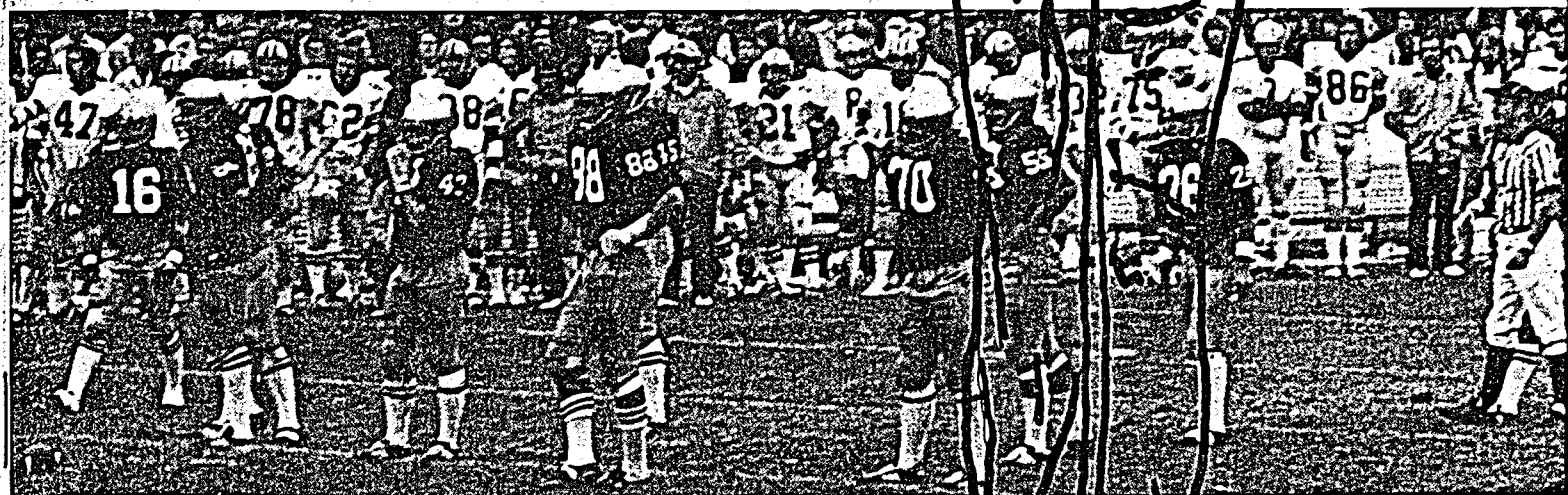
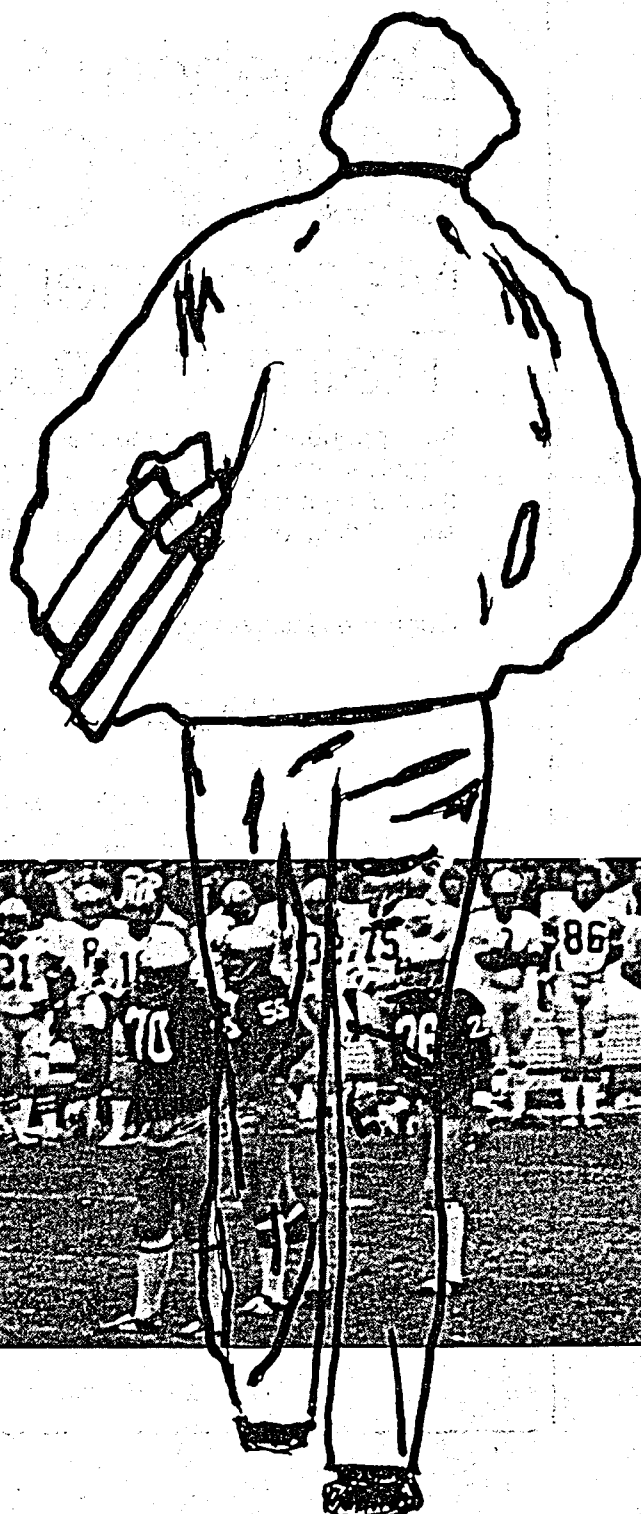


SCHOLASTIC

October 18, 1974

The Student Athlete



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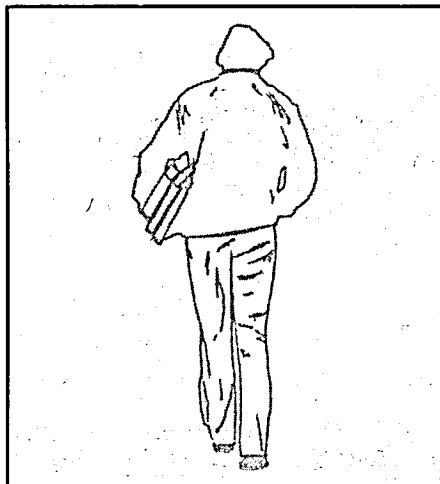
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SCHOLASTIC

Volume 116, No. 4 October 18, 1974
Notre Dame, Indiana

HEADLINER

- 22 **The Student Athlete** — Examining the dual world of the student athlete at ND.

FEATURES

- 4 **Fran de Marco** — Learn how to dance from one of the masters.
- 6 **Autistic Children** — The bizarre world of children withdrawn from everything.
- 8 **Human Sexuality** — Dealing with the paradoxes of sexual codes at Notre Dame.
- 10 **Catholic History** — Reinterpreting the history of the Church in America.
- 16 **World Food Crisis** — "... we must adjust our needs and wants, and even undergo voluntary starvation. ..."
- 20 **Interview** — Gordon Lightfoot talks about his music and the success of his career.
- 25 **Basketball Tickets** — Explaining the price hike in student season basketball tickets.
- 28 **From the Sidelines** — Coach Pagna on the syndrome of playing for and against Notre Dame.

REGULARS

- 12 **People at ND.**
- 13 **People Behind ND.**
- 18 **Coming Distractions.**
- 18 **Week in Distortion.**
- 19 **Record Reviews.**
- 27 **Irish Sport Shorts.**
- 30 **The Last Word.**

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The Queen of Dance Is Alive



"A—one—an—two—an—three—an—four."

The queen of dance is alive and well and reigning in LaFortune Ballroom every Monday night from 7 to 9 p.m. To the tune of the Notre Dame Fight Song, her eager subjects polka around her in a large, rhythmically moving circle.

Miss Fran de Marco is the regent and her followers consist of anyone willing to pay two dollars for an evening of Arthur Murray-like instruction. From the polka, which is the opening dance of the night because it is easy to learn and will "build confidence," Miss de Marco leads her dancers in a six-step movement called touch rock and roll. The earnest learners stumble, make mistakes, but Fran (she prefers the familiar) assures them that her example will pull them through and make little Gene Kellys of them all. To the overzealous student who tries to pass on his newfound talent, Fran warns, "*one teacher!*"

Our Monday evening Prima began her career in New York where she trained with the Arthur Murray Studios. From that great city she tapped her toes to Cleveland where she acted in every capacity, including supervising, interviewing, and dance directing, again for Arthur Murray. Cleveland paved the way to Chicago and there Fran worked in "the second largest of Arthur Murray's empire of 468 studios." Again she was a dance directress and retained that position for twelve years. Professional dancing came next, eight years spent with a partner dancing in "the finest resorts in the Midwest."

Now Fran is here. She brings with her what she refers to as the "epidemic" of touch dancing, which is spreading through all the major universities in the U.S. Fran feels, and Notre Dame does too, that we



are fortunate to have her as our teacher. She intends to make us No. 1 in touch dancing as we are in some other things (or were; ah, the Sugar Bowl!). Notre Dame is to be the first in the nation with a televised student participant show, one which will be sponsored by local merchants. This means, Fran gently reminds, that "the students will be the floor show."

Thus, Fran, armed with a megaphone which makes a signal noise like the cry of a seal in childbirth, leads students in the "art, hobby, and sport," which she feels dancing to be. Her assistant, one Pardip Sarda, whirls and twirls her, and novices glean valuable skills. "Next week," she promises, "I'll teach you to Cha-Cha." "Like they Cha-Cha in San Francisco and Paris and Rome, I'll teach you to Cha-Cha."

And, so, she will. "One-two-three, Cha-Cha; one-two-three, Cha-Cha."

—Katy Sullivan



Searching for the Hidden Child

Betsy Dwyer, a '74 Notre Dame graduate in General Program, was a resident assistant in Badin and a writer for the Scholastic. She is now working at a home for autistic children in West Chester, Pa., and writes of her experiences there.

"Schizophrenic and autistic children are the last remnant of independent people left in the world."—DesLauriers

June . . . it is seven o'clock when the three therapists climb the stairs to the night nurses' station. "All is well," the woman says. "The children are still asleep . . ." and then she goes home to bed. The next thirty minutes have become a special awake-ritual for us. Few words are spoken—mostly comments on the report cards left by the evening staff. Our beings seem absorbed into that first cup of fresh-perked coffee. Strange how it never seemed much of a treat until this job. . . The therapist's thoughts may be anywhere, but most likely, he/she is projecting the day, wondering what will come and knowing that he/she must be awake to catch it all. It is time. The cups are collected. We share a joke or two. Then each goes off to awaken his/her children to the morning. "Good morning, Peter!" — a kiss is given, a stroke on the cheek, Peter's eyes are open, but he doesn't turn over or make any movement. He is hypnotically twirling a thread on his pajamas. Nothing exists except that thread.

"Good morning, Scottie!" He clings tightly to the sheets and

screams all the way to the toilet and back. Timmy is prancing around the room on his toes. Occasionally he stops and takes the therapist's finger mechanically to itch his hand or tickle his feet. He makes no eye contact. She is part of the furniture. The therapist moves to the next room.

"Good morning, Stephen!" He responds:

"Channel 48. Time for the morning news . . . brought to you by Kellogg's best to you each morning."

The counselor still talks to Stephen while he dresses even though Stephen continues his broadcast.

These children are among the students at Greenway House, a residential research center for autistic and schizophrenic children, ages two to ten. It is sponsored by the Devereux Foundation and opened, this summer, in West Chester, Pennsylvania. It is directed by Doctors Austin M. DesLauriers and Carole Carlson, his wife. It is also the place where I am training as a counselor-therapist.

Although it received little public recognition until the early 1960s, autism is not a new affliction among children. These children were not identified as a separate group until 1943 when Leo Kanner, an American child psychiatrist, was the first to describe the syndrome of *Early Infantile Autism*. The word autism stems from the Greek word *autos*, which means self. Into this self these children have creatively or bizarrely withdrawn from everything and

everyone.

Primarily, autistic children do not communicate. Many are nonverbal, some echolalic. They can remain absorbed with shiny or spinning objects for hours without moving. They might manifest their days in self-stimulating activities such as twirling, flapping, finger-twitching, rocking or running in a circle endlessly. Autistic children often appear immune to pain due to such self-mutilations as biting or banging their heads against concrete or metal. The child is unresponsive to all affection or commands.

What causes such unawareness? There are numerous schools of thought and no one definite cure, as of yet. Some say that the children are born autistic and that it may be attributed to a biochemical or neurological disorder. Others, such as Bruno Bettelheim, take a psychoanalytic approach. Behaviorists, such as U.C.L.A.'s Ivar Lovaas, reject causal explanations and treat the present with shock treatments. DesLauriers and Carlson in *Your Child Is Asleep*, propose that these children are sleepy children, delayed in their development; and must be awakened to their environment on a physical, sensual and emotional level. At Greenway House:

These children are not physically crippled and whatever physiological, neurological or physiochemical etiologies may be postulated for their disturbances, is less important than the psychological

manifestations of disturbances in these children. It is the amelioration, modification, and treatment of such disturbances that remains the central focus of the Center's program.

DesLauriers' method of treatment is called *theraplay*. Not to be confused with play therapy, which uses objects and toys to help the therapist observe and understand the child's behavior; *theraplay* uses only the counselor as its point of contact with the child. The counselor must intrude constantly and persistently in a playful and exciting way into the child's self-stimulating world, enticing him to come out.

The child is led to find pleasure in human contacts . . . to discover his own body and its functions . . . to derive pleasure in his own activities, accomplishments, initiatives and spontaneous problem-solving behaviors . . . *theraplay* is a way of growing up for the child in a human world that is not frightening even though it is demanding and challenging.

