

SCIENCE

September 9, 1974





AMERICA'S FARMWORKERS ARE ASKING YOU TO BOYCOTT GALLO WINES.

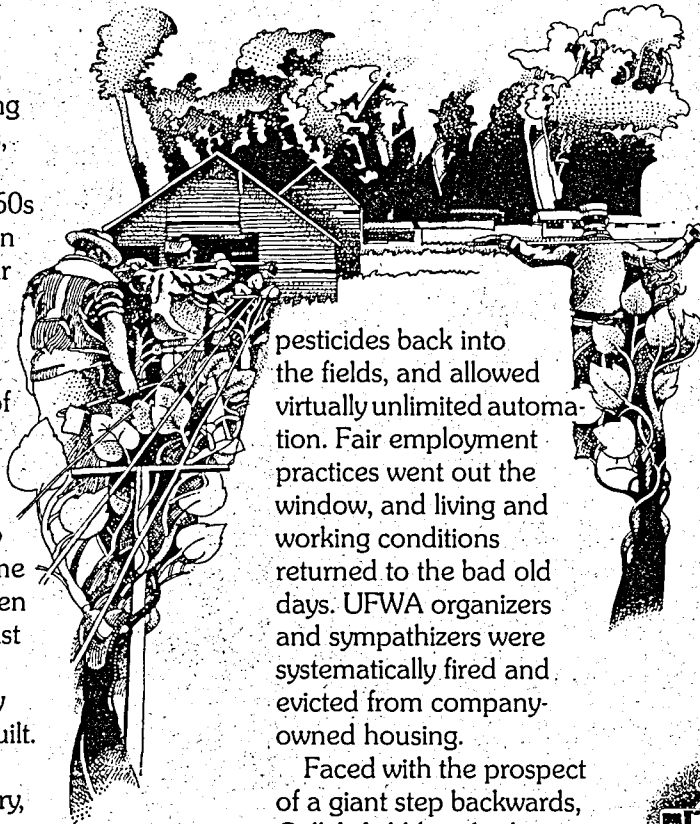
HERE'S WHY:

After suffering for years under unspeakable living and working conditions, America's farmworkers came together in the 1960s to form a union, a union that would fight for their rights and articulate their needs.

The union was the United Farm Workers of America (UFWA), and under its leadership conditions improved dramatically. A little too dramatically to suit some of the growers, and when the contracts expired last summer many growers did their best to destroy what the workers had built. Ernest and Julio Gallo, the world's largest winery, spearheaded the union-busting effort.

Last June, Gallo announced that UFWA contracts would not be renewed. New contracts were signed with the Teamsters Union, contracts that had been worked out behind closed doors with no worker participation. Not surprisingly, the contracts gave Gallo and the Teamsters Union everything they wanted, and gave the workers almost nothing.

The Teamsters' contracts brought dangerous



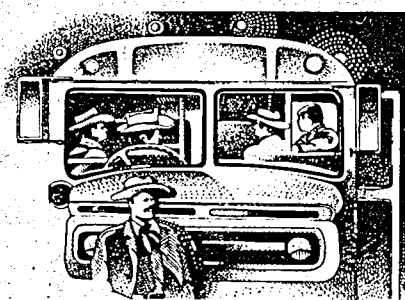
pesticides back into the fields, and allowed virtually unlimited automation. Fair employment practices went out the window, and living and working conditions returned to the bad old days. UFWA organizers and sympathizers were systematically fired and evicted from company-owned housing.

Faced with the prospect of a giant step backwards, Gallo's field hands chose to go out on strike. But men, women and children manning the picket lines were met with a massive campaign of violence and intimidation forcing them to withdraw from the fields and return to the consumer boycott. But they need your help to make it work.

The basic issue in the Gallo boycott is, simply, democracy. The workers want the right to choose their own union through free, independently supervised elections.

Other American workers are guaranteed this right by law, but agricultural workers aren't. By boycotting all Gallo products, you can help give them this basic right.

Boone's Farm, Spanada, Ripple, Thunderbird, Tyrolia, Andre, Eden Roc, Carlo Rossi, Red Mountain and Paisano are all made by Gallo, and should be avoided. America's farmworkers have broken their backs for hundreds of years to put food on your table. Now they're asking you to do something for them. Will you?



I enclose \$_____ to help the farm workers survive the coming weeks or months without a working wage.

I would like to help with the boycott of Gallo Wine. Please send me more information.

Your Name _____

Address _____

City _____

Make Checks Payable to "United Farm Workers of America"

Mail to: United Farm Workers of America
P.O. Box 62
Keene, Calif. 93531

Call (805) 822-5571 for further info.

Scholastic

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HEADLINER

- 7 **To Frank O'Malley** — A poem for the late professor by Ernest Sandeen.
- 8 **Eulogy** — Text of the memorial sermon delivered at Frank O'Malley's funeral.
- 10 **In Memorial** — Reflections on the life and character of Frank O'Malley.
- 11 **For Frank O'Malley** — A poem to Prof. O'Malley by Jim Robinson.

FEATURES

- 4 **Sermon** — Text of the sermon delivered by Fr. Burtchaell at the Mass Inaugurating the Academic Year.
- 14 **Theatre** — Preview of the upcoming season of the ND-SMC Theatre.
- 16 **Elizabeth Polonka** — A look at one of hidden people who make ND run.
- 18 **Perspective** — Reflections on the coming year as a freshman.
- 19 **Nixon** — Closer looks at the possibility of conviction and the resignation of Richard Nixon.
- 24 **Alcohol** — The affects of the new drinking laws on ND.
- 28 **Football** — Prospects for the 1974 Fighting Irish.

REGULARS

- 12 **Week in Distortion.**
- 13 **Coming Distractions.**
- 15 **People at ND.**
- 26 **Irish Sport Shorts.**
- 30 **The Last Word.**

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A Sermon

James T. Burtchaell, C.S.C.

Sermon at Mass Inaugurating the Academic Year—Sacred Heart Church—The University of Notre Dame, September 1, 1974

Fellow Scholars of the University, Sisters and Brothers in Christ:

At the beginning of our annual learned tasks, we gather to pray because we believe that our efforts in learning and teaching are a human furthering of the work of creation begun by God's unaided hand, and we would be most creative if most bent to his purposes. The words of worship this morning speak of a new year, a new start, a new round of seasons of new energy. For my theme, I add to those words a paragraph of Paul, closing his letter to the Philippians:

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. (4, 8)

Consider this morning these wonderful things, these qualities of heart, of character—so lovely, so desirable: with them the uneducated can be wise; without them the educated are so foolish. Consider especially the quality of honor, of honorableness, which imposes itself upon us at all times, yet now seems so specially timely. Its timeliness is accentuated by recent trends among our students, trends we might briefly review this morning.

Colleagues at colleges and universities in the land have lately noticed a "new vocationalism" in their students. Today's students display a heightened uneasiness about their future employment, an earlier readiness to plan their careers, and a more inquisitive concern about eventual income. One notices a corresponding dissipation of vital interest in the political process or the public good. Teachers whose method it is to tease and taunt their students into independent, disciplined and discriminating inquiry must now brook a new resistance from pupils who prefer job-training and negotiable knowledge to any sort of education into perspective.

Students also evince a new and compelling desire to join the learned professions. Some universities are reporting that half of their enrolled students hope to enter medical school. Applications to law schools have doubled and redoubled in six years or so. At Notre Dame matters stand not significantly otherwise. The single most attractive study sequence for undergraduates is the preprofessional curriculum leading to medical or dental school. Two of each five graduating seniors this spring were heading towards one or another of the learned professions. These undergraduates, added to students in our graduate and professional programs, combine to include well over half of all who study at Notre Dame.

This trend has within it much to give educators pause. We wonder immediately whether the nation can offer employment to so many professionals. We suspect that many

young graduates enter professional studies with no clear intention of becoming practitioners, seeking only a postponement of final decisions about employment. We wonder about their motivation. Is it to be servants, to bind up the wounds of society? Or might the motive be security, social status, power, money? Often their motives are the highest, yet perhaps not often enough.

I take note of these contemporary student proclivities this morning, however, not to unfold these misgivings, but rather to recognize a challenge to us as educators of so many men and women whose desire it is to become members of the learned professions.

Which are the learned professions we speak of? The three most ancient are well known from the three departments of the early universities: Divinity, Law and Physick. A fourth was later created, so to speak, by these three when the academics who trained the priests, advocates and physicians developed scholarly interests that transcended the training needs of their students, and evolved a profession of their own: that of the scholar-teacher. Other learned professions are presently gaining age and maturity alongside these, but for the moment let us consider the four prototypes.

What could we say is distinctive about a profession? How do we earn our bread differently from the rest of mankind? To begin with, each of the professions is dedicated directly to the enduring needs of the human person. Still more specifically, each is particularly needed to intervene

at the critical points in life: the physician, at the failing moments of the body's health; the scholar-teacher, in the growing season of the mind's maturing; the advocate, when men are in conflict within society; the priest, at people's turning points before God.

There is also a peculiar way in which training and intelligence have to combine in professional activity. It is never enough that one be brilliant. There is a body of knowledge to be instructed in, a tradition to be mastered by priest, lawyer, doctor or academic. The young aspirant has to be initiated by his or her elders, to become "learned," to come to know the constant truths imbedded in different experiences. And yet, when one comes to practice on one's own, it is not simply knowledge that people require, but a certain sagacious sense of how to apply learning to the problem at hand. Discretion, wit and sober sense are what make the tradition live in anyone's grasp. The professional person is in this curious sense both companion and virtuoso. Professional training involves a period of apprenticeship when the future practitioner works under critical supervision and direction. Yet on the day one gains full professional status, one succeeds to the responsibility and autonomy of one's most senior colleague.

It is said that a professional person is never quite an employee. His pay is a fee, rather than a salary. Of course he is appointed, and has tasks and often working conditions set either by those who hire him or by his peers acting collectively. In the actual performance of duties, however, in the very moment when he renders his professional judgment, he assumes a radical independence, he has no master. His service is precisely one of judgment and discretion. It is unsupervised because unsupervisable. Let a person exercise significant responsibility in banking or journalism, government or manufacturing—he will never be clothed with quite the same freedom which the professional enjoys. Nor will he have quite the same lonely burdens. Engage the services of a professional and you will hear what it pleases *him* to say. It is you who are served, but he who determines the service. You may terminate his services;

you may not dominate them. If through craven or corrupt or confused performance he should tell you, not what he judges to be true but what you wish to hear, then you will be ill-served, however satisfied. If conscientious, a priest, attorney, physician or teacher will not hesitate even to rebuke the very ones who engage his or her services.

The point we might draw from this is that at critical junctures in a person's life, at sometimes unrepeatable moments when one's future and character and safety lie exposed to great jeopardy, one is in the hands of a professional person. The very lives of people—physical, mental, social and spiritual—are at stake. Even more significantly, if the professional servant be not capable or conscientious, not only can clients suffer unrecoverable loss: they may never know they have been ill-served. It is in the nature of the work of doctor,

lawyer, teacher and priest that neither patient nor client nor student nor believer need discover that he deserved better than he got.

Mischief lies close at hand to any career our students may choose to pursue. Dishonesty in business and incompetence in government service occur often enough to persuade some young women and men possessed of stern ideals and generous energies that they would be awkward walkers along either of these ways of life. Nevertheless there is in these careers at least the likelihood of outside voices calling for justice. The customer generally knows when he or she has been cheated; the citizen, when he or she has been ignored. Both have their remedies. But in the activities of the learned professions, standards of right conduct can be discerned, protected or imposed competently only by those who stand within. An angered public may on occasion



strike out in censure at one or another profession, but the only deft and effective discipline is what comes from the guildsmen themselves.

How often does this self-discipline exist in the professions? With miserable rarity. Doctors known to be habitually incompetent are protected by their fellow-physicians rather than exposed, in the absence of a public scandal. Chronically ill-tempered or useless clergymen are transferred, not unfrocked. Teachers generally know which of their colleagues are incapable, yet consider them a burden to be borne rather than laid aside—borne by others, that is. Lawyers are rarely disbarred unless convicted of a felony. The record of collective conscience being exercised to maintain ethical standards in the learned professions is less than impressive. Indeed, to outsiders it often appears that the professions prefer to cloak misbehavior and incompetence in their midst rather than to purge themselves. What an American Bar Association committee reported in 1970 can apply to the other professions as well: "With few exceptions, the prevailing attitude of lawyers toward disciplinary enforcement ranges from apathy to outright hostility."

