Students that didn't go to football games were thrown in the lake. Those who didn't get up at 4 a.m. to welcome the team back from the Army game were likewise thrown in the lake.

Home games in 1929 were played at Soldier's Field in Chicago. 117,000 people turned out for the 1929 meeting of ND and Southern California. (We won 13-12.)

Bonfires were the big thing before football games. The bonfire of 1931 featured the incineration of the stolen SMC streetcar station.

The center of campus activity for many years was "Badin Bog," a dirt field on the site of the present bookstore. This was the center of pick-up athletic events in a time when frolicking on the main quad was frowned upon. Once the university establishment decided to expand the grassy areas of the main quad. They had the "bog" plowed and seeded. The students didn't like the idea but instead of protesting this "arbitrary action" decided to do their own gardening. They seeded the "bog" with bean and corn seeds. When

the crop blossomed the university gave up the grass idea, plowed everything under, and returned Badin Bog to the students.

Father Farley, as rector of Sorin, used to distribute mail on the front porch military style—calling out names and flinging the letters to the recipients.

People used to say "hi" to people they didn't know and not avert their eyes like some folks do today. The campus was ostensibly more friendly in days past.

Notre Dame was more of a "family school." People still complained, but rarely "bad-mouthed" the university as such. 3,000 students, common meal hours, and more restrictions probably went into developing this spirit.

Chemistry was one of the first departments to offer graduate degrees. The reason was that the chem department needed lab instructors, and chem grad students made good lab instructors.

Lights were turned off in the residence dorms to encourage attendance at Sunday night benediction.

In 1934, President O'Hara called each of the graduating seniors by name.

*Skipping to one last memorable story, we'll close with a recollection from Father Burtchaell.*

Edmund A. Stephan (editor of the SCHOLASTIC in 1932) was nearly expelled for referring to St. Mary's students as "chippies."

MAY 2, 1868

Since the year 1851 the number of alumni of this University has swelled to about 116. We know of but few other colleges that have progressed so rapidly, and we are fain to believe that the progress of our *Alma Mater* has just begun. The success of the past years promises the coming year to be exceedingly fruitful of progress.

Notre Dame is not behind her sister institutions in the fine arts and in facilities for healthful exercises and amusements. Music is taught by first-class teachers. She has a cornet band that is equaled by none in this State, a large bell—the largest in the United States—and a chime that excels everything of its kind in the West. Musical associations that give tenfold animation to the public exhibitions, so well conducted by our Dramatic and Literary Societies.

For a young man who has in view the attaining of a good education, Notre Dame is the place. Situated at quite a distance from the nearest town, there is little to distract the student, and the stern though mild discipline of the place serves more to rivet one's attention to his tasks.

There is not a student of Notre Dame who, after leaving, can say he has not spent a happy time here, and been well compensated for the time and capital expended.

JUNE 6, 1868

Notre Dame is thoroughly awake, and pushing on the work of improvement with a steady hand. The little garden plot in front of the main building, which formerly presented the outline of a heart surrounded by a picket fence in the form of a square, has been considerably enlarged, and, under the skillful direction of Brother Peter, has taken the shape of a monstrous baloon (sic), indicative of Notre Dame's intention to rise ever higher and higher, and bear her precious freight of youth up into the higher regions of science and refinement. The neat little *kiosk*, or summer-house, which stood in the center of the original garden, obstructing the view down the main avenue, has been removed to some distance farther from the College building, and a little bit to the right, thus leaving the avenue open to observation, while it still serves the same beneficent purpose as formerly, that of affording a delightful retreat from the heat of the midday summer sun.

OCTOBER 3, 1896

To address the entire student body on the matter of etiquette may be considered a bold and reprehensible act, for there are many among us who have already laid



the foundations of their character and acquired those good habits, which everyone should seek to practice. But there are others, who, on account of their youth or carelessness, can yet lay no claim to good breeding. Fortunately this class is small but, though small, not insignificant. Since a college course includes the inculcation of Christian principles and Christian virtues, we would say a word to the small class, which we have just mentioned, by recommending to their attention a booklet called "Don't," containing directions for avoiding improprieties in conduct and common errors of speech. The author of this little book takes a hint from Portia, and says: "It is a good divine that follows his own instructions." And so we may know very well how to conduct ourselves, but, at the same time, may conduct ourselves very ill indeed. This booklet, which may be found in the Students' Office, will repay perusal, and is so neat and handy that its possession will be no encumbrance.

#### **JANUARY 16, 1897**

It is, indeed, gratifying to notice the earnestness with which the majority of the students, fresh from the pleasure of the holidays, have settled down to serious study. It is hoped that the spirit now animating them will continue to dwell among them, and that those who have not yet opened their minds, like doors, for its reception, will do so before many days. It is of the utmost importance to students of any course to see that they take up the classes of that course. This applies most particularly to those who expect a commercial diploma next June. It is unnecessary to state that failure to comply with this rule will lead in every case to forfeiture of the right to graduation.

#### **JUNE 1, 1907**

Under the auspices of the Notre Dame Grand Army of the Republic, Post No. 569, the Decoration-Day exercises were held. Washington Hall was well filled with students and visitors, and was appropriately decorated for the occasion. E. F. O'Flynn '07, opened the program by reading the Governor's proclamation, then followed "America" by the audience.

Lincoln's address at Gettysburg was given by A. A. O'Connell, '07 and "Columbia" was then sung. "Our Boys Across the River" by J. B. Kanaley, '09 and "Nearer, My

God, to Thee" completed the first part of the program. The address of the day was given by the Hon. George E. Clarke, '78 of South Bend. Mr. Clarke's subject was "The American Soldier." A finished orator with a masterly speech, Mr. Clarke made a deep impression on his hearers. His compliment to the American soldier and his enthusiasm for him permeated the audience and served to draw out more fully the significance of the day. The whole speech was a bit of pictured American History with side-lights reflected on it by a brilliant thinker and writer. The speaker's reference to early days at Notre Dame and her gallant soldiers brought great applause, and when he rounded off a beautiful climax with the name of the bravest of chaplains, William Corby of the 88th New York Infantry, the audience burst out in a great prolonged cheer. When Mr. Clarke had finished, the band, followed by the members of the G.A.R., marched to the cemetery, where the graves of the deceased members of the Post were decorated.

