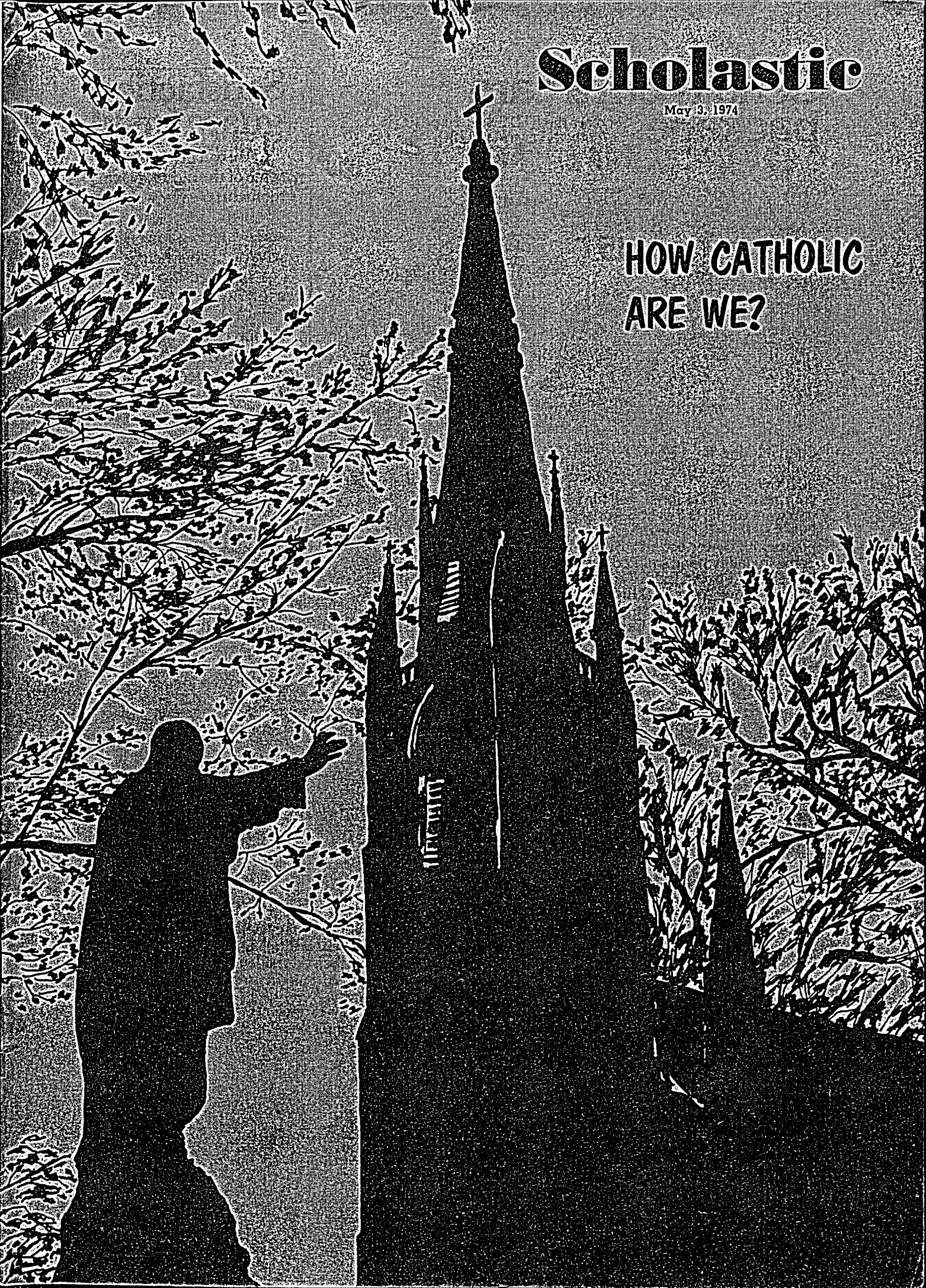


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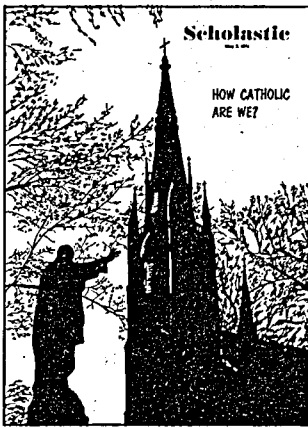
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Scholastic

Volume 115, No. 13 May 3, 1974
Notre Dame, Indiana



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Ind. 46556. The magazine is represented for national advertising by National Educational Advertising Services, 360 Lexington Avenue, New York, N.Y. 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 and back numbers are available from the SCHOLASTIC. Please address all manuscripts to the SCHOLASTIC, Notre Dame, Ind. 46556. All unsolicited material becomes the property of the SCHOLASTIC.

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Illustrations: Cover by Bill Weyland / Photo on 3 by Bill Weyland / Photos on 4, 5 courtesy of The Observer / Photo on 7 courtesy of Information Services / Photos on 10, 11 by Bill Weyland / Photo on 15 by Chris Smith / Photo on 15 by Jim Hunt / Photo on 16 courtesy of Ave Maria Press / Illustration on 19 by Tom Burke / Photos on 22, 23 courtesy of Art Gallery / Photos on 25 by Bill Weyland / Photos on 27, 28 from Scholastic Sports Dept. / Illustration on 28 by Tom Paulius.

Indiana's New Liquor Law--- Changing Notre Dame

According to Dr. Faccenda the decision threatens with a court suit anyone who knows of a drinking minor and does not act. According to Dean Macheca the decision requires strong enforcement of drinking rules by the University. According to Fr. Griffin it may wipe out all of Notre Dame's recent liberalizations. The decision which has startled the administration and shocked the students suddenly gives Indiana's drinking law long arms and sharp claws, but there are some ways to fight it.

The decision handed down two weeks ago by the Indiana Court of Appeals was a civil action arising from a traffic accident caused by a possibly (only possibly) intoxicated minor. The surprising fact was that the damages were levied against the minor's adult sister. The young man, 20 years old, had entered his sister's house uninvited while she was out and helped himself to some beer and rum. His sister, returning home, watched him finish his drink and drive away without trying to stop him. Since three family heads were killed in the accident, damages were far beyond what the youth's insurance could cover. The court then went beyond him and held his sister liable for negligence, assessing her

\$250,000 in damages.

The case has grave, and as yet not completely understood implications for the University and its students since Notre Dame is the only school in the state which recognizes drinking. Although there are ambiguities in the case, the University is relying on the interpretation of its general counsel, Dr. Philip Faccenda. "The key point of the case is the court's decision that no active participation is needed to violate the law's ban on giving alcohol to minors. The sister did not even invite her brother in, but she was held responsible because she knew what he was doing and did not try to prevent it. As I read the case it turns on a question of knowledge and premises; if we know, or reasonably should know, that a minor is drinking on our premises we must act," Faccenda explained.

SBP Pat McLaughlin stated that some members of the Law School he had consulted thought that Faccenda's interpretation might be too conservative. "They feel that the case may turn more on the question of owning the alcohol than upon whose premises it is drunk," said McLaughlin. "But they also told me that as general counsel of the University, Faccenda has to take

a conservative view of the ambiguities to protect the University endowment." Faccenda's interpretation might also protect students from people who want to get at a slice of the endowment (more than \$75 million) by suing them.

In any case the University will follow Faccenda's advice and create rules accordingly. "For now at least," Faccenda said, "these are the assumptions we will have to go on." He is currently trying to discover if any appeal is planned or if cases of a similar nature are being litigated.

"In this one case," Faccenda went on, "the court has taken Indiana's dramshop law (laws dealing with the responsibility of distributors of liquor — by sale or otherwise — for acts people commit under the influence of the drinks) from fifty years behind such states as Illinois and New York to about 25 years ahead." Illinois, for instance, makes intoxication, not age, the test of responsibility. But now Indiana, whose legislature repealed its act in the twenties, may hold a distributor responsible if a minor has only one drink, even if the "distributor" really did not provide any liquor at all but merely let the minor drink on his premises.

The result of all this is that if the University or its officials know about a violation of the liquor law they must prevent it. Further, if the drinking is blatant enough, then knowledge is imputed, that is, the University cannot turn its back and pretend that nothing is happening if it could "reasonably" be expected to know what is going on. A rector cannot spend the night in his room and pretend he does not know about the hall party in the lobby. All this, of course, requires a great change in University policy and places the hall staffs in an extremely difficult position.

Robert Griffin





John Macheca

The SLC has amended the drinking regulations to make them apply only to students 21 or over. Drinking by students under 21 is prohibited by University regulation in accordance with state law. There is one salvaging factor: if the drinking and partying is done quietly and does not come to the attention of any university official in the normal pursuit of his duties, then the University cannot be held responsible and therefore such quiet drinking will not be interfered with.

Dean of Students John Macheca explained the position of his office. "We can no longer have anything to do with organizing parties and we will strictly enforce the regulation against public drinking outside the halls. Other than that, we will handle cases from within halls which the rector of that hall sends to us and any very major and blatant cases."

Macheca explained that technically any violation of a University regulation comes under his jurisdiction but "we have an understanding with the rectors that they will handle minor matters in most cases and that major problems will normally be referred to us." Violation within a hall which would not be noticed by the rector would not be likely to come to the Dean's attention. Macheca expects no difficulties over jurisdiction within the halls. "We are working these things out by mutual agreement with the rectors as a group."

The rectors and hall staffs are put in a somewhat hypocritical position. They know that drinking occurs in their halls but they can condone this if they do not know of any specific instance of drinking. "What it comes down to," Fr. Terry Lally, assistant dean of students and assistant rector of Stanford, said, "is enforcing a no public drinking rule. If you are going to have a small

party, don't tell your rector or R.A." Fr. Griffin, rector of Keenan, stated that he "plans no detective work — I am not going out of my way to hunt for violations." Kathy Cekan-ski, rector of Breen-Phillips, argued that "what goes on behind closed doors is none of my business." Most rectors hope to be able to handle the situation in their own hall without referring cases to the Dean's office. "I do not expect any difficulties," Cekan-ski continued, "the women in my hall are mature enough to handle the situation until the end of the year, but if anything major does come up I will handle it on a one-to-one basis myself."

Another problem arises for students over 21 who supply liquor for anyone younger. If the younger student becomes involved in an accident the adult student may be liable as well. "One thing that I would like to impress on students in this regard," said Faccenda, "is that if you do not have any money now the courts will wait until you do, then take that. It can take three or four years to get a final decision in a case and the courts can attach income for several more years so a 21-year-old student may be paying until he is thirty or more." The University would also be liable if one of its officials knew about the supplying (which violates University regulations as well as state law) although such knowledge is, as Macheca says, "highly unlikely." And, of course, in an accident it is the student who is liable first before his supplier or the University enter into it.

Despite rumors that the University is using the court's decision as an excuse to move backward, the case has been as great a disappointment and surprise for the Student Affairs Office as it has been for the students. "We are thrown back to about the same position we were in last year," Faccenda lamented. "I almost feel like we have wasted a year's effort." Macheca agreed that the decision was "extremely disappointing and wipes out many of our more positive programs aimed at making things more realistic." Fr. Griffin suggested that "in a way the situation may be worse than that of a while back since then you had some tacit recognition of some drinking outside rooms, but now

Phillip Faccenda



there is the danger of a court suit hanging over your head, and, of course, the court suit would hurt the student who drinks more than it would hurt the rector." Macheca emphasized the need to do everything that can be done to prevent any more gains from being lost.

But exactly what can be done to change the situation we are now in? Both students and administrators can help, and they are getting to work.

The most valuable student tactic is lobbying and pushing the issue in the upcoming election. SBP McLaughlin has contacted the various other universities in the state, particularly IU, Ball State, and Purdue, to create a combined program to reduce the drinking age. In this he continues the work of H-Man. On the suggestion of Chuck Nau, a law student and R.A. in Keenan who has a long record of campaigning, McLaughlin and the student government have begun work on a massive registration drive for the upcoming primary. The SBP has contacted the Bayh and Brademas campaigns for assistance in a door-to-door registration program on campus before the May 7 primary. Student government is preparing a list of candidates and their positions on the drinking age. "The ones we have talked to so far," McLaughlin said, "are favorable but not strongly so."

"If we prepare and distribute that list and get the students to vote it," Nau argued, "we can have a major effect on the elections in this area. It may seem petty to make your vote rest on one issue but this is the most important issue, the only really important issue for us. Not only does the high drinking age hurt the students, it could really damage our University if a suit is brought." Nau proposed canvassing other areas in St. Joseph County and coordinating the program with other universities, especially those in the southern part of the state "which is much more opposed to a change."

The University administration has not been idle either, though it cannot directly lobby or campaign without forfeiting Notre Dame's tax-exempt status. "The University intends to do all it possibly can within the law to explain

the critical nature of the problem we face to the Indiana government, especially pointing out the unique position of Notre Dame as a university with a nationwide student body; 75% of whom are used to legal drinking in their home states, and also as a university very close to the Michigan border." Faccenda explained that it is permissible to "acquaint the legislative and executive branches through public hearings and testimony of the grievous harm the decision does us." He also pointed out that individuals connected with the University, excepting only the top officers, could lobby as individuals.

