

SCHOLASTIC

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45th
Anniversary
Bengal
Bouts

APRIL 15 DEADLINE

27 Italian Medical and 9 Veterinary Schools Accept American Students

Medical and veterinary school aspirants who are thinking of applying to Italian medical schools, and their families, must act immediately. New Italian government regulations require that pre-inscription applications be filed with the Italian Embassy in Wash., D.C., and Italian Consulates, before April 15, for consideration for medical and veterinary school admission in the fall of 1976.

27 distinguished Italian medical schools accept Americans. Several hundred Americans now are studying at Italian medical and veterinary schools.

All applications must reach the Italian Embassy and Consulates before April 15. Medical, dental and veterinary school aspirants who need assistance in language and cultural orientation, and preparation before, during and after medical school to enable the practice of medicine in the U.S., should contact the Institute of International Medical Education. The Institute has helped more American men and women enter European medical and veterinary schools than any other organization.

Of the approximately 40,000 premeds and graduate students who will apply to American medical schools this year, about 35% will be accepted. Contact Student Information Office.

INSTITUTE OF INTERNATIONAL MEDICAL EDUCATION

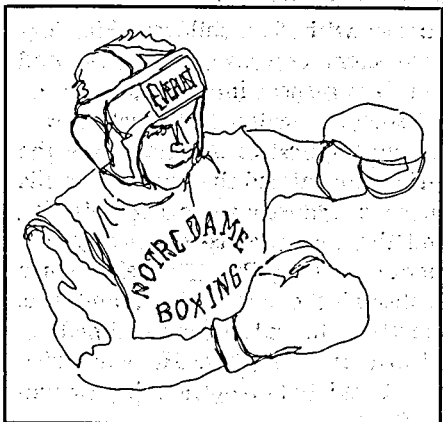
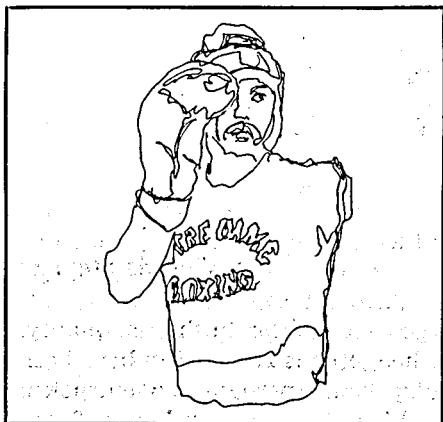
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FEATURES

- | | | |
|----|--|--------------------------------|
| 4 | Purely Puritan? | Victoria Stephan |
| 8 | From a Fight, Hope | Judy Robb |
| 12 | King of the Boys | Melanie Jorgensen & Mike Moses |
| 16 | George Meany, Where Are You? or Collective Bargaining at Notre Dame | Sheila Kearns |
| 19 | Patriots, Fellows and a Coach | Richard G. Landry |
| 22 | A Bicentennial of a Different Color | J. Robert Baker |
| 25 | Values Seminar: The Theory of Spontaneous Generation | Bill Conzenbach |
| 27 | Before the Ice Melts | Michael Palmer |
| 28 | "and see who catches hell!" | John Delaney |

REGULARS

- | | | |
|----|------------------------|----------------------------|
| 6 | Jottings | John Sears |
| 11 | Perspective | |
| 15 | Week in Distortion | Mark Thomas Hopkins |
| 20 | Gallery | Joan Luttmner |
| 24 | In Order of Appearance | Susan Grace, Jim Romanelli |
| 30 | The Last Word | Sally Stanton |

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Purely Puritan?

by Victoria Stephan

The first production of *The Crucible* occurred in 1953 at the height of Senator Joseph McCarthy's anti-communist crusade. The Wisconsin senator was praised by some as a dedicated patriot. Others saw him as a ruthless persecutor whose accusations jeopardized the nation's tradition of civil liberties.

Pulitzer Prize winner Arthur Miller was summoned before the House Un-American Activities Committee and questioned about his communist alliances. He was then convicted of contempt, but in 1958 the Supreme Court reversed that ruling. Miller's *Crucible*, though based on the Salem witch trials of 1692, was directly related to the events of the McCarthy era, and thus highly sensational.

In the fall of 1954, McCarthy was replaced as head of the congressional committee and the public censured by the Senate. The communist scare eventually subsided, ending one of the most controversial periods in American history. *The Crucible* endured, despite the loss of its contemporary social significance.

Today the outstanding dramatic quality and the less literal significance of the play can be still understood. An audience's appreciation of *The Crucible* is not so obscured by political witch-hunting that Miller's artistry becomes secondary. The play's social and moral overtones are relevant to 1692, 1953 and 1976. The play concerns a group of individuals who are caught up in a crucial and overwhelming controversy. Surrounded by a terrified, almost mindless society, each one must somehow come to a personal discovery of truth and find a way to maintain his integrity. To do this, the characters must achieve individual awareness and self-knowledge. Disturbing to some, this new

self-perception proves fatal to others. The discovery of honesty and integrity is at once a triumph and a tragedy.

In this context, the cause of the controversy—witchcraft—is almost unimportant. Associate Professor Frederick Syburg, director of the ND-SMC Theatre production of *The Crucible*, believes that "the play doesn't really deal with witchcraft at all. It says that there are occasionally situations where society becomes so repressive that seeking some kind of scapegoat becomes the only way out."

As for 17th-century Puritan Salem, social repressiveness is certainly more than imaginable. That witchcraft was practiced there is an issue historians have debated through the centuries to no satisfactory conclusion.

It is known that in 1692 several young Salem girls, including Betty Parris and Abigail Williams, experienced convulsive fits, as well as temporary loss of speech, sight and memory. They also claimed to have had hallucinations in which they saw terrifying spectres, some of whom they recognized as friends and townspeople.

It is believed that a medical doctor, for lack of a physiological explanation, declared these symptoms of hysteria were due to witchcraft. When questioned, the girls named several persons responsible for their fits. The number of accusations multiplied until hundreds were held under suspicion of witchcraft. Nineteen were eventually executed by hanging and one was pressed to death.

Among those sentenced to die was John Proctor, whom Miller establishes as a central character in *The Crucible*. At the time of the witch trials, Proctor was in his middle thirties. Powerful in stature, he had

a good reputation in the community, although he is reported to have been outspoken—perhaps too outspoken for his own good in such a confining society. Proctor was a married farmer with five children. His logical, common-sense attitudes had won him respect in the Salem area.

Proctor's wife Elizabeth was among the first to be accused by the girls who claimed that she cast spells on them, caused some of their fits, and that her spectre physically tormented them. Proctor vehemently protested the accusations, and was shortly thereafter proclaimed a wizard by the girls. He was tried and convicted of practicing witchcraft.

Elizabeth's execution was postponed because she was pregnant, and it would have been illegal to take the life of her unborn child. Proctor was constantly urged to save his life by confessing guilt. (The ghosts of dead witches were more feared than corporeal ones, so the Puritans were willing to rehabilitate confessed witches.) But Proctor refused to lie. Instead he petitioned on behalf of himself and five other convicted witches to the prominent clergy of Boston: "The innocency of our case, with the enmity of our accusers and our judges and jury, . . . having condemned us before our trials . . . makes us bold to beg and implore your favorable assistance of this our humble petition to his Excellency [Governor Phips] that if it be possible our innocent blood be spared . . . for by reason we know in our own consciences we are all innocent persons."

Proctor's entire petition is a testimony to his character. It is written in a calm, reasonable tone of humble piety. In addition, his integrity was affirmed by 53 persons in the Salem area who swore to a statement declaring their faith in the

soundness of his character. The statement was rejected, the petition ignored, and John Proctor went to the gallows on August 19, 1692.

A witness to the hangings wrote the following account: "They protested their innocency as in the presence of the great God whom forthwith they were to appear before. . . . They forgave their accusers. They prayed earnestly for pardon for all other sins . . . and seemed to be very sincere, upright, and sensible of their circumstances on all accounts, especially Proctor whose whole management of himself from the jail to the gallows and whilst at the gallows was very affecting and melting to the hearts of some considerable spectators. . . ."

Two months later, Cotton Mather, one of the clergymen to whom Proctor's petition had been addressed, began an investigation into the Salem trials which ended in a repeal of Elizabeth's death sentence.

Although Miller has tampered somewhat with the facts, the personality of his Proctor is consistent with the historical figure. In the third act, Proctor, who has been swept into the center of the witchcraft controversy, realizes the depth and scope of the injustices around him and his own helplessness to correct them. In a heated discussion, he cries to one of the judges: "I hear the boot of Lucifer, I see his filthy face! And it is my face, and yours, Danforth! For them that quail to bring men out of ignorance, as I have quailed, and as you quail now when you know in all your black hearts that this be fraud—God damns our kind especially, and we will burn, we will burn together."

J. Matthew McKenzie, a sophomore speech and drama major who has appeared in many ND-SMC Theatre productions, is cast as Proctor. This role is a challenge for McKenzie who sees Proctor as more than an honest Puritan farmer. McKenzie is emphasizing the passionate intensity of a man who fundamental-

ly believes in his own honesty, but must struggle to prove it to himself and others. Proctor attempts to bring logic, reason and a dimension of reality into his surroundings. Instead he becomes the victim.

Mr. Syburg, who played the role of Proctor in a 1954 production, sees the character as one who is "continually seaching. Elizabeth recognizes the extent to which she has — whether she wanted to or not — prescribed for Proctor what his honesty ought to be. She finally comes to realize that he has to find that for himself. Her triumph — and tragedy — is to have his goodness in the end."

While Proctor attempts to defend himself and his wife against the charges, he experiences a difficult internal struggle with the enormous guilt he experiences as a result of his affair with Abigail. Caught between personal conflict and community hysteria, Proctor begins to see a way in which he can be absolved of his sin, and prove himself

worthy of Elizabeth's devotion.

The moment arrives when John Proctor's life lies in his hands alone. His desire to live nearly overcomes his conscience and he asks: "Then you will judge me? God in heaven, what is John Proctor, what is John Proctor? I think it is honest, I think so; I am no saint." Whatever John Proctor is, he knows he cannot live the rest of his life under the shadow of guilt. In his decision to confront death honestly rather than tell the lie which would save his life, Proctor has found his ultimate truth. He has proven his honesty, devotion and integrity.

Beneath the issues of witchcraft and McCarthyism lies the ageless significance of *The Crucible*, the meaning of truth. John Proctor's search for himself is not unique. It is the responsibility of every age, every society and every person to pursue his own moral truth.

Production dates for *The Crucible*: February 27, 18, March 4, 5, 6, at O'Laughlin Auditorium.



J. Matthew McKenzie, Suzanne McKenna and Bridget Ragan.

The Garden in Winter

by John Sears



John Sears is a senior English major from Denver, Colorado. He is the winner of the 1975 Notre Dame Fiction Award.

He was still awake when the alarm went off. Lying motionless in the gray light, he listened to the sound as it stuttered jaggedly throughout the room, reeling, wavering, finally hovering mechanically about the clock. He silenced it abruptly with a deliberate movement of his hand.

The floor was cold where there was a draft from the window all night. He stood on the cold part, stooping over the sink to wash his face and hands thoroughly with a new bar of soap. He hesitated a moment after hanging up the towel, examining the face, his face, in the mirror. Then reaching behind it he opened the medicine cabinet, and inserted a new blade into his razor. Looking once more into the glass he began to shave himself carefully.

"Dear Mom—
I'm sorry . . ."

He lifted the stiff-pressed shirt from the top drawer of the bureau. He fastened it painstakingly, one button at a time, cuffs last. From the wardrobe he selected the dark blue suit. Removing the cleaner's plastic, he lay the clothing on the bed and finished dressing slowly and with scrupulous attention to detail. With a rag he softly dusted the already buffed and polished shoes. Returning to the mirror he knotted the silken tie snugly around his throat.

" . . . I did not want it to be this way . . ."

The tables were arranged row on row with only a few people at each of the ones closest to the milk machines. He knew some of them, not many this early in the morning, sitting where they usually sat, altogether in one place. Some of them had finished and were busing their trays. Others were prolonging a final cup of coffee. He sat close to them, lowering his avocado-colored tray to a nearby table, within the crowd but not a part of it.

—Morning, Clayt.
—Jimbo.
—You're up early.
—You too.
—What're you all dressed up for?
—Placement Bureau.
—Interview?
—Yeah. And sign-ups.
—Going over early, eh? Good

thinking. Get the drop on everybody else. Insane, isn't it? I heard some of those guys were going over there at 4:30 this morning. Some guys spent the night over there even, I heard. Cutthroats, God!

You know it don't seem right somehow. You work and you work and in the end it all comes down to that. It's getting ridiculous, but you gotta do it. You should be all right though, you're getting over there early enough. Well . . . take it easy, I've gotta run. Good luck.

He cut each donut into five equal pieces. He chewed each piece thoroughly, swallowing it finally with a sip of his orange juice. He wiped his mouth carefully with his napkin.

"Dear Mom—

You know, it don't seem right . . ."