#### **MARCH 27, 1931**

The relentless approach of quarterly exams again starts us reflecting upon the general undesirability of all exams and of quarter exams in particular. Even the most fervent supporters of the test cannot claim that an exam lasting for an hour can give anything like a reliable idea of the real knowledge of the student, of the extent to which he has assimilated the matter of the course. True, they can defend themselves against the opponents of tests by asking them to devise a more effectual substitute; for, despite its many obvious shortcomings the examination is the best means yet devised for measuring the depth of the layer of culture supposedly laid upon the mind by four years in college.

Though we cannot as yet dispense with examinations we could at least cut down upon the number of them. In the Law School exams are given every semester, and law students seem, on the whole, none the worse for lack of quarterly tests. At Oxford the students take their exams when they are prepared—or consider themselves prepared—to receive their degree, and no one has ever accused Oxford of having a low standard of scholarship. Oxford graduates, on the contrary, prove by their unprecedented deeds and by their general scholastic excellence, the benefits of their university training. Therefore, exams are a necessary evil, but a reduction in the number of them would probably have no evil effects and possibly many beneficial ones.



## LAST OF THE BIG WEEKENDS (1954)

**O, The days dwindle down . . .**

It was Wednesday; and then it was Thursday; and then finally Friday—and suddenly the campus was filled with the bright dresses and gay talk of the dates of the seniors. They came from the East and the South; they came from New York and Chicago. They came in cars and they came in buses; and they came in on the Pacemaker or the 5:15 South Shore.

**And these few precious days . . .**

There were just three days—three days into which to cram so many things. There was the Senior Ball—the last dance of the last year. In the almost hazy light of the Drill Hall—now no longer a Drill Hall but a bit of Old Germany—the old men of the campus, the four-year veterans, spent a few hours amidst soft music, tinkling laughter, and the gentle murmur of low-talking couples.

**Up in the morning, Out on the job . . .**

And then there were those few who didn't seem to have enough cuts left in their Saturday classes and had to tear themselves from bed, and stagger off to an 8:30 class.

**There's a long, long trail . . .**

And then there was the caravan of cars that set out for the dunes with the laughing couples. There were the football and baseball games on the warm sand, and the hot-dogs, with sand in the mustard. And there were the couples just sitting and lazing on blankets and making small talk. There was even the fellow whose car broke down—and the fellow who lost his keys.

**When on the earth the mist began to fall . . .**

And then there were the tired couples straggling back to the campus; the girls to their rooms to shake





the sand out of their hair; the seniors back to their halls, a bag of marshmallows clutched wearily in one hand, and stopping with a sigh on the third floor landing to dump the sand from their shoes.

#### **Cheer, Cheer, for Old Notre Dame . . .**

And then there were those who went to the Old-Timers' Game and sat in the warm sun and tried to capture a bit of the feel of the autumn as the old pros came back to their home sod.

#### **Waltz me around again . . .**

And then there was the dance on Saturday night and again the soft lights and the soft talk.

#### **Panis Angelicus**

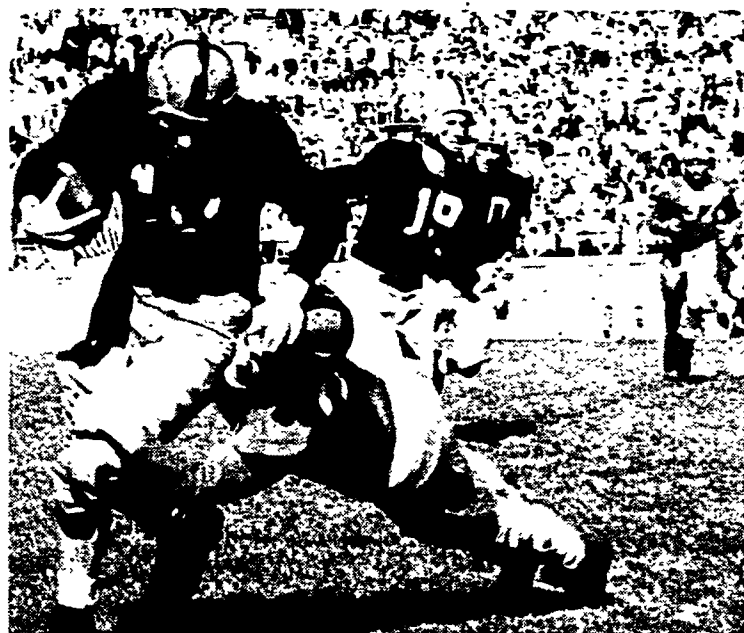
And then there was the Communion Breakfast and the tinkle of knife and fork and the speeches and the half-hidden yawns.

#### **Bring Memories of you . . .**

And then there was little left but warm memories of three sun-laden days with all the music, and gaiety and soft words that went to make them up.

#### **Auf Wiedersehen, Sweetheart . . .**

And then there was the empty campus again, as the girls left. They left on the 5:35 South Shore or the Pacemaker; they left in buses and they left in cars. They left for Chicago and New York; they left for the South and the East.



**EDITORIAL FROM A 1932 SCHOLASTIC  
EDITOR — EDMUND A. STEPHAN**

It probably would be nothing short of hearsay to say that the present economic depression has helped mankind to any great extent, but to our mind it unquestionably has. Only the most extreme type of individual will come out of all of this without having his sense of values altered. We wonder, for instance, if the contempt in which a liberal education has been held by the utilitarian element of the day will be as pronounced when we return to a state of equilibrium.