Everyone currently working on a solution to the problem is trying to channel student displeasure into constructive projects. "We do not need a public confrontation," Fac-

cenda explained. "Something like a massive beer party on the quad would force the University to act and only alienate legislators." McLaughlin hopes to mobilize student efforts behind a drive to lower the age law rather than wasting energy on anything "uselessly hotheaded." Appealing for student support Macheca pointed out that there are only two more weeks of school. "We are trying to regroup after this shock and make it through the rest of the year so we can concentrate on changing things over the summer." McLaughlin, too, plans to spend the summer here and is asking for aid of anyone else who is staying. "We can solve this problem," he said, "but it will take a lot of work."

—Pat Hanifin
—Sean McLinden

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How Catholic Are We?

"And what greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honor. Society lives to trifles, and when men die we do not mention them."

—Ralph Waldo Emerson

"The Divinity School Address"

"Why listen, lady," said Mister Shiftlet with a grin of delight, "the monks of old slept in their coffins."

"They wasn't as advanced as we are," the old woman said.

—Flannery O'Connor

"The Life You Save May be Your Own"

Though no two may have defined the word the same, every student knew that Notre Dame was a Catholic university when he applied to come here. Pass it off to high schoolish naivete or what have you, every student considered that aspect of this place and still decided to enroll. He considered it then and by his continued presence here, he must consider it now.

There may seem to be very little in common among a discussion in a chemical engineering class, a student conversation on drug rules, a mass, a football game, a test, a hall party and a camping trip for the kids at Logan Center, but the fact is that in all these activities, and in almost all other activities you could

think of, there is the potential for confrontation of Catholic values. What does Catholicism mean to institutional Notre Dame? to the lives of its administrators and faculty? and most importantly to the lives of its students?

Perhaps the best source for a general perspective on this important question of identity is Fr. James Burtchaell, university provost. Fr. Burtchaell feels that there are two major factors that cause Notre Dame to be a Catholic place. "The first is its public commitment, and this is terribly important, to a religious tradition, officially stated and accepted by the community." The second, he said, "is a Catholic faculty." These two factors allow a university to label itself Catholic but, "That doesn't tell you what kind of Catholic university you've got."

"A good Catholic university," Burtchaell said, "must be free." He said that this freedom takes on a special role in relation to the academic study in the University and the current situation of the church. He feels that the Notre Dame community is very much a part of the church and, as such, chooses to adhere to her values and moral attitudes; its people choose to be Catholic. The University grows within the tradition and serves it as a developmental force. The University should not only be a true reflection of the contemporary church, but should also serve to bring the church more closely to the fulfillment of its task.

Burtchaell said, "We are like the church in that we have its features," and one of those features is the in-



tellectual position of scholarly freedom. He pointed out that Notre Dame is really more free academically than many state institutions and many sectors of the academic world, where there are only a few accepted methods and theories, and intolerance of others. Burtchaell believes that many other academic institutions can be "very dogmatic and narrow," while "our tolerance should be part of our being Catholic."

As a Catholic university, Notre Dame can exercise this broad freedom and utilize it for the benefit of the church and the world. In its special role, the University can and should lead the church in its growth and contribute to its tradition. As a Catholic university, it is committed to the Catholic tradition. It must be free "in order to allow for better forms of Catholicism to make their way."

Burtchaell believes that it is the role of the administration to protect that freedom for development in the tradition, with the understanding that though people may have tremendous disagreements within the tradition, "It will right itself, with God's help."

... "THE GREATEST BENEFICIARIES ARE THE STUDENTS. THEY ARE INTRODUCED INTO THE OLDEST TRADITION IN THE WEST, WHICH IS ALSO THE ONE TOUCHED BY DIVINE REVELATION."

Another aspect of the fully Catholic university is the adherence to moral values in the daily lives of the community members. Burtchaell stressed the role of the faculty in making Notre Dame fully Catholic in this respect. He feels that the faculty plays a role of utmost importance in the communication of moral values to the students. Without the aspect of moral education the Catholic university will have failed in its obligation to the education of the total human being. He feels that much of that moral education occurs in the classroom. Many courses deal with moral questions directly but Burtchaell feels that students learn a great deal about the moral values of a person regardless of his subject matter. "Students do perceive the integrity of a person even in a lecture; they see a scholar stand for truth, exactitude, fulfilling commitments."

The Provost says this kind of value communication from the faculty is "an acceptable minimum," but that at Notre Dame "we shouldn't settle for that." He said that the faculty is expected to, and for the most part does give more than that minimum moral communication in their personal and academic contact with the students. He agreed that there is a definite need to develop further strategies for the faculty to share their values with the students, but cautioned awareness of the enormous work load the faculty is under already. He said, "We ask them to be scholars and teachers," and added that this is a "very grueling task in itself."

It would be unrealistic, Burtchaell said, to ask the faculty to play "nursemaid" to every student. Burtchaell said that even in the

ordinary, daily exchanges between a faculty member and a student there are many opportunities for personal sharing. While he admits the possibility of a student going through four years here and never establishing a personal relationship with a teacher, he feels that this results more from a decision by the student than unavailability of the faculty.

In this ongoing process of educating the total person, Burtchaell said, "the greatest beneficiaries are the students. They are introduced into the oldest tradition in the West, which is also the one touched by divine revelation." He explained that students may at times rebel against that tradition, because college years are a time "when people are trying to figure out what they should be morally. . . . There will always be a certain measure of dissidence."

He feels that college presents the opportunity for many people, who have been dependent on their parents for so long, to assert themselves. This assertion can often be by rejecting their religious tradition. Burtchaell believes that this is part of growing up and must be seen as such, not as new, apocalyptic rebellion.

Burtchaell also commented on the Christian nature of the community as seen in the quality of relationships among the students. Burtchaell agreed that often students are unwilling to give of themselves to others or to go really out of their way for someone else; and that the sometimes show lack of concern and respect for communal rights and property. He added that tolerance does not mean giving a free hand to those whose purpose is to deny the Christian stature of the institution. He cited the misuse of the term Christian Community to mean a disregard for maintenance of certain essential standards.

Christian Community does not mean no one will stand up against those who would destroy it.

Part of the concern that especially needs to be fostered among students, he said, is a sensitivity to the plight of the poor and suffering of the world. "You can't be educated without being educated about the world and its needs."

Yet putting the situation in a larger perspective, he said that while there is visible selfishness at Notre Dame, in relation to fellow students and the rest of the world, the situation is "better here than elsewhere." In his experience of other colleges and universities, Burtchaell said that he has not seen the same amount of interpersonal concern that he sees here at Notre Dame. In a general view, "What we have here is just remarkable."

Burtchaell expressed a great difficulty he finds in any discussion of the Catholicism of Notre Dame students. He said that most discussions become a question of emphasis. To those who feel the school is headed toward the corruption of Gomorrah, the tendency is to emphasize how really Catholic the University and its students are.

To those who close their eyes to the severe problems of the school and feel that it has reached perfection, the tendency is to emphasize those problems. Neither explanation is sufficient in itself and both must be weighed to gain a proper picture.

Viewing Notre Dame in the broad perspective of its own tradition and in the perspective of other colleges, Burchaell is quite optimistic. This is not to say that he denies that very serious problems exist and demand serious attention, but rather that he has great faith in the nature of the University to guide itself successfully in its Catholic tradition.

Fr. Burchaell's remarks bear a special significance when considered in the light of a recent trend among Catholic universities throughout the world to study and define themselves in relation to the church, each other, and the global society that they confront. This major trend of self-examination began at the close of the August, 1965, meeting of the International Federation of Catholic Universities (IFCU) in Tokyo. Notre Dame has served an integral role in that development not only through University President Fr. Theodore Hesburgh's leadership as president of the IFCU, but also through active participation in various conferences to more accurately determine the nature of the Catholic university.

In conjunction with delegates from Catholic colleges in the United States and many other nations, representatives of Notre Dame searched out the meaning of a Catholic university in the world. They met at Notre Dame, Land O' Lakes, Wisconsin; Kinshasa, The Congo; and finally in Rome. In all these meetings they confronted sev-

eral simple but profound questions: What makes a modern university Catholic? How does a modern university act Catholic? What is its juridical relation to the Vatican? How does it fill the entire role of a true university in freedom?

At the Rome conference a consensus statement was drawn up and approved by the delegates, which set four essential characteristics of the Catholic university:

1. a Christian inspiration not only of individuals but of the university community as such;
2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. fidelity to the Christian message as it comes to us through the Church;
4. an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life.

The statement, entitled "The Catholic University in the Modern World," emphasizes a commitment to world service, autonomy and academic freedom, ethical teaching, and a Christian life style among a community of scholars. On this last very important point the statement calls for "an authentic human community" and it further reminds that the educative process is carried on not only by academic activity but also by community life.

While Notre Dame has been examining itself in the light of all this international concern and as a part of worldwide Catholic education, perhaps it is most valuable here to trace its introspective examination as a separate institution.

From its founding, Notre Dame has been obviously concerned with maintaining its Catholicism. Up until a few years ago, though, the students who came to Notre Dame

came to a fairly small and a somewhat unrecognized academic institution. Catholics and the Catholic tradition had not really entered the mainstream of American life and the students who came here as well as the parents who sent them, did so with a strong enthusiasm for preserving and expanding things Catholic.

By the 1960's, much of this had been changed. In spite of George Bernard Shaw's warning that the Catholic university was a contradiction in terms, Notre Dame was trying to manage the difficult task of both becoming a "great" university and remaining strongly Catholic in its character.

On December 9, 1967, at a special ceremony commemorating the 125th anniversary of the founding of Notre Dame, University President Fr. Theodore Hesburgh looked into the future and confronted the problematic situation of the great Catholic university.

"All universities are totally committed today to human development and human progress in the natural order of events. This whole endeavor is ultimately a fragile thing, left to itself, fraught frequently with frustration and often despair. Here in the total spectrum, the Catholic university does have something spectacular to offer. Call it faith, call it belief, call it a simple parallel course depending on other sources of strength, other sources of knowledge, a belief in an ultimate goal surpassing all natural endeavor. The Catholic university must be all that a university requires and something more."

... "ALL THAT WE CAN DO IS PROVIDE THAT THE PREDOMINATING INSPIRATION AND MEMBERSHIP OF OUR FACULTY ARE CATHOLIC AND CHRISTIAN".

Four years later, in the summer of 1971, an article appeared in *Insight: Notre Dame*, written by Fr. Burtchaell, which dealt with the question: "Notre Dame: How Catholic Is It?" This topic, also the official topic for all the Universal Notre Dame Nights at alumni clubs throughout the nation that year, was becoming one of much concern.

Alumni were growing very concerned about the type of Catholic education that their successors, for many also their sons, were receiving at Alma Mater. Much of the rigid disciplinary atmosphere of the school had dissipated by this time and the reports had it that Notre Dame was falling apart as a Catholic institution of higher learning.

In his articles, Fr. Burtchaell explained that while many of the old manifestations of Catholicism were

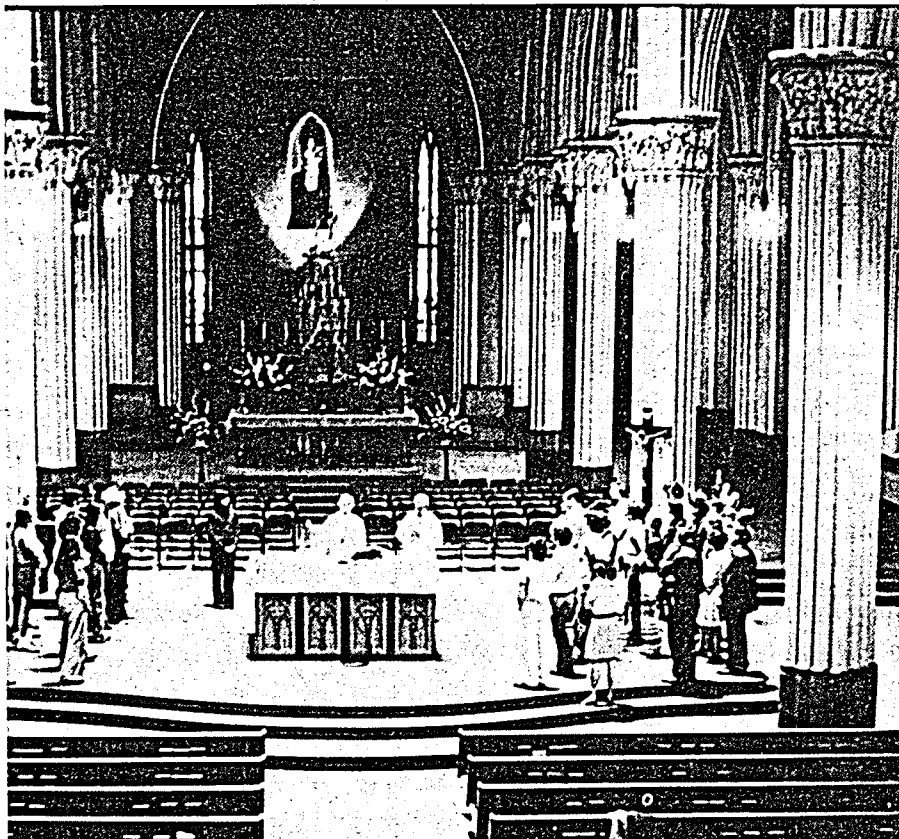
not as visible as before and that there was always work to be done to retain the Catholic character of the place, on the other hand, he said that in many real ways Notre Dame was more Catholic than it had ever been before. He cited the concern students were showing for

the war-torn nations of the world, as well as the fortune torn of the South Bend area: the poor, the uneducated, the retarded.

