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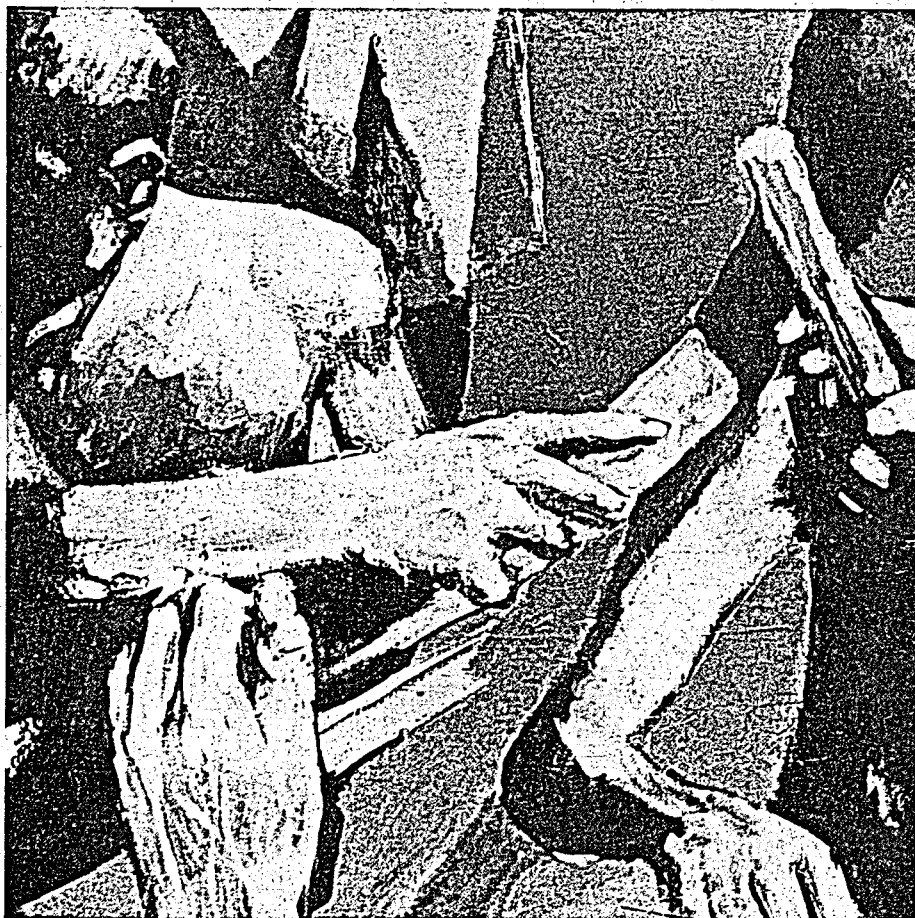
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Beating the Talking Bush
by Kevin O'Brien

Scholastic

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Abandon Hope--- All Ye Who Exit Here

by Barb Frey

The Notre Dame Family. It is a phrase heard often in describing the communal atmosphere of this University. It is a phrase spoken in reverent tones of voice to mean interaction, closeness and concern for one another: faculty, administration and students united in academia by a spirit of brotherhood. What happens to the member of this community who reaches the magical retirement age of 65? Is he treated as a respected elder of the family or is he turned away and forgotten by the place where he devoted his years as a teacher?

These questions were explored in depth by a special committee of the Faculty Senate. Under the chairmanship of Professor James Danehy, a survey was drawn up and sent to all known professors living in retirement from Notre Dame. Sixty-three out of the 81 surveys sent out were returned and the results were compiled in an attempt to determine more clearly the living situation of this previously neglected group. The findings of the committee on the retired reveal an aspect of Notre Dame that has long been a family secret.

The emphasis of the survey was an exploration of the economic and physical well-being of the average retiree as well as his morale in this stage of his life. Most who answered expressed satisfaction in their retirement, though many (53%) would

still like to be employed, finding work more fulfilling than their present state. The committee concludes from this response that "for about half the retirees retirement is good, but not as good as working, whereas the other half are glad to be done working."

The current policy at Notre Dame consists of mandatory retirement at

age 65 whereby the faculty member becomes designated "professor emeritus" and forfeits his full-time teaching career. "To the extent that space is available" a professor may retain an office at the University and most faculty privileges are still extended to him.

A retired professor draws his income from a number of different



Professor James P. Danehy

sources. The two primary ones are Social Security and the Teachers' Insurance and Annuity Association (TIAA) which is a nationwide pension fund for college teachers. Each Notre Dame faculty member pays 5% of his current salary to the TIAA by way of a payroll deduction and the University matches this contribution. Many colleges contribute considerably more than 5% to the teacher's pension fund. Some schools pay the entire amount to the TIAA with no deduction taken out of their professors' current incomes.

Notre Dame has no private pension plan of its own. It currently uses the "step-rate retirement plan" to supplement the income of emeriti. According to this plan the University pays to the TIAA 5% on the first \$15,000 of a teacher's salary (the current Social Security base) and 10% on all salary exceeding this amount. If one can wade through these percentages it will be discovered that this policy serves not only to increase the incomes of those who are already better paid but to increase them by a substantial percentage. Dr. Danehy described the plan as "kind of nutty" because by its use "the poor get poorer and the rich get richer."

There was special concern arising out of the survey response about 12 retired professors whose average income was reported as under \$6000 a year. The reason that these men's earnings are so small is either that they taught at Notre Dame for a very short time or else they are very old and their salaries have been rendered insignificant due to raging

inflation. Dr. Danehy explained that this problem will never come up again because of increased Social Security benefits. The committee has made recommendations for the University to aid this handful of men, most of whom are well over the age of 75, in their unfortunate poverty.

The committee on the retired has examined the many angles of the University's current economic policy for retired faculty. In a study done by Professor McLane for the Faculty Senate in 1964, the plans of several different colleges were compared, and Notre Dame's ranked very low on the list. "Notre Dame was in the lowest 20% of these 40 or so colleges and universities. This is still true and no amount of rhetoric or rationalization will change this reality."

In an attempt to remedy this situation the Executive Committee of the Senate will request a discussion of the University's retirement policy with the administration. An updated statement has been prepared and approved by the Senate, and Dr. Danehy expressed hopes that out of such an analysis of the situation some improvements might be made. "The University might see its way clear to making a larger fringe-benefit contribution. It might also be more just to have a level-payment plan rather than the current step-rate policy."

Though the economic end of the situation is necessarily sticky, there have been more immediate results on the social recommendation made by the committee. One major criticism was aimed at the practice of dropping the professor's name from the University mailing lists and stopping applications for football tickets upon retirement. Professor Hal

Moore, a member of the Faculty Senate, commented that "after someone spends a career here that's sort of a shock!" Action has been taken in this area to the satisfaction of the committee and the retirees themselves.

Fr. James Burtchaell, acting for the administration, responded to the survey and the recommendations proposed by the committee in a letter published in the *Notre Dame Report* on March 12 of this year. The committee was generally pleased with the answers given by the Provost. "Fr. Burtchaell's response was immediate, empathetic, and couldn't have been more cooperative," Danehy commented. "Here, surely, was one case where the feelings of the Senate and the feelings of the administrator were one and the same."

Burtchaell's letter addressed itself to each specific recommendation of the committee. Action has been taken in most areas especially concerning an increase in University contact with individual retirees. Many of the retired professors had expressed a feeling of neglect by the University in their survey responses. Eighty-five percent still find a strong loyalty to Notre Dame, which is not surprising in light of the average career length of over 30 years at the University. Only 44% of these men felt that the University had a reciprocal interest in them. This is characterized in one respondent's statement that the officials of the University should not refer to the "Notre Dame Family" unless they were prepared to "take some of their time (not somebody else's) to show a real and personal concern for retired faculty members."

Personal communications seemed greatly lacking even though 75%

of the emeriti continue to live in St. Joseph County. Dr. Danehy pointed to the impressive employment record of the retirees as an indication of the tremendous dedication of this group. "These are very special people, they really are." For this reason the lack of consideration shown toward these men was unfortunate and the corrective actions of the administration were greatly needed.

In response to the investigation done by the committee on the retired, there also came some action on the part of the emeriti themselves. An organization has been initiated by Emeritus Professor James Corbett for his colleagues, and this group has already had one luncheon meeting to date. It is reported that they are taking some initiative toward looking after a segment of the community which appears more than any other to have been the neglected group: the widows of retired faculty. Fr. Burtchaell expressed full University cooperation and assistance for this organization and added that if the retired faculty "should desire to meet in the CCE, the administration will pay the rental fees."

The actions of the administration have been prompt and encouraging in many areas, though there still appears to be some dissatisfaction with the economic aspects of the University's retirement plan. Perhaps the biggest point of controversy has been the mandatory age restriction placed on retiring faculty. At 65 a professor is supposed to permanently retire, yet it has been the policy of the University to allow some teachers to continue their work after this age. These extensions consist of a series of one-year contracts renewable until age 70 and are contingent on the consent of the administration and the department. During these years a professor will usually carry a limited class load or specialize in a particular area of study. According to Professor Danehy these special cases are becoming fewer and fewer as the University is

attempting to enforce the 65-age limit more strictly.

The age restriction has divided faculty opinion into two general directions, says Professor Moore. "Some people think that any retirement age is arbitrary and wrong. Others think there should be a total retirement policy, that any age that is stated should be the limit. To continue some as professors and not others is a slap in the face." Dr. Moore disagrees with the latter viewpoint: "The chief variable has to be the good of the University and the good of the students." He contends that some professors have the ability and enthusiasm to teach well beyond the age of 65 and others do not. Moore pointed out that he would like to see professors given the opportunity to teach as long as they are able, "but, given the job market and the tenure policy, there must be a balance. I think the current policy widely interpreted is a good thing." Professor Danehy, who is himself nearing the statutory retirement age of the University, had some personal comments to make. "I feel that we are dealing with a policy which has not been re-examined for a long time."

He claims that the age limitation is "essentially arbitrary" and this is a poor reflection of the attitude of Notre Dame toward retiring faculty. Many other universities in the country have a mandatory age for retiring teachers, but generally this is 70 and not 65.

"I feel that a mandatory retirement age is in principle out of tune with the nondiscriminatory policies which have been developing in the United States in recent decades." Danehy noted an increasing awareness among the elderly which can especially be seen in such institutions as the American Association of Retired People (AARP). He feels that eventually this group will be heard and action will be taken in their behalf.

The difference between the aged and other groups who have been

victims of discrimination is the fact that "aging is a process and, for everyone, the time comes when he can no longer discharge his duties properly." This time, according to Danehy, is different for each individual and to point to the age of 65 for retirement "without any consideration of the ability of the person to continue to discharge his duties effectively is contrary to the spirit of the Civil Rights Act." Eventually he hopes that these mandatory statutes for retirement at a given age will be struck down as unconstitutional but, until then, he and others approaching 65 will be faced with the current restrictions.

Danehy suggested that an intense study of the retirement policy could bring needed revision to the employment practices of the University as a whole. He pointed to the fact that anyone with tenure at Notre Dame "has it made" until he reaches 65. He suggested that current University policy might be replaced with some sort of review system for the faculty. Danehy said that this could be set up in a framework similar to the driver's tests that must be passed after a certain age to retain one's license. This would apply to all professors at an age set by the University which would be necessarily lower than 65. In this way Notre Dame could be assured of employing the most competent professors rather than merely those who fit the age requirements. Danehy added that "I know some people who are bordering on senility at 45."

Mandatory requirement is a subject relevant to all of society in an era of better health and increased longevity. Should there be an arbitrary age limit imposed or should more subjective means be used to determine when someone has reached the proper age to end his career? This question as well as others is raised upon investigation of the problem of the retired. A university which prides itself on being a "family" should take a special interest in its aging members.

Lavender Is an Old Color

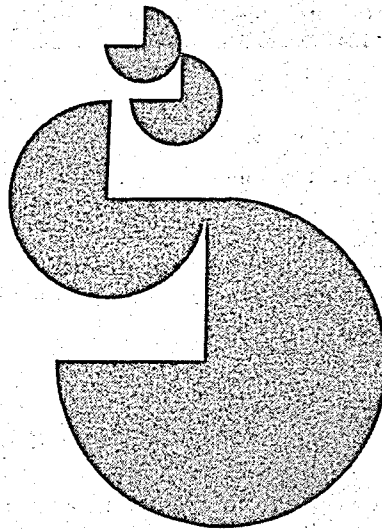
by J. Robert Baker

Nettie has had shingles for seven weeks this summer. Her doctor gave her shoddy treatment. You always get shoddy treatment from the doctors in that town. A long time ago Nettie was young. She is a spinster now. When she was years younger, Nettie went to a finishing school someplace in the East. She does not remember where. The place is probably defunct. Anyway, Nettie's favorite story is how she made the trip alone by boat and wagon and carriage. There must have been a good deal of rain that year so long ago for Nettie always talks about how hard all the rivers were to cross. Or maybe the earth has become tame as she has grown old. Nettie was afraid on that trip. But she tries not to let it show now. And it really does not matter as it so long passed from present. But the trip was the biggest thing in her life and it would be somewhat foolish to be afraid of the biggest thing in your life, wouldn't it? Nothing years later could match that long trip to the East by boat and wagon and carriage. Not the rude, simple schoolrooms she returned to teach in. Not the Depression. Not the years in retirement. Not an American on the moon. Not the good years all totaled and somehow put together in whatever meager value they might have.

Some people get bored with Nettie's story of travel by boat and wagon and carriage to the East. Maybe they shouldn't: she had shingles for seven weeks this summer. A hot and humid summer when the figs grew ripe and fell to the birds before the end of July. And she lives in a house that has sagging wallpaper. How can an old spinster woman with shingles, in a hot and humid summer, keep her house together? Someone has patched up her

ceiling with flattened cardboard boxes—carbore box, as some people in that town say — tacked crudely up yet falling from the wet of a badly repaired roof. That is no reason though not to get bored with her story.

