

Scholastic

November, 1983

The Observer

the independent student newspaper serving Notre Dame and Saint Mary's

VOL XVII, NO. 46

The Observer vs. Notre Dame: A look at what's behind the controversy

By Kathleen Doyle
Copy Editor

It is being called a war for independence by some and a "tempest in a teapot, a crisis without an issue" by others. In either case the recent request by the administration that *The Observer* join the University Budget Unit Control System and *The Observer's* reluctance to do so raises questions about the nature of student journalism. Throughout the controversy it has been unclear whether a student newspaper, particularly that of a private university, is or can be considered independent of the institution which it serves, particularly when the majority of the publication's readers do not voluntarily subscribe to it, but rather are taxed. The question of independence generates still more doubt as to the relationship between the financial aspect and the editorial freedom of publications.

The scrutiny of *Observer* finances began in part after Kelli Flint, former *Observer* executive news editor, resigned her position and then brought before then Student Body President Lloyd Burke various questions regarding the financial operations of *The Observer*. Burke subsequently sent letters to Father John Van Wolvlear, C.S.C., vice-president for student affairs; Thomas Mason, vice-president for business affairs; and Philip Facenda, legal counsel for the University. Burke's March 23, 1983 letter stated that "In the current situation the university collects the subscription fee of \$10 per student (approximately \$70,000). Several years ago the student body voted by referendum favorably for this payment method. . . . Additionally, the university provides office space and utility usage free (approximately \$10,000)."

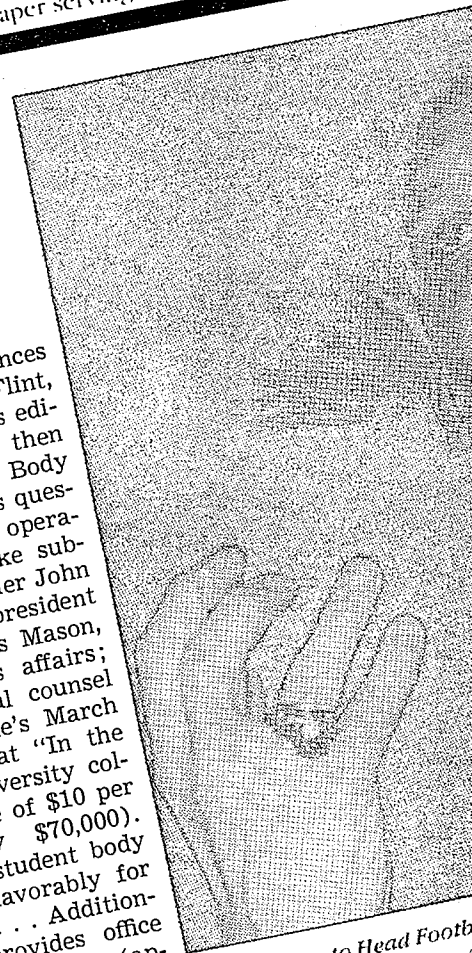
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Knights will sponsor computer dating night

Student runs

By REBECCA HETLAND
News Staff

Tomorrow evening, Notre Dame junior Doug Regan will be waiting in his room at St. Edward's Hall to hear the results of South Bend's city council race. The results will culminate in a campaign which began in . . . has since



According to Head Football Coach, he isn't going anywhere. A

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The First Word

by Kathy Curran
St. Mary's Editor

I have always admired people who are productive in the morning. Those who can awaken without a booming alarm, shower and brush their teeth, and clean their rooms before 8:00 are always a step ahead of everyone else. They can run two miles while even my dog is still sleeping. They can hold intelligent conversations with one another while digesting their well-balanced breakfasts. They can sit attentively while their professor rambles and their classmates jerk their nodding heads. They can manage their time so well that they are able to read *The Tribune* thoroughly before dinner. They are organized. They are efficient.

In my book, they defy physiological reality. I cannot comprehend how some people can wake up in complete control of their senses. Athletes have to warm up for a while before a game; don't humans have to orientate themselves for a few hours before they can face a day? Or at least receive some kind of a stimulant (like 8 ounces of liquid caffeine)? Morning people must be superhuman.

My mother is a prime example. Somehow she managed to make breakfast for my entire family, find all of our missing socks and shoes, and sew all of our ripped hems before the car pools began arriving. Dad made it to work; Mary to college; Peggy and Ann to high school; John, Patty, Tommy, and I to grammar school; and she, Shelley, Jenny, and Timmy to Mass — all dressed and fed. Our home was miraculously rolling before sunrise because Mom is a morning person.

I really want to be like my mother. It is too time-consuming to stumble back to my room almost every morning because I forget to bring my towel to the showers. It is degrading to have to ask people what day it is if they call before 10:00 a.m. It is dangerous to sleep through mid-morning fire alarms which blast outside my door. It is humiliating to be known as the R.A. who met the parents of the girls in her section in a bathrobe.

I honestly have tried to convert. Nothing works. I even tried sharing a room with my two-year-old niece this summer. Every morning at 6:00, upon hearing "Auntie, Up!" I would roll out of bed, change her clothes, stumble out to the family room while she chattered, and turned on *Sesame Street*. But within minutes I would fall fast asleep on the couch. Not even hearing Ernie and Bert fight could pull me out of that stupor.

My rooming relationship with Brianne was short-lived because I am a hopeless case. I will never be able to sing in the showers. I cannot foresee myself putting on nice clothes upon awakening. I do not anticipate being able to leave breakfast without supporting Colombia's coffee growers.

I salute morning people because they are happy during the day—when it is light enough to see and appreciate smiles. They are in concert with nature. They are not given coffee mugs which read, "It's not easy for a night person to work days . . . It's not easy for a night person to work, *period!*" I pity night-owls—we have a lot of fun but we are the southpaws of the working world.

I have no profound messages this time — no words of wisdom to share which were gained from my work experiences in blueberry patches (or in *Nifty Thrifty Budget Bakery*, for that matter). This issue of the *Scholastic* is a bit on the "heavy" side already, so my column will not further that. Anyway, I cannot think of any thought-provoking ideas this late at night. If I were a "morning-person," I would get up tomorrow and write this over a glass of orange juice. Unfortunately, my theory that I work best under pressure is coupled with another—I think most clearly after the sun has set. I wish I were different. □



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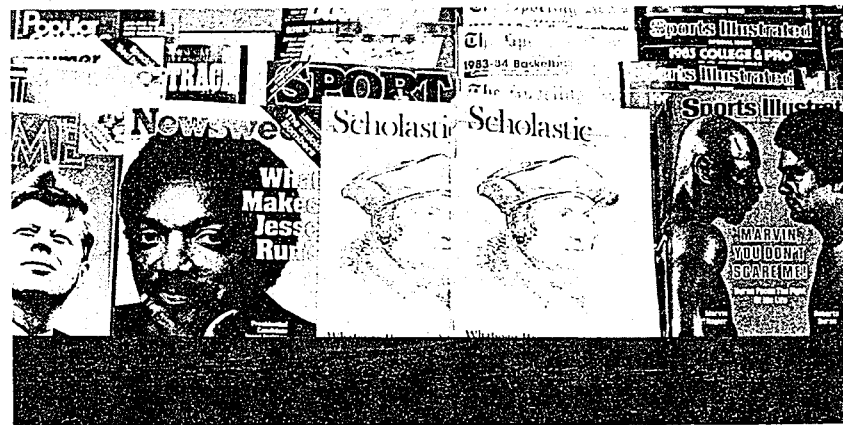
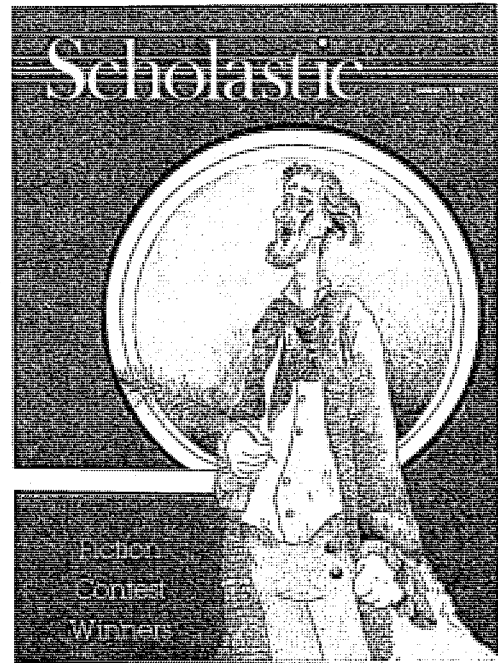
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Scholastic Notables

University of Notre Dame

by Kevin Donius
News/Sports Editor

Juniper Press

"Payable On Return," a play written by a graduate student in developmental economics has been selected by Juniper Press as its latest publishing project. The student-run publishing house selected the play by Michael Varga from twelve literary works submitted for consideration.

A story of a reunion of two college roommates who have taken different paths in their lives, "Payable On Return" goes beyond the topics of friendship and relationships to the controversial issues of race, sex, and prejudice. Student jurists selected the play for its appeal both to students and nonstudents.

Laetare Medal

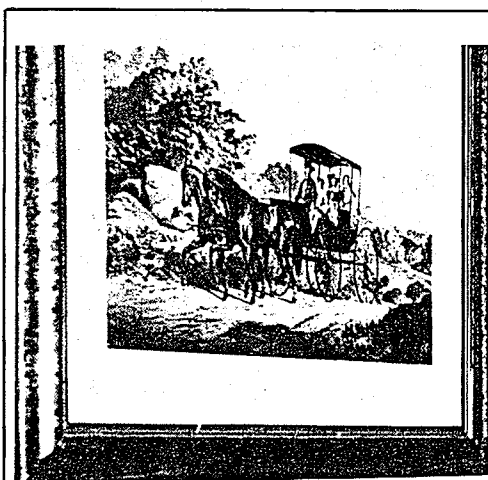
At ceremonies held October 21, University President Rev. Theodore M. Hesburgh, C.S.C., dedicated the apsidal chapel of Sacred Heart Church to those who have been awarded the Laetare Medal, the University's highest honor given annually to Catholics who have "illustrated the ideals of the Church, and enriched the heritage of humanity."

The chapel will contain three bronze plaques listing the names of all Laetare Medal recipients, as well

as a leather-bound album providing biographical information on each of them. There have been 104 recipients of the award in its 100-year history.

This year's Laetare Medal was awarded to Edmund and Evelyn Stephan of Chicago for their service to the University while he was chairman of the Board of Trustees. Past winners include presidential candidate Al Smith; President John F. Kennedy; Supreme Court Justice William Brennan; Thomas P. ("Tip")

O'Neill, Speaker of the House of Representatives, and former Secretary of State Edmund Muskie.



Snite Museum

The Snite Museum of Art is currently displaying the Esmark Collection of Currier and Ives lithographs, made up of more than 650 originals which illustrate the growth and change of America between 1835 and 1880.

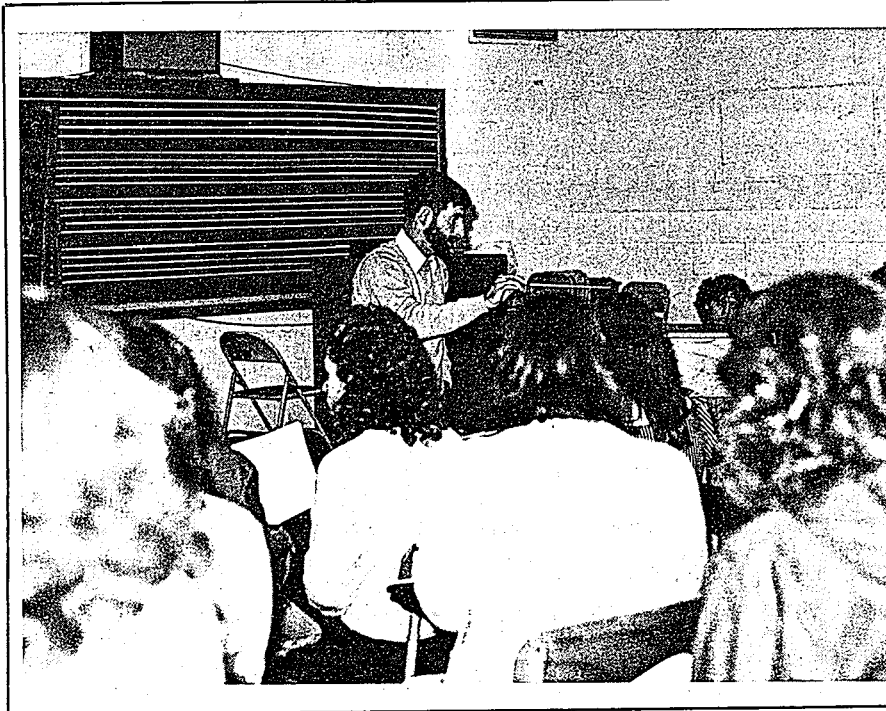
In those years, the lithographs were found in virtually every home. Today they have been described as a "preservation of the romance of America." The collection is divided into six groupings: "American Middle Class Values, Recreation and Education"; "Commerce and Industry and the Challenges Therein"; "Life on the Mississippi/The United States at War"; "The American Sporting Life"; "The American Expansion, Politics and Satirical Humor," and "The Four Seasons of Rural Life."

Guests at the exhibition will receive a guide to the work of Currier and Ives which includes 16 color photos and opens up to an 18" x 11" poster. The Snite will have the exhibition until January 8, when it will move on in its nationwide tour.

The Laetare Medal is the University's highest honor given to Catholics who have "illustrated the ideals of the Church, and enriched the heritage of humanity."

Saint Mary's College

by Patty Brennan



SMC Choir Concert

The Saint Mary's College Women's Choir and the Men's Glee Club of Miami University presented a joint concert November in the Little Theatre at Saint Mary's.

The Miami Glee Club, conducted by Dr. John C. Wabrick, celebrated its 77th season this year. The 80-member group performed selections from "Hello Dolly" and "Wildcat" as well as others.

The Saint Mary's Choir, comprised of 60 women, is directed by Dr. Raymond Sprague, assistant professor of music at Saint Mary's. The choir performed several numbers, including "Blow the Wind Southerly" and "If I Had a Ribbon Bow."

The choirs joined at the end of the concert to sing a few "Frostiana" pieces. The concert was free and open to the public.