In that article, Burtchaell discussed a facet of the Catholic university that he would continue to discuss for years to come: the faculty. He stated then that in order to keep Notre Dame Catholic a faculty must be sustained which collectively and personally maintains and nourishes the Catholic tradition. "All that we can do is provide that the predominating inspiration and membership of our faculty are Catholic and Christian."

Representing the University, Burtchaell further developed and expressed his concern that Notre Dame continue the balance between the notions of a great and a Catholic university, when he addressed the faculty at the beginning of the 1972-73 academic year. He said that while Notre Dame, in its quest for academic excellence should not ignore competent scholars who do not profess Catholicism, there should be a conscious effort on the part of the faculty members and the departments to attract competent Catholic scholars to become a part of the University's effort to remain fully Catholic.

"If discrimination has a sinister sense, and it surely does, in the maintenance of our own tradition of belief in search of understanding there is a high and urgent sense in which we do well to be discriminat-



ing. Learning is a heritage both precious and fragile. Learning teamed with faith is all the more so, since it is God's rarer gift as well as man's achievement. . . . At Notre Dame we have no task more important than to recruit and invite into our midst men and women who, beyond their being rigorously given over to the profession of learning, are likewise dedicated to a life of intelligent belief. If we are to be a Christian university, we must have a critical mass of Christian teachers. If Notre Dame is to remain Catholic, the only institutional way for assuring this is to secure a faculty with prominent representation of committed and articulate believers who purposefully seek the comradeship of others to weave their faith into the full fabric of their intellectual life."

One year later, at the opening of the 1973-74 academic year, Burtchaell addressed himself to a similar question: what is the role of the faculty in the moral education of their students? He called the faculty to become witnesses to truth both by getting to the bottom of academic questions and by coming into contact with questions that are bottomless.

Burtchaell quotes Cardinal Suhard: "It has been well said that to be a witness does not mean to spread propaganda or even to create an impression, but to create a mystery. It means living in such a way that one's life would be inexplicable, if God did not exist."

The concern for retaining the Catholic character of Notre Dame probably came to a head with the publication of the Committee on

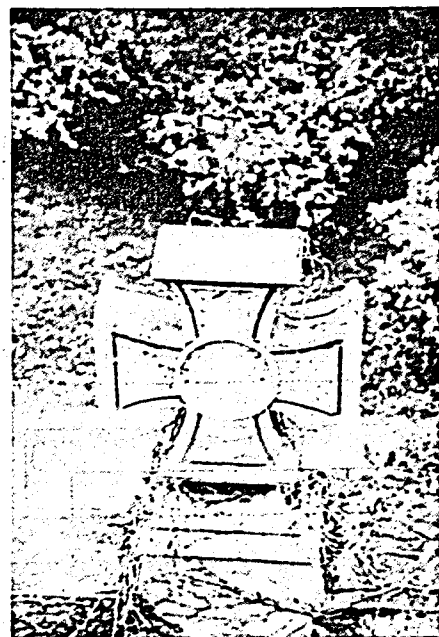
University Priorities' report on Notre Dame's Catholic character which appeared in the December, 1973 issue of *Notre Dame Magazine*.

The committee, composed of fourteen members of the faculty and administration and only one student, senior Howard Bathon, wrote that while there are many ways to search for knowledge, at Notre Dame, "we willingly stand . . . in a religious tradition, and if this commitment is not steadfastly fulfilled, nothing else we do will be at its best. The University's highest and also its most distinctive priority is to understand and to adhere to its evolving Catholic character. To survive without its unique place in the minds of believers, and without its Catholic witness in the larger pluralistic society would be not to survive as Notre Dame."

The report emphasizes the academic nature of Catholicism at Notre Dame and says that as a place of study and scholarship its Catholic commitment is primarily intellectual. It discusses the need for academic freedom, the preservation of the Catholic tradition, and the communication of values through academic life.

It also states, "in a way we could hardly describe as secondary," that Catholic character should permeate the life of the campus outside the classroom. "The life in our residence halls, and the interchanges between faculty, students, administrators and alumni must not give the lie to the faith which is false if not verified by love."

What this brief history of the dis-



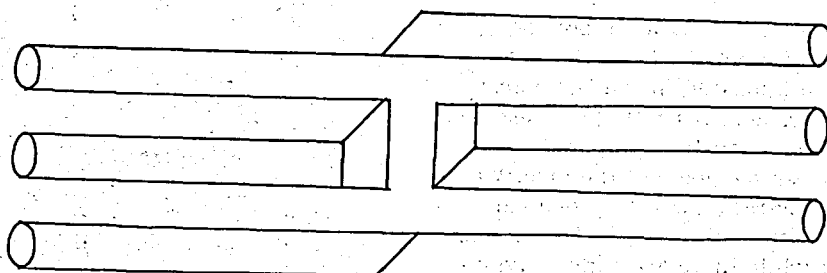
cussion shows is that this university and the people who comprise it cannot exist without coming to grips with it the Catholicism they profess. A very delicate balance must be maintained between remaining Catholic in both the academic and communal sense and going down the road of the "great" university. To overemphasize the latter would be to take the course chosen by places like Harvard, in which all religious affiliation is lost in order to achieve academic excellence.

Many people at Notre Dame feel that in denying a religious tradition, a university actually closes itself off to a very real way of knowing and in so doing in fact sacrifices its academic excellence. They would say that for us to deny our religious tradition would be to cut ourselves off from all those who went before us. While maintaining the tradition in these modern times might seem to be an impossible task, not to maintain that tradition would bring even a more tragic fate.

Those who come to Notre Dame know that it is a Catholic place. As an institution it must try to grow in spite of the seemingly apparent conflict between academic freedom and commitment to a tradition. Both the students and faculty who chose to live and work here realize that they thereby chose to be part of that growth in tradition.

—James Gresser

Week in Distortion



This is my last *Week in Distortion* column.

Yup, unless they finally catch up with me, I'm going to be admiring the Golden Dome in my rearview mirror in a few days, diploma clutched tightly in my sweaty little hands. Traditionally, last columns have been a place for graduating seniors to wax poetic and turn tearful.

That's a lot of effluvia.

As an alumnus or alumna, you are going to be subjected to an intense effort by Notre Dame to obtain something from you (Hint: A — and his — are soon —). The carrot-and-stick technique is generally used; the stick being the threat of the loss of football ticket privileges and the carrot being glossy-paged, elegantly crafted, award-winning publications reminding you of the fun times you had as a student. The University prints these on paper so expensive you can practically see your reflection in it, and yet has trouble digging up enough money to keep a student bi-weekly in existence.

It's a well-designed advertising campaign. Just remember one thing; whether it's mouthwash or political candidates or universities being advertised, it's you that's really being sold. Up the river.

Simply keep in mind what it was really like. In years to come, this list may jog your memory:

Detex cards
Refrigerator fines
Tacos
The ACC management
Room picks
Indiana politicians
The spring monsoon season
The summer monsoon season
The fall monsoon season
The winter blizzard season
Long-standing unwritten rules
"Rehabilitative discipline"
Off-schedule shuttle buses
South Bend police
South Bend inhabitants
South Bend
The Knaked Klunker interdiction
Getting your umbrella ripped off in the dining hall
Waiting in line to die at the infirmary
Getting gunned down by a sprinkler on the south quad
Being asked over and over on a football weekend where the bookstore is
The bookstore
Long lines
Being able to paint your room only with O'Brien paint in approved colors
Lack of refuse containers on the quads
John Macheca (and all his works and poms)
Parietals (anything to do with parietals)
Cigarette smokers next to you in class
Pink slips

Getting a pink slip because your last test wasn't included
Not having keggers
Not dancing in the hallways
Rectors
Getting kicked off campus and finding out what it really means to live at a "residential university"
Reading Father Burtchaell's explanations — of anything
Father Burtchaell
Father Lally
Mrs. Black
Breakfast at the Dining Hall
Lunch at the Dining Hall
Dinner at the Dining Hall
12:15 lines at the Dining Hall
8:00 classes
15-minute car limit on campus
Soup scum in your cereal bowl
Observer editorials
"Last Words" in *Scholastic*
Buildings by Ellerbe
The ratio
Forced triples
Social probation
Calendar disputes
Supercilious administrators
Administrators who claim new dorms are not necessary after scaring or kicking everyone off campus
Ex post facto pronouncements on human sexuality
Missing socks and shrunk shirts
Small-print waivers of rights in rooming contracts
Robert Gordon and "temporary" disciplinary codes
25c per day library fines
Sugar Bowl ticket screw-ups
Cockroaches
Moving your car out of the parking lot every football weekend
Emil T. quizzes
Black Tuesdays
The loudmouth freshmen down the hall
Ray Capp posters
The "long-awaited LaFortune renovation"
J. Arthur Pears
SMC chicks

Keep this list. Make your own additions or subtractions and, when the dunning notices come around, refer back to it. If you still feel like giving money, send it to a worthwhile cause, like the Clinton-McKeown fund to build a coed dorm on campus.

Happy trails. . .

— T. J. Clinton

THE SCHOLASTIC

Coming Distractions

SATURDAY (May 4th)

Medical College Admission Test, 8:00 a.m., Engineering Auditorium.

Blue & Gold Game, 1:30, Notre Dame Stadium.

The Beggar's Opera, ND/SMC Production — John Gay's ribald musical romp — directed by F. W. Syburg, O'Laughlin Auditorium, 8:30 p.m.

St. Joseph's Hospital Charity Ball, A&CC, 9:00 p.m.

SUNDAY (5th) to Saturday (11th)

25th International Science and Engineering Fair, open to the public May 9 and 10, A&CC.

MONDAY (6th)

Chicago Symphony String Quartet with Louis Sudler, baritone; Library Auditorium and Lounge, 8:15 p.m.

TUESDAY (7th)

AFROTC Lecture Series, Library Auditorium and Lounge, 4:00 p.m.

WEDNESDAY (8th) to Wednesday (15th)

Final Examinations

SATURDAY (18th) and Sunday (19th)

ND Commencement Weekend

MONDAY (20th) to Tuesday (Aug. 27th)

Summer

—John A. Harding

Exams

SPRING SEMESTER 1973-74 FINAL EXAMINATION SCHEDULE

	Wednesday May 8	Thursday May 9	Friday May 10	Saturday May 11	Monday May 13	Tuesday May 14
8:00 A.M. to 10:00 A.M.	1:15 M ARCH 251 MET 225	9:05 TU ARCH 251 MET 225	8:00 TU	3:25 TU ROTC (all)	1:15 TU ARCH 144	10:10 TU
10:30 A.M. to 12:30 P.M.	2:20 M MGT 490M CHEM 116L	9:05 M	8:00 M EE 222	3:25 M	10:10 M	11:15 M
4:30 M to 12 TU	11 TU PHIL 101 HIST 110, 112, 114, 116 SOC 112, 114, 116 ANTH 110 PSY 111 ECON 102, 121 EE 242	11 TU PHIL 101 THEO 114, 116, 117, 119, 123	PHYS 112 EASC 102, 112, 122 CHEM 113, 116 BIOL 102 UNSC 102, 112 ABC	ML 112, 122 (ALL) MLFR 132 CLLA 112 EG 120, 126, 236 FIN 361	MATH ALL 100's & 226 FIN 360	FS 180 ENGL 109 SEM 181-186 HUM 186
1:30 P.M. to 3:30 P.M.	SMC ENLT 103, 104	SMC ENLT 264 BIOL 104 BUEC 202	SMC ENLT 264 BIOL 104 BUEC 202	SMC MLFR 102 MLIT 102 MLSP 102, 112	SMC PSYCH 156, 327 SOC 209	SMC POSC 152
7:00 P.M. to 9:00 P.M.	EG 328 BA 235, 340 SMC HIST 102, 104 HUST 324 SOC 203 MGP 464 ART 152	ECON 224 EG 121 SMC MLFR 106, 108, 110, 112 MLSP 116	EG 321 FIN 231 12 M SMC—SOC 153	PHYS 126, 142 BIOL 104 EASC 142 MARK 231 SMC—ENLT 202 ENLT 204 HUST 464	2:20 TU ACCT 222 EG 334	4:30 TU

Student Administration

Since his election last month Student Body President Pat McLaughlin has wasted no time in establishing his administration and preparing it for smooth operation when the fall semester begins in 1974.