People who have scoffed at philosophy and literature and religion because they did not amount to anything in terms of dollars and cents *must* consider them in a different light today. Their own gods have failed them. Our banks have tumbled not because our businessmen know little about banking. Our balance sheets have failed to balance not because we haven't enough expert accountants. Our economic machinery has slowed down not because we are unaware of the way it works. Rather it has gone back on us because we do not understand

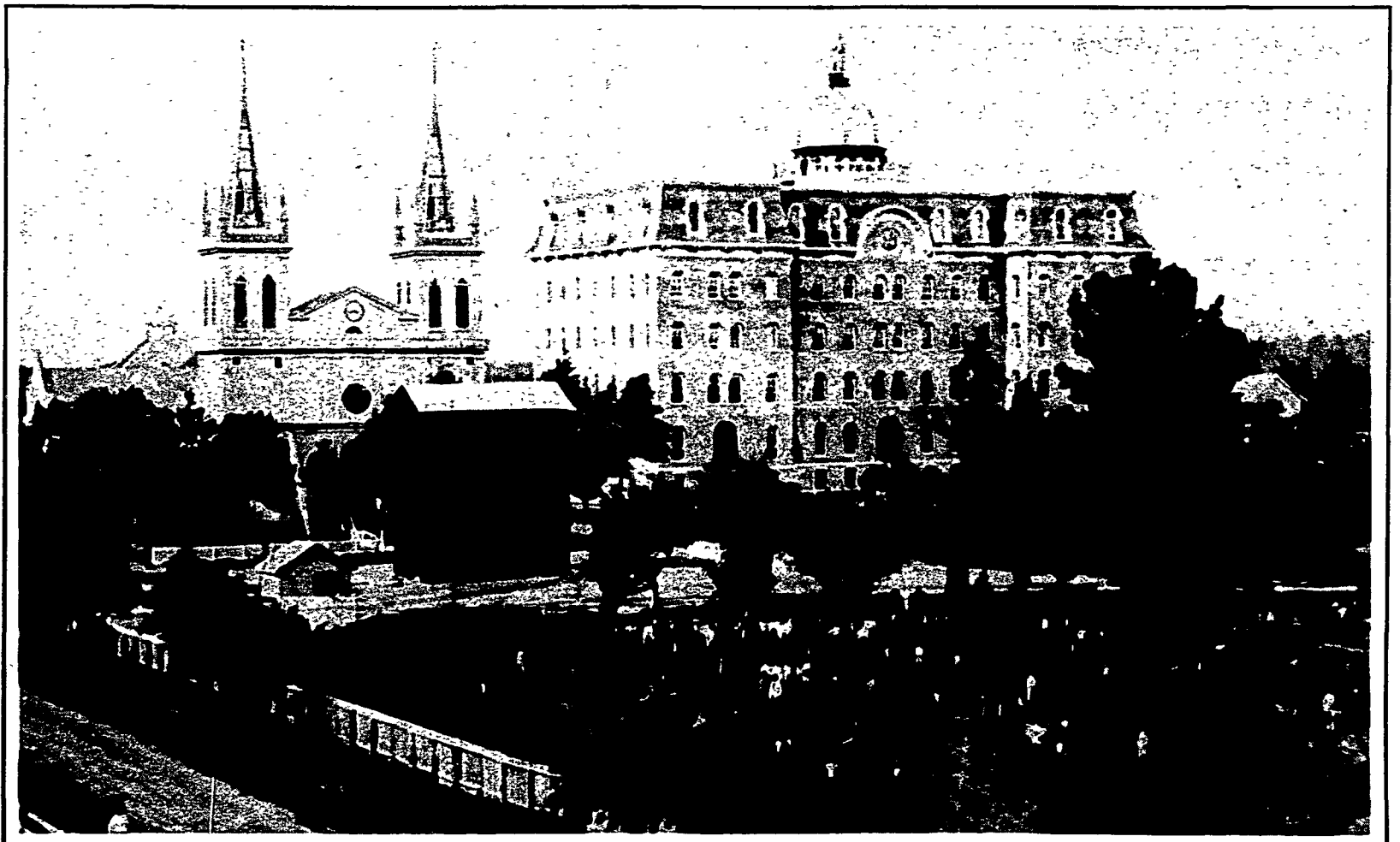
its relations to other things. We have lost sight of the purpose of production. We have made gold an end, instead of a means.

If we cannot lay all the blame at its door, we can certainly say that the philosophy which makes such a deity of a "business" education is very much responsible for the chaos in which we find ourselves. Men have come to place too much importance on counting, and too little on thinking. It has too often been deemed more desirable to have a million dollars than to know what might be done with a million dollars.

The man with a good liberal education would know. He would be certain, to begin with, that there are some things which cannot be bought with a billion dollars, that greed is something distinct from his make-up, that heaven is outside the realm of the gold standard, and that his fellow man is intrinsically his equal.

We have had enough of narrow men, materialistic and pragmatists. We need thinkers with their feet in the sod and their heads in the sky—and we will have to look for them in some place other than a "business" college.

*N.D. Administration Building and Chapel, 1865*



Knute Rockne, standing bareheaded to the circle's right, was a finalist in the Notre Dame marble championship. The game was called off because his opponent was accused of professionalism



#### SEPTEMBER 22, 1939

Registration traditionally finds Freshmen bewildered. This year they stood in line for hours waiting to pass Fathers Misch and Doremus, guardsmen at the Main Building basement steps. One poor lad worked his way up three different lines, only to be told each time he was in the wrong class. Finally he found the right line, was nearing the top, when the bell rang—lunch.

One freshman, neither bewildered nor awed, drove up to the Main Building in a taxi, calmly got out and walked up the front steps followed by the cabbie with bags. We expected every moment to hear him call for room and valet. Things like that destroy our faith in human nature.

#### SEPTEMBER 29, 1939

This Sunday morning Sacred Heart church will be the scene of a vibrant and exemplary Catholic plea for peace when hundreds of seniors crowd the church and Communion rail to offer their prayers and Holy Communions for a lasting world peace.

Feeling that the Senior Class should set an example and express their opinions regarding peace, the New Student Council has arranged for a Communion Breakfast this Sunday in the West Dining Hall.