Community Service Award

Saint Mary's College presented Ernestine Raclin, chairman of the Board of Directors of First Source Corporation and First Source Bank, the Community Service Award at the Business Associates Dinner.

The Community Service Award is presented to an individual who makes outstanding contributions through volunteer activities to the Michiana community in such areas as business, cultural activities, education and labor.

Mrs. Raclin has donated her time, energy and talents to a variety of organizations throughout the Michiana area.

The Saint Mary's College Business Associates Program is comprised of business leaders in the Michiana community who offer advice and assistance in strengthening the bond between Saint Mary's and the community.

New Regent

Sister Kathleen Reilly, C.S.C., was added to the list of new members of the Saint Mary's College Board of Regents earlier this month.

Sister Kathleen, a 1965 graduate of Saint Mary's, is an administrative

assistant for special projects at Saint John's Medical Center in Anderson, Indiana. She also spent two years as an administrative assistant for finance for the Catholic Schools Office of the Archdiocese of Washington, D.C.

The Board of Regents convened for its first meeting of the year on

October 20.

ACU-I Conference

Four students represented Saint Mary's College at the Association of College Unions — International (ACU-I) Region XI Annual Conference at Western Illinois University.

Anne Marie Kolliman, Susan Miller, Julie Strazzabosco and Mary Anne

Potter were joined by over two hundred delegates from various colleges and universities in ACU-I Region XI. The students attended sessions given by professional university personnel on campus programming and leadership development.

Saint Mary's will be the host school for the 1985 ACU-I conference.

ND Focus

Dean Roemer and Father Van:

The Student Senate is a forum for students to debate important issues

by David Guffey

Among the most publicized groups at Notre Dame is the Student Senate. After their weekly meetings are covered by *The Observer*, the topics discussed by the Senate often become topics of discussion everywhere from hall council meetings to tables in the South Dining Hall. Often things proposed, however, are never implemented into action or policy. This has led some to ask, "What is the role of the Student Senate at Notre Dame?" Recently, I talked with Father John L. VanWolvlear, C.S.C., Vice-President of Student Affairs and James A. Roemer, Dean of Students about that question.

According to both Dean Roemer and Father VanWolvlear, the Student Senate in its present form was created by students as a forum for students to debate or discuss issues of importance. Says Dean Roemer, "They created themselves and so they can debate anything they want." Many resolutions brought up by the Senate deal with issues outside the "umbrella of the Office of Student Affairs." These are not handled by the Campus Life Council or Father VanWolvlear.

With issues that do involve student affairs, the Senate acts as an advisory body to the Campus Life Council (CLC). If resolutions are passed by the CLC they are sent to the Vice-President of Student Affairs for review within seven days.

There is a tendency to think of the Student Senate in terms of the senates of state and national governments. This according to Dean Ro-

emer leads to some misconceptions. "The end result of the (U.S.) Senate is legislation. The end result of their (the Student Senate's) work is a resolution which says 'the consensus of this group is that this particular course of action ought to be pursued.' The resolution then carries only the weight of that group."

There is also a tendency to equate the power of the Student Senate with that of the CLC. "Because the Student Senate meets more often and receives more publicity, it is often perceived as a more powerful group." Dean Roemer continued, "Only the CLC could send resolutions to Father VanWolvlear's office." And still the recommendations of the CLC (as with the Senate) are resolutions, not legislation.

A recent controversy developed when the Student Senate passed a resolution proposing that the Knights of Columbus be allowed to rent out party space to outside groups for activities including alcohol. According to Dean Roemer, "The Student newspaper wrote an article the next day that said the Student Senate had passed a resolution making it possible for the Knights of Columbus to lease out their facilities for alcohol parties. Anyone who read the article said, 'great, it's been done.'

"The next day I wrote a letter saying you can't do that." Dean Roemer clarified, however, that he had not vetoed the resolution; "I just said, 'you have got to take that resolution to the CLC.'"

Even issues that pass through the CLC can be rejected by the Vice-President of Student Affairs, Father VanWolvlear. Some issues reoccur

frequently but are not practical or in keeping with University values. "For instance, I don't know how many times we have studied getting laundry machines in men's dorms. It's the pumping systems that make it too costly and impractical yet it has come up every year, I think, since I came in 1978."

Clearly, there is no legislative role over student affairs issues belonging to the Student Senate. However, it is not a group wholly without a role. Several resolutions originating in the Student Senate have been successfully implemented. Both Father VanWolvlear and Dean Roemer acknowledge those successes, such as improvements in the D6 parking area, lighting on Stepan courts and benches on campus.

The Student Senate also controls allocation and some appointments of leaders of Student Government activities. "This," VanWolvlear commented, "is probably their greatest and most successful role."

Both Dean Roemer and Father VanWolvlear indicated that the Student Senate is a group whose role is often confused because of its structure. However, as an advisory group and as an administrator over Student Government, the Senate has had successes in shaping a role for themselves and thus, the student body of Notre Dame. □

David Guffey is a senior American Studies major from Mount Carroll, Illinois. He is an R.A. in Holy Cross Hall. This is his first contribution to Scholastic.

SMC Focus

The Holocaust Revisited: In a class all its own as students examine the historical and present

by Kelly O'Shea

From the Crematory flue
A Jew aspires to the Holy One.
And when the smoke of him is gone,
His wife and children filter through.
Above us, in the height of sky,
Saintly billows weep and wait.
God, wherever you may be,
There all of us are also not.

—*Smoke* by Jacob Glatstein

This poem is but a sample of the type of literature a number of Saint Mary's students are reading this semester. Why should a class focus on such grim writings? What does this poem mean? The poem was written by a prisoner of a Nazi concentration camp. The class studying the piece is St. Mary's Holocaust class.

This is the second year Saint Mary's Professor N. J. Meyerhofer has offered the class. It is offered jointly by the modern languages and sociology departments. The class provides its students with an overview of the Holocaust, its history and development. The course also attempts to integrate this historical appreciation of the Holocaust into a meaningful understanding of man's condition as it exists today.

In its study of the Holocaust the class uses a text as well as original literature written by Holocaust victims. It is hoped that these materials will afford the student an intellectual understanding of the Holocaust. But Professor Meyerhofer hopes to give his students more than just a cognitive understanding of the horrors that occurred in World War II, he wants them to leave his class with a deeper understanding. Toward this

end, Professor Meyerhofer enlists the help of actual Holocaust survivors. These people come into the class and tell of their own experiences with the concentration camps and the atrocities that occurred there.

Students seem to think that this is the most meaningful part of the class for them. They experience the pain of these survivors firsthand, rather than indirectly through a written text. They listen as the survivors recall the events that previously the students could only read about. The real pain that these survivors suffered now and then forces the students to realize on an emotional level that the Holocaust did occur. It affected real people, not just strangers in a faraway place.

It is this realization the Professor Meyerhofer wishes to promote in his students. He feels it is part of his moral and ethical responsibility as a professional to make sure that people do know the Holocaust occurred, that it was not a figment of someone's imagination. This may seem like a rather unnecessary quest; after all everyone knows the Holocaust occurred. But this is not so. There are a group of university professors called the Historical Revisionists who claim that in fact the Holocaust never occurred. They claim it was just a fiction made up by some Jewish supporters to malign the Nazis. Meyerhofer feels that because the movement is led by academic intellectuals people may allow it an amount of credibility. His class is a reaction against the revisionists and their work. The Holocaust did occur, and mankind had best not forget it lest a similar incident occur again.

Professor Meyerhofer also hopes that the course will help students to

give some thought to what implications the Holocaust has for humanity today. The fact that man has proven himself capable of such atrocities in the past suggests that he could also perform them in the future. How should this realization fit into our vision for contemporary society? What warning signs must we look for in the future in an attempt to avoid another holocaust? Are there miniholocausts occurring now in the world? What should be done about them? These are just a few of the questions that students will wrestle with during and after their Holocaust class. It is hoped that by finding answers to these questions students will become more informed realistic participants in today's world. These women and men must be the ones to see that in the future smoke comes only from burning wood. □



Kelly O'Shea is a St. Mary's student from Elk Grove Village, Illinois. This is her first contribution to Scholastic.

The Observer vs. Notre Dame: A Look at What's Behind the Controversy

Burke also wrote that "The circulation of the newspaper . . . entices advertisers who provide even more revenue to cover 'costs.'" Burke cited the following financial abuses, quoted from his letter, all later found in the audit:

- personal use of the delivery van
- payment of three students to paint the newsroom
- a loan made to a staff member as a down payment on a car. It is my (Burke's) understanding that *The Observer* is entitled to use the vehicle while the \$1000 loan is outstanding.

—substantial pay increases for each editorial board position over the past 4 years

Burke wrote that his first choice in curbing the questionable *Observer* practices was to have an audit performed. Louis Cohen, director of Internal Auditing, informed Burke that he had attempted to perform an audit on *The Observer* in the past but that records were kept in such

Editor's Note: The following series of articles begins on the cover of this month's *Scholastic*. Because of our printing deadlines, we are only able to present the "Observer vs. Notre Dame" story as of November 9, 1983.

Father Hesburgh and David Dziedzic and portions of two of the letters they have exchanged.

University of Notre Dame, Indiana
October 27, 1983

Office of the President
The Observer
Notre Dame, Indiana

Dear David:

I have had your letter discussed by the which you met originally to discuss the same issue. What you want is a topnotch, a card to the extent that you are free, except in doing something outrageous. On this point, there is discussion. I believe the action of the granting operational independence to the over the past decade is there for everyone to see. I was personally attacked outrageously and unfairly, I never did anything about it.

The second point is accountability for the spend, much of which we collect and give you to spend. I admit it. The only problem is to discuss the way of doing it most appropriately and most effectively and with the least cost, since this money should not be spent foolishly. I believe a simple method which is binding on all of us here at the University, including me, should be agreeable to you and your staff. However this is settled, it would seem to me that it should be under a system currently in operation that given before the expenditure accountability, not simply look-back at expenditures after the horse is out of the barn. I have never felt that having two signatures on the checks I sign is an obstacle to my freedom, only a protection for those whose money is being spent.

I have asked Father Dave Tyson, my Executive Assistant, to meet with you and work out these two points. Apparently, we are both agreed on each point. The only problem is for you to accept some realistic means for achieving your end of the bargain, as we are prepared to do as regards ours.

All best wishes.

Ever devotedly in Notre Dame,
Father Theodore M. Hesburgh, C.S.C.
(Rev.) Theodore M. Hesburgh, C.S.C.
President

P.S.: I would also request that the Student Brian Callaghan, be present and Father Tyson.



The Observer
The independent student newspaper serving Notre Dame and Saint Mary's

Rev. Theodore M. Hesburgh, C.S.C.
University President
University of Notre Dame
Notre Dame, IN 46556

Dear Father Hesburgh:

On Thursday, October 6, Margaret Fosnot (manager) and I met with Fr. Van Molven, Mr. Mason and Mr. Faccenda. We discussed accountability and our reluctance to part with the Control System.

Father Hesburgh, we were told that the schedule and has indicated that a meeting will be held. Therefore, I am writing to you.

THE OBSERVER acknowledges its lack of financial continuity in the past, and realizes its obligation to provide an adequate system of financial accountability. Since the University of Notre Dame collects a \$5/semester fee from every undergraduate student, THE OBSERVER should be held accountable for this money.

In order to maintain its independence and integrity as a newspaper, THE OBSERVER believes that strict internal control and third-party accountability are necessary. Therefore, THE OBSERVER will enact the following measures to insure financial accountability both internally and externally:

1. THE OBSERVER, having implemented all of the suggestions from the Internal Audit Report of July, 1983, will prepare monthly Income Statements. These statements will be made available to the University.
2. THE OBSERVER will prepare a charter which will formalize existing standards. The charter will stabilize THE OBSERVER's internal structure. It will provide a system for dismissal of general board members and impeachment of the Editor-in-Chief.
3. THE OBSERVER will prepare an accompanying accounting procedures manual which will be followed by succeeding OBSERVER administrations. This manual will detail THE OBSERVER's accounting system and further stabilize this system.



a manner that made an audit impossible to perform.

Burke suggested that "two policy changes be considered. 1) The university should no longer collect the subscription fee. 2) The university charge a fair market equivalent rent for the space and utilities used by all business entities on campus.

"Other possible alternatives would be," according to Burke, "a reduction in the current subscription fee" . . . "and/or a continuation of current policy after the establishment and implementation of fiscal policy and a twice yearly public audit."

At the same time that Burke was seeking to "trim the fat from the budget" of *The Observer*, Michael Monk, 1982-83 editor-in-chief, Anthony J. Aiello, 1982-83 business manager, and Eric Schulz, 1982-83 controller were seeking from the Officers of the University of Notre Dame and Saint Mary's College a "slight increase in student fees from \$5 to \$6 per semester for the publication of the paper" which would result in a \$16,000 rise in our (*Observer*) revenue each year which will enable us to better meet our own expenses." This request took the form of a letter which was sent to the Officers of the University and included an outline of financial problems and a copy of the 1982-83 *Observer* income statement.

After receiving this proposal the University asked *The Observer* to undergo an audit to which editor-in-chief David Dziejdzic agreed.

Internal Auditing made last summer an examination of *The Observer* for the current fiscal year up to May 31, 1983. The audit, completed by William F. McKinney, assistant director of internal auditing, was released July 1, 1983. Copies were sent to Alexander Szilvas, controller, Daniel O'Hare, business manager, Reverend John Van Wolvlear, C.S.C., and Thomas Mason, vice-president for Business Affairs.

The internal audit of *The Observer* showed a deficit of \$7206 as well as the following items quoted from the audit report:

—a formal budget was not prepared for the year's operation

—a loan of \$1000 was issued to the systems manager, Bruce Oakley, for a car loan in September, 1982. Interest-free payments of \$100 were due the first day of the next ten months.

—*Observer* procedure is to have two signatures on each check. Three persons are allowed to sign checks:



Composition Editor Carole Clarke pasting copy on the front page.

the editor-in-chief, the business manager, and the controller. When one of these three is issued a check, the other two are required to sign it. Forty-one checks totalling \$13,274 with only one signature were found. Three of the checks were signed by the payee only.