Immediately following the election Pat and Vice-President Frank Flanagan announced that they would hold open interviews for anyone interested in any student government position or activity. No special requirements concerning experience or class status were necessary for consideration and each of the one hundred-plus students who signed up were interviewed personally by McLaughlin and Flanagan. From these interviews appointments were made to the seven student government commissions and their respective subcommittees. "What we tried to do," explained McLaughlin, "was to place each individual in the position or area where he or she could be most effective."

This type of selection resulted in a wide representation among the appointees. The list of new commissioners ranges from freshmen to juniors and includes newcomers as well as those already experienced in student government. A list of the new commissioners and their respective positions appears as follows:

Off-Campus Commissioner—Paul McEvily.
Director of Research and Publication—Stan Cardenas.
Director of Legal Services and Community Relations—Dick Stroba.

Ombudsman—Bill McLean.

Campus Life Commissioner—Ray Capp.
Social Coordinator—Ralph Pennino.
Co-Ex Commissioner—Blake Wordal.

Judicial Commissioner—Brian McGinty.
Director of Rule Revision and Student Legal Advice—Ed Rahill.

Human Affairs Commissioner—Elaine Marshall.
Frosh Orientation Chairman—Drew Costarino.
Minorities Commissioner—Joe Garza.
Volunteer Services Director—Andy Winiarczyk.
Activities Director—Mike Davis.

Academic Commissioner—Jim Ambrose.

Administrative Commission
Student Government Provost—Herb Thiele.
Research and Development Commissioner—Lionel Phillips.
Administrative Commissioner—Jan Huber.
Director of Social Projects and Services—Vin Moschella.

Many of the commissioners have already started work on projects which they hope to implement before the end of the current semester or early next fall.

The Off-Campus Commission's research and publication director Stan Cardenas has recently released, in conjunction with InPIRG, a comparative price list of thirty-five commodities regularly purchased by off-campus students. The publication of the price list is the first step in the commission's effort to help the students living off campus lower the cost of food. Stan explained that "The end result will hopefully be a food co-op but there are still many problems to be worked out before we can make the co-op a reality. In the interim, however, we hope to aid the students in lowering prices by methods such as the price list and wholesale distribution."

The commission also has plans for the publication of an information pamphlet and a legal tenet handbook. Contained in the information pamphlet would be a list of all services available to off-campus students through the University and the community.

In an effort to keep a closer contact between itself and the off-campus students the commission will distribute questionnaires during second-semester registration. Information from these questionnaires will be used to gather reactions from the students concerning off-campus life and to get an idea of what it costs the average student.

On the social front Ray Capp's Campus Life Commission has been working on several projects with primary emphasis being placed on the establishment of the LaFortune coffeehouse. The coffeehouse, under the direction of Ralph Pennino, would be located in the LaFortune Rathskellar and would feature local talent, refreshments, and a place to relax. Financing of the house would hopefully be done with funds raised through the sponsoring of movies. Ray Capp feels that the establishment of the coffeehouse would be the first step towards making LaFortune a true student center. He commented that "Not until people demonstrate that they are willing to use LaFortune will they (the administration) put any money into it."

In addition to the coffeehouse Capp hopes to establish a committee on special parties, to sponsor T.G.I.F. parties (Thank God It's Friday) and a co-exchange picnic with St. Mary's, under the direction of Blake Wordal. The committee on special parties would be established to help cut the red tape students must go through to have a party approved. Capp cautioned, "This project and the T.G.I.F. parties are currently up in the air with the new liquor ruling."

Judicial Coordinator Brian McGinty's efforts this spring and next fall will be directed primarily towards

giving the students a greater amount of judicial options. McGinty hopes to achieve this by building a foundation of strong hall judicial boards which would be able to effectively handle cases arising in the hall. In conjunction with this effort Ed Rahill, the director of rule revisions and legal advice, is working to have the University policy revised so that more cases could be referred back to the hall judicial boards.

McGinty would also like to have the opportunity to brief students before they enter the judicial process so that they may be more aware of what's involved and which avenue would be the most beneficial to follow.

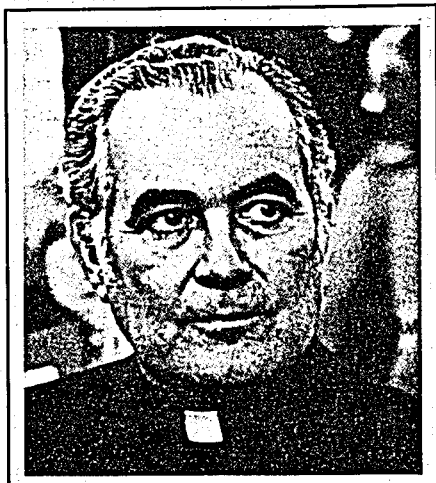
Judging from the quality of the personnel and the projects already underway, it is apparent that next fall should prove to be both a promising and productive one for student government.

—Tom Birsic

People at ND

News at Notre Dame! Father Hesburgh has been voted by a *U. S. News and World Report* survey as of the "most influential" people in the field of education. *U. S. News* asked a number of people in various fields to list three men or women they felt to be important forces in their fields. On the basis of these questionnaires, the magazine compiled the following list of educators:

1. Clark Kerr, chairman of the Carnegie Council on Higher Education,
2. Caspar Weinberger, Secretary of HEW,
3. Roger Heyns, president of the American Council on Education,
4. Kingman Brewster, president of Yale,
5. Father Hesburgh.



The Bike-A-Thon, sponsored by the Indiana State Teachers Association, raised close to \$30,000, the goal of the drive. It was estimated that as many as 3,000 people rode in the campaign. Jay Niederman, a senior sociology major, was the main coordinator for the Notre Dame campus. Klem Bartosik, Jay Long, Sue Maud and Bob Brennan were highly instrumental in the ride's success. Many campus organizations helped, but perhaps the central organizing force was the ND/SMC Council for the Retarded.

Dr. John F. Santos, professor of psychology, and Dr. Bobby J. Farrow, associate professor and director of the Social Science Training Laboratory, will be in Denver at the Rocky Mountain Psychological Association Meeting to present a paper, "The Influence of Recall and Test-Retest Reliability of Autokinetic Perception."

Dr. Joseph Duffy of the English Department, is returning from a two-year leave of absence. He will be teaching a four-hundred-level English course, Tragedy I, next semester.

The 25th International Science and Engineering Fair will be on Campus in the ACC May 5 through May 11. Dr. Emil T. Hofman was highly influential in bringing the fair to Notre Dame. Nearly 500 high school students, each having won a regional science and engineering fair, are expected to exhibit their projects here.

A few changes are taking place in Notre Dame administration. Mr. Philip Faccenda and Father James Flanigan are resigning their positions. Brother Just Paczesny will be the new vice-president of Student Affairs.



Another change — Ms. Kathy Cekanski of Breen-Phillips is leaving her position as rector next year.

The valedictorian of the senior class is a resident assistant on the third floor of Farley Hall. Marianne O'Connor is a metallurgy major in the Engineering College and will be working for Union Carbide next year.

—Leo J. Mulcahey

Ed Sanna-- Master Printer



Edward C. Sanna

The written word of about sixty percent of du Lac, St. Mary's and Ave Maria Press publications is printed under the management of Mr. Edward C. Sanna at the Ave Maria Press. Combining almost a half-century of printing experience with a thorough knowledge of the operational procedures of the graphic arts field. Mr. Sanna is a top professional with a common, warm touch. He is truly one of the men behind the scenes who makes Notre Dame what it is.

Sanna was born in Brooklyn and began his career in printing in 1926. It was during the time he was employed by the Brooklyn Eagle Press in their commercial printing plant that he became skilled in the intricacies of the printing business. After leaving the Eagle he joined Arco Manifold where he was production manager, and from there he went on to manage the printing plant at Belmont Race Track. Under his direction at the Belmont plant the daily programs and other printed pieces for New York State's four thoroughbred tracks were printed (Belmont, Saratoga, Aqueduct, and the now-gone Jamaica). In 1957,

Sanna ran the Stevenson Printing Company in Glen Cove, New York and while there he was offered work in the Chicago area but turned it down. When the Holy Cross Fathers (owners of Ave Maria Press), looking for a man to improve the production and efficiency of their plant, approached Sanna with the offer of the manager's position, he accepted. So he moved with his wife and three children to the chilly Indiana plains to meet yet another challenge in the business he knows so well.

When asked what enticed him to come out to Notre Dame he replied, "I was especially attracted by the University and the opportunity of a good college education for my children," he continued, "and it's paid off." Sanna and his wife Geraldine are very proud of their oldest daughter, Rosemary, who has her college degree as a teacher, their son, Thomas, who has a master's in business and is associated with Ford Motor Company, and their youngest daughter, Geri, who received her master's degree in special education and is teaching in the South Bend area.

Under his management Ave Maria Press has added an offset printing facility and this, plus the addition of a mechanized bindery, a promotion mailing facility, a duplicating department, and even a computerized extra-save, cutting and trimming machine, has improved the efficiency and quality of the plant's service. The commercial printing done for the University of Notre Dame and St. Mary's College is quite varied, ranging from student publications to posters to football programs. Reaching a quantity of 80,000 pieces a printing, the *Notre Dame Magazine* is the largest work handled for the University by Ave Maria, and this publication has won numerous awards for its content and production.

Sanna has about fifty employees under his control at the plant complex working two eight-hour shifts and his own boss is Father John Reedy, C.S.C. "The best man I have ever worked for," he sincerely told me. Guaranteeing a successful printing operation for Sanna and Reedy are four adept foremen of the various department: James Cook—camera and platemaking, Harold

Hatten—composing room, Ed Janowski—pressroom, Brother Valery—bindery, and Mr. Sanna's assistant, Del Singleton.

The rapid rise in prices and the increasing scarcity of materials plague Ave Maria as they do every other business. "Everything is going up, there is no bottom to it," lamented Sanna, "but we are fortunate to have a tie-in with a paper mill which helps to keep our operating costs down." He told me how he would place an order for materials due for shipment in three months and by the time the order would arrive the prices would be increased 10 to 20%.

Each school year Sanna works with the editors of student publications of both colleges and staff employees. He enjoys his work, but difficulties do arise. He explained, "In a usual printing and publication plant, the clientele is steady year after year, and they are experienced with the various printing procedures for good production. But here editors and staffs have such a tremendous changeover and every year I have to constantly break in new people and teach them the techniques of printing production." He went on to say that his job is made so much easier because students and the staff alike have been very cooperative. The printed piece is the product of many dedicated persons.

The Ave Maria Press manufactures many pamphlets, paperbacks, books and much promotion material for its publications department.

This semester, in conjunction with the University of Notre Dame, Sanna is conducting a 15-session weekly course entitled "Elements of Printing and the Printing Process." In this course, which is geared to aid the newly set up Publications Office under Mr. Ron Parent, Director, and others of the Notre Dame family engaged in the ordering and production of printed matter, Sanna explains and demonstrates the basic skills of the printing industry.

So, with unlimited patience, incomparable know-how, and a willingness to help others achieve their best, Ed Sanna continues to work on at the Ave Maria Press. He is truly a precious part of the Notre Dame community.

—Frank Coughlin

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The Necessity of Reform

Injustice has often been the cause of American protest. The American Revolution was prompted by injustices perpetuated upon the colonists by the government of George III. The Dred Scott Decision unleashed the cries of injustice from the Negro slave. The Civil Rights and Women's Liberation movements have resulted directly from wrongs perpetrated against human beings simply because of their sex or the color of their skin. During the 1960's protest against these injustices erupted in violent passion across the face of America. Watts, Newark, and Detroit were only a few of the cities marred by days of rioting. On the college campuses protest also turned to violence and signal fires of burning buildings warned of an impending danger beginning to sweep across the United States. However, little has been said about the prison system in this country. During the turbulent sixties these institutions remained strangely silent, and it was not until the seventies that revolt found a major place in the American penal system. Revolts at Attica and other prisons across the country called attention to the plight of the prisoner. For some, it has now become a conscious problem. Unfortunately, it seems that penal institutions are always the last noticed, the most in need of change, and the least able to secure aid. The problems facing these institutions are grave. The extent which we, as Americans, work to alleviate the many injustices now inherent in them will be the extent to which we may claim the rights to our own humanity and worth.

Many people speak of the "habitual criminal"—the person who simply cannot stay out of jail. Often he is degraded, typified as a "no-good" and finally ostracized from the community and family. However, the blame for criminal behavior cannot be placed on the criminal alone. Society and the penal institutions play major roles in the breeding of recidivists. Crime

and recidivism have many causes, some personal, others inherent in the system itself. Imagine a young man, age nineteen, who has recently been convicted of car theft. He is sentenced and sent to a maximum security institution. Upon arrival he is assigned a cell, and begins his term "inside." Barring major exceptions he is allowed to associate freely with the other inmates. Nonselectively, he is exposed to others whose offenses are more serious than his own, whose outlooks on life are pessimistic, and whose skills as criminals have been perfected by long years of practice. In this type of environment is it any wonder that this nineteen-year-old may commit a second offense?

