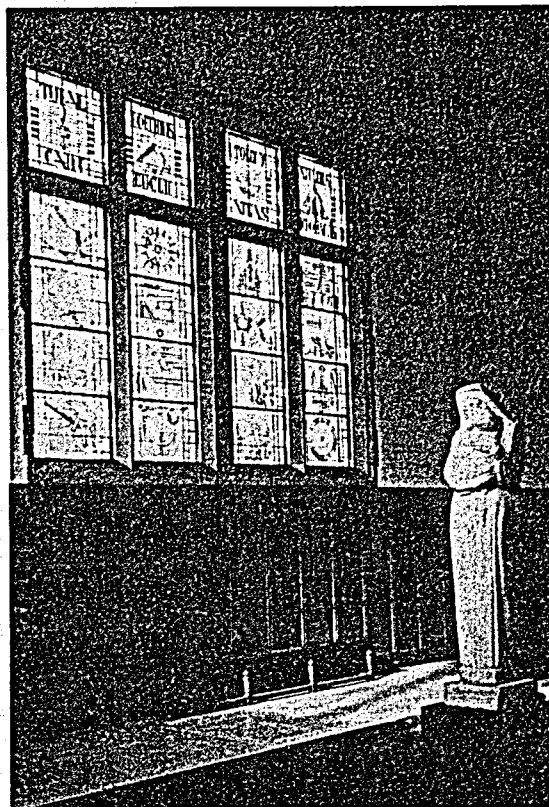


# SCHOLASTIC

April 11, 1975

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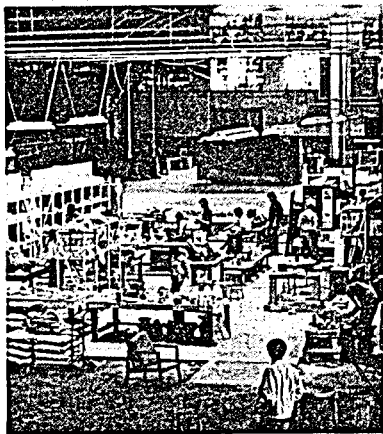
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# SCHOLASTIC

Volume 116, No. 13 April 11, 1975  
Notre Dame, Indiana

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# The Amish Seek the Pure Life

by Bill Gonzenbach

Traveling down the rural roads which cross the farmlands around Middlebury, Indiana, it is easy to determine which houses belong to Amish farmers and which do not. If there are no electrical or telephone wires leading to the house, it's an Amish farmhouse.

The Old Order Amish—the conservative, traditional sect of the Amish religion—who live in northern Indiana, believe that worldly items, such as electrical appliances, must not be used. The Amish also believe that they must separate themselves from worldly society. As Perry Yoder, an Amish minister from Shipshewana, Indiana, says, "We just want to follow the simple ways of our fathers to find God."

However, society and technology are impinging on the simple ways of Amish life. Industrial America is slowly altering the customs of the Old Order Amish in northern Indiana.

The Amish, taking their name from their leader Jacob Ammon, are the descendents of a religious division that occurred among the Swiss Anabaptists, a Protestant Reformation group, from 1693 to 1697.

The Amish founders felt that the great Reformers did not go far enough in reforming the medieval church. After a renewal study of the Bible they said that infant baptism was not valid, but that a person should be baptized after confessing his faith; that the church and state should be separate, and they wanted absolute freedom in religious affairs. The believer, they said, must not bear arms, nor swear oaths, but follow the peaceful example of Christ in all things regardless of the consequences. The Amish founders also believed that religion was an individual matter and that no Church could dispense divine grace through its organization or hierarchy.

The highest value and the ultimate goal for the Amish is eternal life. Like evangelical Protestants, the Amish believe in the supremacy of

the Bible. But unlike most Protestants; the Amish believe they must be separate from the world in order to attain eternal life.

In Europe the Amish were persecuted by the church and state because of their beliefs. When William Penn extended his general invitation to persecuted people in Europe, many Amish came and settled in Pennsylvania. Amish farmers slowly migrated to northern Indiana and to other midwestern states (Ohio, Illinois, etc.). The beginning of the Amish community in northern Indiana is described in the June 18, 1936, edition of the *Middlebury Independent* newspaper.

On June 3, 1841, four Amish families left their homes in Pennsylvania. Travelling in four two-horse wagons and three one-horse wagons, they rode to Holmes County, Ohio, where they stopped for a week. At that time, the Black Swamp was almost impassable, so they went around to the north, crossing into Michigan, and came through White Pigeon on June 28, 1841. They camped at the state line that night, and passed through Middlebury the next day.

Three miles south of Goshen, they settled in small huts on the west side of Elkhart Prairie. Later, they all bought timberland from which to cut out homes. And thus began the Amish community in northern Indiana.

Today, according to Amish minister Yoder, there are nearly 1400 Amish families in the 46 Amish church districts of northern Indiana. The church districts are located in a 30-mile radius of Shipshewana.

The Amish who moved to Indiana followed the Amish rule of separation which is expressed in II Corinthians 6:14, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

The Amish immigrants also followed the Old Order rule of reject-

ing worldly ways which is expressed in Romans 12:1, "Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God."

For the early Amish immigrants, it was easy to live separate, unworldly lives in the isolated back woods of northern Indiana. However, today the forces of society and technology are altering the beliefs and culture of the Old Order Amish in northern Indiana.

In addition to the fact that one can detect an Amish house because there are no electrical wires connected to it, there are a number of other factors which distinguish the Amish from worldly society. However, social progress is slowly modifying these factors.

An obvious distinguishing feature of the Amish is their clothing. Amish men wear denim pants and jackets when they work. The pants and jackets are made at Gohn Bros. Store in Middlebury. The wool-lined jackets cost \$11.39. The coat is fastened by either snaps or hooks and eyes, the latter being the more conservative form. The pockets are on the inside of the jacket because the Amish consider them too decorative. The pants have no zippers; the fly is fastened with buttons. They cost \$7.98 a pair at Gohn Bros.

The denim pants and jackets, which once distinguished the Amish, are dying as symbols of separation. "The Amish are concerned because local teenagers are buying these denim clothes. The kids are buying them because of this back-to-the-earth movement and they are destroying the uniqueness of the clothing," said Lamar Gohn, the store's owner.

Gohn is a Jew who became Lutheran. The storeowner graduated from the University of Notre Dame in 1947. He then bought the store from his father and now has a prosperous business selling and making clothing for the Amish.

For religious services, Amish men



wear a three-piece black wool suit which has no collar. The suit costs \$139.95 at Gohn Bros.

Amish men also wear black hats as signs of separation. The hats, which differ in brim width and crown size, are symbols of one's position in the religious community. Amish men also wear straw hats with black ribbons around the crown. "We don't make the hats, we buy them from Texas," Gohn said.

Amish women wear plain, single-colored dresses which extend about four inches below the knee. Originally, the dresses were of dark, dull colors; however, today, women wear dresses of light blue, green and gold material. The dresses are still made at home. "We sell a lot of material to the Amish women because they make their own dresses," Gohn said.

Most Amish women around Middlebury wear black shawls or dark, plain coats. However, there are a few young Amish women who wear

blue rayon jackets with zippers and Navy coats with large buttons with anchors on them.

Keeping with tradition, most Amish women continue to wear the Kapp, a small white bonnet that ties under the chin. Some of the older women wear large black bonnets.

An obvious feature of an Amish man is his beard. When he is baptized, the man grows a beard, but not a mustache. Also, the Amish man, according to the Ordnung of a Christian Church, the statement of Amish law, wears his hair at least halfway below the tops of his ears, with no part or with a part in the middle. The Amish woman wears her hair pulled back and parted in the middle.

Amish drive black covered buggies, drawn by horses, along the sides of the concrete streets of Middlebury. The buggies are symbols of the Amish rejection of civilization.

The buggies, which appear to be antiques from nineteenth-century America, are made in a small Amish shop near Shipshewana. Millers Co. has four workers who make nearly 40 carriages a year. The carriage, which takes approximately 40 hours to make, is assembled with hand tools and gas-operated air tools, something the Amish forefathers never had.

"Our one-seater costs about \$850, while our two-seater will run you between \$1100 and \$1400. These buggies will last you about 25 years, and we give a one-year warranty," said Mr. Miller, the shop's owner.

Though at first glance the buggies may appear to be nineteenth-century antiques, there are signs of impinging technology on them. The Amish, who at one time required steel wheels on their buggies, now permit rubber wheels. The buggies also have front and rear lights which are powered by a generator on the back wheels. The carriage cover is made of soft, synthetic leather and the front shield is made of black Plexiglas. The windows are made of the same plastic that is used for windows in convertibles.

Signs of society are also present on the buggies. Nailed on the back of each buggy is a large, iridescent triangle which reflects in the dark. The safety precaution is required by state law. Also, each buggy has a green and white Indiana license plate attached to the rear.

In addition to the technological advances in buggy building, the Amish also use bicycles. At one time, bicycles were forbidden by the Old Order Amish; however, many young Amish use them today.

"Many of the Amish children come to school on bicycles. Some of them have to travel nearly three miles to school each day," said Mary, the Amish schoolteacher.

The dichotomy of tradition and progress was revealed perfectly as a young Amish woman, dressed in a black bonnet, a long, dark dress, black stockings, and a short black coat, rode down a lonely Amish farm road on a black, three-speed bicycle.

The Old Order Amish did prohibit the use of automobiles. However, in recent years, it has become permissible for the Amish to ride in cars.

"We can use a car if we really

(continued on page 27)



# Looking at Art at Notre Dame

The Arts at Notre Dame — the *American Heritage Dictionary* defines art as, "the activity of creating beautiful things." This, then, is the kind of activity we have attempted to cover in this issue; the activity of creating with color, with sound—with anything that lends itself to the molding of talent.

We have considered music, from the highly formal to jazz. The visual includes art, photography and drama. If we seem to have slighted writing, well, there is another publication (it shall remain nameless) which is in itself a testimony to those who create with words on this campus.

Eliot says culture is "that which makes life worth living." Without beauty, without art, Notre Dame would be less of a place than it is, less of a place in which to live. These articles offer a brief glimpse into the cultural side at N.D.

## The Festival and All That Jazz

Initially, there is the question: With all its different forms, what exactly is jazz? One is tempted to reply in the intellectual manner that jazz is a type of music which evolved from the blues and depends heavily upon improvisation. The temptation is quickly swept aside with the words of one of jazz's greatest, Louis Armstrong, "If you have to ask what it is, you'll never know."

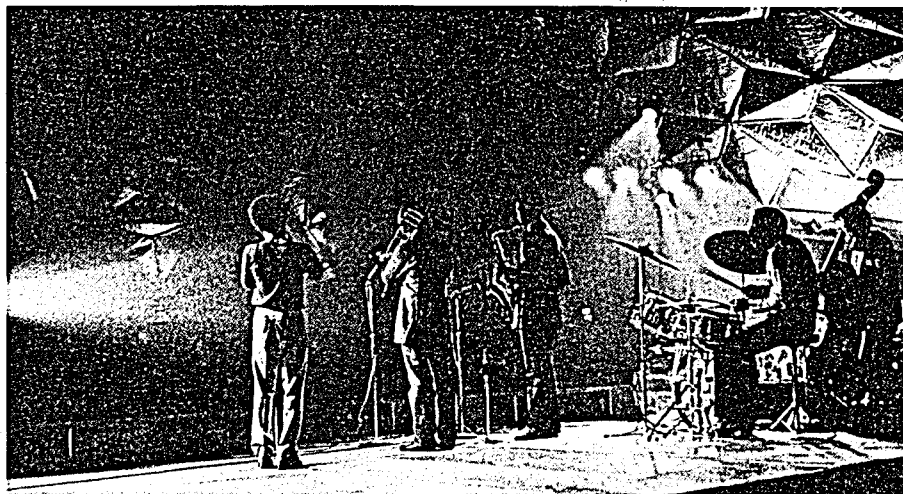
This can be intimidating to many, but it only emphasizes one of the important points of jazz, which Barb Simonds expressed, "You don't have to know jazz to enjoy the music." This is the heart of the music and all will have a chance to enjoy as seventeen jazz bands from all over the country converge on Stepan Center for the seventeenth annual Collegiate Jazz Festival on April 11 and 12 to compete for the festival prize. Barb Simonds is the chairwoman of this year's festival, and according to her, "This is the best known collegiate jazz festival in the nation." The bands which will be attending were chosen from forty which sent audition tapes in the hopes of playing here, assuring that

the performances will be the best to be found at the college level.

A highlight of the festival each year is the presence of professional jazz musicians of note who come to judge the performances of the various bands. Ken Lee, the man who is coordinating the appearances of the judges, says, "this is the largest group of judges we have ever had." Hubert Laws, a prominent flutist in his own right who has accompanied Roberta Flack, will be there along with drummer Jack DeJohnette, a man who has appeared with Miles Davis. Chuck Rainey, bassist, has 1400 albums to his credit in some form or another including some he has put out under his own name; he will certainly be able to judge the bass playing. A husband and wife combination will be present: Cecil and DeDe Bridgewater. Cecil plays the trumpet and is a former participant in the CJF; he has played with the Mel Lewis Band. His wife DeDe is a vocalist who has sung with, among others, Chic Corea. Of Sonny Rollins, the

last of the judges who will be here, Ken Lee said he "is 'the' tenor sax player in the whole world."

The judges will arrive on Thursday, April 10, for their briefing of how the festival will be run and how their parts fit in; then on Friday, from 3 to 5 p.m., the judges will be at the Nazz to answer any questions concerning their music for the interested public. At 7:30 that night, the music begins as big bands and combos from the University of Texas, Ohio State, Indiana University, Eastman School of Music and many other schools present their programs. It continues until late in the night and starts again on Saturday afternoon for the second session. Everything stops for supper and at 7:30 the final session goes into full stride; it will include music performed by the top two finishers in a regional high school jazz band contest to be held in South Bend that same day. The jazz will continue through the night with the band from Eastman being the last college band and they will continue



playing while the judges go out and decide the awarding of the prizes. The decision will be reached after due deliberation, and the judges then come out to announce their choice. It will be a prestigious honor for the winner, but it will not be a detriment to the other participants. Ken Lee emphasized that the competitive aspect of the CJF is not as important as the fact that these bands come to play their music for people who like jazz as well as for the judges.

Following the awarding of prizes, the judges will take over, each on his own instrument, to demonstrate how the professionals jam. Says Lee, "The jam session should be especially nice. We have a good vocalist in DeDe Bridgewater, while DeJohnette, Rollins and Richard Abrahms have played together before." (Abrahms plays piano for the Art Ensemble of Chicago and is coming only for the jam session.) The jam session continues into morning until the musicians decide to end it, which will also be the end of this year's festival.

Barb Simonds gave a few clues of the things to expect at this year's CJF by suggesting, "Go see Jazz at the Nazz and get a feel of the festival." Those who do go will get to see one of Notre Dame's entrants, Erg's Finger Circus, which will compete along with the Notre Dame Jazz Band. "People figure that collegiate jazz bands are not exciting, but once they get there they find that it is a fine experience," said Barb. "There are always good surprises every year at the festival."

Both Lee and Simonds pointed out that "For six dollars you can go hear 22 hours of music, from Friday to Saturday night. This is a unique opportunity for everyone to get to see and hear jazz, and people should be experienced if one has the price." They also explained that one need not attend all of the sessions, but can attend any one of them for a reduced price.

The Collegiate Jazz Festival is a tradition on campus, one which should be experienced if one has the slightest inclination toward jazz. It may be that many people don't know much about the music, but as Ken Lee said, "It's never too late to learn."

—Jorge Lopez

## Music at ND-- Take Note

If you've ever seen an ND football game or been to a rally, chances are you've seen the most prominent musical group on campus: the Notre Dame Marching Band.

And if you spent the early part of the Christmas season here last semester, you probably didn't get away without hearing the Notre Dame Glee Club.

These two groups are probably the most well-trained and famous of the musical organizations on campus. This is not surprising when you consider the tradition behind these two groups. But there exist many other such organizations which are not so famous but just as interesting.

Most recently, Jazz at the Nazz has brought the Notre Dame Jazz Band and Erg's Finger Circus into contact with the student body. Each of these groups plays on alternating Wednesday nights in the basement of La Fortune until midnight. The Jazz is free and well worth the evening if you haven't been acquainted with live jazz.

If you've already tasted jazz and want to move on to bigger things, the Orchestra is a sound investment. This year the Orchestra is directed by Mr. Ralph Lane who could present an interesting program on music alone but does very well with the Orchestra behind him. Mr. Lane is trying to encourage appreciation of orchestral music and oftentimes he spices the program with notes on a particular composer

or his work. Besides the regular full concert, the semester might include a miniconcert or two which lasts only about an hour and make a great way to relax from a night of studying.

