

FALL 1988

: Notre Dame
insight



Cover Story

For the last three years the nation's elementary and secondary parochial schools came under the close scrutiny of Notre Dame's study of Catholic schools. The report, completed and released in late August, indicated that these Catholic schools have a good academic record, but that they enroll less than half of the youngsters eligible to attend them. INSIGHT: Notre Dame's artist, Ed Herrmann, herein characterizes the latter and other conditions that are detailed in a full length feature in this FALL issue of the magazine.



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■: *Notre Dame*

Insight

the continuing story of a great university



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Few if any words can fully describe Notre Dame at this time of year. Fall on Our Lady's campus generates yearly a spirit and color that is seldom found elsewhere. It is perhaps most dramatically seen on football weekends when thousands from around the country converge on a colorfully emblazoned campus to watch intercollegiate football at its best. Yet, the activity and the excitement of the University neither begins nor ends there. It goes much wider and deeper—throughout its faculty, student body and its educational and research programs.

Its tenor is a total commitment to the course of excellence in all its human forms—the intellectual, the spiritual, the moral, the cultural, the physical. A 73-year-old internationally known alumnus, when asked why he returned to his Alma Mater to dedicate his every energy, simply said, "I know of no other more exciting place than here." Fall 1966 will soon depart this midwest campus, and winter will set in. Yet, the tenor of the University's total commitment will continue to be found in every activity. Whether it be in striking new educational programs, in dramatic research and development or in daily public service, its character and allure will remain uniquely the same—always Notre Dame.

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FALL SEMESTER

An Emerging Front

As each school year comes and goes at Notre Dame, the appearance of the University gradually changes. Time was, students once stood in the rain waiting for a bus; and on sunny afternoons played softball where the Center for Continuing Education now lifts its face to the Morris Inn. Now in 1966, more than ever before, Notre Dame has begun to show a new modern front on its south and east sides.

The University has black topped a parking lot that stretches from the stadium to the rear of the Center for Continuing Education providing thousands of orderly spaces for the grow-

ing number of automobiles converging on the campus. In October, the University accepted bids on two major construction projects, one of which will provide a new Lobund Laboratory on the "new" quadrangle directly south of the towering Memorial Library. It will take its place with the Computing Center and Mathematics Building, Radiation Research Building and the new Athletic and Convocation Center.

The second construction project for which bids most recently have been accepted involves a nearly \$400,000 addition to the power plant on the northeast corner of the campus. The addition is a direct result from other expansion. If the basketball fans in future Northern Indiana winters are going to be kept warm as they sit in

the Athletic and Convocation Center now under construction east of the stadium, bigger boiler power is a necessity. Rev. Edmund P. Joyce CSC, executive vice-president, said a new boiler is now on order for the University and will be installed as soon as the addition to the power plant is ready to accommodate it.

Other far-reaching building projects that will require more heat include the new U.S. Post Office on the north side of the Center for Continuing Education and the addition to Nieuwland Science Hall which will house a Tandem Van de Graaff electron accelerator. Father Joyce added that workmen should begin work on the interior of the concourse of the Athletic and Convocation Center by the time the snow flies although the



twin domes will not be raised until later in 1967. He also estimated that the Post Office will be ready for operation sometime in the early spring.

The new parking lot is a sign of another change in the University towards a more liberal policy in the area of student discipline. This year, for the first time, all off-campus students are permitted to own and operate cars. Another change in emphasis affects the on-campus students: curfew times are now determined by individual residence hall councils with the advice of the hall rector.

The population of Notre Dame has settled down long enough for an official tally to be taken: there are 6,036 undergraduates (including 1,557 freshmen), 1,162 graduate students and 225 budding attorneys for a grand

total of 7,425. Not included in this tabulation are the St. Mary's College coexchange students.

The traditional fall "across the Dixie" rivalry between men and women has formally begun. The St. Mary's girls, showing a distinct liking for Notre Dame courses, are participating in the academic coexchange program of the two schools at twice the rate that the Notre Dame students are. The office of academic affairs at Notre Dame reports that while only 60 men are taking St. Mary's courses, over 120 SMCers have elected Notre Dame courses. Some of the more popular courses at Notre Dame are found in the departments of government, sociology and communication arts. Art, education and psychology have drawn the ND males across the road.