Greenway House is a sensuous place. The therapist must recall and re-enter her childhood, bringing with her the insights and confidence she has garnered in her adulthood. The therapist also must allow the child to teach her to be tender—and see things anew. In the child's world there are no clocks to punch and no pressures. There are moments to stop and watch and celebrate a fuzzy brown caterpillar, a sprig of wild mint, gathering chestnuts with a bucket, overalls and barefeet, finger painting, dew on the morning grass, a tickle of wheat-weed on the neck, two pumping on a swing, fresh peanut butter and jelly sandwiches . . . Greenway is surprisingly a place of laughter. One has to be able to laugh at some of its absurdities. Otherwise . . .

The job can result in a good deal of frustration and disgust. In this field countless questions are raised which have no answers. There are no solutions and definite time tables of progress cannot exist. Vomit or smeared feces, followed by the child's grin of fiendish delight are not uncommon occurrences. (On a bad day one might be close to tears

or screaming at him.) Yet, this primitive behavior is a part of the whole pathology which we are striving to cure. Thus the child is reprimanded sternly, talked to and cleaned up. Then the day's play must be resumed. The child must witness his therapist's anger and disgust. Yet, he knows that he will not be rejected. He will test her again and again to prove that her response will be consistent. In time he might trust her. In his own time . . .

The job can also bring deep joy. Peter is a good example of this. Gradually, by September, Peter was beginning to respond. Playing on the grass, I decided to make a third attempt to teach him to fly—balancing his stomach on my knees with outstretched hands interlocked with mine. Singing a Peter Pan song to him, I began to notice a funny crinkling of Peter's lips and behind them a shy tooth and space peeked out. When he landed on the grass I heard a strange, buzzing-grunt type of noise that soon built up into a *tinny*, awkward kind of giggle. His eyes kept shining and his giggle improved. It seemed to be the first time he had laughed! There were hugs for all! (It helps the therapist

to occasionally recall day one's response.)

September . . . seven-thirty a.m.

"Good morning, Peter!" He does not wait for her now, but rolls over smiling to receive a delighted kiss and hug from his therapist.

"Good morning, Scottie!"

"Guy-ee . . ." he screams gleefully with bright eyes and arms outstretched for a hug.

"Good morning, Stephen!" Walking up to me, Stephen sorts and collects his words with difficulty.

"Good morning, Betsy" and he takes my head in his hands, reaching up for a kiss. No, they are not cured yet. (Someone will probably smear today!) But they are responding. . .

I remember my first weekend of ND-SMC at a freshman barbecue. Some sophomores from Alumni Hall shared homemade chocolate chip cookies with me and some friends, and made us feel at home. Over one guy's bed was a banner which read: "He who appreciates the littlest of things will someday be rewarded with the greatest of things."

Perhaps that ought to be painted over Greenway's bright red front door.

—Betsy Dwyer



Sexual Can be Human

by Rev. Robert Griffin, C.S.C.

Recently, one of our gracious lady administrators asked me if I would write a few words on what she said had come to be called around here "the problem of human sexuality." "Actually," she said, "I hate the phrase. I see human sexuality as something glorious, and not as a problem at all." I understood what she meant; but, for myself, I am not inclined to write an essay celebrating the joy of sexuality. (Incidentally, why do all of us insist on specifying that the sexuality we are talking about is *human* sexuality? What other kind of sexuality could we be possibly concerned about making rules for? Animals deal with their sexuality according to their instincts, with the possible exception of the celibate (hah!) Darby O'Gill. It's a personal hang-up, but I always feel silly using the phrase "human sexuality.")

Like other gifts of creation, sexuality becomes good or bad for us, depending on how it is used; for the indiscriminate, its use can be as dull as mud, or as flat as champagne with the bubbles gone. If there is a problem of human sexuality, it is because of the necessity of restraints that people must impose on their sexual behavior. Most decent people agree, I think, that self-restraints are necessary; otherwise all of us could grow sick on spectacles like those that maddened Lear: "The wren goes to't, and the small gilded fly / Does lecher in my sight. Let copulation thrive!" But why, students ask, should such restraints be made into the substance of a rule? I think of a former tenant of one of the campus dorms who was churlish enough to give a party celebrating his fiftieth victory of lust over virtue in the room where he lived. (Off-campus triumphs, one must suppose, were notched on a separate belt.) This victory celebration was not just a rumor heard by rectors; later, the bouncer, when asked, confirmed the fact he had so

honored his own doubtful achievement.

To cite another instance of restraints overturned: I have known some pavement princesses from Chapin Street who, on cold winter nights, have sought the warmth of dormitories on this campus. It was not Avon products they were peddling from door to door.

The sexual athlete is not reformed by rules, and regulations can hardly prevent Chapin Street from coming to college. But must a Christianity, in caring for itself, depend only on the good taste and judgment and virtue of its undergraduates to discourage the ways in which human beings are shabby? Leaving the grosser offenses aside, I think that a place where students live and work and grow up should have, among its other comforts, a certain kind of moral tone. Life is always difficult for the young. More than at any other age, they are unsure of themselves: of the decisions they must make, of the directions their lives must go in. The decisions affecting our moral lives must be private ones; but a dormitory is not a private place. Secrets are not well kept in dormitories. I can guess, or imagine, what my neighbor is doing; and I am not free of his suspicions about me. (I am speaking now in generalities; what happens in the lives of the truly discreet, only the voyeur and the house dick can know for sure. Voyeurism and house dickering themselves are among the very sick sins.)

In the semipublic life of a dorm, then, a student has a right not to be incessantly offended by the behavior of others, be they noisy, drunk, boorish, or aggressively horny. A student has the right to freedom from peer group pressures that demand: you've got to get drunk, when all you really want to do is study; you've got to be boisterous, when all you really want to do is

sleep; and if you really want to be cool, you've got to make efforts at a sexual touchdown, when all you really want to do is make sweet-talk to baby (Does the phrase date me?). I have been in college dorms in the East where there are no house rules, and the freshman student must compete with the seniors at successful seductions; the kid feels he has lost his right to be decent. There are many ways in which a dorm can become a zoo, and lechery is one of them. Virtue may sometimes bite the dust on the weekends at Notre Dame, but without rules, it could be worse. I think if there were no rules, students coming to the campus from their Christian homes, schools and religious traditions, would despise the place for its permissiveness.

There are those opinion-makers who believe that sexual experimentation is part of the growth process, but if this is so, a crowded little dormitory room is not very suitable for use as a laboratory. I think that young men and women have a right to be educated in a moral climate that respects their personal freedom; not the freedom to choose in important ways between right and wrong, but the freedom *not* to have decisions forced upon them that they are not prepared to make; freedom if you will, to be virtuous; freedom from that moral conditioning that makes young adults uncomfortable with their virginity; freedom from seduction into self-destructive acts.

Is it paternalistic for Notre Dame to insist on rules requiring moral decency in the dorms? Perhaps so; but if your tradition is a Christian one, I don't think you have to be apologetic about certain kinds of paternalism. Besides, the Decalogue should not be judged as a Mosaic outline of the arbitrary whims of a despotic deity. It reflects the ancient wisdom and distilled experience of men and women who have lived to-

gether generation after generation. Adultery is wrong because it wrecks homes, destroys marriages, and violates one's sense of fidelity to commitments of love, honor, and family life. Fornication is wrong because it exposes couples to the ruin of exploiting and being exploited. Children are begotten from such unions that couples are not ready to accept or take care of. Their choices are these: an unwanted marriage, or a recourse to adoption agencies, or a child growing up fatherless, or a consultation with the abortionist. All human behavior has consequences; the consequences of human intimacy can be a price in human suffering that is simply tragic.

Cannot a university in a practical way (that is, with rules) discourage a kind of conduct that you would not expect your parents to put up with in the home you share together? You recognize that their opposition comes from their love for you. Their prohibition is a way of saying: "I do not approve of what you propose to do, though I know, if you want to, you will do it anyway. But must you ask us to condone your folly by insisting on doing it under our roof, in the bedrooms we have furnished for your happiness?"

Principles of concern can be articulated by universities as well as by parents. I think you are old enough and mature enough to accept those principles which are protective of people and values, and defend the community against the selfishness of those who don't give a damn about this place, its people, or its traditions. That is what a rule is all about: it tries to protect people and values and the community itself. Even when it is couched negatively as "Thou shall not . . ." it tries to affirm a truth that needed saying.

One important truth I want to affirm right now: it is my faith in the decency of the men and women of Notre Dame. Both on and off campus, I have respected your Christianity. If some of you have lapsed from faith and Church, you live without decadence, the beauty of the moral life, with compassion for the underdog and reverence for yourselves.

But sometimes, there is a headi-

ness to college life that tempts students to believe that all types of explorations and searches are licit and commendable. These quests for experience sometimes lead to mere unpleasantness, like hangovers. Sometimes they lead to tragedies, like hospital rooms and psychiatric wards. Rules become necessary, at least for their directive force; rectors need them as a credential for the accountability to which they can hold their residents. Some students come here as children; they may grow up quickly, or not at all, in the college atmosphere. God knows, the University wants them to grow up, and whatever rules there are should be shaped accordingly. One immature student out of control can be a headache for a rector. A dozen of them, grouped together in a section or on a floor, can create chaos. Rules are the discipline needed as a corrective to students who won't or can't discipline themselves.

I think that the University must deal gently with students who err (as I would judge it) in the ways they use their sexuality, especially those whose innocence prevents them from knowing that they have strayed, morally speaking, onto the dark side of the moon. The University administrator who must deal with discipline is not the hanging judge in a redneck town. I think students would be surprised to know how often the Dean of Students shelters culprits caught in crimes for which they become answerable to the civil authorities. The University, as far as I can see, is usually not interested in enforcing the penal code; it would not, for example, turn students over to the secular arm for the offense of cohabitation. It should not summon a policeman to lock up an upperclassman contributing to the delinquency of a minor by sleeping with a sixteen-year-old girl, though the University would be especially reproachable to such an outrage with its implication of a seduction of the innocent.

A Christian university, I think, must treat sexual misbehavior with the mercy characteristic of a church rather than with the justice typical of the civil court. Courts deal with offenses in order to punish them; a church deals with an offense as a

helper healing the offender. (Sometimes, in dealing with students, they help or heal us, being more at peace with their sexuality than their accusers are.)

Notre Dame, I think should take the therapist's role in the handling of discipline. That is why I grow restless with attempts to draw up a code of penalties that matches every moral offense with its appropriate punishment, even though students demanding to know what sanctions they may expect from us, would force the University into the legal dilemma of being a judge handing down sentences, rather than serving as a teacher ministering to their growth. It is not always easy to know all the norms of decency in sexual behavior, since there are still some principles that reputable theologians disagree with among themselves. Nevertheless, I think students should be held accountable for their actions, and counselled, if necessary, until a point of reconciliation is reached between them and the Administration. This may mean talking till the cows come home, but in an eyeball-to-eyeball encounter, you must sit there until somebody blinks. The student will probably complain that the University is forcing its morality on him, but we never promised him a rose garden. There may be a few offenses that seem gross enough to merit automatic suspension; a student shouldn't require counselling to know that rape is wrong. But if you love students, you are not too quick to throw them away, not if you want to be a Christian educator. Yet even mercy needs to deliver a kick in the ass, occasionally, just to prove it has some kind of class.

I think that the handling of moral offenses should be left to the rector, not to the dean of students consulting with a book of rules, though he might be a wise, decent, compassionate man. But the rector of the hall is father or mother to the family.

Rectors should be gifted in the art of counselling, or they should have resource persons to whom they can delegate this responsibility. As the key figures in hall life, rectors can hold students accountable for their actions more easily than anyone else. With their special opportunities for knowing the students,

they are the administrators best equipped to admonish, correct, punish, while being constantly loving, preserving the Christian heritage, teaching the offender.

The human sexuality rule, then, could be expressed as simply as this:

The residence halls of Notre Dame are the on-campus homes of the University's undergraduates and graduate students. In our Catholic tradition, sexual intimacy is considered as a right to be exercised by married people. Good taste, common sense, and sensitivity to the rights and feelings of others would also suggest that sexual intimacy is grossly out of place on the campus or in the dorms where unmarried people live. Students will be held accountable to their rectors for sexual misconduct that seems harmful to themselves, scandalous to their fellow residents, contemptuous of the good order of the hall, or oblivious to the moral-

ity of our Christian heritage.

It's a poignant little statement, missing half the bases, I'm sure; but we do the best we can when asked by our lady administrators.

As an ex-rector, I believe in the rectors' roles as pastoral persons, as educators, and as counsellors, with an effectiveness that someone viewed as a mere policeman could never have. Through them, Notre Dame can say to her students and alumni: "There are principles of morality we still believe in," without stirring up the controversies that divide the place every time the University holds a student to accountability.

Perhaps the student will never see what he has done wrong or how he has misused his sexuality. He can be invited to reflect, and he can be reasoned with, but perhaps he will never say: "Yes, my offense is clear to me, and I am sorry." But though he (or she) doesn't understand or agree with the rector's

opinion, maybe he can be made to feel he was dealt with in love, and not through a justice he believes to be arbitrary and discriminating. Maybe he can submit himself to the discipline of blind obedience by committing himself not to offend again, even though he doesn't know why he shouldn't, if he can get away with it. This is not totally a bad lesson in a world most of us don't understand in its demands upon us anyway.

This is the best statement I can come up with, even for a gracious lady administrator. There are obvious points I have missed, of course; but to tell the truth, I haven't been paying much attention to the discussion on the "problem of human sexuality" up to now. But from now on, you can bet I will. But it was only lately that you asked my opinion.

Always remember, Mrs. McCabe, when you asked by opinion, the final word was love.