When the Orchestra isn't playing, there's sure to be a recital of some sort featuring local and national talents in solos and ensembles. It takes a little bit more seriousness to attend a recital for the tone is somber. If possible, try an organ or piano recital before moving on to other instruments or ensembles. Recital dates are often posted in the halls of O'Shaughnessy and sometimes on the doors of Washington Hall.

If vocal music is more interesting to you, we have the Glee Club, of course, as well as many other vocal ensembles.

The Chapel Choir performs Dr. David C. Isele's Masses in Sacred Heart on Sundays at 10:15. If you don't remember what a High Mass was like, try it once. Dr. Isele, who has his Ph.D. in liturgical composition, has written two very interesting Masses which are presented at the above time. Sue Henderson Seid is the organist.

Another specialty group is the polyphonic choir. The polyphonic choir concentrates on classical vocal music, of which very little is commonly heard. Since most of us have no experience with classical vocal, you should attend at least one polyphonic choir concert just to see if you like it.

Perhaps the most rapidly rising group on campus is the Chorale. The Chorale presents a program of general interest featuring many different types of vocal music arranged for mixed voices. The Chorale is the kind of large group that you would be most likely acquainted with but if you're expecting something like your high school chorus, you'll be surprised. There is a great deal of polish in those voices.

By far, the Music Department offers the best deal around in the way of campus entertainment. Most of the department's presentations are free and open. Time and place are announced in *The Observer*, as well as posted in areas like the Huddle and O'Shaughnessy.

—Leo J. Mulcahey

## The Play's the Thing . . .

The musical *I Do! I Do!* was performed last Friday, Saturday, and Sunday nights in O'Laughlin's Little Theatre. It was nothing but clichés about marriage from beginning to end — the nervous inexperienced newlyweds on the first night of their honeymoon, the dreamily happy first year, the father pacing through his first delivery, the house covered with diapers and toys, the battle royal and near-breakup, the reconciliation, marrying the kids off, the wife's self-doubts as she approaches her change of life, the golden years of retirement — they're all there. With a plot that has been beaten to death by hundreds of trashy Hollywood melodramas and a set which is literally covered with hearts, how could we be expected to take it seriously? Well, we weren't and that's why the show was so tremendously successful. It was pure, unadulterated cliché; the audience was not asked to believe any thin disguise of the fact, it was only required to have fun. Given the riotously funny newlywed scenes, the great feel Scott Wahle and Bridget

Ragan showed for their characters, and the excellent timing throughout the show, the audience had no choice. The singing was good, but not great — it didn't have to be, for the lyrics, the situations and the actors' performances kept the audience well enough entertained that they didn't need a Streisand level of singing.

One of the biggest achievements of the show is that, not only was it well done, but it was well done under very difficult circumstances. *I Do! I Do!* was not an ND-SMC Theatre production, nor was it an outside company that came in and did it; it was a totally student run show under the direction of Kirk Packo, a senior pre-med student. Kirk is in a course in directing taught at the Drama Department by Reg Bain, department chairman, and *I Do! I Do!* was officially his final exam. The normal worries of a director such as sets, costumes, auditions, scheduling rehearsals and working on technical effects were compounded with having to work around his own class time, the ND-SMC Theatre productions and the closing of Washington Hall. When he began organizing the show, Kirk already had a full-time commitment as a stage manager of *Medea*, the last ND-SMC production. As he got further into the show, Kirk had to plan his rehearsals around work on *Man of La Mancha* as his male lead, Scott Wahle, was cast as Sancho Panza, his stage manager, Dan Daily, was cast as Don Quixote, and other members of his production staff were working on the show. The closing of Washington Hall

forced his show and several others to compete for available space at O'Laughlin, leading to such situations as a final dress rehearsal beginning at midnight and ending at 3:00 a.m.

Kirk is planning on a medical career but wants to continue working with theatre by getting involved in high school and community theatre productions while a doctor. He says that he was "bitten by the theatre bug in high school" and that he grows to love theatre more the more he does with it.

In addition to Kirk's *I Do! I Do!*, there are four more full length productions planned by students in Directing II, forming a season of plays under the title "Series 484." Jeff Miller is directing two one-act plays by Harold Pinter, *Landscape* and *Silence*; Janet Wilson, *Antigone* by Jean Anouilh; Sandy Swartz, her own *Vaudeville Memories*; and Dante Orphei, *Star Spangled Girl* by Neil Simon. Two other students, Sue Dunleavy and Monica Fortune, are directing children's theatre productions.

Dante Orphei has already been accepted into dental school, but like Kirk Packo, plans to continue his involvement in theatre through the community theatre. His selection of *Star Spangled Girl* was directly related to his plans for the community theatre. He feels that it will give him the necessary experience in light commercially oriented productions which he thinks is sometimes lacking in academic theatre. "If academic theatre is to train people for jobs, you have to give them experience in the commercial type of





theatre. It's a whole new ball game from Shakespeare." His goal in working with the community theatre is to raise the level of productions and to make it a form of entertainment which would be good and inexpensive enough to offer a serious alternative to television or movies.

*Star Spangled Girl* will be staged April 18 and 19 at 8:00 p.m. in the O'Laughlin Little Theatre. Dante has many of the same technical problems with scheduling that Kirk had; most of the rehearsals so far have been held in whatever empty classrooms he could find. Directing a Neil Simon comedy has its own difficulties, especially in the area of characterization. Simon characters run very close to being stereotypes and it is easy to slip into letting a character remain one-dimensional and undeveloped throughout the play. As director, Dante must make

"... without a vision, no amount of craft can produce art."

sure that the characters are continuously developed throughout and that this development is logically consistent with the development of the play.

Both Kirk and Dante see the major responsibility of the director as that of bringing a unifying vision to the production. He must have a conception of what he wants the production to accomplish and how to use technical effects and actors to realize that conception. However, this doesn't mean dictatorially telling the actors and production staff what to do each step of the way. Instead, the director's general view must be tempered by what the actors and technical people bring to the interpretation; it must be a collaborative effort. Still, the director has the final word in all matters; and is responsible for always having an overview of where the play is, where the play is going, and for unifying all of the people and elements of the production around that over-



view. This view of directing sees the job as a mixture of being an artist with a subjective vision and being a craftsman organizing people and technical problems. According to Dante, the more experienced the actors and production staff, the more the artist side of the director can exert itself. He foresees working in community theatre with mostly amateur actors and technicians as requiring the director to be very much an acting teacher and technical director as well as artist.

A slightly different side of directing is seen in Sandy Swartz' job of putting together a vaudeville show. She is a senior majoring in speech education and is interested in music and dancing. Her *Vaudeville Memories* is an attempt to authentically recreate a 1920's vaudeville show. As director she doesn't have to worry about a continuous development of theme throughout the show but must concern herself with the effect and authenticity of each act. Her show goes on April 27 and 28.

Directing is not the only way that students have moved beyond the normally limited student roles of acting or production crew. Seeking to advance his involvement in theatre, yet retain his independence and personal autonomy, senior theatre major Terry Kennedy has turned to playwriting. He feels playwriting to be both an individual art and a constructive outlet for his theatrical imagination. Terry has been writing all his life, starting with short stories and poetry, experimenting with descriptive essays,

and then moving to writing plays. Writing for Terry is nothing more than the articulation of a vision. He stresses this idea and says that without the vision, no amount of craft can produce art. Because he is good at imagining dramatic situations and making up dialogue as in improvisational theatre, he says that writing for the stage comes quite naturally for him.

His first play, *Pandemonium*, is what he calls a dramatic medley, and is concerned in part with fun and cruelty — situations which are usually viewed as funny but which can be shown as cruel from a different viewpoint. At the end of the play, all that is left of what was funny at the beginning is cruelty. This illustrates what Terry likes to do in his writing, that is to take values and look at them from different perspectives, both normal and irregular. He also enjoys juxtaposing, contrasting and comparing situations and characters — he doesn't like to leave a common character in a common situation without playing with them.

Through the drama department, Terry has arranged a dramatic reading of *Pandemonium* on May 5 in Washington Hall. He's doing this to evaluate the effect of his drama as a theatrical experience. The department is equally willing to offer help and facilities to any other student who wants his work produced or has a theatrical project he would like to try.

—Michael D. Feord

## The Fieldhouse: An Artistic Experience

It was ironic that as Arts Editor of this celebrated publication I had never entered the fieldhouse, Notre Dame's "Art Center." The tour of that building taken in preparation for this article convinced me that the fieldhouse is an artistic experience in itself. Imagine a locker room turned gallery, a *boxing* room turned studio.

However, this article is not to be about the fieldhouse. It is to consider student artists and the show opening April 13 which will exhibit their best work in the University Art Gallery (O'Shaughnessy Hall). The work will be judged by Mr. Alvin Loving, a New York artist who is presently Notre Dame's artist-in-residence.

Yet, the fieldhouse and its history as an Art Center speak clearly of the spirit of student artists. The same ingenuity and enthusiasm which started the "Save-the-fieldhouse" campaign in 1969 is shown today in the use put to every nook and cranny of the building. The most unlikely portions of vacant space become studios and come alive with the character of their owners.

The artists at work in the fieldhouse are not only those among the Art Department's approximately 120 majors. Intro classes — such as Introduction to Studio Art which is taught in a room in the fieldhouse called, who knows why, the "poetry room" — lure those who are on their way to the business and the professional world. There is the pre-med whose studio juts out from the wall in a lower sector of the building; five years ago there was a sociology major named Joe Theismann who had more than a casual interest in art — and happened to play football also.

Ceramics is a class popular with nonmajors and taught in the main



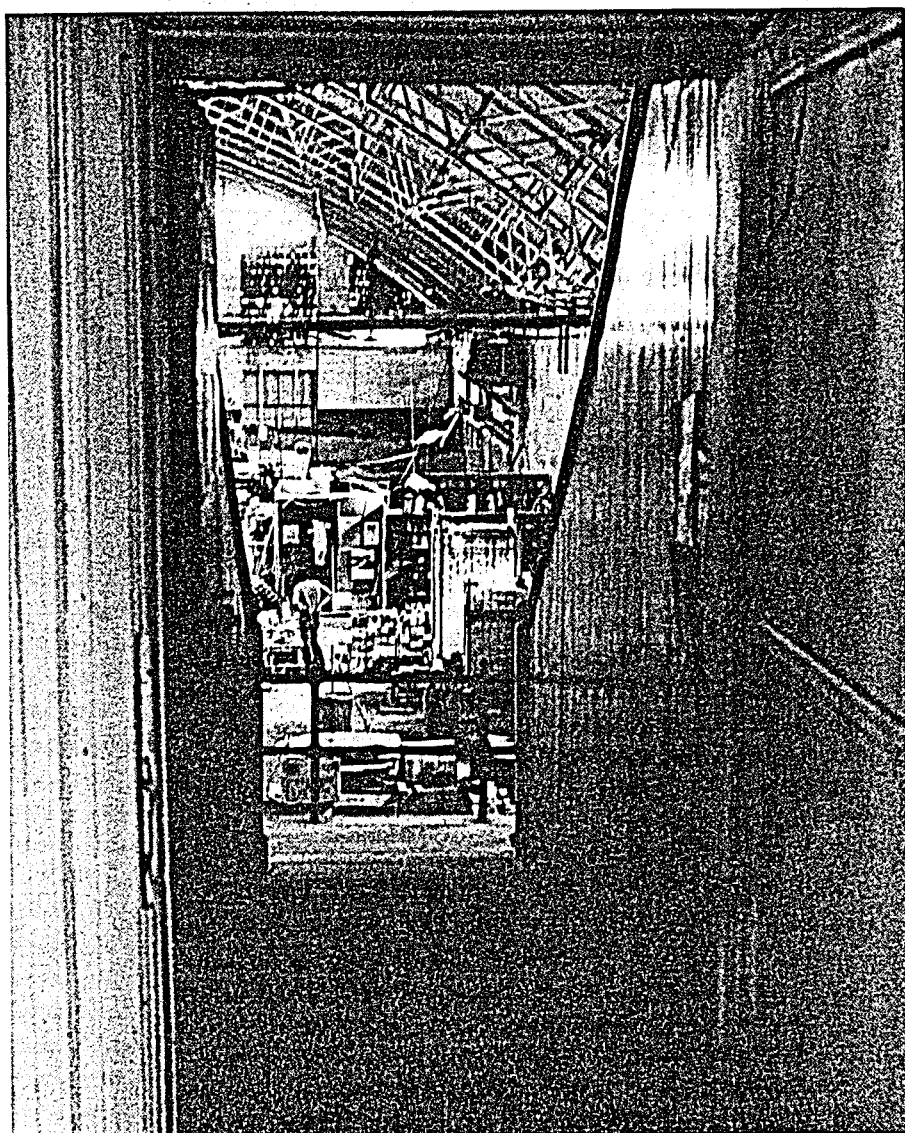
arena. The kilns and wheels and worktables rest on planks which elevate them above the dirt floor. The smooth clay is molded, perhaps into a flowerpot for mother, perhaps into something which will spark the creative fire of hidden talent.

Sculpture class shares the main arena. A bust of a young black man sports a pair of sunglasses and a cryptic penciled message sneaks from the mouth of another.



The pictures on these pages give some sense of the creative chaos that pervades the fieldhouse. If it is to the artist to give order to chaos, witness is the work exhibited now in the student show. A trip through the gallery is a viewing — perhaps — of answers to questions first asked, or first recognized, or finally given expression in a boxing room, or a fencing room, or a transformed locker room. The testimony is that the artist needs only his talents and a little room to move, however unlikely that space might be.

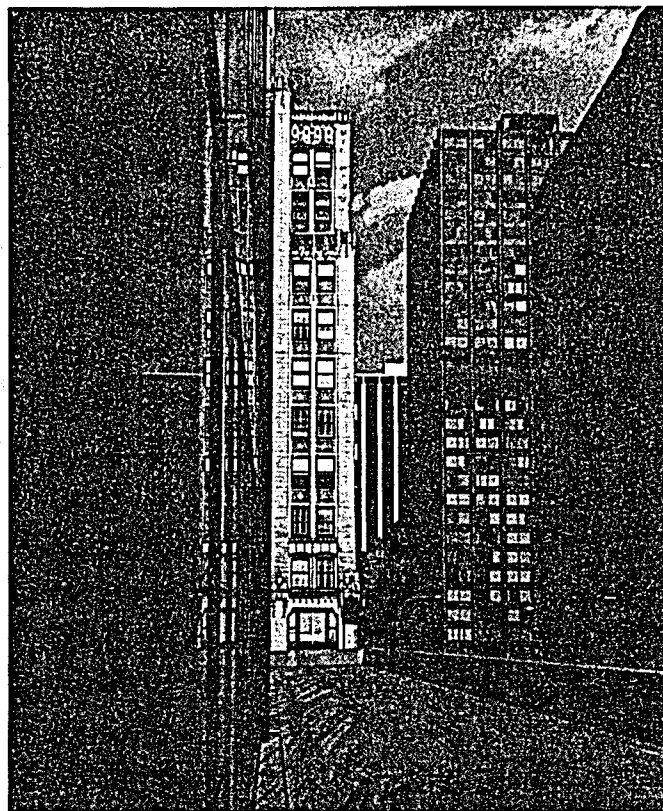
—Katy Sullivan



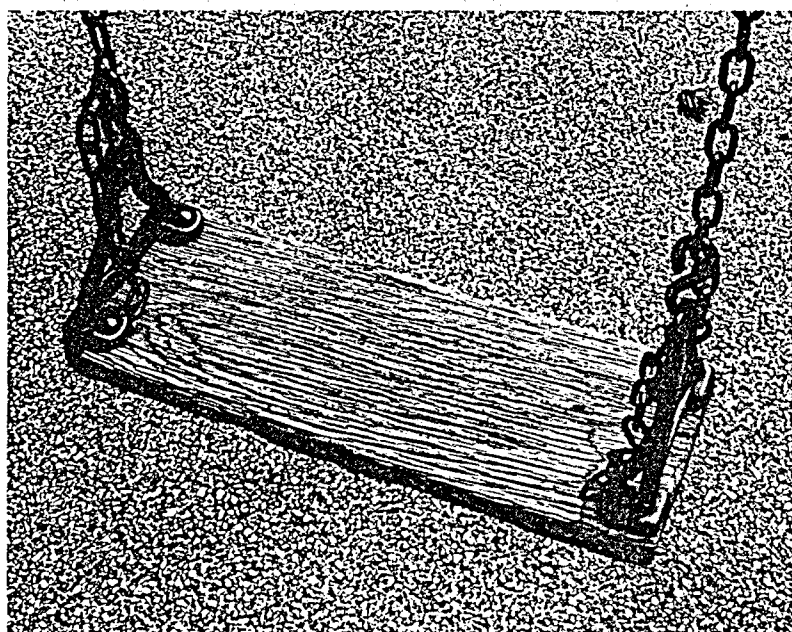
# The Camera as Art



*by John Dlugolecki*



*by Ann McCarry*



*by Joe Michels*



*by Dennis Boyle*

It seems incongruous to write about photography, a medium geared to the printed page. Rather than tell you about student photographers at Notre Dame we will let their works tell their story. We regret that space has limited us to but a few random selections.



