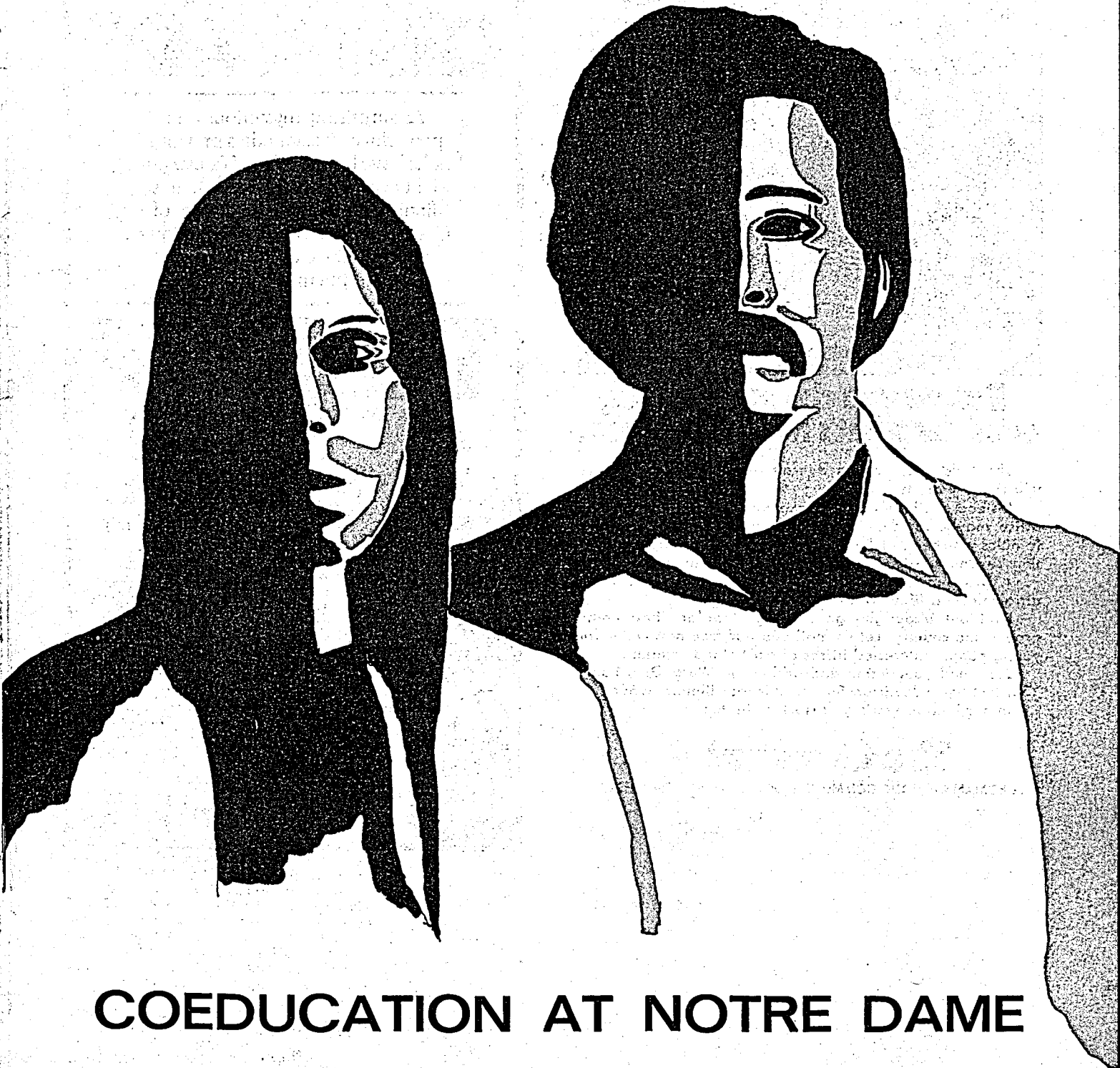


# SCHOLASTIC

November 22, 1974



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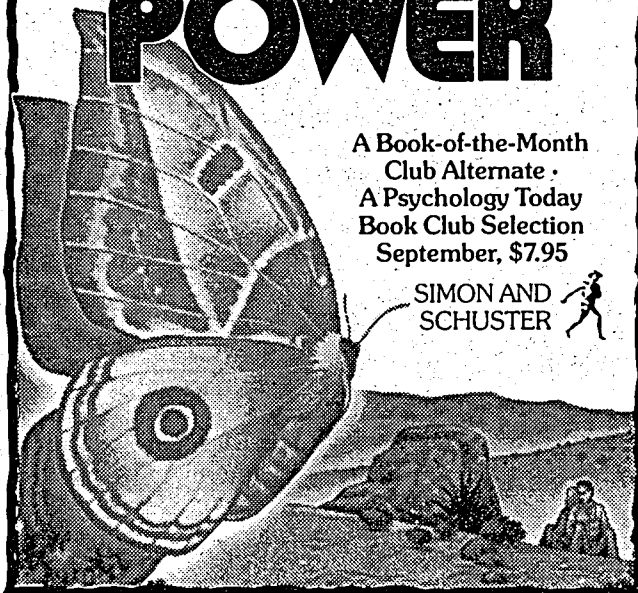
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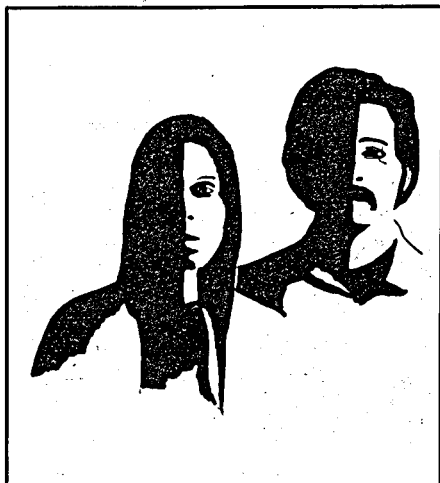
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# SCHOLASTIC

Volume 116, No. 6 November 22, 1974  
Notre Dame, Indiana



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# Our Education Continues

by Bert G. Hornback

*Bert G. Hornback, Associate English Professor at the University of Michigan, graduated from Notre Dame in 1957. He taught English for three years here and has written three books: The Metaphor of Chance, Noah's Arkitecture: a Study of Dickens' Mythology, and King Richard the Catsup.*

Old College. The marker on the back side, away from the lake, says it was originally built in 1854, and last "reconstructed" in 1912, when it became the headquarters of the Holy Cross Mission Band. On the ground floor, facing the lake, two bedrooms ("for female snorers," a notice says), a bath, a large kitchen, and a dining room with an old piano and a table fifteen feet long. On the second floor, four bedrooms, a huge parlor, and another bath. Room for us big people to sleep here: Tom and Patsy Shehan, Jack and Ginny Moynahan, Art and Nancy Johnson, and me. On the third floor five more bedrooms, and a bathroom that doesn't work. The three Shehan kids (Patrick couldn't come), the four Moynahans, Cindy Johnson (her brothers are at camp), and my three children, borrowed from friends in New York, can live here.

"It makes Sorin Sub look palatial." We all say it — and then laugh at what our parents must have thought when they saw that place our junior year.

\* \* \* \* \*

Tom and Jack and Art and I all met Freshman year at Notre Dame,

in the fall of 1953. We all met Patsy Mullikin the next year, and Ginny Thomas. Nancy Quicke appeared when Skip was in medical school at Northwestern, in 1959. The last time all of us guys were together was at Tommy's wedding, in 1958. Since then we have seen each other occasionally, and have written even less than that. But we've stayed friends, and when we have gotten together it has been for more than just backslapping and drinking and remembering. We've talked — and argued, and shared, and planned.

So last summer we decided we needed to get together. A regular Notre Dame reunion didn't seem right. We wanted all of us to get together — whole families — for something more like a retreat than a reunion. There were things we wanted to talk about: what we had learned at Notre Dame, and how that learning had served us; how we had changed over twenty years, and how the world had changed, and how we now matched the new world; what we expected of the future, for ourselves and for our children.

I wrote to Father Hesburgh, and asked if we could come back to Notre Dame. He liked the idea, and passed it along to Jim Cooney, who made all the arrangements for us. We were on for the last week in July, 1973.

\* \* \* \* \*

My kids and I arrived on Saturday about 4:30. I picked up the key to

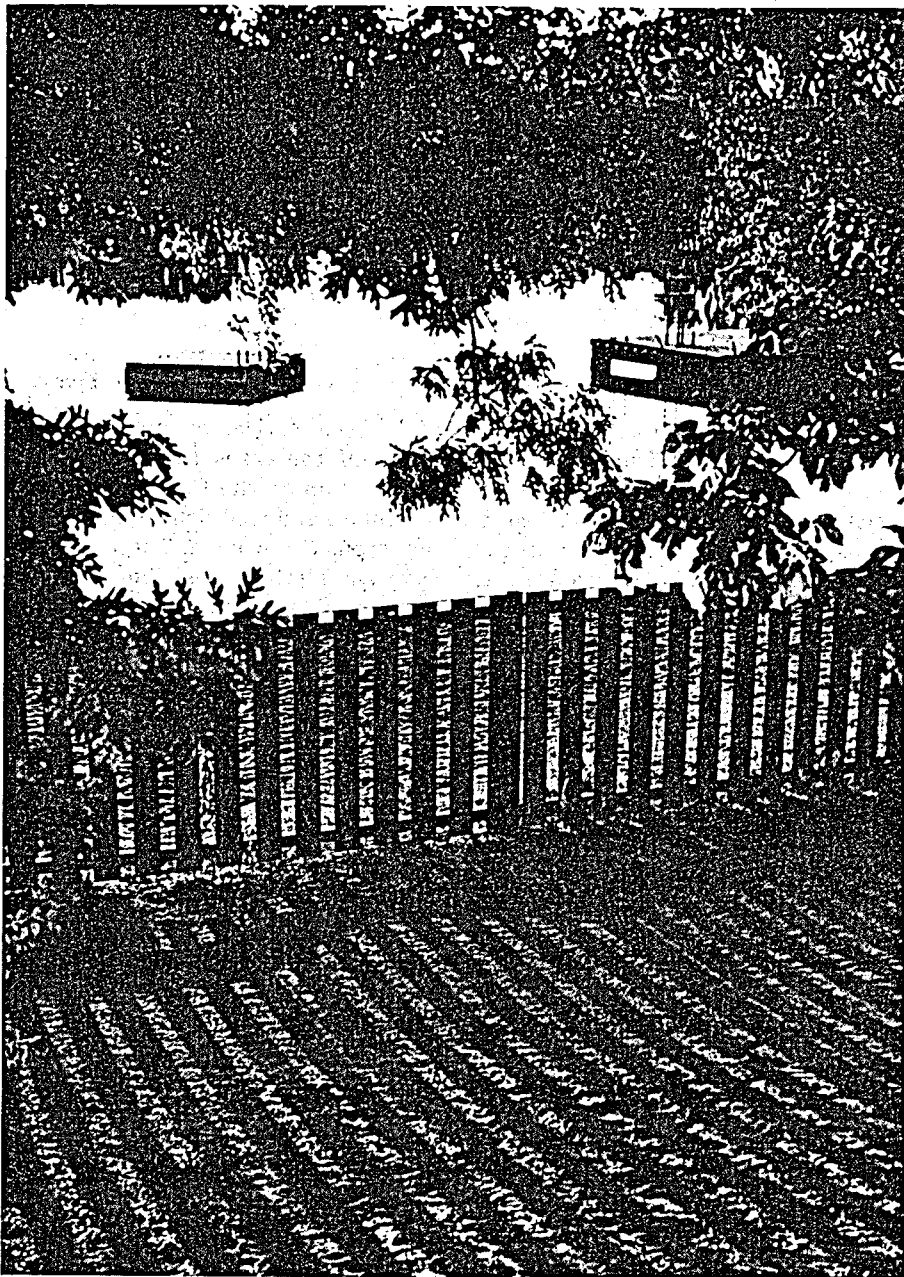
Old College, and got the dead bat out of the kitchen sink while Michael and John and Mary Beth moved us in. Then we went shopping. By Sunday afternoon there would be seventeen of us to be fed; and as South Bend is still dry on Sunday, I had been instructed to stock the bar.

The Shehans arrived first on Sunday afternoon, complete with Phoebe, their monstrous black Labrador retriever. Tom is district manager for Connecticut General Life Insurance Company in Pittsburgh; Patsy is involved in a number of social work projects, including meals-on-wheels, hospital work, and home-wife-mother work. Jennifer, Katie, and James were with them.

Then Art and Nancy came, with Cindy. Skip is a partner in an internal medicine clinic in La Jolla, California, and Nancy — a nurse by profession — has been working a lot with their parish school lately as well as working as full-time mother to Cindy and her two brothers, Art and Matt.

Jack and Ginny Moynahan drove in just as we were ready to eat. They brought all four kids with them — Laura, Mark T. P., Tricia, and Kate — but left Maggie, their black dog, behind. Jack is a regional vice-president for Metropolitan Life Insurance Company in New York; Ginny has a houseful of creative things going for her children, and also teaches in a Darien CCD program.

I'm an English professor at the



University of Michigan in Ann Arbor. I'm single — which is why I borrowed Michael and John and Mary Beth from Bill and Claire Doyle in New York.

\* \* \* \* \*

Odd. After dinner, with the kids either outside exploring or up in the parlor playing, we seven sit around the big table downstairs — and start talking about old age. Partly it comes from our asking each other about our own parents — about what and how they're doing — but also it comes straight from us. We begin our week talking about not

wanting to become irrelevant, or obsolete.

Sitting there in Old College, twenty years on from our first college days, and eleven kids — *our* kids — inhabiting the dark out there or beating on the floor over our heads: all of them closer in age to college than we are. Ghosts, pushing us on. Maybe that's why we begin, not with memories of when we were seventeen or eighteen or twenty-one, but with worrying about growing old.

"Growing old" brings up lots of things, and as we sort the problems out we come to some tentative con-

clusions. First, we all agree that we want a truly "open" society, a society which doesn't isolate or alienate anybody. We have to learn to appreciate differences better, how to respect different roles. Kids are kids — "newer people," the button says — and have a right to be kids; the old are "older people," and have rights and roles. Middle age — where we are — seems to be the anxious age, and also the power age; and maybe the clue for us is in the fact that anxiety and the assertion of power come together. Middle age is perhaps a twenty- or thirty-year identity crisis. We know what we've been — kids — and what we're going to be — old. But what are we now?

Whatever we are, we want to stay together, to stay whole. From talking about growing old we start to talk about the idea of family. The nuclear family isn't enough. It discards its elders — who will soon be us. And given that each generation knows that it will be discarded in its turn, the nuclear family creates not love but competition. We want to learn to live together again: maybe not in one place, but in one life. And this goes not just for the Johnsons as Johnsons and the Moynahans as Moynahans and the Shehans as Shehans — and me? — but for the Johnson-Moynahan-Shehan-Hornback family as well. Friends are a family. A community.