Examining American Catholicism

On Friday and Saturday the fourth and fifth of October a conference was held at the Center for Continuing Education. This conference, "The Reinterpretation of American Catholic History," attracted over 100 historians from all over the country. According to Jay Dolan, a professor at Notre Dame and one of the organizers of the conference, the purpose of the conference was twofold. Its first aim was to emphasize a new method of interpretation of American Catholic History. The primary focus of the conference was to show the beliefs and ideals of the actual faithful and to study their interaction with society, in departure from the generally practiced method of research through the biographical study of important individuals or a study of the hierarchy and its achievements. The second purpose of the conference was to encourage and promote

further research by scholars in the field of Catholic Studies. The organizers hope that the cross-fertilization produced by the conference will aid in the exchange of information and result in the mutual advancement of work.

The topics covered at the conference included Catholics and the Left, the ethnic basis of the immigrant Church in America, the history of the hierarchy of the American Catholic Church, and the theological development of the Church in the U.S. There were also talks on various new methodological developments which can aid scholars in determining the dominant characteristics of particular Catholic communities and, from these, enable scholars to draw a fairly accurate demographical picture of the typical individual of that particular community. For example, a talk was given on a study where baptismal

records were combined with an analysis of city directories and census records. From the results it is possible to determine the occupations, family size, residence and many other characteristics of the individual faithful in these early periods. Through these pictures scholars are then able to determine what social forces led to certain development in the Church.

As a simple scholarly event, the conference would be worthy of note, but it is also important to examine the motivation behind the conference, and in a larger sense behind the study of Catholic history as a whole. Why is it important to know what Catholics did in the U.S. during the middle age of our country? It is easy to give the standard reply that without a knowledge of the past it is impossible to understand the present and utterly hopeless to attempt to forecast the future. How-

ever upon interview this reply is invalidated by those in attendance at the conference, for they claim that history cannot be used as a tool to forecast specific events in the future. It can only show trends and indicate the general direction in which a society is heading. The general feeling at the conference was that it is important to understand religious history so that we can understand why religious institutions are as they are today.

In this day of rapid change, especially among organizations, it is important to have something that people can grasp in order to provide a foothold and a guide. Religious institutions are one of the things which can be used for this, but that is not the ultimate purpose of religion. In the final analysis religion is a private matter between man and his God. This theme of religion as a matter of individual faith is an idea which the conference seemed to emphasize. The prevailing attitude of the delegates was that there is a strong trend in American Catholicism today toward the recognition of the freedom of the individual and a growing degree of tolerance for his beliefs. The Catholic or Universal Church in the U.S. has had a history of tolerance for this view and since the time of Vatican II this tolerance is slowly changing into active support. It seems that there is a strong drive toward the recognition of individuals and their views and that there should be, and is occurring, an acceptance of differing viewpoints in Church circles. The idea of strength and unity through the diversity of the Church was one of the main points of emphasis of the conference. The Church must be alive to the needs of all individuals and be able to find a place for all believers within itself.

There is a strong feeling that the crisis of the 60's which we have all been reading so much about lately, was more than simply the rejection of an immoral war or a feeling of impatience with the nations slow-moving political apparatus. The hypothesis has been proposed that the unrest was not due to the rejection of any present set of values, but rather due to a reexamination of them, especially those of a spiritual nature. Certainly there has been a strong upsurge of religious feeling

and interest in the United States. This is witnessed by groups as diverse as the Jesus people, The Divine Light Mission, or even viewers of *The Exorcist*. Many of the people in attendance at the conference feel that this interest will continue and grow. If this hypothesis proves to be correct their studies will prove to be invaluable in enabling the Church to cope with and understand the forces of change.

For the last hundred years the Church in the U.S. has not been a highly active motivational force for social change in accordance with Christian ideals. Rather the institution itself has changed and adapted to accommodate itself to a changing cultural milieu. A narrow view has been encouraged and the Church has been essentially conservative in its actions. Historically this has been necessary, for the Church in the United States, while strong numerically, has had little popular support

**"The particular strength
of the Church in the U.S.
is its ability to adapt . . .
in times of change."**

and indeed there was much prejudice working against it. Today the Catholic Church is securely established in the U.S. and has a respected place in society. This should enable it to take a more active role in society. The security of its position enables it to speak out with a moral force that people will heed. Its statements are listened to with respect and the worry about strong statements jeopardizing its very existence has been eliminated.

The Catholic Church in the U.S. is well equipped to handle diversity. As shown at the conference it has had to accommodate itself to people of a wide variety of nationalities, each with differing views. Each immigrant community operated in a semiautonomous way for years in order to best serve its members. Today this trend is continuing all the way down to the individual level. In most other countries where the Church has been established it has

been to a homogenous population. The particular strength of the Church in the U.S. is its ability to adapt in order to give the best aid to the faithful in times of change. This is the real meaning of the Church's Catholicity.

As anyone reading the newspapers can tell, Catholics are slowly stepping into the forefront of the fight for justice in America. Many of the people involved with the anti-war movement, the civil rights issue and welfare rights organizations have been Catholic. These people have been acting not out of personal feelings incidental to their faith but rather out of a deep conviction that this is the correct way to bear witness to the way of life shown in the gospels, in today's society. This has been individual action motivated by deep faith. This policy of individualism is where the Church in America seems to be heading. The realization that faith is a matter of personal call and that each person must discover his own beliefs and act accordingly is growing stronger. This is not to say that the Catholic Church is moving from its image of large communities to simple cells or small prayer groups, but rather that it is coming to the realization that there is room for both types of people within the organizational structure. There is always going to be a need for an organization and buildings because not everyone is highly motivated and theologically skilled enough to set up smaller units to search out the truth. Many people, maybe even the majority, feel that large group service is the finest way to reach unity with their God, but there is a feeling that the Church is becoming ready and even eager to accommodate more and more people who today are seen as outside the mainstream of Catholic life. This is not meant to infer any rejection of the institutions of Catholicism as they exist today, but is just an expansion of them. The Church has room for all who believe in the divinity of Christ and the way each person interprets the social aspects of the gospels is important mainly to themselves. This is where the strength of the American Catholic Church is based. It comes from a unity of diversity and an acceptance of all.

—Chris Cannon

People at ND



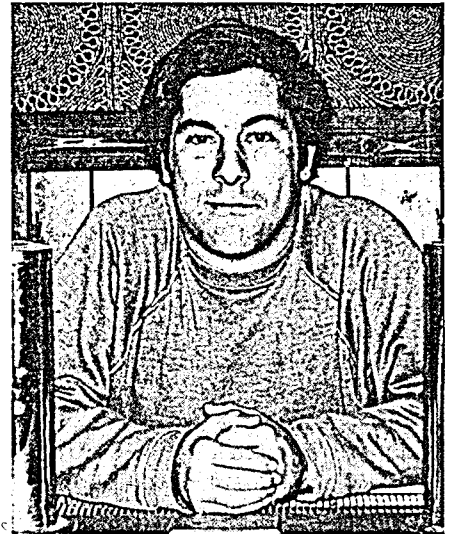
One recently instituted establishment that has been receiving considerable ink and publicity in recent weeks is Darby's Place. The brainchild of Rev. Robert Griffin, **Darby's Place** is located in the La-Fortune Rathskeller and is open to patrons in the wee hours of the morning. The idea behind Darby's is to fulfill the Notre Dame community's need for an early morning place to belong. One visit to Darby's will give the visitor a feel for the unique concept involved with Hemingway's "clean and well-lit place." It can be whatever those who frequent it wish to find. Solitude, social interaction, study, personal expression, and rest can all be found at different times and in different places at Darby's. One may find a guitar player performing for himself and others or a student stretched out with a book. In either case they've made the place their own. Father Griffin and Darby O'Gill are often referred to as the proprietors yet they seem best described as regulars, for Darby's is one place that seems truly to belong to whoever wishes to frequent it.

Notre Dame football has always been known to possess a certain style and quality that is distinctive of the Fighting Irish, and no one is working harder to preserve that image than this year's leprechaun, **Patrick Murphy**. Pat, a Cavanaugh Hall resident, earned the leprechaun job vacated by Danny O'Hare last



spring by taking part in competition among dozens of interested applicants. Although a natural for the position Pat never really thought seriously about trying out until some friends spurred him on with a few words of encouragement. The only qualification that was necessary to enter into the competition was a height under five-seven, but to win Pat had to be capable of performing a good Irish jig and a lot of calisthenics. Contrary to popular belief it is not necessary to be a true Irishman although in Pat's case it didn't hurt. His grandparents are from Ireland and as a result he was already familiar with the Irish jig, an important factor in the competition. Earning the leprechaun's position has been a positive experience for Pat in that he loves to meet people and enjoys traveling. One adjustment he finds hard, however, is learning to keep smiling and performing when the team is losing. That part is difficult, but for Pat it is an important part of the position. He is an important reflection of Irish spirit and determination, and therefore his efforts provide a key factor in the makeup of Notre Dame football.

The renovation of the Senior Bar is in full swing, and the man directing the efforts is senior Ray Capp. Many will remember Ray as a candidate in last year's student government elections. His thinking at that time was along the lines of a service-



oriented platform, and his present level of activity demonstrates a clear consistency. Since last spring Ray has been involved in student activities as the Campus Life Commissioner, a Logan Center volunteer, and currently he is serving as Chairman of the Senior Bar Renovation Committee. Ray and a crew of able volunteers began work on the bar over a month ago; over that period he has put in an average of well over six hours a day. "When we got her the place was just a mess," he commented. The group had to begin by tearing down everything and starting from scratch. The entire inside is being reconstructed, requiring an enormous amount of manual labor, which is just the sort of thing Ray enjoys the most. "I would love to be a carpenter," he quips. "Actually the biggest hassle isn't the labor but the red tape involved with the renovation." Ray stressed the importance of the positive attitude and the cooperation displayed by the many people who volunteer their time as being the key factor in the project. "People is what the Senior Bar is all about and working with people is what the renovation is about," stated Capp. The work done by Ray and his volunteers is by no means near completion, but the place is shaping up, and with a continuation of the same spirit and determination should evolve into a magnificent success.

—Tom Birsic

THE SCHOLASTIC

Al Sondej--- An Act of Love

If you were told about a group whose members were all equal, but in which 6% of the members share in one-third of the total benefits of the group, you might think that something was wrong. You might reason that since all members are equal, that any 6% should reap at most 6% of the total benefits. Wouldn't that be right? Shouldn't that top 6% redistribute their share with the other 94%? Well, that's the way Al Sondej (pronounced "Sunday"), a 1974 graduate of ND, reasoned things out when he looked at the group called mankind.

He saw a world with rapidly diminishing resources and a rapidly growing population. Of that population 6% was wasting much of these precious resources on luxuries while half didn't even have enough to eat. He felt that something had to be done to even out that imbalance, especially considering how interdependent we of the U. S. (the top 6%) are with the rest of the world. "What's going to change this is an act of love. Love to me is giving something to somebody and not expecting anything back in return."

So, Al Sondej is working in the microcosm of ND to make us aware of this situation and to give us the opportunity to change it with a donation. He stands in front of the North Dining Hall at lunchtime and collects donations for CARE, Catholic Relief Services and UNICEF in a plastic milk container to the cry of, "A penny buys six cups of milk, a

dime buys sixty." During dinner he collects outside the South Dining Hall, this time using the formula with three bowls of porridge, instead of six cups of milk. He says that every dollar donated works twofold—it means one more dollar for people in underdeveloped countries and it represents one less dollar's worth of resources used by us. In the first 25½ days of collecting, he had collected \$2,018.11, or more than 600,000 bowls of porridge.

Using the idea that less consumption here saves more resources for use elsewhere, Al has cut down his own consumption to the point where he can fully support himself with what he gets paid for working from seven till ten o'clock every night in the North Dining Hall. He lives in a rented house near campus which he shares with three others who are all current undergrads at ND. He does not receive any compensation from the organizations for which he collects, nor does he keep any portion of the money collected. When he is not working or collecting, he is researching the world situation and the different relief organizations to determine which are the most efficient.

Al first became involved in this sort of work due to the work of Tom Hamilton who organized Students for Biafran Relief at the time of the Biafran crisis, and later, the group Students for World Concern, founded to raise money for Bangladesh. He worked for these and various other organizations, notably

last year's Lenten CARE collections, in the last few years here. When he graduated last May, this work seemed so important to him that he made it a full-time job.

After graduation he spent three weeks of on the spot research of different relief organizations in New York. Then he returned to ND where he was a staff member of the Notre Dame Sports Camp for the summer. While here, he continued researching and finally chose CARE, CRS, and UNICEF as the organizations for which he would collect. This was decided because of the relative efficiency of these organizations.

Even though he, himself, is committed to this idea, he does not try to push it on others. He sees his role as one of making the facts clear and allowing others to make their own value judgments (this is the reasoning behind his simple milk and porridge approach). He never puts down anyone else's life-style, just asks that they question it. In this vein, he asked that he might be able to write an address to the ND community and have it included in this edition of *Scholastic*. It is this presentation of the facts of world conditions which follows.

Today, there are over 3.8 billion people in the world. More than two billion are malnourished. It has been estimated that one-third of the deaths in the world today are attributable to starvation or malnutrition, that is 20 million per year or 2,300 per hour. Furthermore,

300 million children have irreversible brain damage and retarded physical growth due to protein deficiencies (and many more are severely affected from what we consider mild diseases). Around two billion people never receive medical care from a doctor, and over 810 million adults are illiterate. Also, two billion have a total annual income of \$200 billion, which averages out to only \$100 per capita for half of mankind. Global military expenditures exceeded that total last year with the U. S. spending two-fifths of the sum. Urban population grows at a rate of five to eight percent annually (most of which is due to rural-urban migration), and inadequate sanitation and water supplies as well as unemployment result. These are some of the factors which make socioeconomic development in underdeveloped countries (UDC's) difficult.