## The Art Gallery: To Delight, To Instruct

"For Laymen Only" is described by Dr. Dean A. Porter, director of the Notre Dame Art Gallery, as "one of the most unusual exhibitions yet conceived by the staff of the University of Notre Dame Art Gallery." It is indeed unusual and, by virtue of its particularity, captivating. The exhibit is designed, more than to delight, to instruct—to educate and familiarize the uninformed layman with the vocabulary and idioms of art. The casual peruser of art may glean from this exhibit answers to questions which he or she might otherwise not have thought to ask.

Considered by the "For Laymen Only" exhibit are the techniques of the artist as well as the problems encountered by the art historian. The exhibition is entirely the work of the Art Gallery and two classes—

Professor Joseph Rushton's Technique course and Dr. Porter's Museology (Museum Science and Practice) course. It is divided into three areas: media, multiple images and conservation.

The media division seeks to illustrate the various methods of artistic practice and their variations, e.g. sculpture, painting, and engraving. This purpose was accomplished by each of Professor Rushton's students' picking of an object from the Art Gallery's permanent collection and attempting to replicate it in a step-by-step fashion. The result is a breakdown of the various steps used in creating a work of art.

The second division, multiple images, deals with the art historical problems surrounding numerous works of art related in some way to one another. These ways might include copying by the original artist or one of his contemporaries, forgery, two independent artists using a common source or the incorporation of a common motif into a style or "type" of art. This division of multiple images is specifically geared to art historical problems and represents the first time that art history students in the Department of Art have had an opportunity to exhibit their work in the same fashion afforded to art studio majors.

The final division, conservation, deals with the preservation of works

of art and the techniques employed to rescue art objects from the grips of time. Discussion centers around works of art in the Notre Dame Art Gallery permanent collection that have undergone restoration and cleaning processes. Again step-by-step breakdown of procedures will be included, as well as photographic documentation of the various phases of conservation.

"For Laymen Only" is an outgrowth of Dr. Porter's concept of "Renaissance at Notre Dame." By Renaissance is meant the new focus on the uninformed audience. Porter sees the obligation of a university art gallery as an imperative to pursue its audience, to educate them and bring them to understand the finer points of the world of art. The audience is to be expanded beyond the elite: the wealthy, the intellectual or the snobbish.

Something fascinating is offered by "For Laymen Only." The understanding of craft given will, rather than destroy the mystery, increase appreciation for the skill of the artist. Simply put, "For Laymen Only" will tell you—the layman—things you didn't know you wanted to know, but will be glad to have found out.

"For Laymen Only" opens April 13 at the University of Notre Dame Art Gallery.

—Katy Sullivan



Raffaelino del Garbo—*Madonna and Child with John the Baptist: Three Stages of Reconstruction*



# The Art Gallery: Keeping Up A Tradition of Fine Arts

by Richard J. Conyers, C.S.C.

If one set out to find an ideal place of employment and the sort of job that would lead to fulfillment and happiness, it might be best to start the search at one of the nation's better universities. It becomes more and more clear that a university is a place where individuals can gather in community for the sake of investigating the progress and failures of the past, to sort out the present and to plan the future.

In the seventies, the universities seem to be places of quiet industry and profound inquiry. No longer motivated by the extreme technological competition of the fifties and sixties, and having achieved a degree of social order and tolerance, there now seems to be more fertile ground for the in-depth probing for values and the tranquil setting of goals. This climate seems also to be enkindling a new or renewed interest in the Liberal Arts—as if the people of the university community now have more time and interest to return to their focus to the beautiful. If one set out to find an ideal place of employment within the university today, it might be found in some area related to the Fine Arts.

The University of Notre Dame has had a long and rich tradition in the Fine Arts. It is no accident that this is one of the most beautiful of the campuses in the nation, as it is no accident that we have one of the finer collections of paintings and sculpture. The collection started over one hundred years ago, when Father Edward Sorin contracted the Italian artist Luigi Gregori to come to the Indiana wilderness to decorate the new buildings of Notre Dame. Even then there was a priority to provide an environment of beauty. The Columbian frescoes in the main building and the paintings of Sacred Heart Church by Gregori's hand were a good beginning in providing quality decoration. Gregori

brought with him a small collection of works of art and Father Sorin received gifts from others. Between then and now, the University collection has grown to include more than three thousand works. Benefactors have given us works of great-named artists and works of beauty from the lesser known. The Fisher family, the S. H. Kress Foundation, The Alsdorf family, Professor Szczesniak, Mr. Fred B. Snite, to name only a few benefactors, have made it possible for us to be very proud of our small but gem-studded collection. Boucher, Chagall, Russell, Picasso, Calder, Mestrovic, Sargent, Durer, Moore, Rouault, Cezanne, Gericault and Rembrandt, give a random sample of artists represented in the collection. Since the construction of O'Shaughnessy Hall in 1952, there has been a very fine gallery for exhibiting the collection, and a regular program for acquisition and study. Art history and art historical research have come into their own, and through the publication of many of our works, the collection is gaining some national recognition. With this we are beginning to feel the pinch of our now overcrowded quarters. A student can major in art history, there are courses in museum study and in the future there will probably be an expansion of professional art-related programs. The University Art Gallery is the locus for these programs. It provides a regular calendar of loan shows brought in from outside sources, as well as a careful use of the permanent collection which is hopefully beneficial to the entire learning community.

Of all the academic disciplines, one of the newest is that of art history. Separated from studio art by not demanding actual artistic production, the history of art is the study of the works of beauty produced by man through the ages. (The present chairman of the art

department often jokes with the art historians, saying that the artists have to work before the art historians can.) Art history is separated from the traditional area of "pure" history, in that the art historian usually has an object to look at and to work with. It is a more objective, tactile and sensual discipline than most of the others. If the goal of one's life is to find, enjoy and study that which is beautiful and beauty itself, then the art historian is in an ideal position.

We seem, most of us, to be in a similar position. Man has the time and interest to afford the luxury of the beautiful. More frequently are individuals realizing that art adds a rich dimension to life which is greatly needed and that the beautiful can satisfy a deep need to go beyond the routine blandness of daily life. In a real sense, there is salvation in art. It can bring a degree of happiness to a sensitive person, it can satisfy an age-old longing for quality. As with music, art can settle even the most savage.

Here at Notre Dame, we are on the threshold of something great. We have the material to work from and with in our good collection, we have the sense of priorities as is shown in our history and in the present. There is ample interest from students and faculty and administration. There is a need shown here and in society in general for all of us to face up to the leisure end of the life continuum. If we are looking for a sort of life in which man can live within a community where beauty and quality of life are primary, if we are looking to find how man can find happiness and tranquility, then perhaps we are on the right track when we realize the role that art has in our society and when we work to insure the acceptance and understanding of beauty.

## People Behind ND

# Stygars Teach Notre Dame to Dance

Marcia and Christopher Stygar commute from Indianapolis to South Bend every Tuesday and Thursday. While here they teach courses in ballet under the auspices of the Notre Dame-Saint Mary's Speech and Drama Department. The rest of the week they dance with the Indianapolis Ballet Theatre. Their present situation may or may not sound worthy of using as a script for a Fred Astaire, Ginger Rogers movie spectacular; but you must consider what went beforehand.

In 1966 Marcia Mauer, who had been dancing since she was a child, graduated from Butler University with a Bachelor of Fine Arts degree in Dance. The next fall she was teaching at Ball State University where sophomore Christopher Stygar was studying English. That same semester Chris Stygar decided to indulge an interest in dance by enrolling in a course in ballet. His first dancing teacher just happened to be Marcia Mauer. His interest in ballet and Marcia both grew from that point, and they were married in 1967.

The year 1969 found them in Utah, Marcia having been hired by the Ballet West, U.S.A., and Chris obtaining his English degree at the University of Utah. English, however, was not the only thing he was studying. Chris had advanced so far in his few years study of ballet that Ballet West gave him a scholarship at the University for him to join them as an apprentice. After his graduation in 1970, Chris, too, became a full member of the company. For the next three years, under the direction of William F. Christiansen, they toured all over the U.S. and through six European countries.

At this point they should have danced into the sunset, but, in 1973, Marcia injured her foot in an accident and the doctors said she would never dance again. For six months

Marcia stayed at home recovering from her operation and caring for their young son while Chris continued to tour with Ballet West. However, the long periods of separation and the hardships involved forced Chris to leave the company. A stint as manager of the photo department at a Montgomery Wards store was followed by his being hired as coordinator of the Dance program at Ball State. During this time, Marcia worked to recover her

have had the previous training and can be pushed harder than beginners can. Next year they hope to offer a fourth course for advanced dancers. Such a class, they feel, could become the nucleus of a dance ensemble which could either perform on their own or be used for dance scenes in drama department productions.

Chris would also like to see a full dance department offering a degree in dance. He stresses the advantages of professional dancer's train-



strength and dancing ability, and achieved what could only be called a fantastic recovery. Now she is not quite as strong as he was before, nor does she ever expect to be, but she is nonetheless an excellent dancer once again.

When they were dancing again and working with the Indianapolis Ballet Theatre, Chris heard that Notre Dame had a position open for a dance instructor. He wrote to William J. Cerny, chairman of the music department, and inquired about it. Cerny gave his letter to Dr. Reginald Bain of Speech and Drama. Bain contacted the Stygars and hired them to begin a dance program here.

They now teach three courses in ballet: a beginners' level course, a course for those coming out of the first beginners' course, and an intermediate course for those who

ing through university programs rather than training totally through apprenticeship with professional companies. Dancers training in a university program have a greater chance to study and understand the background of their act. They can study the theatre, graphic arts and music, which are all crucial elements of dance. Dancers training through companies have less opportunity to study these fields and have more emphasis put solely on their dancing. University programs must, however, be careful to maintain a high quality of dance instruction.

Fred Astaire and Ginger Rogers might have more spectacular endings to their stories than ending up at Notre Dame, but Chris Stygar and Marcia Mauer aren't by any means finished yet.

—Michael D. Feord

# Respect for Life: A University Perspective

*Life is really a rather amazing thing, particularly human life. People go to sleep each night and wake up each morning; they laugh; they cry; they catch cold; have children; write sonnets; eat dinner; watch TV. They grow old; some grow wise.*

*The opportunity to experience this life has long been a value man has regarded highly and guarded carefully. The instinct for survival is one of the strongest of human drives. Few men seek death voluntarily; most, when driven to it, find violence there.*

*Yet mere existence is rarely sufficient for human happiness. Man is a complex beast which interacts with his environment, changing and creating it. He must eat, wear clothes, be warm. He must marvel at stars, weave bright, fragile structures of glass, spin delicate tales. He must find beauty.*

*The question of life and the quality of life should be a fundamental concern of all people, especially of those who have assuaged their most immediate needs. Fr. Hesburgh, in his sermon at the Hunger Mass, spoke of the necessity for a broad, Christian perspective, a responsibility encompassing all of human existence.*

*The following four articles address various aspects of this responsibility. They are by members of the University; individuals actively involved in questioning and evaluating what can and is being done to improve the human condition. They are for the most part not objective reports, but subjective, personal statements. They are individual responses to universal problems.*



# Meeting a Fundamental Need to Eat

by Julian Pleasants

(Julian Pleasants is an associate professor in Microbiology.)

Prof. Ronald Weber, of American Studies, has told me of an unexpected turn taken by a shipboard discussion of violence in America. The boat on which he was returning from Portugal was carrying many young Europeans to America for visits or study. The American professors who happened to be on board organized a "course" on America to prepare the young people for life here. The seminar they scheduled on violence had concentrated on the usual things for which America is notorious elsewhere, physically violent murders, rapes, robberies, shoot-outs. There was even some attempt to put these in a kind of historical perspective — that all this anti-individual violence, if added up from the beginning of American history, wouldn't fill Stalin's cemeteries or Hitler's gas ovens. But in a spontaneous and almost simultaneous reaction, the students began to protest that that wasn't all they meant by violence. They found themselves in agreement that violence is also *the failure to meet human needs*. On that basis, America looks less bad for its crime in the street than for its systematic exclusion of races and classes from an adequate share of the opulence of America.

But even the poorest in America have their elemental needs met more adequately than hundreds of millions in developing countries. Malnutrition in America is a result of pockets of poverty, not a result of food shortage. In the lower half of the Northern Hemisphere, however, catastrophic weather conditions have added outright famine to the chronic undernutrition there. Drought and flood have wiped out the gains these countries were making in catching up with their food needs. Nature's violence has shattered the dreams of self-sufficiency generated by the Green Revolution.

Even if the overall trend is toward greater self-sufficiency, nature's violence can be counted on to cause periodic, catastrophic reversals of that trend.

America, Canada, Australia, the great grain-producing regions of the world, are in a position to meet *both* needs of the developing countries, to help them continue the overall trend toward self-sufficiency through improved agriculture, storage and transportation, and to help them in times of overwhelming famines with exports of food. But America seems to be in a crisis of indecision as to what to do. Formerly there was an



American grain surplus to draw from in times of famine. America itself benefited from shipping grain to hungry people. Now, that grain surplus has evaporated, burned up in the metabolic mills of meat-producing animals, which give us back less than a third of the food we put into them. Since World War II we have doubled our consumption of beef and tripled our consumption of poultry, and when we still had a surplus, we shipped it to countries like England or Russia, who wanted it largely for their own livestock.

To re-create a surplus for meeting human needs, we must withdraw grain from our customers in the developed countries or from our own livestock. We have to reverse trends in our own life-style as well as in

our governmental policies about overseas grain deals. Both changes are essential to insure that grain will be available and that it will meet human needs.

More is unquestionably demanded of us than was demanded of our parents. We have to make a far more personal as well as institutional effort to meet others' needs. And we are paralyzed by indecision. Won't we ourselves suffer from reversing our trend toward greater consumption of meat? Isn't our high protein diet the secret of our health and vigor? Are we obliged to diminish our health in order to save others' lives? Even if we were willing to do it individually, can we make it a matter of national policy?

The other source of our indecision is the other source of the food crisis — the exploding population of the developing countries. The immediate cause of starvation is catastrophic drought and floods, and the fact that the people whose crops failed are also too poor to compete for grain with the livestock of the developed countries. The trend in the early 70's had been for grain production to outstrip population growth. The 30-million-ton world increase in grain production from '70-'73 more than made up for the 22 million tons required to keep pace with population growth. The other 8 million tons went largely into the exploding livestock population. But when natural disaster strikes, the balance between food and population is seen to be too precarious. Continued growth for the developing countries' populations at the present rates could outstrip their feasible increases in food production and ours also. The present famine represents an early warning of far worse famines possible in the future as population increases, and more and more marginal land has to be brought into production by more and more precarious techniques.

If we feed the people starving now in the developing countries, won't we be deluding them into thinking they can go on multiplying indefinitely at the present rate? Won't we just be setting them up for a worse catastrophe 10 or 20 years from now when their much greater populations are devastated by some new outbreak of nature's violence and all our potential reserves are gone? If we feed them now, won't we be taking away their only incentive for an absolutely essential move toward family limitation?

The answer to both kinds of questions is *NO*. We have been paralyzed in our decision-making by two false dilemmas. To provide more food for starving people we do not have to give up what is good for our own health; we only have to give up what is *bad* for our own health, our excessively high intake of meat. And providing food for starving people now does not take away their incentive for practicing family limitation, but helps to provide the only proven incentive for practicing family limitation — a sense of security which is *not* based on having a large family but on national and international commitments to the security of the world's people.

Our overemphasis on meat, milk and eggs in the American diet results from a combination of rapidly expanding affluence, the great taste of animal protein, and an overemphasis on animal protein in nutrition education. The ready availability of meat, milk and eggs has done wonders for the growth and development of our children. That is the great triumph of Western nutrition. It is reflected in amazing increases in height and rate of development from one generation to the next. But we assumed that what's good for children is good for adults. We've had to learn the hard way that this was a mistake. Small children need  $2\frac{1}{2}$  times the proportion of protein in their diet that we do, and nearly half their protein intake needs to consist of essential amino acids, which are most concentrated in animal protein. Adults not only need a much smaller proportion of protein, but only 20% of it needs to consist of essential amino acids.