Community is what exists among communicants, and the idea of communion gets us around to the church. That we are all so honest so quickly, without any hedging, maybe proves that we are still friends: communicants. We four guys all acknowledge our various drifts away from the organized Church, the Catholic Church as we knew it and belonged to it at Notre Dame; and the three girls explain where they stand, too, Ginny making clear her position within the traditional Church.

I don't even know if we are surprised to find ourselves all in pretty much the same place. Maybe we expected to be, or assumed we would

(continued on page 12)

# Coeducation at Notre Dame

by Dave Dreyer

In the fall of 1972, after negotiations with St. Mary's failed to produce a merger, Notre Dame admitted its first women students under a multiyear plan to become coeducational. In the twenty-six months since that occurrence, the matter of integrating women into a male-dominated university has been an ongoing problem, shown most clearly this fall. By administration planning, the process of coeducation is completed this year with the transformation of the fifth and last dormitory into girls' quarters. However, it is becoming painfully obvious that the process of coeducation is only beginning. Furthermore, the success or failure of this transition may be the most significant chapter in the history of the Notre Dame community.

Statistically, the undergraduate student body has an overall ratio of six men to every one woman (1138 out of 6820 are women). Adding the St. Mary's enrollment makes the count 5682 men and approximately over 2800 women, a ratio of almost 2 to 1. The largest number of girls is in the Notre Dame sophomore class (425). Over one-half of the entire female enrollment at Notre Dame is in the College of Arts and Letters. Obviously there is a question of numbers, but it has been suggested that the ratio is not the real problem. Dr. Sheridan McCabe, director of the Notre Dame Counseling Center, states that the difficulty which the University is undergoing

in this regard is not a ratio difficulty but a matter of attitudes. "When the decision was made," says Dr. McCabe, "to make this place coed, it was with the intention of improving the quality of education here. However, what we see now is that to make this improvement means more than just laying aside five dormitories and bringing about the abrupt presence of women. What is abrupt is the need to see ourselves as really coed, that women are really essential here. We must incorporate this whole new view and from that process comes the educational value."

With the immature male-female controversy triggered by a Doonesbury comic strip last month (not to mention the tirade during last year's Mardi Gras), one wonders if student attitudes don't need careful examination. The questions that need to be asked are: What makes coeducation successful? Is it successful now? On the most part, how males/females typify the opposite sex at Notre Dame. Is it altogether a healthy environment? According to Dr. McCabe, the situation does not seem to be a major factor in the cases he treats at the Counseling Center, but only because he feels the Center is not well-known. "We get the really serious cases of course, but the person we can really help I think is the person who is just not too comfortable here, can't fit in or has problems relating to the social scene. This takes in, I suspect,

at least a couple of hundred people." Of the cases that do concern coeducation at the Center, the most articulate and well-defined as well as numerous are women. These women, says Dr. McCabe, feel like they are "females on a male campus." A problem like this certainly will not change if the ratio is made to be fifty-fifty. A transition of attitudes and social mentality, to say the least, is necessary to begin moving in the right direction. Of course, the problem is at least as difficult for women as for men. The Counseling Center initiated last spring a program of Male-Female Communication Groups to deal with the problem and they seemed to be quite successful. Specifically, they voluntarily brought males and females together to share honest feelings and, most of all, communicate beyond the superficial. If nothing else, these groups serve as a model for what can and should be happening on the community level.

So what is needed for coeducation to be successful? Dr. McCabe thinks that besides the basic, with honest communication and the preoccupation with the ratio, there are no ideas for progressive social life, that students have not progressed much beyond the "mixer." The success or failure of coeducation, it would seem, might be the progression of our social manner. "The mixer-mentality has to be changed," he says. Psychologically speaking, everyone, male or female, has a role to per-

form which can be a severe restriction on interpersonal relationships. In addition, there is the ritualistic behavior of dates with all its expectations and pressures that lead an individual to feel easily frustrated. But according to Dr. McCabe, there is some remedy for this problem. "Campus Ministry is doing a wonderful job in this regard," he says. "Bulla Shed is one of the best places on campus to get out of the syndrome. It's a place that fosters the kind of relationships we sorely need here." As well as Bulla Shed, Dr. McCabe credits the Nazz and Darby's Place and insists that administration and faculty support these and similar projects.

Is the Notre Dame environment a healthy one? Needless to point out, we have to become coed to continue growing. If the environment is unhealthy because of coeducation then we are failing but we cannot go back. There is nothing we can do but continue trying. And as was mentioned before, the real problem does not seem to be numbers but attitudes. Students are not so perplexed by the fact that they may or may not have a date but rather how to deal with the opposite sex. This point is no clearer than as shown in the Doonesbury fiasco. There are vast generalizations permeating everywhere of what St. Mary's girls are like, what Notre Dame guys think about all girls, etc., which display a totally childish as well as underdeveloped social element in the student body. "We have to know how to use the skills we have to relate," says Dr. McCabe. If they are not there then we must recognize that and develop them beyond the superficial to the casual, the intimate, the real. What we should aim to become is humans together and not males and females apart. The learning value of coeducation will have to be the experience of learning to accept

each other as integral individuals in the same community.

Last year's *Dome* included a very appropriate comment by Thomas Merton on the male/female controversy:

*"Man is most human and most proves his humanity (I did not say his virility) by the quality of his relationship with women. This obsession with virility and conquest makes a true and deep relationship impossible. Men today think that there is no difference between the capacity to make conquests and the capacity to love. Women respond accordingly, with the elaborate deceit and thinly veiled harlotry—the role assigned*

*to women by fashion—and there is a permanent battle between the sexes, sometimes covered over with the most atrocious and phony play acting. In all this everyone completely forgets the need for love. A desperate need; not the need to receive it only but the need to give love." At Notre Dame, there is a battle between the sexes but just as important is the battle within ourselves to make the necessary sacrifices and transition of attitudes. Hopefully, the former conflict can be resolved peacefully, but the latter one must be a complete victory if Notre Dame is to progress successfully as an institution of higher learning.*



# Women In Academics

The fall semester began the third full year of coeducation at Notre Dame. Although women still comprise only around one-sixth of the student community, their presence is felt strongly in the academic field—most notably evidenced by the fact that the valedictorian of the class of 1974 was a woman. In separate interviews, Dean Frederick Crosson of the College of Arts and Letters and Dean Bernard Waldman of the College of Science, the colleges with the highest female enrollments, addressed themselves to the academic position of women at Notre Dame in both the student population and the faculty.

The institution of coeducation in 1972 brought some 200 women transfer students as well as 150 first-year

female students. The policy at that time was to give preference to women who had already demonstrated a high academic standing in other college situations and to highly qualified young women who were entering college for the first time. Accordingly, these women had higher academic ratings than their male counterparts upon entrance. An idea that surfaced prior to coeducation was the institution of so-called "women's majors," *i.e.*, traditional course offerings for women, such as education and nursing. However, this never materialized because, as Dean Crosson stated, women are now more interested in "career parity with men" than more traditional roles.

Today, the College of Arts and Letters has the highest female en-

rollment with nearly one-fourth of its students being women. The superior academic performance of women continues in this college with women still maintaining a higher grade point average than men who are enrolled in Arts and Letters. Nonetheless, Dean Crosson foresees a stabilizing process in the next few years as some 400 more women are admitted next year. He believes that the early influence of the extremely well-qualified woman student, who was admitted at first, will begin to wane as these women graduate. Thereby, the academic performance of men and women will become more equalized.

The presence of women in the College of Arts and Letters has had an effect on the academic program. At

## The Physical Readjustment

The coeducational experience can only be as good as the environment in which it exists. In order to make Notre Dame more educational, our University facilities will have to lead the way. We have good news on the athletic side but bad news on the housing side.

All athletic equipment is open equally for both men and women. Also, because of a new NCAA ruling, a woman can participate in any sport. Currently, three coeducational sports are in session: crew, skating, and skiing. There are also some club sports which only girls participate, namely, tennis, fencing and basketball. In addition, golf and field hockey are in the developing stages.

Besides meeting members of the opposite sex in coed sports, one can also see them in Freshman Physical Education class. Although it is not the most romantic setting,

it is nevertheless a beginning.

On the bad news side we have housing facilities, which is probably the second most important factor in building a better coeducational experience (the most important factor being the people themselves).

In an interview with Father Mulcahy, director of student housing, various topics such as coeducational housing and ratios were discussed. His answers were enlightening, although saddening. He explained that the administration had studied the coeducational dorm situation of other schools and concluded that there is no place for them at Notre Dame. He then went on to describe the complexity of the problem involving the student ratio. "As it stands now, if we were not to change the ratio, the same number of people who were forced off campus this year would have to move

off again next year. If more women were admitted, more men would be forced to move or women would then be forced to move. Either way, a very bad scene exists."

The possible solution of building another dorm was not elaborated upon by Mulcahy. As a result we are faced with a decision between two evils—keeping the ratio in a position which constitutes an abnormal social life versus the migration of half the student body off campus. Father Mulcahy and the Student Affairs Committee would like to see the first alternative, but the final decision rests with the Admissions Committee. The important housing issue will be decided in the near future.

Hopefully, their decision will bring the success to campus housing that is already apparent in our coed athletic facilities.

—Jeffrey Murray



present, the situation in the college is fairly stable with one-half of the students majoring in either English or Government. However, Dean Crosson anticipates a shift as women move into the upper classes. He stated that Modern Languages and Psychology majors may increase with a possible decline in Government. Ultimately, he feels that Arts and Letters will become a largely coed college.

The College of Science contains the second highest number of women, although their number is considerably smaller than that in Arts and Letters. By far, most women in the College of Science are Biology majors. As in the College of Arts and Letters, women maintain a high academic standing with the highest grade point average in the College of Science belonging to a woman. Still, the ratio of academic success here is about the same between men and women.

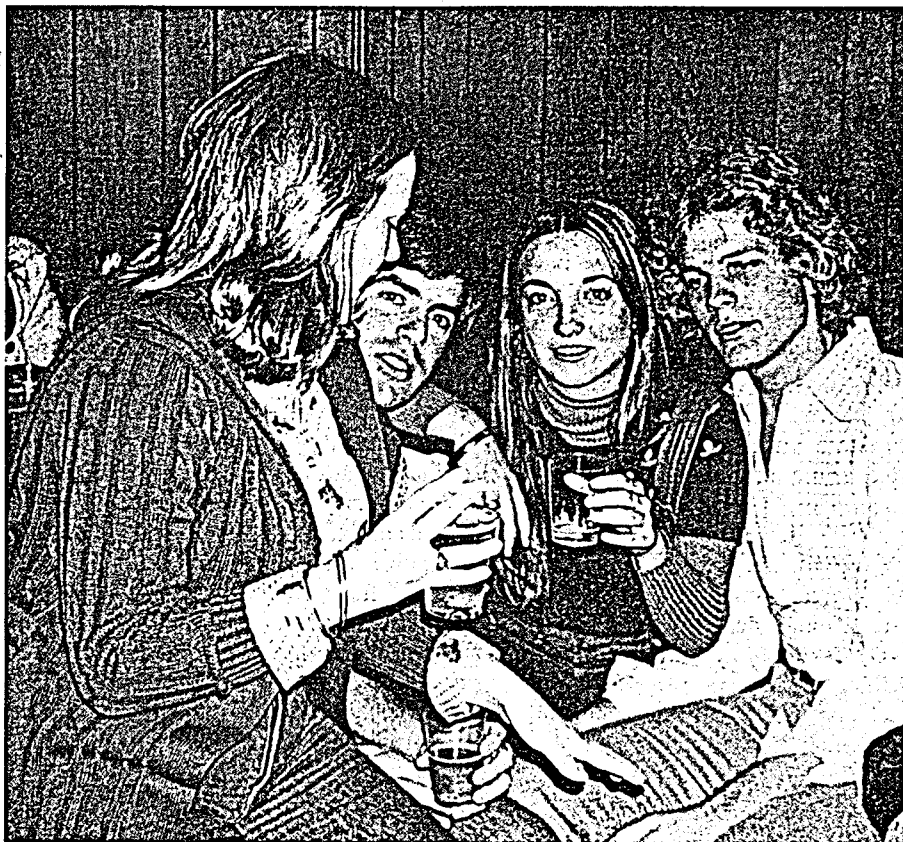
The position of women in faculty positions at Notre Dame is much the same as that of women in other major universities. At present, there are only around 40 women in the teaching and research faculty out of nearly 700 total members. By far, Arts and Letters has the largest with somewhere around 30, but many serve only part time. The College of Science has only one full-time professor, Dr. Phyllis Webb, and one part-time professor, Sister John Miriam Jones.

All University departments seek to fulfill "affirmative action" goals set by the federal government, by which they try to maintain a certain level of employment for women and minorities. Still, the appointment of women to faculty positions is down largely due to a low rate of turnover. Each department actively seeks to employ women. Both Dean Crosson and Dean Waldman set competency as the primary criterion in determining faculty appointments, but, all things being equal, women and minorities are given first consideration when faculty openings develop.

Neither Dean Waldman nor Dean Crosson sees any special privileges granted to women students. Conversely, they do not find that an extra burden is placed on women students with the expectation of a superior performance from them. Women are a minority in most classes, and, although they both admit that there is no real means of determining it, both men believe that no special privilege or extra pressure is placed on women in a classroom situation. Dean Waldman

not occur for another 10 years when the retirements of post-World War II professors begin.

Reflecting on the effect that women have had at Notre Dame, both men were very positive. Dean Waldman stated: "It has brightened up the place. It has helped a lot both externally and educationally." Echoing this, Dean Crosson said: "I am very happy that we have gone coed. I welcome it and think that it's gone very well. It provides a very healthy influence on campus and I see nothing



stated: "If I knew about it, I'd stop it. I don't think they (the women) want it that way."

Both Dean Crosson and Dean Waldman believe that the position of women at Notre Dame will remain much as it is now. The two men feel that the number of female students will increase slowly. Likewise, the number of women faculty will increase, but at a slower rate. The number of women faculty members is contingent on faculty turnover and the turnover will probably

ing but continued smooth sailing in that regard."

The assimilation of women into the University, like any major change in an established institution, has not been accomplished without some problems. Carole Moore, an assistant professor in the history department, credits some of the difficulty to the fact that, because a large percentage of students attended sex-segregated high schools, Notre Dame represents their first experience with coeducation. The

atmosphere that prevails during this period of adjustment on the part of both the individual and the university as a whole offers, perhaps, less than maximum academic encouragement to women.

The class of 1974, graduating a female valedictorian and two other women ranked first in their colleges, may be cited as a leap towards academic equality. Closely allied to this progress, however, remains the consideration of women faculty, which Ms. Moore believes to

be vital to successful coeducation. Pointing out that the number of female faculty members has diminished since 1973-74, she stresses that religious, single, and married women are essential as role models of intelligent, educated women pursuing careers outside the home.