The Gross World Product is currently \$3 trillion and increasing at a rate of \$120 billion each year. The U. S. Gross National Product is \$1 trillion, with the average per capita income for Americans being well over \$4,000. This 6% of the world's population is doing 33% of the world's consuming. Yet, as Lester Brown of the Overseas Development Council recently said, "Total U.S. assistance to poor countries with two billion people is only moderately larger than the NYC welfare program, and most of the former is loans requiring repayment." It is important to note that consumption involves production and distribution, which in turn result in: 1) the usage of a finite supply of resources, often in an unrecyclable process; 2) restriction of needy people of the UDC's from access to the resources that are consumed; and 3) the creation of pollution and the breakdown of life-sustaining ecological systems in the environment.

Currently, 130 million people are born and 60 million people die annually; this a net annual increase of 70 million people (8000 every hour) or a +2% world population growth rate. About five-sixths of this increase occurs in the UDC's, where 40 to 50% of the population is under age fifteen. This poses de-

pendency, education, and future fertility and unemployment problems.

Sociological evidence indicates that birth rates will decline if basic social needs are satisfied—a reasonable standard of living, an assured food supply, a reduced infant mortality rate, literacy, and health services—if motivation for smaller families is provided. Parents in the UDC's are forced by their living conditions to depend upon their offspring, and not upon their resources, for socioeconomic security in their old age, hence the high fertility rate to overcompensate for the high infant and child mortality rate. There is about a 50% chance for a newborn to reach five years of age in the UDC's.

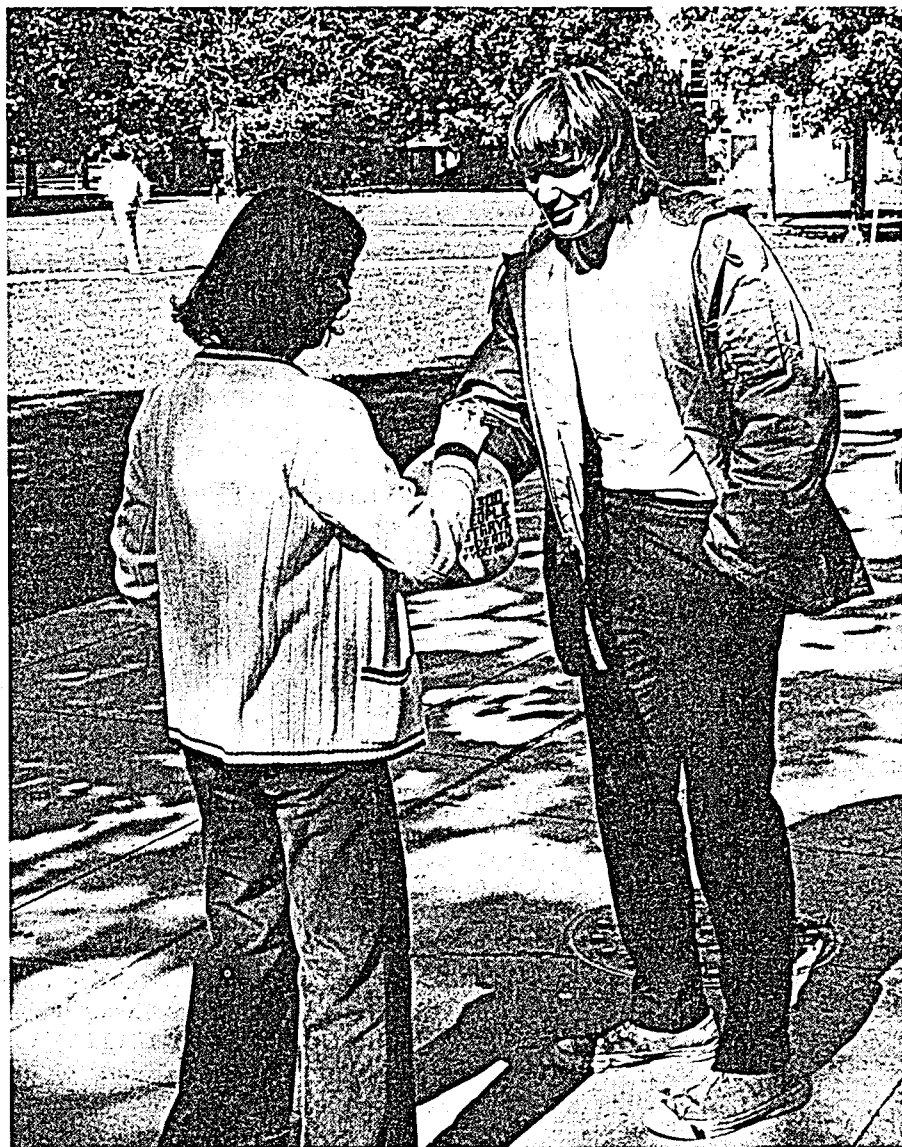
With these conditions in mind, I believe that the humane thing to do is to support agencies that help the needy two-thirds. The more money that is donated to such causes, the less money can be used on goods whose production and distribution involve the wasting of finite resources, and the unnecessary creation of pollution and the breakdown of ecological cycles. The only way that I see that this world could be rid of poverty, starvation, disease, ignorance, and overpopulation is for each person in the developed countries (DC's) to relate to the people in the UDC's as our parents related to us—out of love. It should happen; it is up to us.

The reason that I chose to collect for CARE, CRS, and UNICEF is that these organizations are, to my knowledge, most efficient in aiding the neediest people in the UDC's in Asia, Africa, and Latin America. These organizations are able to operate so extensively on such a small budget because: 1) U.S. P.L. 480 regulates the allocations of surplus farm commodities to voluntary organizations concerned with the UDC's; 2) money goes a lot further in the UDC's; and 3) self-help partnership agreements are structured around a matching process by which the recipient government supplies \$2.50 worth of resources and labor in exchange for \$1.00 worth of commodities, trained personnel, and technology.

The basic objectives of these organizations are: 1) to improve the health and nutrition of the most vulnerable sectors of the population—that is children and infants and pregnant and nursing women; 2) to educate the people in production and consumption of foods of high nutritional value, as well as public sanitation and facility construction; 3) to stimulate their own food production so that the recipient country becomes self-sufficient with regard to food and nutrition programs; 4) to promote community participation and strengthen institutions which maintain self-help; and 5) to set up family planning programs upon request of the recipient nation's government. This applies only to CARE and UNICEF. (I am not familiar with their policies as regards abortion yet, but I am attaching to each money order from the students' donations a request that no money is to be used to support such activities, if they exist.)

These self-help programs, which form the basis for these organizations, are coordinated with feeding programs, in accordance with P.L. 480. This is done by distributing food on a conditional basis and is used as an incentive (except for the emergency relief programs where the traditional dole-type feeding is used) for participation in self-help programs. For example, mothers and children are given food at centers where they learn hygiene, nutrition, and (in the case of the children) reading and writing; and the men work on community projects. Although the level of technology used in these self-help programs is not as high as in those of other agencies, such as dam construction, these programs are more acceptable because they provide more of the basic fundamentals, such as well irrigation and ditch digging. Again, it's upon the concept of self-help that these non-profit, non-discriminatory, mother- and child-centered organizations are based.

CARE stands for Cooperative for American Relief Everywhere and works in 36 UDC's. Its budget last year was just over \$14 million, and was funded primarily from contributions made by the American and



Al Sondej

Canadian public. CARE provided \$91.5 million worth of aid in terms of goods and services benefiting 33 million people through its food, self-help, health, and emergency programs. Thus, for every dollar donated, \$6.46 worth of aid was given. Shared cost partnerships involved education, food production, water sources, nutrition education, family planning, rural electrification, road construction, and low cost housing. Emergency and disaster aid in the form of food and medicines took place in the drought areas of sub-Saharan Africa, the flood areas of

Bangladesh, India, the Philippines, and the Nicaraguan earthquake.

28 million people were fed at scheduled programs; 27 million were school children, and two million were disaster victims. Three million benefited from health and self-help development assistance. Furthermore, self-help programs increased food production for 300,000. School kitchens, nutrition and mother-child centers serving well over 1/2 million children were constructed or equipped, while 446 primary schools and 64 secondary schools for almost 60,000 children were built. MEDICO,

an affiliate of CARE, treated 500,000 patients and trained nationals who will treat millions in the years ahead in the "treat and teach" programs. Again, all this and more was accomplished with only \$14 million on the part of CARE.

CRS stands for Catholic Relief Services and works in 72 UDC's. Its budget last year was about \$6 million and was funded primarily by contributions made by the American public. CRS provided \$138 million worth of aid in terms of goods and services, benefiting 20 million people. Eleven million people were fed at scheduled programs with foodstuffs valued at \$59 million; 12.5 million pounds of clothing valued at \$17 million was distributed in 46 UDC's, and two million pounds of medical supplies worth \$8 million was distributed in 59 UDC's. This and more was done by CRS with \$6 million.

UNICEF stands for United Nations International Children's Emergency Fund and works in 111 UDC's. Its budget last year was around \$81 million, and was funded primarily from government contributions. In 1972, 168 million pounds of food were distributed to health centers in 19 UDC's as well as for the emergency areas of Afghanistan, Bangladesh, and the Sudan. 11,000 nutrition and food centers, 15,400 medical centers, 25,000 schools and training centers, 500 women's clubs, 800 child welfare and day care centers, and 100 village youth centers were equipped. Furthermore, stipends were provided for 218,000 professionals, which included 11,000 village youth leaders trained to encourage a slowdown of rural-urban migration. Also, pure drinking water and healthy sanitation was provided to prevent the spread of disease in 70 UDC's, as well as the founding of mother-child health centers supporting family planning in 27 UDC's. This, and more, was accomplished with \$66 million on the part of UNICEF.

I would like to thank you, the student body, for your continuous support of these efforts. It is really impressive to see people like yourselves care for people that you'll never see or get thanked by.

—Mike Feord and Al Sondej

The Food Supply Crisis: A Matter of Life and Death

"I suggest that we are thieves in a way. If I take anything that I do not need for my own immediate use, and keep it, I steal it from somebody else . . . In India we have got three million people having to be satisfied on one meal a day, and that meal consisting of unleavened bread containing no fat, and a pinch of salt. You and I have no right to anything that we really have until these three million are clothed and fed better. You and I ought to know better, and we must adjust our needs and wants, and even undergo voluntary starvation in order that they may be nursed, fed and clothed."

Mahatma Gandhi, *All Men Are Brothers*, p. 130.

When Gandhi wrote these words, he was primarily concerned with the epidemic starvation that his people were undergoing, through no fault of their own. Countless millions have died there and the radical life-style which Gandhi espoused seemed only the ramblings of a desperate leader. But the intricacies of world food supply resources, as Gandhi well knew, are questions of not only scientific dilemma but more importantly of human dignity and morality among the world family, if there can be such a thing. For today, whether one is moral or not, one cannot escape the inevitable fact of a world in misery, a world torn not by war but by hunger, a world of starvation, a world majority, the Third World.

Today, there are approximately 3.8 billion people on Earth, a figure

which is moving quickly towards 4 billion and by the year 2000 will reach at least 7 billion. With a current population of 205 million people, the United States constitutes about 1/29 of the total number of humans anywhere. Yet in 1974, as in 1973, the American people are eating, wasting, buying, but most importantly, possessing 80% of the world's food supply, a figure which is moving quickly to 90%. This supply is attained in this country and other fortunate countries, but the resources come from all over the world. Therefore, even without a crisis of demand for food supply, over 70% of the world's people are getting less than 20% of the world's food. Ethical standards put aside, this is plainly not a situation which the world can tolerate if it is to survive.

But with this statistic in mind, consider the present problem. In central Africa and Bangladesh, only to mention the worst areas, the food of the people depends on the success of their subsistence farming and their animals. For animals, they need grain and feed. For their farms, they need rain and water. And if the rain comes, there is the question of whether the people can store enough food to last until the next season. This is where starvation usually occurs—between seasons when food has run out and thousands are literally without nutrition. But this year, as last year and others, the Sahelian drought in Africa coupled with the uncontrolled population explosion, brought about

the terrifying hell that presently exists in that area as well as others. Not only do they not have food between seasons, but when the season came this year, it produced nothing. The result is inevitable disaster in the form of natural genocide.

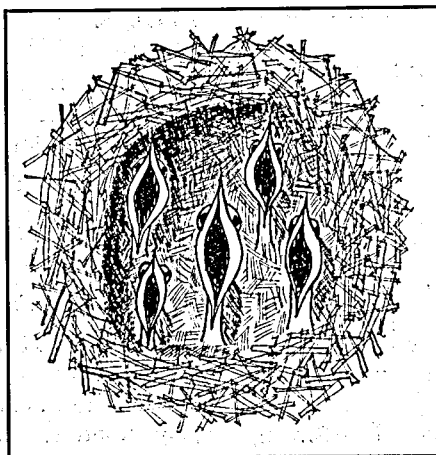
This is the story in just Africa alone where 800 million are living and dying. There are countless other examples in India, Latin America, and Asia. Even in the U.S., people starve to death. In his book, *Harvesting the Earth*, Georg Borgstrom claims that of the 450-500 million people who are starving (not to mention the others living under minimum requirements), 15-20% of them live in the U.S. Some of his other statistics are alarming as well: of 1 billion children under 14 years of age in the world, 65% will never reach adulthood because of malnutrition. A figure like that shouts outrageously to anyone, Christian or otherwise, who can honestly say that, as a person, it does not bother him/her. It is obviously clear that the majority of the world's people are living at less than what they need—and they have no power to gain it or demand it. One recent exception to that was the overthrow of Emperor Haile Selassie in Ethiopia. The hunger and famine in Ethiopia are representative of all central Africa, and Ethiopian military officials felt that the Emperor was ignoring the problem. That was seemingly one way to try to say something to the rest of the world.

Some have said that population control is the answer. This may have some undeniable truth, but it will take, by conservative estimates, at least 30 years before it has an effect, if the measures are taken worldwide immediately. This is not feasible. In addition, even if it did work, the fact that 80% of the world's people are living with 20% of the world's food is an issue to reckon with ultimately.