My point this morning is not that ethical performance within the learned professions is any less honorable than in other walks of life. In two regards, though, to work there is more parlous. There is more at stake, since the welfare of human persons is directly in one's charge at times of crucial importance in their lives. And there is little moral surveillance or admonition to be expected from laymen or from professional comrades, as a stay against those cheaper and more exploitative tendencies we all commonly bring to our work.

Our students, then, many of whom will hold in trust the bodies and souls, the personal destinies of their fellow humans, have a special educational need that constitutes a claim upon us. They must leave this place as men and women who have internalized their own moral norms, whose consciences are vigorously active. In the teeth of public reticence and of apathy or even corruption in the professional guilds which

are unlikely to discontinue using their immunities as a protection for privilege, these must be young men and women who, upon the threshold of their careers, facing great pressures and early decisions that will form habits, will impose upon themselves stringent standards.

This, surely, is what honor is all about. Honor is that courage by which we commit ourselves to a higher moral standard than the common conscience will support, a determination to fulfill claims of duty, promise and equity no matter whether others observe, ignore or dissuade. The honorable woman or man need be sustained neither by honor at large (which shall never be) nor by honor in the corporate profession (which is only slightly more likely). It is a stubborn virtue, and often a lonely one. It is also a Christian virtue, embodied in Jesus who took up his cross while deserted by people, kin and disciples. Because

**"The new year begins at
Notre Dame. Let it begin
with a scrutiny of our
consciences . . ."**

it is a Christian virtue, and a gift of the Father's grace, it is agreeable to hope that in this Catholic university it might flourish, not simply in honorable and persistent individuals, but in the company of us all. It is a personal virtue, but not a private one: ironically, it is the honorable person, not dependent on the public or his peers for self-discipline, who has both vision and courage to assault those corrupt structures and vicious prejudices and unjust institutions which stifle honor

in both the public and the profession. The honorable professional is a hero who struggles that heroism be not so necessary.

Failing education in honor, our education fails. Each of us, dear colleagues, will have our own opinion in this matter, but it is a fair estimate that our various courses of study—undergraduate, professional and graduate—treat far too little of the claims of honor, and take too much for granted. Our students have a right to an explicit consideration of this terribly fundamental character trait which will prevent their lives' work from spoiling. Since we are ourselves professional people our own behavior, which is most cannily watched, will be the more compelling cue. "A campus survey on the question of academic honesty revealed last year that students tended to excuse their own dishonesty when they observed us, their mentors, taking advantage of our unaccountability to play favorites, to evade duty, to give lazy instructions, or otherwise to use our freedom to personal comfort and advantage."

Who will learn honor if we be not intransigent to practice it? As President Ford said last week when asked whether there would be an ethical code published for the executive branch: "The ethical code will be what they see me doing."

The new year begins at Notre Dame. Let it begin with a scrutiny of our consciences that our students, who are to hold their fellows in trust as we now hold them, may scrutinize theirs.

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you. (4, 8-9)

May that God of peace share with us more of that stubborn purposefulness of sweet Jesus, who swerved not from his task, that we might live.

James T. Burtchaell, C.S.C.
Provost

To Frank O'Malley

(1909-1974)

What have you done? You lie so still
you strain belief in our mortality.
We can't believe the body of your ghost,
lithe and fleet, has now been exorcised.

Our scholar gypsy, you haunted the conscience
of all our paths and corridors,
you sharpened with light the shadow that was cast
on what we yearned for in dome and spire.

You christened writers of indiscreetly
visionary words, the baptized
and unbaptized alike, while awed
multitudes of the young looked on.

You gospelled four decades of rich and poor men's
sons showing them where the soul is.
And each day you knotted them thongs to whip
the money-changers from the temple door.

When did you first surmise that yours
must be the gift of loneliness?
When did you discover that he
who is loved by all is loved by no one?

Foreknowing, as you did, such cost of spirit
how did you decide? Or did you?
How can a man, a mere man, decide
to make nothing but himself his own.

There were days we scarcely could endure
the fury of that indifferent love
that smiled or glowered in your eyes.

Forgive us if we found it hard
to quite forgive in you your relentless
understanding of yourself.

But we salute you now as then
with love, across no greater distance
than you always kept, immaculate
and warm, between yourself and us.

Ernest Sandeen

Eulogy for Francis J. O'Malley

This is a text of the eulogy delivered at the funeral of Prof. Francis J. O'Malley by Rev. Charles E. Sheedy, C.S.C. on May 11, 1974.

Dearly beloved friends of Professor Francis O'Malley!

His beloved sisters! (And we think here of his mother in Massachusetts, alive in her nineties, a lady of power and fortitude, from whom he surely inherited his own tough fiber.)

Beloved colleagues of the faculty!—in the Department of English, and across the colleges of the University. Think of how you have revered his fierce integrity and gained courage from his loyal partisanship.

Beloved priests of Holy Cross! You gave him the only humble home he ever really wanted in his great teaching years. You walked and talked with him, and explored together, in many springtimes, every cherished yard of earth in this calm campus. You prayed with him and worshipped God in countless liturgies, and Holy Weeks and ordinations—and many charming marriages of students and solemn funerals of friends—in this great and noble Church of the Sacred Heart, so familiar, so dearly loved.

And how beautiful, how appropriate and fitting, that his mortal body should remain for its long rest (until the King of Glory comes!) in the Community Cemetery, on the campus, among the priests and brothers of Holy Cross. There he will have, as close particular neighbor, his wise and sensitive teacher and preceptor, Father Leo L. Ward, who perhaps above all others gave Francis O'Malley freedom to teach and affirmation of his freedom.

Above all, I would say and he would say, *Beloved Students!* His present and former students, in that widespread and long-extended community of discipleship, which has meant and means so much to you in your affection for Notre Dame. You know that you were everything to him. He taught you to read and write, to love the good and hate the evil. In his own words, which I

heard him say more than once, he thought of you as "friends of the work." To me this is a noble phrase. These four words carry both the loving commitment of his affection and his cool view of the objectivity of the common search for truth.

O dear friends, you see that even in exclamatory words of greeting my thoughts are outrunning my ability to express them. I find myself merely reciting a litany of his loves. I would wish to be able to utter some suitable words which might capture clearly his elusive spirit, and make use of these words to inspire you. But Mr. O'Malley was *your* Mr. O'Malley, as he was mine. His spirit says a different and inspiring word to each of us.

Yet you will agree that the springtime season of the Resurrection is a most appropriate time for us to mourn his death and celebrate his life. Death and life, two polar opposites: the wall of separation between them is broken down by the Resurrection of Jesus. We think of the sorrow of the disciples, their desolation, their abandonment. Suddenly He lives, and through His spirit their lives are renewed in a fearless and unflagging creativity. Out of a death came a renewal of life, a reconciliation of opposites.

And we may think of a dialectic of opposites in the Beatitudes of the Sermon on the Mount, this morning's reading from the Gospel. We think of the freedom of the truly poor in spirit, of the inward joy of the afflicted sufferer, and of the moral power of the meek and selfless person. All of these stand in opposition to possessiveness, and

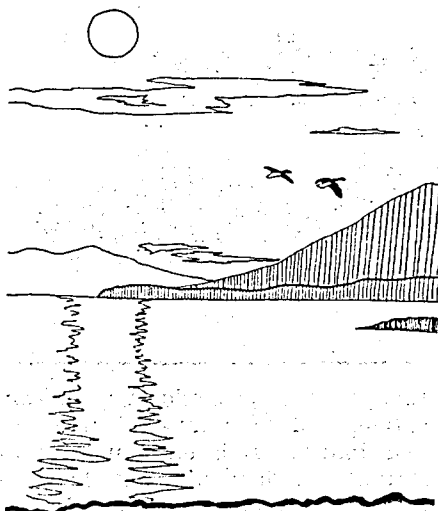


pleasure seeking, and arrogant pride. The genuine happiness promised by the Gospel is exactly in the opposite direction from the path down which the worldly person seeks for it.

The truth to be found in this dialectic of opposites may perhaps be seen in the life of Francis O'Malley. I think of him as by personal preference a private and withdrawing person, even a solitary person. Yet he carried out a public mission of teaching which through his students has entered helpfully into the cultural stream of our country. The country particularly needs now, and always needs, a more humane and civilized culture, a higher standard of private and public character and conduct, and a nobler public ideal. These are standards and goals which Mr. O'Malley has regularly taught and personally embodied for his students.

Mr. O'Malley was not at all a faculty activist, nor a political person. Yet when he felt the demand of necessity he spoke out strenuously for the freedom of the faculty. I think what the faculty most admired in him was a quality of steadfast loyalty and fearless integrity. And out of principle, in spite of a personal preference for inconspicuousness, he faithfully fulfilled the duties of precinct committeeman for his political party for many years.

He was habitually mild and unemphatic in speech and manner of address. Yet when he needed to do so he could speak in outbursts of oratory and prophetic eloquence which would bring tears to your eyes, and sting your nerves and stir up your heart, and move your complacency to a better and more strenuous Christian effort.



Mr. O'Malley was a great Catholic, but I had the feeling that he was not really interested in the controversies of post-Vatican II or the question of Communion in the hand. I never thought of him as liberal or conservative, or of any particular persuasion other than the desire to live as a Christian in the Church. His religion was worshipful and modest, not clangorous or controversial. He expounded a high ideal of Christian culture. He introduced his students to the writings of Bernanos and Guardini, Claudel and Peguy, Chesterton and Newman, in a high tradition of Catholic letters that reaches back through St. John of the Cross and St. Teresa to St. Thomas Aquinas and the quaint and lovely English mystics of the 12th and 13th centuries.

But all I have been saying is nothing but bits and pieces of his life and character. I would want to return to the one thing necessary for your understanding. This is his love, devotion, devotedness to his students. He did not consider himself

at all. His life belonged to his students. The question agitated in faculties of teaching *versus* professional progress was meaningless to him. The University existed for the students: they were its *raison d'être*. Whatever did not reach the students was a side issue of little interest.

Mr. O'Malley and I were both interested in superior students, in developing programs of study for students of unusual energy and talent. But he did not love them because they were gifted. The effect was the other way around. His love and concern conferred giftedness. I have often heard him describe an undergraduate as "Great" ("a great person") with exactly the same tone and emphasis that a lawyer might use in describing Cardozo as a "great judge" or an art critic might call El Greco great.

So I would think of Francis O'Malley mainly as a "friend of the work" who spent his life in inspiring and nourishing a whole network of friends of the work—his students. He has left us, but he lives on in the fidelity of his students to the rigorous ideal which he set for them. I know that the students will remember him in their prayer and work. The faculty will recall and take new heart from the remembrance of his courageous steadfastness. To all of us at Notre Dame he was more a person than a *role*, more a spiritual presence than a professional. He has been a gift to us, a gift for which we are grateful. Now he has been taken from us, but he was never wholly of this world. Our opportunity now is to pray, for him and for ourselves, and to remember, and to go forward with our present and future work, so as to be worthy of the great teaching he gave us all.

Words for Frank O'Malley

Frank O'Malley was a teacher.

Unlike many, more concerned with publication and promotion, it was his life with students which earned his reputation. As his friends recall, he was both generous and gracious to his students. One friend said that he spent a great deal of money taking students to dinner, but the crucial thing was the communion that they shared and not the expense. He was a man who loved words and felt their awesomeness in conversation. In helping students with their writing he was a consultant, a fellow traveler. Most often his students would respond to his encouraging concern and begin to work at the edge of their ability. Sometimes their very being would seem to change. Many learned to understand life in newer, more mature ways. All in all, Frank O'Malley lavishly spent himself for his students.

His scholarship was prodigious. He consumed books as others consume food. Even in his early days in Howard Hall, he would frequently miss meals so that he could continue working. A disappointment, now that he is dead, is that he did not publish more. Much of what he did write can be found in back copies of the *Review of Politics*. His proposal for Christ College is his most representative piece. Embodied in

this essay is his philosophy of education, and to a large degree, the man himself. It is unfortunate that Frank O'Malley did not leave a legacy of eloquent volumes. Yet, it was not in the nature of the man to close himself to others to acquire the privacy and quiet necessary for writing. Most of his lectures, however, are preserved in manuscript.

Due to his poetic sensitivity to the anguish of the lonely and suffering, he took it upon himself to exercise a special ministry. Even in the most problematic students—the troubled, the lazy, the dull—he would find goodness deserving of praise. In this he fostered growth where there was often storm and tempest. For example, he always resided on campus. He lived with his students from the beginning of his career as a Prefect in Howard till his final days as a resident of Lyons. Another facet of his tendance of the human things can be discerned in his humanistic political beliefs, and his corresponding work as a Precinct Captain.