The sober note that sounded the opening of the 1966-67 school year was voiced by Rev. John E. Walsh CSC, vice-president for academic affairs. In a sermon delivered at the concelebrated Mass in Sacred Heart Church which opened the school year, Father Walsh urged the University's faculty to display three attitudes which he said must emerge "if Notre Dame is to better be what we are." Father Walsh enumerated these attitudes as: "that of giving to our students at all times the best that is ours to give; that of mutual respect among ourselves as colleagues; and that of a 'university mindedness': a concern for the University as a whole."

The pursuit of academic excellence and university "authenticity" has continued on an even keel these first few months of the school year. Thirty prominent German scholars and government officials came to Notre Dame in October for a "Conference on the Condition of Western Man: the Problem of Freedom and Authority." Among the outspoken critics of mid-20th Century, two have come to the University and delivered lectures since September: Dr. Linus Pauling, winner of two Nobel prizes and an outspoken opponent of the proliferation of nuclear arms; and James Farmer, one of the many voices of the civil rights movement.

SOCIAL SCIENCES

A Seedbed for Thought

A unique medium for research in the social sciences and the humanities has been developed at Notre Dame. It is called the Center for the Study of Man in Contemporary Society. Its purpose is to be an agent between the problems of human society and the foundations and scholars eager to research and alleviate these problems.

The humanities research center is basically an amalgamation of ideas fostered by Dr. George N. Shuster, assistant to the University's president and director of the Center. Remarking on the conceptual idea of the Center, Dr. Shuster speaks of what he terms its "seedbed philosophy." "The idea of the center is to force-feed research projects to the point where they produce significant results and then continue them on their own."

Operating under a loosely knit organizational structure, the Center provides the initial impetus in numerous areas of social science research by seeking out problems of social inadequacies. Formulating these into topics for research, the Center works in conjunction with the humanities faculty members at Notre Dame and scholars at other institutions who will ultimately conduct the research. Under its third major function the Center sponsors the applications for grants to various foundations and government agencies.

Since its founding in 1961 the Center has launched a considerable number of projects ranging from the recently heralded Catholic School Study to the formation of an interdisciplinary social science laboratory at the University. One of the current research projects deals with vocational rehabilitation among delinquent youth. Its primary question centers around the problem of why some juveniles become delinquent and others do not although both groups experienced similar environmental factors.

Another project in the area of rehabilitation is a pilot program of released time for work by inmates

outside the prison conducted in conjunction with the Indiana State Department of Corrections and the Inland Steel Corporation. Sponsored by a grant from the Department of Health, Education and Welfare, the project is experimenting with the training of prison inmates for industrial jobs prior to their release on parole.

In mid-October the Center's interests shifted to international matters when it sponsored a conference on the "Condition of Western Man," a four-day meeting that focused on problems of freedom and authority. Held in the Center for Continuing Education, the symposium met under the joint sponsorship of the Center for the Study of Man and the Catholic Academy of Bavaria, Germany. Co-chaired by Notre Dame President Rev. Theodore M. Hesburgh CSC and Julius Cardinal Doepfner, archbishop of Munich, the conference examined a number of subjects including Church-state relationships in contemporary Europe, the reconciliation of freedom and authority during the American Revolution and the question of freedom versus authority in totalitarian systems.

Earlier this year, the Center for the Study of Man sponsored a five-day symposium on "Marx and the Western World," drawing leading scholars from behind the Iron Curtain and throughout the world to discuss Marxist philosophy and its influence on the non-Communist world.

In selecting research projects and areas of study, the Center concentrates on those which it can best fulfill by virtue of its role as an instrument of a large Catholic university. "The toughest part of my job at first," Dr. Shuster has remarked, "was to make people see that Notre Dame has a specific contribution to make in research in the social sciences and the humanities." The significance of the projects undertaken so far by the Center for the Study of Man is striking evidence of Notre Dame's successful contributions to the field of social thought.