#### OCTOBER 6, 1939

Mission dodgers, cross-country enthusiasts and others given to trips around the lakes have probably noticed the shore line of St. Joseph's lake has receded about 25 feet. This means that the lake level has dropped about two and one half feet. However, there is no cause for alarm to those who recall that the University gets most of its water supply from this lake—a new well will be in operation shortly.

#### APRIL 5, 1946

A blinding flash, a roar, a column of smoke—then devastation. The Japanese had cursed the bombers, tended their wounded, mourned their dead, lost their property, and still they fought desperately, fanatically. But when the atomic bomb was dropped on Hiroshima, the nation's back was broken; their strength made useless; their faith turned to fear. It was the atomic bomb that won the war and saved so many young, American lives.

For years men of science all over the world patiently labored trying to solve the riddle of the atom. Finally, during the feverish years of war, American scientists came to understand, partially, that riddle and hence came the atomic bomb.

Notre Dame scientists contributed much to the success of the atomic bomb. Dr. Bernard Waldman, Rev. Henry Bolger, C.S.C., Mr. Walter Miller, Dr. William Hamill, and Dr. Marcellus Wiedenbeck are men whose names will not be soon forgotten in the world of science. Four of these men have worked tirelessly at Notre Dame for several years experimenting with atomic energy. The fifth, Dr. Waldman, granted leave of absence by the University in April of 1943, entered government service for further experimentation with atomic energy.

Little at the present time can be revealed about the bomb itself or those connected with atomic research. We do know, however, that an extremely powerful and dangerous force has been discovered and, to an extent, controlled. We know that atomic energy is not just an immaterialized dream, but a physical reality whose power can be, in a limited degree, calculated and predicted.

The future alone can tell whether this tremendous power will be the means to aid mankind or to destroy it. The public can only have faith in the men who control atomic power. But as long as there are scientists such as we have at Notre Dame, we need not fear that our faith will be betrayed.

OCTOBER 4, 1957

*September of 1957 marked the re-installation of the rule requiring coats and ties at evening meal. In a "hard hitting SCHOLASTIC insight" Tom Lamont explored some of the rationales for the rule and some of the reactions.*

To say that the ruling came as a complete surprise to the student body in general is to make an understatement. I have heard of no one who knew of the rule, or even its contemplation, before returning for the fall semester. Yet we have the rule, coats and ties at the evening meals. It's a regulation that was carefully planned out in its execution. One of the strongest objections to the ruling, if it can be called an objection at all, is that the students did not bring back sufficient clothing to meet the constant demand for sport coats and dress shirts. . . . Although this will serve as a temporary inconvenience to many of us it is by no means a cause for even the slightest rebellion or demonstration in opposition to this new policy.

Now I'm not going to say that this rule is right or wrong. Indeed it is a rule to be obeyed. It is simply my purpose here to try to show what the administration wanted and hoped when they put this policy into effect.

The administration's stand is voiced through Father Collins, the Dean of Students: "A man in college is supposed to leave that college and be prepared to fit into society. One does not fit into society if he has never dressed properly. One top of that, the University is visited each year by over 100,000 people. What do they think when they see the students attending their evening meals in unkempt clothes?"

Now you have heard the administration policy voiced. Perhaps you like it, perhaps you don't. Here is how some of your classmates felt.

"I really don't mind it."

"It's the law, I do it."

"I think it looks better. It gives a person a feeling of maturity."

"I think it's all right as it stands now, but if they extend it into the classroom it will turn the school into a pseudo-Ivy League school and will destroy everything that is Notre Dame."

"Notre Dame is supposed to be a family, and I don't wear a coat and tie to dinner at home."

JULY 3, 1868

We had expected to be honored by General Sherman's presence at our Annual Commencement till the following dispatch made us relinquish the hope we had entertained:

*Washington, D.C.*

*June 21, 1868*

*Reverend E. Sorin,  
Notre Dame, Indiana*

*Just back from West Point. Am very sorry that I cannot be present with you on the 23rd. Accept my best wishes for the prosperity of your truly great institution.*