The chairs were grouped in semicircle rows around the podium. He removed his jacket and draped it around the back of the chair that was his. One by one the others filed through the doorway and filtered down the aisles and rows to their own places, bringing with them a draft of cold air from the outside.

—Clayt.
—John.
—You're looking good.
—Interview.

—Ah, the pursuit of wealth . . .

—Looks like Routzen's got the tests. Lousy bastard. How do you think you did?

—All right. I think I did all right.

—I got screwed. I just know I got screwed. What do they give tests like that for anyway? There's better ways of thinning out the department. Lousy bastards. Why don't they just hire some more teachers? I pay five thousand a

year to come here, I should be able to study whatever I want. How do you think you did?

—Okay.

—I got screwed.

Agitation subsisted and the noise declined to the drone of a single voice, the scratch of many pens and the murmuring hopes of a hundred worried scribes. He sat quietly, rubbing the side of his pen against the palm of his hand.

“Dear Mom—

You pays your dime and you takes your chances.”

He stood against the bar with a beer, alone at the edge of the crowd. He stood silently, looking casually across the shadowed hall to the draped-window darkness of the room beyond. The women glided like moths through the off-light; the men talked thickly behind clouds of smoke. They were all lost, each in his own way, because for them there were only the winners and losers and if you were not one of these there was nothing for you. You were lost anyway, when you wanted something so badly that you would do almost anything to get it, for you were no longer yourself then but only the thing you wanted. After

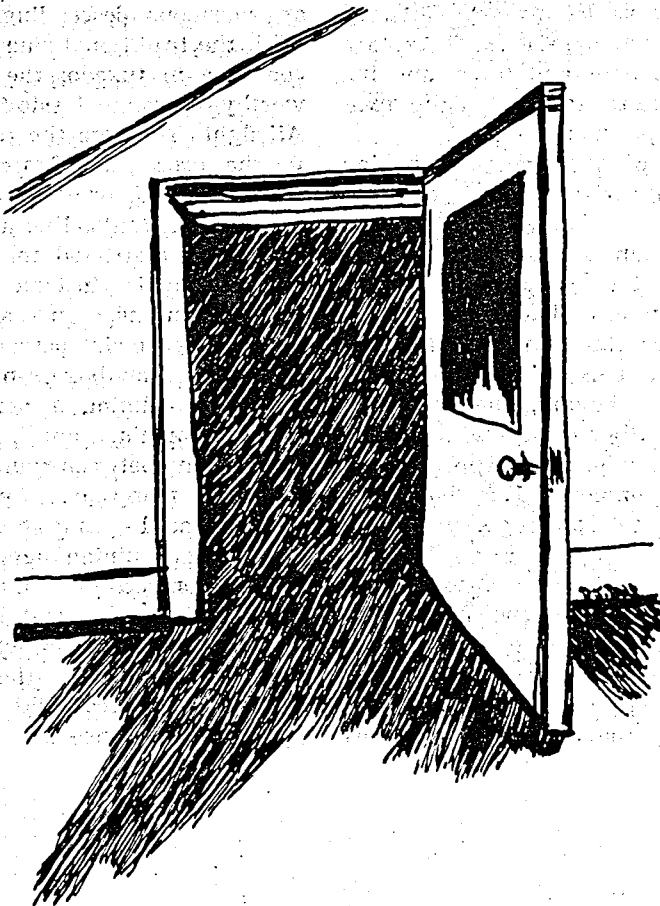
that though, there was only the winning and the losing.

He drank slowly, observing all of the small comings and goings that created for him the illusion of felt life. But if he thought about it much, or felt about it, then he knew that he was bleeding. Not that could be seen and not that anyone would be able to notice or do anything about. But he was bleeding all the same, inside, where the only really good part of him had ever been. The part that did the good things, said the right things and believed only the best; the part that saw without looking, felt without fearing and loved without questioning. It bled from cuts in everything that gave it life, and he was unable to produce the plasma of life as fast as need was carrying it away.

Outside, the flow of voices spread around him in the breathless cold. He lifted his collar around his neck and lifting a pack of cigarettes from his pocket, he lit one and dropped the match into the snow. Taking a long puff, he disappeared down the sidewalk into the silent darkness of night.

“Dear Mom—

I'm trying to tell you exactly how it was . . .”



The white chapel was a crypt at the bottom of a long flight of stone steps. There were many people around a high white table, some sitting and some standing along the walls. There was a vested priest with a golden cup and a girl with a brown guitar.

—Folks . . . Folks . . .

Sheets rattled.

—Tonight the closing hymn is “They’ll Know We Are Christians.” That’s number four on the mimeographed sheets and number twelve in the blue books.

It was quiet for a moment, then she played a few introductory chords and voices began to sing.

—We Are One In The Spirit

We Are One In The Lord . . .

“Dear Mom—

I’m sorry. I did not want it to be this way. It don’t seem right, I know, but I’m trying to tell you exactly how it was. You pays your dime and you takes your chances . . .”

—We Are One In The Spirit

We Are One In The Lord . . .

“I’m not the only one, there are many . . . Father Hesburgh says there haven’t been any. But I heard of a guy over in Howard . . . with a rope . . .”

—And We Pray That All Unity

May One Day Be Restored . . .

“It don’t seem right, I know. I did not want it to be this way. I’m sorry . . .”

—And They’ll Know We Are Christians By Our Love
By Our Love.

Yes They’ll Know We Are Christians By Our Love . . .

The room was dark except where a square panel of light shown through the open doorway. He closed the door quietly and hung his jacket and scarf from the hook on the back of it. He sat down at the desk and, feeling gently along the base of the lamp, he switched on the light over his blotter. He gathered pen and paper from the drawer and began to write.

“Dear Mom—”

From a Fight, Hope:

The Charitable Irony of the Bengal Bouts

by Judy Robb

In the boxing room of the ACC, an energetic white-haired man is giving instructions to the 75 or so young men in sweats, headgear and boxing gloves. Dominick Napolitano is preparing the 1976 contenders for the 45th annual Bengal Bouts, which will be held on February 24, 26 and 29. Since 1931 the Bouts have been dedicated to the cause of Bangladesh, a situation which was Nappy's concern long before the world hunger crisis gained its current international attention.

Starvation is a way of life for the people of Bangladesh — a country overwhelmed by unceasing poverty and endless civil discord. Diverse individuals ranging from rock star George Harrison to University President Father Theodore Hesburgh have, at one time or another, referred to the Bangladesh problem, and a variety of relief measures have been instituted. Yet with all of the recent publicity, the Bangladesh situation is not new to the Notre Dame community: proceeds from the Bengal Bouts have gone to the Bangladesh missions for the past 44 years.

Bengal Bouts started as a result of a brainstorming session of a small group of bored Notre Dame students. Initially, the idea was to promote a one-night "smoker" to provide a respite from the academic grind and to relieve the otherwise bleak Midwestern winter. The first bouts took place within the old fieldhouse and netted a profit of \$450, which was donated to the Holy

Cross missions in India. History was made; a proud tradition was begun. With the success of the first bouts, boxing grew in popularity on campus among the students. Word spread about the club, its incredible spirit and the cause to which it was, and still is, devoted. Membership swelled the proceeds from the tournament. Over 2000 young men have participated in the bouts since their conception almost a half century ago, and nearly a quarter of a million dollars has been raised for the Bangladesh charity. When the fighters enter the ring on the 26th, 44 years of tradition will be behind them, but as Nappy says, "Every year is a new experience. There are different names and faces, and it's a challenge to improve on the quality of the previous groups."

Critics of the sport of boxing question its morality and point out the irony of staged fighting for humanitarian purposes. Nappy remains a staunch defender of the sport as practiced at Notre Dame. "It is important to recognize the distinction between amateur and professional boxing," he explained. "I would rather not argue with anyone who claims that professional boxing is immoral. How boxing is done will determine the public reaction."

Notre Dame boxing differs significantly from that encountered on the professional level due to the emphasis placed on an even, fair match. Nappy firmly believes in the philosophy that "every match must

be a contest." By requiring a rigorous conditioning program and taking great care to guarantee competitive pairing, the Bengal Bouts have been able to preserve their dignity as a sport, a claim which professional boxing would find difficult to prove for itself after numerous scandals, particularly in the area of heavyweight competition.

Spectators at the Bengal Bouts may mistake the event for a professional match, as the facilities are impressive for an amateur tournament. The basketball arena of the ACC is transformed with a raised ring in the middle, highlighted by an enormous descending spotlight. With the traditional ring announcer complete in tuxedo, the setting is worthy of even a classic Muhammad Ali fight. Yet here the resemblance to the pros ends. Instead of the usual 12 to 15 professional rounds, the Bengal Bouts, like all amateur boxing, is restricted to three two-minute rounds. Instead of a paid manager in the corner acting as a fighter's "second," personal friends and even fellow boxers perform the duties of calming a nervous contender, washing out mouthpieces and offering between-round pointers.

Unlike many professional matches, skill — not sheer force — is the determining factor in the Bengal competition. Finesse is the key to victory — and Nappy has never tolerated antics which would stain the spirit of the matches. "This is a contest, like any other sport — in a sense it is the purest

contest we have. When it ceases to be that, stop it. Don't let the boys get hurt," he always states emphatically.

Spectators at the bouts will find stress placed on five major criteria: form, aggressiveness, sportsmanship, ring leadership and number of punches landed. A decision is based on the process of subtracting points from the score of 10 with which each contestant enters the ring. Nappy once explained the fighting strategy when he said, "Its prime purpose is the outscoring, outthinking and outmaneuvering of the opponent because of superior technical skill, ring strategy and physical condition. Skill is the criterion, not power or brute force; points, not knockdowns; clean hits, not knockouts." Knockouts are deemphasized in the Bengal Bouts. Nappy observed, "A knockdown or knockout is considered incidental to the bout; it is not the objective."

A spirit of brotherhood prevails at the Bengal matches—figuratively and literally—since this year's bouts feature brothers Jim and Ross Browner. The tournament draws all types of competitors, many of whom seem to have nothing in common except the desire to box. But there are many reasons why they unite in the Bengal effort every year. Matt McGrath, a veteran fighter, commented, "You can't help but get a lot of enjoyment out of it. What impressed me most is the dedication that all the instructors show — it's a contagious feeling." Terry Johnson, a former boxer and present member of the Bouts committee believes, "Eventually, the idea of sending money over to the missions becomes as important to you as it is to Nappy—you take his cause as your own." Heavyweight contender Ken MacAfee says, "It's really exciting — the next best thing to a football game." Physical and psychological reasons are

among those offered also. "I started the program for conditioning purposes," claims Jim Wolf, a novice boxer. "But as I got more involved in it, I began to appreciate the emotional outlet it provides." Still others view Bengals as an opportunity to make use of talents which they have been cultivating since childhood. "I've been fighting all my life," states Rudy Ruettiger with a grin.

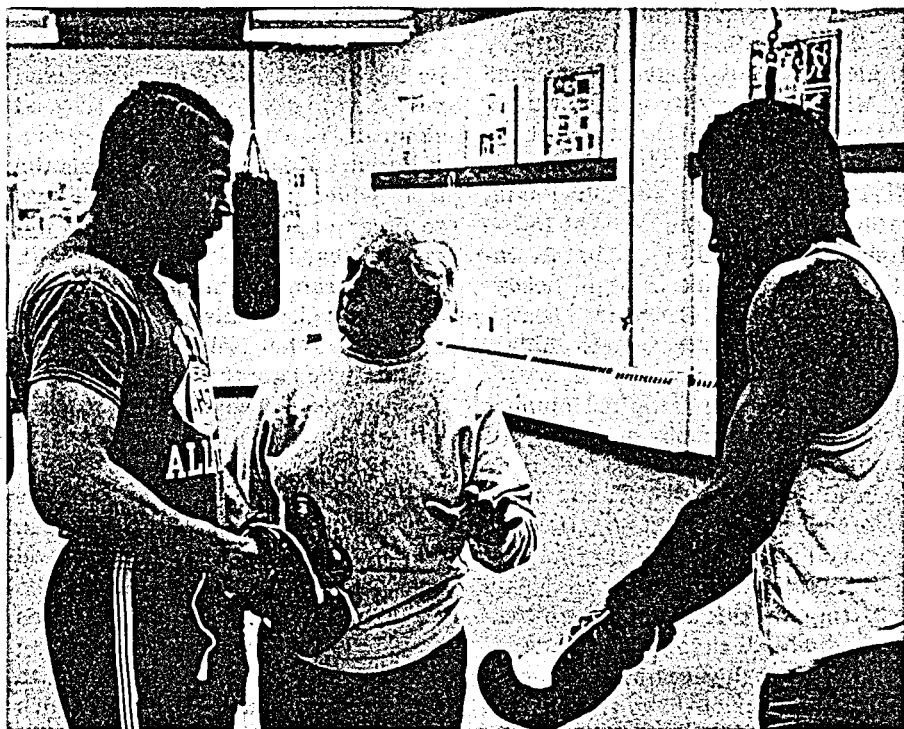
Underlying all the reasons for the interest in boxing which has gripped the Bengal Bouts is the need to respond to a challenge. As well as testing physical skills, the Bengals present an intellectual test. "It's a personal challenge, both to mind and body," believes Phil Harbert, a two-year veteran. "Many are just looking for something to do other than constant studying — others just want to participate."