LAETARE MEDALISTS

Mr. and Mrs. Patrick F. Crowley with Rev. Theodore M. Hesburgh CSC.

LAETARE MEDAL

A Family Affair

A trip to Rome at the summons of the Holy Father, an international meeting of the Christian Family Movement and innumerable other demands on the time of Pat and Patty Crowley of Wilmette, Illinois caused delay in the presentation of Notre Dame's Laetare Medal to "Mr. and Mrs. CFM."

It took from the fourth Sunday of Lent, Laetare Sunday, until October 8 to slow the Crowleys long enough to confer on them the University's highest honor. Yet, when the time finally came the festivities were as joyful and the matter almost strictly a family affair. Before their immediate family and the University's alumni and friends, the Crowleys were honored for their many years of devotion and service to the Church.

For nearly 20 years Pat, a 1933 Notre Dame graduate, and his wife, the former Patricia Caron, have been

building the Christian Family Movement from their Chicago headquarters where they have served as secretary-couple to the National Coordinating Committee. The Christian Family Movement, which the Crowleys helped to found in 1949, today numbers in its membership couples from every state of the Union and 45 foreign countries. Of late, the strength of the international 100,000-family organization has been evident in the presence of the Crowleys on the Papal Commission studying problems of family and birth regulation.

University President Rev. Theodore M. Hesburgh CSC in naming the couple to receive the gold Laetare Medal, remarked that this couple "... parents of a son and three daughters, including a nun, have, through the years, shared their hearts and their home with a dozen foster children and a number of foreign students. Moreover, at a time when the family is threatened by harmful influences and pressures as never before, they have dedicated themselves

in a truly apostolic spirit to the strengthening and invigoration of family life everywhere. Because they have shared the leadership of the Christian Family Movement, and in a very real sense been its continuing inspirational force, it is especially fitting, I think, that they should also share together the highest honor the University of Notre Dame can bestow."

The Crowleys are the first couple to receive the Laetare Medal. It has been awarded annually since 1883 to an outstanding American Catholic layman or laywoman. Sixty-eight men and 18 women have received the Laetare Medal through the years. Recent recipients have included the late President John F. Kennedy, poet Phyllis McGinley, psychiatrist Francis J. Braceland, educator George N. Shuster, admiral George W. Anderson and scientist Frederick D. Rossini.

LAW SCHOOL

Experiment Deep Within

The redbrick shingle house in South Bend's "Ohio-Keasey Street" area is but one of many two-story, low cost houses found in the impoverished section of the city. And yet, its use by a number of Negro and white occupants blueprints a story that may well be the model for other "Ohio-Keasey Street" areas throughout the country. To the area's citizens this is the residence of the Neighborhood Legal Aid Office.

Under the joint direction of the Notre Dame Law School and the Legal Aid Society of St. Joseph County (Ind.), the neighborhood legal office represents a pioneering effort to reach the grass-roots of poverty with the assurance that competent counsel is available to the impoverished and unfortunate.

The University became involved early in 1965 when the Office of Economic Opportunity in Washington desired to establish a research program to explore more effective ways of providing legal aid to the needy. Associate Law School Dean Thomas F. Broden relayed Notre Dame's in-

terest to the federal agency and gained the OEO's approval and financial assistance. Conrad Kellenberg, Law School professor, was appointed faculty director of the program. Incorporated into the legal structure of the community's existing Legal Aid Society the plan was given a pledge of unconditional support by the Public Defender program and the South Bend Bar Association.

After a year's preparation, the legal aid office opened in July. Edward Hildendorf and James Stapleton, both Notre Dame graduates, have been appointed to fill two of the three full-time attorney positions accorded the program. In the four months since the center's opening these two men have handled well over 200 cases from the neighborhood outlet. In addition to the faculty director and attorneys, the program is staffed with clerical workers, an investigator, a social worker and with students from the University's Law School.