Furthermore, imagine that this young man is released after serving his sentence of about a year. As he leaves the walls and guards behind him he is filled with optimism and hope. However, his attitude quickly changes. Branded forever by the haunting word "convict," he is unable to find work. The trades he learned in prison are too menial to help him find a good, well-paying job; and the pessimistic predictions of his former companions still "inside" ring mockingly in his ears. It is at this point, in the midst of his despair that the young man acts. Disgusted at both himself and the world he lashes out by the only means available—he commits another crime. He is again caught, tried, convicted, and sentenced. By this time the chances that he may "go straight" are rather slim. Crime has become a way of life, and the prison has become a home.

Living in prison results in serious problems other than recidivism. Homosexuality, causing violent sexual assaults, has led to many deaths in prisons during the last few years. In one instance, a seventeen-year-old boy was both sexually assaulted and murdered while a prisoner in Dade County, Florida. The safety of the prisoners is being questioned by many, yet little is being

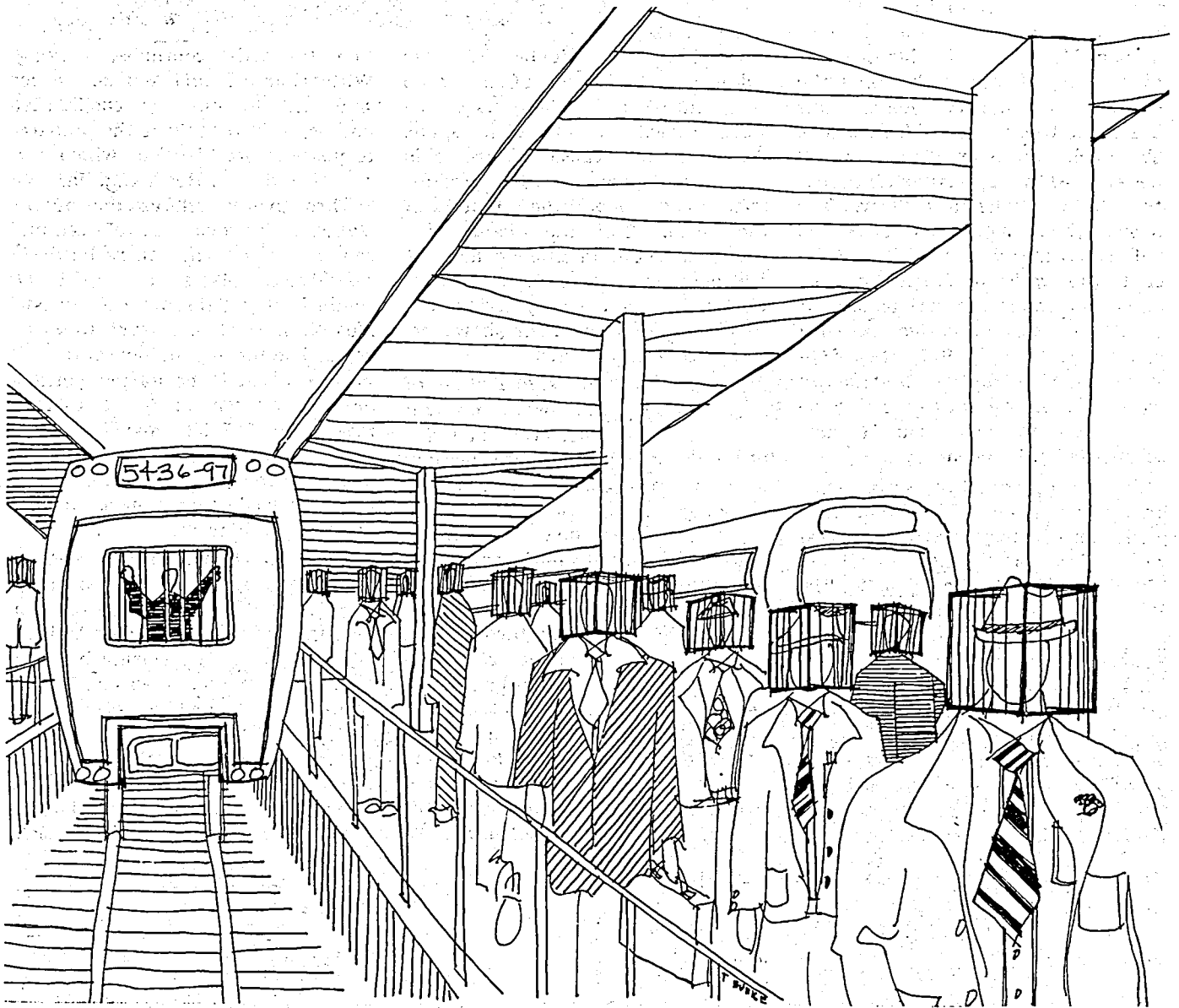
done. When asked about this young man's death, the warden in the Florida institution said that he was deeply sorry, and he promised to conduct an investigation. He also added, "These things happen." The county was shocked by the death of the boy. Yet the majority of the people in the United States don't know, or what is worse, don't care about the conditions which lead to such deaths in our "correctional institutions."

Perhaps prisons are not correctional institutions at all. Rather, they may be seen as gigantic cages protecting society from the "aberrant animals" residing behind bars. One might venture to say, however, that few people would resort to such a categorization. Yet the analogy might not be too far from wrong. Job training is poor. Many prisoners must even furnish their own equipment and tools if they want to learn a trade, and the opportunities for work in prison are still not very great. Faced with this situation, what does the prisoner have to look forward to? The prison then becomes a veritable cage. Unable to aid the correctional process, the prison serves only as a barrier between the prisoner and society; a barrier which is sooner or later broken, and which releases the pitiful, groping figure on an insensitive and unsuspecting world.

The faults are many and the redeeming values few to justify the role prisons now play in our society. If they are of any use, it is in the protection of the law-abiding citizen; for inside the walls of the prison, the prisoner is unable to harm the public. However, mere protection is not enough. The value of the human being should be sufficient to warrant a major effort to correct the criminal tendencies of those in prison. Society owes them the chance of hope, and to possibly make a change. This chance to change is the least we can offer. It is our moral responsibility.

There is much to be done in prison. Many injustices need correction. Recidivism caused by the prisons themselves must be eliminated. Ex-prisoners must be given the opportunity to secure jobs and to feel that they live in a country dedicated to the worth of the individual. Yes, there is still much to be done. The American public must be made aware of the conditions and abuses within the prison system. If this is accomplished, and effective change is made, then perhaps seventeen-year-old boys won't die in prisons, and the effectiveness of correction will give reassurance to the minds and hearts of men.

—Doug Kenyon



The Genius of Mestrovic



Ivan Mestrovic—the Maestro, as his students affectionately called him—spent the last seven years of his life at the University of Notre Dame. The works of this great sculptor will be featured in a special exhibition at the University Art Gallery. The show, which opened April 28 and will run through June 23, will include the works of Mestrovic presently on campus and various others: *Persephone and Dionysius*, an early self-portrait from 1917, the 1500-pound marble *Croatian Rhapsody*, a work entitled *My Mother*, and some eight-foot drawings from Madame Mestrovic's private collection.

Mestrovic arrived at Notre Dame in 1955 at the age of 72. He brought with him a history of artistic success and human tragedy. Born in 1883 in Vrpolji in the Sava Valley of Croatia, he was the son of a stonecutter and spent his childhood among the poor, illiterate peasants. Because of his displayed ability to sculpt and carve, he traveled to Vienna as an adolescent and eventually managed to enter the Academy of Art. While there he was an isolate, unteachable. Mestrovic had a vision of his own and he would not turn his head.

In 1911, Mestrovic had his first exhibition. Reflective of his deep religiosity were the subjects of his work—Crucifixes and Madonnas, etc. August Rodin praised Mestrovic in these early years as “the greatest phenomenon among the sculptors of the world.” Both the Victoria and Albert Museum in London and the Metropolitan Museum of Art in New York broke precedent by giving Mestrovic the first one-man shows accorded to a living artist.

Undercutting the exhilaration of success which his work brought him were the frustration and disillusionment which ensued because of his political convictions. An open proponent of the liberation of his native Yugoslavia, he was forced into exile and eventual imprisonment. At the outbreak of World War I he left from his homeland in an unhappy flight which took him through one European city after another.

Able to return to Yugoslavia after the War, Mestrovic spent several happy productive years there. But, this man dedicated to freedom found himself imprisoned by Hitler's puppet government in 1941. Even during his four and a half months of incarceration,

the artist continued working. With charcoal and butcher paper smuggled to him by cooperative guards, Mestrovic made the preparatory studies for his *Pieta*, which now stands in Sacred Heart Church.

Through the intercession of the Vatican, Mestrovic was released and sent to Rome. While there he did a terra cotta plaster of the *Pieta*. Again in flight, this time because of Mussolini, Mestrovic went to Switzerland. Returning to Rome at the end of World War II, he started working on a seven-ton block of carrara marble. In 1947, Mestrovic completed his *Pieta* and, unlike most sculptors who give the job to their assistants, hand-polished every inch of the masterpiece himself.

After the completion of the *Pieta*, Mestrovic came to the United States and accepted a position as Professor of Sculpture in the Syracuse University School of Art. During his nine years at Syracuse, he was as prolific as he had been and would be all his life. His frenetic productivity resulted from his firm belief that the most essential quality of an artist is his willingness to work, to work constantly and tirelessly. When asked

what he did during his spare time, he contemplated for a moment, then replied, "Work."

Mestrovic, desiring to express his deep religious beliefs through his work, found a suitable atmosphere at Notre Dame. Brought here in 1955 through the efforts of Reverends Anthony Lauck, Director of the Notre Dame Art Gallery, and Theodore Hesburgh, he offered an excitement to this University. Mestrovic offered that excitement associated with greatness, the kind of greatness that is the ability to communicate truth and beauty and a full sense of humanity. Ivan Mestrovic's presence rejuvenated the Art Department and inspired and edified all those young artists who had the privilege of being his pupils.

While at Notre Dame, Mestrovic did some of his most brilliant work, work which was the continual concretization of his intense religious commitment. In 1957, he completed his over-life sized bronze group entitled *Christ and the Samaritan Woman at Jacob's Well*. His mastery of gestures, poses, form and human relationships is united in this sculp-



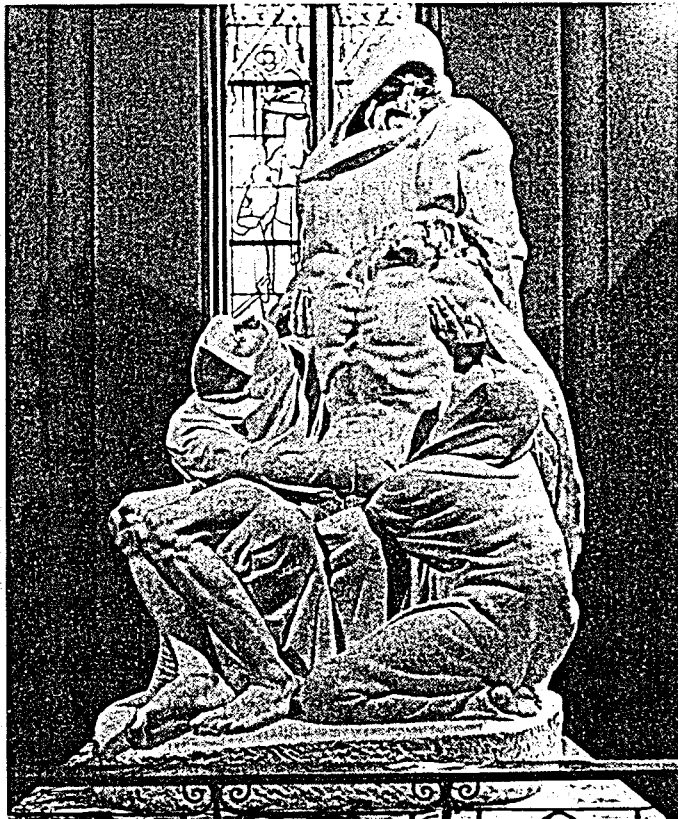
tural group into a splendid composition. For the National Shrine of the Immaculate Conception in Washington, D.C., he created a limestone relief of *Mary the Immaculate Queen of the Universe*. One of the most notable of Mestrovic's 1950's works

is the mahogany crucifix which he made for Keenan-Stanford Hall.

In 1960, Mestrovic was set aback by a stroke. Though his sight was dimmed and his strength failing, the familiar figure with tattered beret and ever-present Pall Mall cigarette could still be found working daily in the studio which Ignatius A. O'Shaughnessy built for him adjacent to O'Shaughnessy Hall. One morning in February 1962, though feeling ill, Mestrovic insisted on coming to his studio. He suffered a second stroke while working and died that same evening.

Ivan Mestrovic once remarked that, "sculpture and art in general should contribute to human progress and mankind's spiritual development." He was an artist who, amidst the distractions of modernism, was able to remain in touch with that which is constant in human experience. His art is art which communicates, not just to other artists, but to anyone who will care enough to seek the truth and beauty and deep faith in Mestrovic's expression.