—The previous (1982-83) editor-in-chief, business manager, and controller received frequent payments from the general accounts. From December, 1982 through March, 1983 they also received bonuses from the general accounts and payroll account. In May, 1982 they also paid themselves for painting the news-room.

Van Wolvlear first suggested that the newspaper be placed on the University budget program in an August 4 letter to Dziejdzic. His letter stated that "We strongly recommend to you that *The Observer* be placed onto the University's Budget Unit Control System." This included the preparation of a yearly budget, monthly printouts of all activity deposits for each type of advertising, all receivables, all expenditures, including payroll, etc. . . . Management salaries would be proposed by the student board for approval by Student Affairs and

Student Activities." Van Wolvlear further stated that "The fiscal operation of *The Observer* lacks continuity" and that "in order to grant additional funding . . . we feel that a change in financial accountability is in order," but "be assured that the University policy regarding your editorial and journalistic freedom of the press will not change."

Dziejdzic, O'Hare, Szilvas, Van Wolvlear, McKinney, McDonnell, and Cohen met soon after the Fall, 1983 term began. The budget system was presented to *The Observer* at that time.

At a meeting of *The Observer* general board on August 29, 1983 the budget system was presented and discussed. The board decided not to place the newspaper on the budget unit system. On August 30, 1983, Dziejdzic sent a letter to Van Wolvlear which indicated the board's decision.

Van Wolvlear replied in a September 2, 1983, letter that Dziejdzic's letter "really disappointed" him. His letter continues, "You and your staff evidently did not consider being of assistance to the *Observer* staffs who will succeed you. In no way will your people be able to regularize an accounting system for future

staffs. Coming under the University Budget Control System would give you more time to concentrate on improving the content of *The Observer*."

Van Wolvlear's letter continued, "We have adequate proof that our system of accounting works and adequate proof that *The Observer's* doesn't. In no way do I question the integrity of the present or past business managers of *The Observer* but I do question their ability to establish a sound accounting system which will be adhered to year after year."

A subsequent meeting was held September 29, after the University Officers held their monthly meeting on September 27, with Dziedzic, Van Wolvlear, and McDonnell in attendance. It was at this meeting that Dziedzic was informed that student fees of approximately \$70,000 would be cut off if *The Observer* did not deposit all of its funds into university bank accounts and if it did not join the budget unit system by January 1, 1984. No mention has been made of the \$17,600 collected by the Saint Mary's administration for student *Observer* fees.

Dziedzic, on October 3, 1983, wrote a letter asking to meet with some or all of the Officers of the University, but was not put on the agenda

for the Officers' next monthly meeting.

On Thursday, October 6, Margaret Fosmoe, managing editor, O'Hare, and Dziedzic met again with Van Wolvlear, Mason, Faccenda, as well as Reverend David Tyson, C.S.C., Reverend Edward A. Malloy, C.S.C., and Reverend E. William Beauchamp, C.S.C. The matter of *The Observer's* accountability and *Observer* reluctance to participate in the University Budget Unit Control System was discussed. *The Observer* was told at that meeting that any further appeals would have to be directed toward Father Theodore Hesburgh, C.S.C., University president.

Dziedzic wrote Hesburgh on October 19, 1983 presenting *The Observer* proposal which stated that "In order to maintain its independence and integrity as a newspaper, *The Observer* believes that strict internal control and third-party accountability are necessary. Therefore, *The Observer* will enact the following measures to insure financial accountability both internally and externally":

1. To implement all of the suggestions from the Internal Audit report of July, 1983, and to prepare monthly Income Statements which will be made available to the University.

2. To prepare a charter which will

formalize existing standards. The charter will stabilize *The Observer's* internal structure and will provide a system for the dismissal of general board members and the impeachment of the Editor-in-Chief.

3. To prepare an accompanying accounting procedures manual which will be followed by succeeding *Observer* administrations.

"The board decided not to place the newspaper on the unit budget system. On August 30, 1983, Dziedzic sent a letter to Van Wolvlear which indicated the board's decision."

4. To form an Alumni Board of Directors. The board will consist of former *Observer* general board members who are now professional journalists and businessmen. The board will meet twice annually and will be the ultimate governing body of *The Observer*,

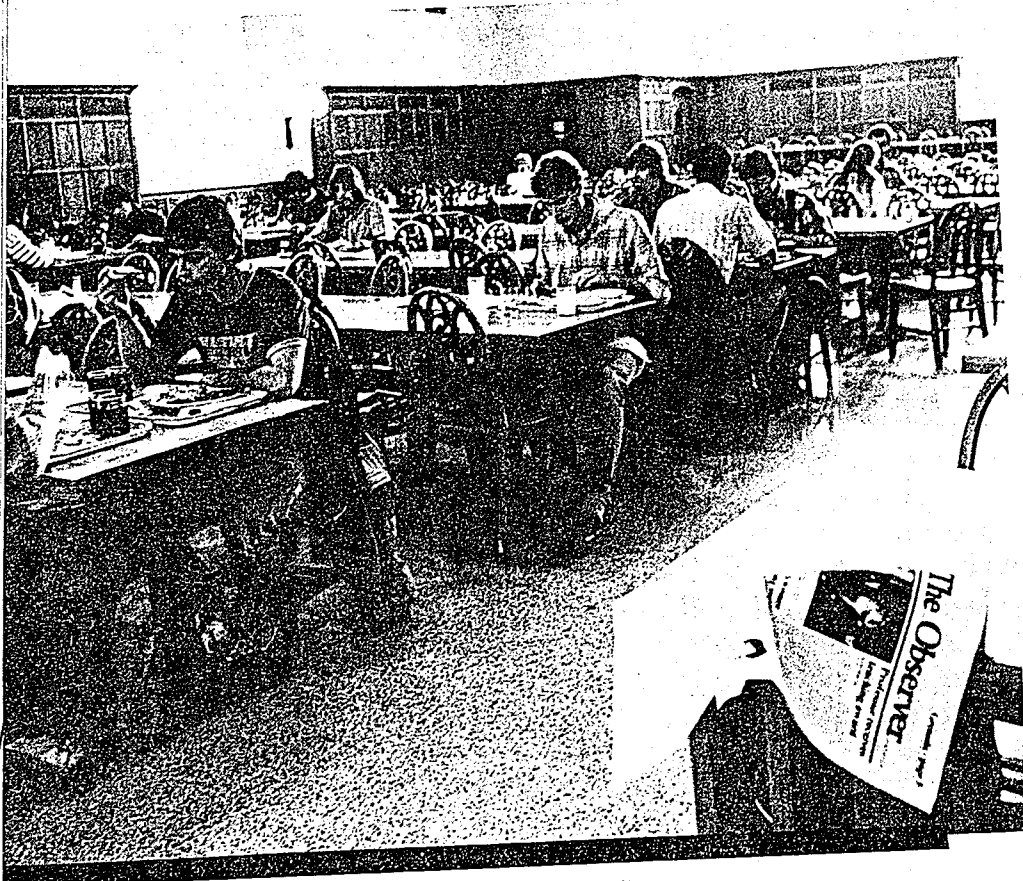
5. To hire a University-approved external Certified Public Accountant to perform an annual audit of all *Observer* financial activity.

6. To have the *Observer* Alumni Board of Directors meet annually with a representative of the University to review the audit report.

7. To begin to pay rent and utilities fees for the LaFortune office space.

The next day, October 20, Dan O'Hare, the *Observer* business manager, was terminated from that position by editor-in-chief David Dziedzic. O'Hare was one of three *Observer* general board members to vote against the *Observer* resolution which was later presented to Hesburgh. Alex Szilvas, Controller, and Scott Bower, Photo Editor, also voted against the *Observer* proposal. Two other board members abstained from the voting.

Hesburgh's reply was dated October 27 and *The Observer* printed the letter in its November 1, 1983 edition. In his letter Hesburgh told Dziedzic, "What you want is very simple: editorial independence to the extent that you are free, except in the event that you do something outrageous. On this point, there is no need for discussion. I believe the action of the administration in



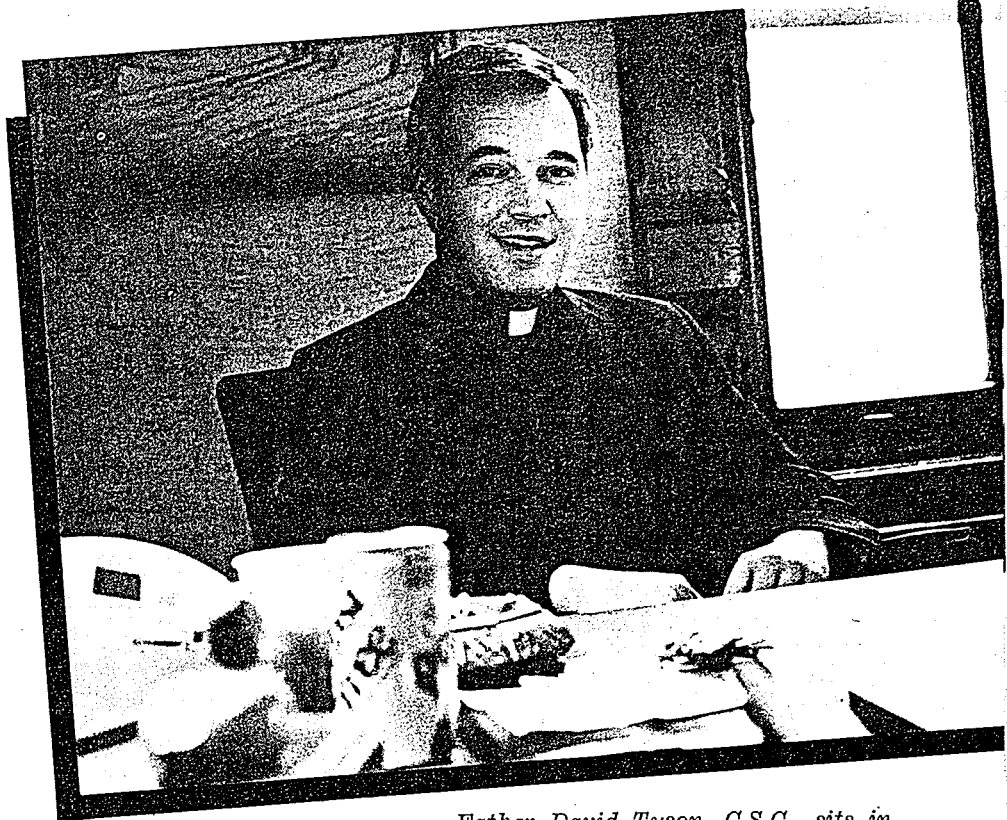
Conversation takes a back seat to *The Observer* at lunchtime.

granting operational editorial independence to *The Observer* over the past decade is there for everyone to see."

Hesburgh also wrote that the only problem that he saw that had yet to be discussed was the method of *Observer* accountability for the money that the University collects and gives the paper to spend. He said that the University system should be "agreeable" to *The Observer* and that he had "asked Father Dave Tyson" his "Executive Assistant, to meet with" Dziejczic to work on the problem. Hesburgh added in a postscript that he requested that Student Body President, Brian Callaghan, be present at the meeting between Tyson and Dziejczic.

The Student Senate held an open forum meeting November 7 with student government members and Dziejczic in attendance. Dziejczic answered questions about the University's request that *The Observer* join the University Budget Unit Control System. □

Kathleen Doyle is a junior English major from Harrisburg, Pennsylvania. Kathleen is a copy editor at Scholastic.



Father David Tyson, C.S.C., sits in his office in the Administration Building.

The Observer Story: The Administration's View

"Why should *The Observer* feel that it is special?"

by **Jim Basile**

Churchill once commented that, "It is better to be making the news than taking it; to be an actor rather than a critic." It appears that *The Observer*, Notre Dame's student newspaper, has taken Churchill's advice. *The Observer*, usually the reporter of campus news, has become a major campus news story itself. *The Observer* is the lead actor in a confrontation with the University administration concerning the newspaper's financial operations and editorial practices.

Last spring *The Observer* asked the University to increase the student fee it collects for *The Observer*. Dean of Student Activities James McDonnell said that, "As a condition for the fee increase, *The Observer* submitted to an internal audit by the University. *The Observer* agreed to implement any recommendations the

auditors presented." At that same meeting of April 20 the issue of an editorial advisory board was presented. Father John Van Wolvlear, vice president for student affairs, present at the meeting with McDonnell and *Observer* editor-in-chief Dave Dziejczic said that, "Dave seemed to have no problem with the advisory board." McDonnell said, "We even suggested some names and Dave agreed to them."

When the results of the audit came through several problems were found with *The Observer's* financial operations. *The Observer* has since taken steps to remedy some of these problems.

The University, however, wanted more drastic action. McDonnell said, "We were shocked by the results of the audit. I find it incomprehensible that a student organization using a quarter million dollars a year makes no pre-expenditure budget." The

University response was to demand that *The Observer* enter the University Budget Unit System. *The Observer* responded that such an action would negate their status as an independent newspaper and jeopardize their editorial independence.

Father David Tyson, C.S.C., Executive Assistant to Father Hesburgh, asked, "What does *The Observer* mean by independence? We collect \$70,000 a year for them from the students. As a management professor I see no way that this is independence. If a Notre Dame business major thought that this was financial independence he would not receive his degree. We cannot collect money from the students and then not be able to account for what happens to it." The University insists that a move to the Budget Unit System would not threaten editorial independence. Tyson

pointed out, "The move would not give us any more control over *The Observer* than we have now. All we are asking is that they use standardized accounting techniques and be financially accountable."

McDonnell echoed Tyson, "We are living in an age of accountability. Every organization on campus must have a budget. I don't see why *The Observer* feels it is special."

Van Wolvlear pointed out, "Father Hesburgh does not intend to use the budget to control *The Observer*. He has given his word that they have complete editorial independence."

The Observer responded that they did not feel they could trust the administration. McDonnell said, "Frankly, I am surprised that *The Observer* would write that there is mutual mistrust between themselves and the administration. As far as I am concerned the mistrust is one-sided on the part of *The Observer*."

Tyson said, "I have been amazed at the vehemence and venom of the whole thing. We can do no more than give *The Observer* our word. They must trust us as human beings. If *The Observer* mistrusts the administration so much and thinks we are a bunch of liars then there is nothing we can do. I wonder if they know that Father Hesburgh has often defended the editorial independence of *The Observer* against outraged parents and alumni even after outrageous personal attacks upon him and other members of the administration."