The furniture in her house is old. That deep mahogany type that looks antique, but would never turn up in an antique shop. On her desk are letters that seem old to us who are used to paying a dime or 13 cents even for a stamp. The letters



have four- and three-cent stamps on them. One even has a two-cent stamp. The ink on the envelopes is old and deep-stained into the paper. It is blue-gray or slightly lavender. Lavender is an old color.

Nettie has a momma cat that strayed in from the expressway in front of her house. A funny-colored cat, dirty from automobile exhaust on the expressway maybe. That momma cat must have dropped litters for a season or two since Nettie's house seems some ancient

spa for cats. There are cats always on the sofa and chairs; the bed, the desk, the table and underfoot.

Nettie also has a Christmas card, the Kodak kind with the family picture on it. But the card is years old. The children are all grown. And the father near death from some odd disease that the shoddy doctors in that town probably made up just so he could die modern.

Her kitchen is something out of Thoreau or thereabouts. Primitive. The table is made of rough boards once whitewashed dozens of times. The sink is tin with holes that aren't drains. The stove isn't wood. It's gas, but it doesn't work right. Her nephew is afraid that Nettie will inadvertently gas herself someday.

Nettie's house will probably be torn down when she dies. The black neighbors who have overtaken the neighborhood in the last decade have suddenly taken to considering her house an eyesore. But who wants to move an old spinster lady out when she has shingles for seven summer weeks? The neighbors are also worried that her house is lowering their properties' value.

Nettie probably won't live for more than a couple of more years. She's already had shingles this summer for seven weeks without any help from the doctors in that shoddy town. She is drawn and slender, like some people near death. The veins stand out all over her body in royal lavender. And more than the thick lenses of her glasses shroud her eyes. Besides what will she do when the cold comes in two months? It probably won't be noticed if she dies. Only someone will have to come to clean out the house and throw out the letters with old stamps and the crude table faintly whitewashed and the Christmas card decades past its purpose.

Piecing Together

by Gary Zebrun

"Of course all life is a process of breaking down . . . The first sort of breakage seems to happen quick — the second kind happens almost without your knowing it but is realized suddenly indeed."

—F. Scott Fitzgerald
from "The Crack-Up"

i
In South Bend, Indiana.
September 3rd. A woman collapses.

A priest buys himself whiskey.
He's angry.

Here my name has been: *Man who's
lost everything.*
In the dark I kneel down and mime.

ii
Will you carry my dead brother
home?
Dig him a comfortable grave?

My great Russian grandfather
says there's sadness in our line.

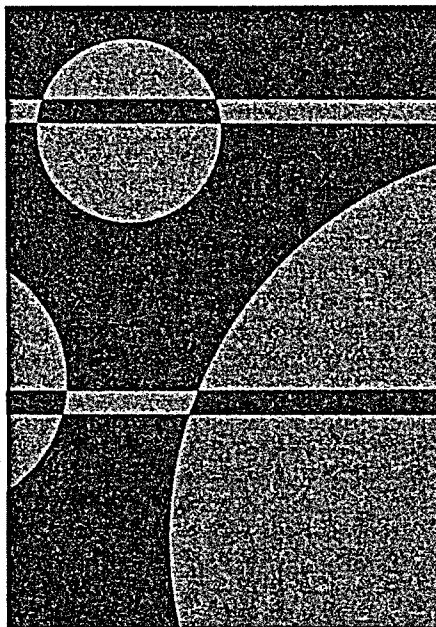
Fears ring on the telephone.
Holidays are almost forgotten.

Tonight a ritual begins in the house:
a
father without money loses his mind
and hangs himself.

iii
Lord, the dark expects our courage.
Why won't you have mercy on the
lost?

For supper my mother gave me two
pounds of cheese;
a stale box of crackers; now my
pockets bulge with mold.

Christ; there isn't a woman left
who rocks her child in a wicker
chair.



v
When my lonely wife leaves our
house

our children look out the window
at dogs digging up bones in the yard.

I tell her: *all our daughters are
divorcing.*

But change, she insists, makes room
for new
poems, chafing habits like an angry
wind.

vi
I tell her imagination can't be trusted
among amateurs or crazy ladies.

So kiss me . . . lie by my side . . .
stroke my sex . . .

Are you the wild wolf from Dark
Woods?

Alone in the house without you
my eyes recede into me and see
dimly.

vii
for E. and E. Sandeen
My ears sharpen for the perfor-
mance:

A grey haired man watching black-
birds
in the dark dreams these words:

Below despair is safer than above.

He reshapes himself to strange
sounds
as in the kitchen a good wife is
dancing

While a blind dog sleeps
down in the basement with his
master.

viii
for C. Mahon
In the same dark a young Irishman
leaves his room to dream other lives.

In his sleep he stumbles across a
dead
cat, lifts it, slowly, into his cart,

brimming with promises . . . Be
alert now,
she whispers, look for other loves . . .

ix
Tonight my own dark twitches.

Mother, father left the house
with a knife in his pocket.

When you pray to broken statues
in the corner of the room, ask
them why our friends call us at night
when the house is full of darkness.

x
I was five and heard you scream in
a confessional.

If my church loses its ritual of form
will her walls crumble on Sunday?

In cities Russians and Americans
look down.
Rilke was German but his loneliness
is immigrant.

xi
An old pastoral song evaporates
into rooms
where fat women sit all day before
a television they can't see.

In a dark bar across the street
Israelis shoot holes
in reels of news tape. Drunks watch.

My father gets married today. From
a little
New York town he sends me money.

xii
My anger coheres like burnt wood.
Breathe near me and I explode into
pieces.

I walk on ashes where a factory has
burned down.
Ambulances arrive too late.

Under charred remains of cleaning
women
an archeologist searches for new
clues.

xiii for L. Goers
Lauren walks into my room
carrying
two goldfish in a bowl. She says,

"The fish understand our fear. They
know
the dark moves into the house and
wails."

xiv for S. Eberle
My friend has written me a
second unruly letter:

"No school for days . . .
We have had thirty-five (35)

bomb threats in the past week . . .
Once it was funny

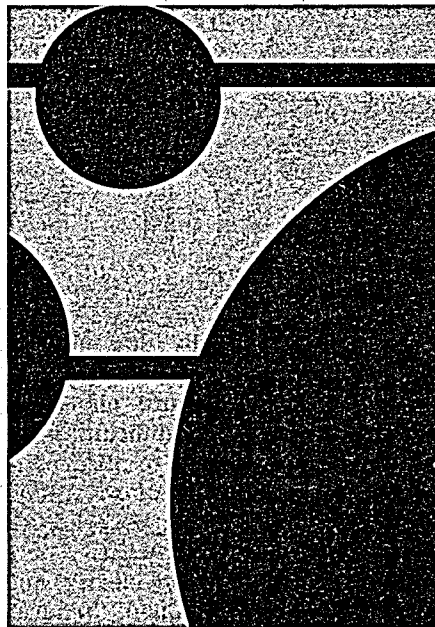
but they found two (2) bombs . . .

Happy Thanksgiving . . .
Gary, the poem was beautiful,
good-bye . . ."

xv
By Christmas wives have recovered.
They place pine trees in our dirty
rooms.

Records play habitual noels.
Mailmen smoke Cuban cigars.

And our children sleep, waiting for
old love
to inhabit the house barely managing
weather.



xvi for J. Matthias
At last the snow has fallen.

Again winter covers the university.
Bells of our church are quiet.

My Catholic friends have deserted.
My brother phones about his
sickness.

But I tell him I'm tired of this *Mecca*,
as John wrote, where poets may
know too much.

xvii for J. Robinett
Later my madwoman calls.
My eyes hurt. She advises.

Outside in a tree I watch lovers
drink wine to relearn laughter.

And the air mixes my anger that
drifts out with sounds of ducks
crossing water.

xviii for F. Barrett
Tonight danger nudges me. She is a
lover.
She pushes warnings into my mouth.

Children are already scared.
Listen:

Animals move below them,
pawing like wolves.

On a mountain in Arizona an
owl calls us to attention.

xix
So gently, we must pray before him.
Pray, she says, with our pieces . . .

Grandfather in Russia, protect us . . .
God bless us, good wives and
lovers . . .

Let us cross slopes unprepared;
forget suffering;
look now; or already is there
nothing.

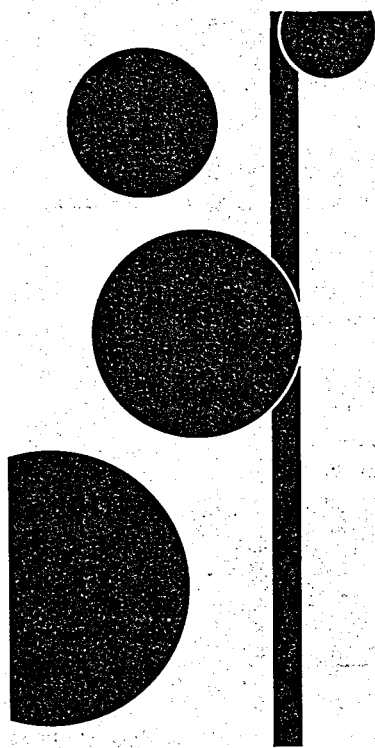
Concerning a Vestigial Rite of Passage: Tenure

by John J. McDonald

Dr. McDonald is an assistant professor of English.

It is always at least time and perhaps always past time for a group of people who aspire toward community to reexamine its thinking in the light of that complex, noble and maddening aspiration. One thread of such renewal is easily followed: genuinely democratic revolution, renewal or re-dedication always means humanely softening those encrustations of rule and rigid policy which encumber the future with sterile versions of the past. One such policy that has become increasingly rigid in academic institutions over the past 40 years has been tenure.

Oversimply put, tenure is "permanent appointment." After some sort of probationary period (usually seven years for assistant professors beginning their careers at Notre Dame), a faculty member is either awarded a contract unlimited as to time or the faculty member is "not renewed." "Not renewed" is the academic world's euphemism for "fired." No third possibility exists — there is no way, for example, that an assistant professor can work from year to year or can make some other sort of arrangement such as part-time service in specified areas. If denied tenure at the end of the probationary period, the assistant professor becomes a sort of pariah, banned forever from the departmental society to which he or she presumably sought admittance. As ritual, this "up (to tenure) or out (to a different university)" policy might conceivably make sense; as a reasonable way of dealing with people, tenure is too arbitrary, too rigid. It is a tool that has arrogated value to itself rather than leaving it where it belongs, in what tenure was



supposed to protect — academic freedom.

Tenure undoubtedly does protect academic freedom — for some. Wherever strong tenure plans are established, it is very difficult and it should be impossible to dismiss a senior scholar because of something said or done within the scholar's recognized area of expertise. There is, however, no reason clearly and uniquely dependent upon "tenure" why an uninitiated junior faculty member cannot be dismissed. Hence the rights of "academic freedom" are not directly protected by tenure systems. As far as "tenure" is concerned, academic freedom is a privilege of the initiated faculty (back to incense hints of ritual again). Being "back to ritual" is not necessarily bad, it must be quickly said, since

all the most important questions of human life and death are dealt with ritually. The question is rather a matter of the appropriateness of "tenure as ritual" to the task it undertakes: protecting the rights associated with academic freedom.

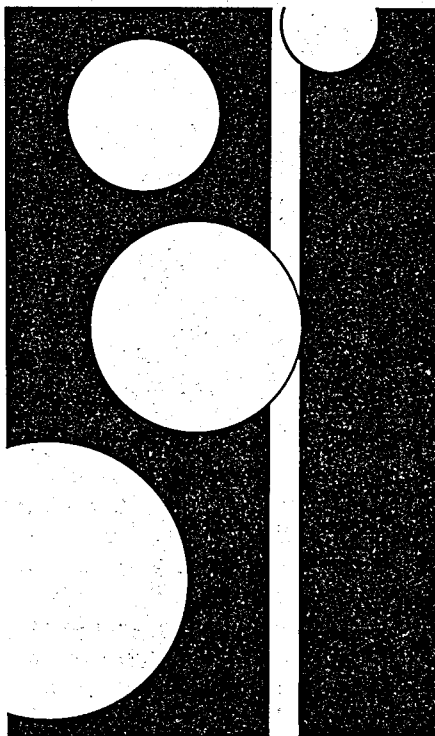
Although "academic freedom" has its own ritualistic resonance, in day-to-day situations it oversimply means that any decently qualified person trying to find the answer to an intellectual question must be free to consider and hence to propose virtually all the possibilities. Tenure guarantees that the privileged professor will not be dismissed because he or she proposes some answer that proves distasteful to the public, the university's administration, alumni, students or other faculty. Assuming that academic freedom is as much a democratic value as freedom of assembly or freedom of the press or several other indispensable civil rights, if tenure is the only reasonably workable way of protecting this freedom, why don't all university teachers have it? In fact, why don't students have a suitably modified version of it? Why are only senior members of the profession protected from the public, administrators, alumni and their more senior colleagues? The answer most usually given to this question is either (sometimes both) of the following: (1) The younger faculty member is untested — he or she may prove irresponsible, unworthy of the high privilege bestowed by tenure; or, (2) In fact tenure *does* protect the untenured, because it allows formation of an independent, and hence powerful, group of faculty to defend younger colleagues against potential enemies. Both arguments are clearly so paternalistic that they will apply only if the most suitable model for a faculty group is the patriarchal fam-

ily. But why should we accept such a limited, culturally bound model of academic community? Is the assistant professor really to be considered an intellectual child who must depend upon his elders to protect his rights because he cannot yet be trusted with the sacred token? Doesn't it in fact seem silly to suggest that tenure is anything more than a vestigial rite of passage from the state of being intellectually of the unwashed to the blessed state of the mature and washed?