The responsibility for weighing this factor falls largely to the departments of the colleges and the university administration, which share authority over hiring. The faculty, Ms. Moore feels, have

expressed a positive attitude towards coeducation, and the students demonstrate a growing acceptance that improves with time. In order to attain balanced and successful coeducation, the entire university must incorporate the fair evaluation of all students by appraisal of their minds and characters, without regard to their body whether it be male or female.

—Mary Digan  
John Hanley

## SMC: Cooperation and Coeducation

It appears the highway between Saint Mary's College and Notre Dame isn't so deep a river that it cannot be crossed. What does one need to walk across the water? This article will expound on some ideas to save future drownings and entice some students to at least *try* the water.

The question is often asked, "What at Saint Mary's could interest Notre Dame?" To start with the educational department (lacking at ND) is open to any interested ND student. SMC nursing courses can also be taken through special arrangements. (Due to a full student enrollment in the program, the course cannot be completely cross-listed.) The Theology and Speech & Drama departments are completely combined between the campuses.

To help along the present co-exchange program, academic affairs councils for each school work together. There are two SMC representatives on the ND academic council, and two ND representatives working with Saint Mary's.

On the lighter side is the bicentennial celebration in '76. Dr. William Hickey, acting president of Saint Mary's, said that the bicentennial committee, consisting of administration, faculty, and students, is

working towards a celebration common with both campuses. Dr. Hickey commented, "We could have separated, but we didn't."

This is what Saint Mary's can offer you! What else? Well, for Notre Dame women looking for special attention not easily found at a male-oriented school, SMC offers a career development and planning center, and a women's council.

Counselors in the career development center help direct the student from year one to the final goal, beating the senior rush for jobs. The center also offers speakers and recruiters geared to liberal arts.

The women's council was initiated by students during the troubled days of the merger. Today it exists as a sounding board for students dissatisfied with social and academic situations between the campuses. Sister Miriam Jones of Notre Dame works with Saint Mary's on this.

Athletically the two campuses are trying to cooperate with one another. (Even though SMC does not have any football potentials.) Existing now are volleyball and basketball teams competing intramurally. The season for each opens next week, so keep an eye on your favorite SMC/ND hall.

Most other club sports are still in

the "embryonic" stage. Fencing and crew still have not completely thought out team coordination between campuses.

Dr. Mary Alice Cannon, Saint Mary's vice president for student affairs, said that there are many problems still needing consideration; budgets, equally distributed responsibility, student benefits, and transportation to competing campuses. Nevertheless, even the faculty gets caught up in the athletic spirit, having started their own team. They call it, "Over the Hill sports!"

So now what is left to those students who, in spite of these ideas, still drown in the great river? Creativity! Go out and find ways to meet people through the campus media, volunteer groups (perhaps Logan Center). Get involved in the traditions of the campuses (excluding panty raids!), the social commission, and, last but not least, the co-exchange meal tickets! Good relations between and within the campuses cannot be forced from the administration. Students should be creative and initiate activities. It is all up to us! As Dr. Cannon said, "Working on projects together builds up spirit."

—Connal McGee

# Students Must Respond Constructively

The problem of coeducation at Notre Dame is the focus of this issue, and this implies the nature of our difficulty — coeducation continues to be a "problem." That which should be second nature, the coexistence of men and women in an academic and social community, becomes the center of much strained self-examination and the source of an undefinable, yet very real, sense of failure.

An awareness of the problem exists, but constructive reaction seems to be lacking. Some attempts have been made at the hall level to find creative modes of interaction — Farley's square dance, Keenan's barn party, Breen-Phillips Sadie Hawkins dance — but a more comprehensive effort is called for. Elected and appointed student representatives are trying to define sexuality rules for a campus which has difficulty relating on the simplest social level.

A major barrier to free interchange is the lack of adequate facilities. *Darby's Place* and *The Nazz* are excellent steps forward, but 6,000 people cannot be accommodated in the basement of LaFortune. The rest of the building suffers from desertion; hopefully renovations will offer improvements, but even if these changes prove less than miraculous, the existing spaces can be used more effectively. Fisher's 50's party survived the ballroom.

Within individual halls, lounges and recreation areas are often concerted rooms that do not effectively serve their purpose. Attention should be given to these

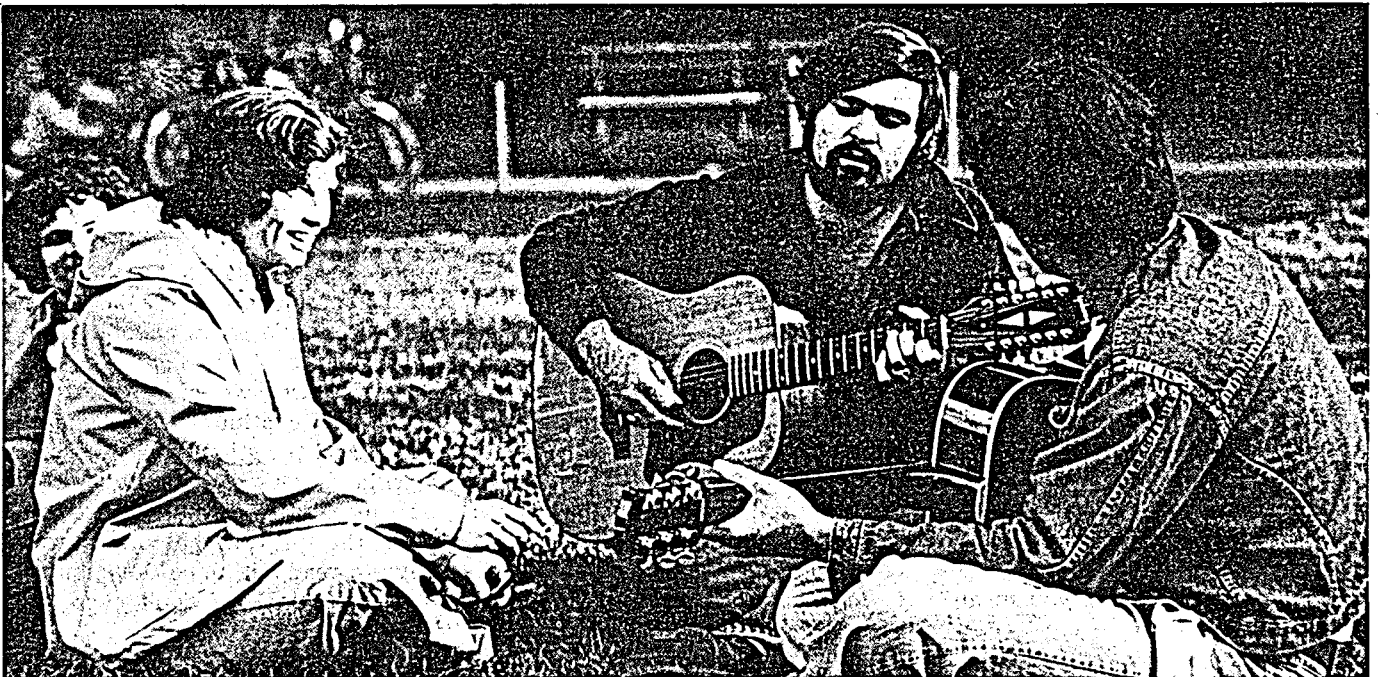
spaces. It cannot be emphasized enough that spaces must be provided, places created in which interaction can take place on a casual level, where a good game of cards or a relaxing conversation can exist.

Besides the physical necessities, a more basic change seems to be indicated. There is a need for a reexamination of student position, assumptions and motives. Artificial roles and surface contacts must be discarded. A positive approach is demanded: experimentation with social possibilities, and cooperation with student attempts and administrative advances. Ultimately, the administration must make any final decisions on the actual specifics of coeducation, but constructive student input is essential. The more possibilities that can be explored, the greater the possibility for a viable community.

It is not our intention to suggest that there is no meaningful contact between students on campus, or that coeducation is a failure. Many advances have been made, and the campus is much more integrated today than it was three years ago. Yet, for many students something is still lacking. It should not take letters to the editor like those recently carried in *The Observer*, to keep us sensitive to the situation.

There is a need for a creative approach on the part of the entire student body. Perhaps, rather than waiting for administrative advances, we should take the initiative. Innovative leadership is vital.

THE EDITORIAL BOARD



# Education

(continued from page 5)

be. Not that we're all atheists, mind you — though none of us sees that as a dirty word anymore. We are all concerned with our spiritual lives — and find quickly that we want to talk about things spiritual rather than things religious.

But here's the question, from Tom first, I think: how do you start kids out on a spiritual life without a religious background? We all had religious upbringings, and can identify the basic formation of our spiritual values there. Somebody says "moral" values, and I object: let's stick to "spiritual."

"The only morality the Church ever taught was sexual morality," says Jack. "I grew up thinking morality existed only between the legs."

So let's stick to spiritual. How do you get your kids started on a spiritual life? The obvious answer, of course, is at home, in that family we're all so anxious about. Nobody but me, however — and ordinarily I don't have any kids — will be satisfied with that. "Somebody else" has to do it, too: the Church, the school.

"But look at what you get mixed in with the spiritual values," somebody says.

"We send our three to the parochial school," Nancy Johnson says, "because it's a good school — not because it's Catholic. But it teaches values. The teachers seem to be warm, committed people, concerned with more than just facts and strategies. The nuns seem interested in our kids, and to want them to grow up to be good people."

Jack: "How do you know what's right for your kids? I may come back to religion someday — I hope I will, I guess. So shouldn't I expose my kids to it?"

Art: "I think we're all schizophrenic right now, in our doubt-and-faith situations."

Jerry: "'Caught between two worlds' — is that what you mean?"

But maybe that's not so bad. Maybe it's good that we are so much in the midst of change, of flux."

Tom: "Maybe every generation is. Maybe middle age is just when you start being acutely aware of it."

\* \* \* \* \*

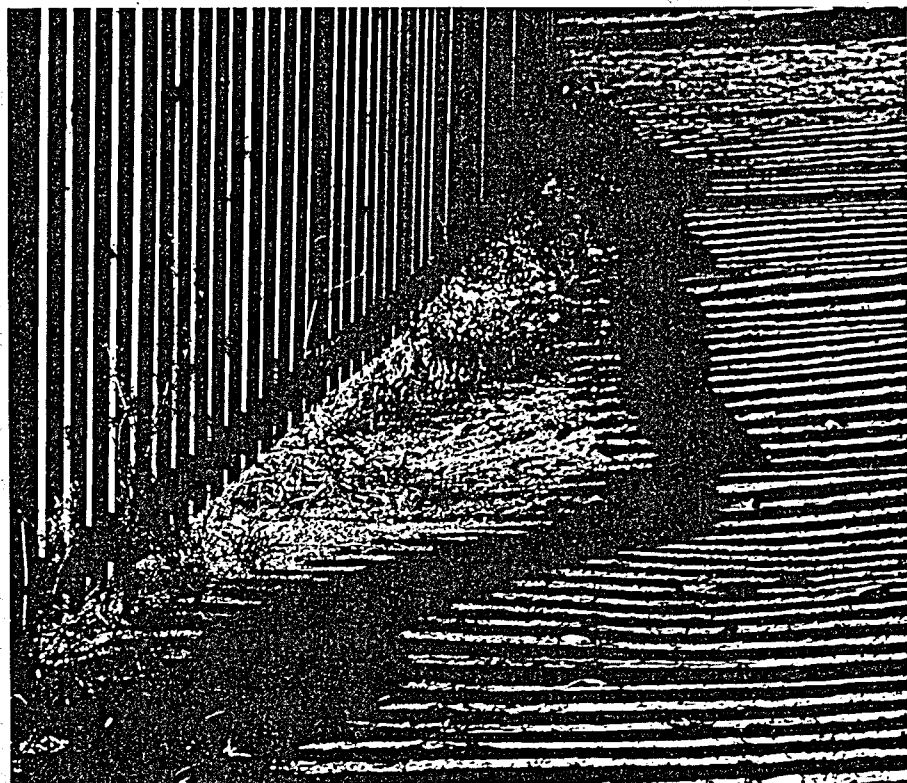
Notre Dame is a lot different from what it was twenty years ago: new buildings, a bookstore full of new books, our coed dorm. But it's still the same, too: "No women are allowed to fish on campus," says a campus cop.

The world is a lot different, too — and yet it's still the same, just a generation farther on.

And us. We're a lot different: older, "professional" now, with chil-

because it was a dirty book. Now the second floor is full of all sorts of books. It's a real bookstore, and Art comes back to Old College in a daze after a three-hour browse.

And we begin, then, to talk about what's called "continuing education," about maybe sabbatical leaves for insurance executives and mothers and doctors. Skip calls it a "second chance" at education; and he wants this second chance both to make up for the things missed and to catch up on new things, new thoughts. "It's exciting," he says, "to see that bookstore. And frustrating. I feel like I'm behind. We probably all are. Our intellectual development has lagged."



dren. But we're still the same, too: arguing, over Gallo wine, about politics, about our world and our values and our lives.

\* \* \* \* \*

Brother Avarice's Souvenir Emporium. In our day it sold Miraculous Lariat Ties and St. Christopher cuff links and busts of Knute Rockne that looked like the Golden Dome on the ground floor, and textbooks on the second—plus *Catcher in the Rye*, face down on the shelf

Jack: "Maybe this, the cut-off from education, is what makes aging such a problem."

Jerry: "It's what makes generation gaps, too."

Tom: "Oh, we *could* make our educations continue—if we had the time. And the stimulus, I guess. For a while I worked at it pretty hard; but my God! I can't even keep up with the professional literature. I have to read, let alone *Commonweal* or a good book. I don't even have

that much time just to sit and think!"

Jerry: "So we have to make time, Tom. Education *means* growth; and when our lives get cut off from education, and we begin to exist only as 'professional' people, then we're already becoming obsolescent, as human beings."

Tom: "But I can't just take off for four months or a year. My job won't be there when I get back."

Jerry: "Okay. So let's try then to start redefining what we mean by 'job,' by 'profession'—so that you won't have to 'take off,' Tom."

Jack: "What we have to do is think of something like a *whole* profession, in which everything counts."

Art: "Then the 'professional' man would be husband, father, doctor, and person—all 'professionally.'"

Ginny: "This sounds like the old 'Renaissance Man.'"

Jack: "Maybe."

Art: "The Renaissance Man was both a scientist and a humanist—and that's something I guess I have to want to be."

Jerry: "Scientist and humanist, in the Renaissance, because those were the two poles. Since the Industrial Revolution the more crucial dichotomy has become that between work and play."

Tom: "Like in Pieper's *Leisure the Basis of Culture*."

Jerry: "Yes. And as the new science created a problem for the medieval humanist, which was solved by the whole that the Renaissance Man made out of science and humanism, so for the Modern Man the job is to reunite work and play, which have been separated by the Industrial Revolution."