In his classes he represented the pulsating life of the Spirit. He nur-

tured it in others and was often the catalyst for its growth. Incarnational in his embodied Catholicism, he seemed to discern even the most minute workings of the Spirit in others.

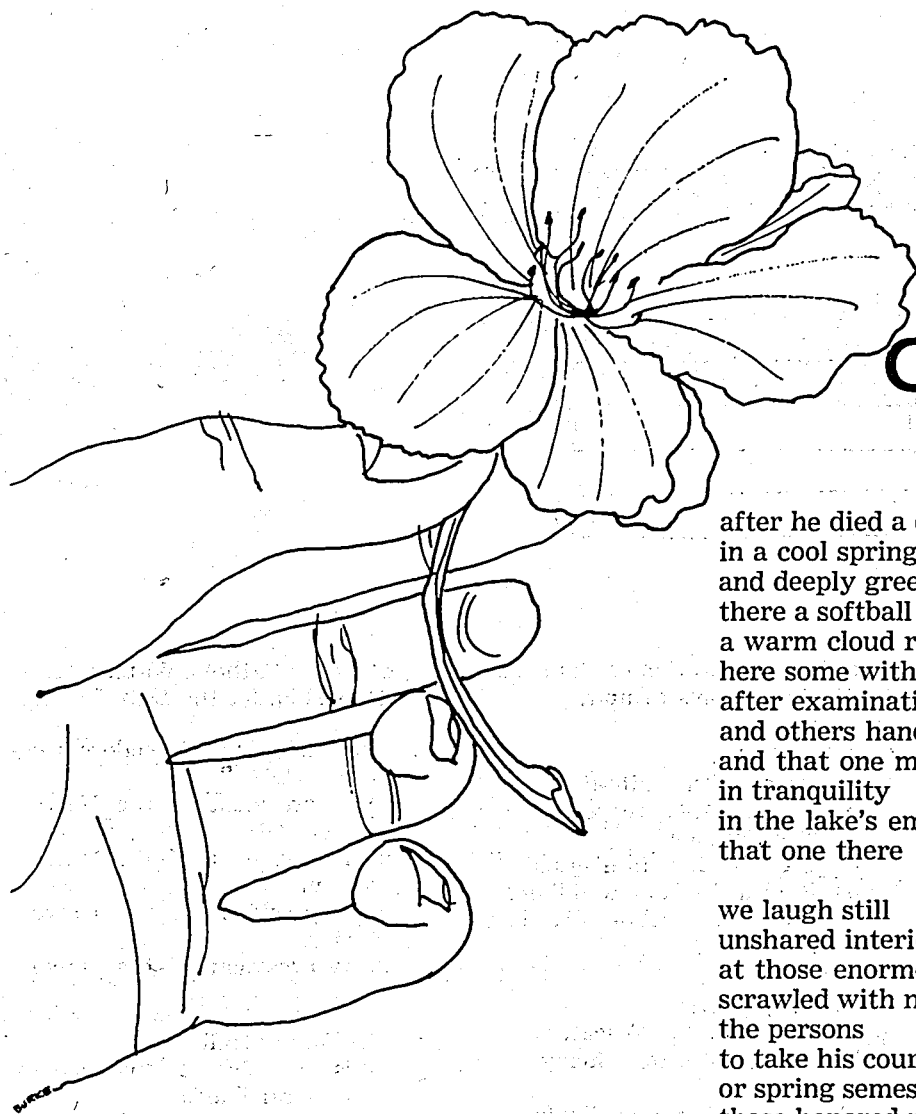
His lectures were testimony regarding the good and beautiful things which could be found only through the life of the mind. He lived in tension toward the good and beautiful things, knowing that during one's years, there would at best be moments of ecstasy. His classes were anguished attempts to find words that described the splendors that were continually present to one and the imprint of the Spirit found in all things. He contemplated and created in an interior silence that seemed to make him a lonely figure. The profession that he lived also contributed to this. Such suggestions of loneliness were aggravated by his natural shyness. He lived in an intense awareness of the tragedy of the human condition. But, there were moments of graceful ecstasy. In all of this he was a friend of Diotima, and he shared his best moments with his friends, *i.e.*, students.

It is difficult to find words that adequately describe Frank O'Malley. His life calls for superlatives, but even they lack the razors' edge of intensity. Perhaps the sharp metaphor of the poetic form is more appropriate. One did not meet with Frank O'Malley, one encountered him in an I-Thou relationship. Such encounters were intensely personal. The meaning of his career and the reality of his reputation rest upon such encounters. Perhaps, there is a student of his with the ability and courage to write a dialogue.

Frank O'Malley is a model for imitation. Indeed, for those who knew him well, he seems to represent the limit case. Frank O'Malley, as he shall rightfully live in memory, was a teacher.

—Michael Melody

“... he seemed to discern
even the most minute workings
of the Spirit in others.”



for
Frank
O'Malley

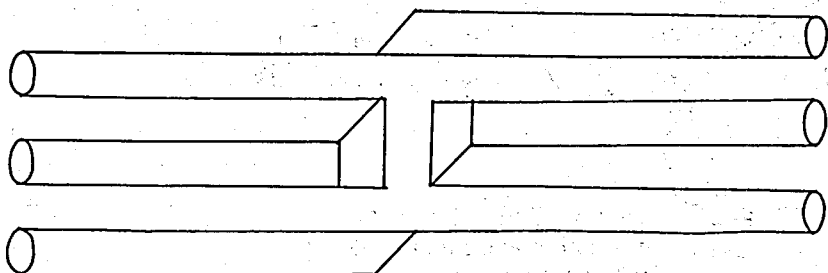
after he died a day or two
in a cool spring as usual here
and deeply green
there a softball sailed
a warm cloud ran
here some with books in hand
after examination time an hour or so
and others hand in hand
and that one magnificent magnolia
in tranquility
in the lake's embrace
that one there

we laugh still
unshared interior laughter
at those enormous cardboard posters
scrawled with names, names
the persons
to take his course that fall
or spring semester
those honored many
the respected ones
everyone
who sought him out
and asked to be somebody there
beyond the cardboard
in his eye
his mind
he knew them all

and how he praised the new ones
in the freshman classes
still
he offers praise
and knows
by the lake's edge
and on the green
where voices float
a warm cloud runs
and quiet time explodes
in a magnolia petal
in the spring
and in the fall
the year begins anew here
and when the freshmen come again
again
he knows them all

from Jim Robinson

Week in Distortion



Welcome back to good ole du Lac, and to a year that promises the usual amounts of fun and frustration, and occasional attempts in academics. Of course, not the least part of this great institution of ours is the large volume of tradition (and just plain tripe) that goes into the daily life here on (and off) campus. To test your knowledge of some of the stranger aspects of life at ND, we have prepared a little exam. Wait! Don't stop reading. Just put down the most asinine answer that you can think of and you'll be right. If you do have any doubts about the correctness of your answers, however, you can compare with two other domers dumb enough to take this quiz. In case of a tie, two wins out over one. (YOU figure that last sentence out). Ready? No? Then go!

1. A freshman . . .
 - a) is the chauvinist version of a freshman.
 - b) still thinks Notre Dame is a cathedral in Paris.
 - c) thinks a manila folder is a Filipino contortionist.
 - d) is the fellow trying to date a SMC chick.
2. A senior . . .
 - a) is the reason Space Tech exists.
 - b) tilts his milk glass to keep down the foam.
 - c) has acute application-itis.
 - d) thinks a term paper is a Bullsheet.
3. South Bend is . . .
 - a) the wrath of God.
 - b) rain.

- c) a confederation of slumlords.
- d) the nation's armpit.

4. John Macheca
 - a) sleeps with a nite-lite.
 - b) is the A.A. representative "On Campus."
 - c) is Clark Kent in disguise.
 - d) Raided the Cana wedding for abuse of alcohol. (12 jars, count 'em, 12!).
5. Anthony Davis
 - a) didn't eat his Wheaties.
 - b) is wary of gifts bearing Greeks.
 - c) doesn't violate parietals.
 - d) who's he?
6. The student infirmary
 - a) is staffed by disciples of de Sade.
 - b) gets a kickback on throat cultures.
 - c) is the center for dandruff research.
 - d) is a referral service for the dining hall.
7. Arthur Pears
 - a) is the reincarnation of J. Edgar Hoover.
 - b) is the poster child for the American Geriatric Society.
 - c) is a Notre Dame voyeur.
 - d) is a Mishawaka mobile home salesman. (Would you buy a used car from this man?)
8. The Golden Dome
 - a) is International Hdq. for the Ultra Ban 5000 Assoc.
 - b) looks best in a rear view mirror.

- c) is the Catholic Watergate.
- d) is Hdq. for the 13th Crusade.

9. The Right Rev. Theodore Heshburgh, C.S.C.
 - a) is president of the University.
 - b) is president of the University.
 - c) is president of the University.
 - d) is president of the University.
10. The Dining Hall
 - a) is a trash compactor for General Foods.
 - b) is condemned by the Slobovian board of health.
 - c) is too much too soon.
 - d) is a good reason to live off campus.
11. This article
 - a) is a last resort.
 - b) may be better next time.
 - c) don't hold your breath.
 - d)

ANSWERS: 1) all of them; 2) yes; 3) e; 4) no; 5) maybe; 6) left; 7) 3 elephants; 8) d; 9) all of these and more; 10) d; 11) none.

Rating

- 0- 3—right . . . Try again.
 4- 6—right . . . You think that a cricket match is what insects light cigars with.
 7-10—right . . . Poor, and getting worse.
 11—right . . . You cheated, now you're learning.

—John M. Murphy

Coming Distractions

A.C.C.

Sept. 6-8—Antique Show.

Sept. 15—Van Morrison Concert, 7:30 in South Dome. Tickets by mail order to Van Morrison Show, A.C.C. Ticket Office, Notre Dame, Ind. 46556.

MORRIS CIVIC AUDITORIUM (232-6954)

Sept. 11—Weight Watchers' Meeting.

Sept. 13—Lloyd Orrell Gospel Concert.

Sept. 20-21—Fraternal Order of Police presents the New Christie Minstrels.

CENTER FOR CONTINUING EDUCATION

Sept. 18—Symposium on Hypertension.

Sept. 20—Yearbook Seminar

MUSIC

Sept. 11—Goodman Harp Concert, Library Auditorium and Lounge, 8:15 p.m.

SPORTS

Sept. 9—Notre Dame vs. Georgia Tech at Atlanta, 9:05 p.m., EDT.

MISCELLANEOUS

Sept. 8—International Students Reception, Library Auditorium and Lounge, 6 p.m.

Sept. 10—Amatai Etzioni of Columbia University, lecture, Library Lounge, 4 p.m.

Sept. 11, 12, 17, 18—Placement Nights, Engineering Auditorium, 7 p.m.

Sept. 1-22—Sarita Levin, VISUAL IMAGE, new drawings and paintings, Little Theatre, Hammes Galleries, Moreau Hall, SMC. 12-9, every day.

Sept. 1-22—Faye Serio, Photogallery, SMC. 12-9, every day.

Sept. 6 & 7—NEON ENCOUNTER, Tom Scarff, Artist-in-Residence (neons around campus & Moreau Gallery. All Welcome).

Sept. 8-29—Neon & Drawings, Main Moreau Gallery (beneath O'Laughlin), Tom Scarff. 12-5, daily (closed Mondays. Openings 7-9 p.m., Sept. 8).

Oct. 1-28—Main Moreau, Eugene Atget Photos (International Museum of Photography/George Eastman House). 12-5, daily (closed Mondays).

Oct 1-28—Hammes, Sister Cecilia Ann Kelly, "Improvisations on form, new drawings." 12-9, every day.

—John A. Harding

ND-SMC Theatre '74



The character: A bored Notre Dame or Saint Mary's student.

The scene: The 150th rerun of "Where the Boys Are." The solution: The Notre Dame-Saint Mary's Theatre, offering four major plays, a Laboratory Theatre, and programs in Dance, Film, and Broadcasting this year.

Located in O'Laughlin Auditorium at Saint Mary's, the cooperative Notre Dame-Saint Mary's Theatre believes in giving the community a variety in period, style and interest in their selection from world theatre. According to Dr. Reginald Bain, newly elected chairman of the Notre Dame-Saint Mary's Speech and Drama Department, this diversity is an outgrowth of the free kind of atmosphere needed to thrive in college, and a complement to the liberal education.