Van Wolvlear said, "They have our word on their editorial independence. What more can we do?"

The Observer presented a counter-proposal for an alumni board to oversee *Observer* finances. The administration rejected the offer. Tyson pointed out, "First of all, that would do nothing to standardize accounting procedures which is what we need. Secondly, a board made up of *Observer* alumni would not necessarily be impartial."

"What does *The Observer* mean by independence? We collect \$70,000 a year for them from the students. . . no way is this independence."

McDonnell said, "The counter-proposal is unacceptable because this should be handled within the community. *The Observer* should be responsible for its finances in the same way that any other student publication is."

The University, though not demanding, is suggesting that *The Observer* have an editorial advisory board. McDonnell said, "This board could be picked by *The Observer* and would not have editorial control. The goal would be to increase the

quality of the paper and help the students to have a more fulfilling learning experience."

"Since we have no journalism department," Van Wolvlear said, "an advisory board seems a logical step to assure a quality paper and a good learning experience for the students."

McDonnell, citing a case involving the University of Nebraska newspaper pointed out that if student funds are collected by the university to finance the newspaper then the university must have some type of advisory board or else it is liable to be sued for any irresponsible action by the newspaper. As of now, however, the University is not insisting upon an advisory board.

One thing the University does demand is that *The Observer* come under the Budget Unit System. If *The Observer* does not come under by January 1 all University funds will be cut off. Tyson said, "If they don't agree I don't see that we have any other option but to cut them off. We owe the students accountability for their money. I don't want this thing to drag out and I will push for as speedy a resolution as possible." □

Jim Basile is a sophomore from Philadelphia. This is his first contribution to Scholastic.

The Observer Story: The Observer's View

"As a newspaper, it is most important that we run ourselves."

by Jeannie Euch and
Laurel-Ann Dooley

Is it possible for the voice of the students to freely express itself in the face of the administration when that same administration holds the purse strings of its operation? *The Observer* thinks not and it is this very point that has created a major issue on the campus of Notre Dame. The following is an attempt to relate *The Observer's* position in this debate.

In March of 1983, editor-in-chief of *The Observer*, David Dziedzic (acting on the advice of former editor Mike Monk and business manager Tony Aiello), put in a request to the University for a \$1/semester

student rate increase to cover increased production costs. Sparked by this and information passed on to the University by Student Body President Lloyd Burke, the University conducted an audit and found many cases of financial mismanagement and irresponsibility on the part of the 1982-83 *Observer* board. This ultimately led to the University's "Budget Unit Control" proposal and the struggle between the administration and the newspaper. Dziedzic and his staff stepped into office with the task of answering to the accusations of the University while upholding the integrity of *The Observer* as Notre Dame's only "independent student newspaper."

A problem does exist. The \$7,000 deficit is indisputable. While the issue stems from financial grounds, however, *The Observer* board feels the roots penetrate much deeper than the dollars and cents of the audit. The current debate began on August 4 with a suggestion from Father John Van Wolvlear, Vice President for Student Affairs, to join the Budget Unit Control System as a solution to *The Observer's* problems. By the end of September this had turned into an ultimatum. According to Dziedzic, he was told at a September 22 meeting with Jim McDonnell, Director of Student Activities, and Father Van Wolvlear that if *The Observer* did not go under the Budget

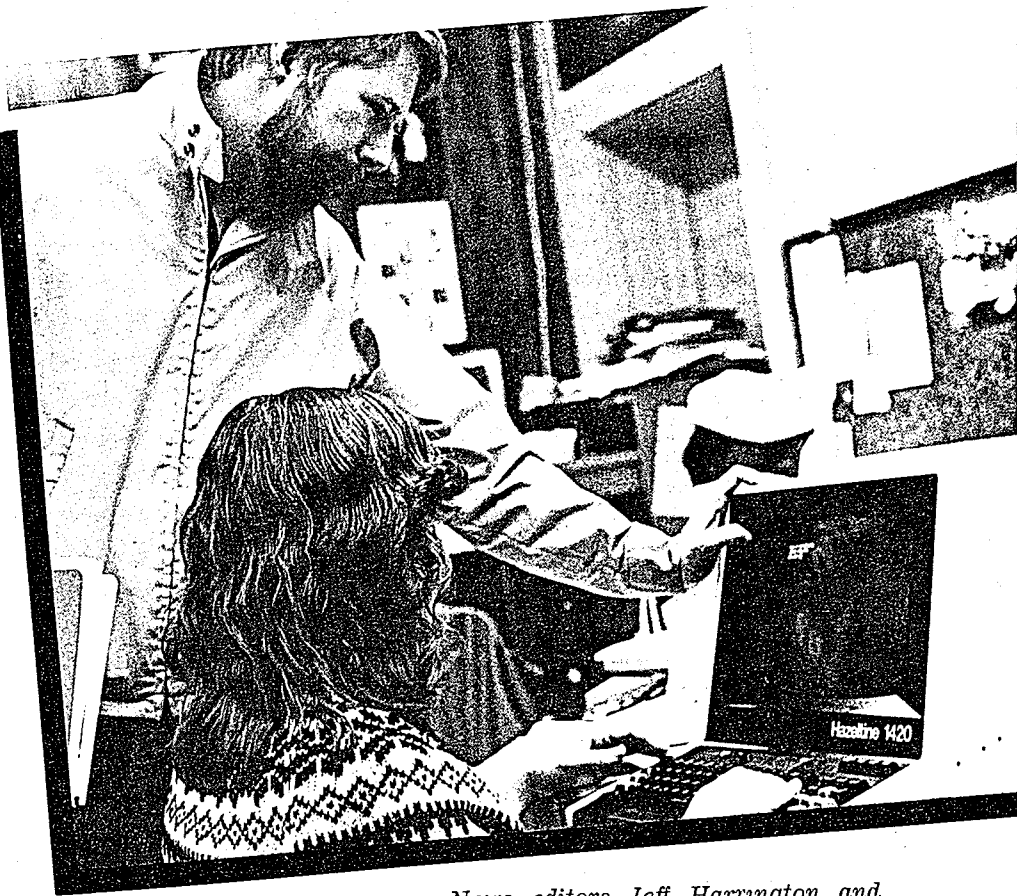
Unit Control System and deposit all funds into University bank accounts by January 1, 1984, student fees would no longer be collected. The reason given was that the audit made apparent financial problems under the present system beyond the scope of student capability.

The Observer did not operate on a budget during the 82-83 school year nor did it maintain adequate documentation of its financial transactions. The results of this were pointed out in the audit. "We do not argue the need for accountability," said Dziedzic, "but as a newspaper, it is most important that we run ourselves. To turn over money, not only University collected money, is totally unacceptable to *The Observer*."

In an effort at striking a mutually agreeable compromise, keeping the above premise in mind, *The Observer* general board submitted a proposal to Father Theodore Hesburgh, University President. Positive action was taken to rectify the problems evidenced by the Internal Audit Report. *The Observer* has begun operating on a budget and has instituted a double entry accounting procedure. Three new positions have been created to divide the handling of funds and to eliminate possible future misuse. It is preparing both a charter and a procedures manual and is requesting the formation of an Alumni Board of Directors to review all aspects of *The Observer's* financial operations. *The Observer* has agreed to hire a third party Certified Public Accountant to perform an annual audit. Finally, the paper has offered to pay rent and utility fees to the University. *The Observer* will institute all of the above, they have said, to assure the "continuity" the University desires while "maintaining its integrity and independence as a newspaper."

Father Hesburgh, however, has rejected these efforts at compromise. In his October 27 correspondence he stated that on the issue of accountability, "there is no room for negotiation."

While *The Observer* is not totally financially independent now (the University collects student funds as well as provides rent-free housing for *Observer* operations), *The Observer* does have complete control over all advertising revenue and all expenditures. This, Dziedzic purports, is the key to a publication's editorial independence. *The Observer* did not immediately dismiss the University's proposal. After much dis-



News editors Jeff Harrington and Mary Healey examine copy displayed on the computer.

cussion however, the consensus of the general board was that an internal solution was more consistent with the paper's goals and with standard journalistic procedures.

"The way newspapers work," explained Dziedzic, "is that there are two basic wings: the publisher and the editor-in-chief. Decisions are made between the two of them based on money and content; they go hand in hand. If a big decision comes to a newspaper to send someone to Lebanon, for example, and the editor says the coverage is essential to uphold the integrity of the newspaper while the publisher says 'hold on, that's a lot of money,' the fight exists within the paper."

Dziedzic intimated that once under Budget Unit Control, this struggle would implicitly exist between the University and *The Observer* and could affect editorial content. Dziedzic does not argue the need for someone to act as publisher, as the

editor's "boss." *The Observer* feels that it has filled this role under the auspices of the proposed Alumni Board of Directors.

The University claims it will not intervene in editorial policy and offers its word in writing to insure this. Dziedzic held that *The Observer* cannot operate on trust and questioned the University's motives and understanding of a newspaper's operation. He referred to the September 12 letter from Father VanWolvlear. Paragraph one states "coming under the University Budget Unit Control System would give you more time to concentrate on improving the content of *The Observer*."

Commented Dziedzic, "Father Van seems to imply that our business manager also writes the articles in *The Observer* and this simply isn't true."

The second and longest paragraph of the letter, Dziedzic continued,

devoted itself entirely to discussing the content of the paper with repeated specific references to articles found in this semester's *Observer*: "Such blatant connection of editorial and financial policy, even if only meant as a suggestion, is exactly what *The Observer* will not tolerate from the administration."

Despite the "questionable" motives of the administration's ultimatum, *The Observer* general board is nonetheless willing to cooperate. Recognizing the responsibility of accountability, changes have been made. The only point that *The Observer* refuses to negotiate is the depositing of all funds in University

"The Observer has begun operating on a budget and has instituted a double entry accounting procedure. Three new positions have been created to divide the handling of funds and to eliminate possible future misuse."

bank accounts. It is precisely this point that the University insists upon enforcing. Dziedzic remains firm: "it would be difficult to operate without one third of our incoming revenue (collected student fees), however, we would find a way."

Accountability is definitely the primary aspect of this multifaceted issue, but it is the student body to which it is owed—the student body that financially supports *The Observer*, the student body for whom it is written. For this very reason, editorial independence is crucial to *The Observer* general board. *The Observer* is, and wants to remain, the voice of the students. Said Dziedzic, "We just want to continue operating as the students' newspaper." □

Jeannie Euch is a government/ALPA major from Hartland, Wisconsin. She is currently the Advertising Manager of Scholastic. Laurel-Ann Dooley is an American Studies major from Fort Lauderdale, Florida. She is currently the Culture/Fiction editor of Scholastic.

The Observer Story: An Editorial

Editor's note: The following represents the point of view of a majority of the Scholastic editorial board. While some disagreed with the contents, the decision to print this editorial was unanimous.

While it has never been *The Observer's* intention to pull *Scholastic* into the recent controversy concerning student editorial freedom, we believe that we are indirectly affected. *The Observer* contends that placing themselves on the University Budget Unit Accounting System would compromise their journalistic integrity. We disagree.

In the strictest sense of the word, *The Observer* is not, nor has it ever been, completely independent. The University has always possessed the capability to close down *The Observer*. As this summer's audit illustrates, *The Observer* operates on the thinnest of profit margins. If the University were to suddenly start charging fair rent for *The Observer's* LaFortune office space, or stop collecting the student fees, the campus daily would find it difficult to continue publishing. Switching to the University accounting system would not alter this fact.

It should not be forgotten that even though the University has the ability to shut down the student paper, it has never considered exercising that power to stifle *The Observer's* editorial voice. The administration has more to lose by closing down the student newspaper than the students themselves. If *The Observer* were to cease publishing tomorrow, another student paper would quickly appear as surely as *The Observer* itself came into being on the heels of *The Voice's* demise. Any inconvenience to the Notre Dame/Saint Mary's community would thus be temporary. But the wrath the University would incur from the students, peer institutions, and alumni would linger far longer. A student body is a transient entity; it is here and then in four years gone forever. But the bad name attached to an institution endures. Father Hesburgh has stated that the administration has no intention of limiting *The Observer's* editorial freedom, and is willing to put that position into writing.

The University wants *The Observer* to go on the Budget Unit Accounting System to provide accountability. *The Observer* agrees to the need for accountability, but feels the University system would destroy their freedom as student journalists. Our position is this: If *The Observer* is willing to sever all ties with the University and attain a true, definable state of independence, we applaud their sense of integrity and support their efforts to maintain that independence. But if *The Observer* wishes to continue receiving student funds through University channels, it is only reasonable that they be fiscally accountable to those whom they serve. And the Budget Unit System is then the only option. □

Soccer at SMC

by Michele Dunlap

Never underestimate the power of a St. Mary's woman. This may be an old cliché, but it has been justified repeatedly by the women of the St. Mary's Soccer Club. Alma Fallon and a few of her friends are some of these St. Mary's women that should never be underestimated. They could almost be considered the founders of the club. Their limitless efforts resulted in the club, members, games and even the coach. These women recruited a majority of the members on the team and gained some essential donations for the team's existence.

After recruiting ended there was a high-spirited and talented group of women athletes. The majority of this group had very little soccer experience. The conversion of this group of soccer misfits into a club that could compete with top colleges was the product of John Akers, the head coach of the Soccer Club. Assisting Coach Akers this year are Bill Varanka and Tom Gibbons, two seniors at Notre Dame. John Akers has had plenty of experience with soccer. He has played for many years and has coached at the high school level. His main interest is building a very strong competitive club. Next year the "A" Team will begin competing with intercollegiate teams. They are also sponsoring the first annual St. Mary's Indoor Soccer Invitational in February. Twenty

colleges will be invited; of these five will be chosen to participate in the event. This is to introduce St. Mary's name into the soccer arena, and show that they are a developed and competitive club. In addition to developing their skills in soccer, they have had to develop many other skills in order to make this club a success.