Art: "And education can do this."

Jack: "If it continues. Or starts up again."

Art: "So we have to find a way to engage ourselves — in one piece — with some form of continuing education."

Patsy: "You guys make your own problems. What I do comes from the time I make for myself out of one day. And it's all the same kind of work, too: people-work. I don't do home-work and then volunteer-

work. It's all a part of one life, and it's all rewarding and satisfying. I don't feel separated, or broken. But you men — you make the separations in your lives."

Art: "We sure do. Sometimes I feel like an automaton during the day; and that's not what I had planned on at this stage of my career in medicine."

Jerry: "As long as we keep thinking of 'education' as something we'll keep up with in our spare time, in our leisure time, we're in trouble. Because what we mean then by 'education' is the humanistic — as opposed to the professional — side of our lives. It's almost as though we say that we carry on our personal lives in our spare time. And Patsy, *you* don't do that. Your whole life is professional and personal — right?"

Patsy: "I hope so! I think I'd go crazy if it weren't."

Jack: "When we were in school here, education was a full-time job, and we all stayed pretty busy at it. Not that we were always in the books, but we were always talking and thinking and worrying about things like the world and ourselves. But as soon as we left here, that full-time job got transformed into a leisure-time affair, and I was supposed to do — be, for God's sake! — in a couple of hours after dinner what used to comprise my whole day."

Tom: "We all know we can't continue our education in our leisure time. But we know we can't come back to Notre Dame, either."

Art: "So let's change the definition of 'leisure' — back to Pieper — so that we'll have more of it, or let's change the definition of 'profession.' What we're up to right now is educational, professional, and also a leisure activity — right?"

Jack: "Right. And I haven't even sold your clinic a Metropolitan Life group policy yet, Art."

\* \* \* \* \*

So how can we get sabbaticals for everybody? How can we all get together like this, even, for six days of talk, more than once every fifteen years? It's the biggest question we

have come upon, and the one which we can't answer practically.

But it's a question related to our earlier question about family — and we did find an answer there, though it was maybe more theoretical than practical. But we didn't care, because we were concerned enough, I think, deep down inside, to accept our philosophical solution as an ideal we simply have to strive toward. And maybe we aren't as concerned, full-time, about this education stuff. Maybe we ordinarily exist more comfortably with the split down the middle of our lives. Thus we don't feel as committed to the theory of individual wholeness as we were to the theory of family togetherness, of mutual unity. It would be good, to be sure, if we could all have sabbaticals, but we're not going to get them; and to change our lives significantly without such a formal program or license is too much to consider.

\* \* \* \* \*

Monday evening, after swimming and tennis, drinks on the lawn by Old College. And we settle in to talk. We've put up a sign, to try to slow down the speed demons — not students, but faculty and staff, lay and religious, who seem to identify with the origins of the Holy Cross order at Le Mans. Our sign says, "Caution: Reconstructed Holy Cross Mission Band Playing." The kids are running around, and we realize that they are closer to being Notre Dame age — all of them, even Jamie, who's five — than we are. And thus they add another dimension of poignance to our being back here. "Reconstructed" is not exactly the right word.

We talk through such things as sex, our adolescent innocence, all our Catholic hang-ups, all our closed views. "We Protestants," says Patsy, "were a lot more open and charitable about everything than you all were." We agree. And we agree, more or less, that the kids are much better off growing up as they are, now, than as we were.

Sure, there are worries about — and for — them. How are they going

(continued on page 23)

# Book Review

**THE HUMANE IMPERATIVE.** By Theodore M. Hesburgh, C.S.C., 115 pages. Yale University Press. \$5.95. Available in the Notre Dame Bookstore.

To put the case for the poor most simply, imagine our Spaceship Earth with only five people aboard instead of more than 3.5 billion. Imagine that one of those five crew members represents those of us earth passengers who live in the Western world of North America and Europe—one fifth of humanity on earth, mainly white and Christian. The person representing us has the use and control of 80 percent of the total life-sustaining resources available aboard our spacecraft. The other four crewmen, representing the other four-fifths of humanity—better than 2.5 billion people—have to get along on the 20 percent of the resources that are left, leaving them each about 5 percent to our man's 80 percent. To make it worse, our man is in the process of increasing his portion of these limited resources to 90 percent.

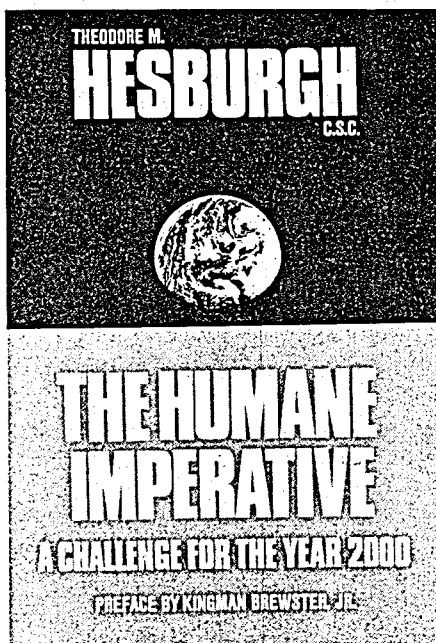
Essentially, the situation described in that passage is the central concern of Fr. Theodore Hesburgh's book, *The Humane Imperative*. A collection of lectures given by Hesburgh at Yale University last year, the book confronts the world's tremendous imbalance of power and advantage and poses a possible goal of world unity for the year 2000. Hesburgh's point of view is compassionate, energetic and distinctively Christian and his book is interesting and well worth reading.

While the idea of discussing the whole world in 115 pages may at first seem like an impossible endeavor, Hesburgh's verbal economy is very impressive; he presents a concise overview of the general problem of imbalance and then proceeds to examine it from the social, economic, political and religious perspectives.

His discussion focuses on the fact that every day thousands of people

die from starvation and malnutrition. With that in mind, the lectures propose a plan for the solution to this problem. Central to that solution is his belief in the responsibility of all those who have power and wealth in their hands to use it properly.

Politically and economically, Hesburgh foresees the development of three distinct regions in the world, set on a north-south axis. He states that within this tri-regional structure, progress can be made by the developed countries to raise the quality of life in the underdeveloped



ones. And, in a fashion reminiscent of the Puritan vision of America as a "City on a Hill," Hesburgh expects America to lead the way in this progress.

Primary to that progress, in Hesburgh's view, is the creation of an entirely new system of education. His statement on the role of worldwide liberal education is fascinating, especially to the student in a formal educational institution. And the type of cybernetic education he proposes is theoretically and technically intriguing.

If there is any single difficulty with the book, perhaps it is Hesburgh's naivete. He seems to say that if the people of the world could be educated to the problems of the poor, they would move anxiously toward world community. Such an attitude can either be interpreted as a blindness to the failings of human nature, or as a hope in man's potential for goodness.

To the Notre Dame student, this book says some very special things. If Hesburgh's commitment is to be the commitment of his university, the book demands some intensive soul-searching by the students. Indeed, Hesburgh places a great deal of hope and trust in this generation to move forward toward his goal of world justice. "I believe that none but the young — and the young in heart — can dream this vision or pursue this ideal, for it means leaving behind the conventional wisdom that pervades the aging bones of the Western world."

Aside from the actual content of the book, *The Humane Imperative* also serves another function. It reveals to the reader, especially the Notre Dame student, the man behind the book. It tells what kinds of concerns his are, and what sort of hope he possesses. "Rather than the scenario of global catastrophe in the days ahead, I should like to project a new world that is possible and even probable if we will dare to think new thoughts, to engage in programs worthy of our hopes, and to share our visions with all who will work with us to achieve it."

It is good to hear the president of this university say that, and it is good to think about his challenge. As Yale University President Kingman Brewster says in his preface, "At a time of lowered expectations, it is good that there are voices of hope, seasoned by experience, still capable of believing that we can fashion a better world. When that belief is vindicated by history and sustained by faith, it helps to strengthen and reinvigorate us all."

—James Gresser

## People at ND



If one should ever venture into the realms of the third floor of the La-Fortune Student Center, he might find, seated behind a desk cluttered with papers, pamphlets and other paraphernalia, Student Union Director Pat Burke. Pat, who last year ran summer storage and also the Charity Basketball Game, heard of the job opening, applied for the position, went through a circuit of interviews, and was appointed. A senior government major and possible law school candidate, he is the first student to hold the directorship, having had no previous Union experience. He considers this fact an asset, due to a fresh outlook and a lack of confining allegiances to other people.

Pat's position is primarily a supervisory one, being responsible for the four commissions and commissioners, and he has instilled various measures to insure a greater efficiency throughout the entire organization. For instance, he requires preliminary financial reports, summa-



ries and analyses of all events planned. Among the changes made under his authority is the new policy under which the Cinema '75 series is operating, giving all clubs an equal opportunity to raise money by showing contemporary and cultural films. Pat's main concerns for the year are to look for more campus-wide events, and to get more people involved in the Student Union and the diverse activities it offers.

There are few students at Notre Dame who are able to claim as many unique honors as is cheerleader Mary Ann Grabavoy. As a junior in high school, Mary Ann was awarded the Individual Grand Championship by the U.S. Cheerleading Association from among approximately four thousand girls, and was subsequently appointed to be a staff member of the Association. In her senior year Mary Ann won the title of Miss Teenage America, spending the latter part of that year and her first semester at Notre Dame making appearances under that capacity. She participated in the Innsbruck Program as a sophomore, but flew back in April in order to try out for the N.D. Cheering Squad, overcoming the competition in her usual fashion. She is presently considering entering the International Cheerleading Association's "1975 All-American Honor Cheerleading Competition."

Mary Ann, a government major planning on entering the internation-



al and diplomatic services, considers cheerleading, especially at Notre Dame, to be a public relations position, where she must represent the University and its students. She enjoys the competition and the opportunities given her to meet people, and values cheerleading as a positive factor in her "going and growing" philosophy of life.

Those who attended the Elton John concert a few weeks ago could not have failed to notice the performer's inclination towards peculiar eyeglasses. His collection of glasses is famous and at each concert he makes an effort to display the most spectacular eye wear in the house. At the Notre Dame concert he wore a fantastic pair of white, feather-winged specs that would have taken an easy first prize had it not been for the efforts of an attractive sophomore named Lindy Decio. Lindy showed up for the concert sporting a pair of bright pink, automatic windshield-wiping specs that decidedly outclassed the pair worn by Elton. Sent to her by her friends in Massachusetts, Lindy wore the glasses with the intention of presenting them to Elton John as a gift. The performer never gave her a chance to catch his attention, however, and so she ended up holding on to the glasses. "Maybe it's just as well," she remarked. "They weren't his prescription anyway."

—Thomas Birsic  
Susan Grace

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## People Behind ND

## The Employees On Students

The Notre Dame student is (a) a sloppy housekeeper who is rough on his living environment, (b) inconsiderate of his neighbors and of his communities ecology, (c) an impatient, critical and demanding customer, (d) a failure at following directions (e) overly career-minded, (f) personable, respectful, well mannered, yet serious in person, or (g) all of the above.

The correct answer, g, is a result of observing students in their natural setting by those who know their behavior best, the University employees who deal with them each day everywhere and anywhere on the Notre Dame campus.

For most Notre Dame students, life begins and ends each day in the dormitories. These rooms, home for nine months of the year, come equipped with a mother in a blue uniform. Although these women are provided solely for building maintenance, the maids often show a maternal concern for "their boys." This is reflected in their comments on students. "Each year I get maybe three or four that are sloppy and that take time away from keeping up the rest of the floor, but mostly my boys are O.K."

Generally this seems to be the feeling as the ladies in blue admit that the students are not overly particular in their housekeeping, but that only a few are "real pigs." Occasionally however, the maids sound like overworked wives. "We sweep, dust, take out the wastebans; do everything but make their beds, and we shouldn't have to do that. We're not their personal maids."

On the heels of this came horror stories of rooms littered with pizza, chicken bones, or mounds of clothing, and walls dripping with beer from cans that had missed the intended mark, a wastebasket overflowing with the aftermath of a long weekend. One maid revealed a novel method two students use for storing clothing: pants piled on one side of the room, shirts on the other.

While situations such as these can

be verified by the janitors and hall maintenance men, they admit that things are usually not so bad as all that, and are actually better than in the past. "I think they (the students) respect the place a little more than in years past. A couple of years ago there was a lot more damage done, but I think the students realize that any damage done is paid for out of their own pockets."

Still the effects of drunkenness occasionally make work less than pleasant. "When they're drunk if they would just avoid getting sick all over the floor. This just makes more work for me. . . . I guess it must be the freshmen. I guess they just can't take this beer or something."

Another person concerned about the student's respect for University property is Brother Gorch, manager of the LaFortune Student Center. In his flowing black cassock he is as much a fixture of the building as are the photographs of Mr. & Mrs. LaFortune in the main lounge. Occasionally, the quiet demeanor of this slight figure is upset: "How can you keep the place nice when you spend a thousand dollars to recondition the furniture and yet students put their dirty shoes up on the furniture?" He doesn't blame the entire student body. "For the most part I do compliment them except for the small minority who, no doubt, were brought up in a careless way."

Regardless of whether the student was brought up in a careless or careful way, it is the Security Department's job to provide on-campus police protection for him. These men and women feel that the way students treat them is a reflection of the way they treat the students. One guard said, "It's all in your approach to the students as to how they act toward you. You keep your cool and they'll be cool to you."

Yet when the student is on the wrong side of the law, his conduct can be less than respectful. This is

most often seen in a small office tucked away on the first floor of the Administration Building. Here, at the Traffic Violations Bureau, a secretary must smilingly and single-handedly calm the sometimes obnoxious red face that accompanies the always obnoxious yellow ticket.

"If they come in mad, right away they jump on me as if I gave them the ticket. Why don't they go after the security guard?" However, there is also quickly added, "Mostly though, everyone is real nice about it."

Besides this duty, the lady also takes care of lost-and-found. Here she sometimes gets a smile. "The students will come in and ask me, 'Did you find my mittens?' or whatever, as if I had looked for them personally, as their mothers would."

Just down the hall from the Traffic Violations Bureau, the staff of the Student Accounts office find student behavior sometimes unhumorous. The ladies here wish students would read signs, and stop plaguing their experienced ears with poor and timeworn excuses for failing to take care of accounts or forgetting to pre-register for rooms. They also wish students would give them necessary information before launching a barrage of questions about their accounts or asking a question disguised as a dissertation. The most vocal grievance they have is that students ignore office hours posted on the door and attempt to do business during periods of the day when the staff is working on its files.

What is the student like as a customer? In the Huddle he is courteous. As one woman said, "In this day and age it's remarkable that the students, when they ask for something at the counter say 'please' and 'thank you.' I really appreciate this one thing."