Following this tradition, the Notre Dame-Saint Mary's Theatre opens its ninth season with "Look Homeward, Angel," an important American play, which focuses upon Eugene Gant's struggle to break away from home and family, especially his mother. Based on the novel by Thomas Wolfe, a Pulitzer Prize-winning play by Ketti Frings, and directed by Charles Ballinger, "Look Homeward, Angel" deserves a look on Oct. 4, 5, 10, 11, 12, at 8:00 p.m. in O'Laughlin Auditorium.

To provide the community with a high quality, contemporary theatre

program, the ND-SMC stage not only presents the classics, but also the experimental, the new plays. Written by Chris Ceraso, a recent graduate of Notre Dame, and winner of the Mitchell Playwriting Award given annually at Notre Dame, "Fellows" opens on December 6, at 8:00 p.m. in Washington Hall. An absurdist comedy-intrigue, in which two comic characters attempt to arrive at a stable understanding of a verbal puzzle, "Fellows" is an unusual mixture of the serious and the silly. "Fellows," also, is the second student-written major play produced at the ND-SMC Theatre within three years.

Insuring a balanced season, Dr. Frederick Syburg will direct the Greek classic, the "Medea" of Euripides, as freely adapted by the poet, Robinson Jeffers, on February 21, 22, 27, 28, and March 1, at 8:00 p.m. in Washington Hall. Using a small chorus of three women, "Medea" will describe an outcast woman destroyed by the forces around her.

The last production chronicles the destruction from within, the dreams of Cervantes' Don Quixote in "Man of LaMancha." This musical adaptation by Wasserman, Leigh, and Darion represents the annual musical presented by this theatre, a very popular feature in their program. Reginald Bain directs "Man of LaMancha" for performance on April 25, 26, May 1, 2, 3, at 8:00 p.m. in

O'Laughlin Auditorium.

Best known for its theatre, the Speech and Drama Department also offers programs in film, broadcasting, and dance. A new broadcasting studio, a WNDU internship, and two professional dancers added to the faculty promise expansion in these fields.

Whatever the program or play, however, the department stresses that the real importance remains with the student, drama major or nonmajor. Both are invited to participate in the major plays and the Laboratory Theatre, a student-run organization always looking for actors and technical craftsmen. Call notices are posted on the bulletin board of O'Laughlin's Green Room Lounge year round. Justly proud of their graduates, the department can boast of leading actors in the Trinity Square Players of Rhode Island and the Guthrie Theatre in Minnesota, as ND-SMC graduates. Every year, there are ND-SMC students as finalists in the University Resident Theatre Auditions, the only national competition for college actors. Pride also extends to the many nonmajor actors, to the two pre-med students who were among the best male actors last year. So, everybody should go to the tryouts, one can never tell. Bernie Schartz, look out.

—Theresa Stewart

People at ND

Notre Dame Magazine, edited by Ronald R. Parent, was selected by the American Alumni Council as one of the top 13 alumni magazines in the United States. The magazine, which has won numerous awards in its three-year history, competed with magazines representing universities from throughout the country. Other magazines cited included Brown University, Harvard, Yale, Cornell, University of Pennsylvania, University of Massachusetts, Swarthmore College and Michigan State University.

Darby O'Gill, the noted campus philosopher and wit, has been transferred from the Keenan Hall staff to

an unrestricted position with the Campus Ministry. The wizened cocker spaniel takes with him his colleague and mentor, Rev. Robert Griffin, C.S.C., who will serve in the dual role of Darby's spokesman and the University Chaplain.

Dr. Thomas L. Fern, professor of art, received a \$31,000 grant from the National Endowment for the Arts for research of the drawings of Thomas Moran, 19th-century American painter, and for a bicentennial exhibition of the drawings. A matching grant was also awarded by the University to support the project.



Father Theodore Hesburgh, President of the University, was awarded an honorary bachelor of arts degree at the commencement exercises last May. Although a recipient of several higher degrees, Fr. Hesburgh was never awarded his B.A. after his dispatch to Rome in 1937. The citation presented to him read: "Having entered this University and the Congregation of Holy Cross as a young man, he was dispatched in 1937 by his superiors to Rome for further studies, as was then the custom, two years short of his graduation. Higher degrees earned in Rome and in Washington never concealed the fact that he had been from his Alma Mater's womb untimely ripp'd.

"He returned to Notre Dame as an instructor in religion, but the want of that most basic of credentials could never be remedied by a brilliant teaching performance or a prodigious publishing record, and hence he was downgraded into administration, descending successively from chairman to vice president to president.

"As chief executive officer of this institution, he was often called to address himself to students and to alumni, yet always with that uneasy consciousness that what the one group sought and the other group valued—the baccalaureate of Notre Dame—he had so sadly forfeited. Nor was the embarrassment cloaked discreetly within the precincts of our own University family. Decades after the fact, he was obliged to step down from the chairmanship of our nation's Civil Rights Commission, when it had been discovered that his academic qualifications were ill-suited to the intellectual demands of our government's executive branch. O Rome and Washington, grievous is the burden you have laid upon us!

"Amid the nearly half a hundred colleges and universities that have hooded him with honorary doctorates in laws, and in humane letters, and in divinity, could not one of them have healed the misfortune at its source by awarding the baccalaureate of arts? No, that must fall to his own University.

"Now, therefore, to secure the character and prestige of its presidency, the University of Notre Dame annuls this sore deprivation of 35 years, and over the signature of John F. O'Hara, C.S.C., the president, and the date of 1939, confers the degree of bachelor of arts *honoris causa* on Theodore Martin Hesburgh, C.S.C., Notre Dame, Rome, Washington, and Elsewhere."

—Leo J. Mulcahey

Elizabeth Polonka: She Serves from the Heart

We sat at a table for two in the Oak Room, both sipping coffee while two cigarettes burned in the ash tray. When we had served meals together last year, I'd first had an inkling that Elizabeth Polonka's way of looking at Notre Dame was significantly different from most. She began with her conclusion even before I could utter a word: "I love this place, really."

There is nothing, as far as I can see, particularly appealing about dishing out eggs and bacon to disheveled, bleary-eyed, frequently gruff students at breakfast in the South Dining Hall. I hoped she could tell me what it is she sees, and even more, why Notre Dame means what it does to her. As we talked, her past slowly began to take shape, her thick accent seeming less and less a hindrance as she became increasingly engrossed in what she was saying. Elizabeth Polonka was born in Poland, one of seven girls.

Her mother died when she was there, leaving her husband with the task of raising seven daughters on his farm. In 1920, when Poland received her freedom after a hundred years of foreign domination, the new government offered Elizabeth a job as a primary school teacher. Shortly after, she was married, and continued teaching until World War II.

With the tumult of the Nazi occupation she, her husband and family were deported to Germany in 1940. They remained there for ten years, until given the option of returning to Poland or moving to America. She and her husband chose to bring their 10-year-old son to America, leaving her sisters, father, and friends behind.

Their fate lay in the hands of a placement organization in New York. It was there that they learned of a "millionaire" in the Southwest who was willing to house and employ them and their son, Andrew.

Anxious and more than slightly afraid, the immigrant family boarded a train which carried them from New York to Texas—to begin again.

Her words seemed to stumble over one another with the hesitation she must have then felt as she recalled fleeting and floundering initial impressions of America—jumping off the train in Philadelphia to buy some milk for Andy, the sight of dismal houses on stilts in Mississippi, the sweltering heat, and the final arrival on the doorstep of complete strangers, with whom it was impossible even to converse.

For a time all went well; Elizabeth learned the ins and outs of an American kitchen; her husband and son were well cared for. When communications became most frustrating, a multilingual priest was summoned to intercede until the situation was again well in hand. They stayed for nine years, four of

them after the death of Mr. Polonka, until Elizabeth met someone from South Bend who recommended she move north.

Suitcase in hand, and this time alone, she moved one last time to South Bend and was hired by Notre Dame. "At first it was very difficult," she remembers, "but the sisters at St. Mary's would help me out." Between donations of clothes from the girls and furniture bought at the Salvation Army store, Elizabeth once again made a new home. For the last fifteen years, South Bend and Notre Dame have been that home.

Perhaps more than anything else, her stories about the South Dining Hall revealed a concern that students seldom realize exists. "Contact with students helps us all stay younger," she mused. "There are always those first days of school when we have to show the youngest ones how to go about serving themselves. I can always tell exactly what kind of parents each has, just by the way they treat others." And finally, "I guess I'm just lucky to have contact with all these beautiful people."

She has noticed a growing closeness between students and the staff, both in those with whom she works, and those she serves. Much of this stems from changes in the organization of the dining hall personnel. "There used to be an old-fashioned distance between them and us. But with student managers, authority is more distributed, interaction more pleasant for everyone."

Before, too, the students seemed to remain aloof from the workers. Yet now she feels there is "more treatment like human beings." The overwhelming instances conveyed were those of favorable reactions. There are, however, other memories which have stayed with her.

Like the time when someone returned a plate, shoved it at her, snickering disgustedly, "Here, you eat this." Or the afternoon when her line closed and a vexed customer



looked at her and hissed, "Why don't you go back to the old country?" "The tears streamed down my cheeks," she recalled, "and I told him I would if there had never been a war." He later returned twice to apologize.

She consoled herself with the fact that one must have bad days. "God gave me patience, understanding, and the ability to give love—those are the most beautiful gifts."

Something rang melancholy in my ears as we placed our cups back on the cart. Maybe it had been the

obvious effort and frustration involved in expressing herself and her past in English. Perhaps it was my own near embarrassment upon witnessing the candor in all she had said. Most likely, it lay in the awareness that she had been there so long, unbeknownst to us all.

A graduating senior probably summed it best when upon introducing her to his parents he said simply, "This is Elizabeth. She serves with the heart."

—Janet Cullen

ND: The Freshman Perspective

Yes, coming to a new place with unknown people is a strange experience. But, just because it is a strange experience doesn't mean that it necessarily has to be a bad experience. On the contrary, it can be one of the best experiences of your life, if you let it be.

You arrive at Notre Dame on a bright, cheery August morning. As you drive up Notre Dame Avenue, you see the Golden Dome glistening in the sunlight. "Very cliché," you say to yourself, "but the Dome isn't going to make my stay here really that much better." And, you are right.

Notre Dame has much of which to be proud. We have "the Dome," the A.C.C., the 'brary, the Rock, and many other campus sites and attractions. All these things are great, but they are not the essence, the main ingredient of our school.

As you drove up to your dorm, you were probably met by three or four smiling faces. You were asked if you needed any help, information or directions. You were assisted with your luggage and given one or two valuable little nuggets of information. Then you were left to your own devices and ideas as to what you were going to do with all that stuff you brought with you.

As you were unpacking, a body or two probably wandered in to say "hi!" and to inquire about where you are from and what your major is. You're glad to find other students to talk with. Now that Mom and Dad have left, you want to establish yourself and get on with meeting some of the other people with whom you will spend the next few years.

As the days go on, you will find that you're not the only one who didn't know that you don't bring your own bathing suit to the "Rock" or that just because you have calculus that you don't necessarily go to the Mathematics and Computing Center. You will also find that not everyone will hate you because you like The New Riders of the Purple Sage or because you call soda by the term "pop."

This is Notre Dame. And, the people who comprise this University are a special breed of people. These people have much to offer you. And, believe it or not, you have much to offer them.

You will always find that there is someone who'll have time to converse with you and take an interest

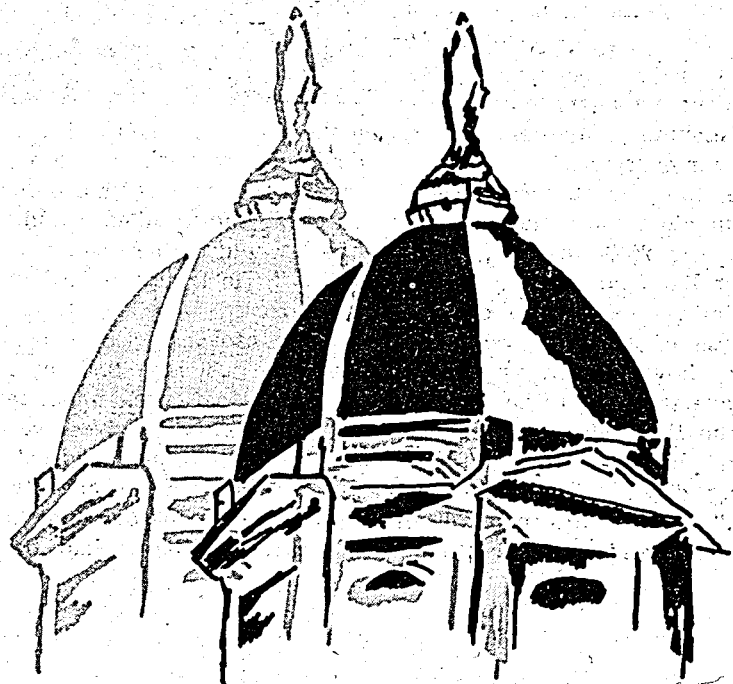
in you. If you need a hand with your physics, there's somebody to help you. If you need counseling, there's somebody to help you. If you aren't sure what major you want to undertake, there are people to help you. And, if you want to talk football, there are more than enough people to talk with you. Whatever you may want in the way of people or their companionship, you can probably find it here. But you are the catalyst.