*W. T. Sherman, General*

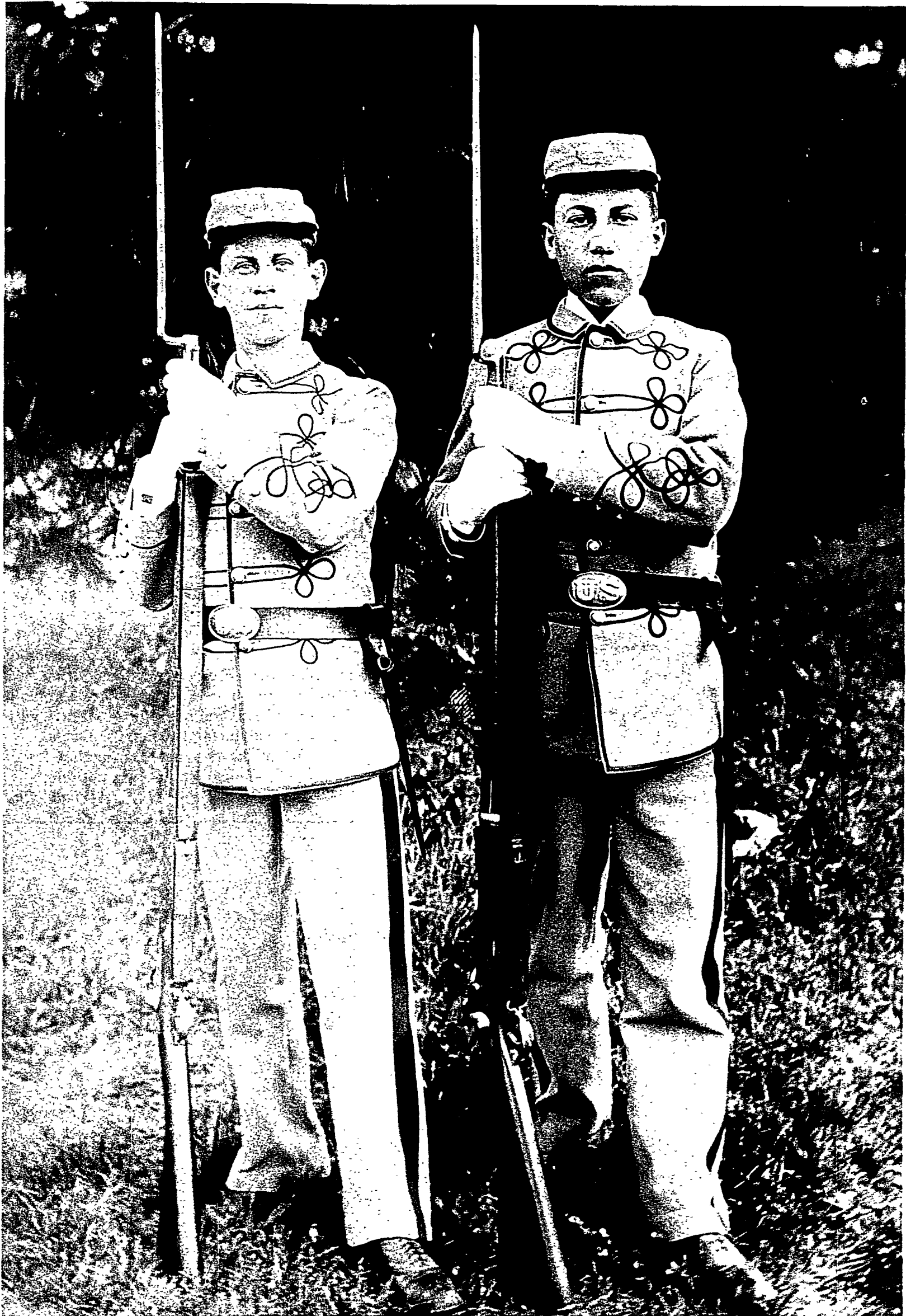
OCTOBER 13, 1969

One night, after the regular blackout, a sly rector crept up to the fourth floor in his stocking feet to apprehend a band of culprits who were playing hopscotch with football shoes. As he carefully wound a silent path up the steps he was already relishing the thought of saying, "Report to me in the chapel at 5:30 tomorrow morning."

Hmm, he reflected, that wouldn't be strong enough—it was entirely too meek and humble. After all, he was no milquetoast. He must put more authority in his tone, more bravado, give it "oomph," as it were, with a rich dash of *Basso profundo*. The pitch was still a bit corny. He had to round out the vowels, slur the diphthongs, stress the consonants, careful in not giving obsolete pronunciations.

Once again, then; this time with plenty of life: "Report to me in the chapel at 5:30 tomorrow morning!" Much better. But, hark, his tongue slipped, and he found himself saying the words out loud. Gunga Din, the hall's grapevine, heard the message and relayed it to the fourth floor.

When the rector reached his destination the hallway was empty. A chorus of artificial snores mingled with the eternal gurgle of the water fountain. The guilty party had fled from the scene of the crime, and the rector opened every door on the floor in a vain attempt to get someone to report to him in the chapel at 5:30 the next morning.



# puerile knowledge

You see there're these two guys at Amherst and it's the Forties and they both want to get laid but being individuals they don't quite agree on how to go about it. This one guy for instance has this rather profound notion that girls are people too; all this is rather amusing to his pal who really knows the score. Or So He Thinks. Alas, somebody out there (the director maybe or God maybe) knows better. Quicker than it takes to say "bullshit artist" three times fast we are transported to the swinging and sexy sixties. Alas cruel fate, our heroes have not found the perfect f--- and it's all terribly depressing and Important. *Carnal Knowledge*.

*Carnal Knowledge*. I admit it is a catchy title. So was *Love Story*. But in each case the movie fails the title. *Love Story* was such a nice and simple and unpretentious statement; what then are we expected to make of the incongruously plastic impersonation Ali McGraw gives of herself as object of that love?

Conversely *Carnal Knowledge* is so pretentious a title. Had the Israelites worshiped the Phallus instead of Yahweh they might have considered such a title for their book. But what the movie does is so shallow and trivial it screams of fraud. As in *Love Story* we aren't given characterization. Rather we are given, to be gracious I'll call them a grouping of insights into the characters, insights like Candice Bergen doesn't really care for sex (she'd rather study law) or that Art Garfunkel and she agree, kind of, that people put on an act with people and don't really care. The director strings together about a dozen of these trenchant disclosures and we are supposed to believe a real person lurks behind them. Even in the case of Ann Margaret we are never quite sure if something indeed is going on