Any diet which is predominantly grain products will provide all the protein a healthy adult needs. Furthermore, it will do this without adding all the saturated fat and cholesterol which are an integral part of the animal protein package and an integral part of our high incidence of premature heart disease and strokes. And grain adds fiber to the diet, which also helps to prevent heart disease as well as digestive ailments. The only situation in which grain diets fail to meet protein needs of adults is when they are diluted out too far by empty calories like sugar and refined fat (which make up  $\frac{1}{3}$  of the American diet) or by starch foods like cassava (tapioca) and bananas in tropical countries. But even here, there need be no problem if the diet includes bean-type foods, which are high in protein and help to make grain proteins more nutritious. I know of no study which shows any benefit from eating a higher protein diet than we need. If you feel better from eating a high protein breakfast, it is only because you eat more total food and less sweets, not because there is any special value from burning up protein in place of starch.

Our mistake of trying to live on baby food all our lives is both the cause of our own ill health in later life and a major cause of that grain shortage which is allowing thousands to die every day in famine-stricken areas. We are not forced to choose between our health and theirs. We are only forced to choose between our excessively carnivorous habits, with consequent bad health

here and abroad, or a change in lifestyle that improves health both here and abroad. A mere 10% reduction in our meat intake would free enough grain for 62,000,000 people. Since we are already eating twice as much protein as adults need, and many times more meat, a 10% reduction is the very least we should consider. For practical suggestions on alternate diets, ask for the World Hunger Coalition leaflet on this subject, or read *Diet for a Small Planet*, a paperback by Frances Moore Lappé.

I don't say there will never be a dilemma in which we face the choice of reducing our health in order to prevent others' starvation. If we do, I will have to make an agonizing reappraisal. But right now, there is no such choice required. Whether it might be required depends on the outcome of that other dilemma.

The falseness of the other dilemma is not so easy to see. As a microbiologist, working day to day with explosive populations, I have not only a healthy respect for the power of exponential growth; I have a genuine fear of it. I don't believe that parents have a natural right to have large families irrespective of circumstances. Biologically speaking, having a large family is one of the most aggressive things people can do, and in some sense of the term, and in some circumstances, could be considered a form of violence. I have a strong resentment of the way parents in the developing countries have large families for the sake of their own security, without regard for what it





does to their own country. But when we realize why they do it, we will see that letting people starve is the worst way to change the attitude of their fellow countrymen.

In an agrarian, labor-intensive economy, children can actually produce more than they consume, and be a net economic gain to their parents while they live at home. In a society without social security or welfare system, having a large family is the parents' sole assurance of being cared for in old age or sickness. The more insecure and uncertain life appears, the more important it is to have a large family. Letting people starve to teach the others a lesson teaches them exactly the wrong lesson. It teaches them to rely even more on having many children in hopes that at least one of them may have some resources to help the others in time of trouble. Only by giving people hope that their needs will be met by the larger community can we change their attitude in the direction of family limitation and concern for the larger community. This means that we feed them in time of catastrophe, help them develop their agricultural potential so that they can feed themselves, and let them go socialist whenever they are ready to do it. No matter how resentful we feel about the reproductive rate of the developing countries, the fact is that feeding them and helping them develop is an essential part of the overall strategy of bringing down population growth rates. It is the only way we know of.

So the second dilemma is false also. We are not faced with the supposition that stopping famine now will only set things up for a worse famine in the future. There will indeed be future famines, and maybe bigger ones, but none so bad as those that will develop if we don't turn off the population explosion by the one means we've known to work — giving people security.

Stopping famine now is exactly what we should be doing to save the people who are starving, to improve our own health, and to lay the basis for a reduction in family size which will prevent future famines. The only real dilemma is — do we have the guts to do it, or don't we?

*(continued on page 26)*

# Bringing Light to Dark Lives

by Fr. Tom Stella

*(Fr. Tom Stella is the Director of Volunteer Services and an assistant rector in Dillon Hall.)*

The story is told about a rabbi who, in attempting to bring his disciples to greater understanding of the purpose of life, asked the question, "When is it that one knows that night is ending and the day is close at hand?" "Could it be," answered one, "when we see a tree in the distance and can tell whether it is a fig or a peach?" "No," the rabbi answered, "your answer is incorrect." "Could it be, master, when we can see an animal afar off and know whether it is a sheep or a dog?"



asked the other disciple. Again the rabbi responded negatively. "Tell us then," the others begged, "the answer to your question."

"One can know that the night is ending and day is at hand when he can look into the eyes of any man or woman and see there a brother and a sister. If one cannot do this, then it is night no matter what the hour."

Respecting the life and person of others requires that we see them as closely related to ourselves, and treat them accordingly. We must recognize that our responsibility to

one another stems not from man-made rule, or merely as a means to effect a harmonious coexistence. The respect we owe others, and deserve ourselves is the result of our being sons and daughters of the same Father.

If the rabbi in our story were to come to South Bend, and to the campus of Notre Dame and St. Mary's would he find a place of darkness or light? Would he discover here persons who see and respond to each other as would a brother and sister, or would he grope about in a darkness that betrayed our failure to look knowingly on our neighbor?

I address myself to the matter of respect for life from a community service perspective. As the director of volunteer services, I am in contact with that segment of the student body that actively responds to the needs of others both on and off campus. Mine is a biased view, for apathy is certainly present here, and perhaps prevalent, but I know there to be many students who know with painful clarity the bond that ties us to one another, and the responsibility that that entails.

In a society as production-oriented as ours, there is a need to respect the lives of those whose major contribution to society may have already been offered. The elderly, a long neglected element of the population, are the focus of much student involvement. CAUSE (Coordinating Activities Uniting Students and the Elderly), CILA, students from Grace, Breen-Phillips, and Badin Halls are attempting to respect and respond to the needs of the aged in South Bend, as are students in the Theology and Community Service course, and other interested individuals.

Nursing homes are the scene of the encounters with elderly persons. It is in these sometimes dismal settings that their loneliness is shared, and their wisdom imparted. Some students visit the homes of those fortunate enough to live in one, while others spend time in one of several neighborhood centers serving hot lunches, and participating in recreational and social events.

"Night is ending and day is at hand" for the many retarded children whose lives unfold at Logan Center and Northern Indiana State Hospital and Developmental Disabilities Center (better known as the Children's Hospital). Retardation, even more than race or creed, has resulted in ridicule and segregation from the "normal" segment of society—a grave injustice to those individuals whose growth has been altered, but is rarely devoid of the possibility of development.

Through the efforts of our students, these children are experiencing gains in motor and learning skills and, more importantly, they are the recipients of sincere caring—a catalyst for growth in any person.

As with all service activity, the giver always receives more than the one given to. Night is ending not just for the retarded children, but for the volunteers as well. Many students come away from their experience wondering who is retarded, the children who seem so uninhibited in their expression of emotion and need to be loved, or themselves, so conscious of, and imprisoned by what others think of them.

Education is an indispensable tool at this point in man's history. To deny or discourage the opportunity for it would not be just; to encourage and enhance it is to respect the right of the individual to full participation in a complex and sophisticated world.

A large number of our students take part in programs designed to help those experiencing learning difficulties. The Neighborhood Study Help Program buses over two-hundred students weekly into grade and junior high schools in the area. Upward Bound utilizes tutors to better prepare high school students from disadvantaged backgrounds for entrance into college. Project Headstart benefits from the assistance of ND-SMC students as it helps preschool youngsters learn good health and grooming habits and introduces them to a classroom setting at an early age. Sr. Marita's School and El Campito Day Care Center (staffed

and life style of the South Bend poor that Notre Dame students in business-related majors are volunteering in the annual Tax Assistance Program. Persons with an income of less than \$10,000 are eligible for this free service which has helped many families save unnecessary tax payments.

I could comment further on such groups and projects as Big Brother/Big Sister, SHARE (a peer counseling program at SMC), legal aid, Hotline, Halfway House (for emotionally disturbed adults), INPIRG, and the work being done with the bail bond system by members of the Program in Non-Violence. All of



by CILA volunteers) are examples of other programs through which our students attempt to guide youth in the primary stages of learning.

Some of these programs would collapse, others would be greatly crippled if our students were to no longer be involved in them. The picture would certainly be darker for the youth of South Bend but for the recognition on the part of ND-SMC volunteers that these children are, in fact, their brothers and sisters.

At a time when the economy is in such disarray, assisting the poor in the handling of monetary matters is no insignificant thing. It is with a great deal of concern for the life

these are means through which students are reaching out to the needy.

What all of this says is that there are forms of injustice and oppression at our doorstep, but "the day is close at hand." There are ways in which our own brothers and sisters are subtly robbed of the opportunity to live life fully, but there are a significant number of students who respect the lives of these people enough to move beyond the narrow confines of the campus to serve them, thus hastening the day, and lending validity to the words that Jesus spoke to his disciples: "you are the light of the world," (Mt. 5:14).

# Respecting the Unborn's Right to Life

by Charles E. Rice

(Charles E. Rice is a professor in the Notre Dame Law School.)

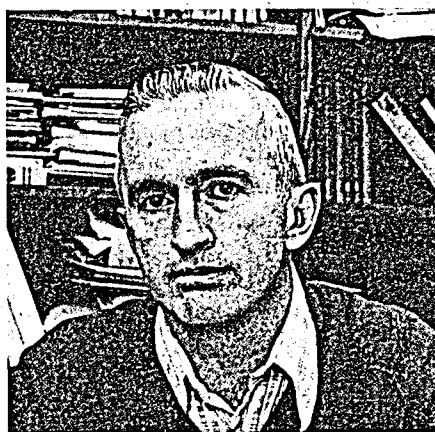
On March 19-21, 1975, the University of Notre Dame sponsored a conference on "Abortion: Public Policy and Morality." A "closed" scholarly conference, it was sponsored by the University's Center for the Study of Man in Contemporary Society. The welcoming remarks were given by Rev. James T. Burtchaell, C.S.C., Provost of the University. According to the conference program, it aimed at promoting "communication among experts with potentially differing normative commitments" and it recognized the "necessity for intelligent and effective discussion among scholars with widely different views on the subject." The speakers and participants therefore included advocates of legalized, permissive abortion, such as Christopher Tietzo, M.D., of the Population Council, Harriet Pilpel, attorney for the Planned Parenthood Federation of America, Inc., and others, as well as abortion opponents such as Dean Thomas L. Shaffer of the Notre Dame Law School, Chicago attorney Dennis Horan and others. I was invited to take part in the conference but declined and, at my request, my name was removed from the list of participants.

This conference prompts us to reflect on the position that ought to be taken with respect to abortion by a university that claims the name Catholic.

The Supreme Court abortion decisions have ushered in the greatest slaughter of innocent human beings in any nation in the history of the world. Under those rulings, abortion cannot be forbidden until the last trimester and even then it cannot be forbidden if it is performed for the physical or mental health of the mother. The decisions are, in effect, a license for elective abortion at any

stage of the pregnancy, right up to the moment of normal delivery.

In 1857, in the Dred Scott case, the Supreme Court held that the free descendants of slaves could not be citizens and said that slaves were not even persons. The 1973 abortion rulings did exactly the same thing to the child in the womb. And if the child in the womb can be defined as a nonperson, so can his grandmother. If an innocent human being can be defined as a nonperson because he is too young, that is, he has not lived nine months from his conception, there is no reason in principle why he cannot be defined as a nonperson because he is too old. Or too retarded. Or too black. Or too politically undesirable.



In various corporate ways, the University of Notre Dame has taken a firm stand in favor of the full implementation of civil rights for racial minorities. For instance, the University in 1973 launched a joint effort with Associates Corporation of North America to promote minority participation in small business. Also, the establishment of the Center for Civil Rights at the University demonstrates the University's institutional commitment to racial justice. Yet, the most important civil right is the right to live. The most important civil rights issue is abortion. It is interesting to note that these issues are joined in another way, in that

abortion is widely seen as a device to solve the welfare problem by restricting the births of minority group children.

If the University had not taken a stand on any civil rights issue, it could be argued that it would be inappropriate for it to take a stand on abortion. But the University, as an institution, has spoken in support of racial civil rights. Its contrasting silence with respect to the mass deprivation of the most fundamental civil right can fairly be interpreted as an indefensible corporate suspension of judgment on the subject of legalized baby killing.

One caution is needed. My critical comments here relate only to the prudential judgment of those who initiated this conference. I do not imply at all that they are personally favorable to abortion. Father Hesburgh included an eloquent and strong defense of the unborn child's civil right to live in his recent book, *The Humane Imperative*. He delivered the sermon at the University's Mass this year on the anniversary of the Supreme Court abortion decisions. Both Father Burtchaell and Father Hesburgh have amply and strongly demonstrated their personal commitment to the right to live. My criticism of their allowance of this conference does not at all imply that their personal convictions on abortion are subject to criticism in any respect.

Recently, there were indications that perhaps the University was awakening to its responsibility to take a corporate position that abortion is wrong just as it has taken a corporate position that racial discrimination is wrong. During January, 1975, the University included a legend, "Respect Life at Every Stage" on its postage meters. Its administrators have spoken as individuals in defense of the right to live. These and other signs gave hope that perhaps the University was moving

in the direction of making the same corporate commitment to the civil right to live as it has made to the civil rights of racial minorities. The Trustees, however, have been silent on abortion. And now the University has sponsored this "closed scholarly conference" on abortion.

There are two basic reasons why the holding of this conference was a mistake. First, by hosting the conference with its debates and discussions, the University implicitly but unmistakably affirms that there is something disputable about abortion, that is, that something can legitimately be said in favor of the legalized killing of babies. But to affirm that legalized permissive abortion is debatably legitimate is indefensible for a university that claims the name Catholic. It involves an implicit suspension of judgment on a question, the answer to which is known with final certainty through reason as well as through the teaching of the Church.

The second reason why the holding of the conference was a mistake is that it will enable the proponents of abortion to use the fact that Notre Dame gave their position a respectable platform to confuse the uninformed and undercut the efforts of those who advocate the right to live. It seems fair to say that the University is laying itself open to possible exploitation by those who will use the conference to gain respectability for their antilife positions.

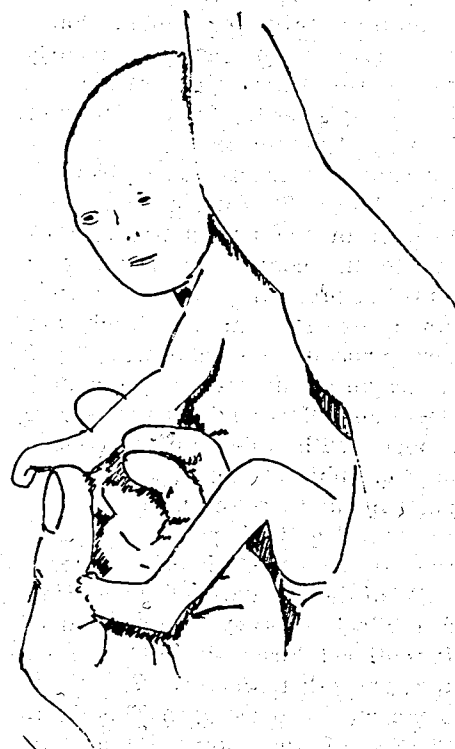
We are, of course, not talking about the practical necessity of pro-life advocates debating the question to secure the passage of a constitutional amendment to prohibit abortion. Rather, we are talking about the sponsorship of scholarly debates and conferences on abortion by a university that claims the name Catholic.

There are some apologists for the University's position who say that the abortion issue has to be regarded as legitimately disputable because it is in fact disputed. But a subject is legitimately debatable only if something can legitimately be said for both sides. What the University said by its sponsorship of this conference is that something may legitimately be said in favor of killing babies in the womb. Necessarily, it would have to take the same position with respect to the recent suggestion of Dr.

Watson, the Nobel Prize winner, that life should legally begin three days after birth so as to give the parents an option to rid themselves of an undesirable child. And it would have to take the same position with respect to the direct euthanasia of the child's grandmother against her will.