You are the important part. There are many wonderful people to meet on the campus. But, they are not always going to walk up to you and introduce themselves. It's up to you to go out and meet the people here. And, when I say people I don't exclude teachers, administrators or rectors. They have as much to offer you as anyone else does. And, in turn, you have much to offer them.

Don't sit around and say, "Well, I'll wait until next year," because every year that you wait is one less that you will have to cultivate friendships and exchange ideas.

You probably came to Notre Dame for an education so don't cheat yourself. Getting an education is more than going to class or putting in hours "with the books." Your education is people. Learn with them, learn from them, and learn to live with them.

—Rich Nugent



On Resignation and Prosecution

On August 9, 1974, Richard Nixon achieved his final first. He became the first President in American history to resign. His own admission, demanded by his own loyalists, that he diverted the FBI Watergate investigation was the deathblow. Now the political doctors perform the postmortem, old friends and foes gather for one last look, and the nation debates his epitaph.

The debate reaches Notre Dame in full force and there are at least as many opinions here as debaters. A quick survey (with no claims to statistical precision) reveals some of the issues and arguments.

The first question is why it happened. How did it start? Why did a "third-rate burglary" as Ronald Ziegler called it grow into such a crisis? Prof. Paul C. Bartholomew of the government department said, "It is still a mystery to me how a man with such great political skill could have handled the thing the way he did. If you were to write a scenario of the worst possible way to do it you couldn't get it worse than what actually happened."

Junior government major Hank Van Dyke, Keenan Hall's Republican, is also puzzled. "If he had only been completely open two years ago he would have survived — there would have been an upset but he would have survived." Sophomore Don Bishop is glad that it happened when it did. "I think it had been brewing for a long time and we are lucky it broke when people could still stop it."

The manner and timing of the resignation also stir a great deal of argument, though there is general agreement that given the revelations of the last tapes it had to come. "After the Court decided that Nixon had to turn over the tapes, things just fell apart. Many of his supporters felt betrayed and were going to desert him on the impeachment and removal votes." Bartholomew stated. "He had no alterna-

tive." Van Dyke, who gave Nixon his full support up until the final days (he won a ten-dollar bet that Nixon would still be President last April) reluctantly agrees: "He had lost the consent of the people and could no longer be an effective President; but I still don't think there was enough evidence of serious crime to impeach him."

Some were considerably less reluctant to see him go. "I think he should have resigned long before," Prof. Edward Goerner commented, "but not for the reasons he gave. He should have admitted wrongdoing and cleared the air." Government Prof. John Roos agreed. Since prolonged impeachment proceedings were the only alternative it was best for the nation that he resign, though he should have confessed too.

Personal, emotional reactions to the resignation varied widely. Bartholomew, who still has Nixon's picture above his desk ("I may change the whole room around soon") called August 9 "the saddest day in American politics since JFK was shot. The fact that a President had to resign, especially when the whole scandal could have been avoided, is not a cause for joy." Roos' feelings were mixed. "It was sad but not tragic—Nixon lacked the greatness necessary for tragedy—it was humanly sad."

Fr. Robert Griffin, new University chaplain, commented, "At first I was tempted to agree with a remark William F. Buckley quoted, that Nixon should be impeached, not because of his crimes but because he is a horse's ass. But seriously, I do not want to exult in anyone's shabbiness; I've done some pretty shabby things myself and I hope someone would be good to me about them. I feel reluctant about making easy moralistic judgments suggesting that if I were faced with the same situation I would never give in."

Others thought that too much charity might be misplaced. Steve

Kern, a senior R.A. explained that "the resignation at first outraged me—the idea that he would get that pension and may have made a deal with the prosecutor. But now I've mellowed some and think resignation is better than a long, drawn-out impeachment, though we still haven't got the whole truth." Rosemary Barnes from St. Mary's disliked the "big tearful farewell televised nationwide to play on our sympathy and make Nixon look like a martyr."

The propriety and possibility of prosecution does not evoke any more consensus. The group interviewed was about evenly divided.

"What purpose would prosecution serve?" Bartholomew asked. "Punishment? He has been punished enough by being brought down from the most powerful office in the world. Deterrence? Any future President would be deterred by what has happened to Nixon already. Revenge? That is certainly not in keeping with the American system, but it would be the only purpose served. We could wind up hating ourselves for heaping humiliation on the man."

Roos and Goerner disagree, "Resignation or removal from office is not a punishment," said Roos. "Nixon had no personal right to the office of President, it was a public trust under the Constitution as the Founders set it up. Removal from office is not like taking away his property or freedom to which he has a personal right." If Nixon is convicted, Roos suggests, he should be given a penalty like "a month's ministry to the poor." Goerner argued that vengeance would enter only if the penalty were very severe. "Give him a suspended sentence."

Those in favor of prosecution offer other reasons besides punishment, deterrence and revenge. "One reason to prosecute," Goerner suggested, "is to get the whole story out rather than leaving things stand with Nixon's explanation that he

just made a few missteps and lost congressional support. That kind of thing creates a bad precedent, almost implying a parliamentary system that we don't have and don't want." Kern pointed out that "in a sense he was working for me all those years, at least he was supposed to be working for me, but all along he was lying and we still don't know the whole truth. He was lying to everyone, including his own lawyer. I don't want to see Nixon crucified but the whole thing should come out."

Bartholomew on the other hand suggested that "we have to make allowances for human nature. Let the guy salvage a little self-respect, let him at least avoid grovelling in the dust. It's only natural when you do something wrong to make a few excuses, to say 'I will go on to do other things.' The facts will come out eventually, so forcing a confession savors of revenge." Griffin also dislikes the thought of prosecution. "I would take no pleasure in seeing it happen to him or in seeing him destroyed completely. I hope that some other ways could be found to get the truth."

Perhaps the strongest argument offered for prosecution is one of "equal justice," that no one is above the law and if Nixon's aides are to be prosecuted he should be as well. This was put picturesquely, if strongly, by Don Bishop: "Nail Nixon's ass to the wall. He is the biggest criminal in American history, and if we let him get away we should let every crook loose." Business major Chris Schweitzer pointed out that Nixon steadfastly opposed amnesty for men who refused to serve in Vietnam, "so why should he get amnesty for himself?"

Van Dyke, representing the hard-core Nixon supporters, still maintains that there is not enough evidence for a criminal case. "You could convict Nixon for stupidity in picking his aides, and for lack of foresight but those are not criminal and the tapes are not admissible," he said. Bartholomew agrees that no one is above the law but argues that "the office demands consideration. Toppling from such a height is intrinsically different from losing a job like attorney-general and it would be demeaning, both to ourselves and to Nixon, to prosecute on top of

that." He argued that the prosecution of former aides is not analogous since they occupied lower positions. The constitutional clause specifically providing that a man who has been removed from office can still be prosecuted applies chiefly to lower officials, he thought. "The President is in a different league. If there had been a case before this of a President being prosecuted after removal it would set a precedent we might have to follow. But this is the first time this kind of crisis has occurred."

Goerner also talked about precedents for Presidents. "We need a public affirmation that this sort of activity is illegal regardless of office. We must say clearly that we have a President, not a king who is above the law. There is no need for a stiff sentence but there is a need for a firm decision."



No one interviewed was ready to make a confident prediction that Nixon would be prosecuted and convicted. Roos thought an indictment probable. "Jaworski seems to see himself as committed to enforcing the letter of the law and the grand jury has already named Nixon as an unindicted co-conspirator." Goerner agrees that Jaworski has no choice but to bring charges against Nixon, but suggested that Ford might pardon him before the case reaches court.

Noting that the Supreme Court once called accepting a pardon an "implied admission of guilt," Bartholomew thought Nixon might decline a pardon if it were offered to him. "As to an indictment," he said, "the chances right now are about fifty-fifty, but I think that time is on Nixon's side. As emotions cool the country will come around against prosecuting." Van Dyke also doubts Nixon will ever sit in the docket "and he will certainly never be convicted even if he does."

Will any major reforms come out of Watergate? The Senate Watergate Committee suggested various

campaign reforms and many people in and out of Congress think that the Presidency has become too powerful and Congress too weak. Others see a moral reform in politics and greater voter sensitivity to cleanliness. There is much discussion but will there be any results?

There is not much optimism among the group interviewed concerning campaign reform. "It's very much up in the air," Goerner remarked, "and a lot depends on whether Ford pushes for it or drags his heels. Usually Republicans are not inclined to spending reforms since they have a financial edge." Roos agrees that the outlook is far from bright. Government major Paul Cassani would like to see a national election control board and limits set on campaign donations and spending. "We really do not need to spend this much money on an election; it's an invitation to corruption," he said.

The outlook for substantial shifts of presidential power is also not too rosy if these commentators are correct. "I don't see much less power for the President in the future," Van Dyke remarked. "Certainly his control of foreign affairs seems solid. If anything we should fear a move towards the parliamentary system of government where Congress can force a President from office. I don't think we are evolving that way yet though."

Roos pointed out that there had already been attempts made by Congress to regain closer controls of the budget and war power. "But there are always lots of potential reforms, the question is whether Congress can make these stick politically, whether they themselves can stick together and set a precedent of renewed control and activity for the next two or three years." Goerner too sees a chance for a power shift on the budget, but is much less optimistic (or pessimistic depending on your view) about foreign and domestic policy. "The President's strength in foreign affairs rests to a large extent on an imperial foreign policy and I see no signs of that changing. There is still a general feeling that the President should be the strong leader in domestic policy as well," Goerner said.

Bartholomew argued that the power that the President wields at any time depends on two factors—

the situation and the person. "If there is an emergency the President will have the power that he needs, provided he is a strong man ready to take it on—as Roosevelt did in 1933 and as Lincoln did in the Civil War. People would welcome leadership in a crisis."

Much comment has been made on the moral implications of Watergate and the need for clean politics. Several people interviewed mentioned this point, with several different opinions.

Van Dyke predicted that in the immediate future, "for about the next five years" there would be a higher consciousness of post-Watergate morality. "But I don't think there will be anything permanent or dramatic," he said.

Fr. Richard Conyers, rector of Keenan, offered a considerably different view. "Watergate calls us to return to a value system as basic to our government, a value system based on altruistic principles. Nixon's downfall was his egoism, his desire to be a great historical figure rather than a great servant of the people." Conyers suggested that we need a political renaissance. "We have seen the nadir of American political life and we should now heed the call to a political and moral rebirth."

Some see the situation less dramatically. "True, there is a call to moral reform," said Roos, "but it is too soon to tell whether it will be answered." Goerner saw the post-Watergate morality as simply "a recognition that the nation isn't ready for government based on patent cynicism. America isn't altogether servile even if the prestige of the President sometimes does verge on the monarchical."

One point that came up most often from all sides of the controversy is that our system worked in a crisis, that the Constitution is not just a scrap of paper. Freshman Jesse Herr put it bluntly by saying that "Watergate was the system finally coming around to get the s.o.b.'s." Van Dyke mentioned it too: "The first thing that Watergate proves is that we have a working Constitution." Roos remarked, "Nixon resigned because impeachment and removal were inevitable, because our Constitution still stands."

—Pat Hanifin

Pro

Dr. Lawrence J. Bradley, J.D., Ph.D., a 1960 graduate of the Notre Dame Law School, a member of the New York Bar and a 1971 recipient of a doctorate in history from Notre Dame, is an expert in United States Constitutional History. He was a part-time Assistant Professor with the History Department during the 1971-72 and 1973-74 academic years and is presently a part-time Assistant Professor with the Collegiate Seminar. He has been Assistant University Archivist since 1963.