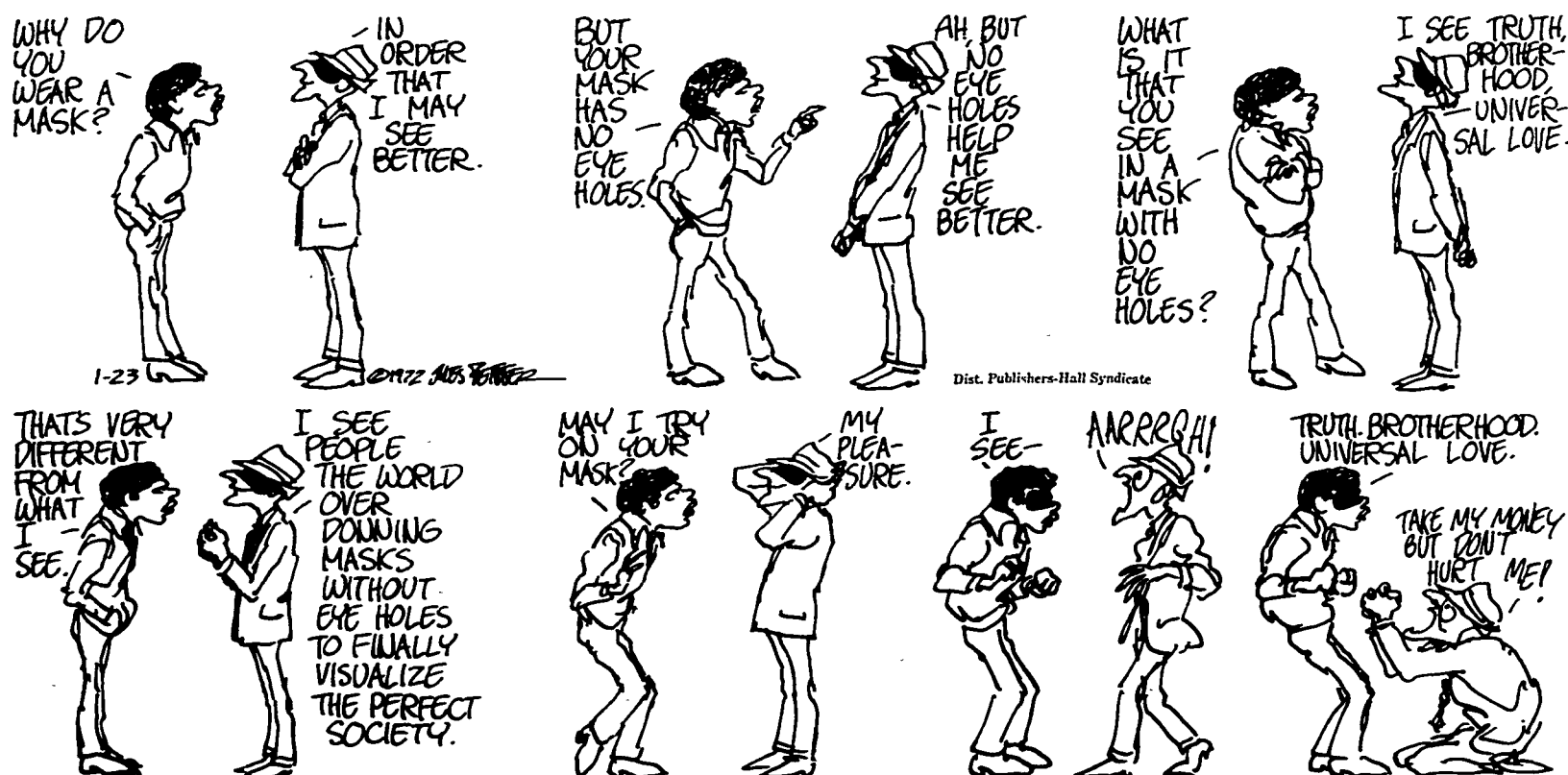
inside her or if the director has just simply tied weights to her shoes. It is all so boring.

So many films today have abandoned the language opting for a more total visual effect. That places great demands on performers to act as in the silent genre with every ounce of their souls. The film maker must create for them a language of subtle action. The most perfect example of such I can cite is Visconti's *The Damned* and to a lesser extent the *Garden of the Finzi-Continis* by De Sica. Each is an eloquent expression of the theme of wealth and decadence. *Carnal Knowledge* on the other hand is so obviously weighted, the mystery, the magic of anticipation is without.

One might argue Nichols' film bores because these people are meant to seem boring and wasted. I find that a weak excuse. Tragedy, and this film is indeed that in every sense, depends on a change of fortunes and attitudes and the reflection on that change. *Carnal Knowledge* lacks any such emphasis. We begin with a couple of schmucks and end with them. They are dumb and exasperating, aware of so little. Even this lack is not so framed in this film to teach us anything of sex or love. It is like watching the home movies of a stranger; there is no contact or sympathy drawn out by them.

There is much to be said on this subject. *Women in Love*, a Ken Russel film, says so much of the relation of men to women and to men themselves which *Carnal Knowledge* only hints at. Indeed, strangely enough, both these films are really about the relationship of men with men, surely the only convincing twosome in *Carnal Knowledge* was that of the two men. But again *Carnal Knowledge* promises so much and delivers nothing.

—bob elliot





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

# same old austin

To say that Austin Carr started off his professional basketball career on the wrong foot would seem to be a weak pun at best. But there are times when the trite cliché does the trick much better than long journalistic concoctions. And in this particular case, nothing seems to explain the run of bad luck the Cleveland Cavalier rookie has experienced in the first half of his NBA initiation better than "the wrong foot."

During his collegiate career sportswriters and pro scouts, along with opposing players and coaches, dealt only in superlatives when evaluating the play and discussing the potential of the Notre Dame All-American. There was no doubt in anyone's mind that Austin Carr would go on to pro ball and make a place for himself alongside the all-time greats. And once he signed a million-dollar contract with the Cleveland Cavaliers, prognostications became even more pointed.

"I look for him to develop into a superstar in no time," Cav owner Nick Mileti said after drafting Austin last year. "We know he'll provide the offense we need to compete in this league. He can do it all. He's a leader on the court, and he'll make the team move."

"I predict that Carr will step right into the NBA and promptly average 20 points a game," said former Boston Celtic coach, and now general manager Red Auerbach. "I've had him in my basketball camp, and I've seen him go one-on-one against many established pros and nobody could contain him."

But lady luck has not been one of Carr's closest friends during his rookie season. Austin broke a small bone in his right foot last July while playing a two-on-two pick-up game in Harlem. He rebroke the bone September 16 in the Cavalier training camp, and then just as things were beginning to look up, he strained the injury in a game against the Buffalo Braves on December 3.

And for the collegiate superstar, whose college career could best be summed up as one collective "swish," the new world of pro basketball has been as disappointing as a game-winning breakaway lay-up that rattles the rim and pops out at the buzzer.

There have been flashes of the old brilliance though, moments that have assured the Cav brass that once the injury jinx is conquered they really do have a superstar on their hands. During a short respite from injury, between the second break and the last sprain, Austin started six games for the Cavs, of which they won five, while Austin averaged over 25 points a game.

"Victory over Royals tops of the season: Best yet: Cavs, Carr, crowd" was the headline of the lead story on the Cleveland Press sports page following the Cavalier win, and a 31-point performance by Carr. Sid Catlett, close friend, former teammate at ND, and now Cincinnati Royal didn't have to deal in superlatives when evaluating the Carr show on the night of No-

vember 25: "He's just the same old Austin."