Tenure can protect academic freedom, at least for the initiated, but only at an enormous cost in accountability. If the tenure structure of a university is strong, it is nearly impossible to deal effectively with the tenured professor who merely goes through the motions, with the alcoholic or otherwise psychologically ill professor, or with the professor who for one reason or another has placed himself solidly at odds with all constructive efforts toward internal change. When a concept like tenure makes such complex but pressing human problems difficult even to approach, when the concept fosters an attitude that such problems are not really solvable, or that they occur in insignificant numbers, then it is clearly time to reconsider, because a rigid idea has clearly just short-circuited the ability to meet a real situation directly. Any sort of special privilege like this ultimately raises the specter of entirely different sets of ethical standards for different "kinds" of people. Such privilege, solidly institutionalized in contracts and, finally, in "tradition," leads to that self-serving rhetoric and political pressure which characterizes high-toned lobbies such as the American Medical Association and the American Bar Association (need we be more specific than to mention the former's determined opposition to any sort of economic competition among doctors or the latter's consistent protection of price-fixing arrangements?). At its real nadir the argument for institutionalized special privilege leads to the horror of a man, or a class of men, thinking him-

self ontologically superior ("The President can, in some circumstances, do what would be illegal for a private person to do"). That way lies the horror.

Tenure is nowhere near that horror, of course, and it seems quite harmless by comparison with such things. But it isn't harmless. It causes the academic community to glide smoothly over many hard decisions that would otherwise be necessary, so it is as comfortable as it is stultifying and self-deluding. An important and continuously difficult concept like academic freedom cannot be solved by fiat. It has to be defined again and again, not so much in textbooks as in the determined action of people so concerned for the life of the mind that they are willing to examine carefully, judge fearlessly and fight when necessary. On the other hand, the teacher's communal responsibilities, flowing directly from academic freedom, need constant examination — not through a probation of seven years but through a lifetime. Tenure simply cuts through all this rich complication, solving a genuinely human problem with a tool that does not allow needed growth and refinement.



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Week in Distortion

by Mark Thomas Hopkins

Because there may be some of you who will be looking for summer employment, or in extreme cases, a suggestion for a permanent occupation, *Scholastic* is pleased to present a list of potential employment opportunities. All have been cleared through our classified department. For the sake of convenience, addresses have been omitted; any queries may be addressed in care of this magazine.

AARDVARK HANDLER: Must have working knowledge of physical and physiological aspects of various species. Permanent only.

LEAF COUNTER: Student to assist National Parks Service in survey of East Coast forests, particularly Adirondack region. Botany or math majors preferred.

METAPHYSICIST: Many working locations available. First consideration given to those who are searching for the meaning of life and/or are trying to find themselves. Must know how to take long walks along seashores or mountain ranges.

HIGHWAY CONSTRUCTION: Workers needed for proposed highway between California and Hawaii. Swimming a prerequisite.

ASTRONOMER: To assist Mt. Palomar astronomers in locating the Little Prince.

ARTIST: Arts community forming. Must have ASCAP dues paid in full.

ADDITION HELP: To assist professional stair-climber in keeping count.

COIN COLLECTOR: To assist collector in locating any 1937-D pennies. Applicants should not be interested in advancement.

POP MUSIC FANS: Tony Orlando and Dawn are desperately in need of

cheering fans for state fair circuit. Intelligence not imperative.

FISHERMAN: Seafood restaurant needs help in maintaining stock; located on St. Joseph River.

POET: Fledgling literary magazine wants someone to determine differences between hexameters and dimeters; also help in writing major poem of the 20th century.

SALESPERSON: To sell new line of Iranian dictionaries. Located in Minnesota. Work on commission basis only.

MATHEMATICIAN: Assistants needed for summarizing needs for division by zero.

PHYSICISTS: University science department needs staff until location of time machine can be determined.

All interest areas needed, especially those who wear or have access to watches.

BRIDGE IMPERSONATORS: Engineering students especially welcome.

MOUSE CALLERS: Exterminating company rapidly running out of feline employees.

GRAVE ROBBERS: Anatomist wishes to begin private practice.

GEOGRAPHERS: U.S. government study about the continued use of Indiana.

CLASSICAL DULCIMER PLAYERS: Bluegrass musicians interested in playing Beethoven, Chopin or Debussy.

OPTOMETRIST: Seeing-eye dogs forming union; need professionals to attest to owners' honesty. Attorneys also welcome.

NARCISSISTS: Mirror manufacturer interested in improving product.

ARCHAEOLOGISTS: Cairo-based museum; to determine location of sand used in pyramids.

CINEMATOGRAPHERS: Experience with 8 mm. and night photography helpful.

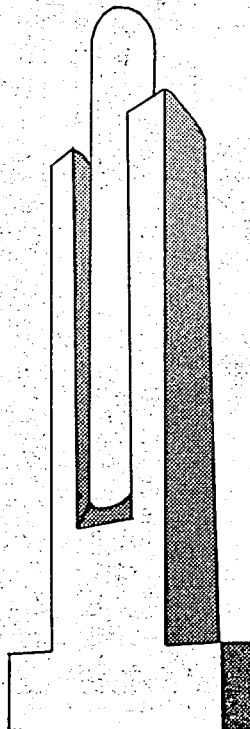
PAGE TURNERS: Erudite goffer, not anatomically adept, needs human assistance.

REVOLUTIONARIES: Citizens group planning overthrow of capitalist regime. Paid vacations, good starting salary.

SQUIRREL TRAINERS: Walnut distributors. Marketing students only.

CHEMISTS: Scientists studying possibility of reducing periodic table to earth, air, fire and water.

IDOL: Pagans organizing religious cult.



Notes from a Brave New World

by Mary Beckman

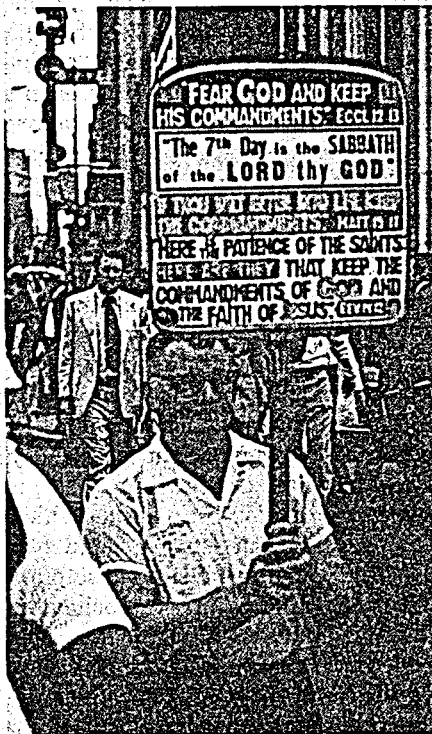
After 21 years of life in the Midwest, I am now living in Brooklyn, New York. My first impressions of this foreign place came on unusually warm November evenings. I spent my first nights walking from neighborhood to neighborhood along tree-lined streets of old brownstones in various states of disrepair. As I crossed from block to block of children playing on the sidewalks and women chatting on their stoops, I became aware that hair and skin color, facial features and even languages changed — Spanish, Italian, Yiddish, Black. Later I realized that even these broke down further — Haitian and American Black; Cuban, Puerto Rican and South American Spanish. In Brooklyn, where 65% of the population is only one or two generations removed from a foreign country, I felt amazingly at home.

I am also at home now in another world, Manhattan — a world of theaters, museums, Central Park, three levels of graffiti-covered subways under tens of stories of peopled concrete structures — a world exhilarating in its diversity and oppressive with an air of chaos and eccentricity.

In this new world I am what might be called an activist. I am half of the Social Action Office for the entire Diocese of Brooklyn, roughly two million Catholics. Social action — what's that? It sounds ambiguous and is complicated even further when related to the institutional Catholic Church.

Church documents, Vatican statements, and papal encyclicals claim that the Church should work toward justice. This imperative is stated most emphatically by the bishops' statement "Justice in the World"

from the Synod of 1971: "Action on behalf of justice and participation in the transformation of the world" are a constitutive dimension of the preaching of the Gospel, that is, of the Church's mission for the redemption of the human race from every oppressive situation." Social Action is the office in the Brooklyn Diocese designated to participate in the work toward justice.



The role is twofold. Fr. Bob Kennedy and I represent the Church to those outside the institution, involving ourselves on decision-making levels of federal, municipal and state-funded programs established in poverty areas. Joining with additional groups of similar purpose, we also challenge the defects of the criminal justice system and welfare policy through work with politicians and legislature.

Our second role is within the Church itself, working with parishioners, sisters, brothers and priests to deal with issues and problems which affect their own communities. When a hospital is closed in a poor neighborhood, rather than in a middle- or upper-class area, due to budgetary cutbacks in New York City. We are the people to whom the parishioners look to learn why the cutbacks were made there.

We also offer people channels through which they can become politically involved in issues which concern them. Bread for the World is one such channel. It offers education about the world-hunger crisis, U.S. policy and other tangential subjects, and gives information on bills being debated in the House and Senate which can affect world hunger. With this knowledge, people are able to vote in a more educated manner, and can act often by writing letters or visiting congress people who are formulating and making decisions about current bills.

It is strange that I am in this new world. In light of all the fears and uncertainties of senior year, it seems strange, at times, that I have a job at all! It is strange that I am an "activist" after so much investment in an academic pursuit of theology and literature which may have led immediately to graduate or law school. It is strange that, amidst my criticisms of the Catholic Church, I am now a part of its institutional structure.

The peculiarity of my place in this world is wearing away. My commitment to influence society toward greater justice, in whatever small ways I can, is finding fulfillment and challenge. The Catholic Church is itself oppressive in many ways. It unjustly confines the role which women may play within it. It alienates many: the divorced, the minorities and others, since it has not yet learned how to relate sensitively to these members. Yet its rhetoric and attempts at responsiveness to the Spirit of God rumble with promise for movement towards a more loving and just society. And somehow, if one can let go of the need for total certainty and security, the struggles of senior year can make way for a tremendous adventure, a new and imaginative quest.

Tried and True Tricks of Teaching

by Paul Mestrich

A comic strip in *The South Bend Tribune* offered an interesting twist to the analysis of education. In this "Peanuts" panel, Linus began the dialogue by saying that his teacher has an interesting theory. Charlie Brown, listening intently, appeared to be puzzled. His confusion suggests that teachers are not supposed to have theories; they should know what their roles and goals are. Linus continued, "She says teaching is like bowling; all you can do is roll the ball down the middle and hope you touch most of the students," Charlie Brown, the profound gadfly, suggested, "She must be a terrible bowler."

William Glasser, well-known educator and author of *Reality Therapy* and a new book, entitled *Positive Addiction*, would have agreed with Charlie Brown at one time because of the success he has had with his Reality Therapy philosophy and his implicit ingredients of involvement and of not giving up. "There is no excuse for improper behavior, unless you choose to be irresponsible." But now Glasser is realizing "that you can point a student in the direction for proper instruction and discipline, but the student can decide that he will not be taught. When a student decides he will not learn, he will not learn."

During the opening discussion of his lectures at an education conference in Chicago last February, Dr. Glasser spoke of his friend Tim O'Reilly who was superintendent of schools in Honolulu, Hawaii. O'Reilly is an educator who thought that students of the public high school level who were in their senior year but did not have enough credits to graduate should be allowed to receive diplomas anyway because they had put their time in at school. Tim lost his job soon after making his idea public. But his successor after a few months on the job supported O'Reilly's original thought

concerning the distribution of diplomas. "The truth," in Glasser's opinion, "is much easier to accept the second time around."

Many students decide that school cannot give them anything that is useful, so they give up. They give up because they feel that giving up is less painful than trying unsuccessfully. It hurts more to try than not to try, so a failure identity is accepted quite readily. What Tim O'Reilly had in mind was to replace the nothingness identity with some sort of positive recognition. Why not give these students some hope instead of reinforcing their ideas of failure? Instead of telling Johnny that he is always late for class, compliment him on something that he does well and takes pride in. A student needs positive reinforcement and he needs self-esteem. But before he can really feel good about himself, his self-esteem must be changed by some outside source of influence. All too often students are expected to be perfect in behavioral and in school work. Perhaps our schools are too demanding. But this is probably the effect of the authoritarian classroom. Students must not be afraid to make mistakes, because they can produce genius and creativity through insight.

Glasser has some ideas which would contribute to a student's capacity for internalizing discipline and maintaining proper behavior. The way of Glasser indicates that students respond well to courtesy. If you treat the pupil with respect, you are on the road of generating reciprocal respect. In Glasser's words, "courtesy is power." People react responsibly to genuine courtesy. It is like the golden rule. The teacher should treat the student as he would wish the student to treat him. Some would say that the student would take advantage of teachers who advocated such reciprocity. It's possible. But as long as

the teacher is honest and consistent with his students, there should be no problems. Most students want to be responsible and have the need for warm relationships which are highly personalized. So Glasser sees the role of the teacher as one that is not plastic where the mask of authority is prevalent. The task of the teacher, then, is to remove his mask and become involved with his students.

Another healthy tool of development and growth is the teacher's ability to create laughter. Laughter can be a magical device for creating a happy environment. As long as the laughter is good-natured and not entwined with ridicule, the teacher will gain the respect and hearts of his students. If students can learn how to laugh with their teachers, they will be more relaxed and they will feel that the teacher really cares. If the teacher cares, more than likely the student will care, and he'll learn when it is time to be serious and concerned with class material. Laughter can make school and education enjoyable and can lift them from traditional boredom and passivity.