Why does such an imbalance of injustice take place? In an interview in 1971, Julius K. Nyerere, President of Tanzania, an African Third World country, said: "Just as water from the driest regions flows into the plentiful ocean, so wealth flows from the poorest nations and individuals into the hands of those nations, those individuals who are clearly too wealthy. A man who can afford only one loaf of bread a day contributes to the profit accruing to the owner of the bakery despite the fact that the owner already has more money than he knows how to use. And the poor nation which sells its primary commodities on the world market in order to buy machines for development finds that the prices it obtains and the prices it has to pay are both determined by forces of the free market in which it is a pygmy fighting against giants." With the scale of geopolitics already tipped against it, the starving country has little to look forward to in world trade and is even the victim of systematic exploitation, echoing the cry of some of America's poor in the face of capitalism. So how do we begin to control the situation? Do we feed the nations, teach them, ignore them? How can they develop properly, and what role should we play? And more importantly, how can we make sure that the world gets its fair share of world food instead of 20% among over 2/3 of civilization?

What is the U.S. doing?

This country is sending food, however small and despite the pressures and tyranny of U.S.-Russian grain deals. This distribution is carried out by various agencies, most notably CARE and Catholic Relief Services as well as some mission communities. But what we have today is more than just a neighbor in need. The food supply crisis is quickly becoming a matter of life or death for most of the world community. And in the midst of that ghastly ultimatum, there is the argument of morality, of whether we can



rightfully eat in the U.S. as we are accustomed to, while others starve, as Gandhi brought up, without being "thieves." Indeed, the Notre Dame student may feel that it is a situation of which one cannot gain control. What can and should the individual and the University do? As Father Hesburgh said to a recent meeting of concerned students from the Program for Non-Violence, CILA, and faculty members from Notre Dame and St. Mary's, "I don't think we should all pack up for Bangladesh tomorrow." In his new book, *The Humane Imperative: A Challenge for the Year 2000*, Fr. Hesburgh takes the problem of moral consideration and the impending crisis and concludes that some sort of answer, some sort of

decision must be reached by each of us. Students going to the dining hall can frequently see one example of this personal decision in Al Sondej, an ND graduate who collects, rain or shine, for CARE and lives voluntarily on a fixed low income. There is some movement among students to effect the dining halls and skip meals, as well as instituting meatless days for everyone. It is becoming more apparent that we are going to have to change our lifestyle somewhat to deal with the problem.

But beyond a personal witness and campus organization, what should the U.S. government, as world leader, do in the face of this injustice? We currently spend 63 times more tax money on our military, not to mention foreign aid armaments to Chile, South Vietnam, Turkey, etc., than we do on aid to hungry developing countries. There is a question of priorities which must be clarified if anything is to happen on a worldwide scale. An economic factor like this one is perhaps most important. As the Chairman of the UN delegation of Lethosos, a hungry African country, remarked: "The developing countries do not ask for charity, but for a *readjustment* of the terms of trade and aid in such a way as to bring prosperity to all. It is within the power of the advanced countries to redress or aggravate the situation, which is a matter for action and not merely good intentions and pious resolutions."

The next time a magazine picture or television screen shows the faces of those who are suffering, like a glimpse into the inferno, consider the possibility that we may, as Americans and as human beings, have to bear some responsibility for that in the future, if not immediately.

—Dave Dreyer

Coming Distractions

MUSIC

Oct. 23 — Chicago Symphony String Quartet, Library Auditorium and Lounge, 8:15 pm.

Oct. 26 — The Jackson Five, in concert, ACC, 8:30 pm. Tickets \$7.00, \$6.50, \$5.50.

CENTER FOR CONTINUING EDUCATION

Oct. 21 — AAUW & NOW Dinner and Lecture; speaker —Liz Carpenter.

Oct. 23 — Symposium on Pyelonephritis.

Oct. 26 — Graduate Record Exam, Engineering Auditorium, 8:30 am.

Oct. 27-31 — IEEE — Information Theory.

ART

Notre Dame Art Gallery

Through Nov. 24 — Bill Kremer; a one-man show of recent ceramic art sculptures by a member of the Notre Dame Art Department, Gallery 1.

Through Nov. 15 — Opus Donatelli. 100 enlarged photographs by Clifford West of the Renaissance sculpture Donatello's pulpits in the Medici Church of San Lorenzo, Florence. Gallery 3.

Through Nov. 24 — Minor White, the internationally known teacher and photographer, demonstrates his mastery in capturing the spirit of American life. Gallery 2.

St. Mary's

Through Oct. 28 — Eugene Atget, Paris Photographs. From the International Museum of Photography at George Eastman House; Main Moreau Gallery, 12-5 daily.

Through Oct. 28 — Sr. Cecilia Ann Kelly, "Configurations of Form"; drawings on display in Hammes Gallery, 12-9 daily.

Through Oct. 28 — Paintings by Harriet Rex-Smith, 12-9 daily, Little Theater Gallery.

Through Oct. 28 — Watercolors by Gertrude Harbart, 12-9 daily, Photo Gallery.

FILMS

Oct. 19 — "3 in the Attic," Engineering Auditorium. Presented by the IEEE.

Oct. 20, 21 — "The Graduate," Engineering Auditorium.

Oct. 22, 23 — "8½," Engineering Auditorium. Presented by the Cultural Arts Commission.

MORRIS CIVIC AUDITORIUM (232-6954)

Oct. 19 — Karate Expo.

Oct. 20 — Aerosmith in concert.

Oct. 25 — Bob Ralston, organist for the Lawrence Welk band, in concert. Presented by the Hedman Organ Co.

Oct. 26 — South Bend Symphony Orchestra with John Browning, guest soloist.

Oct. 29 — Live television coverage, Ali-Foreman fight. Nov. 1 — Bill Anderson, in concert.

SPORTS

Oct. 19 — Army at Notre Dame, 1:30.

Oct. 22 — Soccer: "B" vs. Bethel, 7:30 p.m.

Oct. 23 — Soccer: "A" vs. Grace, 3:00 p.m.

Oct. 26 — Miami at Notre Dame, 1:30.

OTHER DIVERSIONS

Oct. 21 — David Halberstan, author of "The Best and the Brightest," Library Auditorium, 8:00 p.m.

Oct. 25 -Nov. 3 — Midsemester Vacation, beginning after last class Friday.

SPECIAL NOTE:

WSND presents the National Lampoon Radio Hour. On FM, Thursdays from 11-11:30 p.m. (88.9 mc); on AM, Mondays from 10-10:30 p.m. (640 kc).

—John A. Harding

Week In Distortion

From Rags . . .

The Observer, October 10, 1974: "... Stephens insisted that the increase in basketball ticket prices is necessary to meet the rising costs of the department. 'This is not a price-gouging operation,' he stated."

. . . To Riches

The Observer, October 10, 1974: "... Hesburgh also announced during his address the institution of Endowment Fund C, a fund to be used by faculty members for experimental academic projects and not requiring annual outlay. This fund is being instituted through surplus athletic income. Drawn from past years' athletic profits, this fund will start at 2.5 million dollars."

This afternoon we visited Dinosaur National Park. We didn't see

any dinosaurs, but we sure saw a nice park.

I don't know where the dinosaurs were. There weren't any dinosaur tracks or dinosaur turds around, so apparently they've been gone for a long time. I'm not sure.

I did see some bales of hay behind the Dinosaur National Park Maintenance Building, so maybe they'll be back soon or they're just sleeping or something.

I sure am sorry we didn't see any dinosaurs. We were saving stale bread and everything.

The authorities are pleased to announce the inception of the Intra-Quad Kafkan Bus Service. Departures are at 2:20, 3:25, and 4:30 from the front door of O'Shaughnessy Hall with stops at various in-

tervals in the North, South, and Main Quads. Riders must be punctual as the buses do not wait, and they should find themselves walking with the tedium of those days, those interminable times before the service was started for the benefit of all students. Do not miss it!

All parties interested in attending the carnival and patronizing its concessions, are well advised to note the availability of express transportation to the event, this year to be held at Golgotha. The service is offered by Charles Baudelaine, whose Model A will be awaiting all passengers at the circle near the main gate at 4:55 PM, Friday afternoon, the 18th of October.

—L. Patrick Burns
Leo J. Mulcahey

Record Reviews

Approximately one year ago, *Rolling Stone* ran a review of Bonnie Raitt's third album, *Takin' My Time*. The article restated her long-time preference for performing in concert rather than on record, repeated her desire for reaching her audience in person rather than through the various public relations devices, and reaffirmed her aversion to obtaining a "hit record."

One year and one album later, Bonnie has altered her aforementioned creed in one respect. With the recent release of *Streethlights*, her distaste for a "hit record" has quite apparently evaporated. Bonnie even defends her conversion to commerciality quite unabashedly in her performance of Allen Toussaint's "Success":

When should one change his mind
and jump the fence for the dollar
sign

It's a sad thing

It's a bad thing but so necessary

That this cold world forces values
to

become monetary

While her lyrical logic is certainly refutable, it may not be all that heartfelt. It is quite probable that her defection from her traditional approach was not out of lust for money, but due to Warner Bros. disillusionment with her album sales.

Although Bonnie has banished her beloved blues, as well as jazz and straight rock, from this album, much of her style remains. Hence, she produces a pleasant, if not affecting performance on a number of selections. Particularly praiseworthy is her rendition of John Prine's "Angel From Montgomery," which employs a dobro-style guitar and cowboy harmonies surrounding her vocal to effect a realistic country tinge. Also notable is the title tune, mainly due to Bonnie's convincing vocal. The most moving song on the album, though, is "Everything That Touches You," featuring Ms. Raitt's

mournfully pretty singing matching the melancholy mood.

The most significant aspect about this album is Bonnie's ability to overcome material which is either impotent in the first place or over-arranged to sound like Carole King pop-soup music. (Mostly due to producer Jerry Ragsvoy.) In each instance, her vocal expertise prevents disaster, breathing life into the limp tunes and establishing her vocal identity over music which could have otherwise easily buried her in a barrage of brass and back-up vocals and a slew of strings.

When Bonnie Raitt decided to make this album, it involved not only casting aside the past that had made her famous, but it also included adapting to various new styles of music and carrying the burden of less-than-first-rate material. Content-wise, *Streethlights* may well be her worst album; yet in another sense it is her most important, because regardless of the quality and diversity of the music, Bonnie can handle it through the brilliance of her voice.

—Patrick Small

Two things I heard recently have left me much encouraged about the future of John Lennon.

Item One: The case involving John Lennon's fight to stay in America is now tied up in the Federal District Court which means Lennon has at least another year to stay. The reason for the delay in deportation? Lennon's lawyer found 118 cases of aliens allowed resident status with convictions "at least as serious" as his client's. Or as Lennon put it: "There are narcotics dealers that've been allowed to stay. Murderers, rapists, multiple convictions for dope, heroin, cocaine. What the hell. I'll fit right in."

Item Two: His new album, "Walls and Bridges" which is a sheer joy.

It contains no less than: "Bless You," a most unusual lovesong to his separated spouse Yoko that rates easily with McCartney's "Yesterday" or Harrison's "Something"; "Whatever Gets You Thru the Night," performed with assistance from Elton John, which probably will give Lennon his first number-one single as a solo artist; and a whole mess of other stuff that will serve to remind you why half of us had his picture in our purses and the other half of us walked around constantly combing our bangs.

After the unsurpassed "John Lennon/Plastic Ono Band" album, Lennon's solo career ranged from spotty ("Imagine") to downright awful ("Sometime in NYC"). His new album holds the same position in his career as "Abbey Road" did for the Beatles in relation to the earlier "Sgt. Pepper" album: "Walls and Bridges" may not be as "profound" as "Plastic Ono Band" but it's a whole lot prettier.

Every tract is filled with excellence on all sides (no pun intended). The production by Lennon is brilliant. The musicianship on the album is better than I've heard on any "ex-Beatle" album (it obviously was a labor of love to everyone involved). Lennon has never sung this well before in his life. Maybe what I'm trying to say is, "A splendid time is guaranteed for all."

I suppose I could get real analytical like college reviewers sometimes do and prove how much I know about the Beatles and music but anybody who's turned on a radio the past ten years already knows what I'm talking about. This album and the latest releases by his three former colleagues prove the Beatles don't need to get back together. They're already here.

John Zygmunt

Talking With Gordon Lightfoot

Gordon Lightfoot is important in the same way Woody Guthrie is important. Someone recently said of the one hundred and three songs which Lightfoot has recorded no less than twenty have a chance to continue in the folk tradition, which means some of the songs we heard him sing last Friday night might be sung by people for hundreds of years to come.

No one can be sure of things like that, though. However, in spending last Friday waiting for, looking at, and talking to Lightfoot, I discovered several things I think are for certain. One, he is a brilliant performer, which must be apparent to everyone. But also the man is musically a perfectionist. It is not unusual for him to work eighteen hours or more on a three-minute song. The sound system was checked out extensively in rehearsal and even during the concert Lightfoot was not above stopping in the middle of one of his best songs to improve upon the system again.

When I talked to him for about ten minutes after the show about his music, the impulsive, loose performer became very serious when discussing his music. The way I'll remember the interview is a party-like scene in the dressing room surrounding us, while he stared directly into my eyes quietly telling me some hard-learned truths about music. He is one of those people you're glad to meet.

Finally, I must thank as much as I can Rob Kilkuskie and John Amantea without whose patience

and great efforts this interview would never have taken place.

Scholastic: You've hinted in previous interviews that it's harder for you; now you've reached a new level of success with the mass audience.

Lightfoot: The problem with this particular situation we are in now is we are faced with the responsibility to produce a product which is not inferior to the last one which we had out, you know. So there is a great deal of sorta, like what you might call pressure to produce a very good product this time, which I'm attempting to do. We've been able to buy two or three months time due to the fact there's been two hit singles on that album. The new album was to have come out in November but it's been put back about three months, so I have time to really try and do a good job. And that's what I'm doing now. We've recorded already but we intend to record again in December. We'll have some more songs by that time.