The same employee also contrasted the presence of women in the Huddle before and after the arrival of coeducation. "In the old days the St. Mary's girls were . . . well, more smart. Now with the



girls here they're all just as nice as the boys."

Present student customers are still not without their faults, however, for cashiers reveal that students return merchandise just as a bill is being rung up, causing confusion and irritation. Employees also wish students would smile more, a desire echoed by other University employees.

Across campus at the Bookstore, the student as customer is at times a highly critical shopper. "I know the students constantly gripe to us about the high prices on items sold here, yet they must remember it's not a K-Mart. The quality goods sold here, including school supplies and books, are not getting any cheaper for us, either."

This sales person is joined by others who feel that, "Students must realize that this is not only a service but a business as well."

The student is also an impatient customer, who demands service or expects results quickly. One employee, who had formerly been employed at Indiana University, feels this is not unusual though. "They're all the same, although students are a little nicer here. Yet it's a question of their naivete in expecting us to devote every minute on the job to waiting on them, and in becoming impatient when books are not on our shelves due to slow movement of the mails. There is nothing we can do when the books just aren't here."

The impatient, critical student is in the minority, however, as most students are seen as a "very nice class of people," who are far easier to deal with than tourists and alumni ("They come in here and think they're something big").

Bookstore employees would find sympathetic ears in the college departmental offices. The secretaries here agree that students can be very demanding, especially during pre-registration. The typical student was found guilty of failing to read signs and follow directions given to aid and simplify registration. The result is that the same questions must be answered over and over. This produces frayed nerves and terse responses. "I know they (the students) call us monsters when they leave this office. Sometimes we do get short with them, but after an-

swering the same questions over and over you can see why." Furthermore, students fail to volunteer information needed to answer their questions.

Secretaries, contrary to what they feel students may think, are not being nosy in asking the nature of a student's business in an office, but do so in hopes of saving the student and his department chairman time over matters easily handled by the secretaries.

The student is still appreciated, though, and the University's secretaries all feel that their efforts are generally appreciated by students, even if for the wrong reasons. One department secretary was told by students how much she had been missed while absent from the office due to illness. It was only after she discovered that no one had kept the office percolator full of coffee during her absence that she realized why she was so sorely missed.

The secretaries also feel that students are much easier to work with than faculty members ("You won't quote me on that, will you? My boss would kill me"). These hard taskmasters themselves readily voiced observations about those they must teach every day.

Some feel that the Notre Dame student is callous toward the campus environment in which he lives. Posters slapped on trees and statues, footpaths cut across otherwise verdant lawns, and music blaring from dormitory windows are seen as evidence of this. The professors' observations also go deeper, into the minds they help shape.

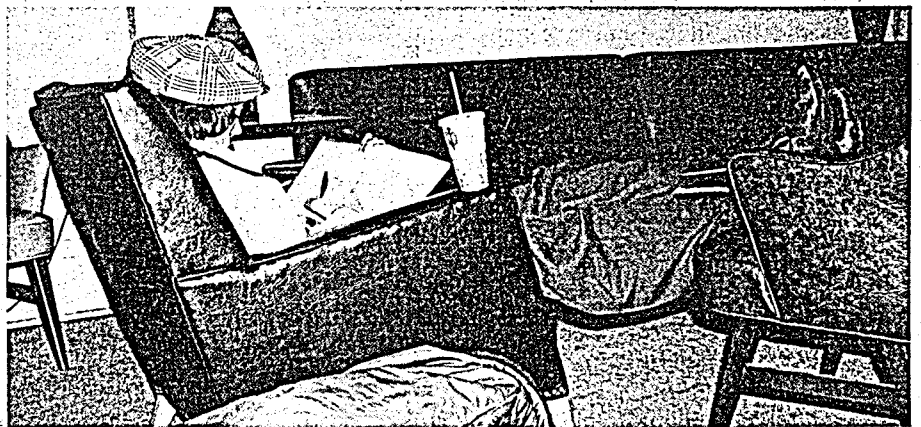
These minds are seen as being only concerned about career and economic success. Often a Notre

Dame student's course of study is primarily guided by what courses will look good on a transcript for graduate school or preparatory for a successful career. That the student at du Lac is intelligent and friendly, there are no denials. More than one instructor said the students are his main reason for staying on at Notre Dame.

Yet this preoccupation with career and success is believed to cause a student's mind to be overcompliant. The student is less than challenging in the classroom, if he fears he will jeopardize the grade he seeks. Although the student is aware of the world around him, he too infrequently participates in that world, whether it be charity or blood drives, discussion of world problems and politics, or even the defense of his student rights. This careerism or anti-intellectualism, as it is called, is felt to cause the student to shun those experiences outside the classroom that provide great personal growth. Service projects, extracurricular activities, and attendance at cultural events and lectures are avoided because of the student's intense devotion to his books and to his career.

The question posed in the first paragraph was answered (g) all of the above. Hopefully now you can see why. Yet the Notre Dame student is more than merely answer g there are sides of this person unmentioned, or which are known only to himself. Furthermore he can and should be greater than this, and he is challenged to be so by fellow members of the Notre Dame community.

—Bruce Shulte



Are the students careless?

# The Reign of the "Brutos" in Chile

by Donald Gutierrez

Donald Gutierrez is a professor in the Department of English at Notre Dame.

Authoritative evidence was made available earlier this year indicating a serious deterioration in the quality of civil and human rights in Chile after the Junta takeover last September. According to a long report issued by the Chicago Commission of Inquiry into the Status of Human Rights in Chile (an *ad hoc* group of Chicago citizens) from which excerpts were published in the May 30 issue of *The New York Review of Books*, life in Chile has become a virtual hell. As the Commission which visited Santiago this February put it, "The campaign of terror developed by the Junta seems to have assumed a systematic and organized character." Much of the material below comes from the Commission's report (as presented in *NYRB*).

1. An estimated total of 80,000 individuals have been detained during the last six months by Chilean police and military institutions. Detentions continue indefinitely without charges being preferred.

2. The present regime has perpetrated acts of murder and torture against the populace. People released from detentions are generally threatened with death if they reveal maltreatment, and must sign statements that they have been well treated during detention. People can be, and have been, rearrested by different sections of the military for the same "offense."

3. Economic sanctions are employed against individuals suspected of sympathizing with the Allende government when that regime was in power. An esti-

mate has been given of 160,000 persons expelled from their work for this reason.

4. Thus, unemployment, not surprisingly, is said to have reached 20%.

5. Of 137 national unions, only thirty remain functioning. (Several union members were picked up at random and shot in the presence of other workers, part of a larger campaign of terrorization encompassing illegal entry into private residences and search operations which include vandalism and robbery by state law personnel.)

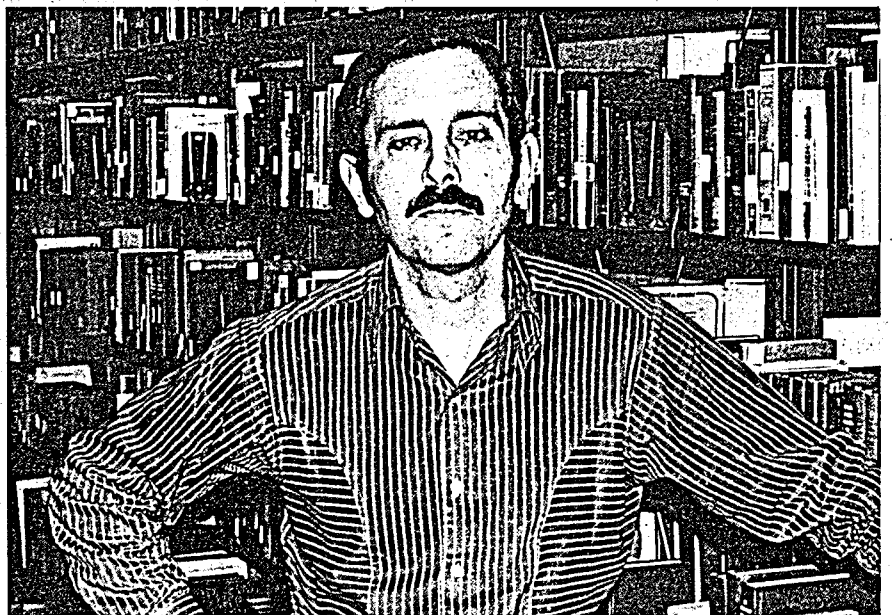
6. All universities and some grade schools are under military administration. Police and non-uniformed agents are often present in class.

7. State control and repression of all media information and opinion (newspapers, magazines, periodicals, radio, and television) prevail.

As torture by the state itself speaks definitively about the moral (or immoral) character of a government, I want to quote instances of the administration of torture by Junta agencies as "interrogation" procedures, and, more basically, as a policy of terrorization designed to keep Chileans utterly and dehumanizingly passive.

"On September 22, a seventeen-year-old schoolgirl turned herself in to the police after hearing her name cited over the radio (any person cited for presentation in the *Diario Oficial* must appear before the authorities within five days). She was four months pregnant. Electric current was applied to her genitals during the interrogation."

"A number of sources told the American Committee that U.S. and Brazilian torture equipment is used: electric shock units, nail bar, etc. Methods of torture include fingernail extraction, shooting off guns next to the ear, gun-



Prof. Donald Gutierrez Speaks Out On Chile.

butt beatings, knife slashings and mutilations, sexual molestation, and rape." ("A mother found the body of her son on February 13, 1974. His hands and genitals had been cut off. His body was covered with burns from cigarettes and slashed with knives.")

"The Embassy of the U.S. appears to have made no serious efforts to protect the American citizens present in Chile during the takeover. One young man, an American named Frank Terrugi, Jr., was tortured and shot seventeen times in the National Stadium. His death yet remains to be thoroughly investigated."

"Amnesty International, an apolitical world organization dedicated to protecting nonviolent 'prisoners of conscience' and basic rights for people in all countries, has received extensive reports of the torturing of children in order to intimidate their families. Amnesty was informed this March that a nine-year-old girl and a four-year-old boy were *tortured to death* (my italics — D.G.) in front of their parents."

This longer extract is the account of a "very young man" who, along with a number of other youths, was "invited" to take part in an interrogation which was to last two hours. No sooner had the four young men gotten into an official truck than adhesive tape was put over their eyes. The vividness of the following action in part derives from being seen "from the inside," rendering reader-identification with the "participant-narrator" of the account unpleasantly close:

"... Monday they took us in a small truck ... we went down a stairway ... hooded, our hands tied behind. They made us undress, tied us again, put us in small cells ... and the inferno of

terror began. The first one they took to the torture table did not emit screams, they were howls. My body trembled with horror, one could feel the blows and hear the voice of the torturer ... I spent many hours there listening to the tortures ... My turn came. They tied me to a table ... They passed cables over my naked body. They wet me and began to apply currents to all parts of my body and the interrogator did not ask me, he assured me, 'You did this thing.' I denied the monstrosities and the blows began to my abdomen, ribs, chest, testicles, etc. I don't know how long they massacred me, but with the blows in my chest, my throat and bronchial tubes filled up and it was drowning me. I was dying. They were laughing but assured me they were not kidding and threw acid on my toes. They stuck me with needles. I was numb ... They took us back to the camp. There no one slept because of our moans. The prisoners cried with us ... Why do they do this to us?"

Furthermore, according to Amnesty, "The Nixon administration, which supported the Junta with military and economic aid, and which remained silent about the atrocities and the absolute suppression of rights in Chile, has refused asylum to Chilean refugees (in contrast with Canada, France, West Germany, Sweden, and other countries)." William Wipfler of the National Council of Churches says that "... only the most intense and unified pressure from outside Chile will be able to save the clergy and the laymen still in prison ... pressures ... particularly from the United States, are the principal hope ... for the victims of terror in Chile."

In the somewhat unrealistic political movie *Z*, the bad guys are in the end neatly overthrown and van-

quished, made to look like moronic incompetents that even a child could outwit. But evil, of course, can possess intelligence, and can win out. In Chile, the bad guys won; this report shows what they do after they have won. Ponder the agonized words of the young man quoted at length above: "Why do they do this to us?" Why indeed? Anyone who is morally alive will not tolerate the campaign of mass sadism and misery being inflicted by the Junta upon the innocent, helpless people of Chile. I strongly urge you — the students, faculty, and staff of this university — to exert all the pressure you possibly can on your senators, on President Ford, and on the State Department to terminate *all* American aid to Chile until constitutional rights are restored in that country and its refugees allowed to enter our country. This continuing bloody nightmare for countless human beings must be halted. The demented tyrants of Chile and their diabolic henchmen must be brought down. But for good luck, any of us might have been born in Chile (Vietnam, Hiroshima, Dresden, etc.) and grown to experience the radical inconveniences of such a location. We cannot allow the dangerously deceptive comfort of our geographical location and our (comparatively speaking) stable economic and political conditions to blunt us to these fiendish perpetrations of human agony. Write a letter or send a telegram to your political representatives. The reign of the "Brutos" must end.

I deeply appreciate your attention to this desperate matter.

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# Buildings We Rarely See

We are surrounded by buildings which we rarely see. We walk around, through, past them — and ignore them. The last time many of us looked attentively at the physical space around us was during Freshman Orientation, and then our primary concern was not architecture, but identification: where was Far-

ley, which was Nieuwland Science Hall, and what was a LaFortune Student Center. After we had mentally tagged and sorted each and mapped our routes between classes, we could ignore the buildings. We had named them, tamed them, and could confidently find our way between the library (Memorial or

other) and Holy Cross (either campus). We immersed ourselves in present concerns — activities, people, papers, tests, surfacing only periodically when the ivy turned red, or the first snow fell. We stopped seeing.