Dr. Glasser acknowledges that we must get rid of failure. In his book, *Schools Without Failure*, Glasser admits that "too much of our educational system emphasizes failure. Too many students who attend our schools are failing — not only by our definition, but by theirs. Unless we can provide schools where students can succeed through a reasonable use of their capacities, the social problems of our country will increase. We will have more social disturbances and more persons in prisons and mental hospitals, more individuals who need social workers to guide their lives because they have become convinced that they cannot succeed in our society and are no longer willing to try." Dr. Glasser continues, "I urge educators

to see to it that their students do not become failures in the first place, and they must do this preventive work where it counts — in the elementary classroom. It is here that the child, *the student*, most often forms the lifelong concept of himself as a successful or failing person. That's why the impact of school failure is so devastating; it attacks and destroys the child's initial identity as a successful person."

Some teachers still believe and cling to the notion that failure is a good experience and that it will motivate students to do better. Schools produce students and label them as failures by ability groupings and special remedial classes. Glasser reveals that "all students learn by failure is how to fail. We learn to succeed through experiencing success. When schools discover this simple truth, we will have made great progress."

Finally, the way of William Glasser is dependent on the ability of teachers to communicate effectively with their students. Class meetings between teacher and students promote such interaction that is non-judgmental. There are no memorized right answers. Schools have usually been structured around the obedient good boy or good girl who is a producer. But Glasser thinks that thinking should be the main emphasis in our schools. "Students should not be tested on their memory of masses of material rarely relevant to their lives. In a world overwhelmed by social, economic and political problems, we must not deny to students the existence of problems, or imply that they are already solved. No wonder school seems to many thoughtful young students to be completely divorced from reality."

Students need to air their thoughts. Glasser is concerned about bringing relevance, thinking and involvement into the school by helping teachers learn to care for and become friends with the students with whom they work. "Teachers can become effectively involved with students in a number of ways. A struc-

ture, well-planned class, meeting each day, is a good starter. Glasser is not talking about the ordinary class discussion. He is talking about a meeting keyed to behaving in thoughtful socially responsible ways. He is talking about a meeting in which logical orderly thinking takes priority. Glasser is talking about a meeting which involves everyone in the room — one in which students learn to care for and respect each other and where meaningful participation takes precedence over the teacher's "right" answer.

"The whole purpose of education is to enable a human being to feel good about himself and to take responsibility for himself, and to teach him decision-making." Educator Charles Silberman agrees. "Education," Silberman writes, "should prepare people not just to earn a living but to live a life which is creative, humane, and sensitive. This means that the schools must provide a liberal, humanizing education. And the purpose of liberal education must be and indeed always has been, to educate educators — to turn out men and women who are capable of educating their families, their friends, their communities and, most important, themselves."

Education is devalued like the dollar even when some quasi-educators use grades as an alternative to education. Most often grades are given as a reward for being good. To students at Notre Dame low or bad grades convey that they are bad people. When confronted with low grades students lose all self-confidence and quit. Often the successful students at the University are not the intellectuals, but those students who know how to please the teacher and play the game. "Good grades," Glasser says, "are the currency with which students buy approval, honors and entrance into law school and medical school." The grading game is probably a necessary evil to weed out individuals who are qualified, or is it? Is competition really that important? Does competition make a mockery out of education? Do we at

Notre Dame prostitute education into a dollar sign? Should Father Hesburgh change his approach when he implies that education fosters the search of truth at the University to the fact that education has become an object-centered commodity? Should our identity be subject to a future orientation? Can we not have a success identity now? Can we wipe out failure in our time?

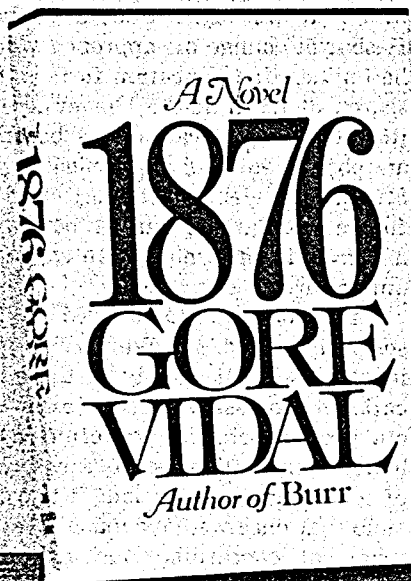
The above questions need to be seriously considered. We need to get involved wholeheartedly in the educational process. We need to examine our present behavior concerning our beliefs and attitudes of the value of a university education. It is possible that once we have made a value judgment concerning our attitudes toward education, we can make an individual or a collective plan to change present educational behaviors.

Does Glasser offer an alternative plan that can work? Which is more conducive to success — the experience of failure or the experience of success? Do you need grades in order to cajole you to learn, or do you learn more without pressure? Would you study class material if you did not have to worry about the grading game? Is grade inflation a valid argument when the majority of us who attend Notre Dame graduated in the top 10% of our high school class and are success-oriented? The administration does not hold all the answers, and Glasser has a few ideas that raise investigating questions which deserve consideration.

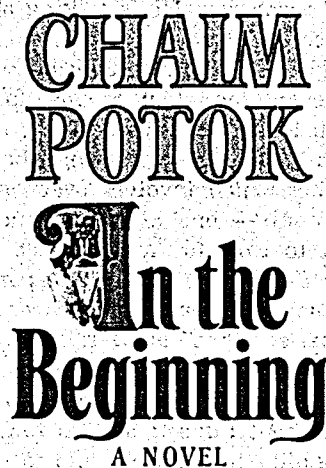
Glasser's conclusion is that "only by eliminating failure and increasing involvement, relevance and thinking will we return education to its original purpose: to produce a thoughtful, creative, emotionally alive student who is not afraid to try to solve the problems we face in the world."

If we take Glasser seriously, his advice may lead both teachers and students to be better bowlers.

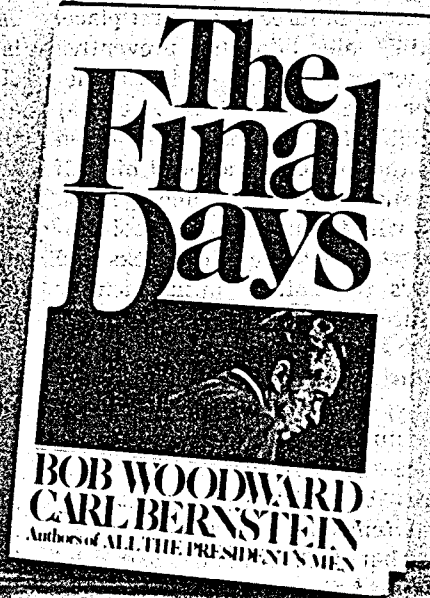
Book Review



by Bill Gonzenbach



by J. Robert Baker



by Tom Kruczek

1876 by Gore Vidal. 362 pages — \$10.00. Published by Random House.

1876 is a historical novel about America's centennial, a year plagued by a confused and disputed presidential election, a gaudy display of centennial pageantry and pompous Americans pursuing wealth and status in a tacky, tinsel world. In all, it is a novel for and of our day.

The story line is fairly simple. Charles Schermerhorn Schuyler, the fictional narrator and bastard son of Aaron Burr, has just returned to America after fifty years of self-imposed exile in Europe. He has little left to his name except a small literary reputation and his beautiful daughter, Emma, the widowed Princess d'Agrigente. Schuyler has lost most of his money in the Panic of 1873, so he is forced to write about the centennial exposition and the 1876 presidential election. He also ingratiates himself with Samuel Tilden, the favored presidential candidate, so as to return to France, not as a struggling literary man, but as the United States Minister.

Through Schuyler's journalistic career, Vidal is able to examine the aspiring rich of the Gilded Age. Vidal presents them as pompous

status seekers who have no real status, except the dollars which they have stolen at the expense of the poor. To borrow from Mencken, they are the beginning of the *Boobus Americanus*, the tasteless, self-righteous beasts which have come to dominate our land.

Throughout the work Vidal contrasts the world of gaudy wealth with the wretched poverty of a land of starving immigrants and battered Civil War veterans.

Vidal also depicts the tactless pageantry of the Centennial Exposition in Philadelphia. The examination is extremely relevant for America today. The exposition with its unartful art and praise to progress and technology reminds one all too well of America's oftentimes meaningless and overdone Bicentennial.

In this accurately detailed investigation of the Hayes-Tilden election, Vidal reveals the problems of dishonesty, self-interest and power in the political sphere, all of which give interesting illumination to America's recent political travesties.

Everything is open to criticism and satire, even the American hero, Mark Twain. Through the voice of Schuyler, Vidal destroys the image of the "true American," and thereby

destroys another myth about America.

The America Vidal examines is a world lost to empty values, meaningless myths and money-grubbing hands. It is a world with which Schuyler can cope only by using opium. It is a world to which America in 1976 may be returning.

In the Beginning by Chaim Potok. 454 pages—\$8.95. Published by Alfred A. Knopf.

In the Beginning ostensibly relates the violent emergence of David Lurie from childhood as a scholar. To the chagrin and dismay of his Jewish parents and friends, Lurie doggedly strives towards his personal vision of the truth which seems to threaten the coherence and meaning of Jewish life. Eventually his pursuit forces Lurie to move beyond traditional Judaic structures.

The story of young Lurie is far more complex than this and its plot involves a great deal more subtlety. As he grows, the child confronts a hostile, menacing world that seems implacable. Lurie's attempts at conciliation with it constitute the real drama of the narrative, not his pursuit of an intellectual truth.

The landscape of Lurie's life is composed of painful childhood illness; pubescent, threatening Gentiles and Jewish folk demons. It passes from the ease of the late 1920's and the financial ruin of 1929 through the anxiety of the Second World War to the unmitigable horror of the Holocaust. Through it all, Lurie is frightened by "a dark horror that had no face to it but pierced with a poisoned sword good people and evil people alike."

The world has an accidental quality which intrudes on the best times, interrupts the happiest moments and routs the sacred. Lurie views his own existence as precarious and insignificant. His every movement — to school, to synagogue, to adolescence, to scholarship — is a beginning and, as his earliest memory reminds him, "all beginnings are hard."

To make a beginning is to assert that the arbitrary and capricious nature of reality is only superficial, that there is purpose and meaning to one's life. For David Lurie, each beginning is a new struggle to see his own particular significance in a malevolent world without boundaries. His starts, though sometimes indefinite and irresolute, lead down curious paths which give sensible shape to "the whispers and sighs and glances and the often barely discernible gestures that are the real message carriers in our noisy world."

In the Mishnah, he finds that "Jews have been talking to each other for two thousand years about the Bible." Through his study of this talking across the centuries he endures the darkness and fleetingness of his own life. It is in his mother's proud smile at his bar mitzvah that David realizes that the reading of Torah has made the agony worthwhile.

If Potok's work were merely romance it would end here. Yet the author constructs a novel in which his central character still has a need to be his "own David," to be himself. While he has an obligation to walk the path of generations in his family by studying Torah, David must follow his own particular route. He cannot simply repeat the past, but he must make "living waters of his own": he must have his own life and resonance within the tradition.

Potok curiously closes his novel after Lurie has left his Jewish community to study Gentile biblical criticism which is anathema to his community. At the end of the novel, David Lurie is still beginning to understand his place in a world that has slaughtered most of his family and past in German death camps.

The Final Days by Bob Woodward and Carl Bernstein. 476 pages — \$10.95. Published by Simon and Schuster.

After reading the *Newsweek* two-part condensation of *The Final Days*, it is not surprising that much of the reaction to it has been negative. But after reading the book, it was obvious that the *Newsweek* version did *The Final Days* a grave injustice.

In condensing the second book by Bob Woodward and Carl Bernstein of their investigation of Watergate, elements from the book that were primarily used to provide background on the characters involved were presented by the magazine as part of the text. The *Newsweek* version took sections of the book out of context, misrepresented time periods and presented footnoted material as part of the text itself.

The book, based on the interviews of 394 people, is divided into two parts. The first part covers the time period of November 3, 1973, to July 23, 1974; the second part, the time from July 24 until the resignation, each day represented by its own chapter.

The Final Days is not written in the investigative style of *All the President's Men*. It is written as if a camera was in on every meeting and conference, using an authoritative narrator. The reporters are never mentioned in the entire text.

To jog the reader's memory, the authors summarize nicely in the first four chapters the history of the Watergate investigation. The book details the behind-the-scenes activities of the Saturday Night Massacre, the tape problems, the Supreme Court ruling on the tapes and the preparation for the Ford presidency, presenting a backdrop for the events as they unfold, rather than focusing in on the events themselves.

In recent weeks the book has been attacked on every side, being labelled a "gossip book." Yet the aspects of Nixon's personal life were not used capriciously, but rather to provide information so the authors could weave the story of the man who was isolated from the country, his advisors, his family and even his wife.

But the book also leaves the reader with a tremendous sense of empathy for the former chief executive, something other Watergate books do not do. This book, in contrast to others, is neither blatantly pro-Nixon nor anti-Nixon; for that reason alone it is interesting. This book is the conclusion, of sorts, of the story that the reporters began with *All the President's Men*.

But the one question that remains, that was not tackled by the reporters and needs to be, is the question, why? Why did the Committee to Re-elect the President try to bug the Democratic headquarters? Why would anyone try to bug a candidate who was effectively destroying himself? The "why" is just as valid as a question as the "how." Woodward and Bernstein, in these two books, answered the second but not the first question.

This book is easier reading than *All the President's Men* and probably more interesting to the non-Watergate buff. Together though, the two books unfold a story that is amazing and tragic, bringing to light one of the most complex stories of this century, that of the resignation of the president — a resignation that was precipitated by a break-in two years' previous to ensure a victory in an election that was won by the greatest plurality ever.

CORRECTION

The article written by Fr. James Burtchaell which appeared in the last issue of *Scholastic* as "Wishes for the Pope" is an excerpt from a longer article entitled "Human Life and Human Love," published in the November 5, 1968 issue of *Commonweal*.