On the contrary, for a subject to be legitimately debatable the opinions must not only be held but also it must appear that the subject is at least arguably open to reasonable differences of opinion among men of good will. It is disappointing that the administrators of Notre Dame consider legalized baby killing to be in this category. The University of Notre Dame strongly proclaims itself to be a Catholic university. But as such it must corporately know that legalized abortion is wrong and can never be right. As the Sacred Congregation for the Doctrine of the Faith recently stated in its Declaration on Procured Abortion, which was ratified by Pope Paul VI, the teaching on abortion is "a constant teaching of the supreme Magisterium, which teaches moral norms in the light of faith. It is therefore clear that this Declaration necessarily entails a grave obligation for Christian consciences." "The first right of the human person," continued the Declaration, "is his life. . . . Hence it must be protected above all others. It does not belong to society, nor does it belong to public authority in any form to recognize this right for some and not for others; all discrimination is evil, whether it be founded on race, sex, colour or religion. . . . This right . . . demands recognition and it is strictly unjust to refuse it." The administrators of the University know that. And the University, as a Catholic university, knows it in its institutional capacity. For the University, which has spoken in support of civil rights for racial minorities, to affirm that it is incapable of perceiving and proclaiming the absolute evil of legalized baby killing is for it to declare in this respect its intellectual bankruptcy. The problem is compounded because the University actively and clearly proclaims its Catholicity when soliciting funds from its alumni. Yet in the matter of abortion the University shrinks from an appropriate exemplification of that asserted Catholicity.

Some will say that we should debate abortion with its proponents to learn how they think, that this implies no concession of legitimacy for their views and that it may offer an opportunity to persuade them. It is said that perhaps the Nazi extermination of the Jews could have been averted had its proponents and opponents been brought together to discuss calmly the pros and cons of the extermination. But the contrary is the fact. The Nazi euthanasia program did not spring out of thin air. Rather it was facilitated by the jurisprudential ascendancy in the 1920's of utilitarian and positivist



concepts, including among others the ideas of Ernst Haeckel and the ideas in the 1920 book, *The Release of the Destruction of Life Devoid of Value*, by Karl Binding and Alfred Hoche. By the time Hitler came to power, the legal and medical professions had come to regard eugenic sterilization, abortion and infanticide as legitimately debatable. Eugenic sterilizations began in 1934, eugenic abortions in 1935, and the euthanasia program in 1939. At all stages, the proper response of those who valued the right to life was, not academic discussion, but denunciation and exposure of the horrors of the programs. As Michael R. LaChat points out in the February, 1975, *Linacre Quarterly*, the euthanasia operations were terminated within Germany in 1941 because of widespread public

# Living A Daily Commitment to Peace

by Basil O'Leary

protests. And it is interesting that Rev. Robert A. Graham, S.J., now contends that Hitler would never have started the euthanasia campaign had he not been assured by a Catholic theologian, Prof. Josef Meyer, that the Catholic Church would not object to the program. *New York Times*, March 25, 1975, p. 14, col. 6.) Meyer, of course, was wrong and the Church opposed the program. But the script is familiar. We have too many Catholic theologians and publicists today who minimize the evil of abortion. I suspect that their assumption of an air of scholarly detachment in the face of the absolute evil of abortion tends to encourage those who perpetuate the evil.

In short, the needed response to Jew-killing was never a scholarly debate. Rational men did not need 30 seconds to perceive the unalterable evil of the extermination program. So it is with abortion. Unhappily, however, the University of Notre Dame sins herein by omission. The University could exert great leadership here for truth and life. Instead, it has seen the problem and it has corporately bugged out.

The most regrettable feature of its sponsorship of this conference is that it signals the forfeiture by the University of an important leadership opportunity. The University of Notre Dame, as a Catholic university, could do much to advance the civil right to live as it has advanced the civil rights of racial minorities. The times call for witness, an affirmation that all innocent human beings have an indisputable, God-given right to live. Regrettably, the University of Notre Dame implicitly affirms instead that on this issue its corporate mind is open at both ends and that it is incapable of apprehending and institutionally proclaiming the simple truth that legalized baby killing is irrevocably and indisputably wrong. The problem arises not from any personal sympathy of the University officers for abortion. Far from it. Rather it springs from an overextension of the boundaries of legitimate debate.

I respectfully request the administrators of Notre Dame to reconsider the ambivalent position in which they have placed the University. We are entitled to hope that the future policy of the University in this matter will be different.

*(Basil O'Leary is a professor in the economics department and the director of the Program on Non-Violence.)*

America's respect for life is finicky, I think. Newspaper headlines and pictures tell of hundreds of orphans being flown to the U.S., American families clamoring to adopt or help them in some way, lawyers and doctors volunteering their services. This sudden exodus of the homeless is likely explained by the anticipated ferocity of the Viet Cong, the wave of American sympathy by our characteristic generosity in crisis situations. From the data, however, that Al Sondej has been soberly reciting for us we know that some 2300 people are dying every hour from starvation or malnutrition, most of them children; that the U.S. ranks fourteenth among the nations of the world in non-military assistance to developing countries as a percentage of gross national product.



I suppose most of us would find it abhorrent that an adult would push infants out of a rescue plane to lessen the load and insure the trip to sanctuary. Yet, morally speaking, whether we push the children to their deaths or fail to feed them when it is in our power to do so, it is pretty much the same. The degree of guilt is a bit more complicated question when we

distinguish the diverse states of consciousness that accompany these acts, but that cannot be analyzed here.

It was the direct, overt violence of the war in Southeast Asia that occasioned the founding of the Program in Non-Violence in the spring of 1969. In response to earlier appeals by Fr. Hesburgh for suggestions on how to cope with violence, some thirty-eight students proposed an approach that would be uniquely concerned with non-violence as a way of resolving conflict. Today, while the program continues to be informed by non-violence as a style of living and a strategy that excludes violence from its available options, its attention is directed more to what writers in the field of peace research call "institutional violence." When certain groups of people are systematically if not deliberately, exploited by the way institutions, such as markets and governments, operate, it is these societal and cultural "structures" that are the immediate instruments of harm and death. Were we to burn up infants with napalm in Bangladesh, as we did in Vietnam, or fail to fashion adequate relief programs for starving infants there, the effects on the victims are ultimately the same. Violence can become institutionalized when blacks, women, students, the poor, for example, are denied the opportunities for full development of their potentialities.

Non-violence, then, remains the same; its concerns have changed. The literature of the field, the courses and activities at Notre Dame include greater emphasis on the alleged weaknesses of capitalism, for example. Romantic love, a violent passion indeed, is examined through literature from Euripides to Erica Jong. And, of course, there is hunger. An analysis of the program reveals its basic thrust and enduring legitimacy.

Understanding the Program — its possibilities and procedures — may be helped by looking at it as a musi-



cal composition of sorts, even a symphony. A first question about great music is: why do some symphonies endure through the centuries? Beyond technical competence, what is there about them that causes cultured listeners to enjoy them over and over and pass this enthusiasm on to future generations? However critics may identify and describe this excellence, an unspeakable, mysterious "presence" eludes analysis; but there is no doubt about its existence for those who have savored it. The whole is indeed greater than its parts, as in any art.

Whatever sense of mystery, reach of greatness, that may characterize this Program lies in its thematic dedication to non-violence. The founders of the Program, gifted with a profound moral energy, recognized it; Fr. Hesburgh generously affirmed it; hundreds of students have experienced it for the past six years. Like the "sublime madness" of the quest for justice about which Reinhold Niebuhr speaks, the mystique of non-violence addresses itself to the most fundamental aspiration of man. It has found most distinguished expression in the lives and messages of Jesus, Lao Tzu, Gandhi, Martin Luther King. For a variety of technological and cultural reasons, this awareness has reached an intensity and extension today not felt before in human history.

As in the full enjoyment of music, being aware of what it is that you are responding to is applicable here. While the whole transcends its parts, it is not independent of them. In the music dynamic we can distinguish the constituting melody, harmony, rhythm. The role of each of these "parts" is what it is in virtue of its functional relation to the other parts. The absence of one dimension distorts the whole: melody without chords lacks sustaining depth, harmony without melody is going no place, and so on. How the spirit of non-violence comes to life in people at Notre Dame depends on its appropriate instrumentalities and their apt coordination: as knowledge, subject to the disciplines of the intellect; as action, in the building of institutions; as communal experience, growth in a style of life.

Like the musical composition, the Program articulates its transcending theme of non-violence through a dis-

criminating exercise of its constitutive competencies: knowledge, action, community. Its effectiveness lies in each of these "parts" being distinctively itself and, through skillful coordination, each achieving an end that lies beyond its immediate intention. This end is, of course, discernible development in the way the student experiences the world and in the skills he has acquired to work responsibly for change in it. Unlike the symphony, however, the Program has no score or prescribed direction; it must improvise, sensitive to the present moment of historical consciousness and to the nature of its resources. In this important respect the Program can be considered as an *heuristic*, an instrument for the discovery and recognition of the yet unknown. As a mode of inquiry, it is a set of procedures that are justified by the possibilities it opens up for generating a new theory or in solving problems. We speak, for example, of the heuristic superiority of analytic geometry over Euclidean methods, or of the heuristic value of imaginary experiments in quantum mechanics. To view the Program as an heuristic is to see it as operationally providing processes through which the experiences of each participant, and, complementary to this, that of the Notre Dame community itself, can be brought to a greater self-understanding.

Responding to awakening of social consciousness in students, the Program heuristic sets up learning occasions where the "right" people can come together to raise questions and, hopefully, discover structures productive of futures different from the disastrous ones currently predicted on all sides. To search for structure means to enclose undetermined, scattered elements of human experience in such a way that there is a disclosure of meaning, as, for example, the economic theory of "comparative advantage" discloses gains from trade under countless situations; or, with the help of Pablo Neruda, we can see that the enclosure *Fin de Fiesta* reveals the inevitable emptiness of much human hope.

Lest the Program's strategies to discover structures—for observing the world, changing it, celebrating it—generate "foreclosures," three conditions must be followed if this ambitious educational effort, a "non-

violent symphony" as it were, is to emerge as a reality greater than its parts.

- In each of its "parts," the appropriate rules for enclosing must be followed, with a self-consciousness of method that characterizes liberal education. The more faithfully each is true to itself—with almost jealous concern—the greater the possibilities for it being related with the others. For example, rigor in thinking philosophically about the concept of violence and its referents may well temper naive inclinations to dogmatic advocacy of non-violence.

- As in the music dynamic, each part encloses significantly only through the complementarity of its components. Social science, or theology for that matter, uninterpreted by actual striving to alter existing social structures, tends toward impertinent abstraction; uninformed by a concerned community, it loses momentum toward creativity. Activism, when not joined by critical reflection, readily becomes manipulative or foolish or violent; unsupported by communal dialogue, it crumbles under adversity. The communal experience, failing to be oriented to a goal beyond itself, suffocates in narcissistic stupor; unenlightened about its own procedures, it succumbs to internal conflict.

- The Program's heuristic succeeds ultimately when it generates *style* in enclosing, that is, in discovering structures that disclose new possibilities of knowing, acting, sharing. Since style comes only through discipline assimilated and transcended, the experiences of the student must have a continuity in their development and a repetition in which diversity is encountered frequently enough to disclose sameness of principle. Only habit endures.

Because a psychologist can handle theories of aggression and a sociologist the vast area of conflict resolution better than a generalist in the Program, it should not be a major department in the sense of being a center for a special kind of teaching and research. However, in its heuristic capability as ordering a coherent set of experiences, the Program should be a department. Its central task would be coordinating the flow

of purpose and affection among the faculty in exploring the meaning of non-violence; it would occasion the meeting of faculty and students, of the students with each other. That is, the Program as a department would be offering a continuing challenge to the Notre Dame community in its distinctive capacities to participate in this inquiry.

The courses currently offered are Seminar in Non-Violence; War, Peace, Revolution; Myth, Love, Violence; Capitalist Critique; and Structural Violence: Food, Population, and Energy.

Although the Program has been sponsoring faculty panel discussions for the past three years on themes of violence and non-violence, this year's series on Epidemic Starvation has been remarkable: a common subject, coordinated with the course on Food, Population, Energy, a larger number of them (seven so far), and increased attendance. The faculty asked to participate have done so most willingly, eager, it seems, to bring their intellectual skills to the multiple questions associated with global hunger.

Several faculty are interested in setting up a continuing inquiry into the moral dimension of the university, especially in view of serious world problems to which we are inclined to pay little attention.

Unlike the heuristic "disclosures" of thinking, whose success is measured by their neat ascent from helter-skelter factuality to encompassing generality, the "enclosing" of action requires a new rhythm. Awakened to move out from the security of dormitory or clique, the student is led to feel the plight of the needful: the smell of their poverty, the touch of deformed bodies, the sounds of their frustration. Whether or not in the immediacy of his contact with these victims of society he meets them as persons, he will experience the "way" of bureaucracies. Here, the road to "enclosing" means discovering where the power is, who has it, how it can be channeled into the service of the oppressed. The possibilities for the student in the Program lie in the confrontation of the ideals of non-violent means of change with the actual administration of law and other institutions.

These encounters, probably not very effective and necessarily brief

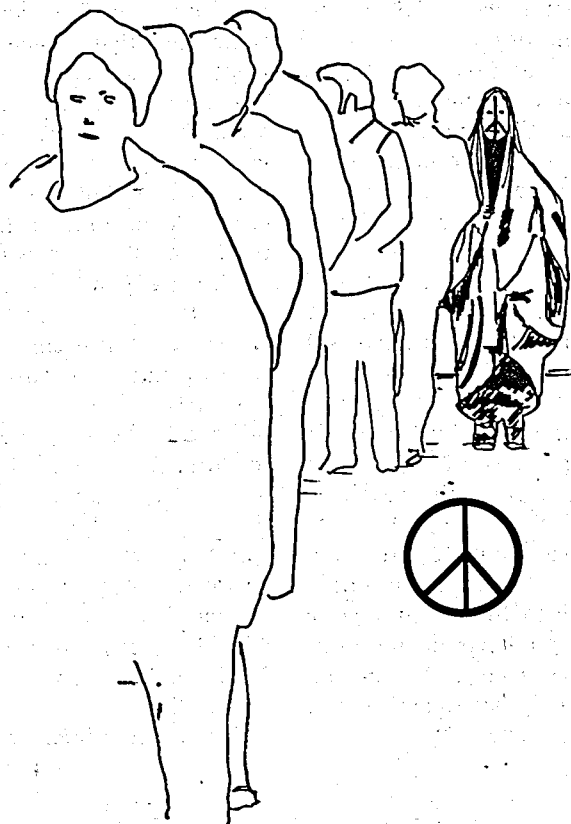
because a student's business is elsewhere, can be productive when discussed with others in the Program's seminars. What is known philosophically as non-violent *satyagraha* or theologically as Christian caring may be "enclosed" in a decision to assume responsibility, however small, for the course of human history. This transformation of consciousness has been grasped well by J. Glenn Gray: "Such reflection will drive him beyond his own small world of daily concerns and force him to acknowledge their triviality in comparison with the larger human issues. Once this primary distinction between his own and the world's problems has taken possession of his mind, he will never be the same again. If he is wise as well as thoughtful, he will hardly set out on some world-saving mission, but anxiety will require him to deal in a new way with the relationships of his that are at hand. Possessed of a larger perspective, he will try to redefine himself in terms of his real possibilities and thereby seek to become more appropriately human."

Students and faculty in the program have been active in the Notre Dame World Hunger Coalition: helping in the arrangements for rice and tea meals or guest speakers, soliciting pledges for modified meals in the dining halls, creating a viable organization of the various parts of the Coalition.

Since the twenty-four students taking the Food, Population, Energy course will develop into the most knowledgeable group on campus on the subject of world hunger, they and the coordinator of the course have agreed that there is an obligation to make this knowledge and concern available to others. Six teams of students, using various audio-visual materials and discussion techniques, will be making some twelve presentations on the subject to various schools and churches in South Bend.

A volunteer bail bond project has been introduced into the St. Joseph County criminal courts. Procedures for interviewing prisoners, verifying the information, making the data available to the judges have been worked out with officials of the courts. Some fifteen students are now working in the project.

As it is being developed here, the rationale for a Program in Non-Violent Social Change rests on some explicit assumptions about the commitment of Notre Dame as a Christian university: that the total impact of its educational activities, like a symphony, is a whole greater than its parts; that this transcending effect is achieved only by a clear differentiation of its roles and their systematic coordination. Specifically, the Program holds that the study of theories of aggression or systems of conflict resolution, for example, come to full significance only as enclosed



by the *ethos* of non-violence; secondly, that this *ethos* of non-violence, as a point of view and style of life, is sustainable only in the ultimate enclosure of a community, in this case a Christian one.