Soccer is thought to be a relaxing and hassle-free sport. It has proved to be none of these for the St. Mary's women. They are in a business of having to market their club for funds and solidity. The opening week of the season the team had to produce \$700 solely for league fees. Other necessary expenses include balls, uniforms, goals and care of the field. All the time and equipment are volunteered and donated. What a selling job these women have done. They are also trying to establish themselves as a solid and capable club so that in a few years St. Mary's College will convert the Soccer Club into a varsity sport. As if this is not enough to worry about, last year the league that St. Mary's competed in introduced a new rule. It stated that every member had to be at least nineteen years old. St. Mary's very young club would have lost three quarters of its members. Rather than giving up and deciding it was too time-consuming to protest, they petitioned the new rule and received an omission of this rule for all college students. For a group of girls just out there to have fun they

sure have had to put up a fight. There must really be something extremely special about this game.

These women have learned fast how to develop their skills in this game. This is evident in that both the "A" Team and "B" Team hold the top position in their respective leagues. The Soccer Club is very much "on the ball," one might say. They have learned how to be assertive, competitive and still remain as a positive representative of the St. Mary's community for South Bend. □



Michele Dunlap is a St. Mary's student from Omaha, Nebraska. This is her first contribution to Scholastic.

Cinema

The Right Stuff—or is it?

“The Right Stuff is packed full of the stuff that moviegoers lap up, particularly in the present age of sagging nationalism.”

by **Laurel-Ann Dooley**
Culture/Fiction Editor

Clad in cowboy hat and boots, a solitary figure gallops on horseback across the Arizona desert. Suddenly, appearing before him outlined in the glowing goldness of the setting sun, looms a newly developed Air Force jet. The old meets the new with a flourish of symbolism and special effects, and *The Right Stuff* begins.

As an American movie of the '80s, it definitely has all the right ingredients for box-office success. Based on the development of the United States space program, the movie outlines the gradual demise of the test pilot hero and his reincarnation in the form of the astronaut. Patriotism abounds and a feeling of hard-living adventure reminiscent of John Wayne westerns pervades the film. Flags fly, triumphant ticker-tape parades march through the streets, spacecraft soar into previously unexplored regions—*The Right Stuff* is packed full of the stuff that moviegoers lap up, particularly in the present age of sagging nationalism.

But something went wrong. Simply stated, *The Right Stuff* is too long. Stretching over three hours, the movie attempts to include every detail related, however flimsily, to the plot regardless of relevance. The result is a slow-moving, weighty film. What would have been a more than satisfactory two-hour movie is instead a dull three-hour one.

The movie does have its positive aspects. The current presidential campaign of former astronaut John Glenn who is represented, although

not featured as many mistakenly believe, adds an element of timelessness that will undoubtedly pull many into the theatre. The commonly heard accusation that the movie is no more than a John Glenn for President publicity maneuver, however, is simply untrue. The character of Glenn has no more than five major scenes, and certainly does not come across as a sure-fire presidential candidate. On the contrary, Glenn is portrayed as an old-fashioned and rather simplistic, if not simple-minded, soul who hums *The Battle Hymn of the Republic* when under pressure (something the Glenn Presidential Campaign has repeatedly denied as fact). Nonetheless, there is no charismatic leader figure portrayed here.

The special effects, as in so many of today's movies, are perhaps the best executed part of the film. Yet, while the cinematic effects are indeed superb, they often serve to further point up the deficient content, hollow dialogue, and choppy plot. One scene depicts the tribal rights of Australian aborigines who apparently sense the presence of a NASA craft above their settlement. They therefore build a large bonfire around which they perform some sort of aborigine ritual. One has to wonder what ancient Australian custom provided set behavior for spacecraft orbits. As if this was not absurd enough, the sparks from the fire are then seen floating around the craft as it circles the Earth, and the unexpected detachment of its heat shield is mysteriously stopped. Come on now.

Such utter abandonment of subtlety and sensitivity taints an otherwise sound film. Perhaps the producers were out to get the younger movie audience, as the mentality it often appears to be geared for is that of a *Bambi* fan. If not, they gravely underestimated the intellectual level of the American adult.

This is not to say that *The Right Stuff* is an entirely worthless piece of cinematic trash that should be avoided at all cost. It does provide some entertainment, the subject matter is strong enough to be able to resist almost any sort of treatment, and several of the actors give commendable performances. *The Right Stuff* is not all wrong; wait for it to find its way onto cable television. □



Laurel-Ann Dooley is an American Studies major from Fort Lauderdale, Florida. She is currently the Culture/Fiction editor of Scholastic.

Thoughts on the Day

by Sharon Houk

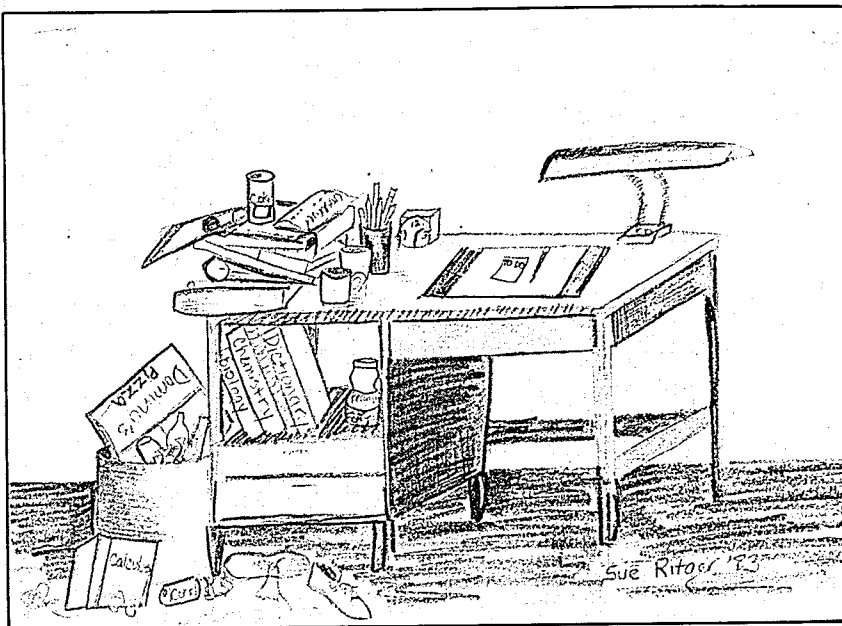
A common sentiment this time of year seems to be the desire to start over. As college students, we have the tremendous luxury of being able to start over at the beginning of every semester. I often wonder about all the people who don't have semesters. I'm curious as to what allows them to feel that they can start over.

Perhaps I should start over. In the middle of the semester, our biggest question might be how to adjudicate these exigencies. That is, how do I get through this mess I've gotten myself into? How do I cope?

Now coping is a very nice thing, and we should be thankful for the ability to cope. Sometimes coping is the best that we can do. But coping is not living. My basic orientation towards life should not be, "How do I solve this problem?" Whoever it was that said life was like an EE problem set didn't have his circuits straight.

I must say that it is rather difficult to have a proper orientation towards life when you have missed sixteen morning-bird Calculus classes, got a "Try It Again" on your Fluids exam, and must come up with two twelve-page term papers in the next three days. Under these conditions it is easy to view life as a problem. And it might not seem that easy to solve. I can't think of anything more enigmatic than life right before a punt-situation Mechanics final.

But even in the face of the ensured death of your Emil grade, or when contemplating the possibility of paralysis during your first oral final (and you thought Herodotus was a new punk band from Yugoslavia), you can do better than cope. For me it means putting things in perspective. I try to give the day its full value. That means enjoying the scenery on my way to the GRE's. That means appreciating a friend's company at dinner and not having to complain about the Hungarian Noodle-Bake. Giving the day its full value means enjoying the quiet on the way to a Friday morning Emil Review even though you can't



recall what it is you're supposed to review. For me it means mostly making the most of the day.

Father Carroll always told us we should get up before our worries. Regardless of what time you manage to get out of bed, your worries shouldn't follow you to the shower. They shouldn't snap at your heels on the way to Hayes-Healy, and above all, they shouldn't stop you from seeing the beauty in the day.

Each day ought to be treated as a new day. Yesterday's troubles shouldn't fix your eyes solely on the cracks in the sidewalk. There is no reason you can't appreciate the trees on your way to wing a Politics final. All the exams you'll ever take or quizzes you'll ever bomb or papers you'll ever turn in late are but dust compared to the Day.

When I have to face that journal that I forgot to do, that journal (which of course is due tomorrow at 5:00) seems to be the biggest factor in my existence. When it is three in the morning and I'm writing a paper on a book I forgot to read, I can't think of anything quite as big as that paper. And what about that interview? But there is nothing quite as big as the fact that you are alive.

As easily as a day can be overlooked, so can a life be overlooked. And it is not somebody else's life that we easily overlook. It is our own life. We forget all about the

day because our eyes and minds are glued to the biggest problem we happen to have at the time. But none of these problems are so big and important that we should be satisfied with coping and forget to live.

To live means to give each day its full value. For me this means to start over every time the alarm clock rings. We don't need the beginning of next semester to start over. People who don't have semesters have the day just as surely as we do. □



Sharon Houk is a junior Arts and Letters major from rural Purcellville, Virginia. This is her second contribution.

Gallery



Oil 9" x 12" "Jewel"

"Images of Clay"

By

Kathleen Musial

Kathleen Musial is a senior BFA candidate at St. Mary's College. Kathleen is primarily a ceramist. Her paintings are a two-dimensional interpretation of her experiences with clay.



Oil

2' x 3'

"On the Wall"



Oil

3' x 4'

"Up or Down"

Poetry

A Potpourri of poems and poets from around campus. . .

Untitled

suddenly
this Reality is viscious
and even my dreams
disintegrate
into nightmares

yesterday
we drank too much tequila
we laughed and we danced and we played
the part of the Young
and the Wreckless

suddenly
i want no more tequila
i need
your smile
from the heart
a smile to remember
forever
because, you see,
i will soon be sober
and afraid

by Dalia Sidabras

Untitled

hear
the rain
falling
lightly
dreamily
dampening
my hammock
and cares

dripping
in uneven
puddles
near the
stairs
and splashing
those nearby buds
with all
of life's
abundance

in water
cool, cool
rainwater
is plenty
that brings
life
to flowers
and me

by Joseph Holterman

Mavoureen

The snow falling in drifts of angel hair powder
And I'm reminded of a girl blowing bubbles in the white sugar fields,

Blessing them with the sweetness of her breath

And loosing them on the coldness of the world.

And I remembered how they floated into the sun-speckled sky
and burst in forty rainbow colors against the snow.

by Joseph J. Dolan

Untitled

I'm happy,
for the moment.
I'm not lonely.
We talk.
We laugh.
You are funny,
nice.
I am happy.
Then the face
In the crowd
The face that
shatters all hopes
of a
pleasant future
That face
was my future
Your features,
Illuminated now
by the weekend
movie's light,
bring back
sharp
memories
of your
shining hair
cheeks
eyelashes. . .
the morning
sun
hitting each
in our bed
from the window
in the corner
of the room. . .
You shift in your seat (in the theatre)
you rustle
next to me
wrinkling
our sheets. . .
it is all the same to me
my attention
is drawn back to the
nice stranger
in the
seat beside me
How was
the movie?
wonderful
just wonderful

by Lisa Fitt

Upon Reading Plato's *Symposium*

Drenched with sweat, I sat in a bar
In the world's armpit,
New Jersey,
And drank philosophy.

A man wearing a tequila bottle
Like an oxygen mask
Stopped breathing
To ask, "What is the nature of love?"

As he was in no position for dialogue
And I can't speak very well
About that formal business
I let him sample my own formula,
Which contains no poetic immortality
But desirable death.

"Love is rational acknowledgment
Of the willingness to die
For the object of said love
Further, because God's love is
The true object and source of love,
Any stranger can be your lover
As you sacrifice yourself to God."

He shook his head
And suggested that I try sobriety,
But I won't stop drinking
Philosophy,
For it condemns me
To purposeful death in love.

by Thomas J. Berry

Fiction

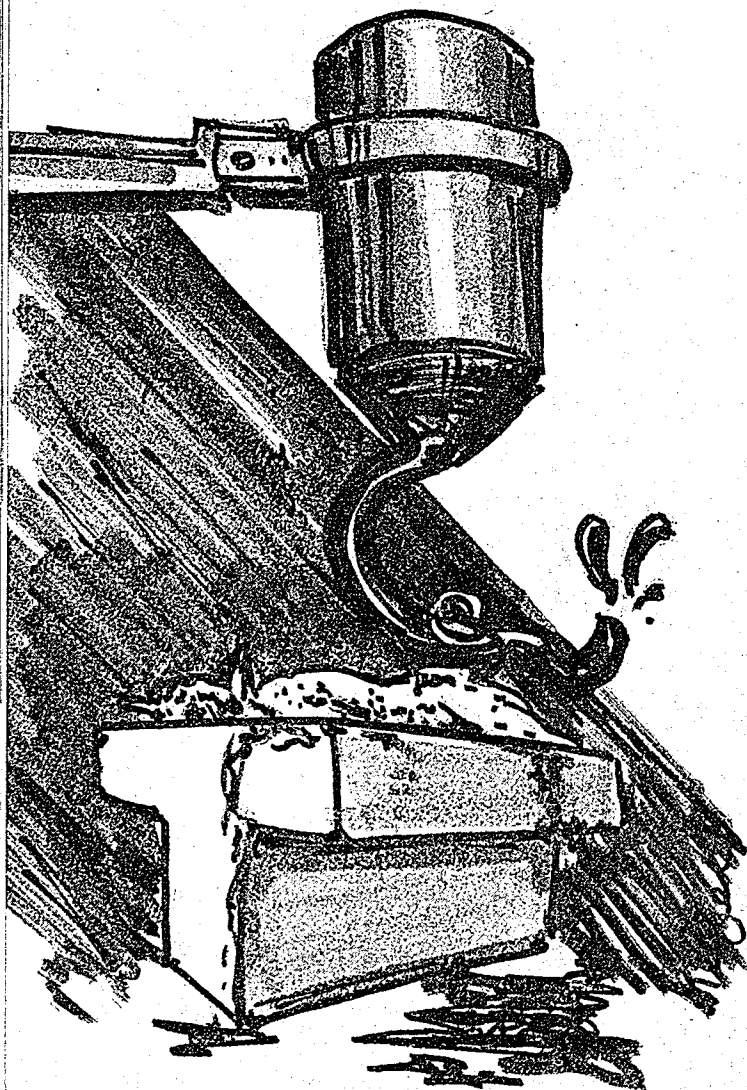
The Donor's Tale

by Mary Ellen Arn

The building isn't located in a really "bad" section of town but strolling along Forbes Avenue at night without benefit of escort is not wise. Plasma donations are taken in the former office space on the first floor, though the filth on the street-front window is hardly indicative of sterile conditions. One can only hazard a guess as to what lives in the apartments above the plasma center. I was willing to overlook my surroundings, however, and continue with the ordeal—if Jackie O. manages to survive the experience then certainly I too could make a small contribution for the benefit of mankind. (Jacqueline Onassis reportedly donates blood as often as is medically permissible in her efforts to "help those less fortunate than" herself.—The "Star," Aug. 24, 1981.) Who knows? Maybe my own plasma will save a governor's, or even a senator's life someday.