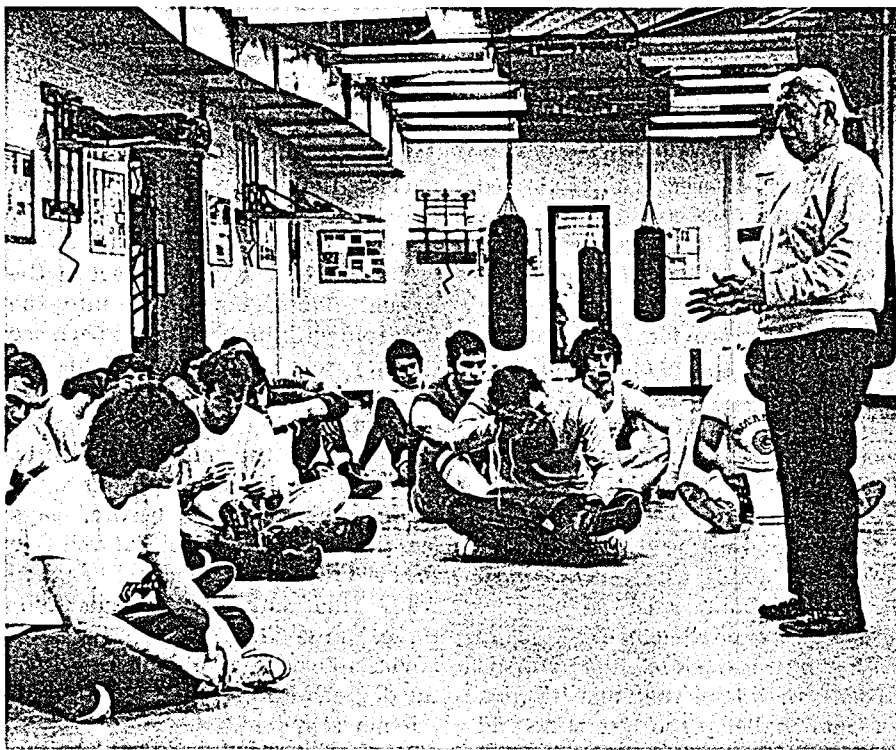
Participation is what it's all about in the Bengal Bouts. Unlike some of the other sports on campus, everyone is assured of a chance to take

part in the action. No one sits on the bench; no one is cut from the team — everyone competes.

Training is a crucial aspect of the Bengal Bouts. Few come into the program with high school experience — they rely on Nappy and his assistants, Tom Suddes, Roland Chamblee and George Vanderhayden, to teach them the necessary skills. "Most of the boys have never worn a pair of boxing gloves before," says Nappy. Practice is essential and late in the fall the novice boxers begin to train. This instructional period continues until Thanksgiving, when a novice tournament is held to gauge the degree of proficiency acquired by the newcomers.

Both novice and experienced boxers join together in January to prepare for the spring bouts. Calisthenics, instruction and sparring become daily routine until the fights begin. As ringtime approaches, the fighters are divided into various weight categories to assure even matches. This is an important precautionary mea-





sure. Nappy is proud to claim that there has not been a single serious injury since the bouts began.

This year 12 weight divisions are expected to be slated: 125, 135, 145, 150, 155, 160-165, 170-175, 180, 185, 190, light-heavyweight and heavy-weight. Anticipated contenders for the titles in each fight are: 125 — Dan Romano, Bob Mohan and Terry Broderick; 135 — Dave Reyna; 145 — Mike Mullin; 150 — Jim Quinn, Tom Brennan; 155 — Phil Harbert, Matt McGrath; 160-165 — Kerry Moriarty; 170-175 — Tom Plouff, Casey Land and Randy Payne; 180 — Rudy Ruettiger; 185 — Chet Zawalich; 190 — open; light-heavyweight — Jim Browner; heavy-weight — Doug Becker, Ken MacAfee and Ross Browner.

Since there are a limited number of divisions, it is obvious that not every fighter will leave the bouts as a champion or even with finalist honors. It was once said, "If there is glory in it, then it is only for one night." And yet, the number participating in the annual event has reached an all-time high. Much of the credit for the ever-increasing attendance is attributed to the indomitable spirit of Nappy, who treats every hopeful as one of "his boys." The admiration seems to be mutual. Tom Plouff observed, "Nappy is a great humanitarian. His attitude inspires a real camaraderie among the

guys." Returning fighter Gus Cifelli captured the essence of the Bengal Bouts and their coach when he said, "What makes Nappy so unique is what makes the club so unique. Everything is from the heart." But, with as much as he has taught them during the years, Nappy still learns from his young protégés. "They're different; they're special," he boasts. "So many don't win, and yet they always feel so good about it."

Perhaps this spirit of giving is the force which makes the Bengal Bouts so unique and which unites the immediate battle within the ring with the long-range struggle outside, in the Bangladesh missions. For over 100 years the Holy Cross priests have worked in this country of 80 million people which encompasses an area roughly equivalent to the state of Wisconsin. It is not easy to understand the immensity of the task which they have undertaken. Jim O'Connor, Kevin Kearney and Tom O'Hara, three seminarians who worked at the Holy Cross missions in Bangladesh last year, are among the few who had the opportunity to witness the tremendous aid which the Bengal Bout funds provide.

"The answer to the Bangladesh problem is twofold," says Tom. "First, they need relief, and then they need to concentrate on long-range solutions." Relief takes the

form of providing food for the hungry and medical attention for the indigent. The mission distributes food on a daily basis to the needy, while its hospital provides medical services and a place where the hopeless can go to die with dignity. But no matter how many are fed or given treatment, there are always more waiting.

Education is the area in which the mission exerts its greatest influence. Parishes run elementary schools and colleges, helping the people learn new ways to combat their age-old problems. "But it is still easy to let yourself become overwhelmed when you realize the enormity of the problem in Bangladesh," comments Tom. "At the mission we know that we can't possibly help all 80 million of the people, but we can reach a few." Jim adds, "Some things are so shocking that you can't help but feel powerless at times."

Reaching out in Bangladesh requires a special kind of person. "People working there must have patience and impatience," says Kevin. "They are impatient because of their enthusiasm, but they are patient because of the limitations imposed on them by the Moslem society."

When speaking of Bangladesh, it is the memories of the people themselves which bring the greatest reactions from those who lived in their midst. "People there are so giving and loving in spite of their tremendous poverty," observed Jim. "They have almost nothing, and yet they give as much as they can."

Giving unselfishly to others is the secret behind the success of the Holy Cross mission. Last year the Notre Dame Bengal Bouts gave \$14,000 to help the mission in its effort to bring relief to the people of Bangladesh.

Last Christmas a priest from the mission wrote these words back to the States, "Many openly doubt whether Bangladesh can ever make it, and they ask if there is any hope — we have no alternative, we have to hope." Dedicated supporters of the Bengal Bouts have brought hope to Bangladesh and enjoyment to boxing enthusiasts at Notre Dame. As Nappy often says, "Strong bodies fight so that weak bodies may be nourished."

Perspective

The author is a graduate student in the Theology Department and is a member of the Gay Community of Notre Dame.

The recent declaration on sexuality issued by the Congregation for the Doctrine of the Faith makes it clear that the magisterium of the Church has yet to deal with the reality of human sexuality in a creative, redemptive way, enlightened by the spirit of the Christ who "makes all things new." It is not possible in a short article to mount an exhaustive critical analysis of the document, its background, methodology and implications; nevertheless a few comments should be made with regard to homosexuality, one of the least understood and most maligned expressions of human sexuality. A more full treatment of this document from other quarters will undoubtedly be soon forthcoming.

It is difficult, if not impossible, to separate the issue of homosexuality from other issues such as contraception and, above all, the equality of women, for all are manifestations of a fundamental human sexuality which we are only in our own time beginning to appreciate as a manifold and wonderful phenomenon. It is certainly unquestionable that any and all expressions of human sexuality may be, and indeed often are, perverted to sin—sexuality is not a morally neutral issue. But it is equally unquestionable that this document totally fails even to make a beginning at the development of a sexual ethic truly illuminated by the Christian understanding of the nature of God and man. As an illustration, let us look at the attitude toward homosexuality outlined by this latest Church document.

In the Gospels, Jesus never specifically refers to homosexuality at all. Rather, he endorses an ethic (e.g., in Matthew 5-7) so demanding that it becomes in reality condemnatory of us all, straight and gay alike. We are all "sinners" in the sight of God, and in real need of his forgiveness and grace. The result of

this grace we are given, he tells us, is a life lived in love for God and for other persons as God has created them—not a life hedged about with arbitrary rules and laws to control every situation. And yet, as in Dostoyevsky's story of the Grand Inquisitor, it has always been a great temptation for man to abandon the life in the Spirit and replace it with a life under the Law, which cannot save us, but only condemns us.

St. Paul continues this line in his letters, and it is here—and in the New Testament only here—that we find "homosexuality" condemned. But the context makes it clear that what St. Paul is condemning is *any* exploitive use of sexuality for selfish ends which hurt others; i.e., which violate the supreme law of Jesus, the law of love. He is giving illustrative examples, not all-encompassing commandments, and if we look at the forms which homosexual expression most commonly and publicly took in his own time, his condemnation becomes understandable. St. Paul was certainly totally ignorant of the modern understanding of homosexuality as a psychosexual phenomenon at least as mysterious—and no more so—than heterosexuality. It is a perverted misuse of Scripture which would lead anyone, on the basis of these texts, to condemn *all* homosexual acts as "intrinsically disordered," or even to suggest that homosexuality is a "pathological constitution judged to be incurable."

The few Old Testament passages which deal—or seem to deal—with homosexuality pose no problem: they are either so obviously culturally conditioned that they can be dismissed out of hand, or they have been shown not to apply to homosexuality at all (e.g., the story of Sodom and Gomorrah).

On the scientific side, this statement is so shot through with ignorance about homosexuality as to place it alongside ecclesiastical condemnations of the Copernican model of the solar system authored by myopic clerics who refused to look

through a telescope. The distinction between two "kinds" of homosexuals which the statement outlines has no empirical basis whatsoever. More seriously, the tone of this whole statement clearly shows that the Church is still working out of an outmoded form of "natural" theology, while at the same time refusing to take into account the latest scientific evidence from the natural order, such as the extensive research done by Dr. Evelyn Hooker for the National Institute of Mental Health. Her research, and that of others, has conclusively shown that homosexuals as a group manifest no more neurotic or psychotic symptoms than heterosexuals. Any arbitrary group of homosexuals are as happy, well-adjusted and productive members of society as a comparable group of heterosexuals—even in the Roman Catholic Church. It is now clear that homosexuality *per se* is not a "sickness" or in any way "pathological" (hence the action of the American Psychiatric Association last year in removing homosexuality from the list of psychological disorders), yet this statement of the Congregation for the Doctrine of the Faith uses such outdated terms as "incurable," "pathological," etc.

The statement affirms that sex is a God-given gift, but fails to articulate clearly *what* this God-given gift is for. Solely reproduction? Solely between male and female? If so, why? Until such fundamental questions are dealt with, the bare assertion that sex is a God-given gift has no more cognitive content than the assertion that spring is a nice time of year.

Until the Church is willing to take a fresh look at the whole issue of human sexuality in the light of both the Gospel and of modern scientific knowledge, we can expect no real changes—only more statements like this one—statements which have no other result than to increase human suffering and misery.

King of the Boys

by Melanie Jorgensen & Mike Moses

Notre Dame's history is full of "personalities" — people around whom legends arise, characters upon whom books are based, individuals who have nurtured a specific spot under the Golden Dome. Some are students, some others are athletes, yet others are priests. One in particular was all three. His name was Father John Farley.

John Farley first arrived at the University of Notre Dame in 1897. He roomed in Brownson Hall, the collegiate dorm at that time. This college boy hailed from Paterson, New Jersey, where he had attended grammar and high schools taught by Christian Brothers. All through his life, even after Notre Dame became his home, Father Farley's native state of New Jersey never left his heart. When talking of New Jersey, his comment would inevitably be, "Lots of good men come from there."

After spending two years at Notre Dame as a lay student, Farley decided to enter the seminary. In three years, he moved to the novitiate and, after one year there, went to Catholic University. On July 23, 1907, John Farley was ordained a priest of the Congregation of Holy Cross.

Directly after ordination, Father Farley became rector of Corby Hall (then a residence dorm) and later rector of Walsh. In 1926 he was sent to Columbia in Washington to become the rector of Christie Hall there. From 1926 to 1928, Father Farley briefly rejoined the Notre Dame community as prefect of off-campus housing. During his tenure in this job, Father Farley was described by the 1927 *Dome* as "the

gray-haired chief" who "by the campus gate wisely guides their [off-campus students'] destinies."

Father Farley not only helped the students who were not campus boarders, but also was in charge of handling the behavior on the Hill Street streetcar. Students living off campus rode the streetcar to campus daily, often breaking light bulbs in the street on the way. This streetcar was ultimately burned by a group of students after a feud between the streetcar management and the students exploded. Through mediation and discussion, the University, primarily under Farley's direction, felt that it was unnecessary to take any disciplinary action against the students involved.