The recent termination of the Nixon Administration has spared the nation the ordeal of an impeachment trial in the Senate, but the former President's failure to acknowledge his criminal culpability has left that key question unanswered, at least in the minds of some Americans. The enormity of the crimes sought to be concealed, striking as they did at the very heart of the democratic process, and the consequent piling of offense upon offense as the cover-up gained momentum make it particularly inappropriate that this question should remain unresolved and that the alleged "culprit-in-chief" should be permitted simply to retire to the pensioned luxury of San Clemente as a supposedly wounded patriot. The integrity of the Presidency, no less than the integrity of our system of criminal justice, demands more than this.

As a matter of pure humanity, justice, at times, should be tempered with mercy, but due heed must always be paid to that fundamental principle of the American judicial and constitutional system which mandates equal treatment under the law for all, rich or poor, black, white, red or yellow, male or female, young or old, powerful or powerless. Mercy has provided and hopefully will continue to provide a humane counterweight to the demand for strict accountability when clemency is justified by the facts, when, for example, an individual has committed a crime under the pressure of unusual circumstances as in the case

of the man who steals a loaf of bread to feed his starving family. Surely, this is not the case with Richard Nixon. His alleged crimes against the democratic processes upon which our nation is based, indeed, his deliberately calculated attempt to subvert the very principle of equal justice under the law by his admitted efforts to shield the culprits and preserve the facade of respectability and integrity for his maladministration of our nation's highest trust require more than a mere resignation from office because of the erosion of a political base by what he apparently would still have us believe to be the "thinnest" political scandal in our nation's history. Again, it is sometimes appropriate that criminal penalties be lightened, if not completely suspended, when there has been a single criminal act committed by an otherwise dutiful citizen followed by a recognition of guilt and sincere repentance. To apply this exception to strict accountability to the case of Richard Nixon would stretch it to unwarranted lengths, surpassing even the controversial immunity accorded to Spiro Agnew. There, at least, we had the qualified admission of culpability implicit in the former Vice President's plea of *nolo contendere* to a single count of tax evasion. Finally, there is the problem of Richard Nixon's co-conspirators. Even the blanket grant of amnesty at this "point in time" cannot erase the spectacle of unequal treatment before the law for those who have already served all, or even a portion, of the time to which they were sentenced. Compassion—much less justice—is ill-applied when it leads to the escape from accountability of the chief culprit after his underlings have felt the lash of the law.

Equally inappropriate is the inclination of some—whether it be indulged in by advocates or opponents—to equate amnesty for those who resisted service in the Vietnamese War with immunity for Nixon and his co-conspirators. Put quite simply, the situations are not sufficiently analogous to mandate similar resolutions. The allegations against Mr. Nixon amount to charges of the most serious and pervasive abuse of the public trust and attempted subversion of our constitutional system by an individual

particularly charged by his oath of office to uphold and enforce our Constitution that have come to light in our two-hundred-year history as a nation. Such felonious activities far transcend, in both their magnitude and their culpability, the resistance to military service by those conscientiously opposed to United States participation in the Vietnamese War. Nor, for that matter, is the conditional amnesty which some seem inclined to grant to the draft resisters justifiably akin to the complete amnesty which is now being urged for Mr. Nixon. Not only does the effort to equate the two situations ignore the punitive aspects of the exile suffered by those who fled the country to escape the draft, but it fails to do complete justice to those among the exiles who had been specifically denied the opportunity to perform alternative services to the nation at the time of their resistance.

Mr. Nixon's resignation, it should be remembered, was not a magnanimous gesture designed to save the nation from the stress and expense of long drawn out and debilitating impeachment proceedings. If such had been the true motivation, it would have come much earlier. In fact, it actually came only after conviction of an impeachable offense and removal from office by the Senate had become a foregone conclusion. It was merely another step in the long, grueling process of grudging responses to overwhelming pressures designed to avoid complete disgrace and accountability. Only by carrying through with the normal judicial process can we prevent the success of that last-ditch strategy and reestablish the rule of law in its full integrity. Early in the Watergate controversy, as the Senate hearings were getting under way, then-President Nixon insisted that the question of culpability was properly for the courts to determine. In the interests of equal justice and full commitment to the rule of law, now that he himself is clearly amenable to the ordinary judicial procedures designed to assess guilt or innocence, let us have that long-awaited judicial determination in the case of citizen Nixon.

—Lawrence J. Bradley, Ph.D.

Con

Dennis Owens is a third-year law student from Kansas City. A graduate of Rockhurst College, he is editor-in-chief of both the ND Journal of Legislation and the Hoynes Reporter, the law students' yearbook. The Scholastic article on impeachment referred to in this article was later published by the American Bar Association in The Student Lawyer (May, 1974) and Volume I of N.D. Journal of Legislation.

This article is not necessarily indicative of the opinion of Dennis Owens. The point of view taken was defended expressly for this article.

There is good reason to not prosecute Richard Nixon. In the *Scholastic* of last March 29, I published an article on the definitions of an impeachable offense. Although I thought then that he should be impeached and removed from office, I attempted to be objective and non-partisan in my analysis. Here, by contrast, I have been asked to play the advocate. I will defend Richard Nixon in this forum simply because "every man deserves to be defended." That maxim is as old as the one that "no man is above the law."

First, we should dismiss three arguments which do not stand up to close scrutiny. *His resignation doesn't prove that he is guilty.* This is entirely true and largely irrelevant. The question is not fact of guilt, it is wisdom of prosecution. Public policy normally requires a prosecutor to have good reason to file criminal charges. The measure is "probably cause" to believe that crimes were committed and that this person was the one who committed them. The device which puts a check on a prosecutor is the grand jury. Since a grand jury named Mr. Nixon as an unindicted co-conspirator, there is reason to believe that there is sufficient evidence for "probable cause."

Prosecuting the former President would tear the country apart. Probably not true. People react emotionally, even violently, when they feel frustrated, when they feel that their government is corrupt and unresponsive. (*Failing to impeach is what would have bitterly disappointed millions, not impeachment.*) Furthermore, prosecutors have a responsibility to the law, not opinion polls.

Prosecuting the former President would be an act of political persecution. Not true. Mr. Nixon would be prosecuted by Leon Jaworski who is highly insulated from political pressure by regulations having the effect of law. Jaworski will prosecute if he thinks it is in the national interest. (It is clear that he thinks he has the evidence.) He has proven that he does not consider party politics factors in his decisions.

Having conceded that Mr. Nixon is probably guilty, that the country could survive his trial and that politics would not motivate his prosecution, with what are we left?

One, *it is not necessary to prosecute the former President in order to establish his guilt for the record.* Some have advocated prosecution because Mr. Nixon failed to explicitly admit his guilt in his resignation speech. There is something petty about this: a sense of wanting your beaten opponent to cry out that you were right all along. I'm reminded of Michael Corleone, in *The Godfather*, confronting his doomed brother-in-law with whom he had made a deal. He was seeking the final confirmation of guilt so as to fully justify his vengeance. In the Watergate scandal, there is no need for doubt: Mr. Nixon directed the cover-up. The tape recordings prove it. The record is established. We will have to do without the satisfaction of seeing Mr. Nixon admit all and beg for the mercy of the court. Mr. Nixon is not going to do it and we should be a noble people who do not need such satisfaction.

Two, *it is not necessary to convict the former President in order to convince his die-hard supporters.* A phenomenon of political sociology discovered during "our national nightmare" was the seemingly irreducible segment of the population, approximately twenty-five per cent, who supported Mr. Nixon regardless



of developments. A study of who these persons were revealed that they were usually *unaware* of developments. Few read the newspaper at all, few could identify the *personae dramae* of the scandal, many believed one conspiracy theory or another to explain any dramatic events in our national life. These persons, I would contend, would remain as unconvinced by a fair trial as they were by the last revelation which precipitated the resignation. To them, it would just be an extension of the conspiracy.

Three, *there is nothing to be gained by further punishment of the former President.* William Ruckelshaus, in urging no prosecution, said that Mr. Nixon "has already suffered enormously, and our society would not benefit from prolonged vindictiveness." We have required a man whose life was nothing but politics, who won the greatest election victory in American history, to give up the prize of this election, the highest political office in the world. That he should have suffered so is only just. Is it not an overwhelming justice? Is it not enough that the elected leader of our country be publicly humiliated by his own dishonesty? Even if we wanted to, could we bring greater disgrace on his head without showering it on our own heads?

It is not surprising that Mr. Nixon, in his pathetic farewell to his staff, rambled on about death and maintained a generally morbid tone. He was destroyed. His political life, the one existence that really mattered to him, was over. Mr. Nixon has often publicly referred to his place in history. History will give him credit for going to China and for leaving Viet Nam. But, it will give him a place of shame for what he tried to do with our democracy, for lying to us while in our office of highest trust, for putting us through that trauma. Will not vindictiveness and a thirst for vengeance put us as a people in a place of shame, also?

Four, *the former President should not be prosecuted, not because he is above the law, but because the law is majestic.* Public reaction to the mere possibility that Mr. Nixon would defy the Supreme Court proves that Americans truly believe that no man is above the law, not even Presidents. If we do not prosecute Mr. Nixon, it will not be because anyone feels that he is above the law. It will be because there are times when "forgiveness is deemed more expedient for the public welfare than prosecution and punishment." The law is majestic: it commands our respect simply because it is the law. It is properly noble: it

calls for an accounting, yet seeks to avoid vengeance. It embodies what we want our lives to be: orderly, harmonious, rational and just. Let us not use the law to satisfy some desire to utterly demean one who tormented us. We can use the law as Christians: to forgive.

Five, *it is time to heal our wounds.* President Ford, that die-hard conservative who supported the Viet Nam war at every turn, has advocated amnesty for deserters, draft evaders and draft resisters. He has not done so because of sympathy for either their plight or cause. He has done so because he is now the *leader* of the American people, not the representative of Grand Rapids, Michigan. Amnesty as an issue hurt McGovern badly; it is not sustained by any ground swell of support. But, President Ford sees that we, as a nation, have to forgive these young men not because we condone what they did, but because they are part of us as a people. We have to make ourselves whole again. The truth has destroyed Mr. Nixon, justly so. It is time to forgive him and all the men who did his bidding. We have taken their careers and given them indelible shame. That is enough.

—Dennis Owens

Prohibition?



Prospects for orderly on-campus social drinking may not be as bleak as many students assumed. Several possibilities are in the works to end or mitigate Notre Dame's dry spell.

Student Body President Pat McLaughlin and Assistant Government Professor John Roos are coordinating efforts in an attempt to reach the Indiana State Legislature. Last week McLaughlin met with local state legislators to present the problem, find out how to reach other legislators and ascertain what type of bill would most readily pass through Congress. Present considerations include blanket 18- and 19-year-old bills and an 18-year-old 3.2% beer bill. Kathy Cekanski, former rector of Breen-Phillips and presently South Bend Deputy City Attorney, believes students would have a better chance of success if they lobbied for a 3.2% beer bill rather than blanket 18-year-old drinking privileges since 1974 is an election year and legislators will avoid taking a firm stand either way on such a sensitive issue. University General Counsel Philip Faccenda contends there is a "reasonable chance for action" when this session convenes in January. Two years ago an 18-year-old drinking statute passed the legislature but was vetoed by the Governor. Last year's bill died in committee.

McLaughlin has also arranged for Senator Birch Bayh supporters to register students to vote in Indiana by September 21, and is looking into joining the Indiana Student Lobby Association.

Another possibility is that the *Brattain v. Herron* decision may be reversed on appeal, if the case goes up on appeal. The *Scholastic* will make further inquiries to determine the present status of the case.

Cekanski further proposed that Notre Dame student leaders hold a brainstorming session with local university student government leaders to uncover ways of dealing with the problem. After deciding what could be done, the local ABC commissioner could be contacted to determine the feasibility of the proposal and provide a proper reading and interpretation of the recent court decisions.

Finally a slim possibility exists that parents would stipulate to join the University in liability should an accident occur involving their child and an intoxicated party. Faccenda rejects this option since most parents realize the University has far greater assets than they do and thus would be in a far better position to pay the damages incurred. Nor would this proposal stop parents of Notre Dame students from suing the university. Cekanski claims the waiver would gain little support in circles influential enough to push it through the legislature and/or University administration.

In the meantime, hall staffs are making adjustments at the dorm level. Brother Bill Collins, C.S.C., a Dillon resident assistant and former assistant rector, said their head staff was attempting to sponsor non-alcoholic social events, such as barbecues and picnics, and to encourage more creative ways of socializing than keggers.