Scholastic: Why do you think that people like Joni Mitchell and yourself who were doing some of the best work around for years are getting this sort of audience reaction now?

Lightfoot: Well, hit singles are bonuses. We always had an audience, we've always had a good audience but having a hit single really helps a great deal to build it up and the album. You know, it's better than being at 98 with an anchor.

Scholastic: After the success of *Sundown* you're having trouble putting in a new album?

Lightfoot: There is no trouble at all. As a matter of fact, the album is completed, we have already made a dozen tracts and all we intend to do is take out a little insurance policy and perhaps put down four or five more tunes.

Scholastic: Noel Coppage in *Stereo Review* subtitled his review of your career, "Will Your Grandchildren Be Singing His Songs," songs like "Early Morning Rain," "The Way I Feel," "For Loving Me."

Lightfoot: If they do I hope they sing them in tune.

Scholastic: When you write a song what do you look for in it before you'll put it on an album?

Lightfoot: I look for a mood which people can relate to.

Scholastic: You've said before (that) most of your songs are autobiographical. Do you feel you have to write that way?

Lightfoot: I relate indirectly to personal experience.

Scholastic: What sort of attitude do you take into performances before and during?

Lightfoot: I enjoy it. That is, the best part of the whole job is to step

out on a stage in front of a good receptive audience of people, such as we had here, and do the best job you can do. Whether you be tired or wiped out or whatever it is, just go out and do what you think is a more than adequate job. You can never give the audience less than they expect. That is a theory I learned from Albert Grossman years ago. When you're out there you do the best you can do. It's like playing sports or anything you're doing, the same thing.

Scholastic: Some of your songs like "Too Late for Praying," "Ode to Big Blue" and "Circle of Steel" seem to reflect more of a personal philosophy on life.

Lightfoot: They're social songs. They're songs about . . . well, when you want to talk about society you should think about the whale, 'cause the whale is a very endangered species, that's being hunted to extinction by the Japanese at this point, who have it as part of their regular diet. Whale steaks are on every menu in Japan; if they don't get their whale steaks, they, if you know what I mean, feel short-

changed. And as a result the whale is becoming extinct. As far as I know, the Japanese are the only people that are still hunting them. The North American society stopped hunting them around 1967 or 1968 or thereabouts. The Russians still take a certain amount of whales, but they've also cut down, and . . . but three or four species of whales really have been completely obliterated from the face of the earth. It's a shame.

Scholastic: What songs or albums are you proudest of in your career?

Lightfoot: I think there've been about three or four albums that have really been good, that have been really solid. I had two on United Artists that are good. And in terms of consistency of product, the two on Warner Brothers.

Scholastic: Finally, any future plans, musically or otherwise? Do you think (as Lightfoot hinted in concert) that you might take off for a year?

Lightfoot: It could very well be, but it's not the a . . . It just depends,

you know. If I feel that I'm not getting into it. I enjoy performing and the favorite part of the whole business is to play. Playing concerts is just really very enjoyable business, you know. There's a possibility as time goes by that I might perhaps stop writing. But I'm not going to stop playing. I'm going to play maybe like 25 or 30 times a year, irregardless if I record or write or whatever it is. Writing's the hardest part of the whole job, really. It's very difficult to be working with a nebulous sort of a . . . type of work, when you're writing. A very nebulous kind of job, you're dealing with unknowns all the time. It's like algebra or mathematics. It's a difficult gig to handle. I've been doing it so long that it becomes a . . . The more songs you write the more difficult it becomes to think of new subjects that you can become involved in, you know. And I can only do it for so long, you know. You have like ten or eleven albums out on the market and it's a lot of writing. For every song I've recorded there's been about two or three that have been filed away.

John Zygmunt



The Life of the Student Athlete

There are 428 student athletes at the University of Notre Dame. This is roughly 6½% of the undergraduate population. While this percentage is very small, their actions on the playing fields have built for Notre Dame her outstanding reputation.

Behind this reputation are some very impressive statistics: over 95% of the football team graduates in four years, over 40% of the student athletes go on to graduate work, and Notre Dame ranks second behind the Air Force Academy in total NCAA Scholar-Athlete Hall of Fame Awards.

"I believe that there is a place for academics, and a place for athletics, and both can be done well," notes Fr. Hesburgh whenever he is asked about his views on the student athlete. "We have here at Notre Dame an atmosphere conducive to athletics and also to academics. Academia certainly is stressed above the other, but a successful mix for the students of today is required in today's world."

The pressure under which the Notre Dame student lives is even more intense for the du Lac athlete. Many, if not all, were all-city and state through high school, had tremendous strain placed upon them, and were supposed to be immediate stars at Notre Dame.

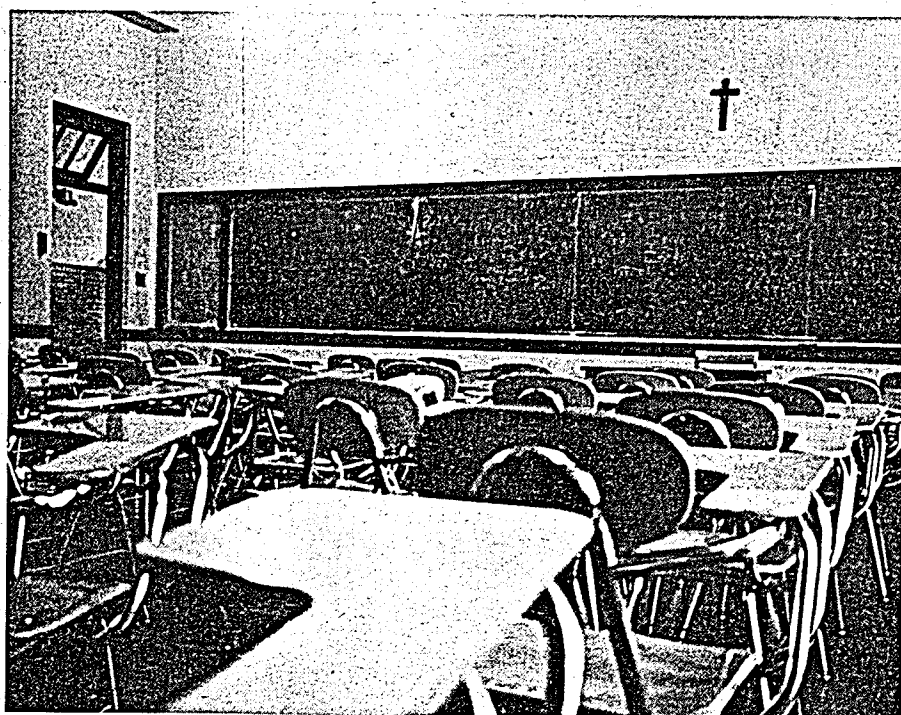
"Perhaps the critical point of an athlete's career at Notre Dame is that first week of practice," remarked Academic Athletic Director Dr. Mike DeCicco. "Here all the high school All-Americans are suddenly swept up in the vacuum of what is commonly referred to as college athletics. The young recruit finds ninety other athletes with identical credentials, all vying for the twenty-two starting positions on the team. Many cannot handle it;

they are the ones who go through the motions for four years in the attempt to hang on to their scholarship. The lucky few that can adapt and make the grade must now make the other step — academics."

Two years ago, the NCAA adopted the freshman rule, an economically motivated move by the group to help the smaller college athletic programs compete on a higher level than in the past. Many argue against the rule, citing among other reasons the fact that the student athlete cannot adequately make the grade in both endeavors. Father Edmund Joyce, executive vice-president of the University, has continually fought against the rule since its inception. "The academic pressures put additional hardships on the freshmen," observed Fr. Joyce. "If freshmen develop into starters, the problem is greatly compounded, for they have to immediately step into a complicated system. Even though

only a few freshmen start, the load on these students is very hard."

Emil T. Hofman, Dean of the Freshman Year of Studies, echoed Joyce's sentiments. "The freshman student-athlete has a full academic program that is very challenging, an extracurricular activity which is very time-consuming and very tiring. The overall freshman program to me is terrifying. How an eighteen-year-old youth can carry on these two programs equally is mystifying to me, and I have great admiration for these men. I would rather have these students establish themselves academically first, before participating in a varsity sport. Pressures from varsity competition can be very tough, and from two directions such as the student athlete receives, can be too much for many. The task of the student athlete is very difficult, and in making demeaning remarks about them, many people don't realize what the

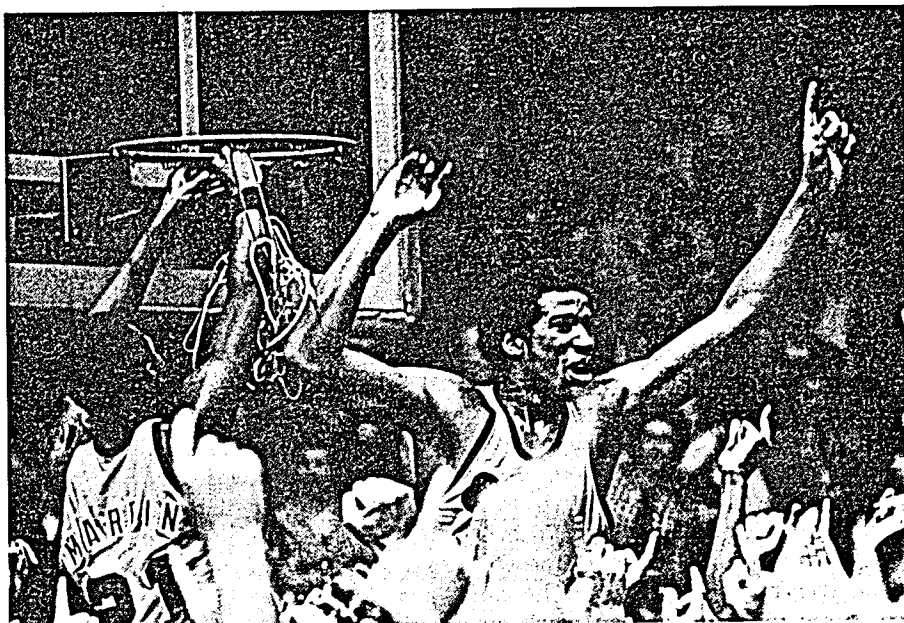


student athlete undergoes."

While many can speculate about what happens on a day-to-day basis in the life of football players, no one can articulate the situation better than the players themselves. "Our days are surely compact, with no time to do anything else but eat, sleep, go to class and to practice," noted junior fullback Tom Parise. "There are many days when I'd like to be sitting near the lake and enjoying life, but most of the students don't really realize what we go through."

The football program at Notre Dame is geared to excellence and execution on as well as off the field. This means that practice will be tough and long; plays will be complicated, and team meetings for assignments and discussion will be necessary. There is practice each day at Cartier Field, behind the ACC, beginning at 3 o'clock and lasting approximately until 6:30. The team eats collectively (commonly called training table) in the North Dining Hall, where discussions are held over dinner. They then return to the ACC for films of their play, and also that of the opponent for the upcoming week. By the time the showings are completed and the discussions are finished, it is a little past 8:00 p.m. Student athletes as a rule arrange their classes to end at 3 o'clock, so that they can make practice on time. This five-day-a-week routine plus the viewing of films on Sunday of Saturday's game presents a picture of the weekly activity of every football player. This hectic pace also exists for the basketball and hockey player. It is even more frantic for the hockey player, due to the length of his season. How do they do it, and why?

The academic program Notre Dame offers is a key reason why ath-



letes come here. "There isn't a better place to get an education than here at Notre Dame," said kicker Dave Reeve. Andy Rohan, a senior center, said that out of all the schools that recruited him, Notre Dame offered the best degree. "It just came down to the point where I wasn't going to get anything different from the schools, so I chose Notre Dame for its academics." Junior punter Tony Brantley chose Notre Dame for its record of academic greatness. "Some of the other offers were very tempting, but Notre Dame had much more going for it."

The course of study available for the student athlete here at Notre Dame is also one of the major rea-

sons why athletes come. Statistics show that of the returning varsity football players, fifty are in the school of Business Administration, forty are in Arts and Letters, seven are in Science, and three are in Engineering. From that number, over a third are on Dean's List, many more having a G.P.A. of 2.6 or better. "We definitely attract a quality student athlete here at Notre Dame," observed Dr. DeCicco. "Our intention of graduating these young men in four years is difficult to achieve, but with the material we have to work with our job is made much easier."

The recruiting process is closely attached to DeCicco's office. "When a coach begins his recruitment of an athlete he gives me all his vital information, and we request his grades, his college boards (or ACT's) and some recommendations. I have a complete dossier on the student, and from that I can tell, statistically speaking, if he can make the grade in academics. For freshmen, we look at his proposed major, and can offer him advice on what to do with it. Many of our student athletes tend toward business, in the sales and management parts. We never discourage a student from pursuing a career in medicine, but we also tell him that if he doesn't have the credentials to make a successful go at it, then there is no use wasting his time pursuing it. All in all, we are here to provide help for those students who need it."

The major area of assistance that DeCicco's office provides is the tu-

**"Academics certainly
stressed above the other
... but a successful mix
is required for
today's world."**

torial program available to the student athletes. Tutoring in math, languages and the other sciences is coordinated under the auspices of DeCicco. "The student athlete is the greatest eternal optimist I've ever met, and he's the last guy I'd ever ask how school is going. If the student ever has any problems, he can come see me, and we can work out a program for him. Everyone isn't strong in all subjects, and it is the student who is having a tough time that we're here to help." Several graduate and doctoral students have been the nucleus of DeCicco's tutoring program, and Dennis Hophinser, in his last semester of doctoral work in math, has been with the program for the past three years. "When I first started tutoring, it simply was a matter of economics. I couldn't afford to eat, so when the opportunity to earn money arose, I grabbed it. Over the three years though, working with DeCicco and the guys has been a very pleasant and gratifying experience. The response I've received over the years has varied, but if a guy really needs the help, and is willing to put in the work required, he should do all right. As we try to tell them, with the proper

attitude, they can achieve their academic goals successfully.