Father Farley returned to Columbia in 1928 for a final two-year stay. In 1930 he returned to Notre Dame, where he remained the rest of his life.

Father Farley was rector of three dorms at Notre Dame. From 1907 to 1913, he was rector of Corby Hall. He went to Walsh from 1913 to 1920 and settled down in Sorin Hall in 1930. He grew into a notorious campus figure. Students remember his familiar strut with his shoulders erect and biretta perched on his head. He frightened the life out of freshmen and was a firm disciplinarian. He knew all the tricks but loved them if they were fair.

"Moose" Krause, Notre Dame athletic director, tells a story about Father Farley when he was here as a student living in Sorin under Farley's wing. One time in February, "Moose" had been "campused," which in those days meant confinement to campus for an infraction of some rule or other. But Krause and a friend wanted to go into town that Saturday night, so the two devised a scheme to get Krause off campus.

That evening Farley got a telephone call from Krause's supposed dad, who was in town and wanted to have dinner with his son. "Moose," who was conveniently sitting in Farley's parlor and pretending to read a book, could overhear the conversation. "Yes, in fact, your son is right here." When Farley hung up the phone and went into the parlor to relate his conversation, "Moose" appeared surprised and reminded Farley that he had been campused. Farley naturally suspended sentence, and Krause and his impersonating friend went into town.

At six o'clock the next morning, Krause was awakened by the whack of Father Farley's stick, and told that he was going to serve Mass for Farley, and then shovel snow. Father Farley had known all along.

Father Farley was capable of subtler tactics, according to one campus historian, who relates a curious incident when Farley was rector of Corby Hall. In the basement of Corby—what was then called the "subway"—students had been using a tunnel to come and go into town after bed check had been taken. After some students had made their escape into town one night, Father Farley sabotaged their means of reentry by coating the walls of the tunnel with grease, a tactic that produced obvious and effective results.

Father Farley never taught a class at Notre Dame, nor did he ever preach a sermon at Sacred Heart Church, yet he seemed to influence more students than most of his fellow priests. He was a rector—the priest who stayed in the dorm all

day, sometimes coming out on Sorin's porch to "monkey" with the boys. He seemed to hold court there in the afternoons. Father Farley knew each student in his dorm personally and referred to each of them as one of "my boys." This family spirit led to his nickname of "Pop" Farley.

Father Farley became infamous for his unique mail deliveries. As rector, he personally would go to the post office twice a day for the mail. Standing in front of his dorm he would have his fun with the surrounding crowd as he handed out the mail. If there was any letter which implied a female sender (perfume, color, etc.), Father Farley examined it at great length, giving a few personal remarks. If the owner were located in the back of the crowd, often the letter ended up on the ground in front of "Pop," causing the embarrassed youth to have to submit to crowd abuse as he retrieved his mail.

Another unique manner of mail delivery was mastered by Father Farley. One freshman student recounted that while eating on the first floor of the Main Building he found a letter landing in his soup. Father Farley's baseball-throwing accuracy seemed to have worn off at certain convenient moments.

"Pop" Farley received another nickname as rector of Sorin Hall. He was the "King." An explanation may lie in his authoritarian manner, the style of his campus personality, and just the castlelike appearance of Sorin Hall itself. The "King" never hesitated to use his title. He knocked on many doors with lights on after 10 p.m. and things were fixed his way. "When you went to the 'board,' you weren't coming back," recalls one *Alumnus* magazine. "King" Farley would even go into town after the boys, popping into the celebrated saloons and saying, "Any Notre Dame boys here?" If there were, they weren't at Notre Dame for long.

A different side of Father Farley

was his interest in the grounds outside his dorm and, in particular, the farming land around the Notre Dame campus. In the late 20's, "Pop" would get his horse out of the stable and work in the fields during the summer.

He also had a practice of taking an afternoon nap. One day he woke up late, and it was twilight. But "Pop," thinking it was morning, rang the bell for morning Mass. No one showed. He said the Mass alone. After walking over to the dining hall and asking for his usual breakfast, the woman behind the counter in-

formed him that it was 6:30 p.m. Farley was so distressed by this that all he could imagine was what the Pope would have said to his saying Mass at that hour of the day!

His regimented life explains his becoming an advisor in the Student Army Training Corps which organized on campus during World War I from 1918-1919. As Farley always said, when correcting the slouched shoulders of a boy, "Hold 'em back!"

As a Notre Dame student, seminarian and priest, John Farley was an athlete. Wiry, and a meager 160 pounds when he played football in



his student days, Farley must have presented an unimposing figure to his teammates. But "Tiger Lily," as they once nicknamed him, proved to be closer to the "Tiger" than the "Lily," and would go on to take an unusual nine letters—four in both football and baseball, and one in track. Although he caught many runners at home plate with his strong throwing arm, "Pop" Farley is remembered primarily as a football player. Perhaps his most memorable performance on the gridiron came on October 25, 1900, against Indiana. It was Farley's last year of football, and he was captain of the team. The understanding among Indiana players that day was, "If we can stop Farley, we've got a chance." Despite an injury toward the end of the first half that left him bruised and with blood trickling down his forehead, Farley played the entire game and created a sensation among both schools, despite the 6-0 loss. In another game that same year, Farley recovered a fumble and dashed 78 yards for a touchdown and his longest known run.

Apparently, Father Farley's running ability served him well later, when he was rector of Corby, Walsh and Sorin halls. According to one report, an old football fan once approached Rockne and told him that he thought Farley had given the best individual performance he had ever seen in the Indiana game. "He's pretty good," Rockne replied. "He chased so-and-so four miles the other day and beat the daylights out of him."

The 1933 *Dome* carries this description of Father Farley: "a playful swat on the back—that is Father Farley, and you really believe he was a football player—and still in practice." All through his life, Father Farley was athletically inclined. As rector, he would see weak and shy boys and playfully bully them. His dorms always excelled in interhall sports. While rector of Walsh, he had tennis courts installed behind the dorm (the present-day basketball courts).

Walsh was called the "gold coast" because, when new, it housed the rich in the most luxurious manner on campus. Part of its originality

was displayed in its own bowling alley located in the basement. Bowling, like all the other sports, was adored by Father Farley. As an article in a 1902 *Scholastic* recounts, "There is one striking characteristic about Father Farley's athletic teams and that is, they invariably win."

In 1937 Father Farley suffered a paralytic stroke which necessitated the amputation of his right leg. But he never lost his zeal for sports. Former students can remember him pushing his wheelchair clear across campus to watch the football practices. Then, as before, he never passed a student without calling out his legendary "Hi, boy." Upon enter-

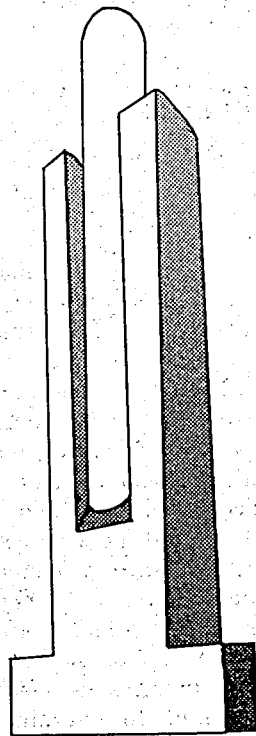
ing the football stadium, the whole crowd rose to salute the "King."

Father Farley died on January 15, 1939. As a final tribute, 3000 students lined the route which the casket passed from the Main Building, then to Sacred Heart Church and finally to the community cemetery. But the memory of "Pop" Farley is still alive, particularly among residents of Farley Hall, who are currently celebrating his 100th birthday. During the month of February, the women of Farley Hall are commemorating Father Farley through guest speakers, a special Mass, Farley T-shirts and a birthday cake in the North Dining Hall, among other activities.



Father Farley plays baseball.

Week in Distortion



by Mark Thomas Hopkins

In view of the impending assignments of term papers and other such diversions, and in keeping with the *Scholastic* tradition of always being one to make suggestions, herewith find (in no particular order) a list of topics and ideas for any and all courses. It may be noted that the list is especially useful for those of you who are GP or Collegiate Seminar students. All of the papers should range from 3 to 500 pages, depending upon the time you wish to spend.

1. Obtain an ice cube's view of reality.

2. Determine the ratio of library books to students on any given floor of the library.

3. Calculate the distance of the sun or moon (in meters) from the nearest star or planet, without using any numbers other than 3, 5, 7, 9, 8 and 42,160.

4. What were the political ramifications of the Donation of Constantine on any given group of vassals, giving prime consideration to the document's authenticity?

5. Would Dante need another circle of hell in which to place any given U.S. president of the last five years?

6. If $x = 38$, and y is not a factor, what would be the probable answer of $3y^2 \times 5x^3 - y + 12$?

7. How many dimes can be consecutively rolled off the Dome, and still not be carried off by blind sparrows?

8. What happens when a window is broken on both sides?

9. What is the opposite of "if"?

10. How many ducks can reach the same crumb of bread at the same time?

11. Why are only single gloves collected by the Lost & Found Department?

12. Given 5 grams of NaSO_4 , and

6 grams of PoCl_2 , how many moles of NaCl will be needed to cover the circumference of the stadium?

13. Granted that two European swallows can carry two coconuts the distance of 50 miles, how long will it take to carry them back?

14. What are the metaphysical implications of the cryptic "PED XING" sign by the Grotto?

15. Does $\frac{1}{2}$ of 2 equal 1, or is it 4 halves of 1 that equals 2?

16. Considering the premise, "All cats are green, and all dogs are cats," would it logically follow that all green dogs are cats?

16a. Could it also be said that only a raven knows if it is black?

17. What are the first 10 words thought of when you hear, "Think of 10 different words"?

18. How popular is the latest album when played as loudly as possible?

19. If false eyes weren't made from glass, could you still see through them?

20. Was it really the last tango in Paris?

21. What bearing did the Civil

War have on the events of *Gone With the Wind*?

22. Do the same for the Russian Revolution and *Dr. Zhivago*.

23. If the color of any given pencil at any given moment is blue, what can be expected if it is determined that some pencils are green?

24. Does the fact that it is dark at night have any effect or bearing on whether the sun can be seen?

25. Who was it who said, "A horse! a horse! my kingdom for a horse!"? (Excepting any mention of King Richard III.)

26. If the distance from here to there is five feet, how much further is it from there to there?

27. Is existentialism real?

28. What can be said for the fact that only one out of every two equals one?

28a. How do most frogs feel about the prospective presidential candidates?

29. Did the writings of Geoffrey Chaucer have any influence upon Plato, Chrétien de Troyes or Aristotle?

30. If a person drank a glass of milk every day for 36,500 days, what would be his chances of living to 100?

31. Could Rome have tripped instead of fallen?

32. Explain the existential reality of a walnut to the nearest squirrel.

33. How does God receive His royalties for the Bible?

34. Could Chopin have had the piano in mind when composing his "Ballades"?

35. Give three reasons for the longevity of Indiana (without referring to any other states).

36. Prove that 1975 never really happened.

37. Answer any three of the above from Millard Fillmore's point of view.

George Meaney, Where Are You?

or

Collective Bargaining at Notre Dame

by Sheila Kearns

Tenure, the subject of the first article in this series, is part of the traditional structure of higher education. Collective bargaining cannot claim such a tradition, but it is nonetheless seeking its own position within the structures of higher education.

It may sound better for a faculty to speak of collective bargaining than to talk about unionization, but the two are one and the same. *Union* is the common man's term which some feel does not belong in the realm of higher education. *Unions* may have a place in primary and secondary education, but university faculties are felt to be on a professional level above these. *Unionization* is a vulgarization of the profession. *Collective bargaining*, however, may provide a means for promoting and improving the efforts of faculties and administrations toward the common good of an institution.

The distinction between the two terms is obviously one of opinion, and neither is consistent nor adequate. Collective bargaining, faculty unionization — whatever term you choose — are not easily evaluated. Collective bargaining offers constructive possibilities for higher education as well as dangers and difficulties. A faculty decides whether or not collective bargaining would be an effective and constructive step for it to take by weighing the possibilities and dangers one against the other in light of the particular situation of its institution.

This sort of consideration is now taking place at Notre Dame. In response to a faculty request for more information on collective bargaining, the Faculty Senate is sponsoring a series of discussions on the subject. The discussions are informative in nature and have so far

included speakers from educational institutions with experience in collective bargaining. The series will continue with a speaker from the national office of the American Association of University Professors (AAUP) on March 8, and will conclude with a faculty forum sometime before the end of the semester.

The relative newness of collective bargaining for faculty members is due to the fact that this right has only been legally established within the last 10 years or so. In public institutions, faculty members were given the right to bargain collectively by the acts of individual state legislatures. The faculties of private institutions were given the right by a 1970 ruling of the National Labor Relations Board (NLRB).

This ruling brought on the difficult task of trying to apply the federal labor law to the unique relationship between a faculty and its institution. The difficulties were mostly those of trying to define terms. What meaning do the terms "labor" and "management" have in an educational institution? What exactly is the authoritative body in an educational institution? The ideal situation would be an attempt to balance the authority of governing boards, administrations and faculties, but collective bargaining statutes do not deal in this kind of balance. The common law would be applied in institutions dealing with specific issues in individual cases brought before the NLRB.