Generally speaking, the policy in Dillon, as elsewhere on campus, will be to confront only those students who are obviously drinking. In other words, administrators won't be knocking on doors. An exact statement of the enforcement policy is difficult to ascertain, since every R.A., while consistent with University policy, has his or her own way. As Fr. Don McNeill, assistant rector at Grace, put it; "The experience enforcement is something that almost has to be lived through before being written down."

Many hall rectors and rectresses stated in *Observer* articles last week that they would comply with the directive from Dean of Students John

Macheca concerning alcohol restrictions. Most expressed regret at the implementation of the restrictions and hope that mutual cooperation between students and administrators will ease the adjustment.

Macheca's directive containing the policy reversal came as a direct result of two recent decisions handed down by Indiana courts. The first case, *Brattain v. Herron* involved Donald Farmer, age 20, who had been drinking at his sister's home prior to an automobile accident killing three heads of families and Farmer's companion. He and his friends arrived at 11:00 a.m. and consumed several beers and whiskey and Cokes before leaving at 3:00 p.m. His sister, Helen L. Brattain, knew the alcoholic beverages came from her refrigerator and even spent part of the time with her visitors. She made no objection to their drinking nor to their taking a few beers with them on the way out. She knew her brother was underage and knew or should have known that he would be driving as soon as he left.

The Indiana Court of Appeals held that Mrs. Brattain, who violated the statute prohibiting giving liquors to minors (IC 1971, 7-1-1-32(10)), could be held liable for negligence. The decision, in part, reads, "Any person, including social provider, who violates statute prohibiting giving liquor to minor can be liable in civil action for negligence; violation of statute is negligence per se. . . . The Legislature has not seen fit to distinguish between a seller and a social provider of alcoholic beverages to a minor and it is our opinion that no such distinction would be either logical or equitable." Thus, the \$225,000 verdict against Mrs. Brattain was upheld.

What this means is that the University and its agents may no longer sanction social events at which alcoholic beverages are served, lest it be termed "social provider" and incur liability for negligence should an accident occur. The risk of a \$225,000 verdict would outweigh any advantages of on-campus drinking.

Close on the heels of this decision came the Huey Reeves opinion in which a foreman was fined \$50, given a four-day suspended sentence and put on one-year probation for contributing to the delinquency of a minor. The minor, Reeves' employee,

consumed 15 or 16 beers at Reeves' home and had to be taken home. Reeves was convicted merely for not "halting or discouraging" the 16-year-old. The implications are that any University agent, such as a rector or an R.A., could also be held liable.

As far as the extent of the rector's or R.A.'s duties, Faccenda said it must be decided case by case. The university agent must defend that he or she did what a reasonably prudent person would do under that set of circumstances.

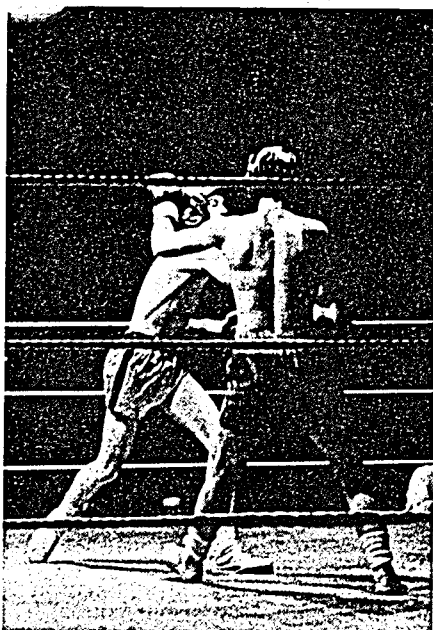
Prior to the above incidents no case law had been written on this particular subject since the late 1800's.

Since the law has been the same for decades, how did the University justify its previous policy? Collins explains, "Before, we knew we were taking a risk and we made a judgment of the risk we were taking. With the recent decisions, the risk is a much more defined thing."

Faccenda elaborated that two sanctions can be opposed in the case of a drinking violation: criminal and civil (or damages). The University was unconcerned with the criminal aspect previously since the advantages of educating students in disciplined social drinking outweighed the risks involved. In the *Reeves* case, however, the state decided to increase enforcement by bringing action against adults for contributing to the delinquency of a minor. Restrictive advertising of alcoholic beverages also resulted. Finally, the costly *Brattain* damages (\$225,000) also considerably increased University risk and fear of a lawsuit. Faccenda said there is no argument that the judge did not have the universities in mind when handing down these decisions and indeed, a "very dramatic change in Indiana 'dram shop' law has occurred." Although no complaints have been filed against universities as of yet, these two cases have opened the way.

Legal and administrative solutions are in the process of being worked out. Now, as Collins aptly puts it, "the real challenge for student leaders is to accomplish what we thought we could accomplish only through the use of alcohol."

—Jane Thornton



Irish

The Fellowship of Christian Athletes, a concerned group of athletes interested in the religious life, starts its second year with a balanced and exciting program of religion and service. The FCA was founded to help athletes have a time and place to grow and work in the Christian faith. Jim Earley, the leader of the society, along with Father McNally and Dr. Milani of the faculty, are very excited about the upcoming year with work with underprivileged children the key theme. All former athletes in high school, as well as Notre Dame athletes are welcome to join the society, and all you need is a belief in God to belong.

The most traveled and successful team of the Notre Dame Athletic program certainly has to be the Fencing Team. Sam DiFiglio and Terry McCownville went to Yugoslavia to compete in some international bouts, and Tim Glass finished fourth in the U.S. Nationals under 19 division, and placed 17th on the Olympic trial squad. Kathy Valdiserri went to the Nationals also and defeated the future champion in a bout, but was eliminated in the second round. Coach Mike DeCicco's recruits look like the best he's ever had, so a national championship in fencing doesn't seem too hard for the Irish Fencers.

One of the more crucial positions needed to be filled for Coach Ara Parseghian's Fighting Irish was at the place-kicking position, where over ten candidates participated in spring drills, with three finally surviving the final cut.

The interesting contender of the group certainly has to be Pat McLaughlin, a senior walk-on, who

originally tried out for the team as a linebacker. His consistent determination placed him above the other candidates for the job of placekicker, and his efforts were rewarded with the starting nod as kicker in last May's Blue-Gold game.

Pat's determination only goes to show that hard work pays off—and in his case, he may be one of the keys in ND's fight to be National Champions again.

The World Football League, Gary Davidson's brainchild, has given the American Public twelve more football teams to root for, including some former Notre Dame football stars. Ballplayers the likes of Jim Seymour, Mike Creany, Mike Townsend, John Huarte, Andy Huff and Bob Gladieux are members of the new teams in the WFL, where offense is the key word, and the new rules originated bear this out. Hopefully, these players will make the WFL an accepted league, and provide the opportunity for future ND ballplayers to play in the pros.

The Department of Physical Education has announced the appointment of Miss Astrid E. Hotvedt as an instructor in the department. Miss Hotvedt, a graduate of Eastern Michigan University, where she received her B.S. and M.A. in phys. ed, has taught at Eastern Michigan and most recently at the University of Illinois. Her specialties include field hockey and gymnastics. We welcome her and her ideas to the University and wish her good luck in the upcoming year.

Peter Crotty and Dwight Clay were appointed co-captains of the 1974 Irish Basketball Team this

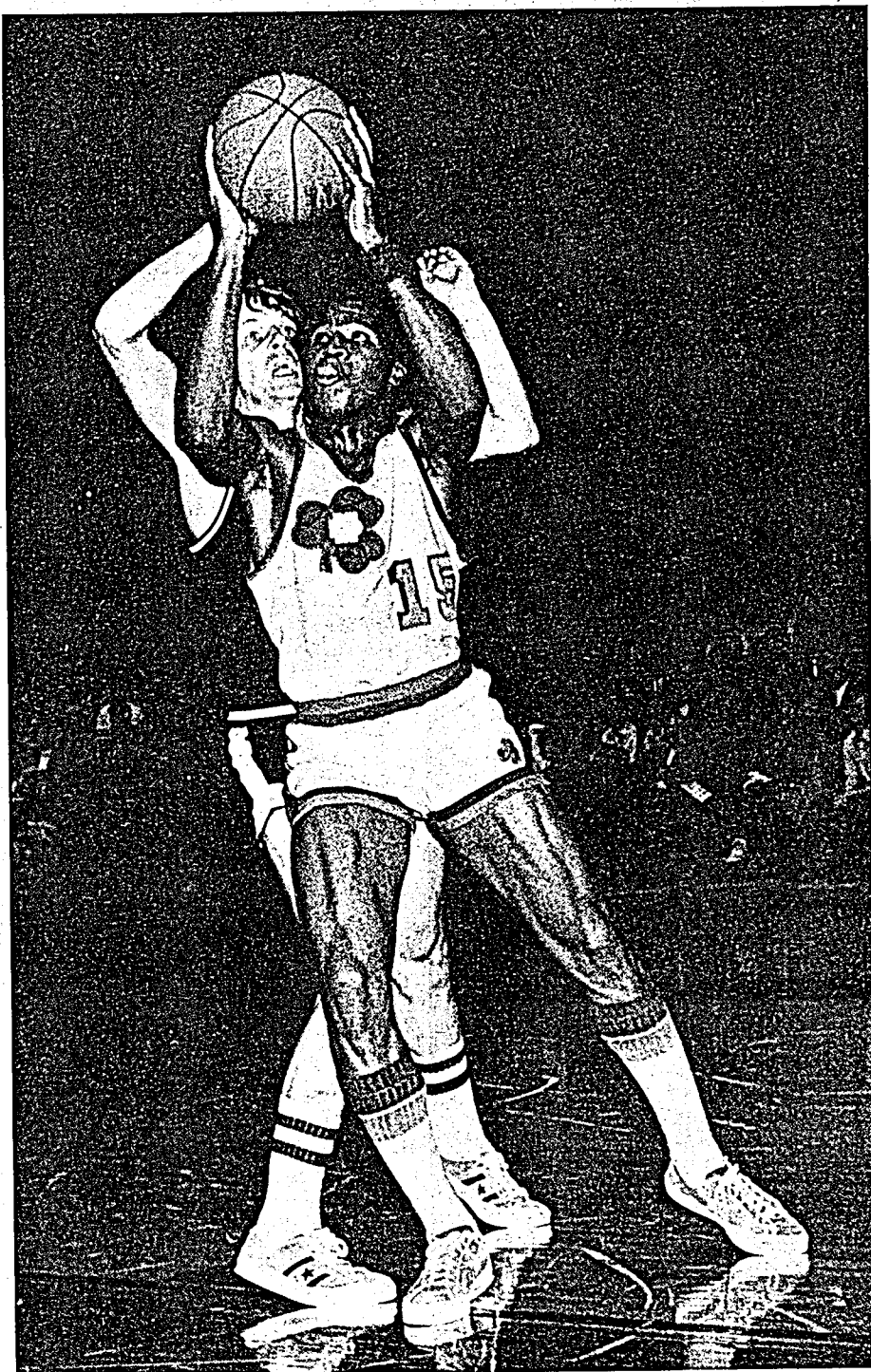
Sport Shorts

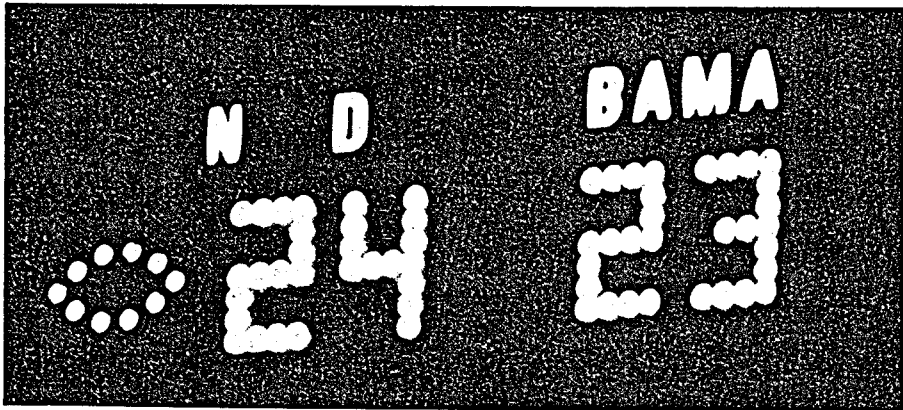
week by Coach Digger Phelps. Crotty, a 6'9" center from Rockville Centre, New York, was a starter for Coach Phelps' NIT runner-up team, and will see considerable action for the Irish as a center. Clay, a guard from Pittsburgh, has continually shown last-second heroics in victories over UCLA, Marquette and Ohio State, as well as being the "quarterback" for Phelps' offense. The first practice session begins on October 15, and Clay and Crotty will have some job in captaining one of the finest teams in the country — the Irish hoopers.