—Katy Sullivan



The Great Gatsby

The Great Gatsby is a tender and moving film. Given much of the vicious and sour criticism the movie has polled to date, such a statement may seem outlandish and without virtue. Yet *The Great Gatsby* deserves praise and, indeed, audiences, for the film is a flawed masterpiece.

For the viewer familiar with the novel, the director and actors achieve the translation from the written word to the cinema with great success. Nick Carraway (Sam Watson) mediates between the action on screen and the viewer on this side of the celluloid. Just as the book succeeds because Nick communicates his insight, so also does the film succeed in large measure for his ability to induct the viewer to share his perspective. Optics and point of view, therefore, are extremely important. If the god-like obtrusiveness of the billboard-eyes of T. J. Eckelburg links the action of the movie to the scrutiny of the divine, then the frequent close-ups of Nick's face reveal the emotions behind the voice. A sense of the profoundly human and the sympathetic emerges as Nick becomes a "camera" through which the viewer's emotions are gauged. In this regard, the most important scenes in the movie are scenes of confrontation and, hence, revelation.

The frequent narrative insets of Nick constantly express a very sober and penetrating analysis of the characters and action. Indeed, the juxtaposition between Nick and Gatsby, Tom, Daisy and Jordan Baker bring the scenic confrontations into their most revelatory focus as a dialectic of persons. Far from the spoken language of the characters being "stuffy," the dialogue, Daisy's in particular, intimates that beneath the extremely facile surface there lurks a fierce uncertainty concerning their existence as human beings. In this regard, the stilted quality of Daisy's rhetoric and the reticence of Gatsby's elocution suggest an implicit personal recognition that the style of life in which they engage is not only "careless" but also constructs an unbridgeable divide to achieving their reunion. In this sense, the film might best be described in terms of a collection of isolated, almost solipsistic individuals (Nick not included) who wish to work out their lives in a selfish, egocentric fashion, desiring to make reality conform to their self-centered dreams. Gatsby's is "great," in one sense, insofar as he dares to dream the greatest dream—the regaining of the past.

Mia Farrow's characterization of Daisy Buchanan is adequate. Her

voice is high and shrill—Fitzgerald writes that "her voice was a deathless song"—yet Mia Farrow's voice seems not quite melodic enough. Although portraying the dividedness of Daisy well, she could be more arrogant and distant. At times—Gatsby's party for example—she comes on as too much the hip teenage hussy who finally gets to go to the ball. Also, she often neglects her greed, unmindful of her lifelong noserub in the filthy lucre. She does, however, turn in a believable and serviceable rendering of a very difficult role.

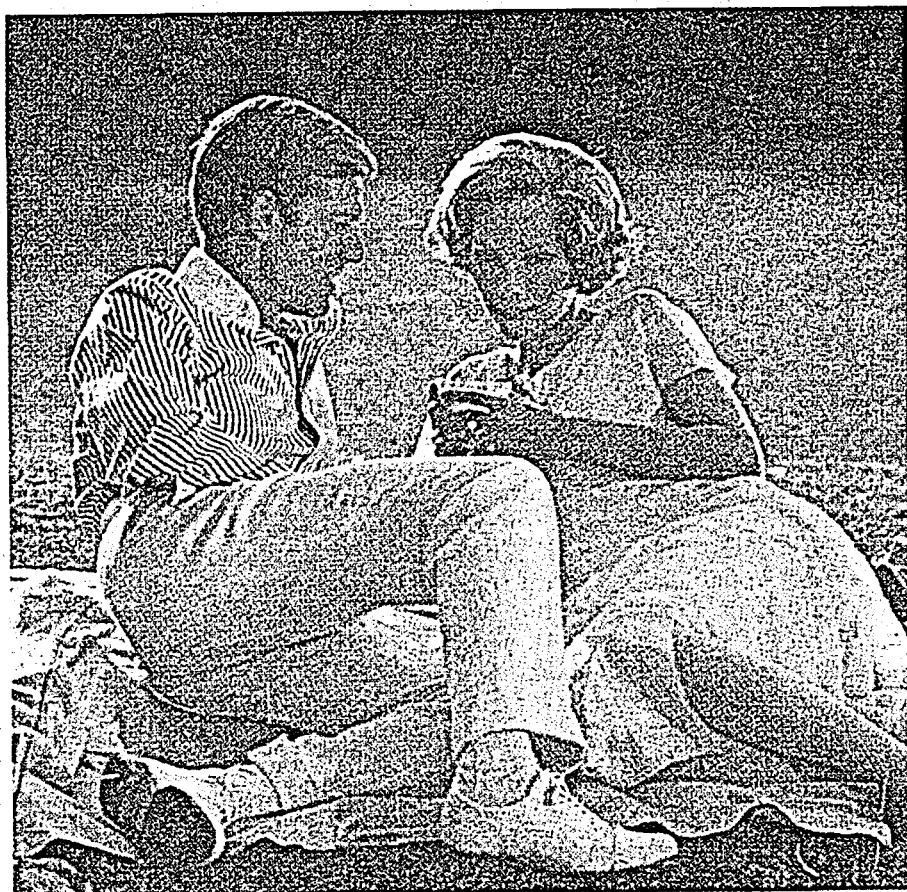
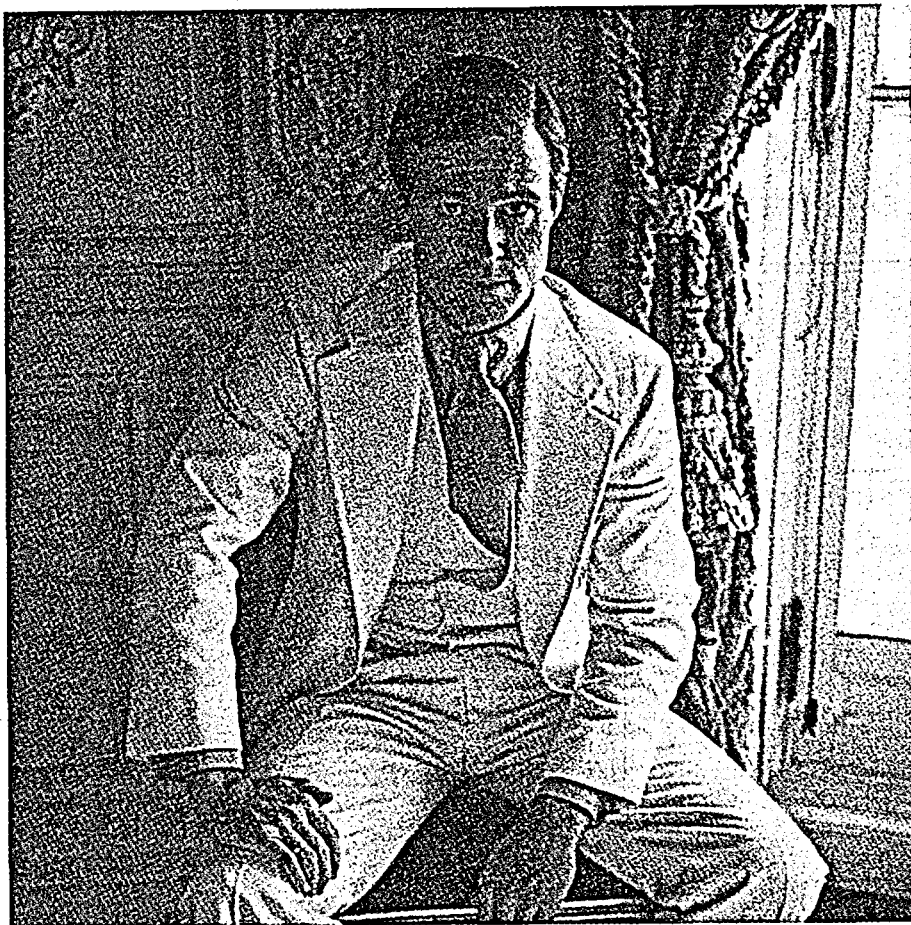
Robert Redford's Gatsby is problematic although better than one might initially suspect. His problem is perversely unavoidable—how can one forget that he is Robert Redford and, therefore, self-assured and eternally composed. If the moon shone blue, Redford might seem idealistic and naive but not before. So if Gatsby should at times appear plodding and even stupid, Redford generally seems anything but plodding and is as stupid as an encyclopedia. Somehow he ultimately transcends the hazards of his reputation and portrays the mystery, the obsession and the embattled humanity of Jay Gatsby.

The procession of character in Gatsby proceeds from ideality to reality. He begins utterly affected

but, in the end, turns out "all right." Gatsby's style of speech intimates to the audience that he is more than the metaphorically self-made man. On the contrary, his self-conception springs from his "platonic" image of himself. From this base in idealism, Gatsby progresses from a facile phoniness to a sympathetic humanity whereby he willingly sacrifices himself for Daisy who, for the first time, needs him. The film, therefore, might be succinctly characterized as the humanization of Gatsby.

Bruce Dern is stunning as Tom Buchanan, emanating a mixture of the insensitive, primal beast and filthy rich self-righteousness.

As a whole, *The Great Gatsby* starts strongly, shifts to a lower gear as the screenwriter attempts to "flesh-out" the narrative in the middle, and ends strongly and suspensefully as the fates conspire to consummate the sacrifice of Gatsby. The film captures the raging euphoric bubble of post-World War I America with the parties and the song, the waste and the loneliness. The movie also displays the dark shadow world on the fringes of the



social fabric. This is the nightmare world of the Wilsons in which escape is chimera; it is a world of degradation and tears, ashes and the despair.

The Great Gatsby is a splendid movie. I am disappointed that I can no longer leave it up to professional movie critics to tell me what is good. It is a grave setback in my quest for incubation and mindless security. It could carry me to the edge of neurosis to have to make up my own mind about such matters. It is dreadful to suspect that the emotional and entertainment life of Americans might no longer be directed by weekly news magazines and independent newspapers which fall in line with horrid reviews quicker than elementary school children respond to the sound of a bell. After the first time I saw *The Great Gatsby*, I thought that the movie, however flawed, was so good that I could not believe the critical discrepancy. Having seen the movie twice now, I wonder if some critics might need to see T. J. Eckleburg for a new set of glasses.

—Jack Wenke

Book Review

Ron Weber on The New Journalism

By Madonna C. Kolbenschlager

Horrors! The New Journalism has reached the age of self-consciousness and aesthetic angst! Ronald Weber, in his latest book, *The Reporter as Artist*, has collected some of the most pertinent commentaries in the writers' kitchen debate that has been going on in the magazines for the last few years. It is the first significant collection of the navel-gazing genre and will serve as an expert guide to the topography of the subject. True scholar and gentleman that he is, Mr. Weber has refrained from indulging in the histrionics represented by some of the by-lines that appear in the index: Tom Wolfe, George Plimpton, Jack Newfield, Seymour Krim, Wilfrid Sheed, Nat Henthoff, to name a few. (One wishes perhaps that some of the muted footnotes had been elevated to the level of interpolated commentary. But after all, the book is designed to be a resource text rather than a critique.)

A more fundamental motive, suggested by the editor's introduction, seems to be to transform the name-calling over the journalistic backfences into an articulate and meaningful debate. The New Journalism is an epidemic phenomenon; it deserves analytical and diagnostic treatment.

A descriptive paradigm emerges from these essays. (The mastercraftsmen are all here: Tom Wolfe,

Gay Talese, Truman Capote, and due homage is paid to Norman Mailer.) Popularized by the *Esquire* style of the 60's, the New Journalism is essentially a counterstyle, a departure from the dry-as-dust formula article of the preceding era. In spite of Wolfe's insistence that it sprang full-blown from the head of his typewriter, it is a style that was bound to happen. The myth of objectivity in reporting had been maintained at the expense of context, realistic detail and personal resonance. It was, in effect, the myth of the "value-free" style. Even if Mailer, Wolfe and Talese had never been born, personalistic, participatory, advocacy journalism was inevitable in the 60's and 70's. There would still be the Stones, the Roykos, the Wickers, the Henthoffs, the Breslins.

In his comprehensive introduction Mr. Weber makes an important distinction. He notes that the journalism of "involvement" is really only one half of the phenomenon. The other basic trend identified with the new journalists is the application of the literary techniques of realist and naturalist fiction to non-fiction — fiction demythologized, dragged from the ivory tower into the "sweatshop" of street reporting. This illuminating observation explains some of the strange bedfellows that have been given the N.J. label, and why Jack Newfield can

accuse Tom Wolfe of having "the social conscience of an ant." It explains why Gay Talese does not like direct quotations or first person, and why Norman Mailer does. It explains the visual precision and saturation research of a Truman Capote; the scenic construction and flashy "wordsmithing" of a Tom Wolfe. Norman Podhoretz insisted as early as 1958 that what the novel had abdicated the magazine writer had greedily claimed for himself.