It is a dissatisfaction with the way things are and the expectation that they will be made better through the bargaining process that prompts a faculty to turn to collective bargaining. This dissatisfaction is usually divided into two areas: salaries and compensation, and the institution's system of governance. The hope is that,

through the bargaining system, the faculty can make changes that it sees necessary in these areas.

With regard to salaries and compensation, a faculty would want to be on a par with comparable institutions. If previous efforts at upgrading compensation have been unsuccessful, a faculty may seek collective bargaining as a means of achieving this end. A belief that the improvement of faculty compensation is of vital necessity does offer reason for the recourse to collective bargaining, but there is much more that faculties have tried to, and can, accomplish through the bargaining process.

For instance, the faculty may attempt to make a greater role for itself in the governance of an institution. This role may be considered as part of the working conditions which are open to the collective bargaining process. If an institution's system of governance makes little or no allowance for effective faculty participation, there may be great support for collective bargaining. It may be seen as a means of countering the authority of trustees and administrators and of gaining an appropriate role for the faculty in running an institution.

Collective bargaining offers a faculty a solid base of power. When a bargaining agent has been chosen in accord with the procedures specified by the NLRB, the officers of an institution are legally bound to bargain with him. When the effort to reach agreement fails, third-party neutrals resolve the impasse. This process relies on mediation, fact-finding and arbitration to resolve impasses during contract negotiations or grievance impasses arising from the administration and application of the contract. Binding arbitration is common as the final step in a grievance system but it is not so

common as the final step in resolving impasses in contract negotiations. There is a reluctance to be bound by an arbitrator's decision when the leverage of strike is open to the faculty.

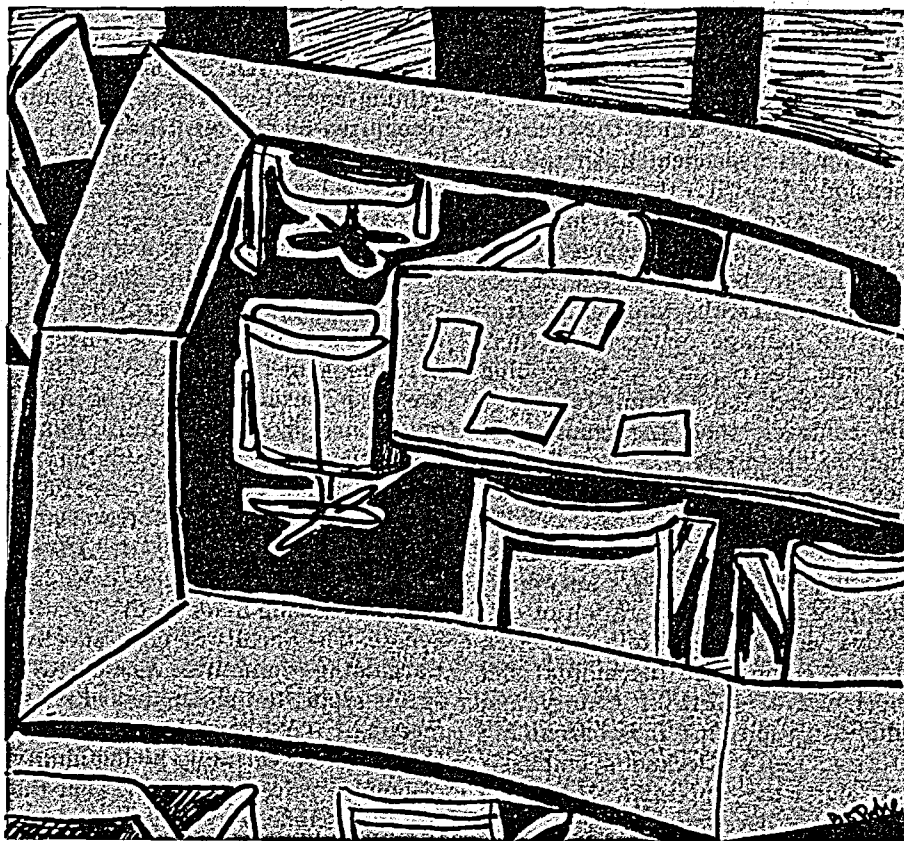
The grievance system offered through collective bargaining is much more formalized than the grievance procedures available at most academic institutions. Most of these procedures are informal and based upon behind-the-scenes considerations aimed at adjusting individual problems. The grievance system of collective bargaining offers a method of challenging institutional action on matters which the bargaining agreement defines as grievable.

Each of the speakers at the Faculty Senate-sponsored discussion spoke of the improvements in faculty salaries and compensation which were brought about through collective bargaining. George Horton, of Rutgers University, pointed out that one of the major accomplishments of collective bargaining at Rutgers was the change in the structure of faculty salaries. This point was also made, by Frederick Hueppe of St. John's University, but he focused more attention on what collective bargaining had accomplished in the area of governance.

St. John's was one of the first private institutions to enter into collective bargaining. The decision to begin the bargaining process grew out of attempts at St. John's to recoup after a 1966 censure by the AAUP, which was the result of the dismissal of faculty members without cause.

Through collective bargaining the faculty of St. John's sought a more formal role in determining the priorities of the university. They also wished to have recourse to a clear-cut grievance procedure with the possibility of outside arbitration. These and other changes and improvements were gained through collective bargaining, and indicate the positive effects which collective bargaining may have. St. John's experience has much to offer in the consideration of collective bargaining at Notre Dame, in that St. John's is a private Catholic university similar in size to Notre Dame.

Their situation is worse though,



in that they were working against the censure of the AAUP. They were attempting to implement any and all improvements which would lead to the lifting of that censure. Both the administration and the faculty had the mutual goal of overcoming the negative effects of censure, and the success of collective bargaining is in some way attributable to this mutual concern. Ideally, this mutual concern for the good of the institution should exist regardless of the circumstances but this is not necessarily the case. The smooth operation of collective bargaining depends upon the attitude of the individual faculties and institutions involved.

The amount of time and effort involved in collective bargaining was also discussed by the speakers. Frederick Hueppe emphasized the fact that faculty members had to be willing to put in a large amount of time and effort if they expected the bargaining procedure to attain desired goals. If a faculty is looking for a greater involvement in the governance of an institution, people must be willing to assume the new roles that will be opened up to them.

Keith Kleckner of Oakland University spoke of the time and effort

demanding by the bargaining process in more negative terms. The hours spent at the bargaining table can be long and frustrating. There is also the possibility that faculty members will be drawn more and more into institutional politics and away from their concerns as educators.

Collective bargaining can prove to be costly. This is true both while the faculty is being organized and the contract negotiated and later as the contract is being administered especially if frequent arbitration of grievances is necessary. These costs are borne by the dues that a faculty pays to its collective bargaining agency. Collective bargaining offers all sorts of avenues of legal action, the cost of which the faculty must be willing to bear. The amount which these costs may reach is dependent upon the individual situation, the relative difficulties in negotiating the contract, and how it is administered.

The legal considerations of collective bargaining reveal the extent of third-party involvement. There is the danger that the administration of the institution may end up in the hands of lawyers and outside arbitrators. This was one of the con-

cerns which Keith Kleckner expressed in speaking of Oakland University's experience with collective bargaining.

The extent to which this occurs, however, is dependent upon the dimensions which the bargaining process takes within individual institutions. Frederick Hueppe did not feel this to be a problem at St. John's. If a faculty and administration can manage to work together, to some degree, in the bargaining process and the administration of the contract, then the chances of their having to rely on forces outside the academic community are lessened.

The relationship between administration and faculty plays an important role in the consideration of collective bargaining. While Frederick Hueppe emphasized the mutual and constructive efforts of faculty and administration in the bargaining process, Keith Kleckner's emphasis was just the opposite. He spoke about the development of a "we/they" attitude which he felt had detrimental effects. Instead of bringing the two parties together in a mutual effort, the bargaining process had pushed them even further away from each other.

In speaking of the general characteristics of collective bargaining, there is an assumption of an adversary relationship between the parties involved. This develops from the assumption that the goals and objectives of an administration and the means of obtaining them may not coincide with those of the faculty. The two reach some sort of agreement through the bargaining process. Even if an agreement can be reached, there is the possibility that in the process the adversary relationship will become even more intensified. If the relationship is already intensely of the "we/they" variety, then the bargaining process would seem to offer no dangers in that area. But if this sort of relationship does not exist, then collective bargaining leaves the parties involved open to it, if precautions are not taken to prevent it.

When the series of discussions on collective bargaining is over, the faculty should be able to decide upon what action to take with regard to collective bargaining. If the decision is in favor of collective bargaining,

then a bargaining agent must be chosen. The agency most likely to be chosen is the AAUP. Once a bargaining agent has been selected and recognized by the NLRB as the faculty agent, then the university is legally obligated to negotiate a faculty contract with this agent.

There are many considerations which must precede the decision itself. In general, these are the positive and negative points of collective bargaining mentioned above. There are also considerations to be made which are specific to Notre Dame. There must be a determination of exactly what collective bargaining may gain for the Notre Dame faculty.

The beginnings of these considerations are being made in the Faculty Senate. The Faculty Senate Collective Bargaining Committee presented a status report to the Senate at its last meeting. The committee reported that "there is certainly no unanimity of opinion in recommending that the Senate assume a positive stance in pressing for collective bargaining." The report also stated "in fact, several committee members were either opposed to collective bargaining under nearly any foreseeable circumstances or against attempting to organize the faculty until other means of attaining desired goals have been exhausted." The committee did propose a list of objectives with regard to governance and faculty compensation which they felt "should be seriously and vigorously pursued by the Senate in the immediate future." They also stated that "the Senate should continue to explore the role collective bargaining might play in this process."

Among these objectives were: revisions of the appointment and promotion procedure, faculty access to its own personal files, the establishment of a clear-cut grievance procedure and the development of University-wide salary scale by rank. In considering collective bargaining there should be an attempt to determine exactly what needs to be accomplished. This list of objectives is part of such an attempt. What should also be considered, however, is the extent to which these objectives may be accomplished through already existing structures. Part of the decision to engage in collective bargaining is a determination that

existing structures are inadequate and unsatisfactory.

The Faculty Senate can try to accomplish these objectives through the established means, but its capacity is only advisory in the making of University academic policy. Collective bargaining would give the faculty the weight to push for these changes. The question becomes one of the faculty's confidence in the adequacy of the present structures and methods of governance.

Collective bargaining does not bring about the total restructuring of governance systems on its own. The extent to which it does this is determined in the bargaining process. It is here that the faculty may propose just how the governance structure of the University might be altered. In the report of the Faculty Senate Collective Bargaining Committee it was stated that the members of the committee who favored collective bargaining felt that it "would not require any changes in the present academic structure of the University (e.g., the Academic Council and its role) but rather a few specific changes (e.g., a grievance procedure structure, modifications of the appointments and promotions process)."

If the Notre Dame faculty feels that collective bargaining is the means which it must have for accomplishing its objectives then it should obtain that means. Collective bargaining may also offer more than the desired results; it offers the possibility of problematic relationships between the faculty and the administration which may be detrimental to the University as a whole. It is possible to avoid these problems within an effective bargaining process through time and effort both on the part of the faculty and the administration, but the success of the efforts is not guaranteed.

The issue of collective bargaining is complex, and not easily delineated and decided upon. There is more to be heard before the Notre Dame faculty makes its decision, and more time to consider both the positive and negative aspects of collective bargaining. If changes are needed in the academic structure, be it through collective bargaining or the methods presently available, then they must be specified and the method of effecting them determined.

Patriots, Fellows and a Coach

by Richard G. Landry

Each year, the cycle is repeated: as spring approaches, hailing with it the start of final examinations and the long-awaited commencement, speculation begins on the part of the news media and educators across the country concerning the "mood" of the universities' new crop of graduates. Inevitably, discussion centers around the men and women who come to the schools to deliver addresses and receive awards. The same question is always raised: in which way do these people represent the thoughts and concerns of a large, well-educated segment of the youth population?

Notre Dame supplies its own clues to the problem in the form of a Senior Class Fellow. Originally called the Patriot of the Year Award, the honor was bestowed upon an "outstanding American," and was presented in conjunction with Washington's Birthday. In 1945, the first Patriot award was won by FBI director J. Edgar Hoover. Recipients of the award have included Fulton J. Sheen, Senator John F. Kennedy, Vice-President Richard M. Nixon, Bob Hope, John Glenn, General William C. Westmoreland, John Gardner of Common Cause, the citizens' lobby, and Senator Everett M. Dirksen.

In 1969 the award was changed radically in nature. Modeled after Yale University's Chubb Fellowship, it was designed to be conferred in a spring weekend of festivities centered around the recipient, and its first awardee was a different sort of patriot: Senator Eugene McCarthy of Minnesota. In 1968 McCarthy had been a prime contender for the Democratic presidential nomination. His strident opposition to the war in Vietnam won him wide support among a generation of college students. Even after Richard Nixon

was inaugurated as president, McCarthy's popularity remained high. The citation accompanying the award described its recipient as "an individual who has had the integrity, the decency and the willingness to work for the best values and finest traditions of our society."