Regardless (more or less), I mustered my courage (I'm not fond of needles) and marched headlong into the waiting room. I wasn't exactly sure what I had been expecting to find, but there certainly weren't any bandages, or doctors, or equipment around. In fact, the room was rather bare, filled only with long white wooden benches and a single counter with a receptionist at work behind (she may not have even been a nurse—sometimes those things are difficult to judge). I was instructed to sign in on the "new donors" list and handed two laminated documents to read while awaiting my turn. Turning back toward the benches I couldn't decide exactly where to sit—the occupants of the benches looked as if they were awaiting a Salvation Army hot lunch, not in line to donate life-giving plasma. Upon further consideration I turned back to the receptionist (I was *positive* now that she wasn't a real nurse) and told her that I could only be spared from the office for an hour and could I possibly be taken right away to hurry the process along.

I read the documents while seated in a corner between a wall (which was endowed with a poetic eulogy



Keifer

of some Sonya person's physical attributes written on it) and a woman (who came remarkably close to fitting the legendary Sonya's description). The wall offered little comfort as I squeezed up against it. I scanned the room, and as I did so it struck me that I wished the room had been dimly lit. The daylight was unbearably bright as it reflected off the white ceiling, walls, floors, and benches, and the other donors were grotesquely revealed in a most magnified dimension by such radiant light. Personally I would have preferred the vagueness of shadow. Two of the donors, seated a few benches in front of me, were involved in a heated, barely controlled verbal dispute; I'm dead sure if one of them hadn't been called to the desk that I would have perished in a private riot. Perhaps they were donating plasma in compensation for how much they'd drawn from others in their short hoodlum lives. I daresay that the \$7 per pint paid for plasma wasn't going to be donated to their favorite charity. I huddled there, suddenly paralyzed with the thought of would-be killers seated a mere 10 feet from the corner in which I had trapped myself. Mentally I gauged how many steps it would take me to reach the door.

Most of the other donors were old, tired and haggard-looking—dressed in a potpourri of colors, textures and eras. No doubt their \$7 was going to be liquefied immediately, into a bottle of "Ripple." My God! I tried to fathom what would happen to a surgical patient having the likes of their blood pumped into a vein! If not physical, then moral, depravity would inevitably set in as a complication. Heaven only knows what filth has been dissolved into the blood streams along skid row. I thank the Lord that Providence has kept me on my reducing diet for the past two decades—someone will be buoyed by the years of good food and nourishment which is the foundation of my plasma's purity. I have no sympathy for those who have no respect for themselves, and after today I'd say there are quite a number of them. If only blood could be analyzed for common decency!

After twenty minutes spent with the dregs of humanity, I was called back to the counter. At last, my mission was getting somewhere! From where I stood answering questions I could see into the actual donating room. What an intricate jungle! Tubes, bags and polished metal tables stood or hung everywhere. Through that very door is where the liquid source of life's sustenance is transferred from the hearty and robust to the struggling and weak. I felt my heart swell like the dough of my old mother's sweet bread, and I felt good.

That feeling was immediately swept away and replaced with indignation! I shudder to think what sorts of people must try to sell plasma if the screeching questions have to be so demeaning. No, I *am not* a member of any of the identified groups believed to carry AIDS. . . . No, I *am not* presently addicted to alcohol or drugs. . . . No, I *am not* pregnant, suffering from unexplained "night sweats," or experiencing dizzy spells. . . . no no no. no NO!! Wouldn't you suppose that the receptionist would be grateful to be screening someone who obviously was not hiding anything about her condition? *Hardly!!* I was treated as everyone else had been—the recipient of a battery of rapid, mechanical questions spoken in a monotone. Naturally it was a struggle to keep my overriding purpose in mind

and not give the cause up entirely. It's a wonder my boss can go through this embarrassing interrogation week after week.

Sent once again to the benches I had to lie in wait next to those waiting-room mercenaries for still *another* call. I felt glaringly conspicuous in the waiting room—like a prize-winning Holstein in a motley herd of cows.

Much to my surprise, when the call actually came I was led into a doctor's examining room. I was relieved. I would much rather withstand the needle in private and not force others to endure my discomfort. Hopefully my plasma would be processed much more quickly in this private room than if taken in the ward, so that a deserving person might receive the benefits of my gift as soon as possible.

I gave the doctor my most appreciative smile as he entered the room, lay back on the table and held my left forearm out toward him. I had debated about which arm to submit to the I.V. tube, and I came to the conclusion that the hand that holds my fork is essential, so my left arm would be my choice. I had also considered wearing long sleeves to cover the wound during my afternoon at work, but I was sure I'd be much too warm.

Imagine my insult when the doctor informed me that he had a few more routine questions to ask before I could join the other donors—in the ward! Continuing, he asked me if I had ever had hepatitis, and I replied (*truthfully*, I might add) that yes, I had had hepatitis when I was young, as a secondary infection stemming from mononucleosis. Well, that doctor looked me right in the eye and said, bold as brass, "We get addicts and drunks in here all the time looking to make a few extra bucks, and we have to turn every last one of them away for the same reason—exposure to hepatitis. Don't go feeling bad though. I'm sure *you* didn't get hepatitis by shooting up with a dirty needle now, did you? I'm afraid your file goes into the reject pile anyway, there just isn't any guarantee that your blood is pure. . . . it's kind of like my old daddy's cows; all the best grain, tending and pastures, and the cows' milk is sour." □



Mary Ellen Arn is a business major from Glenshaw, Pennsylvania. She is a junior, and this is her second contribution to Scholastic.

A Cliché

by Abuid A. Amaro

As I was walking with my grandfather
through the extension of his farm
a thunderstorm started, and before you knew it,
was upon his land.

Thunder and lightning everywhere
was the result of this event
Trying to equate itself with the thunders
my valiant heart beat so rapidly
that it was difficult to know
which sound was the body,
which was the skies.

I was about to run for the farmhouse
when I watched the face of my grandfather.
He was so quietly at ease that he seemed out
of place in the noisy atmosphere.

Out of curiosity I asked my grandfather
if he were scared.
He asked back, "Are you?"
My silent gaze at the lightning, not very far away,
answered this question for me.
"Don't worry, son. It is natural," he said.

But if it were so natural why wasn't he scared?
My grandfather had a good reason
that I will share with you,
only if you promise to pass
this wisdom on.

My grandfather said: "Son, these storms are
as dangerous for me as they are for you,
but in my case the fear is gone.
I do not fear the thunder because the lightning
that it announces is already gone.
I do not fear the lightning
because I don't know where it might fall.
For that reason son,
I simply do not fear any storm."

Reflecting on his words, I stayed with him.
Watching the skies, the light and the sound
was fun now.
Before I knew it the storm was gone.
We walked to the house.
This time two very secure men were going back,
where once a child and an old man had gone out.

*Abuid Amaro is a senior Arts and Letters major from
Puerto Rico. This is his first contribution to Scholastic.*



Social Justice:

Christian Transformation of the World

by Professor Janet E. Smith

Certainly, in any age there has been a vast disparity between the values of "the world" and the values of Christ. Ours is no different. Although we like to think that mankind has made great progress, the appalling gap between rich and poor in most countries, the oppression of political and religious freedom in many, the worldwide legalization of abortion, the increase of violent crime—to mention a few examples—indicate that we are not making much progress in the eradication of evil—the task to which Christ calls us beyond all others. A Catholic university has a special obligation—indeed has as its foremost obligation the promotion of this task in the manner consonant with its nature: a Catholic university has as its special province the task of developing young intellects so that they might understand the truths of the Faith and the ways of the world—and then become bearers of love and justice, the true fruits of Christianity, to a world aching in need of Christ's redeeming power. We see an encouraging example of a university carrying out this duty in a course presently being taught at Notre Dame—a full course is being offered to explain and promulgate the recent pastoral of the American bishops on war and peace. Catholics are appro-

priately assuming the leadership role in this pressing moral issue; administrators, professors, and students together are helping the teaching office of the Church, the bishops, to spread the witness of Christ and the strength of the Catholic tradition by challenging the world with informed zeal on this topic.

Other teachings of the Church deserve the same concentrated and zealous promotion. For instance, too few Catholics have understood the Church's teaching on justice in the workplace, which finds dangers in both capitalism and socialism. U.S. Catholics should not blindly accept the "doctrine" of society that maximization of profit is the highest goal of business, or simplistically assume that abolition of private property will solve all social ills. Several papal encyclicals set out the principles for ensuring justice in the workplace and deserve a close study by all who will be leaders in the economy. Few Catholics, too, realize that many of the social ills of society today were "prophesized" by Pope Paul VI when he clearly and courageously enunciated the moral truth that artificial birth control is wrong and thus will inevitably lead to much social evil, such as divorce, abortions, and lack of respect for women and children. Catholics waste their patrimony when they neglect these teachings and fail to challenge the world to

aspire to the demanding but rewarding code of morality taught by Christ through the Church.

It is often tempting to downplay the unpopular truths of Christianity: If one speaks the truth, one often loses one's audience. In the first part of St. Thomas More's *Utopia* a conversation takes place about the difficulties of giving advice. More, in this dialogue, counsels the use of tact and indirection, but a character named Raphael argues that such a method is likely to water down the force of one's advice. Raphael argues that any advice that counsels anything unconventional is likely to be ill-received—and also observes that most good advice is likely to be unconventional. He explains his position by using Christianity as an example:

If we're never to say anything that might be thought unconventional, for fear of its sounding ridiculous, we'll have to hush up, even in a Christian country, practically everything that Christ taught. But that is the last thing He wanted. Didn't He tell His disciples that everything He had whispered in their ears should be proclaimed on the housetops? And most of His teaching is far more at variance with modern conventions than anything I suggested, except insofar as His doctrines

"A Catholic university has as its task to become bearers of love and justice, the true fruits of Christianity, to a world aching in need of Christ's redeeming power."

have been modified by ingenious preachers. . . . 'We'll never get human behavior in line with Christian ethics,' these gentlemen must have argued, 'so let's adapt Christian ethics to human behavior. Then at least there'll be some connection between them.' But I can't see what good they've done. They've merely enabled people to sin with a clear conscience. . . .

Any Catholic institution seeking the respect of the world is very susceptible to the danger which More humorously depicts in this passage, for there is a strong temptation to adjust the teachings of Catholicism to the "sophisticated" reasoning of the secular world rather than to stick to the real task of Catholicism: the transformation of the souls of men in accord with the teachings of Christ. This requires not that we adapt ourselves to the world but that we adapt the world to the ideals of Christ—an act that today is often called "practicing social justice." St. John has given us the prescription for how this is to be done:

We can be sure we love God's children if we love God himself and do what he has commanded us; this is what loving God is—keeping his commandments; and his commandments are not difficult, because anyone who has been begotten by God has already overcome the world; this is the victory

over the world—our faith (1 John 5:2-4).

As this passage indicates, in order to promote social justice, it is not sufficient to teach only the social and ethical teachings of the Church. These teachings grow out of centuries of study and prayerful meditation over the redemptive act of Christ. A prayerful study of scripture and Church doctrine will help us to remember that Christ never promised us justice or happiness in this world—rather, He promised us suffering. This suffering, though, is not to be the result of a passive acceptance of evil, but is to be the product of an active resistance to evil. This is a resistance which will rarely require violence but will always require self-sacrificing love; one cannot be motivated out of hate for one's enemies but must love them and desire their conversion. And Christian suffering differs from all other suffering in that it is not to be a suffering grudgingly endured, but one embraced in graceful hope. Only love and hope can sustain a Christian in the struggle against the unending evil of this world.

Expecting successful transformation of the world and, ultimately, harmony with the world are two of the mistakes to which Christians in their fight for social justice are prone. Another is believing that the injustice committed by others—by institutions—is worse than the evil existing in

one's own soul; as advocates of social justice we are demanding that others live in accord with the will of God; we must foster justice and goodness and obedience in our own hearts first. College students should certainly be attempting to combat the less than fully Christian elements on their own campuses as well as fighting evil hemispheres away; such activities at Notre Dame as the attempt to curb excessive drinking, to monitor University investments and to give generously to charitable causes, are favorable signs of Christian zeal. Christians must be radiant examples of Christ's love and selflessness—for only then can we expect to effectively advance the work of saturating this world with the love and justice Christ promised all His children. □



Professor Janet E. Smith has taught in the Program of Liberal Studies at Notre Dame since the fall of 1980.

Student Political Apathy: Why?

“How could this have happened to me? How could I, a former political activist and hell-raiser, have sunk so far into the void of ignorance and apathy?”

by Mary Isphording

POLITICAL APATHY. What do you think when you see those words? “Who cares?”, right? Me too.

I wasn't always this way. In high school, I was a big political activist who couldn't believe that people of voting age could be so ignorant and apathetic that they would neither know who the candidates were and what the issues were, nor bother to vote on them. I was positive that I would always be well informed on every candidate and issue and would register to vote even before my 18th birthday so I could begin the exercise of my voting rights as soon as possible.

Well, that was two years ago. On the first day of classes this semester, one of my profs gave us a pop quiz comprised of questions such as “Who are your state's senators?” and “Name your home district's representative to Congress.” I couldn't answer either question. I could have made some reasonable guesses, but I really didn't know the answers. At least I *did* know the name of our vice-president, which is more than I can say for some members of the class.

Then, to make matters worse, when I was home for break my dad mentioned something about getting an absentee ballot for me so I can vote in the very important upcoming Ohio elections (don't ask me what the issues are). “But Dad,” I said, “I can't vote—I'm not registered.” The look of utter disgust on his face only deepened my embarrassment.