A Year Later: A Look at Devine

by Tom Kruczek

Dan Devine is coming off a turbulent first year as the Notre Dame head football coach. In an interview with *Scholastic* on April 12, Devine discussed last season and the coming season in detail. In the process the head coach reveals much about his personality and attitudes.

Scholastic: Last year much of the season was plagued by rumors of team problems. How do you feel about this problem recurring this year?

Devine: Looking over the history of Notre Dame and reading the write-ups about the things that came out of the dressing room at Southern Cal in 1974, I would say I got by rather lightly. I think one of your jobs here is to try to ignore that [the rumors] and realize that some of that is bound to happen by the nature of the school. We're not concerned about the rumors at this point; we have a fresh approach to this season and intend to keep it that way.

Scholastic: Is the team likewise using a fresh approach to the season or do you think that they'll have any lingering questions as a result of last season?

Devine: I don't think that the team has any questions as a result of last season. We won eight games in one of the toughest schedules Notre Dame has played in the last 15 years. We played very few schedules recently where most of the teams we played were winners. Last year was one of those years. The Pittsburgh team is a good example. As late as 1972 they were 1-10 and last year, they won 8 games and a bowl game. They did a very credible job.

Scholastic: What about the Pittsburgh game and the effect that moving it up so early in the schedule (to September 11) will have?

Devine: I think it will have a positive effect because in my 29 years of coaching, I've never been more embarrassed by a performance as I was last year; and I'd assume most of our players have that same kind of feeling.

Scholastic: A lot of people have mentioned the intensive pressure of coaching at Notre Dame. Now you have coached at two of the more performance-oriented jobs in the country in Green Bay and here. How would you compare the two jobs?

Devine: I'm not in the least bit interested in talking about it here. I left a good ball club at Green Bay and a lot of very close friends both in the organization and on the field. Notre Dame is a great place to coach and anyplace you coach is going to have pressure involved.

Scholastic: In dealing with the kind of pressures that you encounter in coaching and especially here at Notre Dame, would you say that those pressures come from within the person or is it from elsewhere?

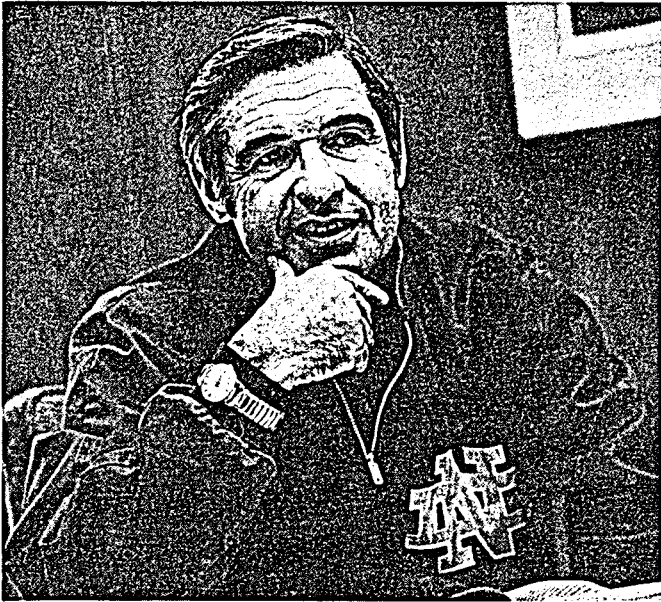
Devine: A person puts it on himself no matter where he coaches. It's a matter of a person's own personality and not of the school. Any coach that has coached here will feel the same kind of pressure, but the job is different. It's very time-consuming and is generally misunderstood because the general public can't keep up with academic strides the University has made and the real relegation of football within the framework of the University as just another extracurricular activity. We've had the least amount of spring practice of any other school in the country because of tests and things in the evenings.

Scholastic: Then with the delays and injuries which can occur in the spring, it comes down to the question: Is spring practice worth it?

Devine: It's of fantastic value to a young team. Conceivably we could start eight true sophomores and here we're not talking about red-shirted sophomores who are actually juniors.

Scholastic: Last year it seemed like we had a number of people who had the talent to play quarterback and this year all of those people are back. With these people back, are you planning to make a game-to-game decision on the quarterbacks or are you going to pick out one person and stay with him through the year?

Devine: We will have a set quarterback next year. Nobody could have more admiration for Rick Slager and Joe Montana; they are both fine quarterbacks. We now have to try and evaluate the talent after the spring game and we will make a decision after spring practice is over. Then we will have a number-one quarterback. The thing to remember is that to play a schedule like we are, and expect to win, we need superior people. When you have only one of 24 seniors



drafted [Ed Bauer was a red-shirt and belonged to the class ahead] in 17 rounds, and the fact that the pro scouts have stayed away from us this year like we had malaria, well, it means that you're not playing with superior people. The year before there were 10 players drafted that I can think of and that's what Notre Dame is going to have to have just about every year. When you win eight games with just one player drafted by the pros, I have to be very proud of our team.

Scholastic: How would you compare last year's captains, Jim Stock and Ed Bauer, to this year's captains Willie Fry and Mark McLane?

Devine: I think we're fortunate to have two like Mark and Willie and I was very fortunate to inherit Jimmy Stock and Ed Bauer. They were great and I think that Willie and Mark will be too; they've given every indication that they will be excellent captains.

Scholastic: This year it seems that you have your own system, your own people around you and as a result, you're more relaxed.

Devine: That really does help. It takes a couple to three years to get the feel of a campus. This year's team doesn't have a large senior class, but we're really working hard this year to make up for experience. The scrimmages have been very enthusiastic so far and that's a good sign because it's tough to be enthusiastic in the spring.

Scholastic: What about the NCAA scholarship rule and their limiting of the number that you can give out? I've read that Joe Paterno of Penn State has been talking about not giving out as many this year so he could conform to the limit in future years.

Devine: Well, there is going to be a limitation; exactly what it is going to be at this point I'm not sure, because these things change. Last year we didn't give out 30 scholarships, just 29. It's hard for me to keep up with what Joe says at times. I've known him for 20 years

and I can't keep up with what he says, he gets me lost. But we will get a time limit. If you take 30 every year and you get no attrition, then you're going to be giving out too many.

Scholastic: What did you find the most gratifying about last year?

Devine: I'll say this, there were three things that made me very proud last year. First, we had the fewest number of major injuries that a Notre Dame team has had in maybe the last 20 years. Second, we had the fewest number of football players on probation for the second semester; and third, we won eight ball games. For this year, any neutral observer would tell you that our schedule is beefed up, plus the so-called patsies on our schedule are no longer patsies, so it will be a tough schedule and we'll have to work hard to do well.

Scholastic: You seem rather proud of the Notre Dame image of the student athlete.

Devine: I have always been that way. I've been that way everywhere I've been, but especially here. There have been a number of people who played under me who later got their M.D.'s, lawyers and Ph.D.'s. One year I started two guards who had national academic, not athletic, scholarships.

Scholastic: Would you like to sum it up with a closing comment?

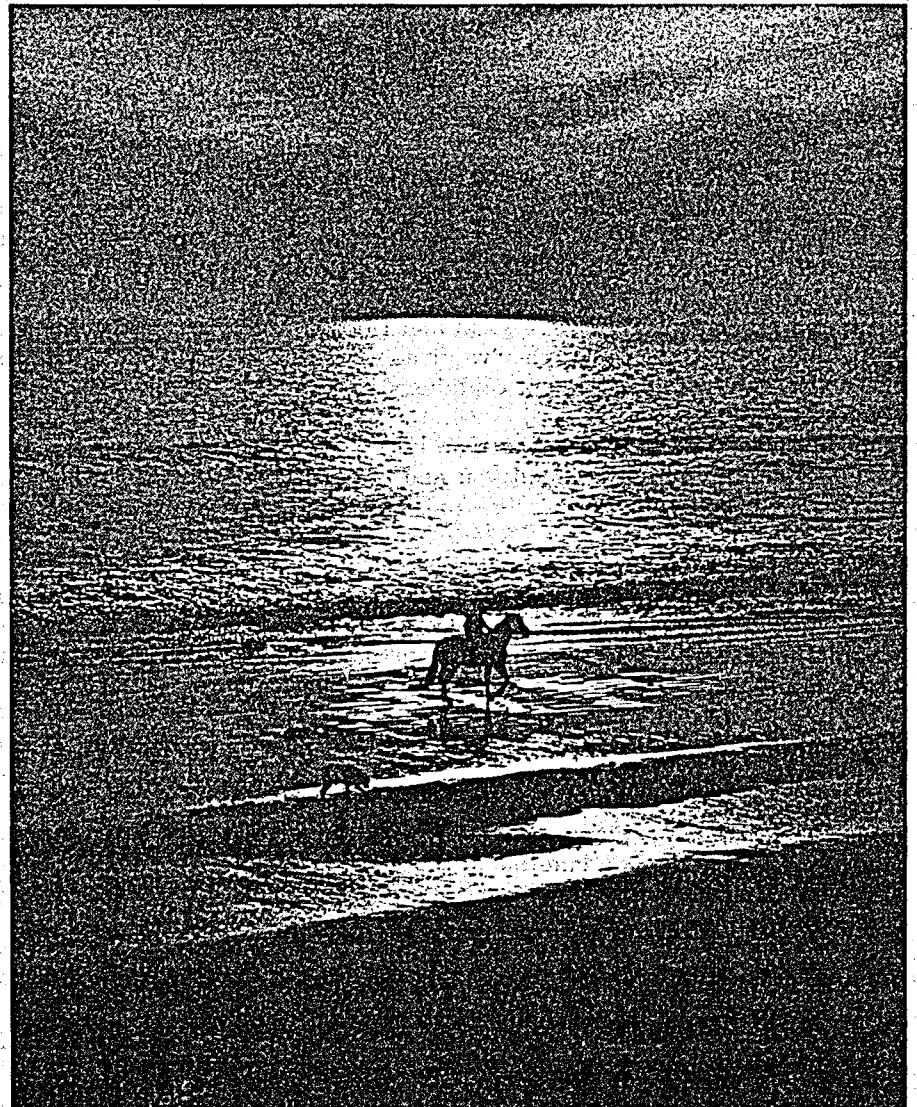
Devine: It's been an interesting year and I'm really looking forward to next year and I'm sure the team is too. Despite what some people say was kind of a rough year, for me personally it really wasn't. The student body, the media, the fans and the alumni were very fair to me. Naturally you have a few exceptions to that, but you have a few exceptions anywhere you go; it is part of the game. I'm certainly not disenchanted with anything and I'm just enthusiastic about the future.

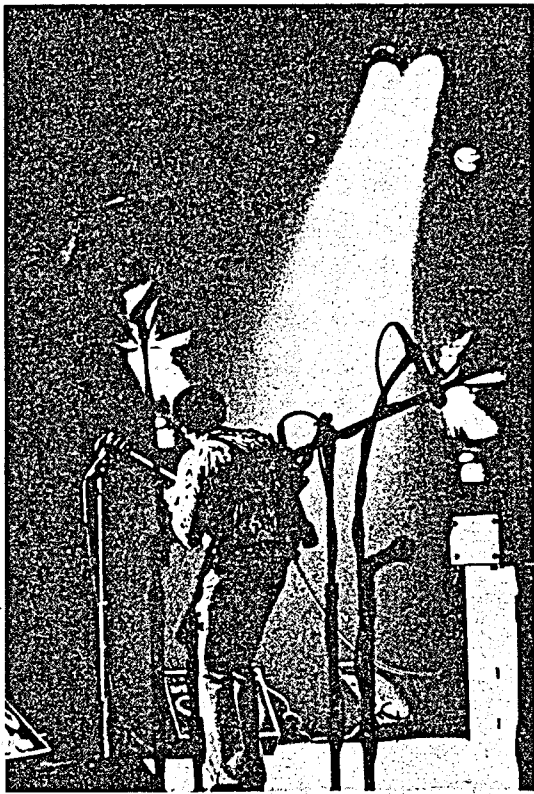
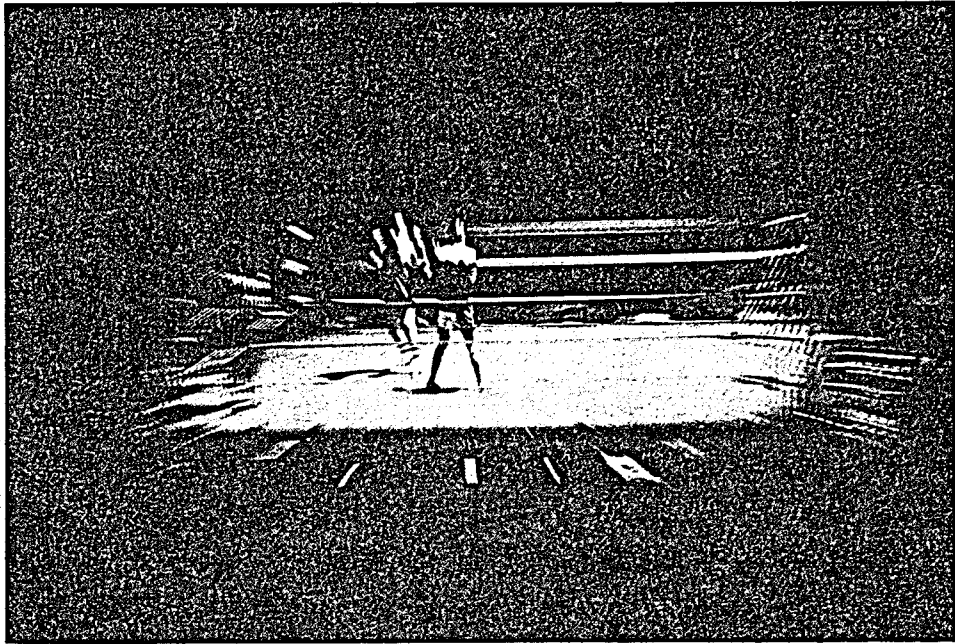


Gallery

For myself photography becomes a means to record interplay of different elements; musicians charged by the reaching streaks of light, figures strolling the border of land and sea at the interface of night and day, single combat in the midst of a whirling mass of faces. . . .