But there are those who insist also that a Tom Wolfe — a reporter as artist — with his double adjectives and murderous metaphors, impales his subjects like butterflies and sucks the life out of phenomena by reducing it to a set of highly subjective impressions. The fascinating lure of a journalism in which "facts are less important than the truth" is a deceptive Lorelei to many editors. Several of the essays in the collection (those by Rivers, Arlen, Markel, Grant, Balz) discuss the infectious contamination that the N.J. style represents for the inexperienced journalist. Imitations have often produced shoddy, fluffy writing and disastrous reporting. As Balz puts it, "Articles aren't being 'written' any more now than they were under the shackles of 'old journalism,' but now they are filled with all kinds of literary sidelights which often add only words and wasted space. Stories are written fraction-

ally—a good lead here, some flourish in the body there, occasionally a thoughtful, conclusive ending; but rarely are there threads of continuity that show thought from beginning to end. It is, I'm afraid, the old journalism with a few frills being passed off as the new."

The New Journalism, while it provides an alternative to "muzak prose," can often blur the comprehensive presentation of information. Pauline Kael's question hangs ominously in the air: "Is the New Journalism to be trusted with real history? Or does its natural tendency to personalize issues and to overvalue the reporter's own experience confine its usefulness to small units of material?" Gail Sheehy's reportage about a prostitute named Redpants—a composite of several persons—or Norman Mailer's ego-filtered views of scientists and engineers: do these fictional liberties in reporting represent a crucial distortion? More importantly, are we mesmerized by the naturalness of the illusion into forgetting that it is artifice?

Mr. Weber does not offer any procrustean views on the subject, but he does suggest that the New Journalism is finally more of a style than an aesthetic; that it belongs to the popular culture tradition, as a kind of hybrid of the journalistic feature and the pulp magazine story, overlaid with the sophisticated veneer of the realistic novel.

In one of the most provocative essays in the collection, Dwight McDonald—that Olympian critic of the popular arts—rails against the N.J. as "parajournalism"—"a bastard form, having it both ways, exploiting the factual authority of journalism and the atmospheric license of fiction." He is the only author in the book to observe the affinity that the N.J. has with the status-seeking, class-conscious taste of the newly educated middle class. Tom Wolfe's style, as he points out, is a kind of kitsch-chic, full of celebs and name-dropping, focused on "in" subjects and scenes, loaded with sophisticated catchwords. The connection between the cultural precocity of the new tennis court set and the conjuring of



Ronald Weber is an Associate Professor at Notre Dame, Director of the Program in American Studies and Chairman of the Graduate Program in Communication Arts.

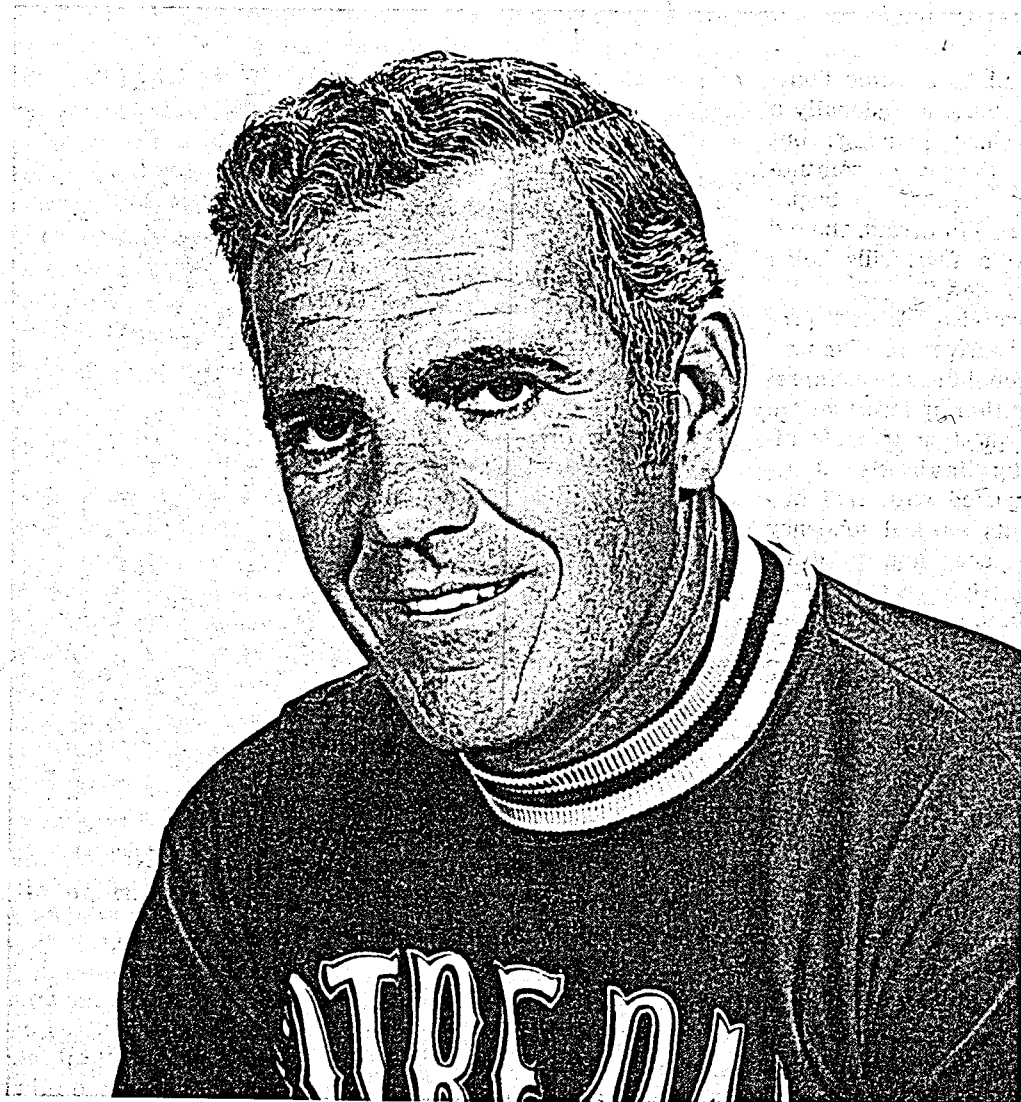
the new journalists needs more examination than a collection of this sort permits. McDonald touches a nerve in the controversy.

One of the rewards of sashaying through *The Reporter as Artist*, in serial fashion, is the pleasure of the pure verbal acrobatics of a Seymour Krim or a Wilfrid Sheed, or the aesthetic snobbery of a Benjamin DeMott. The New Journalism—whatever it is—is lively, egotistical, and disturbing. There's even a token woman—Gloria Steinem—in the collection (Women are scarce among the new journalists—as they are among the ranks of the streakers—no doubt because they are less practiced in the arts of public exhibitionism!).

More important are the casual questions which the book leaves in the minds of the curious and the concerned. Why the New Journalism now? Mr. Weber says that "One way of thinking about the popularity of the New Journalism is to say it's 'I' writing for an 'I' time, per-

sonal writing for an age of personalism. All about us ego seems loosed into the cultural air as never before." There are other voices in *The Reporter as Artist*, however, who suggest that it may be a syndrome of a lost sense of individuality, a rear-view mirror projection of massman. Inevitably we wonder, too, whether N.J. is a desperate solipsism, a counterinsurgency against the increasing homogenization of the news media via the wire services and multi-corporate press ownership—a rejection of the *Newsweek* syndrome which anonymously grinds out a bland, mutilated mess of facts from second- and third-hand sources.

Mr. Weber is to be congratulated for contributing an important critical resource to one of the most uncriticized genres in America today. And after the navel-gazing, what? Already the parodists smirk and snigger in the wings, strutting in their white suits, waiting to devour the Wolfe-pack and the Mailerlings...—!



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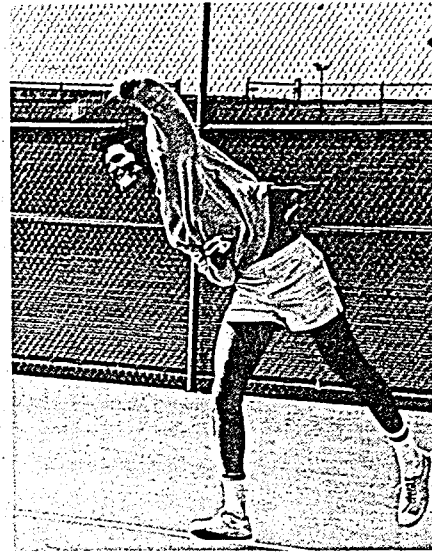
Athletes vs. MS

Multiple Sclerosis is a neurological disease—a disabling affliction of the central nervous system. In MS, the substance called myelin, which insulates the nerve fibers, disintegrates and is replaced by scar tissue. This distorts or blocks nerve impulses which control such functions as walking, talking, seeing, etc. It is not a mental disease, nor is it contagious. The disease is unpre-

dictable. Not all patients experience the same symptoms, and improvement can occur lasting for limited or extended periods of time. It is estimated that 500,000 Americans suffer from MS and related diseases. Volunteer support of the NMSS, in any form, gives hope through research that the cause, prevention and cure of MS will be found. Such support helps your local chapter to

serve the patient, family and community. Many local chapters have programs of friendly visiting, recreation and referral service, and may also supply equipment to patients ineligible for other community or governmental assistance. If you need help, want information about multiple sclerosis, or wish to join in the fight against MS, call or write to your nearest Chapter.

Irish Sport Shorts



The Irish Ruggers, the most traveled of the Notre Dame teams, has had an outstanding spring season with a 13-1 record. A trip to Ireland during the Spring Break (where the team finished with a 2-2 record against teams having superior players and the fundamentals to excel), made the key contribution to the team's performance this spring. The ruggers, undefeated in their first seven matches, have defeated perennial powers such as John Carroll, Illinois, and Western Michigan, and have only lost to Ohio State. Scrum Tom Masenga and Backs Joe Hafner and Eddie Fishbourne have kept the Irish one of the more powerful teams in the Midwest, and their season bears this out. With many veterans returning, the future certainly looks bright for the Titans of the campus—the Notre Dame Rugby Team.

Flagpole sitting, goldfish swallowing, and panty raids were a part of the good old days, but there is a new craze that is taking the nation's top colleges and universities by storm . . . concrete canoe races.

The Floating-Fighting-Irish are hoping for a bright, clear, sunny day as they take to the waters of their home port (St. Joseph's Lake) for the fourth annual Concrete Canoe Race, which they are hosting this year.

More than twenty-nine schools will enter this year's race, with all trying to paddle their way to the finish line before their opponents. The paddlers must be undergraduates of Civil Engineering or Naval Architecture who have actively participated in the design and construction of the canoe, and are not members of a varsity sculling, rowing, kayak, canoe or similar teams.

The paddlers of the winning team will receive plaques, and the school will receive a trophy. Awards for the best canoe will be presented and an award for the best-looking canoe will also be made. The prize which has to be the least sought after is the one awarded to the team that finishes last . . . a concrete life preserver.

A spokesman for one of the universities said that this year's race is sure to be one of the most exciting races that he has ever seen. And a spokesman for Notre Dame said that he doesn't expect to see any streaking other than that of the canoes headed for the finish line. Besides, how could anyone streak a canoe race?

Gary Novak, the co-captain for the Fighting Irish Basketball Team was recently awarded an NCAA post graduate scholarship to study medicine at Loyola University's Med School. Goose was the school's 12th leading scorer, and had a 12.9 average in 85 contests. Some of the finest basketball performances displayed during my two years here have been by this class guy. He is a credit to the school, but more importantly, his ability in mixing academics and athletics in the way he did is a tribute to his determination. Gary, you're a great guy, and we'll really miss you.

The 1974 edition of the Notre Dame Tennis Team will celebrate its golden anniversary of competition this year, in Coach Tom Fallon's 17th year as head coach. The Irish have 11 players returning from last year's squad, including five monogram winners.

This year's team features many players capable of attaining national prominence in tennis, and with the schedule the netters play, some success is inevitable. Included in the scramble for the starting positions are Brandon Walsh, the premier tennis player in Jamaica, John Carrico, the man with the cannonball serve and Rick Slager, a quarterback for the Fighting Irish football team. With these fine players competing for the top spots on the team, big things will be heard during the rest of the spring from the Irish tennis team.

—Bill Delaney



ND Athletic

I

Notre Dame's victory over Alabama 24-23 in the Sugar Bowl on New Year's Eve. As a result of this victory, Notre Dame was awarded the National Championship of Collegiate Football.

II

71-70. Richard "Digger" Phelps brought Notre Dame into national prominence again with his victory over "the Walton Gang" of John Wooden's UCLA team. With 2:33 left to play in the game, John Shumate and "Digger's Crew" held UCLA scoreless, while scoring 12 points of its own, to come from a 70-59 deficit to a 71-70 victory.