How could this have happened to me? How could I, a former political activist and hell-raiser, have sunk so far into the void of ignorance and apathy? I suppose there are a lot of reasons, or at least excuses, for such behavior which we've all heard be-

fore. There's always “I'm so busy with school that I don't have time to be informed on the candidates and issues” which leads right into “it's pointless to vote if I'm not informed.” And, of course, there's the standard “I'm just *one* person and I can't do anything about the way things are, so it doesn't matter who I vote for or even if I vote at all.” I can't say that these excuses are unreasonable; I use them all the time myself.

But I'm still not sure *why* I'm so apathetic. I don't know whose fault it is. Some people blame the apathy of the youth today on the disillusionment we experienced growing up in the era of Watergate, ABSCAM, and other such scandals. Other people blame our apathy on the idea that we are spoiled: all the fighting for voting rights went on before we were born, or at least before we were old enough to appreciate it, so we take these rights for granted now.

I think there is some truth to this. Just how much those who had to fight for the right to vote value that right was made abundantly clear to me when I worked at the polls on the first floor of Augusta Hall during the May primary elections a couple years ago. Nuns came to vote in wheelchairs, blind, deaf, often unable to pull the levers in the booth themselves. But the right to vote meant so much to them that they went to physical extremes to exercise it. I saw this kind of appreciation again last week when I was in Washington, D.C., gazing at an exhibit depicting the suffragette and youth vote movements in the National Museum of Natural History. A woman about 60 or 70 years old was looking at the exhibit at the same time and said to me, “Don't ever forget how impor-

tant it is to vote.” I must have “not registered to vote” stamped across my face or something.

It really is kind of sad that we have gotten so apathetic, though. When the prof who gave us the quiz on the first day of classes presented us with the results and most of us had failed, he reminded us that we are the “educated elite.” If those of us who are supposedly being educated to become the new leaders of our society neither know nor care about our politics and government, who will? If *we* are the future of our country, what kind of future will our country have if our attitudes don't change?

Well, I doubt this article has inspired you to run out and register to vote and collect all the information you can on current events and personalities. It hasn't even inspired *me* that much. But at least I'm beginning to care that I don't care, and that's a step in the right direction. □



Mary Isphording is a St. Mary's student from Cincinnati, Ohio. This is her first contribution.



Things Have Changed Since 1970

by **Kerry Temple**
*Associate Editor,
Notre Dame Magazine*

It wasn't just what the student said that bothered me, but that he didn't seem to think anything was wrong with it. What he said was: "When I got accepted to Notre Dame, I never thought I wouldn't get the job I wanted. Without a doubt, a Notre Dame degree is a ticket to success. But when I didn't have a job by the end of my senior year, I thought my four years had been a waste of time." This skewed view of the purpose of a college education did not come from one of those much-maligned business majors, but from a student in the Program of Liberal Studies.

A few days later a young woman student told me that she felt good about her four years at Notre Dame. Her only complaint was that she hadn't had much interaction with the faculty outside the classroom. They were hardly accessible, she said, and always seemed too busy to talk with students.

These were not isolated incidents. A number of students have told me as much, and colleagues here at the University have expressed concern with what is happening beneath the dome. The students, they say, are too career-minded. The student body's homogeneity thwarts the real learning that diversity of opinion brings. Faculty members give students low marks for intellectual curiosity and eagerness to explore new ideas. The students criticize the faculty for not being available to talk informally. Other observers say the pressure to publish and do research handicaps the faculty's teaching performance. Even the graduate students, who work more closely with the faculty

than the undergraduates do, want more outside-of-work interaction with them.

These trends are regrettable for a couple of reasons. One is that they run counter to what learning at a university is all about — not vocational training but a community of scholars asking, testing, exploring, questioning, but accepting nothing (not even the tenets of their faith). Second is that these trends deviate from the Notre Dame tradition — close student-faculty relations, learning for learning's sake.

Things have changed since September 1970 when I stood as a freshman in Farley Hall's basement and heard hall leaders advise: "Don't worry about grades or what you're going to do when you get out of here. Notre Dame is full of good people. So if you're faced with a choice of studying or being with those people, get out of your room. Most of what you learn here will not be learned from books."

In the early 1970s Notre Dame really did seem to be a community of scholars. It probably came closer to being a real university than at any time in its history — for many reasons.

Of course, the times were different then. I was startled the other day when a student had not heard about the bombing of Cambodia, the Kent State murders, the riots at the Democratic National Convention in Chicago. He was not born when President Kennedy was killed in 1963. Those shots ignited a revolutionary age in which every stone was overturned.

I grew up while freedom fighters marched through Mississippi, while blacks rioted in urban ghettos, while war raged in Vietnam, while the presidency was brought to its feet during Watergate, while hippies took to the streets. American society was erupting, blowing apart at the seams. There were countercultures and subcultures. Social mores were shattered. Drugs became common. Our music became anthems of a changing world — all we needed was love and peace.

These were revolutionary times. We wore our hair long and our jeans patched. We trusted no person over 30, no organization larger than a commune. We strove to be "relevant" and "down to earth," and rebelled against the Establishment and all authority. Defiance was the order of the day; challenge — do not perpetuate — the status quo.

Notre Dame was not spared these collisions. There were rallies and draft card burnings. Classes were canceled. Students set fire to the ROTC building. The '60s had been a time of upheaval within the University community as students won hard-fought battles for independence. Student publications waged lively wars with administrators and student government gained a real voice in University affairs. Restrictions on hall life were loosened.

These struggles of liberation — in society and at Notre Dame — created an environment primed for learning. By the early '70s the angry, destructive and negative forces were fading; the winds of change had blown the windows open. An air of excitement

"I was startled the other day when a student had not heard about the bombing of Cambodia, the Kent State murders, the riots at the Democratic National Convention in Chicago. He was not born when President Kennedy was killed in 1963. Those shots ignited a revolutionary age in which every stone was overturned."

permeated the quads and corridors. Notre Dame was on the threshold of its dream to be that place where all the philosophical, theological and societal questions could be asked and pursued in a spirit of intellectual and moral inquiry. Students chose courses, not to improve their marketability, but to explore subjects they wanted to know more about. We really could, we believed, forge a new, more humane world.

Many of the residences had a "hall fellows" program in which faculty came into the hall and led discussions on faith, literature, politics and humanism. Dialogue with faculty was the hallmark of a Notre Dame education; there were ample opportunities for relaxed conversation, even debate. We carried the issues into late-night bull sessions where the questions seemed all-absorbing and the need for answers urgent.

Other ingredients spiced the stew. Notre Dame's governance was transferred from a religious order to a lay board; it was an experiment that provoked questions of institutional identity. The University also went coed which lent diversity to the educational mix and prompted questions relating to changing sexual roles.

Finally, and significantly, the Catholic Church, a monument to tradition, stability and authority, was struggling through its own identity crisis in the wake of Vatican II. Meanwhile, everything was up for grabs; the questions wide open, the answers uncertain.

It was an exhilarating time to be young, free and idealistic. It was a fun time to be in school. It felt as if students and faculty were partners on a voyage of discovery. We, like students of all generations, were products of the times. The pendulum, which had swung dizzily left, was dropping back toward normality by my senior year in 1973-74. We were fortunate to have been students then — before the pendulum went so far right, before conservatism became the norm.

Society and student life today seem boring in comparison. The place doesn't seem as lively; the dialogue doesn't seem as charged. I wonder sometimes if we take ourselves too seriously, if administrators don't get a little too uptight, if students have lost a creativity and a real sense of what college should be about. I wonder if the reality is drifting further from the image and if we're

losing something in our quest to be like "our peer institutions."

Amid these concerns — symptomatic of most graduates looking back at their first decade as an alumnus—is a belief in the place. But at the core of that belief is the recognition that what makes Notre Dame special is the generous number of good people here. While the Sacred Heart bells have tolled for too many graduates in the past 10 years, there are still plenty of good people here to share a cup of coffee, to talk about life and God and what it means to be human. These are the ultimate questions, the ones which form the context of each person's life, the ones against which all actions are measured. There is no better time to explore the roads over which these questions will take you than your four years at Notre Dame. For earnest inquirers there may be no better place. □

Mr. Kerry Temple is the Associate Editor of Notre Dame Magazine and a former student at the Dome. In addition to his work at ND Magazine, he is a frequent contributor to Today in Michiana.



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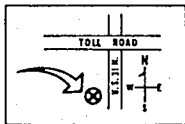


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The 1984 Elections and Notre Dame

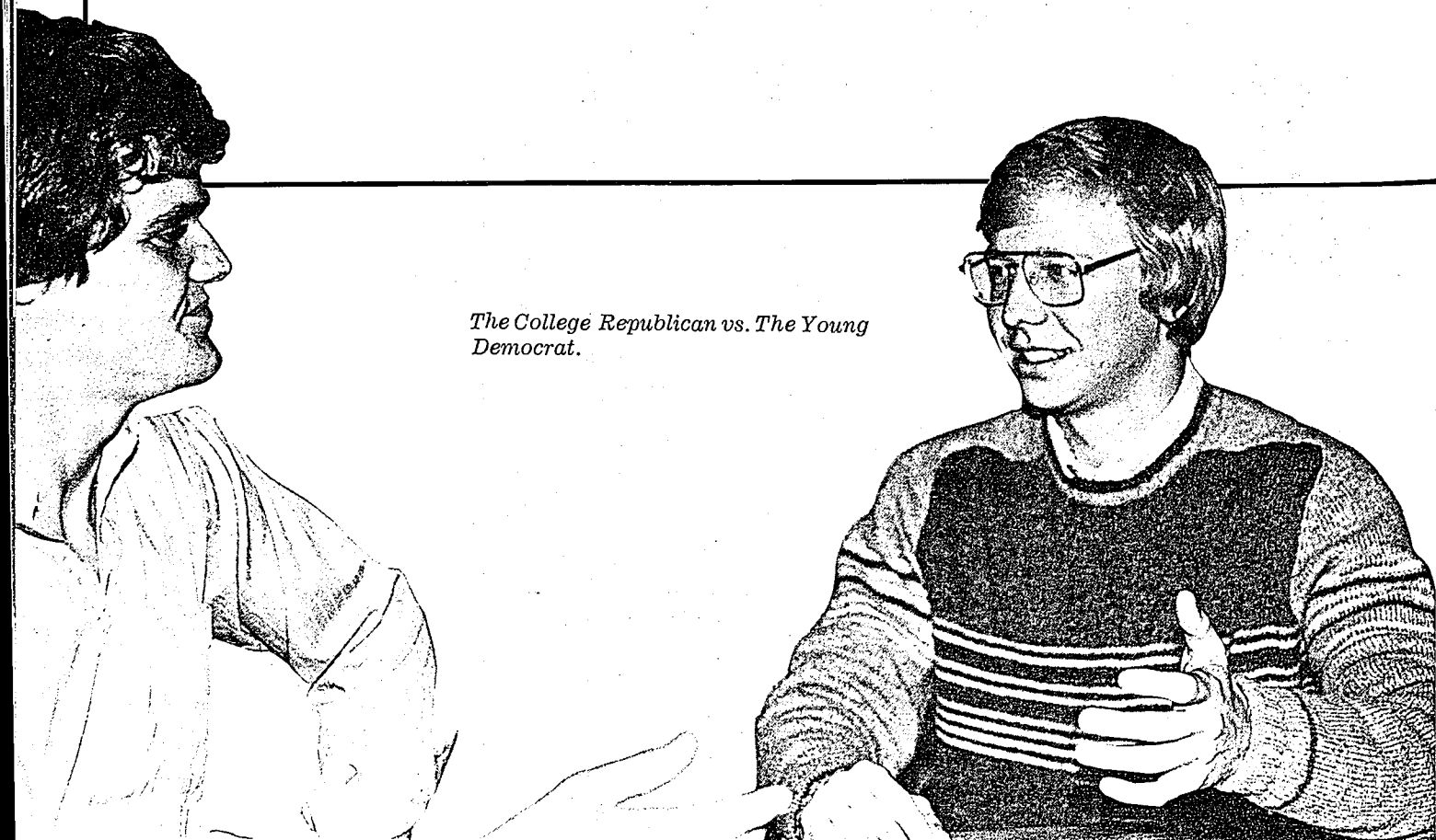
by Ed Colbert

With 1984 still two months away, politicians, legislators, businessmen, and even students are already preparing for the election year. Political analysts around the country have started making predictions about Republican reelection, Democratic challengers, and third-party chances. Issues and platforms are beginning to take shape in meeting halls throughout the United States. The University of Notre Dame is certainly not oblivious to the fervor that is beginning to sweep this country. Several political groups on campus are making preparations for the election year, and are planning to take an active role in the election process. Other political groups at Notre Dame view 1984 as an important year because issues concerning them are sure to be exposed during the campaigns.

Though other organizations on campus may have some political intent, at least five groups manifest their existence on politicians and issues. These five can be split into two categories: campaign-oriented political groups, and single issue-oriented political groups. The College Republicans, The Young Democrats, and The Democratic Socialists of America are all concerned with electing a candidate suitable to their parties' platform. FLOC (Farm Labor Organizing Committee), and the Women's Caucus, however, are each concerned with one particular issue. The College Republicans boast a membership of 210, of which 60-70 are active members. The group works in coalition with the C.R.N.C. (College Republican National Committee), which is a structure for all College Republican groups. The C.R.N.C. sponsors a national project on which all the local groups work. According

to Bill Borg, Chairman of the Notre Dame College Republicans, his group plans to participate in the national project. This project consists of a massive petition drive for the release of Russian political prisoner, Yuri Balovlenkov. Balovlenkov wishes to join his family in America, but the Soviet government has not yet allowed him to leave. On November 16, the College Republicans will participate in a nationwide fast: a symbolic gesture protesting Balovlenkov's detention. In the past, according to Borg, the College Republicans have sponsored a pro-Polish Solidarity campaign, and an anti-unilateral freeze campaign. However, the most important actions the group will take this year are helping to reelect a Republican President, electing a Republican Congress, and especially aiding in the campaigns of state and local Republicans. The group's main goal on campus is educating the stu-

The College Republican vs. The Young Democrat.



"Notre Dame is certainly not oblivious to the fervor that is beginning to sweep the country. Several political groups on campus are making preparations for the election year, and are planning to take an active role in the election process."

dents about the Republican Party and the Republican candidates.