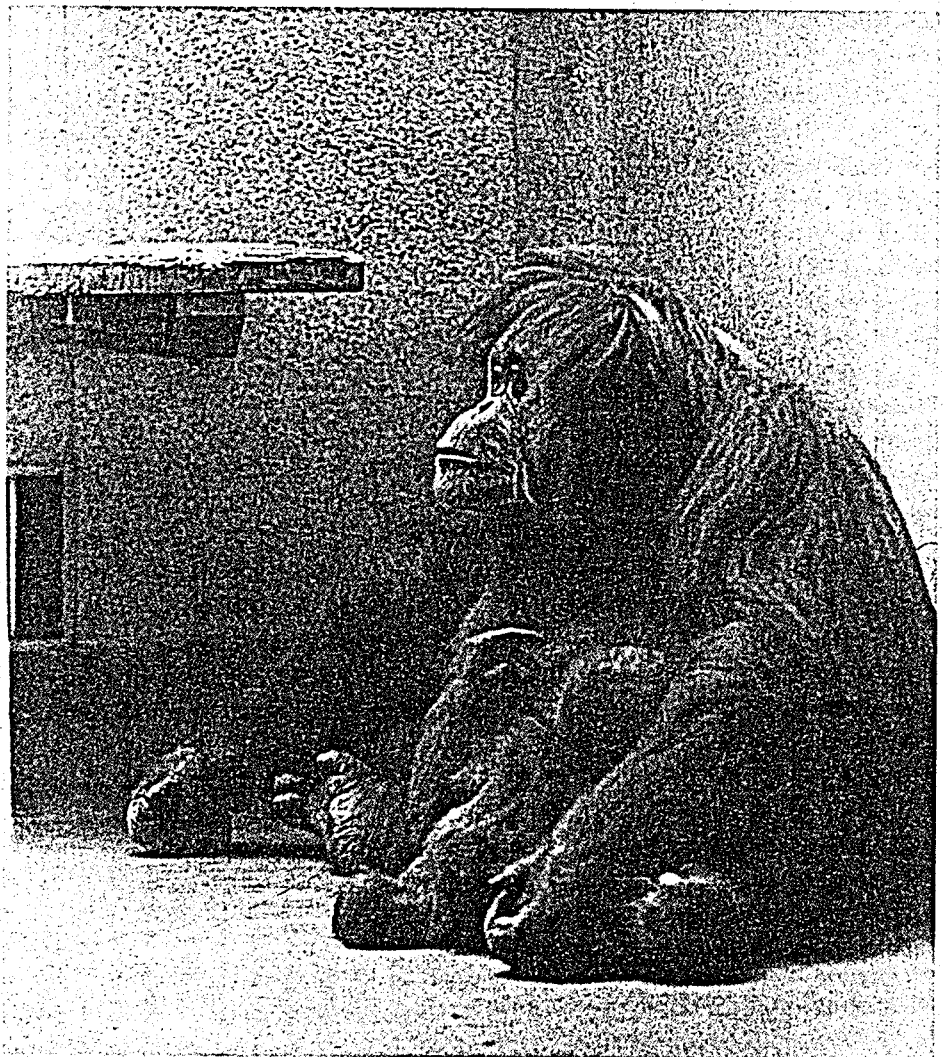
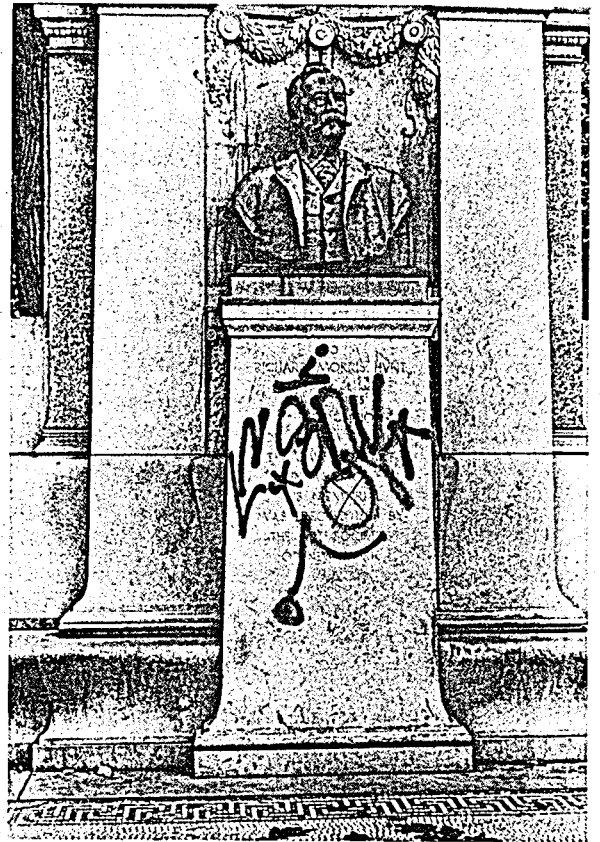
Ed Brower
senior, electrical engineering
Notre Dame

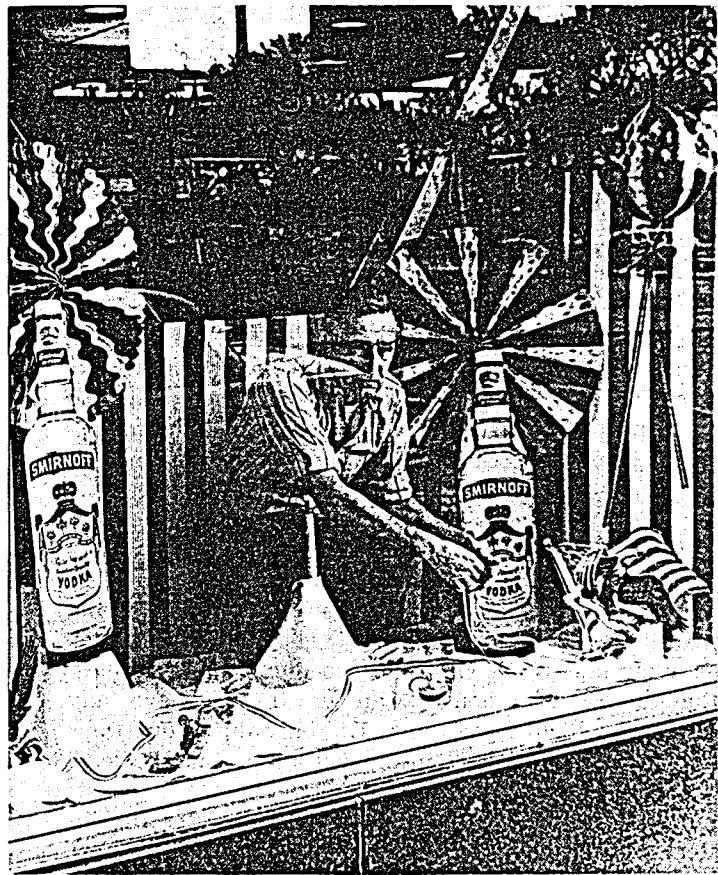




And what will the aim of photography be? Much the same as that of poetry, music and philosophy: a creation of previous unknown or rare sensations; or even a means to express symbol or thought. But most of all it is its ability to see everything in its quality of *thing*. . . .

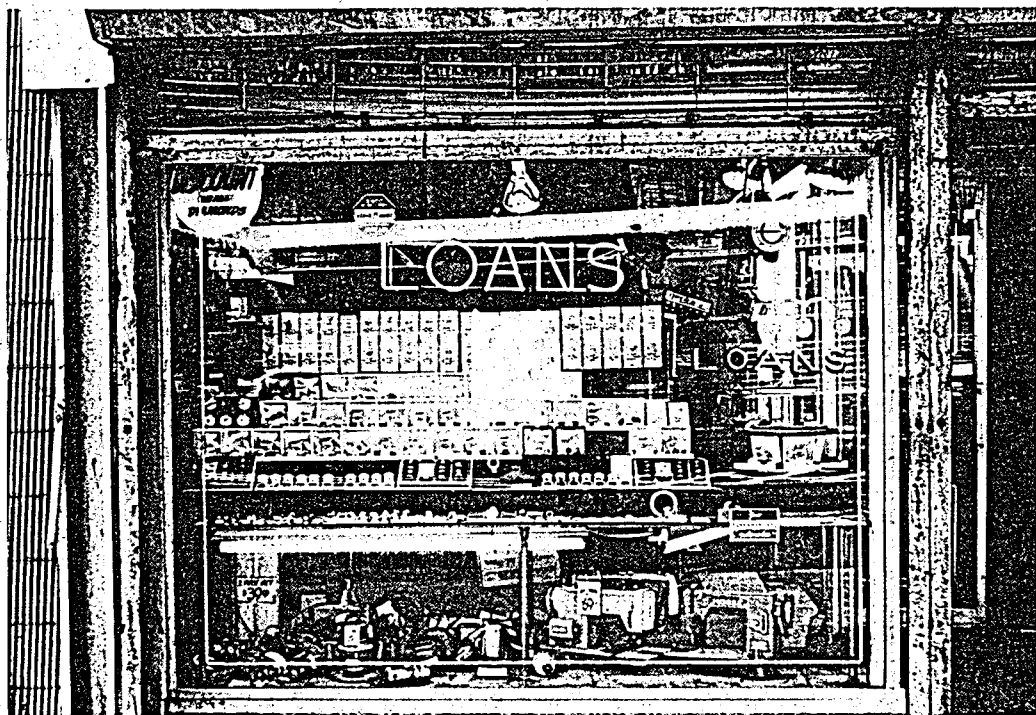
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Sex Ed 109?

by Mary Beth Miracky

For us, body education is core education. Our bodies are the physical bases from which we move out into the world; ignorance, uncertainty — even, at worst, shame — about our physical selves create in us an alienation from ourselves that keeps us from being the whole people that we could be.

Our Bodies, Ourselves
The Boston Women's Health Book Collective

This article began as a description of the Planned Parenthood program of St. Joseph County. What was once the follow-up on a hunch that this topic would be something "new and different," soon evolved into an amazing education on human sexuality. The following pages are an attempt to share this experience.

"Family planning is more than taking pills," said Planned Parenthood's Director of Social Services Kathy Van Wickler during a visit to the Chapin St. headquarters last month. The trip included a tour of the facilities and talks with several staff members.

Director of Education "Bunny" Schultz explained the education program is concentrated into three areas. The first is "parenting" where expectant parents are shown what this job involves. The second is human sexuality and includes workshops and rap sessions on the different aspects of this complicated area. The third area involves contraceptive education. It's not enough, according to Schultz, to merely receive contraceptives. The individual must also be educated in their purpose and use.

For those new to Planned Parenthood, the facilities include a spe-

cialized library complete with films and records which may be used on the premises. Although Planned Parenthood services none of the local universities on a regular basis, according to Schultz, "In general, people are using our services."

Director of Patient Services Mary Borders ran through a typical visit and medical examination. The visit takes approximately two hours. The patient signs in, views a film on the breast exam, contraceptive use, PAP smears and other medical information. Borders explained that the next step is an interview with a nurse or nursing assistant. The interview is private and is for the purpose of compiling a medical history which is "the only thing the doctor has" in the way of prior knowledge about the patient. Borders emphasized the importance of this interview, advising patients to tell as much as they know. "We do not know them," she said. "They've got to let us know them to help them."

After the interview, Borders explained that a series of tests are taken. Blood pressure and weight are recorded; a hemoglobin count is taken for detection of anemia; a urine analysis is made to detect protein and sugar; a serological test is done for the detection of syphilis (this merely involves taking blood from the arm); and finally a pelvic abdominal and bimanual breast exam is given at which are present both a doctor and a nursing assistant. At this time, the doctor explains self-breast examination, takes a GC culture for gonorrhea, takes a PAP smear (both vaginal and cervical) and performs heart-lung and thyroid tests on the patient.

Now the individual's choice of contraception is considered and the

feasibility of the method determined in light of the physical examination. The final decision is made by the doctor and the patient, after which the doctor prescribes the chosen method.

The final stage in the visit is the exit interview with the nurse who goes over information with the patient on the nature and use of the contraceptive method prescribed. The important thing, according to Borders, is that the patient understands the contraceptive process. Feedback is encouraged both at the time of the visit and afterwards. Patients are encouraged to ask questions. "Call us if you have any questions. The only dumb questions are questions that are not asked," explained Borders.

The paperwork completes the interview and consists of consent forms which state the advantages and disadvantages of the particular method involved. This step is required, according to Borders, "so that we are sure when you leave us that you know." Appointments for a visit are usually available within the week by contacting Mrs. Heden Wends at the Chapin St. facility.

Fees are determined on the individual's ability to pay. Borders explained that in the case of students, the individual rather than the family income is considered. No one is turned away, according to Borders.

Field Service Directors Tim Link and Van Wickler explained the social services and community relations. Van Wickler explained that Planned Parenthood does pregnancy testing and counseling. Appointments for pregnancy testing must be made 48 days after the woman's last period. Counseling is available to help the individual deal with the

crisis, if there is one, explained Van Wickler, who is concerned with "going somewhere from there." The pregnancy counseling service is a volunteer-manned group trained by Planned Parenthood to counsel and "offer alternatives."