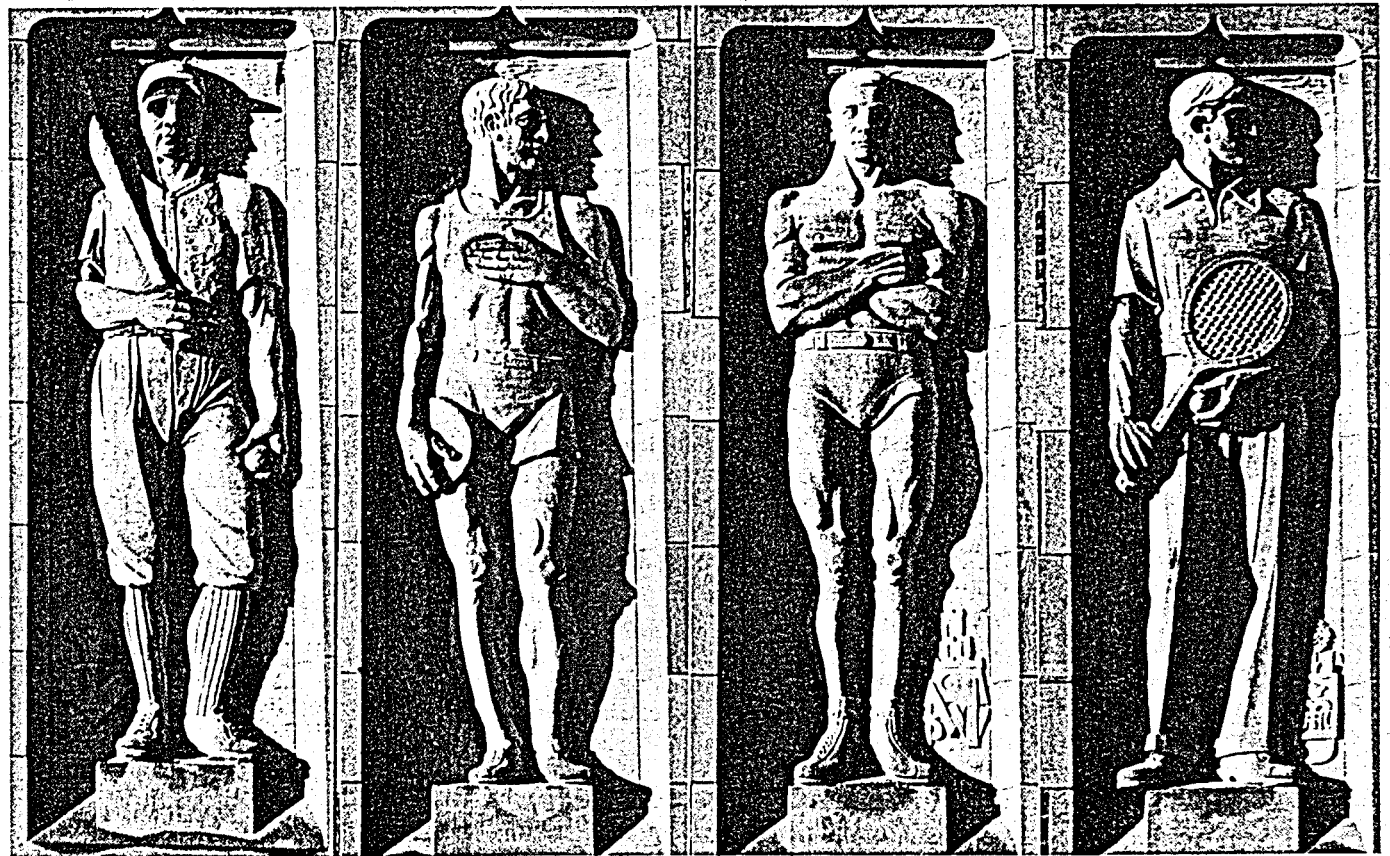
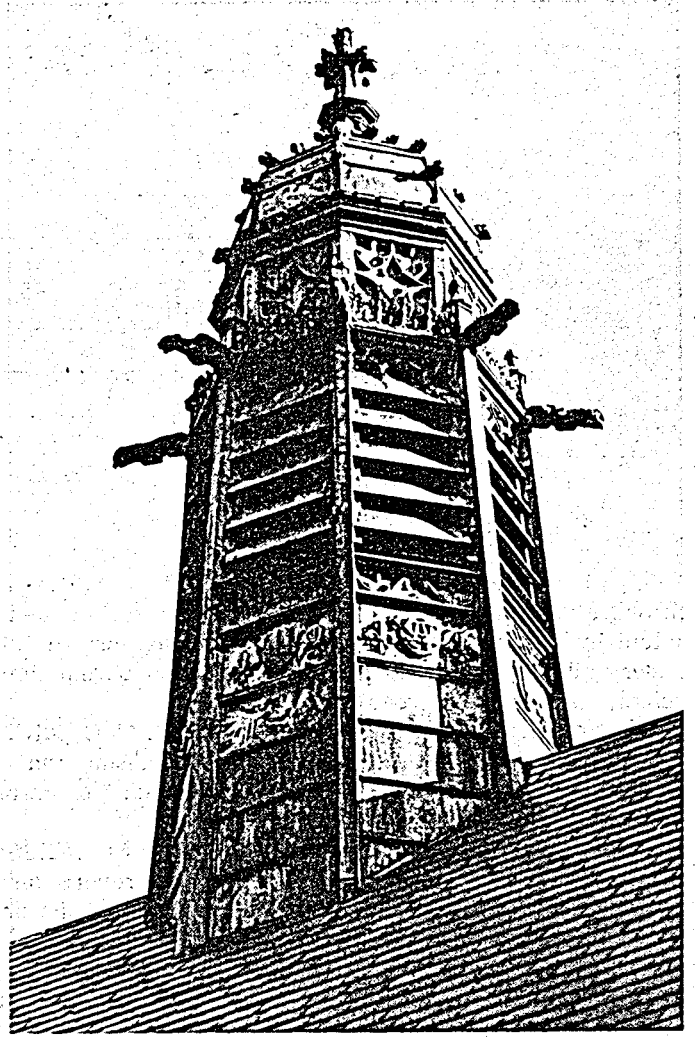
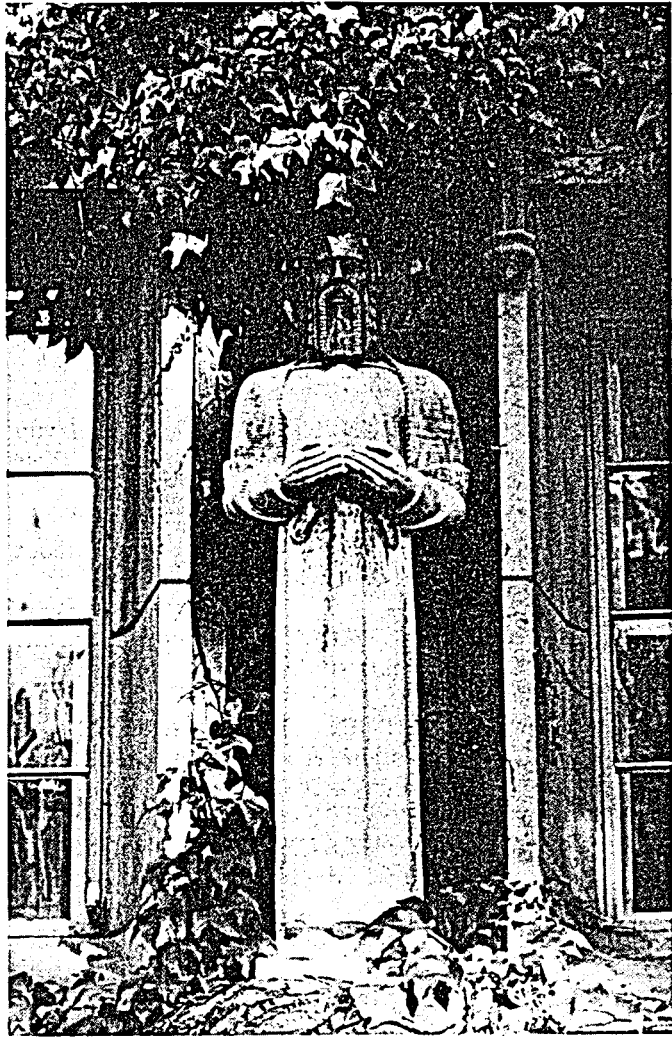
In the 1920's, under University president Fr. Matthew Walsh and later, Fr. Charles L. O'Donnell, much of the South Quad took shape. Francis Kervick and Vincent Fagan of the Architecture Department, responding to the need for more dormitory facilities, created Howard, Morrissey and Lyons as a unit, forming a small quad. Later, in 1927, as associate architects they built the South Dining Hall; Alumni and Dillon follow under different architects. Fagan and Kervick were responsible for the Gothic tradition which now dominates the architectural character of the campus. They had a sensitivity and vision of the campus not often equaled in the years following; many of their plans for a unified, coherent atmosphere remained in blueprint, never reaching concretion. Yet, their completed works indicate their fine attention to detail.

The buildings of the South Quad abound in sculpture, much now partially hidden by ivy. Gargoyles guard the Dining Hall and figures decorate the Rockne. Kervick and Fagan took great care in their construction. No space is too mundane for careful consideration. There is a joy in detail, a fine awareness for form, in their work.

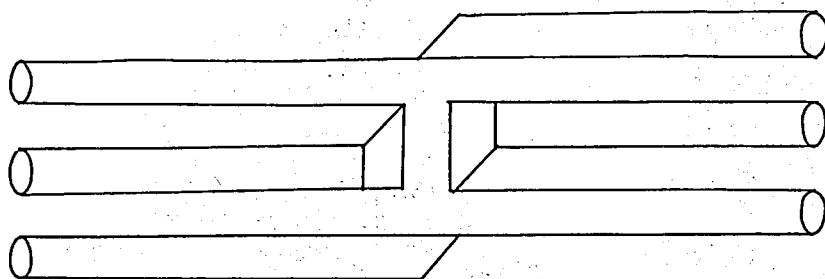
A university exists in intellectual endeavor and spiritual commitment and these dimensions are understandably given much thought and attention. Yet a university is also a physical entity, and its structural development must be given consideration. The care of its builders enhances our space.

—Sally Stanton





# Week In Distortion



It has come to our attention through informed sources that an astonishing number of Notre Dame undergraduates are intellectually deficient, having never read some of the great masterpieces of world literature. Many, the report added, were not even acquainted with current American best-sellers. We surmise that the reason for this cultural and aesthetic impoverishment is that most students don't REALLY know what is contained between the covers of those blessed tomes. Feeling that brief but enlightening descriptions might attract an audience, and establish a faithful readership for these chef-d'oeuvres, we present, in the public interest:

**THE SOUND AND THE FURY**—a look at a corrupt and decadent college administration; laced with frequent stream of consciousness speeches by provosts and trustees.

**MUCH ADO ABOUT NOTHING**—drama about sexual promiscuity at Notre Dame.

**GRIMM'S FAIRY TALES**—plans to improve (or initiate) haute cuisine in the dining hall.

**PARADISE LOST**—the epic journey of a student from his home to a university.

**VALLEY OF THE DOLLS**—the torrid love affairs and escapades of women away at college.

**THE SUN ALSO RISES**—an optimistic weather speculation for the greater South Bend area.

**LOOK BACK IN ANGER**—a retrospective view of indignities committed against the student by a dominating parent figure.

**TO HAVE AND HAVE NOT**—a comparison and contrast of senior students' postgraduate plans.

**THE CONFESSIONS**—an inside scoop report on basketball ticket scandals, and where all that money REALLY goes.

**CATCHER IN THE RYE**—daring exposé of how booze ruined the career of a famous baseball player.

**THE WASTELAND**—story behind a major university's refusal to build more student housing.

**PORTNOY'S COMPLAINT**—medical report about a Jewish boy's encounter with institution food.

**A STREETCAR NAMED DESIRE**—an intensive study about the ND-SMC shuttle service; who? what? why?

**AIRPORT**—psychological study done on students stranded at O'Hare during the Christmas holidays.

**HOUSE OF MIRTH**—a guide to bars and taverns in the Michiana region.

**SOUL ON ICE**—theological report concerning the chemical bonding of the spirit with water.

**THE AGONY AND THE ECSTASY**—a mundane odyssey from dining hall to lavatory.

**LORD OF THE FLIES**—biography of ND dining hall foodologist, Edmund Price.

**COMEDY OF ERRORS**—story about a university's antics with an academic calendar.

**WOMEN IN LOVE**—tale of the wily attempts of coeds to obtain their Mrs. degrees.

**GRAPES OF WRATH**—yarn about a student wino who goes mad.

**THE EXODUS**—travelog of an off-campus student.

**LOST IN THE FUNHOUSE**—on-the-scene report about preregistration day—O'Shaughnessy hall.

**THE CAINE MUTINY**—science-fiction wierdie in which grotesque sugar plants rebel against the forces of nature and take over the world.

**THE INVISIBLE MAN**—life chronicle of a traveling university president.

**A FAREWELL TO ARMS**—the diary of Venus de Milo.

**THE BOOK OF JOB**—the who, what, where, when, and why of securing employment.

**NOTES FROM THE UNDERGROUND**—a recent novel by Jacqueline Suzanne.

—John M. Murphy

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# Education

(continued from page 13)

to decide about things in their freedom: things like sex, which our Catholicism settled for us in our adolescence? And how are we going to respond to their decisions?

With care, and concern, and respect: we all agree.

Ginny: "If we teach our kids values they'll be able to make decisions that won't give us heart failure."

Jack: "Just ulcers!"

Nancy: "And we have to work out those values, and understand them, first. I can't teach Cindy and Matt and Art about sex until I know — and believe — something very different about sex from what I grew up with."

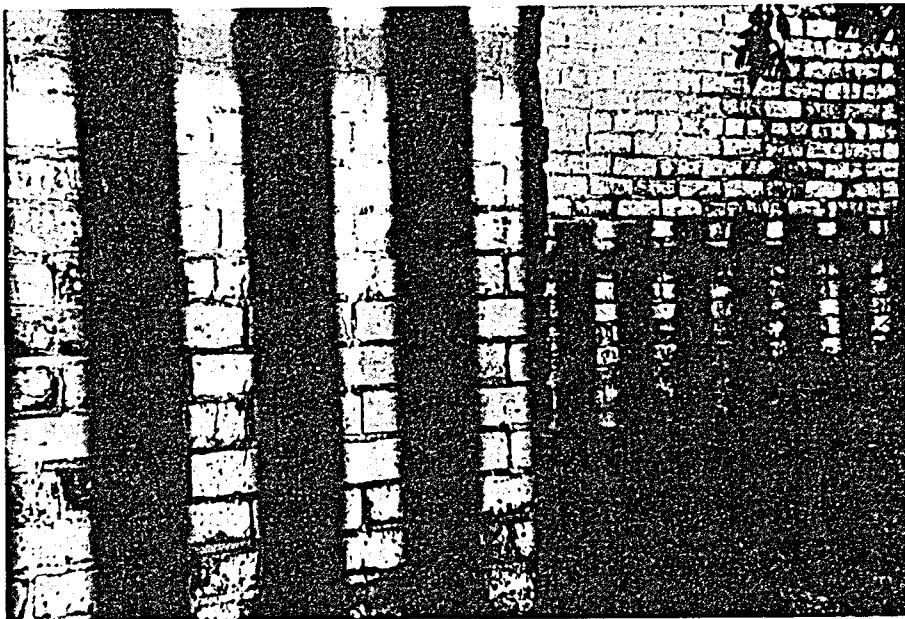
Jack: "It's not that we have to have answers for them, but that we have to have answers — at least tentative answers — for ourselves."

Tom: "Okay. Have you got some answers?"

Which brings us around through premarital sex, abortion, the war, discrimination, Richard Nixon, ethics, and everything else, to that great old topic, discussed from the third floor of Lyons to Chester's, from Sorin Sub to the Strat, from Walsh Hall to the Hotel Mish. How do you ever answer anything? What is truth?