"The tutoring program in math, for example, is coordinated along the lines of one meeting a week with eight or so freshmen, going over homework, quizzes and old tests. Questions are discussed and answers are formulated. If any additional help is needed, we have individual sessions at free times. If a guy is hurting in an area, we make sure he attends."

The student athlete's response to the program is varied, but as a group the reaction was very favorable. "I've used the program, and it has helped me in a few areas in which I was weak," commented tackle Steve Niehaus. "They were always there to help you out."

Basketball guard Ray Martin agreed with Niehaus. "There were many times when I really was down on my studies, but the tutoring helped me pull through and represent Notre Dame — something I always dreamed about."

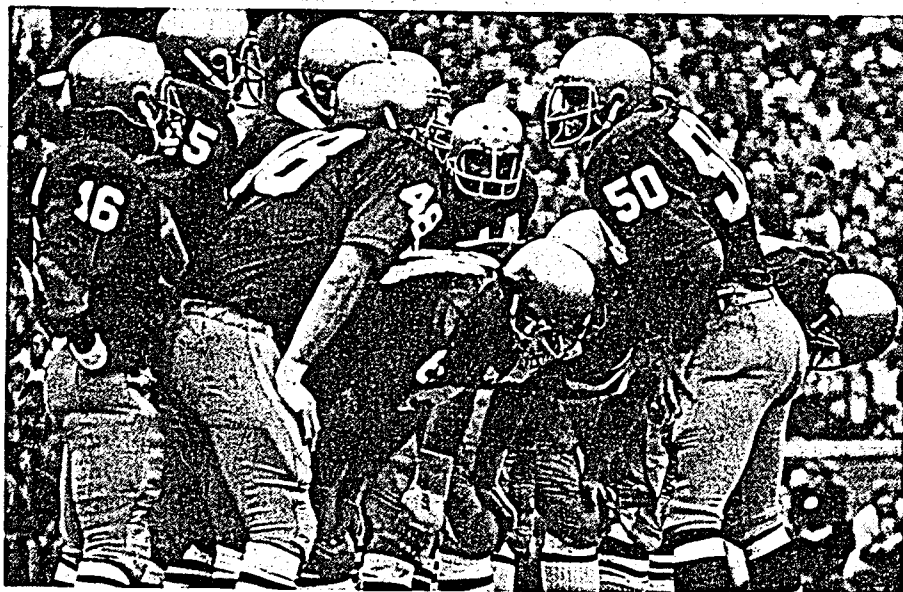
Athletes come and go over the years, but the pressures are always there, and with each year come new ones. "Self-discipline is the key, I believe, that makes the student ath-

**"Five days a week.
films, meetings —
how does the student-
athlete cope?"**

lete what he is at Notre Dame," offered Fr. Joyce. "Over my twenty-five years at Notre Dame, the maturity of these fine men in their ability to handle themselves has really impressed me. It is critically important to be able to grow with these men in the trying times they go through, but the excitement of watching a student athlete develop from his freshman to senior year gives us a moral reward for our efforts."

A careful allotment of time makes or breaks the student athlete according to football coach Ara Parseghian. "There is a definite limit in the time we have to prepare to be physically ready for our opponents. The athlete, because he is pressed, is forced to be a very disciplined individual. There are only so many hours between games; it is nearly impossible for the coaching staff to do everything we want to do. The student athlete must go to class and succeed academically in order to participate in our program. If he fails academically, we have no use for him."

I do not by any means wish to imply that the student athlete only participates in sports and studies. On the contrary, the athlete is just like any other student. As one football player put it, "You'd better believe we'll make sometime to have fun if we want to. Life's not all studying and playing football. We



only have Sundays off, and that's just enough time to enjoy ourselves."

Many of these students were very candid in their opinions about the Notre Dame "mystique." One football player felt very disillusioned with the University because its statement concerning the student-faculty ratio was way out of proportion. "All I heard continually was that the ratio was seven to one, and I was really looking forward to going to school," he said. "When I came here and found out what was actually going on, I felt pretty disgusted. I actually don't know if I'd come here if I had it to do all over again."

Some questioned the validity of the policy of required courses outside their major. "We're forced to take two philosophies and theologies, and a few other courses that we have no need for," observed a basketball player. "I know that all students have the same complaint, but I wonder if the University ever listens to our feelings on important matters concerning us."

Overall, the gripes of the student athletes are identical to those of the average student at Notre Dame. "I'm just an ordinary student who happens to play football," said linebacker Pete Johnson. "I don't expect any extra favors, or go looking for them either." Basketballer Billy Pa-

terno concurred with Johnson. "I'm a unique person with my own ideas, and many people don't realize that. If everyone would only treat us with the same courtesy he extends to his friends, then we'd have a great relationship with the other students."

The student athlete at Notre Dame can succeed only if he can handle the pressures of the classroom and the playing field. Over the years, Notre Dame athletes have gained national recognition for the school in both realms. Father Hesburgh is right. We can have excellence in athletics as well as academics.

—Bill Delaney

The Cost of Basketball

The following is an interview with Fr. Edmund Joyce, Executive Vice President of Notre Dame and Chairman of the Faculty Athletic Council. It was announced on Sunday, October 13, that a compromise agreement had been reached between Pat McLaughlin, Student Body President and Fr. Joyce. The agreement allotted 1800 cushioned seats at \$22 and 3500 bleacher seats at \$18 to the students at basketball games.

Q. Is it true that no charge is made to the undergraduate students for football tickets?

A. Yes, that is quite correct. I realize that there is an occasional rumor to the effect that there is an athletic ticket fee included in the tuition charge. The rumor is false.

Q. Why then must the students pay for basketball tickets?

A. Because the financial situation is quite different when it comes to football and basketball. If the A.C.C. contained 60,000 seats and we were able to fill it for each home game with largely paying customers, then I think we would be happy to give the undergraduates free tickets to the basketball games.

Q. Do we conclude then that the A.C.C. is dependent upon basketball gate receipts to cover the cost of its operation?

A. It is dependent upon gate receipts from various events, including basketball. Without these receipts the building would be a heavy drag on the overall University

budget. The A.C.C. management works hard at scheduling revenue-producing activities so that the building is not a burden on the University—and consequently on the student body.



Fr. Edmund Joyce

Q. Why was the A.C.C. built?

A. For the following reasons:

1) To provide fieldhouse facilities for the varsity sports of basketball, track, ice hockey, wrestling, fencing and so forth.

2) To provide much needed space for physical education classes, intramural competition and general athletic activities for the student body at large.

3) To provide an arena large enough to attract top-notch performers to entertain the University and South Bend communities.

4) To provide space for large university functions, such as commencements.

5) To accommodate the athletic department offices.

Q. If the above are the purposes of the A.C.C., why is it that we find it being used for sundry other events such as the Mobile Home Show, a dog show, Cavalcade on Wheels, etc.?

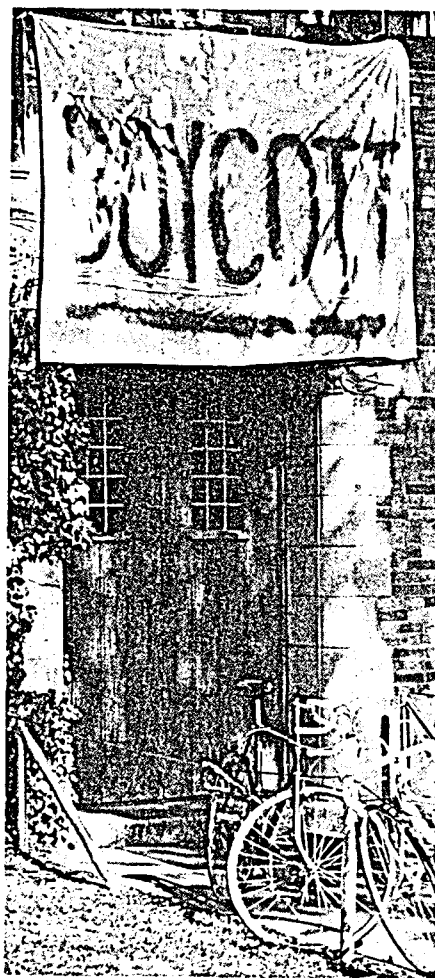
A. For two reasons: (a) the net revenue from these events helps to cover the building overhead; (b) the South Bend citizens made substantial financial contributions toward the construction of the A.C.C. In turn, we contribute to the economy of South Bend by bringing in such events.

Q. This gives rise to another question: Is the A.C.C. completely owned by the University?

A. Yes, it certainly is.

Q. What would be the consequence of elimination of all non-University use of the building?

A. It would put the burden of financing it directly on the backs of the students. It would become another cost of education. Since the operating budget for this facility is around \$800,000 a year, we would have to charge every student \$100 a year to help cover costs. Right now, the building is costing the



students nothing, but is lighted, heated and maintained for their pleasure. I wonder how many students have appreciated this fact.

Q. Getting back to the question of student basketball ticket prices, were you surprised at the reaction of the student body last week to the announcement of the price increase?

A. Yes, I was. Two dollars a game for lower arena seats and a dollar and a half for the upper arena seats seemed to be a modest claim on a student's entertainment budget when you consider that a movie is even more expensive. Furthermore, both prices represented a 50% discount on regular ticket prices.

Q. Why did you lower the prices after the student reaction was made known? Was it for fear of a boycott?

A. It certainly was not the fear of a boycott. A substantive case easily could be made for the price increase and I believe it would have been accepted by most of the students.

No increase in student ticket prices had been made in six years, yet the cost of operations (particularly fuel cost) had risen dramatically. Even so, however, I thought Pat McLaughlin and the other student leaders did have a legitimate complaint about the 100% increase in ticket prices with little or no previous warning. Under these circumstances, we decided not to make the total increase effective until 1975-76. Thus, the price increase will be in two stages rather than one.

Q. Is it necessary to have a quota on basketball tickets for Notre Dame and St. Mary's students?

A. I am afraid so. The alternative to this would be to sell student tickets at undiscounted prices.

Q. Is it true that football revenue has been more than sufficient to cover the cost of all intercollegiate sports, club sports and intramural sports?

A. Yes.

Q. What happens to the net surplus from athletics each year?

A. This so-called "surplus" is taken as general University income and is used to defray educational expenses of various sorts. It has the effect of keeping the tuition charge to the student lower than it otherwise would be.

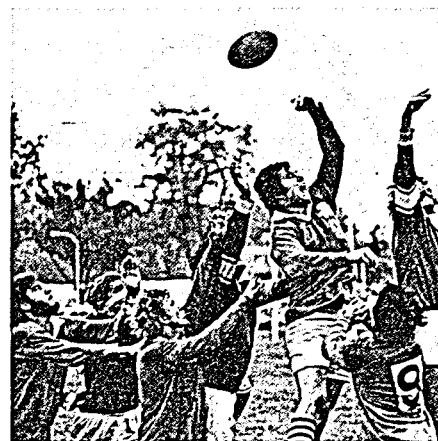
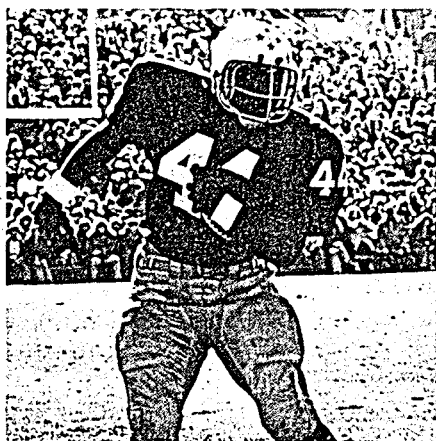
Q. Will you explain that a little more fully?

A. I suppose few students, or faculty for that matter, realize the financial benefits they receive from the popularity of the Notre Dame football team. It is obvious that most colleges and universities have extensive athletic programs for their students. This is normal and healthy. It is also fairly expensive. Some schools have little or no income to cover this heavy expense which means, at least in the case of private institutions, that the cost has to be passed along in the form of higher tuition rates. Notre Dame is fortunate that it doesn't have this problem.

—Bill Delaney

THE SCHOLASTIC

Irish Sport Shorts



Quote of the week: After Notre Dame's tough 10-3 victory over Rice, Fullback Tom Parise commented on his fine play over the week, and including the two tough games versus Michigan State and Rice. "Put it this way," says the lovable Parise, "if you don't do well in the games, you can look forward to the coaches putting you on a jet to Zaire, Africa, to be a sparring mate of Ali's." Thanks for those wonderful words of reason, Tom.

The Irish Hockey Team, always a very democratic group, chooses its captain in a general election each fall. Paul Clarke, a sophomore defenseman from Scarboro, Ontario, was elected by his peers, along with Pat Conroy and Les Larson. Clarke is perhaps the first sophomore in the history of Notre Dame athletics to be captain of a major varsity sport. Good luck in the upcoming, Paul; your teammates couldn't have chosen a better man for captain.

Keeping with the cover story of this issue, the student-athlete at Notre Dame is a very busy and diversified person indeed. Halfback Eric Penick, who was hurt last spring before the Blue-Gold game, has greatly brightened the life of a 14-year-old motorcycle accident victim. The boy, Steve Singleton, lost his leg in a collision, and was put on the same floor of St. Joseph's Hospital with Penick. They became friends, and Eric was determined to help the boy's family in helping to pay the medical bills. A fund sponsored by the football team, student

government, and the *Observer* was set up for Steve. Many hundreds of dollars were raised, and it appeared that Penick's friend was to have the artificial limb he needed.

As is always the case in our bureaucratic system, agencies always have the bad timing to come up with monetary solutions. The welfare department of South Bend wrote Eric last week, saying that \$621.00 was needed for Steve to have his artificial limb. Eric is trying to raise the money needed, but he needs help. If you can offer any assistance at all, get in touch with Penick. He's willing to help, and we should too.