According to Van Wickler, a "decision" must be made in the case of a positive pregnancy test. The alternatives are explained and necessary services provided. Four alternatives are presented to the individual: in the case of marriage, premarital counseling is offered; if adoption is the choice, referrals to appropriate agencies are made, as are abortion referrals; and for the single parent, counseling and parenting information are provided.

Prenatal care is explained and provided for the patient. After delivery, follow-up care is needed, according to Van Wickler. There is the medical follow-up, including contraceptive service, as well as the psychological follow-up dealing with decision problems and family difficulties. These women often need help getting "back into the community," explained Van Wickler.

For the regular contraceptive, Thursday afternoons are set aside for special counseling. Infertility counseling is also available. According to Van Wickler, the most numerous seeking counseling are the "pre-orgasmic" women. This problem is attributed primarily to a lack of knowledge and to problematic attitudes toward sex, explained Van Wickler.

"The fastest growing method by choice of couples" in the area of family planning is sterilization, according to Van Wickler. Planned Parenthood makes referrals in this area. Approximately half of the people selecting this option are female, although, according to Van Wickler, "vasectomies are more popular all the time."

A visit to Planned Parenthood

necessitated a similar excursion to the Student Infirmary here on campus to see what is available to the students at Notre Dame. In a talk with Dr. Robert Thompson, University physician, many questions were answered. There is no gynecologist currently employed by the University because "the need is not there," according to Thompson. He said that not enough students request the services of such a specialist to warrant a staff addition. The infirmary will do PAP smears and pelvic examinations, according to Thompson. If a student needs other gynecological attention, referrals are made to South Bend specialists and an appointment can be quickly secured through the infirmary, he said.

"Most of the education part we would feel would come from the University itself," said Thompson. He mentioned that sex education should be put into the curriculum earlier and suggested some sort of addition to the freshman P.E. classes. No literature on birth control or planned parenthood is distributed at the infirmary because there seems to be no need, according to Thompson; however, he added, "I have never felt any pressure from the University not to do it."

Finally, the confidentiality of the visits was stressed by Thompson. All a student has to say, he explained, is, "I would like to keep this personal." Medical records are not available to anyone in the University outside the medical personnel at the infirmary, so confidentiality is insured, Thompson explained.

University psychologist and Psychological Services staff member Dr. James Brogle said that confidentiality is also maintained at Psychological Services. They offer counseling in the area of social and sexual problems in addition to other types of counseling. There is also a referral system, according to Brogle, for the student who wants other or addi-

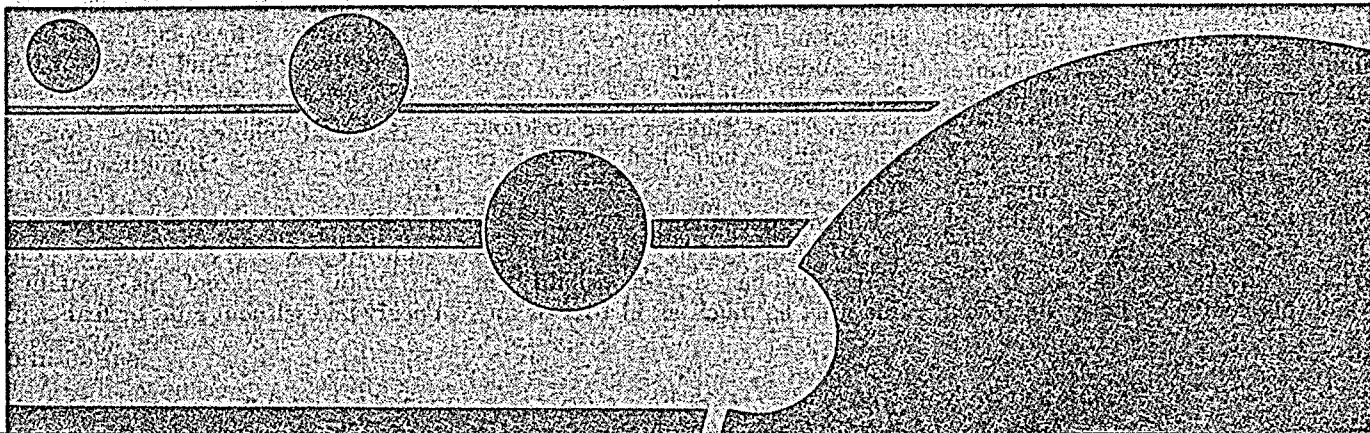
tional help. He mentioned that fees are minimal. "Students are offered unlimited credit and can defer payment. If fees still pose a problem, arrangements will be made."

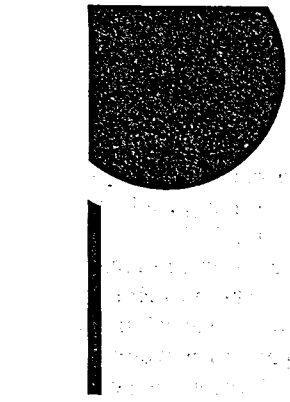
After talking to some of the local institutions which offer help to Notre Dame students in the areas of sexuality, a visit was paid to a woman suggested as "a good resource person." A member of the Board of Directors at Planned Parenthood, a member of the United Religious Community task force on sex education and a Catholic mother of 13, Mary Hickner, qualifies as some sort of authority on the subject.

Hickner explained the basic ignorance she is fighting with her education programs. She also mentioned the fact that although there is very vocal opposition to any kind of sex education in the schools, "a lot of parents think this is being taken care of in the schools, so they don't do as good a job as they otherwise might have." Then she hit on something that became the basis for the broadening in scope of this article. "Most young people are just falling into sexuality without responsibility," she emphasized. "The whole inability to make decisions is the problem."

In a second interview with Kathy Van Wickler, the enormity of the problem brought to light by Mary Hickner was revealed. "I feel the college communities are areas that we really have not reached," she said. She then cited some statistics on problem pregnancies: 56% of all problem pregnancies occur in the 18-25 age group, and 35% of these are students, according to Van Wickler. "This does not anywhere near reflect the number of problem pregnancies in the community. These are only the ones that manage to get to Planned Parenthood," she stated.

"What this says to me is that there are a large number of young people in university settings who have had





no prior experience with decision-making, and they suddenly must rely only on themselves in making their decision about sexuality. Very frequently they don't make a conscious decision at all and then they come through our problem pregnancy program. Contraception is a decision-making process. It's not just something that just happens to you," Van Wickler said. She offered values clarification as a possible beginning to a solution to the problem.

Since "values clarification" and education supplements were suggested as solutions to what was beginning to emerge as a "decision-making" problem, Father Terry Lally, Vice-President of Student Affairs and teacher of the course, "Sex and Marriage," was next on the list to be visited. Lally said that in the area of counseling, he either does it himself or makes referrals to Father Griffin, Father Dunne and Father Stella. "I think priests are more familiar in some ways with the past religious upbringing that our own students have," he explained. He also mentioned James and Marianne Roemer or Dorothy Limbert as lay alternatives to religious counseling.

As an educator, Lally calls for "more interdisciplinary conversations" involving a "multidisciplinary approach" to the topic. In the area of sex education, "We're pretty far behind," he said. Also, interpersonal values education, "I don't think we're getting enough of that." He termed Notre Dame a "wasteland of relationships" where people are endlessly experimenting, but could definitely benefit from some guidance. He thinks basically the students are "afraid of intimacy."

When asked about the success of his "Sex and Marriage" course, he commented, "The overall value of the course was graded out at 3.7. What students are saying is 'we want this course.'" Lally suggested

a program "like the one at Yale" which consists of a series of talks by "the best people available" on a variety of approaches to the subject. The talks, he suggested, could take place in a large public place like the Engineering Auditorium where many people could attend.

But what about the students themselves? "There's just that kind of base concern, 'What'll I do if she gets pregnant?'" commented Howard R. A. Jack Swarbrick. He continued, "So much of the problem is atmosphere." When asked for a solution, Swarbrick suggested more effective dealing on the hall level. He mentioned building a section into the R. A. training course dealing in this area. Most of all, he explained, "The University's biggest responsibility is to do something about the atmosphere."

Undergraduate Damian Leader thinks students need some sort of "moral direction" in the form of a "positive example." He explained, "If you provide some sort of positive example for people, that's going to be more effective than telling them, 'Don't do that.'"

A "lack of responsible decision-making" is a serious problem in any area, so the question was raised as to the University's responsibility in the area of sexuality. Lally, Swarbrick and Leader made concrete suggestions. Others were less specific.

"Sexuality, although we may like to think it can be collectively legislated, ultimately becomes an individual responsibility, and the University should try to impress that on the students," said graduate student Terry Phelps. She also feels strongly that students need to know where the school and its leaders stand.

Eileen Concannon, Assistant Rector of Walsh Hall, said that the University has a responsibility in this area as much as in that of any

other problem "such as security, religion and family. It's hard to separate someone's sexuality problems from their growing-up experience," she explained.

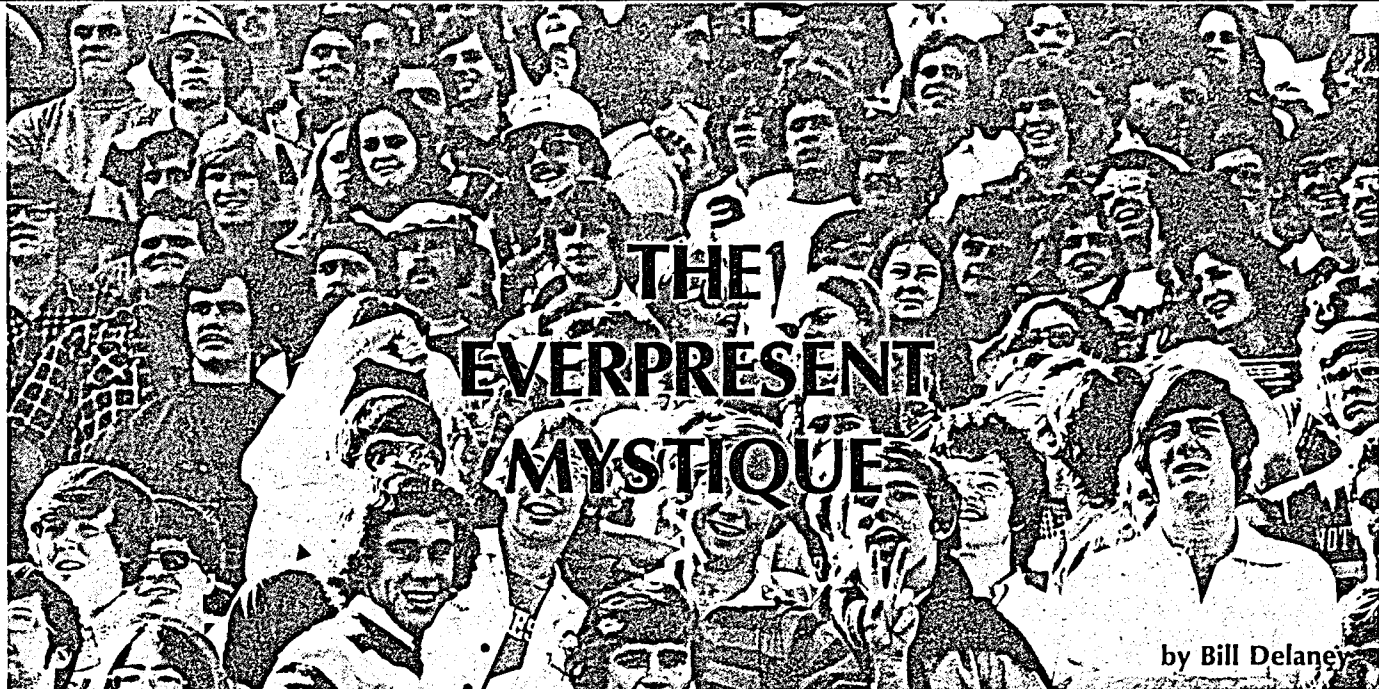
Specific or not, all saw a definite responsibility on the part of the University to help students deal with sexuality. The final question then to put forth is, "Well, what is being done?" Unfortunately, it did not take long to find out that the answer is, "Not much."

There is emerging, however, one noteworthy effort being initiated by the Office of Campus Ministry. Sister Jane Pitz explained the movement as a grouping of educators, people known to be active in this area, and other interested individuals "to create a solid academic offering and to build it into the system." The motivation behind the grouping, according to Pitz, was the belief that "there has never been enough done satisfactorily." She added that the response has been good. "People are very cooperative."

So this "experience" of "an amazing education on human sexuality" has taken both the author and the reader from the pragmatic aspect of planned parenthood to the moral view of sexuality as involving "responsible decision-making" on the part of the individual and the University. The reason is expressed in the following quote from Ingrid Bengis' book, *Combat in the Eroge-nous Zone*:

What I discovered in the midst of my drive toward emancipation was that sex, love, hurt, and hate were the real stuff I was made of . . .

The final inquiry comes from a work by Joseph Blenkinsopp entitled, *Sexuality and the Christian Tradition* ". . . one question we want to ask . . . is whether the Christian can accept his sexuality openly and without guilt or fear . . ."



by Bill Delaney

You can always tell when a big weekend is arriving at Notre Dame by looking beyond Cartier Field. For it is there that the huge "mobile parties" descend upon the Golden Dome, transforming the peaceful fields into an oversized, outdoor Nickie's. They start arriving from the toll road Thursday afternoons and, come Sunday eves, the big bears slowly meander to the points where they originally came from.

Of course this is a commonplace occurrence throughout the country Saturday afternoons on every college campus. But to many, the desire to travel as many as 15 or 20 hours in a crammed VW just for three hours of a football game's enjoyment is a little hard to fathom. What makes this situation more difficult to comprehend is the fact that a good number of these weekend diehards *never* attended Notre Dame.