"Education on being a Democrat, what it means to be a Democrat is the essential purpose of the Young Democrats at Notre Dame," said Jim Malackowski, chairman of the Young Democrats on campus. The Young Democrats have a membership of one hundred and five, with thirty to forty active members. Its main objective, other than educating, is to assist in the state, local, and Presidential elections of 1984. The Young Democrats of Notre Dame operate out of a national organization of Young Democrats, and their main project is the mock election scheduled for the spring semester. The purpose of the mock election, traditionally run by the party that is not in power, is to expose the students of Notre Dame to the candidates and to the major issues. Malackowski says, "We have in the past, and will in the future, try to reach all students and expose them to the Democratic principles."

The Democratic Socialists of America are a third campaign-oriented political group. The national group is led by Michael Harrington, and works for a new ideology, a new order. The group is relatively small on campus, but sees itself as a legitimate alternative to the two established parties.

Political groups concerned with issues are also found at Notre Dame. One such group is the Women's Caucus, a group of twenty to twenty-five women who are trying to educate the University about women's issues. According to Mary Ellen Sternitzke, Director of Publicity for the group, the members are not all feminists, but are concerned with reaching and educating this predominantly male campus. Planned for the year is a lecture series with female faculty members, and a lecture on planned parenthood, as well as a right-to-life seminar.

FLOC is also a one-issue group on campus. The groups consisting of twenty to twenty-five members is

concerned with the well-being of farm workers in America. This group is responsible for sponsoring the Libby/Campbell's boycott.

The political groups all seem to have one common goal: education. The members of these groups are active and eager to be involved in the election and with the major issues of the day. They are also anxious to expose other students to their own political organization. □



Ed Colbert is a senior Arts and Letters major from Ionia, Michigan. This is his first contribution to Scholastic.

The Kellogg Institute at Notre Dame

"The Kellogg Institute is a center for international affairs. The Institute strives to develop intensive and fruitful links with Latin America."

by Barbara Stevens

Latin America is appearing in the news more and more frequently these days. As Latin America grows in importance, a new institute at Notre Dame, the Kellogg Institute, simultaneously gains significance. The Kellogg Institute, founded at Notre Dame last year after a donation from the Helen Kellogg Foundation of Chicago, is a center for international affairs. Operating out of several spacious, attractive offices on the twelfth floor of the Memorial Library, Notre Dame's branch of the Kellogg Institute has decided to focus strongly, but not exclusively, on Latin America.

"Despite the differences between the United States and Latin America, we have many points in common," said Guillermo O'Donnell, academic director of the Institute. "For example, we both have a strong Catholic tradition."

The Kellogg Institute consists of chairpeople, an advisory council headed by Reverend Theodore M. Hesburgh, fifteen to twenty fellows, and members. Some of the fellows are members of the Notre Dame faculty who devote part of their time to the Institute. The rest are visiting fellows from other parts of the United States, Europe, and Latin America (mostly Chile, Argentina, and Brazil). The visiting fellows spend from two months to one academic year at the Institute. They work on individual projects, participate in seminars, help organize work-

shops and conferences, and may teach courses at Notre Dame.

The Kellogg Institute is not a teaching institute. Although fellows often teach courses, the Institute doesn't grant degrees or offer courses on its own. "We are exclusively a research institute," explained Prof. Albert LeMay, the Kellogg Institute program coordinator.

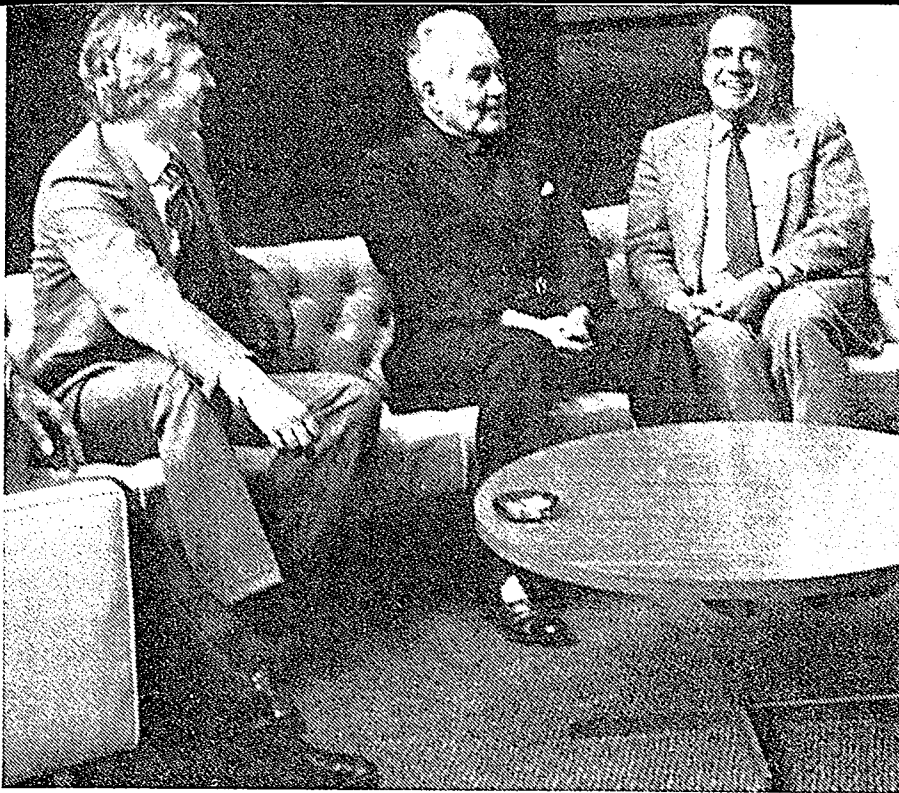
The main goal of the Institute, according to O'Donnell "is the generation of new knowledge and excellent scholarship about themes which we consider relevant not so much because there is a hole in literature but because we feel there are some very crucial problems for human beings,

especially for humans who live in cruelly deprived conditions." The institute focuses in two directions in its research—inward to the university and outward toward Latin America. The Institute tries to work closely with the academic departments, especially the social sciences. They financially aid some of the student groups such as the Student Organization for Latin America (S.O.L.A.) and sponsor lectures and conferences at Notre Dame. The Kellogg Center will also soon begin publication of working papers of the Institute showing research done by fellows.

'On the basis of the work of

Denis Goulet (left), O'Neill Professor of Education for Justice, with Professors Nancy and Alfred Stepan.





Rev. Theodore M. Hesburgh, C.S.C., with senior members of the Institute.

scholars and exchange of faculty and students," said O'Donnell, "we hope to make a contribution to the intellectual life of the University and more generally to enlighten discussion on views the University tries to evolve." In reaching outward, the Institute strives to develop intensive and fruitful links with Latin American social science institutes.

The Institute has narrowed down the aim of its research to five themes. "After long discussion," explained O'Donnell, "we reached the conclusion that we can't learn and teach about everything, so we established priority lines. These lines guide selection of the fellows." The themes are: 1) Problems of democracy and democratization. 2) Alternative economic models/development. 3) The Church, society, and policies of Latin America. 4) Human rights in a broad sense (i.e., minorities and women). 5) Concern with the lot of the poor. "The fifth line of research is the backbone for the other four," said O'Donnell.

The Kellogg Institute boasts a very impressive membership. The members are highly intelligent, most of them have held important positions and have had published several works. Academic director, Guillermo O'Donnell, also holds the Helen Kellogg Chair in International Studies as well as being a professor in the departments of government and sociology. He has written several books, his latest, *El Estado Burocratico Autoritario, 1966-1973: Triunfos, Derrotas y Crisis*. The Institute chair of International Development is held

by Alejandro Foxley, who is also a professor of economics. Currently Foxley is in Chile, where he's the director of CIEPLAN, probably the most distinguished center for economics. Since 1973 the Chilean government has prevented Foxley from teaching because he's well-recognized as a democrat, and the government is hostile in its dealings with those promoting academic freedom. The executive director of the Institute, Reverend Ernest Bartell, C.S.C., is a professor of economics who previously served as president of Stonehill College in North Easton, Massachusetts. One of the senior fellows of the Institute, Alexander Wilde, an associate professor of government, was formerly Acting Secretary of the Latin American Program in the Wilson Center, Washington, D.C.

The Institute initiated some activities last year, but really began in full gear this year. "This year is the year for creating visions and long-range goals," observed LeMay. The Institute has already begun realizing its visions by sponsoring impressive speakers and conferences. On September 8, 1983, Ian Roxborough of the London School of Economics and Political Science spoke about Unions in the Mexican Automobile Industry. Roxborough is the author of *Theories of Underdevelopment* and the co-author of *Chile: The State and Revolution*. On October 13 Dr. Werner Baer, a professor of economics at the University of Illinois at Urbana-Champaign, spoke about "The Economics Crisis in Brazil." Baer is the author of the book *The*

Brazilian Economy: Growth and Development. On October thirteenth Dr. Edmundo Vargas, Executive Secretary of the Inter-American Commission on Human Rights of the OAS talked about "Human Rights in Latin America: A Different Perspective from the Inter-American Commission."

The Kellogg Institute will be holding two international conferences this academic year, one in the fall and one in the spring. In November, there will be a conference on "Issues of Democracy and Democratization in Northern and Southern Hemispheres." In April there will be a conference on possible relations between economic development policies and democracy in the Third World with an emphasis on Latin America. This conference will also be a tribute to Albert Hirschman, who is probably the most creative author on these topics and who is retiring from his position as a senior member of the Institute for Advanced Studies in Princeton.

In spite of Latin America's growing importance in the world, most Notre Dame students are almost completely ignorant about Latin American policies, culture, and ways of life. O'Donnell believes that the student's knowledge of Latin American affairs could improve. "Notre Dame has the advantage of very diverse composition in terms of background which makes teaching at Notre Dame an interesting experience. It is my hope that with the work of the Institute, among other things, we will be able to increase interest in the Latin American region of the world." □



Barbara Stevens is a junior Arts and Letters major from Pitman, New Jersey. This is her second contribution to Scholastic.

The Last Word

by **Jim Ganther**
Editor-in-Chief

I spent part of the summer of 1982 as the honored guest of the United States Marine Corps at their resort in southern California known as Camp Pendleton. Part of the daily ritual for the visitors was something called "PT," an acronym for Physical Torture or Personal Training or something of that nature. Anyway, PT meant getting up long before the sun with 75 other bleary-eyed midshipmen to bounce and stretch and crank out push-up after painful push-up.

After the eastern horizon became bright enough for us to see potholes, we would conclude the PT session with a brisk three-mile run up a nearby hill and back, and for some reason the run seemed to be uphill both ways. And while we ran along, the Gunnery Sergeant would teach us marching songs, or "jodies." As I recall, Gunny Arthur was six feet, four inches tall, 280 pounds; a Caribbean black. When he said sing, we sang. As he taught us songs, he also taught us a little about life.

"Ain't no use in lookin' down—ain't no six-pack on the ground!"

"Lift your head and hold it high—the Navy mids are marchin' by!"

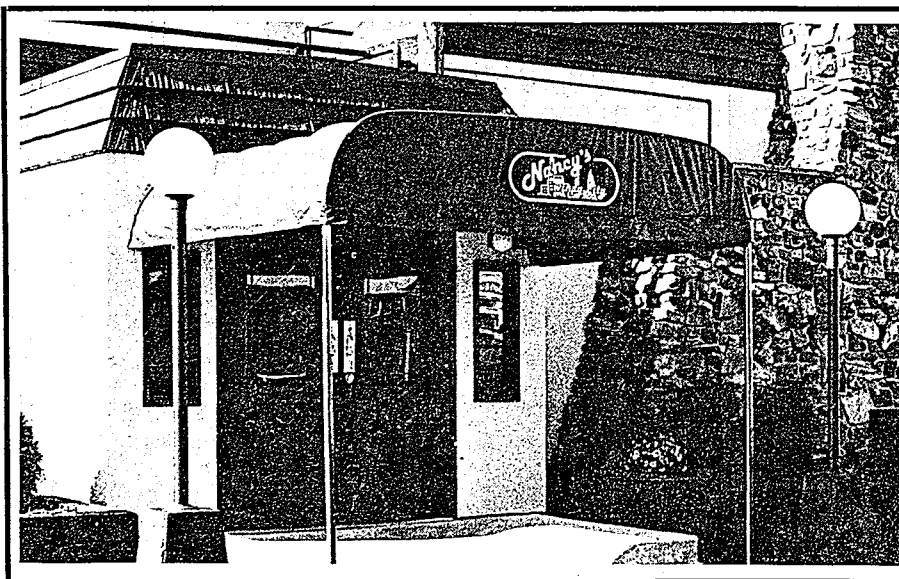
The gunny's outlook on life was simple: keep your eyes off the deck and on the horizon. Think big, think positive, and face life head-on. I have remembered Gunny Arthur's advice concerning positive mental attitude, and applied it to my job search. I am capable! I thought. I can do it! They want me! And so, with smiles and confidence, I commenced my quest for gainful employment.

My first interview in the area of corporate finance was with a Wisconsin firm which manufactured dis-

posable nose-blowing equipment. Granted, owing your paycheck to the fact that sniffles are socially unacceptable is not the most glamorous way of making a living, but we've all got to start somewhere, right? And so I interviewed with the Sammy Davis, Jr., attitude: Yes I can!

Three weeks later I heard from the firm in question: No you can't!

Was I disappointed? You bet. But I have since had other interviews with successful results, and am convinced that the gunny was right: The only way to face life is head-on, for life is like those rugged hills of Pendleton. Sometimes it seems that the only way to go is uphill. □



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A review of Nancy's Windy City—the best pizza in town.

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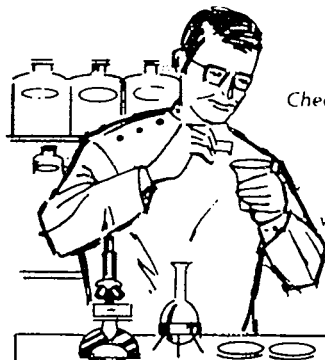


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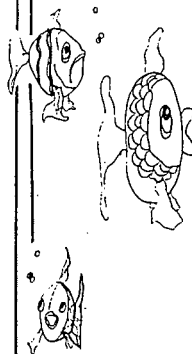
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