Simple as that, just the same old Austin. But not for long. Eight days later, going up for a rebound in a game against the Buffalo Braves, Austin came down on somebody's foot, and things were back to . . . well, normal.

"After that game in Buffalo I really began to wonder about the foot," Austin said. "Up to that time, after recovering from the second break, I still had some pain, but I just told myself that I had to learn to play with it. It was more a mental thing then, learning how to play while hurt."

That last re-injury shook up the Cavalier front office enough to have Austin flown to New York for an examination by a noted orthopedic surgeon, Dr. James Nicholas. The Cav team doctor, Dr. Nicholas Sekerak, had said that the bone that was giving Austin all the trouble could be removed from anyone but an athlete without any serious consequences. For the athlete, removal of the bone would mean the end of a career.

Dr. Nicholas was encouraging, and lady luck began smiling, or at least cracking a sly grin, when the doctor assured Austin and the Cavalier front office that the injury would heal completely with sufficient time and rest. But after being in twelve different casts for almost four months, the muscles in Austin's right leg had gone slack, and so Dr. Nicholas prescribed exercises to strengthen the leg so that it would be able to support the foot better. He also prescribed a special shoe for Austin to wear on his right foot.

Cav trainer Ron Culp explained about the exercises and the special shoe. "The exercises prescribed were of the active and passive variety. The active are working with weights, and the passive are of the isometric and isotonic variety. The shoe Dr. Nicholas designed will have a special wedge inside the sole that will lift the bone, and move most of the pressure and weight from the outside of the foot to the inside."

"Since that last injury it's just been doing the exercises and hanging around my apartment, trying to eat just one good meal a day, and sometimes just one good meal every two days, although that's stretching it a bit," for the Cavalier rookie. And even though he hasn't seen much action for the Cavs, Austin had a few things to say about the transition from college ball to the pro ranks.

"I guess getting used to that 24-second clock has been the biggest change I've encountered," Austin said while relaxing in his plush Warrensville Heights apartment. "Working under the clock like that forces you to minimize offensive mistakes. Too many and you end up taking a desperation shot."

"Defense? Well at first I thought it was all a matter of conditioning. But I soon found out that there are little things you have to pick up to be able to play

good defense, like learning how to fight off picks without fouling.

"It's also been kinda weird, a little funny playing against some of the pros I've watched on TV. When we played the 76'ers in Philly I played a whole game against Hal Greer but really didn't realize it until the game was over.

"In the few games I did play, Nate Archibald of the Royals was the hardest man for me to cover, and Lou Hudson of the Atlanta Hawks really gave me a rough time when he was covering me."

And the city of Cleveland . . .

"The people are really nice, and the Cavalier organization has been great, but I haven't found any places to go to enjoy myself yet."

Cav Coach Bill Fitch, who went through an exasperating season last year as a rookie coach with a rookie franchise—a season that included a "wrong way" basket and a 16-game losing string—makes no bones about the spot he's saving in his starting five for Austin Carr.

"He's definitely one of my guards," Fitch said. "With the exception of Butch Beard and Charlie Davis, comparing Austin to the rest of the guards on the team is like trying to compare cream and milk.

"He's already a superstar on offense although his passing and ballhandling could use some work. He moves extremely well without the ball and he shoots well in a crowd.

"His 'D' is not as far along fundamentally as his offense, although he has all the tools to be a defensive superstar, too. And I think the injury hampered his defense more than it did his offense.

"His attitude is excellent. He's a winner, he has a winning attitude. Austin is very coachable and he doesn't sulk or pout when scolded. And he learns from his mistakes. Already in attitude he's shown to be a true professional."

After the Cavs had tabbed Austin as their number one pick in last year's collegiate draft, there was a feeling that the choice was, in a way, a consolation choice, since the premier big man in last year's crop, Sidney Wicks in particular, showed public displeasure at the idea of being buried in a franchise based in Cleveland.

"Not true," said Fitch. "At the end of last season we evaluated the team and we felt that we were weakest at guard. There were no Alcindors in last year's crop and so we went after the player we thought to be best at his position. After all, the Bucks didn't steamroll to the championship with Alcindor alone. Oscar Robertson pulled that team together last year. And there is no set formula about what you have to draft first, a super big man or a super guard. We went after the type of guard that could fit in with a superstar center. And Carr fit the bill."

Fitch isn't alone in his praise of the former Irish cager. Everyone seems to think pretty highly of the Cav rookie, from the top brass on down to the rookies and the trainer.

"He's gonna be a great one," trainer Ron Culp said. "He has a fantastic attitude, and a great desire.

And that kind of stuff rubs off on everyone else."

"No weaknesses," said fellow rookie Jackie Ridgle. "Austin has no weaknesses, he just needs experience in the NBA. He'll be facing bigger guards up here than he did in college, but Austin is big and he carries weight nicely. Yep, once he gets clear of injuries he'll be a good one."

It has not been the kind of season everyone had expected of Austin Carr. In fact, for an athlete who suffered only one injury during his four years of college ball (a broken bone in his left foot, which was, incidentally, the same injury Austin has had trouble with on his right foot) it's been more like a nightmare.