During midsemester break, I was driving through my old hometown and saw a very peculiar sight. Since there are only four Notre Dame graduates in Albany, the odds are quite remote that you'd find anyone with a Notre Dame bumper sticker driving with area plates. But sure enough, as passing cars on a busy street, a yellow VW was going in the opposite direction with a NOTRE DAME sticker on its rear window. Now to many of you, this scene would be very ordinary in your town, but this was indeed something strange in Albany.

We all know of the tremendous volume of merchandise the Bookstore sells each game day—every visitor must have his (or her) shirt, hat, scarf (in applicable weather),

pen, book—all with NOTRE DAME emblazoned in the most eye-catching place. Once again, a Notre Dame "trivia room," complete with plaques, glasses and blanket completely filled a neighbor's den back home stands out in my mind. Perhaps the only bit of memorabilia this gentleman didn't have in his room was some sod from the Stadium, and he vowed "to be getting some at the Alabama game."

Residents of the various areas Irish teams visit are especially curious of the Notre Dame mystique. At last year's Georgia Tech game, perhaps the oddest character at the stadium was the Notre Dame fan. Here he was, an ant in the peanut-butter sandwich of life, but he was the hardest cheerer of the entire place. One journalist from the Atlanta media asked us, "How can you get such a kick out of a little guy all dressed up like a fairy?" Of course, when someone belittles the Leprechaun in such a demeaning way, he'd better learn how to run very fast. But I guess that is what Notre Dame is all about—we *are* different. We always stay at the best hotels, do the most exciting things, get all the national coverage, excel in athletics, and even balance the books year after year, continually staying in the black. Not many other schools can boast of this reputation, but we have achieved it through some very hard years of dedication.

Not every school can be like Notre Dame—we are such a national university, that we have no real limits. This is the problem with the state and small schools. The state type of education prepares one in the educational process at a very reasonable

price. There are no worries in many cases of coming up with the payments to pay the bills. Yet for all the conveniences of the state institution, the large numbers of students make individuality a hopeless dream. For the most part, the facilities for training are excellent, but the spirit, the camaraderie needed for excitement is in many instances absent. Of course, schools like Ohio State, Michigan and Penn State have their own dynasties, but there *are* over forty other states remaining.

Everyone also wants to play for Notre Dame, regardless of size or weight. The smaller athletes are discriminated against to a certain extent here, forcing the conscientious athlete to the smaller school, where he meets a calibre of talent on his own level. The dreams of playing in the ACC will remain just that—dreams.

Coaches will always be giving locker room pep talks to their young charges quoting the famous Rockne scene from the movies. There will always be more than enough tailgate parties every Saturday afternoon, increasing the business of every liquor store in America. Radios and televisions will be blaring the Fight Song until our ears go deaf. And there will always be some drunken Irishman (or anyone in that regard) who is willing to die for the Irish cause. There will always be that Notre Dame mystique—no one knows where it came from or why it did. But it's there. And besides, how can you get psyched over any school with a chicken as mascot? I mean, they've never made a movie, "Arthur Fonzorelli, All American, have they?"

THE TOP TEN

by Bill Delaney



TEN: The class of 1976. We have experienced a great deal of change in our four years at du Lac. The beginning of coeducation; the reemergence of the basketball program, the National Championship — yes, it was quite a four years for our class. And we were there — on St. Patrick's Day for the NIT; on the shores of Miami Beach for the Orange Bowl, Bourbon Street on New Year's Eve, and much more. Notre Dame may never enjoy the athletic success it has had over the past four years. Fortunately for us, we were there to enjoy it all.

NINE: Who will ever forget the final 2:33 of the UCLA game in 1975 where Digger Phelps found himself catapulted into the smartest college coaches by virtue of his come-from-behind upset of UCLA? Overcoming a 12-point deficit behind the spectacular play of John Shumate and Gary Brokaw, the 13,343 screaming fans quickly made the ACC center court the biggest party the Notre Dame campus has seen since kegs were banned on campus. For John Wooden, the loss was "just a non-conference one," but for us, it was the beginning of greater things to come.

EIGHT: Adrian Dantley came to Notre Dame as the finest high school player in the country three years ago. He was a bit overweight, terribly quiet and a bit shy around the student body. But the things he can do with a basketball definitely overshadow anything that can be said against him. He has it all, and the best in the game have acknowledged him that. Our greatest consolation is that we have seen him for three of the best years of college basketball. He has to be considered the best.



SEVEN: Ara Parseghian's final game as head coach of Notre Dame was the 1975 Orange Bowl classic against Alabama. There was a tremendous amount of emotion as the two teams took the field. Many of the Irish were playing hurt, but it didn't matter; this was the final game for the man who had turned around the fortunes of Notre Dame football. There was no way that he was going to lose. The final margin of victory was double from the previous year's contest, and it made the victory all the more sweeter for the finest of all college coaches.

SIX: John Wooden created a dynasty at UCLA, stressing sound defense and strong passing and fundamentals. His results included 10 national championships and countless All-Americans and coaching honors. He was indeed the master. He won his glory with big men and small ones; with black ones and white ones. And all the time, he was coaching "for the boys." He defeated Digger Phelps five times during our four years, but our losses gave us much in knowledge against other powers. Wooden gave, and we listened.

FIVE: Digger Phelps became Notre Dame's head basketball coach following a 26-3 season at Fordham. Coming to the "greatest university in the country," Phelps completely fell on his back with a 6-20 log in his first season. But then the Digger started to get going. His teams were runner-ups in the NIT, and have been in the NCAA's for the past three years. He has won the prestigious title of Coach of the Year, had several All-Americans and faces the toughest competition year after year. And he has beaten John Wooden for two consecutive years. He has turned the sagging fortunes of Notre Dame basketball into a winner, and for this, we owe him a great amount of appreciation.



FOUR. Notre Dame had not beaten USC for the past seven years until the Trojans entered Notre Dame Stadium in the national championship year. John McKay had vowed that he would never lose to another Irish team after his humiliating loss, and, being the coach he was, the vow was justified. But the day was stormy and noisy as the action began. Clements' quarterback sneak and Penick's 64-yard scramble through left tackle brought the fans to their feet and a 23-14 victory to Ara and the boys, just about making that championship season worth the glory that surrounded it.

THREE: Perhaps the greatest single sporting event is watching two dynamic coaches battle each other for victory. USC's coach had the dubious distinction of being the single coach to defeat us three times in our four years. A man who knows where he's at, he's been the "Ara Parseghian of the West," and if it hadn't been for that tough Armenian, John McKay may have been a legend in his own time. A classy coach, fierce competitor and fine man, McKay deserves to be in the top ten.

TWO: New Year's Eve in New Orleans has to be one of the greatest places to be on this great holiday, but when you find the two finest college football teams about ready to do battle in the city, and one of them happens to be Notre Dame, then you have some contest. Hunter's kick return, Mahalic's fumble recovery and that desperation pass from Clements to Weber — these ended a year that had started after the Orange Bowl debacle, and had ended with the National Collegiate Championship of Football. For the rest of the evening and for many more to come, the 24-23 win was the talk of the country.

ONE: The man that I honor as the top of the Top Ten for the class of 1976 is the one responsible for the success of the Notre Dame Athletic program. He inherited a very lean football team in 1964, and had turned the fortunes of Notre Dame completely around. He had a reputation for winning, and he did just that. He had a deep love for the game and his players, and some of the finest people I've ever known have been his players. He was a man of principles, and the Notre Dame program was built on them; there were no shortcuts to victory, and he as well as everybody knew that. Ara Parseghian left Notre Dame in the same way as he'll be remembered — a winner.

Well, that's it. Four years ago, we had a questionable football team, a rebuilding basketball team and a shaky hockey program. Added with the problems of the three major sports was the fact that the other varsity sports (with the exception of Mike DeCicco's fencers) were also having their own hard luck.

Four years have now passed. We've seen a national championship team, an exciting basketball program, and some highlights of a struggling hockey team. Swimming, wrestling and baseball have had their moments. Club sports have flourished. And yet this has all happened at one school. We have been fortunate indeed to have seen Notre Dame at its best, for we have seen it all.

The Last Word

I tried to write The Last Word last night. (By this time, that's last Sunday night.) I was going to be clever and witty — or at least try to be clever and witty — and smashingly literary, weaving a galloping interpretation of Faulkner's *Light in August* into The Meaning of Life and Four Years at the University. I finally decided I was only succeeding in being limitedly literary and largely confusing, stretching a conceit to the breaking point and beyond, until it howled for mercy. Actually I stopped when I saw Faulkner's ghost appear, brandishing a handful of Mississippi mud and threatening to turn me into a bog.

Which brings me to the subject of ghosts. Last summer, when I was outlining all my last words for the year (being a very efficient person, and having drilled at a Girl Scout camp, I wanted to "be prepared") I planned to begin my first last word with a ghost story. I didn't quite follow my plan, but, not being one to let even a mediocre — or downright poor — idea die without a fighting chance, I decided to resurrect the ghosts, as it were.

Any place that has any history at all has one or two, if not a handful, of friendly ghosts. (I'm sure every place has its quota of unfriendly ghosts also, but my mother warned me to avoid their company, so I have no firsthand knowledge of their existence.) Usually, the friendly ones hang around the places they are most closely associated with. I hear there's a ghost in Washington Hall, and perhaps a ghost in Sorin.

The ghosts I'm most familiar with are those which inhabit the *Scholastic* office. It's not a very charming room, but better now that it has curtains again. At least it's not drafty, so the ghosts stay relatively healthy. (It is very distracting to have invisible or semi-invisible fellows sneezing about you all the time — and they never seem to remember to bring their handkerchiefs.)

Actually, it's beginning to get slightly crowded up there — every time I go into the office I have to



by Sally Stanton

weave my way through the throng. A few of them I know — Greg Stidham, Kerry McNamara, Jim Gresser — so I can identify most of the rest generically as former editors. Since the *Observer* is only 10 years old it doesn't have much of a problem yet housing its alumni. Some of our ghosts go down there when things get too congested, and they are quite hospitable. They have more room too, and don't have to share with former Jugglerites — a bizarre breed, rivalling at times a few of the *Scholastic* personalities I've seen. It's really not so bad — usually the ghosts have other places they were close to on campus to haunt (except for one small fellow in high-top gym shoes who's *always* there). They come and go and make good company to chat with late at night.

The unsettling aspect of the affair is that I can feel myself turning ghostly these days. As graduation approaches, I'm sprouting an alter ego or two that will split off and remain here when I drive away towards U. S. 31 May 17. That's one of the exhausting things about the final weeks of senior year — everyone's growing his or her own ghosts.

If the seniors have a distracted air, it's because they're growing ghosts.

Ghost-growing gives one a bit of a distance from things and an opportunity to wish fond farewells (I guess I forgot to mention it, but

that's the point of this last word — to say good-bye) and warm thank you's. Happily there are innumerable people to warmly thank (sadly this means innumerable people to say good-bye to and so to miss), but to mention just a few: all the marvelous people at Ave Maria Press, particularly the former manager, Ed Sanna; Jim Cook, Jim McCoy, Esther Doty, Cindy Molenda, our advisory board, my editorial board, the *Scholastic* staff, all our readers. John Phelan, a talented staffer and editorial board member of long standing, will takeover fully as editor in the fall, so I leave you all in good hands.

But before I say my final farewell, I'm going to succumb to the temptation to be a little literary (after all, I *am* an English major) and quote a line or two from the last section of Eliot's *Four Quartets*, *We shall not cease from exploration And the end of all our exploring Will be to arrive where we started And know the place for the first time.*

Or, from the beginning of that section:

What we call the beginning is often the end

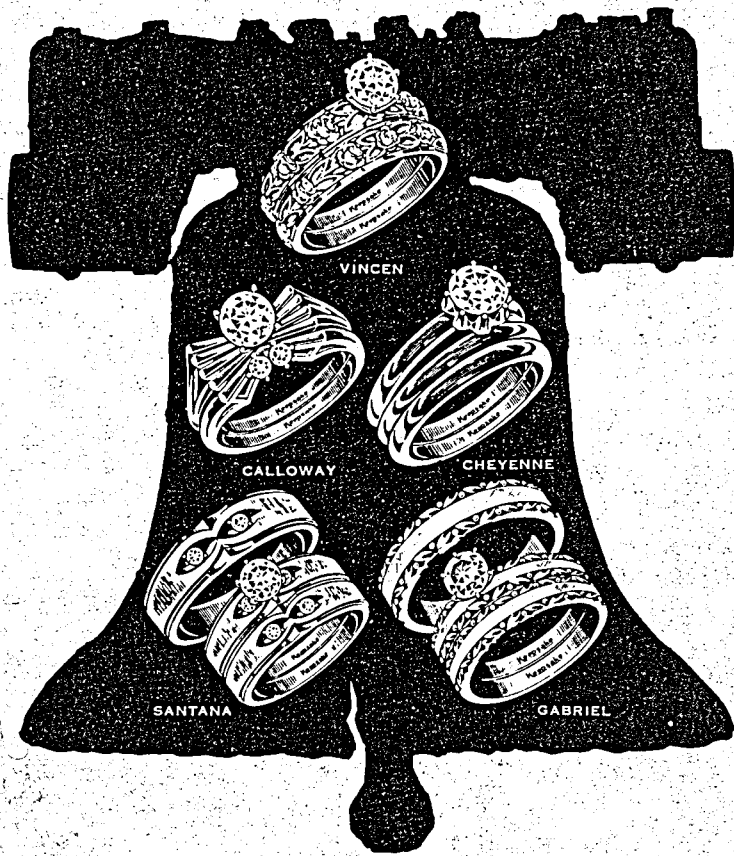
And to make an end is to make a beginning.

The end is where we start from.

And so finally:

Not fare well, But fare forward, voyagers.

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