Because of its comprehensiveness—and the question of will—this final communal contexting is seldom fully achieved. This deficiency is somewhat the same as pornography is a deficiency of sexuality. Perfect bodily forms in fantastic adventures are exciting, but, while eros comes to some incandescence, sexuality-in-the-head is a strange place to have it. Undeniable, too, are the excitements in the university of well-formed theories and imaginative expressions of art; yet, as uninterpreted by ongoing action on behalf of others and shared living, they may become pornographies of human existence. More realistic than pictures, casual sexual encounters bring bodies into actual

worldly interaction, but, even as *Playboy* knows, sex “unenclosed” by love is second best. Just as sexuality gains in intensity and duration—and becomes a language at the service of the person—when “enclosed” by commitment, so, too, in the Christian university, knowledge and action await a final structure.

The celebration of eros, whose ambiguity is rivaled only by its radical necessity, presents a special tension in a university such as Notre Dame. As in Plato's academy, its power issues in a search for the ideal, its actuality occurs in those epiphanic moments when excellence, in form and action, is uncovered. On the other hand, when eros is transformed into agape, it becomes a force that creates value rather than discovers it. Its structure is the Christian community where, gracious love having been experienced, its members venture forth to act on behalf of others.

Its presence is identifiable in its power to bring students to care for others beyond the intimate circle of their family, their friends, sub-cultures based on art, games, science.

The Christian university makes a bold, paradoxical claim on behalf of eros: as university, a wholehearted quest for beauty; as Christian, a relativizing and bounding of this thrust by a care for the deformed. If this limiting tension is to be a liberating force, it must be made concretely operational, an enclosing of the unenclosable. The theme of non-violence mediates this overarching purpose of Notre Dame. It gives unity of significance and concern to speculative knowledge; it is the focus of the intentional community which functions as the third “part” of the Program's heuristic. It generates consistent styles of living only as sustained both by reflection and by the life of the gospel.

## World Hunger

(continued from page 19)

Knowing that something is the right thing to do, even that it's the right thing to do for everybody concerned, doesn't make it easy. Whether we are ready to do it will depend on our attitude towards violence in general, and negative violence in particular (failure to meet people's needs).

That is the real area that needs discussion in a Catholic university. In some ways, the word Catholic tells us more about our identity—or what our identity ought to be—than the word Christian. If you use the word Christian, you have to explain what Christ stood for. The word Catholic tells you. It means universal: it means universal concern, universal love, universal brotherhood—it means that however much you have to limit yourself for practical reasons, there is still no one who is beyond the reach of your concern, your respect, your love, your desire to help if you could. However much it may have fallen short, Catholicism insists that your concern must go beyond the family, the tribe, the city, the nation. We love God only as much as the person we love least.

That simplifies the most basic question—why should I be concerned about someone starving in Bangladesh? If I am concerned at all, I am concerned about anyone, anywhere. But if my concern is unlimited, I am not. The question is: What does he need, and what can I do about it? Sheer human limitation forces us to choose what we will do and whom we will do it for. There is no computerized answer to that question. We seem to be doing some negative violence no matter what we choose.

A position about positive violence seems so much clearer. If a beggar is starving on our doorstep, and his presence is bothering us, we can either shoot him or let him starve to death. The consequences to the victim are just as final in one case as in the other. But there could be a very real difference for us. In one case we have chosen him for death, a clearly immoral decision. In the other case we have not chosen him for life. That could be because we had to make another choice. What that other choice is determines whether there is any real difference between the positive and negative violence in this case. There is no *why* to justify our shooting him. There could be a *why* to justify our not feeding him.

This is an especially difficult ques-

tion for a university which is a citadel of affluence. We don't have to shoot our way to class every morning, but we do spend on University education very large chunks of parents' income and public monies. The money spent on Notre Dame education could undoubtedly save thousands of lives each year if spent elsewhere on medicines, minimal sanitation, and food distribution. But it can be argued, very soundly I believe, that it is only education which even puts us in a position to provide medicines, hygiene, and food to people elsewhere. Education has given us the knowledge of how to do these specific things, as well as the affluence to do them. The progress of technology, and of mankind in general, has required sacrificing the fulfilling of some present needs in order to multiply manifold our ability to meet needs in the future. It gets very sticky only when the present need which we leave unfulfilled is somebody else's need, and it is a terribly urgent need, and we could in fact fulfill it without sacrificing anything essential to our education or health. We are in that sticky situation right now, and we can get out of it only by resolving in our own minds and hearts our personal responsibility for insuring that no one starves to death in this year of our Lord 1975.

# Amish

(continued from page 5)

need to, but we can't drive it or own it. Jesus used a boat, but he never owned one," said Minister Yoder.

For the Old Order Amish, the problem of the automobile and other forms of technology is that ownership is believed to lead to pride which they consider sinful. "The problem comes in owning a car. If an Amish man owns a car, he'll use it for luxury and pleasure," Perry Yoder said.

Do the Amish use automobiles much? Whenever the Amish need to go a great distance, they usually hire a driver. For example, if there is a funeral in Pennsylvania, a group of Amish hire a driver and vehicle for the trip East.

One young man in Middlebury earned his college tuition one summer by driving for the Amish. An average payment is 20 cents a mile for one rider, 30 cents for two riders and so on. The Amish also pay for the gas. They pay for the driver's room and board on an overnight journey.

Some Amish around Middlebury also own automobiles though Amish law prohibits it. The cars are kept in local barns and parking lots. On one Saturday morning, three bearded Amish men drove down the main street of Middlebury in a dented, jacked-up, navy blue '67 Chevy. It was a scene like that of a suburban hangout.

The modern ways of civilization which have impinged upon Amish dress and travel have also entered Amish farm life.

The Amish community has a strong affinity for the soil and for nature. Unlike science, which is occupied with theoretical reconstruction of the order of the world, the Amish view comes from direct contact with nature by the reality of work. The physical world is good, and in itself not corrupting or evil.

As the Ordnung states, "Farming and related occupations are to be encouraged. Working in cities and factories is not permissible."

However, agriculture has given way to other forms of work for the Amish. The mobile home industry,



which has its capital in northern Indiana, hires many Amish.

Toby, a 30-year-old Amish man with six children, owns a small pheasant farm and works at a mobile home factory. Another young Amish stated that he worked for the mobile home industry. The extent of the Amish involvement in the mobile home industry is revealed by the fact that the factories near Middlebury close on Amish holidays because the employers do not have enough workers.

Omar owns and operates a window and siding shop in Shipshewana. Though carpentry is accepted by the Amish, the influx of technology is apparent in his shop. Omar's shop is a dark concrete building without electricity. However, air tools powered by a diesel generator are used in the carpentry work. Omar also hires a non-Amish man to transport his goods and men.

"We are not too much different from a factory, though we have a little more craft. It takes a lot of thinking to run these places without electricity," Omar said.

Dan, an Amish farmer who owns a 236-acre farm near Middlebury, just bought a tractor from St. Charles, Missouri. The tractor is allowed because it follows the Ordnung law, "Tractors are to be used only for such things that can hardly be done with horses. Only either stationary engines or tractors with steel tires are allowed."

The movement of the Amish from the farm to the factory is accepted as a necessary evil. "They can work in a factory that has electricity if they don't own it. These people have to work somewhere," said Minister Yoder.

Though the letter of the law has been violated, the essence still remains. "These jobs are all right as long as the people stay in the Church," Yoder judged.

Another example of the impingement of society on the Amish culture is the increased use of banks by the Amish.

In the Shipshewana Bank, seven of the ten customers one Friday afternoon were Amish. Two Amish were discussing wills and mortgages with a bank executive. Though banking is not prohibited by Amish law, the use of banks by the Amish further reveals their involvement with society.

"The Amish borrow more today than they used to. They are good loan customers. They'll buy four- or five-acre tracts of land and put a house up. In three or four years they have their debt paid," said Gordon E. Smith, president of the Shipshewana Bank. Smith added that the Amish pay their debts quickly because they have no other expenses such as insurance and cars.

"They do not invest in stocks and bonds; however, they do put their money into land buying. The Amish



are loyal customers and we've never had a loss with them," the executive said.

A pretty young lady in a Middlebury drugstore said, "I wouldn't mind being an Amish now that we have all this inflation. Living away from society on farms, the Amish get along fine no matter what the economy is like."

These words are easy to understand when one views the Amish as isolated, self-sufficient farmers; however, the reality of Amish life reveals a different picture.

"We are hurt by the economy just like anybody else," said a tall, middle-aged Amish dairy farmer.

"Right now the milk profits are down and the cost of cattle feed is way up," the farmer added.

The farmer who was standing next to some tools in a hardware store in Middlebury grabbed a new pitchfork. "See this here fork? Well, it's gone up over four dollars in the past year. They ought to take this fork to Washington so those officials could throw some more bullshit about inflation," the dairyman said jokingly.

A young, bearded Amish man in Yoder's Department Store in Shipshewana was looking at a \$79 wood stove as he said, "This inflation is hitting all of us."

The young man, who worked at a mobile home factory, was skeptical about the future. "Out at the factory, we're working 36 hours a week and the way things are going, we'll do just a little more work before we shut down," the worker said.

To cut expenses for the winter ahead, the Amish man planned to install a wood-burning furnace in his house to reduce fuel costs. "Well, I thought I would use the timber around my house for fuel so as to cut down expenses. Looks like it's going to be a long, hard winter," the young man judged.

Toby, the peasant farmer, was forced to take a job at a mobile home factory because of economic problems. However, the economy is also affecting the mobile home industry. "We're down to three workdays a week now and it doesn't look like it will get much better," Toby said.

The once isolated farm world of the Amish is now infested with the problems of society and of a tech-

nological economy. Though society and technology have altered some Amish beliefs and customs, the Amish are still a united and religious community.

Perry Yoder has been minister for the Amish in Shipshewana for 31 years, and he will continue to be the minister until he dies. He receives no pay for his services.

Perry is also a retired farmer and he now spends his days studying the Bible and writing for the *Christian Herald*. He is an extremely friendly and open man who has placed his life and faith in Jesus Christ.

The Amish, like Perry, have entrusted their lives to the providence of God. This trust is manifested in the selection of Church leaders.

"Songbooks are set up on a table. One of the books has a piece of paper in it. The men who desire to be a bishop or a minister pick up the books and the one who gets the paper is chosen. God chooses our leaders," Yoder said.



The Amish Church is a volunteer church — only those who desire to be Amish join. A person may become an Amish after he is 14. The person is instructed 8 or 9 times about the word of Jesus and then he may be baptized.

A person can never break an Amish law before baptism because one must be in the Church before he can sin. However, if an individual sins once he is Amish, he must confess before God. For serious sins, such as owning a car, the person is suspended from the Church until he feels he has repented before God.

The Amish believe that example is

the best teacher. "The children will hopefully grow up to follow the word of Jesus because of their family's example," Yoder said. The Amish family is a strong social and religious unit which stresses love and community.

The Amish religious service, which is held in homes on alternate Sundays, is also a symbol of love and community. The Amish practice the kiss of peace and the washing of the feet to unify the congregation.

Amish education is structured to stress the word of Jesus and to promote the Amish community.

"Every Friday afternoon we have religious instruction in German, the language of the Church, so that the students will learn the word of Jesus," said Mary, the 18-year-old Amish schoolteacher.

Amish children must attend school until the eighth grade. "We don't stress high school and we don't need college. The Amish people don't

need that type of education to lead the simple life-style we live," Perry Yoder said.

The Amish school near Middlebury is conducted from 8:30 a.m. to 3:00 p.m. on Monday through Friday. The subjects, such as arithmetic, reading and geography, are similar to those of most elementary schools.

The Church leaders receive no official, advanced theological training. For the Amish, God's law is in the Bible.

"A trained scholar in theology usually hurts the Church. The trained theologians ask for pay and



they usually are more concerned about the wool than they are about the sheep," Minister Yoder said.

The Amish belief in a religious community is also revealed in their rejection of violence and war. The source of their belief is found in the Bible in such passages as John 18:36, "My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight."

The Amish, unlike many pragmatic Christian religions, follow the words of the Bible and Jesus' message of love, and totally reject violence and war. Through their love they try to promote peace for all men. The refusal of Amish men to wear mustaches is a symbol of the rejection of war. "The baptized Amish men refuse to wear mustaches because 300 years ago our forefathers cut their mustaches to symbolize their protest of a war in Germany. We continue this tradition today," Perry Yoder said.

Though Amish religion offers a community to the Amish, there is another group that offers a greater community. This group is the Amish family.

The Chupps live on a 17½-acre farm in the rolling hills outside Middlebury. Their house is a spacious, two-story white frame structure. In pens around the house are coyotes, pigs, raccoons, deer and ducks. Located next to the pigpen is an aluminum fishing boat with a gas motor.

The Chupps just moved to this house from Nappanee, Indiana. They moved because of religious problems in Nappanee. "We moved because Nappanee was too worldly. We wanted a better place for the children to grow up in," Mrs. Chupp said.

For the elderly parents, the move was a drastic change. Mr. Chupp, a leather worker, would have to begin a new trade in a new place. Mrs. Chupp would have to make new friends. The family, which uses a buggy, would be isolated from their old community. Yet, the parents' love for their children forced them to move so that the children would have a better environment in which to grow.

Family love and unity are also manifested in the wedding feasts of

(continued on page 30)

## Week In Distortion

With the advent of April and the passing of spring break comes the realization that the 1974-75 academic year is drawing to a quick close. Though sheaves of papers remain to be written and final exams are still in the future, we must concede that less than a month from now we will be viewing the Golden Dome through rear-view mirrors. In order that you might recognize and know these indications that May is at hand, we present: Time To Leave: This Can't Be Notre Dame Because . . .

Detex cards go on sale in the bookstore.

Refrigerator fines are done away with.

Students are no longer standing in line for anything.

Indiana politicians are becoming intelligent and objective.

Pink slips are really a reflection of academic status.

The sun is shining on 4 out of 5 days.

The hall maids knock before entering.

O'Brien Paints monopoly on school colors is judged illegal.

The sun is shining on 4 out of 5 days.

No one carries an umbrella.

New sidewalks replace mudpaths.

Dean Macheca's directives begin to make sense.

Father Burtchaell's directives begin to make sense.

The ND laundry doesn't alter your clothes to fit your 4-year-old brother.

The infirmary replaces throat cultures with doses of efficiency.

The sun is shining on 4 out of 5 days.

The South Bend traffic system is orderly.

Coeducation at ND is becoming a reality.

Academic calendars are agreeable to all.

Domers don't know what forced triples are.

The student is allowed on campus with a car for more than 15 minutes.

The word "party" isn't whispered.

Enough copies of books are available at the Reserve Room.

ND men have their rooms furnished with Chippendale furniture like BP and Farley.

Shuttle busses run on schedule.

Lawn sprinklers aren't pointed at sidewalks.

LaFortune Center is finally renovated.

Temperature gauges are installed in showers.

The sun is shining on 4 out of 5 days.

There is no housing shortage on campus.

A drinking bill passes the state house.

*The Observer* is not afraid to endorse something or someone.

Professors no longer use the words "human condition," "vis-à-vis," and "value judgment."

Arthur Pears runs an efficient security system.

Edmund Price runs an efficient dining hall system.

Exam questions are suited to allotted time.

Father Hesburgh is on campus for two consecutive weeks.

The University no longer "reserves the right to. . ."

Fran DeMarco is seen wearing a frown.

An "attempt" is REALLY made to deliver mail.

Pre-med students are no longer suspicious of one another.

Quad picnics are not rained out.

The dining hall no longer features International Ptomaine Night.

Flights to and from O'Hare aren't grounded.

The sun is shining on 4 out of 5 days.

Relevance and tokenism no longer characterize campus life.

Students are given consideration in decision-making.

The cashier's office is open during lunch hour.

Drainage openings aren't built on inclines.

The mean age of security personnel is reduced to 65.

Sheets really fit bunk beds.

The sun is shining on 4 out of 5 days.

—John M. Murphy

## Amish

(continued from page 29)

the Amish. On Thanksgiving Day, a double wedding banquet was to be held for 400 Amish in the Coblenz home, which is near the Chupps' farm.

On the Saturday before the wedding, the house was full of people. Girls from the bride's and groom's families were preparing cakes, side dishes and other foods. Huge tables were being set with white china and silverware. Kettles were boiling on a kerosene stove. The girls were laughing and talking as they prepared for the feast.

At the Chupps' home a barn was being built for the wedding ceremony; a Chupp boy was one of the grooms. The barn was a massive structure that was only half completed. When Mr. Chupp was asked on Saturday how he would get it finished by Thursday, he replied, "Don't worry. We'll get it done. Some of my friends are coming over this afternoon."