Later Senior Class Fellows have included attorney William Kunstler, Rev. Daniel J. Berrigan, S.J., William Ruckelshaus, Rev. Robert Griffin, C.S.C., and, in 1975, former Notre Dame football coach Ara Parseghian. An honor which includes no monetary gain (the Senior Class pays for the Fellow's travel fare and expenses), the award has always been highly prized by its distinguished recipients. Fr. Griffin, the first campus figure to be elected and the only Fellow who is known almost exclusively to Notre Dame students and alumni, has described the experience as "a supreme moment. . . . To be the first Senior Fellow chosen from Notre Dame is a warm feeling to live with."

The list of candidates this year includes individuals prominent in the fields of science, entertainment, literature, sport, the various news media and politics. After the initial nomination period in November, the Senior Fellow Committee, a group of eight seniors headed by Bill Macauley, an English major from Los Angeles, California, developed a set of qualifications which a prospective candidate must have in order to receive further consideration. Foremost on the list was the requirement that the individual "must be more than a name — that he has extended himself beyond a particular field or job." Among the 50 persons originally nominated, 20 were sent letters of invitation. On March 2, 1976, the senior class will vote on which of the candidates who agreed

to submit their names in competition they wish to represent their class as Senior Fellow.

Of the individuals who have accepted the invitation to be considered for the honor of Senior Fellow is a name that has in the past been connected with Notre Dame, first as a student and athlete, and later as a major contributor to the welfare of exceptional children in the South Bend area. Rocky Bleier, former Notre Dame football star and half-back for the 1976 Super Bowl victors, the Pittsburgh Steelers, is the only professional football player to be a veteran of the Vietnam War. Further, he is largely responsible for the establishment of the Logan Center for the mentally retarded. Other candidates for the award include Bob Keeshan, lecturer and consultant on children's programming who is best known to college students as the Captain Kangaroo of their early youth. Mr. Keeshan has been influential in causing networks to raise the educational level of the shows which they produce for children.

Candidates notwithstanding, the final success of the Senior Class Fellow may depend most upon the degree of interest which is displayed by the members of the senior class. In the recent past enthusiasm for the award has markedly declined. In 1975 approximately two hundred seniors voted in the election which saw Ara Parseghian win an overwhelming victory over candidates such as cartoonist Garry Trudeau. Macauley noted that if the Senior Fellow is to remain a viable tradition at Notre Dame more student support will be necessary. "What happens to the award in the future may well be decided by what happens on election day this March."

A Bicentennial of a Different Color

by J. Robert Baker

When it began, a celebration of the American bicentennial seemed like a good idea. Now, even before the festivities climax, we may be in need of a national Alka Seltzer to relieve the gluttony — visual and verbal — caused by this holiday. In the thick multiplication of ways and means to celebrate, much of the original enthusiasm has waned. Worse yet, few of us understand our history better despite Shell's "historic minutes," the commemorative stamps and coins and the special flags.

That may perhaps be corrected somewhat next Monday when the Student Committee on the American Future begins a different sort of bicentennial event titled "The American Future: A Radical Perspective." The three-day symposium, sponsored by the Student Union Academic Commission, CILA, Third World Fund and St. Mary's Student Assembly is advertised as "a conference to revive the traditions of radical America and to inspire a hope for the future."

The conference does not officially fall under Notre Dame's celebration of the bicentennial because it applied for support too late. Adrienne Coffin, an organizer of the symposium, emphasized, "We're not trying to denigrate or compete with the official Bicentennial celebration, but rather to deepen it. We're concerned with the elements of our radical past, such as the establishment of a democracy, and with how to bring that to our future."

The symposium is committed to the view that the radical tradition in America is a precious heritage recurring throughout the past 200 years. Although often obscured by the establishment and institutionalization of privileges and practice, it is deeply rooted in many of the aspirations expressed in 1776. The revolution which firmly established ideals of representative government has required purification and rededi-

cation throughout our history when political practice has abridged and thwarted it. Perhaps the obvious examples of this renewal of the revolution are the abolitionist movement in the last century and the civil rights movement more recently.

America's radical heritage encompasses a wide spectrum of views ranging from religious communitarians like the Shakers to the secular experiments of individuals like Robert Owen at New Harmony, Indiana. In the late 19th century the Christian socialists wrestled with the injustices spawned by the industrial revolution and with the continuing privileges of the wealthy. America's egalitarian hopes had to be kept vigorous for as George Heron said, "If we should fail here in America, then 6,000 years of history will have failed. . . . If we fail, the heart of God will break again."

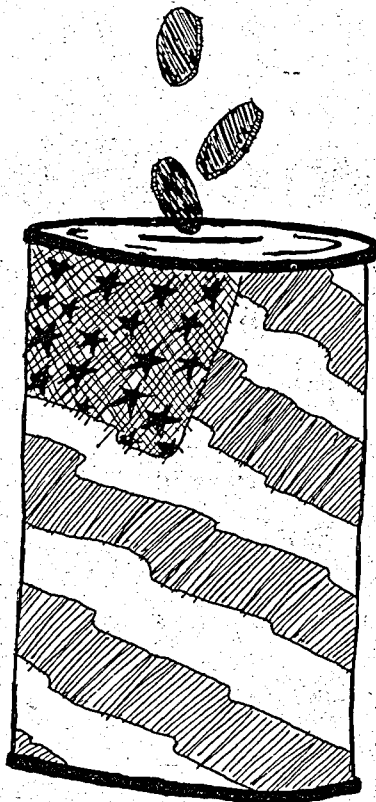
The Socialist Party of America, which enjoyed considerable support

in the early part of the 20th century, provides a further example of this radical tradition. Seeking to encourage a thoroughly democratic form of American socialism, Norman Thomas became its major spokesman. One of his central themes was to continually remind America that the short-term, ad hoc responses of the New Deal were inadequate. Thomas and others felt Roosevelt's economic and social policies were merely the patching up of an old exploitative system.

When Martin Luther King received the Nobel Peace Prize in 1964, he remembered the influence of Thomas and his urging of radical reformation: "I can think of no man who has done more to inspire the vision of a society free of injustice and exploitation. While some would adjust to the status quo, you urged struggle. While some would corrupt struggle with violence or undemocratic perversions, you have stood firmly for the integrity of ends and means. Your example has ennobled and dignified the fight for freedom, and all that we hear of the Great Society seems only an echo of your prophetic eloquence. Your pursuit of racial and economic democracy at home, and of sanity and peace in the world, has been awesome in scope. You have proved that there is something truly glorious in being forever engaged in the pursuit of justice and equality."

Peter Walshe, an associate professor of government and international studies at Notre Dame and a conference organizer, noted that the official Bicentennial, which follows later in the semester, has not emphasized this tradition. "Yet it is precisely this perspective of radical and prophetic criticism, with the hope that follows, that should be at the core of a Christian university."

For Walshe, America's radical tradition must be reactivated to question existing economic structures. "Today this heritage involves



a search for the means to reallocate wealth and revise our archaic income differentials." He said a re-examination of capitalist culture would then arise questioning the values of a consumer society. "The well-being of a society may be less dependent on increased gross national product than the widespread provision of quality education, available to persons at any time in their careers and devoted to human delight and enjoyment of their culture as much as to the more limited aims of professional training. Perhaps the nature of the modern university needs to be seriously questioned as well."

The speakers for the symposium on the American future are among the modern heirs of the nation's radical heritage. Rosemary Ruether is a professor of historical theology at Howard University. Recently named as one of the 11 major influences on modern Christian thought and life, Ruether has been primarily concerned with Christian-Marxist dialogue, liberation theology and women's liberation. Her books include *The Radical Kingdom: The Western Experience of Messianic Hope, Religion and Sexism* and *The Church Against Itself*.

The Notre Dame Economics Department will sponsor the second speaker of the conference, Lester Thurow. Currently a professor of economics at MIT, Thurow was an economic advisor to Senator George McGovern during his 1972 presidential campaign. He is the author of *Generating Inequality: The Distribution Mechanisms of the Economy, Poverty and Discrimination* and *Economic Problems*.

Carl Estabrook is a doctoral candidate in historical theology at Harvard. From 1969 to 1971 he taught mediaeval history at Notre Dame and was a prominent figure among those at the University who were opposed to the Vietnam war. When Estabrook's contract with Notre Dame was not renewed in 1971, many suspected the Administration was dissatisfied with his antiwar stance. The University, however, claimed that his contract was contingent upon the completion of his doctorate degree which was not finished.

Harvey Cox, who will address the conference on Tuesday evening,

holds an endowed chair in Harvard's divinity school. He has published *The Feast of Fools, The Seduction of the Spirit, God's Revolution and Man's Responsibility* and *On Not Leaving It to the Snake*. For Cox, religion is the human tendency to heed the stories which arise from the depths of mankind's experience. Religion offers people the last means to avoid the "electronic icon" — the vast combination of technology, propaganda, exploitation and imperialism that threatens to shut out the vital light that comes from within oneself."

Sheldon Gellar, an assistant professor of political science at Indiana University (Bloomington), specializes in African political development, ethnic politics, Hebrew prophets and political culture. He has authored *Structural Changes and Colonial Dependencys: Senegal 1885-1945*. Gellar has been a militant defender of the rights and freedoms of college professors, especially

in the classroom. Ironically Indiana University recently informed him that his contract will not be renewed.

The final symposium speaker will be Finley Campbell. He is the director of the Afro-American Studies Program at the University of Wisconsin and the co-chairperson of the National Committee Against Racism. He is the only declared noncandidate for President in 1976. He has been a congressional and gubernatorial candidate in Indiana on the Peace and Freedom party ticket.

According to Professor Walshe, Rosemary Ruether and Harvey Cox should provide the symposium with a radical theological perspective for the other speakers to build on. Lester Thurow and Finley Campbell will focus their attention on the details of forging a just society. The two panel discussions which are open to student participation will offer opportunities to pursue themes of particular and individual interest.

The American Future: A Radical Perspective

200 years and the next 50: A conference to revive the traditions of radical America and inspire a hope for the future.

Monday, February 23

8 p.m. Washington Hall

Rosemary Ruether — "Humanity's Global Crisis: America's Responsibility"

Tuesday, February 24

10 a.m. Library Auditorium

Panel Discussion — "America: A Radical Future?"

Panelists: Harvey Cox

Rosemary Ruether

Sheldon Gellar

Facilitator: Carl Estabrook

4:30 p.m. Library Auditorium

Lester Thurow — "Income Inequality: Causes and Cures"

8 p.m. Carroll Hall Auditorium (in Madeleva Hall)

Harvey Cox — "Secularity and Seduction: The Ambiguous Role of American Religion in Social Change"

Wednesday, February 25

2:15 p.m. Library Auditorium

Panel Discussion — "America: A Radical Future?"

Panelists: Finley Campbell

Carl Estabrook

Lester Thurow

Facilitator: Sheldon Gellar

8 p.m. Washington Hall

Finley Campbell — "200 Years of Secret Multi-Racial Battle Against Racism"

In Order of Appearance

by Susan Grace, Jim Romanelli

In March of 1971, Leon Harkle-road was leisurely strolling along the Notre Dame campus contemplating the typical spring scene: it was snowing. As he considered the beautiful visual experience of the falling snowflakes, it occurred to him that it might be possible to translate that visual phenomenon to music, to see if the resulting sounds would be as enchanting. With this idea in mind, Leon began to work on developing the equipment and programming to convert a visual phenomenon to music via the computer. Thus began the legend of the "Singing Snowflakes," as the project is fondly referred to within the engineering building.

This unusual undertaking is a unique combination of Leon's two prime interests, math and music. He is a third-year graduate student, near completion of his doctorate in a new and relatively unexplored branch of mathematics, recursive manifolds. He is also an excellent musician, having played the piano since he was six years old, with a particular appreciation for ragtime and the classics. Within the narrow confines of his room in Brownson

Hall, there are not one but two pianos; an upright, and an electric piano that enables him to practice without waking his neighbors.

In reference to the "Singing Snowflakes," Leon admits that the math involved is not his prime concern. He says, "Every time I see a snowflake, I think of all the potential music."