Field hockey — that's the new sport being organized among the Notre Dame women. Miss Astrid Hotvedt, the new teacher in the physical education department, specializes in field hockey and has received the green light to start a team. A 15-woman team is planned, with two home and two away games against Michigan teams already scheduled. The game itself is similar to ice hockey, lacrosse and soccer in that the basic objective is to score in the opposition's goal, with a goalie, defense and a line offense. The women have a lot of enthusiasm for the sport, so we're sure to hear more about women's field hockey this season.

For most Notre Dame athletes, the season does not start until the fall opening of school. Not so for the Irish rugby squad. On July 20 many ND ruggers flew into Chicago,

at their own expense, to play powerhouse Chicago Lions for the benefit of the American Cancer Society. With only one day of practice against the Lions' four weeks, the Irish came from behind to gain a very respectable 19-19 tie.

This year's Irish squad is a mix of seasoned veterans and eager rookies. With the usual heavy graduation last May, the Irish must again rebuild and adjust to new players, whether in the scrum or in the backfield.

The Irish have learned from their mistakes in the three games played this fall. "The backs are really playing well," remarked team captain Larry Casey, "and finally the scrum began to really follow the play better, causing overlaps and cornering after the scrum breaks. We are working much better as a total offensive and defensive unit."

In past weeks Michigan, Purdue, and South Bend have provided the Irish with the opportunities to learn their weaknesses. These weaknesses apparently were not enough for the Irish to lose, as ND defeated Michigan, Purdue and South Bend. The remaining contests on the Irish schedule include perennial powers Palmer College, Chicago Lions, and ever-psyched John Carroll.

This season the Notre Dame rugby team hopes to repeat its feat of one year ago — go undefeated and win the Midwest championship. With the start, ND has three games into the season, their goal is not a dream.

—Bill Delaney



From the Sidelines

by Tom Pagna

Notre Dame has won her share of athletic contests in the past. It has caused extremes of feelings towards her. Those that love the school cherish the winning tradition, and those that root against us are joyous when we know defeat. Every opponent we play gets emotionally charged when they hear Notre Dame. Mentally, they rise to their highest knowing an "upset" leads to instant notoriety in the sports world.

Conversely, being Notre Dame on the field becomes difficult for the players. It means through tradition and pride and past performance, excellence is expected every time! Anytime we win, it further perpetuates the myth that we have all the talent and all the size. It causes great pressure upon players to constantly face opponents at their highest pitch. It is impossible to react at one's highest pitch every week throughout the season. The burden of expected success deadens victory and lessens the next possibility for it.

The skills and talents of today are widespread so that no one team dominates for any length of time. Though this change may be true as time has passed, the change in expectancy of excellence has not. Several years back, I recall Notre Dame students and their eagerness causing an electric atmosphere on campus. They, and the players, would zero in on a specific challenge. Even with

the losses, townspeople and student body writhed through the train depot and airport displaying a natural enthusiasm. In past years our buses were greeted by almost the entire enrollment — win or lose. Football was very important then because it tied people together in a common bond. It was a boon to the spirit and tradition of the Notre Dame community. Things were unified in feeling and in purpose. The economy of South Bend benefitted from this also, fans and students understood and appreciated the pride involved with being "Notre Dame."

Times have changed, fashions and vogues have altered. There are more things to do for players and students now, than to get so caught up in that electricity. Winning gets taken for granted — but therein lies the dilemma. You can never take for granted anything that comes from effort and sacrifice, and that noble virtue, "enthusiasm."

Syndrome means a composite of symptoms clumped together. Maybe the symptoms of "success being taken for granted," "the many outside interests," "the sophistication of people that feel it's not fashionable today to be Gung Ho," "the players, self-imposed pressure and/or complacency from previous success," all add to this syndrome.

I have witnessed both extremes in my time here. We have only to look back to 1964 to recall a "hungry to win" campus town and team. The

total atmosphere, truly desired athletic success; not at any cost — but with class. Success had been the identity linked with South Bend and Notre Dame.

In the late 60's there was universal turmoil and the college campus was the most frequent place for voicing rebellion. The war, the political scene, the economy, and the racial strife, plus other social problems relegated competitive sport to a lower level of interest. Though this is understandable enough — it is not necessary, for then we grow close to losing a binding value worth keeping. Notre Dame's power to bind together in a great common bond, is her strength. Athletics represents one of the tiny elastic strings that helps hold it together.

I often pray that "enthusiasm" for real effort and competitive intercollegiate sports never dies. I know there are times it must dwindle because of human nature, but apathy is a form of inhumanity that spreads into all of social life once it has a foothold.

In 1972 the Orange Bowl saw us taking a severe loss versus Nebraska. This served us later as the incentive for success in 1973. Notre Dame people were exuberant with the results. "When things go wrong as they sometimes will," people are severely critical. "He should have done this, they should have done that." "Why don't they?" We lost to Purdue in front of 60,000

coaches!

For the price of a ticket anyone gets to be a critic. This does not mean an expert, just a critic whose loyalty becomes tarnished. We've had good days and will again. If "our tradition" has value, I would

**"You are rapidly
becoming what
you are going to be."**

urge boosters to back it with loyalty beyond wins and losses. Such unity can offset all other variables, plus unity is the gain — more than the score.

I am never afraid of sounding "corny" because things that are corny have been timeworn, and grains of truth surround anything that survives the test of time!

I reflect often on a few rays of relative truth that athletics has taught to myself and countless others. I suppose my first glimpse of such relativity came as a boy while cleaning out the stalls of a riding stable. This is not the most meaningful work nor the highest paid or pleasurable. It was while struggling to lift a full shovel of the "clutter" you would normally find in a horse stall that I read the engraved motto of an old English farmer across the barn's main beam:

"You are rapidly becoming what you are going to be!"

The full impact of that really dawned on me when I became involved with athletes and an athletic team. I realized the truth of "You become what you do." Those that eat too much become fat! If you lie — you become a good liar! If you study — you'll become a serious student — and if you pray — your chances of piety are increased. Very simply, each man has a hand in his

own destiny.

Over the years, this simplicity has refined into a more powerful thought. That people will do what they normally think about staggers the mind because "Energy follows thought." What one thinks about, desires, prays for (and these are all thought forms) increases the chance for the reality of those thoughts. The American Dream has perhaps become muddled and possibly faded, but that any dream exists is still a source of power if the dreams have value. We try, with great candor, to explain to our young men the fantastic benefit from unity of effort and thought. We try to follow this with physical effort and enthusiasm. We imagine victory with a precise outcome, by fore-

casting success, but being men enough to face any disappointments. Purdue, for all of us on the football staff and team, was a great disappointment. There is, however, a fantastic will that evolves in the wake of such losses; it closely resembles man's worldly plight striving to overcome rather than "copping out" — we have collectively pledged our path of least resistance. Whatever our plight during the entire season — we have collectively pledged our best effort regardless of problems, obstacles, and syndromes.

At the heart of it all is this memorable quote of Sophie Tucker's regarding finance but appropriate for winning and losing — "I've been rich and I've been poor; rich is better!" AMEN!!

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The Last Word

by Jim Gresser



Nickie's is kind of a nice place. It's good if you want to be alone, but not by yourself; or if you don't feel like talking but you're not sure you want silence.

A couple of Mondays ago, I was suffering from the should-auld-acquaintance-be-forgot blues, perhaps a little prematurely, so I figured it would be good to drop in. The place has a terrible intensity for me when I sit at a little table and look at all the faces I didn't know four years ago and may never know again.

Around one o'clock, four seniors, whom I also recognized as being resident assistants, came in and sat down at a table not too far from mine. Evidently they had just finished working on a project or something and decided they would go out for a little relaxation after a hard night's work. It was late, and I guess they were feeling a little giddy, because they kept bringing up this joke about a craving for conversation.

Someone would say, "Talk to me, talk to me," and all the others would laugh.

"Just a little conversation. Please." More laughter.

Another motif that could be relied on for a laugh was to mock out the course all the first-year RAs have to take. The course is a seminar course and, according to these four people, it's riddled with such empty phrases as, "what I hear you saying," "where you're coming from," and that all-time favorite, "where you're at."

Well, they went on for over an hour and I realized that they never really talked *about* anything. Their conversation focused almost entirely on ways words were stripped of

their meaning and turned into absurd noise.

I haven't been able to get their conversation out of my head for weeks now. It seemed to me to be indicative of an extremely unfortunate situation in our country and, more specifically, at Notre Dame. That situation is the corruption of language.

We live in a time when the President of the United States can lie and, when he is found out, feel no compunction to be morally responsible for his words; he simply calls the lie "inoperative." We also live in a time when one article on the front page of the paper tells how basketball ticket prices must be raised to meet the financial needs of the athletic department, while another story on the same page says there is a tremendous athletic income surplus.

We can also read, over our plentiful if not exactly tasty lunch, how thousands of people around the world die each day from starvation. And then we can read how some students demand more steak in the dining halls.

As a good English major, I have nothing but respect for paradox and juxtaposition, but I like to see them explained and backed up by solid thought. Unfortunately, the corruption of language we hear today is not a powerful, careful use of words but rather an abuse of them.

Recently, Fr. Griffin wrote an article for *The Observer* in which he lamented the fact that freshmen this year don't discuss the problems of our society with the same fervor, passion and concern of many previous classes. Though I'm not exact-

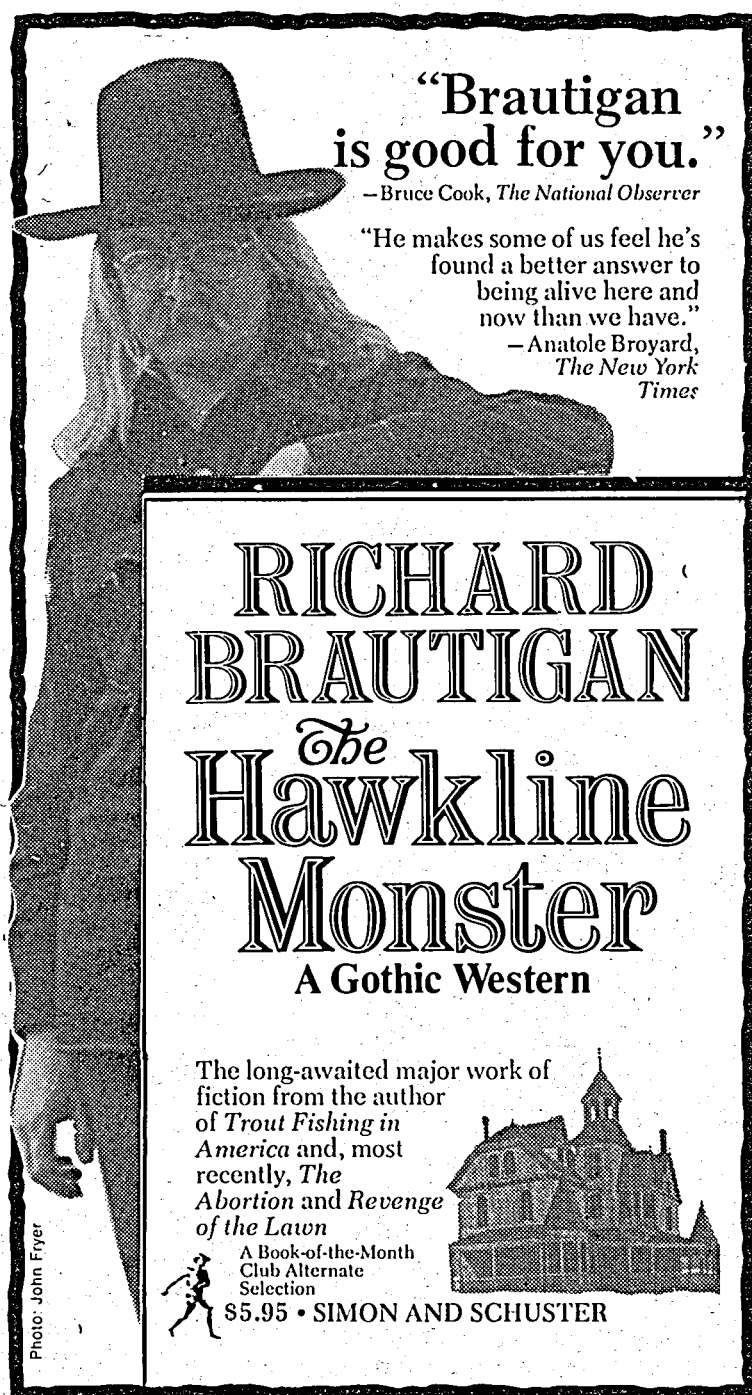
ly sure, perhaps it is because they are numb. They have heard so much empty rhetoric all their lives about social concern that those words no longer have meaning for them. Every day for years they have heard how many hundreds of people died in Vietnam. They have heard words like *peace* and *love* bandied around so much that the terms become insipid clichés.

At Notre Dame, we are constantly bombarded by words. It would be interesting to count how many of them we are exposed to on an average day; perhaps it is because of the sheer number of them that we have grown lax in our responsibility to language. But the need we have to communicate is a great one, rooted in the depths of our being, and it is the greatness of this need that makes its corruption so harmful.

When you think about it, a person's time is really very valuable, and it takes a lot of nerve for one person to ask another to listen to what he has to say. It should be done carefully and responsibly. This idea pertains even more to people in positions of authority: administrators, roommates, and so on.

As you have probably told yourself by now, it also pertains to editors who in such a long succession of words claim such a prestigious position as the last one. The irony scares me too.

I guess it's time for all of us to think about what we say or write. Then we could go on to meet the need for communication; but do so with a new awareness of the responsibility we take on when we break the silence.

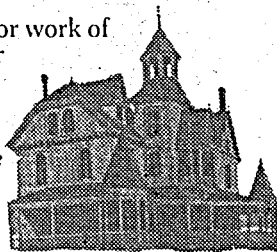


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