Also announced during the summer was the appointment of Tim McNeill, assistant hockey coach, to the position of assistant baseball coach. McNeill, a very fair and respected coach by his players, will assume his duties with baseball at the completion of the hockey season. He will assist Jake Kline, the living legend at Notre Dame, in handling the younger players on the team. With his success with the hockey team, the baseball players will be getting a knowledgeable and dependable man.

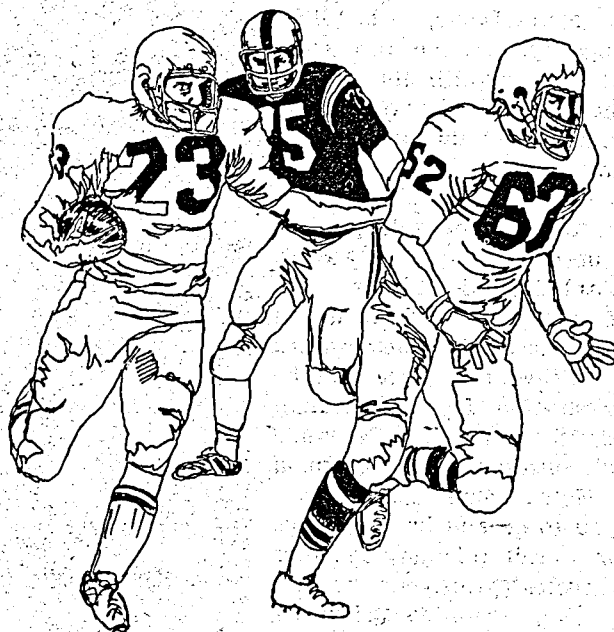
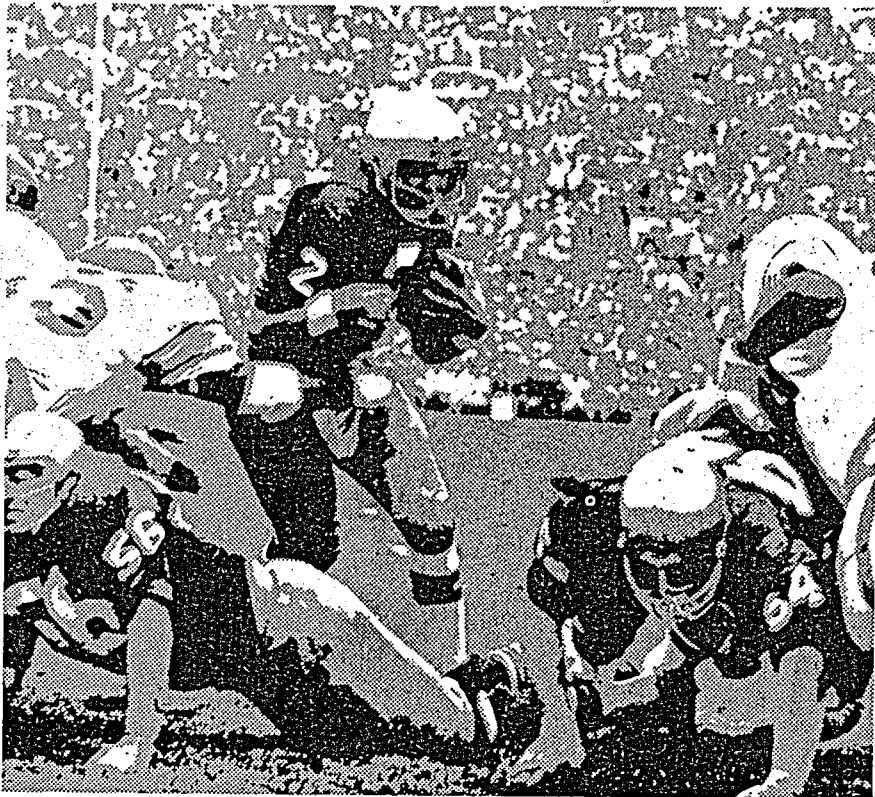
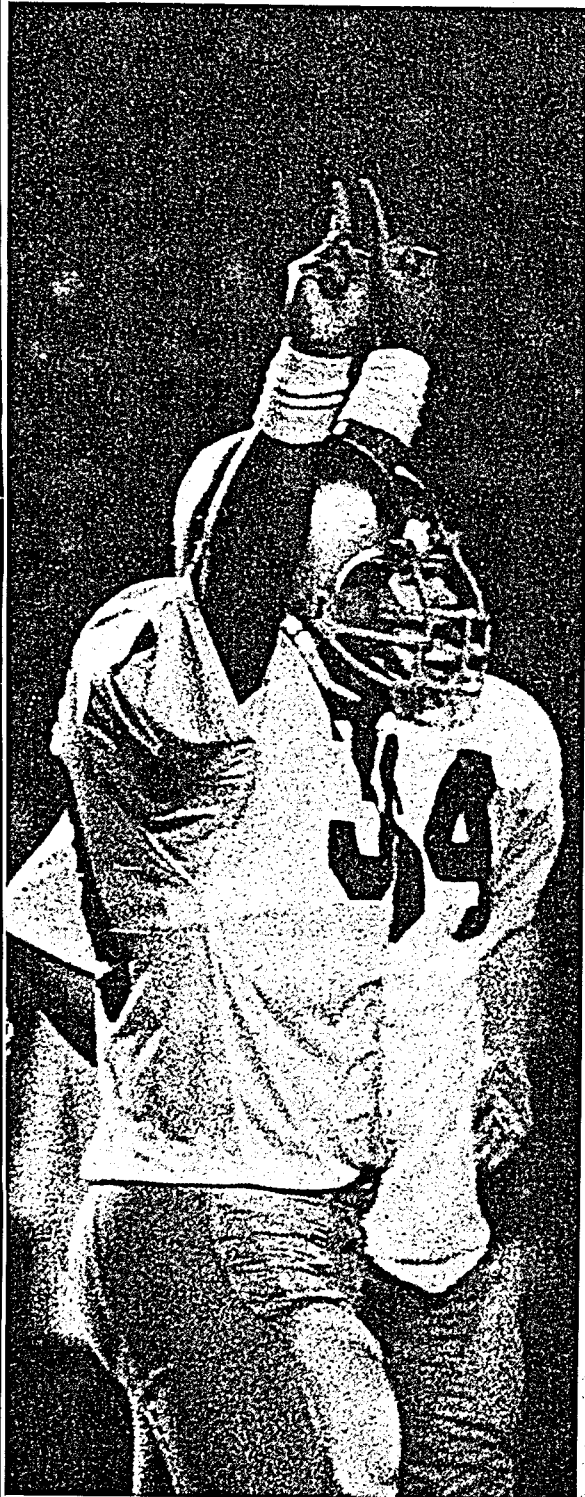
I'd like to end with this thought on the upcoming year for Notre Dame Athletics: don't miss any games if at all possible. Some of the greatest thrills and remembrances when you leave this place will be the games. The football stadium seats 59,075, and the ACC seats 11,343, all with one goal in common — to see Notre Dame be Number 1. I urge you to go and have fun this year; for overall, this may be Notre Dame's greatest year yet.

—Bill Delaney





1974



Where Do We Go From Here?

On December 31, 1973, the University of Notre Dame's football team defeated the University of Alabama 24-23 to win the National Championship. I had the unique pleasure of watching that game, and enjoying that victory. In the spring, I covered the team for my new position as *Scholastic* Sports Editor, and witnessed the Blue-Gold Game, a game which proved that Notre Dame has a solid chance to retain its title as National Champion.

Well, a summer has come and gone, and we are back at school again. This time, however, the football team is not the same as it was when we left in May. I don't want to go into anything about the dismissal of our six players; so much has been said on the subject, and as Colonel John Stephens has said, "The situation is over, and we ought to let things go at that."

I would like to make one point about the situation, however; these students were not arrested for criminal charges, as many sources have indicated, but were dismissed for violations of University rules. They are lost for the year, and that is that. On behalf of the students, I hope that they reapply and are admitted, and can graduate from Notre Dame.

Looking to the season ahead, Ara has his work cut out for him. The loss of Simon and Zanut, as well as the six suspended players, has created critical problems for the coaching staff. With only one returning player in the defensive backfield, and a kicking game that looks very suspect, we will have to wait and

see what will happen to the team. Tom Clements and his entire backfield are returning (when Eric Penick recovers from spring surgery), as well as most of the offensive line. Pete Demmerle and Robin Weber appear to be holding down their jobs at the end position, and great plays are expected from these two.

Defensively, Greg Collins leads about the only healthy group on the team—the linebacking corps. Sherm Smith and Drew Mahalic join Collins, and Marv Russell will lend a hand as middle guard. Steve Niehaus has been moved to defensive end with Jim Stock, and Mike Fanning and Kevin Nosbusch round out the front four. Speed and mobility will be the key to the Notre Dame defense, and barring any more injuries, our defense may surprise everybody.

The kicking game was decimated with the graduation of Doherty and Thomas, but Tony Brantley has impressed everybody with his punting ability, and Pat McLaughlin, a walk-on, has looked strong kicking off. The first grant-in-aid for a kicker was given this year, and Dave Reeve has shown a consistency in his field goals.

The schedule this year includes an eleventh game, being our opener against Georgia Tech. Perennial foes Purdue, Michigan State and the Service Academies are on the schedule, all leading up to November 30, at Los Angeles versus USC. How will it all end? Just tune in and see. I've got my money on Notre Dame to go all the way.

—Bill Delaney



Idols and Heroes



by Jim Gresser

The Last Word

There are two types of public figures. There are idols and there are heroes. As David Harris has pointed out, each type has a certain function and each has a certain effect on people.

This issue of *Scholastic* deals with public figures. The stories concern professors, presidents and provosts; athletes, artists and cafeteria workers. As public figures they have a great effect on hundreds of people whose names they don't even know. Their actions and attitudes, even of those here at Notre Dame, are constantly observed and they therefore shoulder a heavy responsibility.

The idol exists beyond the people. He does their living for them. The idol is worshipped because he is what his worshippers know they can never be.

Take Hugh Hefner. Millions of people admire Hugh Hefner knowing full well that they can never be Hugh Hefner. They make an idol out of him and in a very real way their idolatry diminishes them.

Though Hugh Hefner may be a little far-fetched, you don't have to look that far away to find an example. Look at the student who, because of some unfathomable privilege of notoriety, smashes plates in the dining hall, or treats maids and janitors as private, mechanical brooms, or mercilessly ridicules the kid down the hall. And all this is done before the consenting and approving eyes of fellow students.

Fortunately, this kind of activity is the exception here rather than the rule.

The hero, on the other hand, is the embodiment of what everyone *can* be. He calls the people around him to a fuller life. Though the word has awkward connotations, the hero is not necessarily the doer of great, famous deeds. In fact, most heroes go unnoticed by the history books. Their actions can be simple and they can be small. Heroes are often gentle people, but they're still heroic in the truest sense of the word.

Frank O'Malley, for instance, was a hero. He believed that writing, at its best, was a form of prayer; and his classes helped students join in that prayer. His words and his life, which were so beautifully related, stood before his students and called them, and still calls them, to a new fullness of humanity.

O'Malley lived in a place with a long heroic tradition. There are many people right now living lives of quiet heroism on this campus. They quietly, daily call the people around them to step forward, to move up, toward fulfillment.

Students who give their time to tutor schoolchildren in South Bend, students who work with prisoners, students who give themselves to the retarded—all these students lead lives which are genuinely heroic in the face of their peers.

Fr. Burtchaell said in his sermon inaugurating the new academic year it is of the greatest importance that students have consciences which are "vigorously active." Such a person is the senior who realizes that freshmen look to him for leadership and example, and who responds morally and responsibly. He is the student who refuses to cheat even though the other two hundred in the class seem to be doing it.

The hero's actions give support to those who want heroic action in their own lives. As Burtchaell goes on, the hero "struggles so that heroism be not so necessary."

This all sounds too much like a sermon. Two sermons in one magazine are more than enough.

As the year begins, though, and the newcomers arrive, something in their faces emphasizes the responsibility we have for one another.

After all, the quality of life at Notre Dame is the most important issue that we face.

This fall, the demand is made once again and it is a demand for heroes. It's good for people to have them. They must be chosen carefully.

Together, we must make Notre Dame a truly, and simply, heroic place.

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