A student, juggling books, a large hot chocolate and a "Double Huddle," is fumbling at the cash register, trying to get to his money. A short

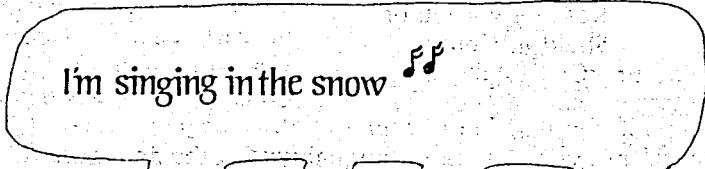
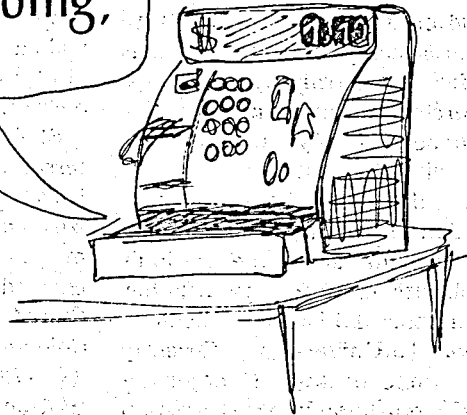
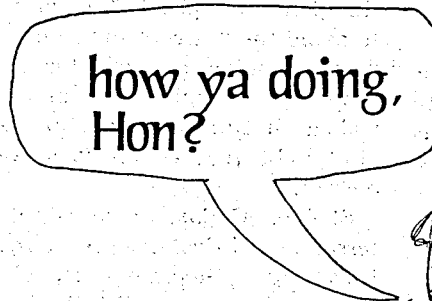
woman, perched on her stool at her register, rings up the total and says, "That's a dollar-twenty, honey. How come you've got so many books with this nice weather just starting?"

"Well, my management profs know no mercy," he answers, while sorting change and barely succeeding in not dropping everything. He hands her the money, she counts it and says, "Rrrright!" with a sweet smile.

Violet Bobelenyi is this lady's name. She works from 10:30 in the morning until 7 o'clock at night every weekday at the Huddle, which she has done for the past three years. Not unlike many other food service employees Vi, as she is called, was born and raised in South Bend and retains a slight Polish accent.

Vi does not hold the longest tenure at the Huddle, but she is very well known by her customers for her outgoing personality. Her cheerfulness bursts into words for most every customer, and yes, Vi is that lady working at the Huddle whose favorite word is "honey."

For many students she is almost a grandmother, though with her black curly hair she looks too young to be one. Those of us who frequent the Huddle in the hours of daylight appreciate her, and we, Vi — your honeys — want to return your smiles and give you our best thoughts.



Values Seminar: The Theory of Spontaneous Generation

by Bill Gonzenbach

*Between the idea
and the reality
Between the motion
And the act
Falls the shadow*

—T. S. Eliot

In the fall of 1974 the Source of Study Committee of the University of Notre Dame recommended that beginning with the class of 1978, a one-hour, one-semester, pass-fail values seminar be established for all students in their senior year. The recommendation was later approved by the Academic Council.

After the approval, Dean Frederick Crosson of the College of Arts and Letters established a committee, under the direction of Dr. Philip Gleason, a history professor, to develop experimental seminars for the fall semester of 1975. The committee met in the summer of 1975 and established four classes to be taught by Prof. Stanley Hauerwas of theology, Prof. James Walton of English, Prof. Dolores Miller of psychology and Prof. Andrew Weigert of sociology. Nearly 50 volunteer seniors took the values course in the fall.

In the spring semester, the College of Arts and Letters is offering only one values seminar. The course, which is taught by Dr. Hauerwas, has only six students. In the College of Engineering an experimental course which has 15 students is being offered by Prof. John Lucey.

The initial experiment has ended and now questions must be asked about the seminar. What were the effects of the experiment? What are its problems and strengths? What value does the values seminar have? What does the future hold for the senior values seminar and the seniors who will take the course? The answers to these questions are clouded in shadows of doubt, much like the faculty and students' attitudes toward the seminar.

Each of the four professors was free to determine the structure of his course last semester. As Dr. Gleason stated, "All the teachers were on their own. There was no common syllabus or method. Each teacher experimented with a variety of things."

Dr. Hauerwas centered his course on the values of the professional world. "The students suggested that people from different professions be invited to lecture," Dr. Hauerwas said, "so that's what we did." The class invited such guests as Dean Roemer, who discussed the University as family, Fr. Burtchaell, who examined the professional responsibilities of a teacher, Dean David Link of the law school, who discussed the ethical codes of a lawyer and Prof. John Houck of management who examined social responsibility in the business world.

Dr. Hauerwas judged that the course went favorably. "I had the students submit a written evaluation of the course, and all responded positively." However, the result was not totally positive. "I really didn't think the course was all that good," judged one of Prof. Hauerwas' students:

Dr. Walton's class, an untypical group in that only five students participated, discussed value judgment cases in which different students argued different sides of the case, thereby developing more fully a dramatization of the emotions and aspects of a value issue.

"At most, the course allowed me to meet some very personable seniors," said the English professor. "I don't know how the students really felt because they were too polite to be really candid about the course." Outside the classroom, one student became more candid: "I really didn't feel the course was worth it. It just didn't work."

Dr. Weigert's course examined the concept of values, as opposed to ethics of profession or case studies.

The course covered such topics as values as "words," values as "decisions" and values as "patterns of behavior." One student judged that the course was too abstract, "we never really did anything practical." He also judged that the course as a whole "never really got off the ground."

In the one values seminar offered this semester in the College of Arts and Letters, Dr. Hauerwas, Dr. Kenneth Jameson of economics and Fr. Richard Zang, the assistant investment officer, are examining the ethics of University investments. The course examines such problems as should Notre Dame encourage companies in which it invests to do social responsibility audits. Dr. Hauerwas judged that the course was working out well.

The College of Engineering, which is conducting its first seminar, took a different approach than the College of Arts and Letters. Using the experience gained from the four experimental groups, the Engineering committee, headed by Prof. Nicholas Fiore, designed "a format that would be workable forever." Dr. Fiore explained, "We incorporated the good points of the four groups and developed what we feel is a workable program for the values seminar."

Instead of having a one-hour course for a semester, the committee decided to have an eight-week "mini-course" which met two hours a week. "We have three plenary sessions in which a speaker of note discusses some topic and then answers questions," Dr. Fiore explained. He noted that there are also five individual sessions in which students discuss readings.

To assist the teacher in topic choices, the committee has recommended 15 topics, such as "Nuclear Energy: Pros and Cons" and "Religious Motivation and Technological History." Each recommended topic contains a reading list for the re-

spective topic. In general, the topics relate to the ethical choices an engineer confronts in the profession, but the topics are not totally limited to this area.

Through the experimental process a number of problems have arisen over the senior values seminar.

A main voice of contention about the seminar comes from the faculty. The problem stems from the fact that the recommendation to have the values seminar was not allowed to be discussed before approval and that it did not go through discussion in the college councils. As Dr. Hauerwas judged, "This whole thing just

them? I'm not asking professors to give answers but to raise questions." Dr. Fiore noted that some engineering faculty question their ability to teach the course, but that none objected to teaching it.

Logistics is another problem by which the senior values seminar is plagued. As Dr. Fiore noted, it will be quite a scheduling feat to place approximately 1600 seniors in classes of 10 to 15 students. The professor also noted that scheduling speakers' programs which a number of classes would attend would be very difficult. "It will be the logistics that kill the senior values seminar,

people I'm close to, and not with a bunch of people I don't even know."

Some faculty are also opposed to the added burden the course produces. As one professor noted, "They're going to ask people like me who are already teaching a full load to prepare and teach another course. This really upsets a lot of teachers."

Though the problems are many, grand expectations for the course are few. The faculty is realistic in their hopes for the course. As Dr. Gleason said, "We don't want to give values, but rather to provide an occasion where students can relate what they have learned about their own values, and how they affect actions in their lives." Dr. Hauerwas has a similar view of the seminar, "It is an informal attempt to raise and discuss values one shall be concerned with for the rest of his life."

The belief that the values seminar is needed stems from problems in contemporary higher education, as Fr. Hesburgh notes in *Change*: "We have managed to become so fragmented and so overspecialized as to be completely dissipated. We don't have the great questions elucidated in the youngsters' minds today, about love and hate, peace and war, violence and nonviolence, questions of humanity and inhumanity, beauty and ugliness, the kind of great sweeping global cosmic questions that used to always be a part of humanistic education, that involved an approach to history and literature, art, music, mathematics, science, philosophy and theology, that is to say, a total unified mix."

The degree to which the values seminar can spur students on to the consciousness Fr. Hesburgh desires is questionable. In fact, it's questionable if students will attend regularly, much less deal with the cosmos. Possibly the lack of values consciousness lies in the very specialized, departmentalized nature of the University, in which case the values seminar would be a small bandage for a large wound. The idea is beautiful, yet the reality is problematic. Whether the course can be truly workable, beneficial and well received by faculty and students is undetermined. Yet, the experiments and present attitudes throw a troubling shadow between the idea and reality.



Dr. Nicholas Fiore confers with Dr. John Lucey.

sort of slipped right through the academic council." Dr. Gleason noted that "the faculty's reaction to the Academic Council's passage of the values seminar is skeptical. They don't like to have a thing like this sprung upon them. They need to be convinced by discussion and experimentation that the values seminar will be practical and useful."

Another problem is that some faculty members do not feel capable of teaching a values course. (All teachers at some time will be required to teach a values course.) This objection is strongly resisted though. "Just because a teacher is not an expert is no excuse. The faculty should all be intelligent people with informed opinions," Dr. Hauerwas commented. Fr. Hesburgh also disagrees with the faculty's objections, as is reported in *Change, The Magazine of Higher Learning*: "How can anyone be a university professor if he does not have values and if he is not able to express and defend

not the professors or the students," judged Dr. Fiore.

"One major problem of the values seminar is that each college conducts its own seminar. There's no crossing of the college lines," Dr. Hauerwas said. (The Colleges of Science and Business will begin their own seminars next fall.) The theologian suggested that the students of each college should mix for the seminar to work well, preferably through the development of seminars conducted in the dormitory.

Another major problem the seminar faces is that it is mandatory. While Dr. Hauerwas feels there will be no problem if the seminar is done well, there are contrasting views. Dr. Walton stated that "my class, as well as myself, are totally opposed to the seminar being compulsory." As one sophomore stated, "I'll be damned if I'll participate in a course they make me go to and spill out my views on all types of things. That's the kind of stuff I do with

Before the Ice Melts

by Michael Palmer

A cold wind blows across Notre Dame in the middle of a typical South Bend winter. Some teams, whose sport is usually played outdoors, are forced to move inside the ACC. One of these teams is crew. "What could the members of the rowing team possibly do indoors?" one might ask. Could there be an artificial river somewhere inside the huge domed structure? No; but maybe a rowing machine? Well, not exactly.

They are, instead, undergoing a rigorous training program of various activities, working out six days a week. For one half of the week, their training consists of running and calisthenics. Not only do they run three miles around the upper concourse of the basketball dome, but they also run down and up every set of stairs which border the concourse. Following the run, they complete 45 minutes of varied calisthenics — leg lifts, pushups and the like. In the other half of the week, the team exercises with the weight-training machines, concentrating mostly on leg and back muscles.

It may seem as if these workouts won't help much to develop strong arm and shoulder muscles. After all, those are what is needed to pull the 12-foot-long oars, aren't they? These muscles, surprisingly enough, are not the most important ones. "Contrary to what most people think," says captain Ed Tagge, "rowing uses the legs much more than the shoulders or arms."

The reason why leg strength is most important is apparent by understanding how a stroke is actually made. The feet are strapped into the bottom of the shell (boat), and with each stroke, the legs push off the bottom, giving the rower the power for the stroke. Hence the emphasis on developing the leg muscles.

This is not to say that the rest of the body can be neglected; the upper body must also be conditioned. "The

reason to develop the upper body is for control," states junior Dave Robinson. Once the team is able to get on the water, control of the oars is crucial, as one can see when observing the perfect, in-time strokes of any well-trained crew.

Another goal of the crew training program is to build overall strength and endurance. The crew will hopefully develop a strong cardiovascular system, which is a necessary step toward successful races. Tagge cites a good reason for needing strength and stamina throughout the body. "Some studies have shown that a crew race uses more calories per minute than any other sport," he says. Since their races are an all-out effort over 2000 meters (one and a quarter miles), and lasting about six minutes, it is easy to see why such strength is required. The indoor workouts are attempting to establish this strength and endurance as a base before developing precision and additional stamina on the water.

The time off the water has been long for the two dozen members of the team. They cannot begin outside work until the St. Joseph River, where they regularly train, has

melted. The crew will, however, be able to get in some good training over spring break, as they plan to visit Washington, D.C. This will then lead them into their regular season, which starts soon after April 3.

In the meantime, the crew must strive to build the strength and endurance base they will need. At times, though, running circles around the ACC bleachers can become boring. Robinson says he has occasionally found it difficult to concentrate while inside. "Indoor work is pretty blah," he remarks. "It's hard to keep in mind that the ultimate goal is to win the IRA." The IRA is the Intercollegiate Rowing Association's championship, the most important race of the year for the rowers.

The thought of the impending season provides the motivation for the members of the crew to continue the indoor workouts, even though it sometimes seems as if those races will never come. When the ice does melt from the St. Joseph, they hopefully will have the needed strength to begin it successfully. Judging from their efforts now, they will.



"and see who catches hell!"

*I'm not allowed to run the train,
the whistle I can't blow.
I'm not allowed to say how far
the railroad cars can go.
I'm not allowed to shoot off steam,
nor even clang the bell,
but let the train jump off the track
and see who catches hell!*

This poem, which hangs on the wall in the Student Manager's Office in the ACC, describes the manager's role played in Notre Dame athletics. Responsible for the smooth, day-to-day operation of the varsity sport with which he is associated, the student manager receives no public acclaim. His hours are long; his financial rewards are small, but there is a certain satisfaction derived from being a "part" of Irish

sports, as each manager is an official member of the team with which he works.