III

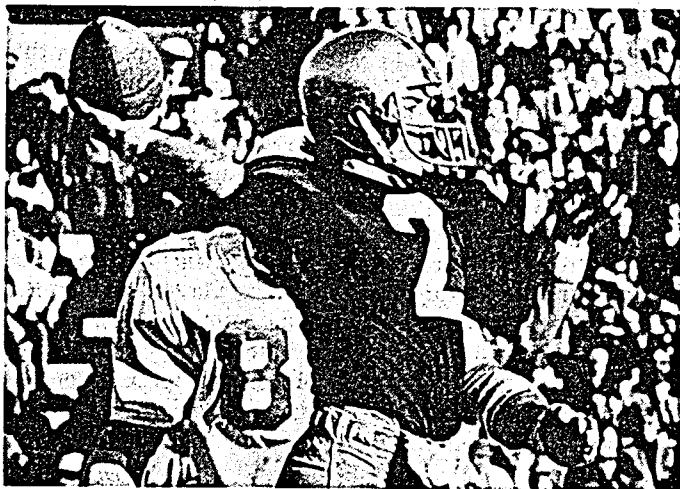
John McKay vowed he'd never lose to another Notre Dame team after his humiliating defeat a few years back. The Irish have come close, but haven't defeated the Trojans for the past seven years. Indeed it was time to scratch "the seven-year itch," and Bobby Thomas' heroics on a misty rainy day gave us the victory, 23-14. Tom Clements' passing game was picture perfect, and his quarterback sneak, led by Frank Pomarico and Steve Neece brought us revenge!!

IV

John Shumate, "the Physical Specimen," has decided to give up his remaining year of eligibility to turn professional. He has rewritten many of the records here at Notre Dame, but his main accomplishment was his ability to grab the campus and make it part of the team. There's a lot more you can say about John Shumate, but I'll end this with one word — Thanks.

V

Fifth on this list has to be devoted to the members of the Freshman Class in the Athletic Program here at Notre Dame. Luther Bradley and Ross Browner were indispensable to the football team. Adrian Dantley and Billy Paterno helped Digger to go 26-3, with key victories over UCLA and Marquette. Brian Walsh stepped into Lefty Smith's hockey program, and was voted Rookie of the Year in the WCHA. Terry McConville and Sammy Difiglio were invaluable to Mike DeCicco's fencers; Eddie Fellows, another freshman, achieved the status of All-American in fencing. All in all, it paid to be a freshman this year.



Top Ten-1974

VI

The Hockey Team's victory over Wisconsin in the key game of the year gave the Irish the opportunity to enter the WCHA Playoffs. Sparkling play by Ian Williams, Eddie Bumbacco and Paul Clarke, aided by Mark Kronholm's consistent goaltending, attempted to fire up the Irish, but their defeat in the first round against Michigan Tech eliminated them from the Playoffs. The team flashed signs of power as the year went on, indicating a strong team for coach Lefty Smith next year.

VII

Notre Dame's rout of Miami by the score of 44-0 gave the Irish their first undefeated, untied season in twenty-five years. The "Era of Ara" concluded its first decade with this brilliant game, featuring a massive offensive attack led by Tom Clements. Despite a seventh-place prediction by *Sports Illustrated* and a cover picture on that magazine's front page after our victory over USC, the Fighting Irish ended their season on the same note as what was to happen in the Sugar Bowl.

VIII

We didn't expect to lose to Michigan in the regionals of the NCAA's; we had continually improved, game after game, showing America that Notre Dame basketball was for real. John Shumate had impressed everybody throughout the season, and Adrian Dantley had proved that a freshman could play for a major college team.

What happened was Campy Russell—everything he threw up seemed to go in, and we lost.

Don't despair, for Digger and his crew will be back for another season, and it'll be Notre Dame all the way.

IX

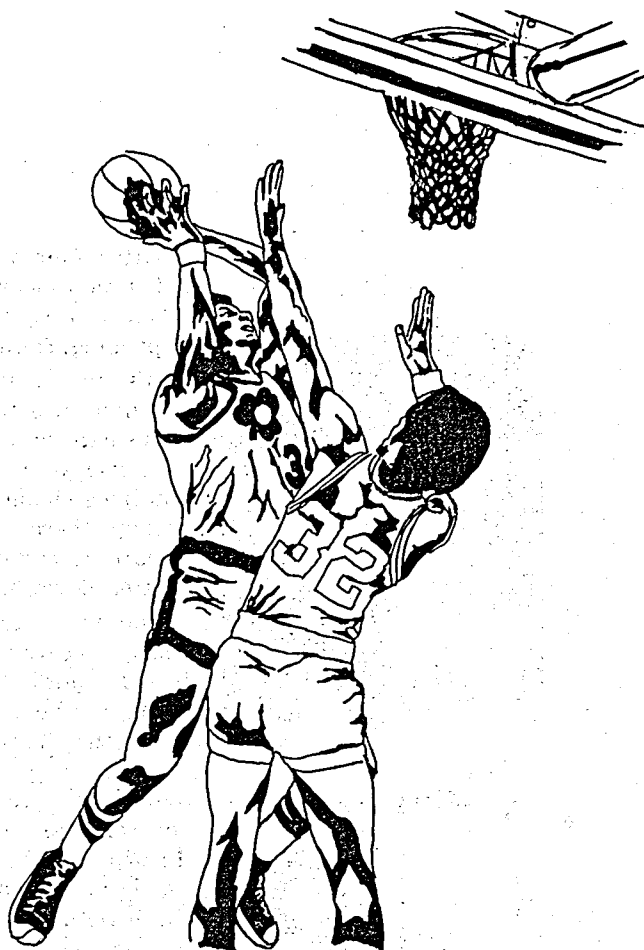
The Fencing Team finished 22-1 this season, the best in its history. Virtually unknown, the team practices the year 'round, and its records over the years bear out what it can do. For Mike DeCicco, coach of the team, continued success.

X

Last, but not least, Coach Dennis Stark recorded his 100th career victory this year, as his tankmen gave him the greatest thrill in his life. To you, Coach, continued good luck with your program, one of the least-known of the Notre Dame Athletic Program.

I hope you liked my Top Ten; many of the positions could be rearranged. Many thanks to Vic Dorr, Greg Corgan, Father Riehle, Bob Best, and my brother Joe for their help in these selections. Yes, all in all, it was a very good year.

—Bill Delaney





by Jim Gresser

The Last Word

After four years at Notre Dame it is time to leave. That was the plan when you signed up. Now it's all happening, right on schedule.

It's time now to think of all that has happened to you since you first came here as a freshman. You can look over your transcript to see how you have changed academically; but perhaps there has been a much more important change that no one has written down anywhere.

You probably feel that over the last few years you have made many friends. Most of the ones you made in high school you probably don't see too much anymore; they went to different schools, they got married, they have different interests. When you came to Notre Dame you were thrown together with a bunch of people in your hall that at first you had little in common with, except for the fact that an anonymous administrator somewhere saw fit to put you all in the same section of the same dorm.

Each year since then, due to lotteries and grade point variations, you have found yourself probably in a new section, on a new floor, even in a new dorm. You've made new friends. The stay-hall system may have given you some sense of belonging to a specific place, but it is unable to stop the constant changes in the people you drifted toward and from whom you drifted away.

There is a popular misconception that a person makes most of his lasting, close personal relationships during the college years. Experience just doesn't seem to bear that out. The University is a transient community. The only thing you can pretty much bet on when you first come here is that you're going to have to leave. Any personal relationships, then, begin and develop in a curious tension. You want them to be as meaningful as possible and you disdain the superficial, but you must also realize that after a while they are most probably going to end. People must graduate, they must go back to different parts of the country, they must get married, they

must make new friends, they must grow up, they must change.

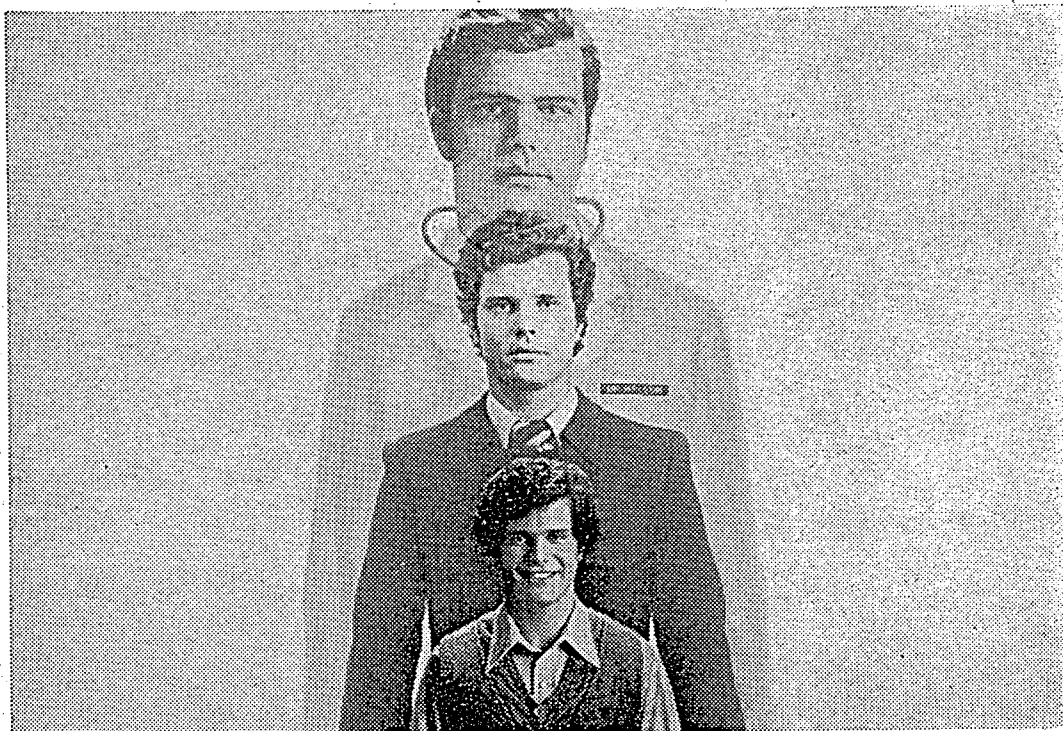
Though many commencement speakers might choose to deny it, graduation is an end as well as a beginning. Four years of your life are most definitely over, and practically speaking you probably will not see many of the people you knew here too much more in your life. After all, Notre Dame's whole purpose implies that you leave it.

There is, however, a flip side to this somewhat depressing talk. You have learned. You have met some of the finest people around; Notre Dame seems to attract them somehow. You have learned from them and are extremely lucky to have done so. Right now you can think of many people you wish you could have known better. That will always be the case. Perhaps because of the specific nature of this place, as opposed to other universities, you have seen the value of people who try to lead decent lives. Though you may not have made permanent relationships with many of those people, they have taught you something of great value.

Also, the chances are that you may have in fact developed a few long-lasting relationships. One or two really good friends are great gifts. There is no need to tell you how lucky you are if you have a few people that you have grown close to and that you feel you will remain close to.

Graduation is a very important time. It should not be marred with silly, boring, reminiscent gripes about parietals, alcohol, security and the like. All these things are important and have their place, but at graduation perhaps it is better to look at all the people around you and be thankful for what you have learned personally and intellectually from the students and teachers you have lived with for the past four years. For all the people you wish you knew better, be thankful you saw the good things that attracted you to them in the first place.

Especially cherish the few good friends that you have made here and will take away with you.



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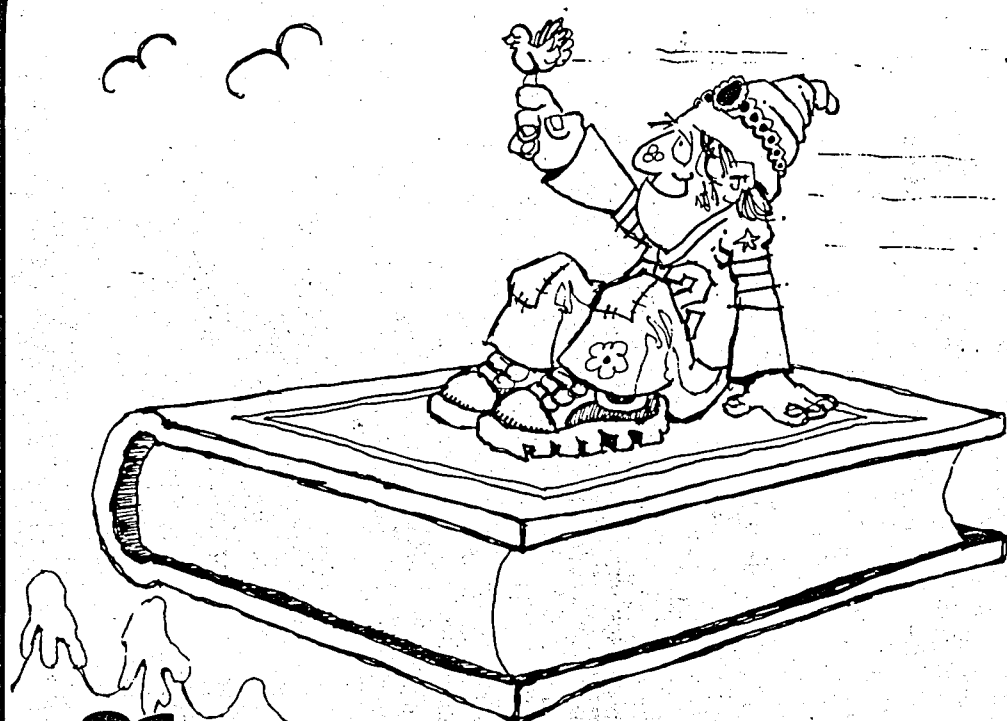
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