What did we learn at Notre Dame? Values. Not a lot of the information we were fed has stayed with us; most of what Jack calls the "indoctrination" — academic as well as religious — has washed out. But we do feel that the intelligent values we have were formed, at least in part, at Notre Dame. Formed by us, together, in the atmosphere of Notre Dame: formed here *as values*, from the way we had grown up, from a lot of things we read maybe, formed even from the indoctrination in part.

What are those values? Happiness, wisdom, kindness, goodness, charity, love. Even as we admit that we live most of our lives much too far away from those ideals, we insist that they are our values. Our interpretations of them change, of



course, with time: as we change, as the world changes. Twenty years ago we would have argued that all sorts of truths — and maybe even "truth" itself — were absolute. But now we agree that our truths are momentary, at best, though still worth believing in.

"But when we start talking about change," says Art, "about truths changing, we're talking already about our unhappiness, however you want to disguise that fact. Human beings want peace — and keeping up with change really isn't peace."

"But change is natural," I answer. "Un-change, stasis, is unnatural, in an imperfect world. The idea of stasis is antithetical to life. What you mean by peace, Skip, is retreat — and that won't make you happy or the world perfect."

"I don't want to change the world, Jerry, or make it perfect. Why should I want to change things? Who gave me the right to sit in charge of the world's perfection? Given that the truths I know are momentary — are only momentarily 'truths' at all — why should I try to change the world to fit them? Isn't that just crazy pride, insane egoism?"

Jack disagrees. Strongly. "That's a fallacious argument, Art. A cop-out. Unless you're going to live by your truths, your values, you might as well not have any. Do you want to propose that we live valueless lives?"

"I want to propose that we stop manufacturing values. That we try to live naturally."

"And freely?"

"How do you mean 'freely'?"

"Oh, as in 'free to change,' say."

"Do you think loving each other is a natural way to live, Skip?"

"Of course I do."

"Then we have to care for each other. And if there are people who need the kind of care that requires change — if there are people who are poor and underfed as things are, if there are people who are oppressed and discriminated against by the status quo — then we have to work for the change that will help them. That's *natural*."

"Love isn't a manufactured value. It's a natural value — the basic natural value."

"The first natural law, Skip, is the law of love: the law that says things want to come together. Newton's law of gravity is but a corollary to that natural law."

"Sure. I agree. Love is natural. But St. Francis was hardly preaching revolution in the streets. He taught love — love as happiness, as satisfaction. When I look at the natural world these days I think I know what Francis was talking about. The birds aren't trying to change the world. Trees aren't protesting in the streets — they aren't working for change or betterment. Why do we have to be so different? Why can't we be 'natural' like they are, and be satisfied? Who says I have to make a perfect world? Who says I have any idea *how* to make a perfect world? I'm not God. I'm Art Johnson, doctor, husband, father, man."

The discussion continues for hours, deep into the night. Art cites a passage from the *Desiderata*: "You are a child of the universe, no less than the trees and the stars; you have a right to be here." I call this an example of "passivity" — in the biblical sense — and argue that though such was an attribute of prelapsarian life in the Genesis myth, man's responsibility since the fall is to think, to work toward the perfection of this world from which the active presence of God has disappeared. Art replies: "My reference to the trees and the stars — to St. Francis — was to stress the natural harmony that can exist in the present. Man's preoccupation with his future, be it political, economic, religious, or whatever, makes for both great anxiety and minimal fulfillment."

"Humpty-Dumpty and Adam?" I ask.

Jack remarks on the violence of Art's natural world, and Tom suggests that though violence is not natural, competition is.

"Agreed. Competition is natural. But only if you mean competition as a 'seeking together,' which is what the word really means. We have created a corrupt sense for it, of opposition; but etymologically 'competition' means working together. We have to compete *with* each other, not *against* each other. And that's

natural: that's even 'natural law' as I was defining it before."

"Do you want to say that violence is natural, then?"

"I don't know. Our problem is perspectival, I guess. It would be stupid — simplistic — to say that everything has a 'higher purpose' —"

"Aquinas, huh?"

"— but there's nothing wrong with accepting as 'natural' that we all live off each other."

"True. In a very immediate and clear sense, all life is a parasitic endeavor."

"Here's the competition in the family — generational competition — that we talked about before."

"Yes. And we want to say, I think, that education is a 'competition *with*' that results in growth."

"Blake's line is, 'Everything that lives is holy; life delights in life.'"

"Death isn't holy, then? Or it is holy, as a part of life?"

"Yes. Holy as a part of life — *because* it's a part of life."

\* \* \* \* \*

Nothing ever ends. Arguments and discussions stop where we wear out, but they're not over. Our week together runs out, but it's not over. It will have to be renewed, carried on. And maybe, if we're lucky, it will carry on for each of us, inside,

together in families at home; by mail even, across our bigger family, until we all get back together again.

Nothing ever ends. We're still learning what we learned at Notre Dame. Indoctrination was a part of it; and though the "doctrine" has worn off, the values that maybe the doctrine represented are still with us. Information was a part of it, too; but facts are almost always obsolescent, and generations of new facts have replaced the 1953-1957 models for us. Our education continues, hopefully, always toward the formulation of values, based upon our comprehension of the world.

Nothing ever ends. We come back to Notre Dame, twenty years on. The next generation comes with us — and someday soon may come back on its own. That's "natural"; we can say that now, I think.

Nothing ever ends. Our week together is over. But we've proved to ourselves that we can still exist together as a large "family," and maybe there's enough value in that to bring us back together again: soon.

So we take group pictures: the eleven kids, then the seven of us, and then the seven of us and the eleven kids. A family picture.

Nothing ever ends. No, and nothing ever remains the same. Love and change come together there: naturally.

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# Coming Distractions

## FILMS

The following to be shown in the Engineering Auditorium:

- Nov. 22 — "Pat Garrett and Billy the Kid."
- Nov. 24 — "King Lear," presented by the Cultural Arts Commission
- Nov. 25 — Sociological movie: "Dead Birds."
- Dec. 2 — "Macbeth," presented by the Cultural Arts Commission.
- Dec. 3-4 — "The Hireling," presented by Social Services.
- Dec. 5-6 — "The Way We Were," presented by Cultural Arts.
- Dec. 8 — "Wait Until Dark," presented by the Psych. Society.
- Dec. 10-11 — "The Producers," presented by Cultural Arts.
- Dec. 12 — "Straw Dogs," presented by the Pitt Club.

## MUSIC

Nov. 23 — Doobie Brothers in concert, ACC. \$6.00 tickets still available.

## ART

Notre Dame Art Gallery:

Nov. 24-Dec. 29 — 19th century art from the permanent collection. Gallery 3.

Dec. 1-29 — Christmas Show, Gallery 4.

Dec. 1-29 — Byzantine Art from the collection of Mr. Lawrence Majewski, New York. Gallery 2.

St. Mary's College:

Through Nov. 27:

Moreau Gallery — INDIANA FIRE, Invitational Ceramics exhibit.

Hammes Gallery — Don Crouch, "American West" etchings.

Little Theater Gallery — Brass rubbings (Canterbury and other sites), courtesy Sister Eva Mary Hooker, CSC.

Shows open noon until nine, every day.

## MORRIS CIVIC AUDITORIUM (232-6954)

- Dec. 6-7 — "Amahl and the Night Visitors," South Bend Symphony Orchestra.
- Dec. 7 — The Gaither Trio.
- Dec. 12 — Up With People.

## SPORTS

- Nov. 23 — Football: Air Force at Notre Dame.
- Nov. 30 — Football: Notre Dame at USC.
- Dec. 6-7 — Hockey: Michigan at Notre Dame.
- Dec. 7 — Basketball: Princeton at Notre Dame.
- Dec. 9 — Basketball: Kansas at Notre Dame.
- Dec. 11 — Basketball: Indiana at Notre Dame.
- Dec. 13-14 — Hockey: Michigan Tech at Notre Dame.

## RADIO

7:00 p.m. Friday, November 22. WSND-FM, 88.9 on the dial. "Broadway Melody" presents "Bells Are Ringing." With Dante Orfei and Andy Schilling. A show which features the best in music from the Broadway stage, past and present.

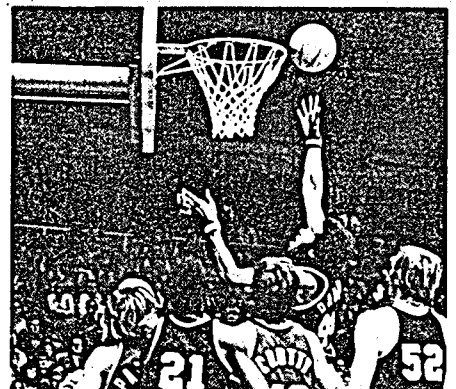
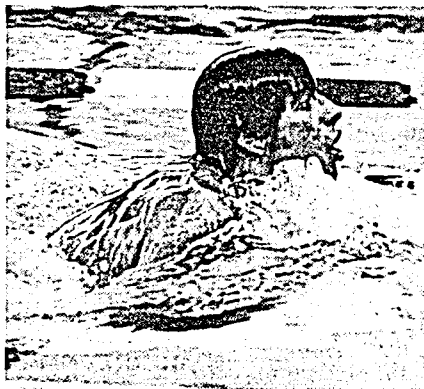
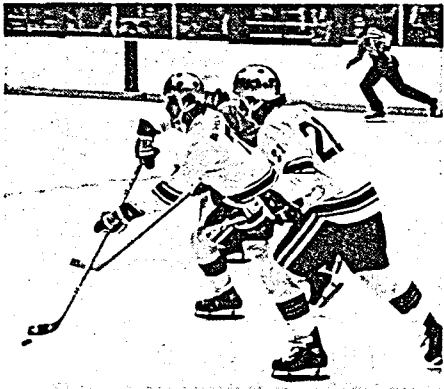
7:00 p.m. Sunday, November 24. WSND-FM 88.9 on the dial. "Broadway Melody" presents "An Evening With Julie Andrews" with Dante Orfei and Andy Schilling.

—John A. Harding

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# Irish Gym Shorts



Irish Hockey Coach Lefty Smith has a pleasant "problem" this season concerning his strength at goal. Freshmen John Peterson and Len Moher have turned in fine performances in the early season thus far for the Irish, making it hard for Smith to make a decision as to whom will be his number-one goalie. "We plan to alternate John and Len throughout the season to give them the experience they will need," said Smith. "But I'm awfully glad I have two fine goalies to choose from." I imagine that many other WCHA coaches would like to be in your shoes too, Lefty.

The 1974-75 edition of the Notre Dame Swim Team boasts a plethora of talent and experience this season. The Irish are led by three-time MVP Jim Kane this season in freestyle, along with returning lettermen Ed Graham, Drew Wallach, Jim Meagher and freshman Ed Fitzsimons. The Irish tankers will have record-holder Bob Thompson in backstroke competition and, along with Kane, should adequately have fine seasons. Possibly the strongest of the events for the Irish will be those in diving, with varsity record-holders Mark Foster and Bob Ebel returning. Irish Coach Denny Stark, with 100 team victories to his credit going into this season, is hoping that the right combinations of hard work, spirit and enthusiasm will push the Irish to their best season yet, and we can't see any problems getting in his way.

The Irish Basketball Team started on the long road back to their goal of a postseason tourney in fine fashion last weekend, defeating the "Athletes in Action" 92-83. The "Athletes" is the athletic ministry of the Campus Crusade for Christ International. Formed in 1966, the purpose of the group is to present the message of Christ to the sports world and to contribute to the further excellence of athletic competition. Unfortunately for the group, the awesome power of Adrian Dantley and the smooth play of Billy Paterno, Dwight Clay and Peter Crotty were too much for the Athletes to handle. A well-executed full-court press and a flawless four-corner stall gave Coach Digger Phelps some happy moments in the team's victory. With the season opener a week away against Valpa-

raiso, the Irish cagers appear to be in pretty fair shape to achieve their goals.

Women's sports have certainly had an impressive fall season this year. To begin with, the crew team went to the "world's biggest rowing event" over break—the "Head of the Charles" race in Boston. The 8-woman team, headed by captain Marilyn Crimmons, placed 15th out of the 44 boats in their race. Elated with their performance, the team is already busy working out for their big spring season.

The women's golf team, coached by Astrid Hotvedt and captain Ellen Hughes, only played in 3 tournaments this season. Their objective was to compete more as individuals this season so as to gain experience and ability for their even bigger spring season. With this in mind, Barb Breesman, Barb Frey and Ellen Hughes all placed well in each of their tournaments so look for a strong golf team next spring.

The newly formed women's tennis team, coached by Dr. Carole Moore, started out slowly this season. Of their 4 major matches the team as a whole only won one, but each of the girls looked strong, especially Betsy Fallon and Jane Lammers. As one member, Sue Grace, puts it: "We have potential. We are going to come back strong!"

Of the other newly formed teams, field hockey is just getting under way, and basketball and fencing begin their seasons in December. So look for these and a strong return of crew, golf and tennis next semester.

Special congratulations are in order for the Howard Interhall football team for their valiant attempt to complete their season. Scoring only eight points offensively all season, the Vultures of Howard finished 1-4-1, placing them sixth of seven teams in the South Division of the Interhall Standings. Standouts for the Vultures have been quarterback Carl Oberzut, back Sam Lobosco and ends Steve Kindrick and Dean Bears. With many of the team returning for another season next year, hopes are high for a better showing for the Titans of Howard in the near future.

—Eileen O'Grady  
Bill Delaney

# Running the "Train"

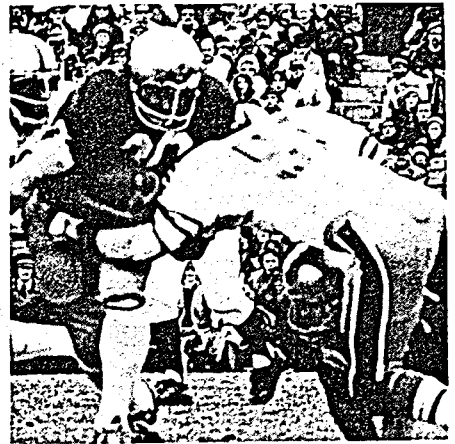
Pitt Coach Johnny Majors calls him the finest running fullback he's ever faced. Navy Captain Tim Harden rates his second-effort ability, "the best I've ever come across." Pepper Rogers from Georgia Tech spoke in consensus for the rest of Notre Dame's opponents early in the season when he said, "I'm truly glad we never have to see him again."

The player everyone is talking about is Notre Dame's starting fullback: Wayne "the Train" Bullock. Bullock's second efforts have won the Irish three games this season: a 19-14 victory over the Spartans of Michigan State, a 10-3 squeaker over the Owls of Rice, and a stubborn 14-6 win over Navy. In nine games this season, Wayne has gained 815 yards on 193 carries, scored 11 touchdowns, and has set two new Notre Dame rushing records. Not bad for someone who was left off every preseason All-America poll.