As a freshman, a manager works one or two afternoons each week. The majority of his assignments concern football, basketball, hockey and baseball practices, but each frosh also helps out at track and swimming meets, as well as fencing matches. Although they do not work at football games, the first-year men can be assured of assisting at a few home basketball and hockey contests, and several baseball games. Of course, being at the bottom of the ladder, they do the menial work and do not assume much responsibility. For his efforts, the freshman manager receives a numeral sweater, the same award given to freshman athletes who do not earn letters.



Sophomore members of the Student Managers' Organization spend two to three afternoons per week working football practice during the fall and spring. Their duties include admitting visitors (since the vast majority of practices are closed, only those persons authorized by Coach Devine and his staff are permitted to enter Cartier Feld), preparing the necessary equipment, making minor repairs of player gear, supervising the locker room and assisting the coaches in running the day's activities. After practice, everything must be restored in its place and attendance must be checked at meetings and training tables. Every Thursday before away games and every Friday before home games, the sophomores undergo a four-hour evening ritual known as "game prep." All the equipment to be used in the following game is inspected for damage and replaced, if necessary; helmets are spray-painted; shoes are shined and coated with a weatherproof liquid. For traveling weekends, the equipment must be packed (and weighed if the team is flying).

Prior to home contests, the stadium locker room is prepared as are all arrangements for Saturday. During the home games, sophs work on the field and in both the home and visiting dressing rooms. The second-year managers also oversee the frosh at basketball practice, in addition to videotaping certain drills specified by Coach Phelps and taking visitor attendance. (Although practices are officially closed, students and faculty with I.D.'s are allowed to

by John Delaney

watch, and Digger likes to know who is there.) Sophomores also work home hockey games, but they are principally involved with the football and basketball programs. They are rewarded with free books and basketball and hockey tickets for their time and labor.

At the end of their sophomore year, the class is rated by the previous group of managers so that the juniors determine, on the basis of the sophs' performance, the 11 second-year men who are to continue as managers. Ability to work with others and to get the job done properly and efficiently are the only criteria for selection of the top 11 sophomores.

As juniors, the men return to du Lac in mid-August. They are given a grant to subsidize them while they work the twice-a-day practice sessions of fall football camp. After school starts, the third-year managers put in five days per week, supervising practice. One man is assigned to Coach Devine, and one each to Coach Johnson, the offensive coordinator, and Coach Shoults, the director of defense. Sophomores and freshmen are delegated to the other coaches. The juniors are also in charge of game-prep and game-day operations, two projects which require an enormous amount of planning and preparation. They are the leaders of the student managers working at the game. Each junior travels to one away game with the team, a feat which necessitates a good deal of predeparture arrangements; insuring that all necessary equipment is accounted for and ready to be transported. A sizable amount of paperwork must be completed before leaving: class cuts, traveling lists, and a weight list for airlines. Upon returning to the friendly confines of Notre Dame, the gear must be unloaded and put away. The tasks of the junior managers involve much responsibility, so it is important to have quality personnel. The third-year men are awarded monograms after the football season closes, and they are inducted into the prestigious and exclusive Monogram Club. They also receive books and tickets, courtesy



Dave Hadley, head equipment manager.

of the Athletic Department.

Following the final grid contest of the year, the juniors are evaluated and ranked, again on the basis of their performance, by the seniors, and a composite rank is formed. The man rated "number one" becomes the head football manager. "Number two" has second choice, and so on through the 11th man, until the following positions are filled: two associate football managers, for equipment and personnel, respectively, and one head manager each for basketball, hockey, track, baseball, wrestling, fencing, swimming, and tennis. The head football manager is the president of the Student Managers' Organization and he receives a grant for all his tuition, while the remaining seniors are awarded grants ranging from 65 to 75 percent of their tuition. This money is minimal compensation, as the fourth-year men spend every afternoon (and a good number of evenings as well) working with their sport or a related activity. In close cooperation with Business Manager M. Robert Cahill, the seniors make arrangements for their team trips and are responsible for assuring that connections are made, meal

money is distributed, etc. They accompany their respective teams to each away match and act as goodwill ambassadors when the Irish are hosts to their opponents.

The S.M.O. enjoys a very good reputation among the administration and coaching staffs of the N.D. Athletic Department, and deservedly so. They are dependable young men who get their jobs done and done well. It has been called the best organization of its kind in the nation, and is certainly one of the most active and smoothly run clubs on the Notre Dame campus. A coach knows that when he tells his manager to do something, it will be done quickly and correctly. "Hustle" is one motto by which the manager lives. Players and coaches alike respect the managers for their work.

Of course, there is a certain scare element involved. Can you imagine Steve Niehaus arriving at the Los Angeles Coliseum on the day of the U.S.C. game to discover his shoes are in South Bend? Or picture Dan Devine's reaction when he is informed that his defensive star has to play in his stocking feet? Fortunately, such dilemmas are avoided by the efficiency of the managers.

The Last Word

by Sally Stanton



The University has inaugurated an ambitious program which may develop into an unparalleled success, but which shows more promise of souring into an incredible failure. The senior seminar on value is now a University requirement affecting each member of the class of 1978 — the present sophomore class — and every student entering the University thereafter. Each member of the faculty will be obliged to lead a section of the seminar at some time. If the course is a failure, it will be a burden of misspent or wasted time on the vast majority of the University community for whom time is a precious — and valued — commodity.

If the seminar is to avoid failure its scope and subject matter must be clearly defined. A one-credit, one-semester seminar runs an inherent risk of superficiality and thus triviality, and when the topic is one so nebulous as "value," a cursory treatment is almost guaranteed.

A senior seminar on value might well be a reflective exercise, giving the student an opportunity to discuss and evaluate the knowledge he or she has gained in four years at the University, offering a much-needed time to relate and integrate — to "value" one's education. Such a purpose seems best served by organizing the seminars along college lines as are the pilot programs.

The seminar might also be organized along professional lines: this seems to be the bias of the engineering pilot program and the outline followed by Dr. Hauerwas's first-semester pilot in the College of Arts and Letters. This orientation may work well in the colleges of science, business and engineering where students are generally already directed towards a specific career, but poses particular logistical problems in Arts and Letters. This college, if the professional bias is the goal of the seminar, must give more attention to its program, offering sections in academic values led by members of its faculty while organizing seminars on law, medicine and ministry led by members of the community who

are cognizant of the value problems of these fields. If the bias of the seminars is to be professional, then it seems imperative to make them as useful, as realistic and as practical as possible, avoiding the generalities and imprecisions of the layman.

Yet, perhaps the University is becoming too professionally — too future — oriented. Value judgements are not some bizarre beast first faced in practicing a profession, but very present, daily concerns. Indeed if values are viewed as future skills, they may also be viewed as futile, for future has a strange way of always remaining future and thus potential, of never becoming present and so actual. Integrity and honesty are not skills exercised in particular situations, but personal attributes, part of a personal attitude that comes to all aspects of a person's living.

In a sense the seminar is a child of the Watergate debacle. The amazing lack of personal integrity and the plethora of murky priorities among some of the most educated and promising government officials are rather disheartening and may point to a weakness in our educational system.

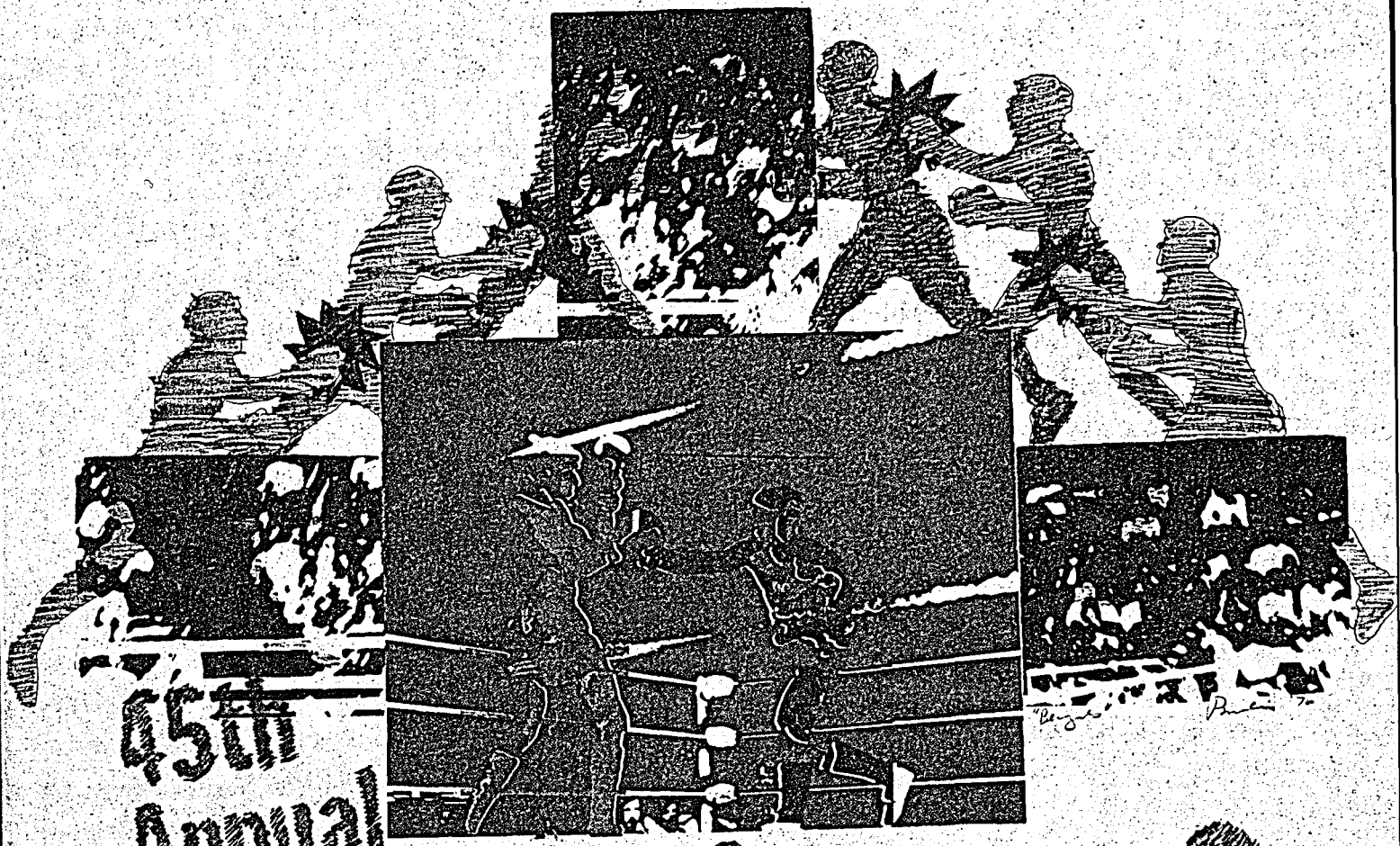
The trend today, particularly at this University, seems to be an attempt to compress as much material as possible into the smallest portion of time so that a course may cover much ground. Perhaps in some peculiar sense this means students get more for their money, but a corresponding erosion of value seems to occur. To value a thing, be it a sonata or a novel or a chemical equation or an idea, it must be understood, seen in and of and for itself, and then seen in relation to its particular field of knowledge and, ultimately, seen in relation to the entire body of human knowledge. The care that one learns in such consideration need not be restricted, then, to a particular discipline, but, if truly engrained, will become part of all personal considerations and thus will ensure a valued and value-oriented existence.

But I have strayed somewhat

from the point. Ideally, the concept of a seminar on value would have arisen from the faculty and students; there is little merit in a system which is imposed on unwilling or uninterested students or faculty members. Value exploration is only profitable if those involved are open to consider the questions.

The program can, I think, be structured into an excellent and unique opportunity that will draw participants by desire, not mandate. But the program will take structuring — the idea itself must be valued and cared for — it will not grow of its own accord. There can be no indiscriminate scheduling or assigning of sections. Variety, with the emphasis on the concrete, the immediate or practical, may well be a crucial quality to strive for in the program. Both students — particularly those who will study in the program — and faculty members should be involved in the formation and experimentation of different pilot programs in the coming years.

To see value as something passed on from one generation to the next seems to simplify the problem. Rather, value is a common human endeavor, a way of life, a structuring of priorities. Perhaps the most attractive and the most beneficial aspect of the senior seminar on value is the opportunity it presents for two often disparate, yet related groups — faculty and students — to meet together as colleagues in a common concern.



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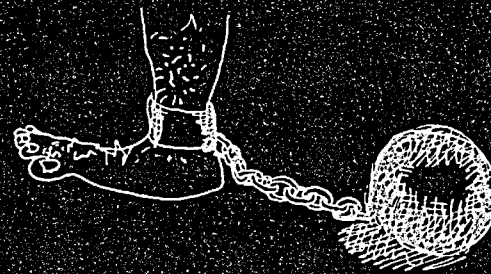
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