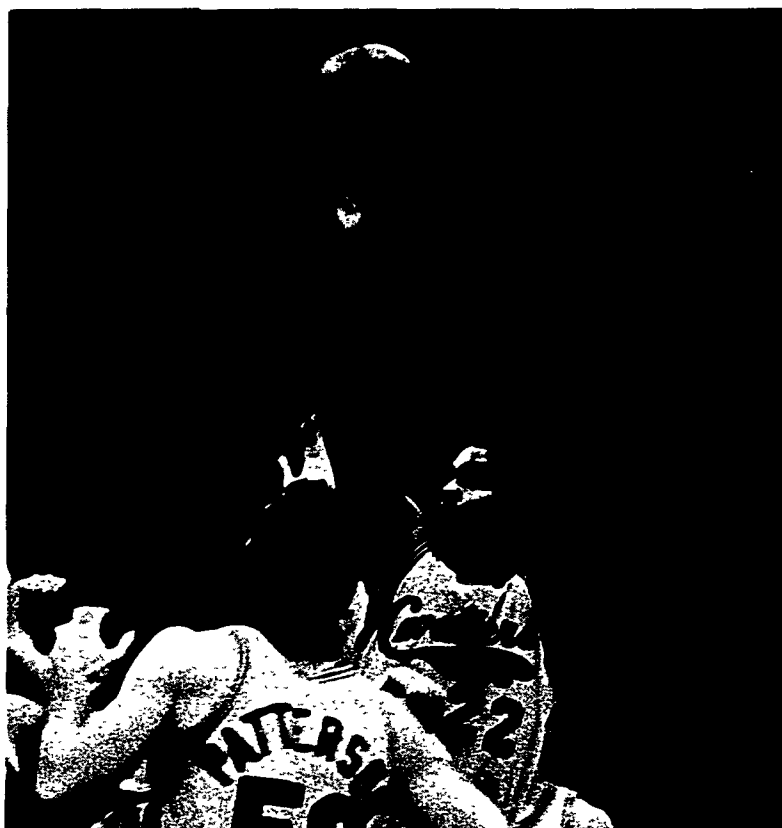
But in those six games he did start for the Cavs it was exactly as Sid had said back on November 25, the same old Austin: the same loosey-goosey, flat-footed shuffle to the tip-off circle, the jersey hanging outside the shorts by the middle of the third quarter, the same velvet touch and sweet moves.

But even after a complete recovery from the nagging foot injuries, a question still lingers: can Austin Carr regain the same edge he had before the succession of injuries and begin to live up to the advanced raves that preceded him into the Cavalier camp?

Teammate Johnny Warren, former St. John's University great and reserve guard with the 1969-70 World Champion New York Knicks, seems to think so. Slumped down in a chair, toweling the sweat off his arms and mutton-chopped face after being replaced in the January 3 intrasquad scrimmage he said, "Once Austin gets that foot together he's gonna be outasite man, just outasite."

What he meant, of course, was that once Austin "gets that foot together" he'll be . . . well, just the same old Austin. Simple as that, just the same old Austin. And if you were Cavalier owner Nick Mileti could you really ask for anything more?

—eric kinkopf



---

# the last word

---

The one thing I have learned about editing over the years is that you have to edit and publish out of your own tastes, enthusiasms, and concerns, and not out of notions or guesswork about what other people might like to read.

The statement above appeared in Norman Cousins's last column as editor of the *Saturday Review*. Such a statement seems very reckless for a man whose magazine depends entirely on the readership of its subscribers for its existence. The statement may, at first, seem brash, yet, it suggests something profoundly true. It is impossible to play the guessing game of what people want to read and what they don't want to read; one cannot predict such a human variable. So it is necessary that writers and editors draw upon their own opinions because those are known. That type of "exclusiveness" is rather risky; it requires that one have a faith that his or her predilections are worth being communicated to others publicly. It is the only way one can justify a publication which is not mere mimicry.

More importantly, to merely write what readers "like" to hear is often to avoid that which those same readers must hear and must consider. It is not enough to allow people the pleasure of complacency. If man is to be more sure of his "truths," those truths must be challenged by criticisms and the possibility of alternatives. It seems to me that public media can and should do that. A magazine or newspaper should be willing to pose "sticky" questions, to offer different interpretations, and to challenge givens which have become sacred maxims. A magazine must not be afraid to take a stand no matter what the repercussions if it is convinced such a stance is necessary.

But does that give a writer or reporter license to say anything he wants or to interpret events in a way

which will fit his predetermined message? I hardly think so. Anytime one has the privilege of a public forum, such as a magazine, that person must be willing to bear a great deal of responsibility. He or she must be willing to face and to consider those who would not agree.

Publications have the luxury of a "captive audience" in that they are cushioned from direct comment which a live debate or discussion must face. Such a luxury ought to be seen as such; it is important that a writer or publication be willing to be vulnerable to criticisms and opposing viewpoints. More importantly, such authors must have a cognizant "sympathy" for such opposition when writing. It is much easier to hold a private opinion or view, but when one publicly offers such a thought to an audience that audience must be considered—one need not alter his views for fear of offending but one must be aware of the humanness of those who will read or listen.

Secondly, a publication and its writers must be willing to be explicit in the norms or standards in which they base their judgments. To merely interpret or to merely criticize should command no audience if those interpretations and criticisms are not supported by fact which justifies and explains the position taken. If one is to publish something beyond mere description that person must be willing to state the standards and suppositions which gave rise to such opinions and judgments. Too often this society seems unwilling to be explicit in the beliefs and imperatives upon which it bases its judgments. Words like "justice," "right," and "wrong" are frequently used, but they are devoid of any real meaning. If one is to publicly take a stance, he or she must be honest enough to explicitly state what values have led him to that position. To ignore that is a type of dishonesty which human communication cannot tolerate.

—joe hotz



**Not everybody who  
is interested in figures  
gets off at Wall Street.**

## **You might be happier at Aetna.**

If you have a liking for figures, finance and money, Aetna Life & Casualty might be a way to both job satisfaction and success.

If you haven't thought about insurance, maybe that's because you haven't heard the whole truth about it.

For example, because our business has become so sophisticated, we have one of the largest computer installations in the country. And, if you think of insurance in terms of premiums and settlements, you'll be surprised at how deeply Aetna is involved with stocks and bonds, equities, and real estate.

If you're analytically-minded, there are

many careers open to you. As an actuary, accountant, computer programmer or securities analyst, for example. In these positions and others you'll be helping 27 million people who depend on Aetna for security in a shaky world. We have a reputation for not letting them down.

A brochure called "The Whole Truth" spells out how Aetna works, and the many specific opportunities we have for people of all talents. It's an honest picture of an honest business.

Why not stop in at your placement office soon and read it.

You could do yourself—and many other people—a lot of good.

**We are an Equal Opportunity Employer**



**OUR CONCERN IS PEOPLE**