But what makes Wayne run? Is it because he knows that he carries perhaps the largest responsibility in the Irish offensive strategies? Is it because he feels that he must take charge for the younger players on the team? Or is it for other reasons?

Looking at the stateside will convince you of his worth:

|                      |                   |
|----------------------|-------------------|
| ND 31-Georgia Tech   | 7                 |
| Bullock              | 67 yards, 2 TD's  |
| ND 49-Northwestern   | 3                 |
| Bullock              | 65 yards, 1 TD    |
| ND 20-Purdue         | 31                |
| Bullock              | 67 yards, 2 TD's  |
| ND 19-Michigan State | 14                |
| Bullock              | 127 yards, 2 TD's |
| ND 10-Rice           | 3                 |
| Bullock              | 55 yards, 1 TD    |
| ND 48-Army           | 0                 |
| Bullock              | 112 yards, 2 TD's |
| ND 38-Miami          | 7                 |
| Bullock              | 68 yards, 1 TD    |
| ND 14-Navy           | 6                 |
| Bullock              | 130 yards, 0 TD's |
| ND 14-Pitt           | 10                |
| Bullock              | 124 yards, 0 TD's |



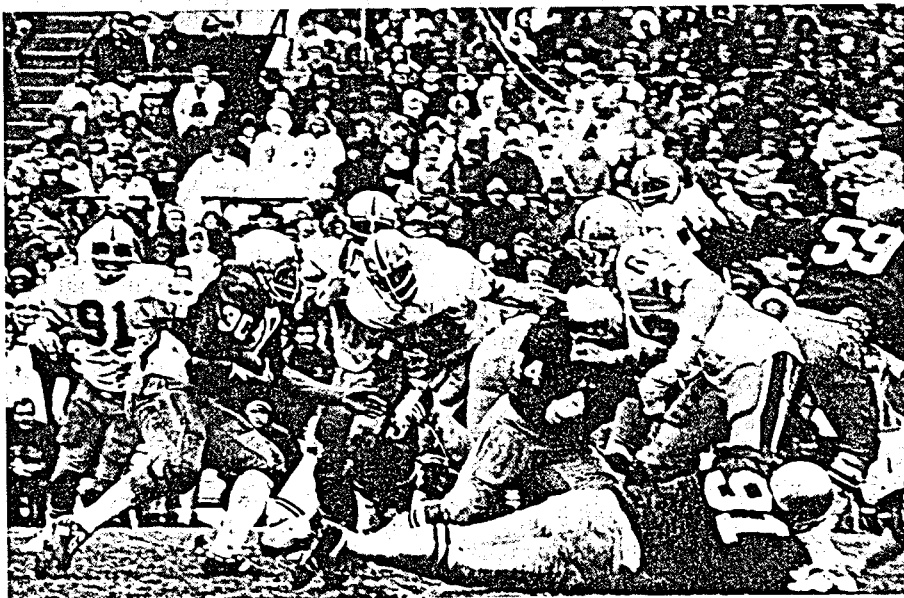
Whenever the Irish are faced with a critical situation, it has often been Wayne's job to come through, to do the job necessary for victory. Very rarely has he failed. He's played with bad ankles, bruised knees, and a recurring shoulder problem all season. Yet he plays and does his job and more. In the victory over Michigan State, Bullock was both the punisher and the punished as he erased Notre Dame's record for most carries in a game with 36. He slipped and slid all day through State's line for 127 yards against a quick aggressive Spartan defense. And when the game was over, after we had regrouped after our loss to Purdue, Bullock could only say, "Well, we had to hit their middle, and I guess it was up to me."

He's been doing this same sort of thing all season; in the final quarter of both the Rice and Navy games, his second efforts, wiped out any scoring punch that the Owls or Navy could come up with. Pitt couldn't handle Wayne from the opening play of the contest — he gained 127 yards on 25 carries playing "hurt" in the words of Coach Ara Parseghian. Majors couldn't stop praising Bullock after the game, saying that "anybody that doesn't think that Wayne was the difference in the game was crazy. Hurt or not, he was phenomenal."

The Irish are now 8-1 in the season going into tomorrow's battle with Air Force, and the key reason why we have come this far is greatly due to number 30.

Thank God the Irish have the Train.

—Bill Delaney





# From the Sidelines

by Tom Pagna

To many fans and students, alumni and friends, a Notre Dame football game on Saturday afternoon represents excitement and a social gathering. They are thrilled or dismayed based on the game's outcome or some "good" or "bad" plays made by their team or favorite player. The two-plus hour game, however, is just the end product of a preparation week. What happens after the last practice on Friday is little known. It is a voluntary ritual, an exercise in mental preparation and a searching for perspective. The seeking for these qualities of virtue is not just for the game itself, but for the enrichment and unfoldment of individuals bonded together in a common experience called team.

Since Ara's first year here at Notre Dame, it has become our practice to move the team into Moreau Seminary the night before a game. It is a more restful place than the dorms or the campus side of the lakes.

We arrive at the seminary early enough to view an 8:30 p.m. film. It is usually a "shoot-'em-up" or comedy, but can be almost anything that has the ability to distract us from the anxiety that begins to pervade one's feelings prior to game time.

At 10:30 p.m. the players retire to their rooms and lights are out at eleven. We arise early enough to make an 8:30 a.m. Saturday team Mass. For me, this is where it all begins to come into focus. Aside from the orthodox "Catholic Mass,"

there is an aloneness I can really savor. The chapel stained-glass windows behind the altar are magnified by the bright sunlight penetrating their colors and reflecting them softly along the blue- and white-tiled ceiling. The quiet and reserved atmosphere of pews awaits the players' presence and signals the beginning of our day. Often before the sleepy-eyed giants arrive, a few visitors venture in and find seats. My "smallness" begrudges this invasion of our "team privacy" as the together feeling that begins to begin, becomes distracted. The larger me feels ashamed, knowing full well they have every right to attend that Mass. Still I get lost in thought and prayers, as we all do. I hope we will perform well, that the opponent or our own members will not be seriously injured and lastly, that we will win if we can and lose only if we must. I have long ago marked in my "boyish" mind that God cares not who wins a football game, and it now seems justified. Beyond the game thoughts, there are eternal longings, aspirations, long lost dreams, and new resolves being made by each individual. There is a searching mentally for reasons to justify our existences: We are caught up in this day, with this game, with this University and with this team. Yet somehow, in the chapel listening and intently watching the celebration of Mass, venerating the relic of the True Cross after Mass, and saying the final litany to

the Blessed Mother — down to the last resonant and unified "pray for us," I know we are all part of something greater. I observe the non-Catholic members, trying to read their feelings and faces and somehow know they are experiencing all the same feelings. There is a surge of promise to "fight the good fight" in all of us. There is a common understanding that though today is important enough to cause your stomach to churn and your heart to hasten the pace — and your mind to race — there is also the perspective that says there is "much more to life and love and self."

That perspective — that small unique beginning of the day — that tells one that finding self is not a momentary or one-time thing; it is a daily step on an endless staircase, and our first real send-off.

The Mass ends, and we exit only to walk or drive around the lake to the North Cafeteria. A thirty- or so minute meal of steak, no butter, jello, potato, toast and coffee sets heavily as Ara rises for his final talk to the squad.

Oh how I hate pure jello with no fruit or walnuts or whip cream or strawberries. Eating unadulterated jello is a waste of time — like swallowing your own saliva!

"Let me have your attention, men," startles me into focusing away from the damned jello.

In a way unique to Ara and perhaps to Notre Dame, he talks of "Why is it important to win" and

"What must we do to win." His talks are precise, short — far reaching and loaded with motivation.

We break after his general talk and form into small position groups for last-minute reminders.

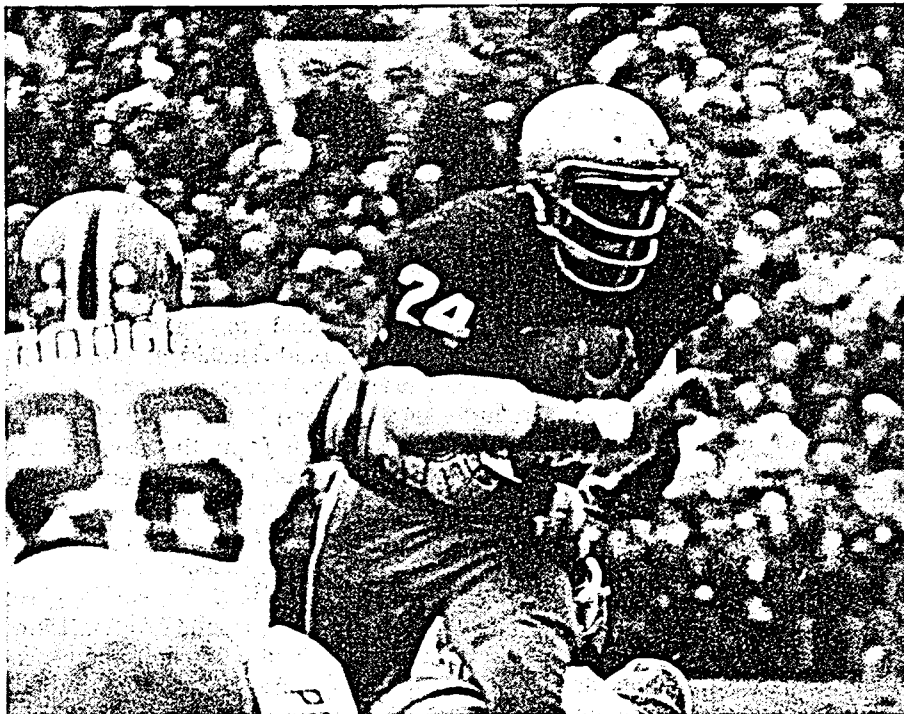
When that meeting ends, there will be roughly a one-hour "free time" period until our squad reassembles in the locker room.

No man or woman, actor or actress has ever dressed with more care and precision than an athlete. Everything must have the "proper feel." Tape here but not there, too loose or too tight — superstition or habit — to drink water or to urinate. Time floats and drags — sweaty palms — apprehensions and the raw courage to overcome it are everywhere. There is the team chaplain giving a blessing on players — Ara's staccato instructions and lastly a group with a loud "Our Lady of Victory, Pray for Us!"

Into the sunlight, into the arena of cheers and jeers. It's only a game you say, and still others say, it is *the* game.

Our reasons are more than routine and greater than tradition. The band playing the fight song, the National Anthem — all contribute to the flow of adrenalin. This is the time of importance, the slice of our lives that needs to be done well here and now. All of this is not religion and certainly not superstition — it is the *act*, the physical manifestation of living life with an active zest and the joy of knowing what you are doing and why you must.

The next time we run through that tunnel into fame's bright sun, know that these are not gladiators, but *people* who think and feel deeply for and about life and Notre Dame.



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# The Last Word

by Jim Gresser

The day before we left Colorado on October break, I was driving alone from Denver to Boulder along Route 36. If you've ever driven that road you know it has to be one of the most beautiful drives imaginable. The road cuts diagonally across the plain and seems to head directly into the foothills of the Rocky Mountains.

We had been in the mountains for about four days already, but that afternoon they looked especially beautiful. The sun was going down behind them and the shadows of the peaks were swallowing up the plains. I had just finished looking at the University of Denver Law School and compared to all those old, dull books and all the young, dull people reading them, the mountains offered a seducing alternative. And as if to make the situation complete, old John Denver came on the radio singing, "Rocky Mountain High." After the song, the DJ, who must have been a native Coloradoan and bubble burster said he wished Denver would change his pitch — to Utah.

Cynical disc jockeys aside, I was sold. I decided school was much too narrow; the perspective was too limited for me. I decided to run away to the mountains (where I'm sure God lives) and live an easy life. Just one semester left, so thank God for these mountains, a larger perspective, and the new academic calendar.

Unfortunately, such moments of uncontrollable joy have a characteristic tendency to fade away as other thoughts and considerations crowd into your mind. After a while you can see how running to the mountains could also be living with a limited perspective.

For example, I remembered the drive out to Colorado a few days before and trying to read Fr. Hesburgh's new book, *The Humane Imperative*, on the way. The book talks about thousands of people dying every day from starvation, and it seemed so incongruous to read that

while riding past herds of cattle and row after row, field after field, and mile after mile of corn in Illinois and Iowa. And the news on the radio kept telling of farmers in Iowa slaughtering calves they couldn't afford to raise. On the one hand it was good to have the break and to read Hesburgh's book because they were welcome expansions of perspective. It was a necessary change from the isolated and trivial concerns of university life. On the other hand, having your perspective broadened is not always a comfortable experience.

Lately, there has been a great deal of talk around Notre Dame about the food crisis and many people are expressing great concern. Many others may see it as just another bandwagon for all the "relevant" people to jump on. Fr. Hesburgh's book, however, made me realize just what a large problem the food situation really is and how pervasive are its effects. The worldwide injustice it reflects cannot just be shrugged off and ignored. In fact, it is perhaps the greatest problem we, as a generation, will face.

About the only thing I could compare it to would be slavery in the pre-Civil War south. There is little question now that owning other human beings is wrong and that such oppression was inexcusable. Ask any Yankee. But what we don't realize is that at the time slavery was at the base of the economic system. To ask someone to free his slaves wasn't like asking him to help your basic little old lady across the road; it was asking him to completely throw away his whole, very comfortable way of life. What the food crisis illustrates is that, to all intents and purposes, a small percentage of the world holds the rest of the people in economic slavery, and I'm not sure that the solution can be any less revolutionary.

This is not to say that fasts, meatless Mondays, and tea and rice meals do not serve their purpose and should not be supported. Besides,

there're always the Huddle and food sales when they're over. (Perhaps those students who strenuously object to an interruption of their diet could eat at Corby Hall. They always have plenty of meat there, although there is an occasional lobster served). These small manifestations of concern are good and perhaps there is some real, albeit short-term, benefit derived from them.

Even these actions, however, seem a little false when you realize that they are based on, and are concessions to, an unjust, institutionalized oppression. The challenge is much too revolutionary for them to be adequate responses. The situation is a challenge to the *raison d'être* of our total society, including the university.

So what does all this mean?

I really don't know. One thing, though, is certain. The problem is a real one and our concern for it must not be a faddish one. All the time we spend at Notre Dame is a participation in a system that results from unfairness. Every ambition or desire we have must be seen in the light of hundreds of thousands of hungry, uneducated people whose only crime was to be born in the wrong place at the wrong time. And those people who are taking any action against this situation, both here and elsewhere, should be applauded and supported. Perhaps revolutionary change can come slowly.

Whatever the response to the situation, however, a broad world perspective demands that the problem be considered with acute awareness. It probably means different things for different people. For some of us, it may mean thinking more than twice about living a laid-back life in Colorado or Florida or wherever and hopefully, for a great number of us, it will mean some dedicated action.

Otherwise, I guess we're stuck with forcing camels through the eyes of needles.

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