The remark typified the trust and faith the Amish have in their friends and family. The family is a united group who works and loves together.

Another manifestation of love and community in the Amish society is the system of mutual aid. The Amish have no forms of insurance except each other. When disaster strikes a family, each family of the church district is assessed and gladly donates its share to the victim.

The Amish religion and family are built on mutual love and concern. Though society and technology are impinging upon the Amish, they still follow Jesus' word of love. Though some Amish now work in factories, they still promote peace and love throughout the world. The Amish are human and they sometimes fall to their weaknesses and desires. Yet, they struggle to love God and man. As Mrs. Chupp so rightly stated, "We're human and we're not perfect, but we're still trying."

## Letters

Dear Sir:

I respond from graduate school in Connecticut not with the article long ago promised but with some slight annoyance at Michael Feord's depiction of "Philadelphia" in your "Regional Diversity at Notre Dame" (*Scholastic*, January 31 1975). He left out the true diversity, the catholicity of Philadelphia, if you will. I take Michael Feord's presentation of the "Main Line" section of the Philadelphia Metropolitan area (outside the city limits, of course) as a fictional polemic that shows no more about Philadelphia than James Joyce's *Ulysses* tells us about Greek plumbing. I am a proud native of South Philly (Pwilly) and see no more connection between "the Main Line" and my Pwilly than between a dung heap and diamonds. Now for the diamonds. Michael Feord left out The Frankford El, the 52d Street Strip, North Philadelphia Station, The Philadelphia Phillies — all the way in 75! — soft pretzels, dirty gutters, beautiful Italian girls who wear funny-looking things on their feet that look like shoe boxes, The Abbe Art Cinema, The Bicentennial Commission, William Penn's Hat, The Schuylkill Expressway, The Schuylkill River, Camden, Jerry Blavet, Fabian, Joey Bishop, The Dellphonics, The Mike Douglas Show, The Reading Terminal, The Stanley Cup, The Mounted Police in Center City ("Whaddya want us to do? Diaper the horses?" — Police Commissioner O'Neil), the trollies, and Wilt Chamberlin.

I apologize for being a month and a half behind reading the magazine. Such a manifestation of my depravity, I hope, will not keep the real Glories of my town from the Notre Dame Community.

One more. We have a Frank Rizzo for mayor. Best wishes,

Jack Wenke '74

Dear Sir:

Just a note about the article on graduate students in the last *Scholastic* (March 7, 1975). As usual, a great job. Social life is no more forbidding at Notre Dame than in the big bad world for which we are all supposedly preparing (*not* to live forever in Lewis Hall as some seem to think). Just a little initiative, joining a few clubs, talking to a few people and letting up the death grip on a *few cents* can make this a social paradise compared to the limbo of state universities or even the Ivy League. Maybe facing each day with the thought that you *could be*, maybe deserve to be, in Siberia isn't *the* answer, but it's one of them.

Pat Fenelon  
Ph.D. candidate  
Dept. of English

Dear Sir:

I was very pleased to receive a copy of the January 31 issue of *Scholastic*. Aside from the personal interest columns, the "Regional Diversity" theme was especially attractive to one who has seen a good deal of this country. But you left out the Golden West, California, land of unmitigated sunshine, haven for hippies, hipsters, zealots, bikers, hikers, free-this and free-that movements, a land dotted with missions, a not-so-very-old land. All conspicuously absent. Absent perhaps because it is so diverse? Perhaps too diverse? Speculation aside, in taking your back-page advertisement for material at face value, I submit this attempt at California (specifically, San Francisco). Though not a native-born Californian (I could count on the fingers of one hand all the natives here that I've known), I am no more a stranger here than the next fellow. San Francisco then. For anyone that might be interested.

The Big City. To look on it from across the water while coming over the hills near Berkeley (more aptly Berserkley) does take your breath away momentarily. The climate is warm and windy; there is something of a Mediterranean ease about this city. Up close, the flavor

does not fade in the face of Banks of America, Holiday Inns. There are simply too many special spots for San Francisco to succumb to the impersonal grey of Big City.

Union Square and the street artists and "crafts people": from bale ballerinas — they took to the streets to dance to raise money for their nearly insolvent ballet — to urchins singing off-key Spanish songs; from belly dancers to blue-grass banjoists to abalone jewelry merchants. Why sojourn in San Francisco? Because they have the best street musicians in the country. Because it is a *street* place, an outdoor place, a place turned inside out, loaded with out-of-the-way, endearing places, especially loaded with places on the out and out with any sense of propriety or proportion. North Beach, a street for loud and clubs and lewd acts, is as garish a place as any. The Wharf has seafood, fresh Italian bread, even fresher Italian merchants, and tourists, tourists, tourists. Chinatown, compact, noisy, has some of the most palatable food in the city. (A Notre Dame gourmet was once heard to remark that there was no cuisine — not even the French — to surpass the Chinese.) Why San Francisco? To sample the "free" city! To know the application and misapplication of the word itself all the way from sea breezes to the unhealthy acts and notions all "going down" as "liberated."

Homogeneity is one word that could not be made to stick regarding San Francisco. There is so much diversity as to engage most any fancy. But there is so little room for rest. One's imagination and sensibilities are constantly being piqued — often assaulted — to the point where they become overburdened. There is a bit too much jungle foe for self-scrutiny and for peace. There is always simply too much to do. Living there for any length of time would make one over along the lines of the peripatetic, frenetic rabbit in *Alice in Wonderland*.

It is not a place for contemplatives. Still, philosophers would find it engaging. They might easily come away with enough "food" to last a lifetime. It's a nice place — a very nice place — to visit.

John Collins '73

## People at ND



Anyone planning on moving off campus next year, but fearing that he may be cut off from the campus activities, can look to the Student Union to find consolation that he will not be forgotten. Since October of last year, Maura Donahue and Paul Reynolds of the Services Commission have been compiling and mailing a weekly newsletter to each off-campus student house, listing movies, concerts, sports events, lectures and the like being held on campus and in the South Bend area. Off-campus students can call in items to be printed in the newsletter, and even other campus offices have turned to Maura and Paul to distribute notices to these students.

Both Paul and Maura joined the Student Union last year as freshmen because they wanted something extra to do, and they have found it. Each week they must now make phone calls throughout N.D. and South Bend, getting times, places and prices of events, typing, printing and addressing the notices and sending five hundred of them into the mail by Thursday. Maura, an Illinois resident, and Paul, from Rhode Island, will be continuing this service next year, and both stress the importance of getting freshmen involved in the Commission's work. Their concern is understandable. After all, someone must carry on



in their tradition if they ever decide to move off campus.

The Notre Dame Student Government has found a particularly valuable asset in one of its members, Stan Cardinas. Stan, who was campaign manager for Ed Byrne in the Student Body President elections, will be working as the 1975-76 Executive Coordinator for the coming year's administration. He is a junior from Fresno, California, and his first major involvement in politics came when he was in high school. As a senior he was approached to work on Sen. Muskie's presidential campaign, and later appointed to the Senator's California delegation. He campaigned for Muskie through Pennsylvania, and traveled to the 1972 Democratic Convention as a member of his staff. Also in high school Stan attended the White House Conference on Youth in Washington, D.C.

At Notre Dame, Cardenas was appointed to the Student Union Academic Commission as a sophomore, and is presently the Student Government's Off-campus Commissioner. He is an accounting major, planning after graduation to work on the 1976 presidential campaign, and possibly will continue his education in law, government or social work.

—Sue Grace

# The Girls Take To the Field

by Eileen O'Grady

Women have been at Notre Dame now for three years, and, while social advances might not be quite up to par, their involvement in club sports and interhall has made some definite progress.

When Notre Dame accepted girls three years ago, most of the administration had little experience in girls' sports and physical education after being a male university for so long. According to Mr. Dominick Napolitano, director of nonvarsity sports, the administration did anticipate though that the girls would be interested in sports and would want to form their own teams. But they had no idea that so many different women's sports would start up so fast.

Dr. Fallon, head of the Physical Education Department, attributes the growing interest to not only the girls' involvement in high school sports but also their introduction to the different sports in the physical education classes.

The classes as they stand now are coed, started that way primarily because there just were not enough girls to have their own classes. But as they soon found out, "everything that we offered for the men, the women could do." So they encouraged the girls to compete against the boys in the classes, finding that "the girls, in proportion to their numbers, were better swimmers than the boys." They also found the girls to be surprisingly good volleyball players since many of them had played volleyball as a varsity sport in their high schools. "The girls were not as adept at handball, but picked up racquetball very quickly." In tennis, golf, and circuit training and gymnastics, there was found to be no difference.

"We were surprised at such things as weight training and jogging," noted Fallon. "We've had quite a few girls in it. Many of them seem to be more conscious of body-beautiful than the boys." The only sport segregated was soccer, and the hope next year is to have either speedball or field hockey for the girls.

"As far as the boys competing against the girls, we found that we were more concerned about it than the students. We were anticipating a number of problems that never materialized. They recognized this as a life situation. They're going to have an opportunity to play if not compete against the opposite sex. And this tended to break the ice quite a bit."

This year the Physical Education Department hired Miss Astrid Hotvedt as their first female teacher, both to identify with the increasing number of girls in the gym classes and to integrate the department. But she has become more valuable than they ever expected—not only as

a teacher, but as coordinator and consultant also. "She's very well qualified and she's a good person to have," commented Fallon. "She wants to expand the girls' program both in our department as well as campus-wide. And I'd love to have another one just like her." Miss Hotvedt is qualified to teach all the different classes in the department, specializing in the gymnastics course and teaching all of the popular ballroom dancing classes. She has also organized girls' swim, track, field hockey and gymnastics teams, which all meet regularly and are beginning to compete.

Dr. Fallon heartily supports the girls forming these teams of their own. "As I see it, there is nothing physiologically different between the boys and the girls. There may be a difference between how many women would be as interested in varsity sports as men. But the opportunity is there and should be explored. If the interest is there among the girls, there's no reason



why they shouldn't join sports as well as the men."

Continuing on this point, Mr. Napolitano is amazed at how many club sports and interhall teams the women actually have organized and participate in. To date, the women's tennis, basketball and golf teams have attained club status and these teams consist only of Notre Dame women. The women also compete in the sailing, crew, skiing and fencing clubs with Notre Dame men and Saint Mary's girls.

The term "club" means that the interested group has organized a sport and managed on their own for a period of one year; that is, they have managed financially, met regularly and competed. If they apply to the department of nonvarsity sports and are granted the status of a club sport, then they are given \$750 and as many facilities as possible, such as fields to practice on and equipment. And Mr. Napolitano

claims there is no discrepancy between men's and women's clubs. "We give the girls everything that we give the boys, everything." He then refers to the new ruling, Title Nine, which in effect states that any college or university that spends federal funds has to provide equal opportunity for men and women. And this applies to sports and athletics also.

Mr. Napolitano thinks that the Notre Dame women have made an "excellent start" in sports so far, and he definitely foresees a future in varsity sports for them.

This interest and involvement are proven all the more by the extensive interhall program that the women have set up, of which Mr. Napolitano is also in charge. Women have started competition in basketball, volleyball, softball, tennis, track, golf and mixed doubles tennis and racquetball.

Both Dr. Fallon and Mr. Napol-

itano are excited about the future of women's sports here at Notre Dame, but stress the need of better communication between the girls here to find out exactly what sports they want started. They point out the importance of the newly formed Women's Athletic Association started on campus by Jane Lam-mers and Astrid Hotvedt for precisely this reason. As a spokesman for this group, Miss Hotvedt states that in the coming school year they would like to see fencing, tennis, basketball and golf teams be considered for varsity status and the track, field hockey, swimming, and volleyball teams for club sport status. They recommend also that the crew, sailing, skiing and gymnastics teams remain Notre Dame-Saint Mary's programs.

Following is a more in-depth look at each of these sports — how they are set up and organized and how their competition has been thus far.

## Fencing

Four years ago, seven St. Mary's girls got together and decided that they wanted to organize a fencing team. Having little knowledge of what lay ahead of them or what they were actually getting into, they enlisted the aid of Professor Mike DeCicco to serve as coach. "At first I thought it would fall flat on its face and die," admits DeCicco today of his thoughts back then. "I was wrong," he adds. And indeed he was. From its humble origin, the Notre Dame-St. Mary's Women's Fencing Team has grown into a national contender, and the future holds nothing but promise for the female jousters. "We've come a long way since those days when we used St. Mary's phys-ed equipment," the coach proclaims, and a gleam of satisfaction can be detected in his eyes.

But DeCicco himself refuses to take any credit for the success of the program. "There are about twenty-five women involved in the sport here today," he says, "and

they deserve all the praise." And when one considers the obstacles which they have had to overcome, it is nigh impossible to argue with the coach's assertion. Assistant Coach Tim Taylor, who has been an integral part of the women's fencing team since its inception, describes one of these barriers. "Fencing is a lot different from most other sports," he explains, "because it takes a long, long time to develop the necessary expertise. And virtually all of our women have little or no experience in fencing when they arrive at Notre Dame or St. Mary's." He cites freshman Cathy Buzard as a study in contrast. "Cathy came here six months ago knowing nothing at all about fencing. But, being the gifted athlete she is, she has done amazingly well in her first year of competition." But few can do so well so quickly.

Freshman counterpart Kathy Valdiserri has taken a different road to fencing excellence. A determined, fierce competitor, she began fencing as a sophomore in high school. Why does she do it? "I think she's out to prove something — that women athletes can

gain as much from sports as men," theorizes DeCicco. Kathy disagrees. "Actually, the reason I fence is so I don't have to take phys-ed," she confesses, a wan smile breaking through her heretofore stoic countenance. But closer inspection reveals a more deep-seated purpose, as Cathy adds, "I suppose I just love fencing." Anyone who has seen her fence will attest to that.

Two of the team's top performers, senior captain Cindy Rebholz and grad student Sally Fisher, are graduating next month, and their absence will undoubtedly have an effect on the team. But both coaches believe that it will be a positive one. "The younger girls realize that we have to build around what we've got," DeCicco declares, "and I think this will make them work just that much harder. They're a proud bunch with high goals, and I sincerely believe they can make it big." He cautions, however, that it won't be easy. Taylor agrees, concluding, "The status they hope to attain is certainly not going to be handed them." One doubts that the women would want it that way anyway.

—Paul Hess

## Intramurals

In the fall of 1973 Notre Dame admitted women undergraduates for the first time, and intramural competition between the women began immediately. Organizing teams and setting the times for games were accomplished by the halls, Walsh and Badin, on their own. The women law students fielded a team, as did St. Mary's. A regular league was set up by the Interhall Office for the basketball competition in the winter. Between only Walsh and Badin six teams submitted rosters. During the course of the season two teams folded completely and another forfeited one-third of their games. Walsh Hall's "Jockettes" won the championship. During the winter an open swimming meet and a Co-Rec volleyball tournament were also scheduled.

With the female population more

than doubling for the 1973-74 academic year, activities sponsored by the Interhall Office increased proportionately. Flag football produced six teams and over sixty participants in brutal competition. Games were held behind the Athletic and Convocation Center, with Badin winning the championship game. Other team sports included basketball, softball and volleyball. In basketball the four halls fielded six teams with one team taking members from more than one hall. Most of the teams used male coaches and Farley eventually won the championship. A volleyball tournament was instituted, consisting of five teams in round-robin competition with Breen-Phillips winning the championship.

In the spring of 1974 there was a separate women's softball league consisting of eight teams, two of which folded during the course of the season. Farley won the title. Co-Rec volleyball and tennis mixed doubles were provided again. In

addition the Interhall Office organized women's tournaments in singles and doubles tennis and racquetball, one track meet, and two swimming meets. In the swimming and track events participation has been sparse to say the least.

This past year the programs have solidified. The same team sports were offered with far fewer forfeits being reported. More teams participated in softball and volleyball and a new Co-Rec racquetball tournament was sponsored. Individual tournaments increased in participation and the competition was markedly tougher. With the female population stabilizing, the number of sports offered is not expected to increase significantly. However, as Betsy Bernard, interhall girls' supervisor stated, "The office is prepared to do all it can to arrange athletic events for the girls. Thus the girls are encouraged to make their desires for various athletic programs known."

—Jim Ambrose

## Crew

The women's crew team has shown remarkable progress during its two-year existence. The team, coached by Clete Graham and captained by Marilyn Crimmons, consists of extremely dedicated women. The crew participates in six races during the racing season of April 1 to May 3. But crew participation certainly does not end here, it is essentially a twelve-month sport. In the fall the women row 6-10 miles daily on the St. Joe River. During the winter months the women run 5 miles 3 days a week until rowing again begins in the spring. The women continue to work out individually during the summer months.

The long hours and hard work reflect the crew's impressive record. Women's crew holds the defending title of Midwest Lightweight Champions and recently the Varsity light-

weights. This is a great accomplishment since Princeton is known to have one of the best women's crew teams in the country. M.A.C.R.A. (Middle America Collegiate Rowing Association) will hold its first women's race this year and the N.D. women's crew is hoping to win on both the varsity and novice levels. In fact, the crew hopes to go undefeated this year. They only anticipate one problem which is possibly having to race Minnesota, defending National Champs, in the Midwest Sprints.

With the hard work and spirit of the crew, they have an excellent

chance to meet their goals. Varsity letter jackets were recently awarded (for the first time) to Beth Corbin, Marilyn Crimmons (capt.), Mary Fitzsimmons, Diane Rortvedt, Mary Spalding and Ruthie Zurcher. The jackets were earned by acquiring 30 points and by having rowed 2 full seasons. The points were based on participation in crew races. It is evident that women's crew has done nothing but progress during the last 2 years. With their combined enthusiasm and dedication, women's crew will undoubtedly continue to succeed in the future.

—Debbie Kenny





## Ski Club

It is not too difficult to understand why the Notre Dame-St. Mary's Ski Club, especially the women's half, is nonexistent in the minds of many students. Ski terrain and enthusiasm for the sport are not to be found in Indiana. Relatively few of the ND-SMC students have ever skied before. Besides, women's sports are somewhat novel here and acceptance is hard to come by when the competition is the institution of men's sports at Notre Dame.

The ND-SMC Ski Club was established three years ago, thanks to the enthusiasm and hard work of Stan Ripcho, currently a senior and captain of the Ski Club. At that time in the club's history, the only female members were Janel Schliesman, now a SMC junior, and Anne Hawkins of Notre Dame, also a junior.

Anne is the women's captain but was unable to compete this year as a result of a knee injury. Her role as women's team leader went to Miss Bartzan, a junior in her first year as a member of the club. Other racing members include Laurie McAllister, Nora Grace, Mary Carmel Burke, Mary Gillespie, Debbie Brodd and Carolyn Schiffels.

A step toward the club's present and future success has been its organization of teams and practices and the scheduling of outside competition. This year's calendar included five meets with both the men and the women taking part in each. The women's best showing was the Ohio Governor's Cup which they captured a year ago. This year, they came in second out of six teams in slalom and giant slalom competitions with Sarah winning top honors in the slalom race. Among other meets were the Detroit News Cup and Michigan Governor's Cup.

Even with this schedule, the Ski

Club does not emphasize an all-out, competitive team spirit. Instead, it is more an organization stressing good times and "fun for everyone." Miss Bartzan continues, "The girls who race every week really enjoy it and wish that others would join the team. It is a situation where you can fall and crash, and still laugh about it. Occasionally, we'll break into a spontaneous rendition of the Notre Dame fight song when we are sitting around after the races. We really have a good time."

The enthusiasm and enjoyment exhibited by the skiers makes it quite apparent that not only the women's team, but the Ski Club as a whole is here to stay and grow at the ND-SMC community. Recognition and acceptance on the part of the student body are what the doctor ordered to make the women's ski team a viable part of this community for the years ahead. It appears to be headed in that direction.

—Mike Towle

## Tennis

There is an old adage in sports which dictates that the character of a team reflects that of its coach. Indiana University's fiercely competitive basketball teams closely resemble their fiery mentor. UCLA's well-drilled, methodical Bruin roundballers show striking similarity to their taskmaster, John Wooden. And if the pattern holds true for the Fighting Irish Women's Tennis Team, then a prosperous spring season is in the offing. For in Dr. Carole Moore, the Irish appear to have a coach who will settle for nothing short of perfection. With the season opener against IU at Bloomington on April 12 just a few days away, the squad, determined in the fall by a school-wide open tournament, is going through its final preparations under her watchful eye.

Dr. Moore, who has been the main cog in the rapid growth of the women's tennis program in this, its first year of existence, depicts her third team (one spring and one fall season have been completed) as "a highly motivated group of women totally committed to tennis." She mentions her captain, junior Betsy Fallon and her co-captain, sophomore Jane Lammers, as examples, but these words of praise might just as easily be describing the coach herself. "We financed ourselves last spring," she proudly declares, "by borrowing money from the student government." Today, thanks, in part, to her persistence, in addition to that of her players, women's tennis is a club sport and, if she has anything to say about it, will attain varsity status in the near future. On this touchy matter she pleads her case, saying, "It would be a great help to us, both financially and psychologically," the latter of which she believes is more important. "The potential is there for women," she continues, "and it's

going to blossom — with a little help."

The coach's attitude is not an uncommon one among those associated with collegiate women's athletics. The prevailing sentiment appears to be that women's athletics on the college level are on the verge of a giant step in the right direction. And justly so. Dr. Moore reasons, "Women ought to be allowed to participate in sports on the same level as men." However, head-to-head competition is the farthest thing from her mind. "We aren't out to prove ourselves to the men any more than they're out to prove themselves to us," she says. "It's just that up till now women have been denied this valuable growth experience." She cites the opportunity for women athletes to establish close friendships with one another, in addition to the oft-emphasized advantages of rigorous competition whether the participants are women or men.

—Paul Hess

## Golf

The Women's Golf Program at Notre Dame can be characterized by the word infancy. As an infant has trouble communicating, so too does the Women's Golf Program's problem lie with communication. "Communication is our biggest obstacle," remarked Team Captain Ellen Hughes, noting that the program exists unbeknown to many of the women golfers on campus. Notre Dame women competed in five away invitationals, as well as the Notre Dame "mini-invitational," won by Irish linkster Barb Breesman. The Women's Golf Club had eleven active members and an active Coach-moderator in Miss Astrid Hotvedt, yet the travelling squad was comprised of only three members, Ellen Hughes, Barb Breesman and Barb

Frey. These three golfers were ineligible for the team titles at the away invitationals (teams are comprised of five members) but turned in fine individual performances capped by Ellen's fifth-place finish at the Bowling Green Invitational.

As for prospects for this spring and the future, "our immediate goal is to get the traveling squad up to five players," noted Captain Hughes. Steps are being taken to accomplish this, the first being the inaugural Notre Dame Women's Campus Open to be contested April 5. This tournament has a threefold purpose, the first and foremost to bridge the communications gap about the women's golf program, the second to provide a tryout for the women's team and last, but certainly not least, to crown the queen of Notre Dame golf. The second step will follow on the heels of the open by one week, as Burke Memorial's fairways will be host to the first eighteen-hole Notre Dame Women's Intercollegiate Golf Invi-

tational. With a tentative slate of Michigan State, Central Michigan, Bowling Green, Ball State, St. Mary's and the Fightin' Irish as the competitors the tourney hopes to be a boost to the women's program. The action does not drop off at this, as the Irish will be motoring to Michigan State and Bowling Green for invitationals in the weeks to come.

In another effort to move the program on its way from infancy, the Women's Athletic Association has included golf in its proposal to the Athletic Department concerning women's sports. The proposal includes golf as a possible full-fledged varsity sport for women, and this action is certainly indicative of the Association's feelings towards the potential contained in golf program, female style. This endeavor along with the scheduled tournaments presents a bright future for women's golf here at Notre Dame, a future of almost certain growth.

—Tom Desmond

## Women's Athletic Ass'n

Sports at du Lac is an understatement. The mere mention of the name "Notre Dame" brings thoughts of Ara, Digger, Knute Rockne, football and basketball stories. The athletic prowess, building body and mind into a complete education, seems very important, and there is no possible way anyone here can go through four years untouched by sports. However, it is harder for some than others to get involved in the kind of sports they want and these people are the women at Notre Dame.

Many women had noticed when coming to this university last year the lack of any kind of organized women's sports. Slowly the girls infiltrated the gyms and some new faces joined previously all-male teams: fencing, crew and skiing. However, the women's participation was termed as a "club" separate from the men. As more women joined the Notre Dame community, the girls' tennis, golf, basketball and field hockey teams were initiated,

but all still retained the club status.

Last semester some people decided to do something about it. The captains of all the girls' teams got together and formed the Women's Athletic Association (WAA) to unify and try to establish varsity status. The WAA is dedicated to give direction to an organized movement to gain recognition and help women become aware of what is going on in the intramural and interscholastic sports and the different openings for the women at Notre Dame.

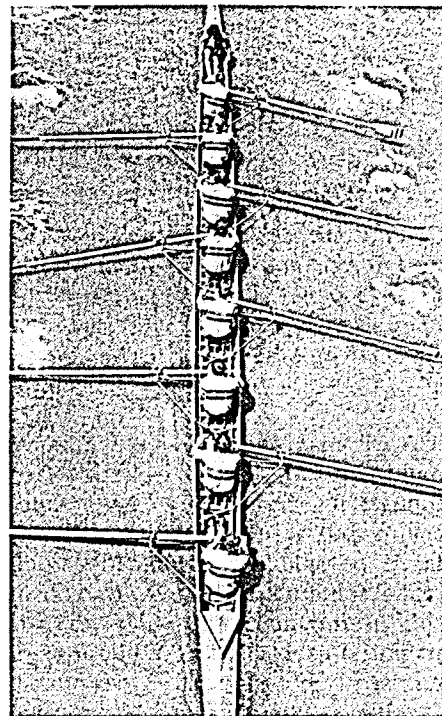
Jane Lammers, president of WAA, states, "Right now we are working on proposals for varsity status of the fencing, tennis, golf and basketball teams. Varsity status

means we are recognized and backed financially by the University." Money for coaches, equipment and travelling can be received.

The WAA has three committees: information, development and public relations. The information covers communications between girls on campus and women's athletics. Development is working with the Athletic Department for future programs, and public relations is in charge of exposure through campus media, such as *The Observer*, *Scholastic*, *WSND* and other media. Lammers continues, "I think coaching is the most important. Now we have people volunteering to coach us. I hope the WAA will stimulate and get things going in our favor."



# Irish Sport Shorts



The Student Managers Association, the backbone of Notre Dame's Athletic program, has recently appointed the head managers for the varsity sports in 1975. Dave Hadley, Dave Dempsey and Mark Navarre have been appointed Head, Equipment and Office Football Managers, respectively. Jim Uriah will take over basketball; Bob Key with hockey; Will Morrissey with track; Gil Johnson with baseball; Gerry Klimek with swimming; Steve Rush with tennis; Steve Euvino with fencing; and Craig Withers with wrestling. This group of individuals usually goes unnoticed at the sporting events in which the Irish participate, but their help throughout the years has made the Irish Athletic program what it is today. On behalf of the *Scholastic* I'd like to wish them the best in the upcoming year.

Spring football practice has finally gotten under way after a couple of "snowouts," giving new head coach Dan Devine his first contact with his Fighting Irish. With an entire offensive line (with the exception of Al Wujciak) graduated, Devine and crew face an awesome task of shoring one of the keys to the Irish attack. Defensive line coach Joe Yonto faces one of the more pleasant chores of any coach in the country as he welcomes back most of the number-one ranked defense in the country. Frank Allocco, given an extra year of eligibility, appears to be the man to beat at the quarterback race for Tom Clements' position, and Ken MacAfee will be hard to beat at tight end. Injured players Steve Quehl, Tim Simon and Bob Zanot return from season-long absences, and should play key roles in the new Devine system. Daily practices are held at Cartier Field and students are welcome to come and see the "Devine Age" of the Fighting Irish.

The major league baseball season gets under way this week and 162 games after the New York Yankees start their schedule, they should find themselves in first place in the A.L. East. As for the other divisions, Texas (with ex-Yankee Bill Martin as man-

ager), Los Angeles and the New York Mets (with former Yankee player and manager Yogi Berra at the helm) will set themselves in the playoff series, with the Yanks and the Mets making it to Shea Stadium for the World Series.

The winner? Watch for the next issue.

The California sun and girls did nothing for the Irish Rugby team, as they dropped all three contests with California schools. Lack of some scrum members was one of the reasons for the poor showing, according to team President Larry Casey, who now faces the task of rebounding from the past two weeks. A loss to perennially tough Bowling Green last weekend didn't help the situation, but if past deeds mean anything, much is still to be heard from the Irish Ruggers.

The murky waters of the Harlem River brought disaster to the Irish Crew Midsemester break, where the Irish lost the right to retire the prestigious "Ewald Cup," finishing third out of three teams in the varsity eight race. Winning both the varsity four and junior varsity race along with the victory by the women's boat brought some consolation to the team, which now starts its home season on the St. Joe River.

Florida, the land of sun and beautiful girls, provided the Irish Lacrosse Club with one of their best series ever, with the Stickmen sweeping three games with MIT, FIU and the University of Miami. The win against MIT was particularly sweet, since it marked the first time the club had won its season opener.

With the fine spring behind them, the club now opens their home stand with key games with Michigan and Lake Forest in the weeks to come. Games are played across from Stepan field, and students are welcome to watch one of the finest club sports—Irish Lacrosse.

—Bill Delaney

# The Last Word

by Jim Gresser

*Don't it always seem to go  
You don't know what you've got till  
it's gone?*

*They paved paradise  
And put up a parking lot.*

—Joni Mitchell

April may indeed be the cruelest month if we're not careful. And though it's not easy to be a voice crying out in the wilderness, never let it be said that *Scholastic* didn't make some attempt to warn you of this unfortunate situation and its potential exacerbation. While the administration, student government, faculty senate, *The Observer*, and even the rectors and the hall staffs are concerned with questions of "student life" and other matters of great consequence for this campus, a real matter of life and death is receiving the attention of only a dedicated, concerned minority.

The problem is *grass*!

If the normal process around here repeats itself again this year, the grass shortage might reach catastrophic proportions. Students might even be forced to grow it in their rooms. Imagine Farley Hall, for example, dotted with white window-boxes growing nothing but grass.

There is, I suppose, a temptation to take this issue lightly, but I see the problem as seriously important and one which demands comment. Specifically, the problem is the systematic destruction of the campus lawns by hundreds of careless, thoughtless, heavy people; and, more specifically, the possibly futile plea of this article is that we cut out this abuse.

The timeliness of this plea pertains primarily to the fact that each spring the University pays (and we all know where *its* money comes from) to have the grounds seeded and yet many people see to it that this money is wasted and that these seeds never get a chance to grow. By walking along paths beaten to replace the supposedly insufficient sidewalks, they engage in a perverted rite of spring making this campus a wasteland.

The people who walk all over the grass, people who at first glance might seem quite humane, and at second glance seem more careless than malicious, fall into two basic categories: there are those who suffer from what I'll call the Grace-Library syndrome, and then there are the corner-cutters. The results of the Grace-Library syndrome are exemplified by the ground in front of those two buildings where large plots of barren soil, hideously marred by plodding footsteps, delineate the most speedy traffic patterns. In front of Grace Hall the tundra follows a bee-line to the North Dining Hall in spite of the fact that there are paved walkways leading to the exact same spot. Of course, if you take the sidewalks to the dining hall, or into the library, you might be forced to lose 3.8 seconds.



The corner cutters are those folks who find turning corners at right angles not only disgusting but intolerable. The result is that the intersections of all sidewalks are bordered by a circle of uncovered mud.

If you've read this far, perhaps you're thinking this is a waste of paper.

Not so!

The problem is one of nature and beauty and that makes it pretty important. And at the risk of sounding pretentious and of indulging in personal pet peevisness, let me say



that if you see nothing wrong with walking on the grass there is something *wrong* with you.

If there's nothing wrong with you and you can understand the problem of the grass, and I hope this includes most of us, you should be prepared for the inevitable difficulties you face when you make the care of the grass one of your own concerns. It demands that you constantly confront those otherwise intelligent and pleasant people who kill grass. The usual excuses they'll feed you are: "there's no grass here," or "every-one else does it," or "there should be a sidewalk here."

Another common response is to accuse you of fanaticism and then to walk on the grass for spite.

The logical flaws in all those excuses are obvious, but perhaps the most difficult to deal with is the accusation of fanaticism. This cause is not a fanatic one. No one is proposing that grass *never* be walked on. No one is suggesting that those who walk on the grass be shot or otherwise physically harmed (though you'd probably only have to do it once). The suggestion is that the grass be saved for occasions when it can be fully appreciated and consciously enjoyed. In the meantime, the daily traffic should be kept off so the grass can grow; it's so much nicer to look at grass than mud.

It is not *Scholastic* policy to complain about a problem and offer no suggestions to correct it. Putting up more wire-and-post fences might be one solution. Or perhaps a committee or two could be formed to study the problem. I think, however, that the best solution for now is just to *stay off the grass*, right?

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