The important difference from existing legal aid programs lies in the long-range focus of this neighborhood program. Through preventive legal education of the poor, increased facilities for legal research, cooperative activity with non-legal disciplines in the community and at the University, the preparation of remedial legislation, and reorientation of portions of the Law School curriculum, the program intends to meet not only the

present and individual needs of poor persons for legal services, but to consider and to deal with the legal problems of the impoverished in a more organized, comprehensive and permanent manner.

High priority has already been given to relating the work of the law office to the academic life of the University. It has brought more than 50 law students into contact with a range of legal and human problems few of them might have encountered, and has trained and encouraged them to devote their professional lives to public service, especially to the service of the economically deprived.

Notre Dame's sociology department has also found the law office a valuable research resource on long-range solutions to poverty programs. Members of the department are now gathering data to make extensive interpretations on the significance of the office from the point of view of those whom it serves. Among the sociologists' goals are to determine from the poor (1) their conceptions of law and lawyers, (2) whether the program brings about any changes in these attitudes, (3) their awareness of the existence of the office, (4) their evaluation of the services it provides, (5) the most effective techniques of publicizing the existence of the office and of educating the poor as to their legal rights, (6) the reaction of the legal profession and the community at large to the program.



CONRAD KELLENBERG
Faculty director of new legal aid program.

BUSINESS ADMINISTRATION SCHOOL

Youth Internationale

There is a group of students about which Dean Thomas T. Murphy speaks with great pride. Their early business associations and travel experience are often showcased by the dean of the College of Business Administration for visitors to his school. These students, all juniors and seniors, are members of the Notre Dame chapter of AIESAC, an international organization that provides

job training opportunities in foreign countries for business and economics majors.

This past summer 11 students from the University spent eight to 10 weeks in various countries throughout Europe learning foreign business techniques while daily being exposed to the European way of life. One of the students was assigned in the Netherlands to the Amsterdam Stock Exchange for which he designed and prepared promotional material. Another received an assignment in Sweden with IBM as a junior sales representative; Philips Electronics provided a traineeship for a third student in Switzerland. Notre Dame's chapter president, Tom Cholis, worked for KLM Royal Dutch Airlines in the Hague where he was involved in marketing research.

For Notre Dame—one of 250 colleges and universities in 44 countries and on six continents participating in the program—this is only its second year as part of AIESAC. President Cholis is hopeful that next summer as many as 30 traineeships will open for the University's students, a remarkable increase from the original seven available in 1965.

The experience of living and working abroad is but one part of the program for AIESAC members. Prior to receiving their overseas assignment, they must negotiate openings in the United States for their foreign country counterparts.

Under the student exchange program, employers are asked to provide sustenance wages for the trainee, with the student assuming travel costs. The employing firm also pays a small service and administration fee to the nonprofit AIESAC which matches the qualifications of students with the requests of employing firms. A student trainee may spend from eight weeks to 10 months at the foreign post with the usual stay averaging eight to 10 weeks.

Although operated by students, AIESAC is advised by leading business and professional men. The Notre Dame chapter of AIESAC has had among its group of 10 advisors pres-

idents of South Bend area manufacturing firms and financial institutions in addition to the president of the city's Chamber of Commerce.

SCIENCE SCHOOL

Challenge for the Scientist

Emphasizing such phrases as "immoral war" and "brotherly love," the celebrated chemist, Dr. Linus Pauling, mesmerized an overflow audience of faculty members and students gathered in the Center for Continuing Education on the night of October 8. Speaking on "Molecular Disease and Evolution," Dr. Pauling initiated the current school year's Challenges in Science Lecture series.

Sponsored by the College of Sciences with funds from the Arthur J. Schmitt Foundation of Chicago, the series was inaugurated in February of last year. According to Dr. Emil T. Hoffman, assistant dean of the College and director of the series, it is designed to "provide a broad view of science with emphasis on the challenges that confront the scientist in his efforts to add to the store of knowledge and to contribute to the welfare of mankind."



DR. LINUS PAULING
Nobel Prize winner and campus visitor.

Dr. Pauling, who is the recipient of two Nobel prizes, for chemistry in 1954 and for peace in 1963, formed his lecture around issues related to scientific and moral problems. Citing an example in which a couple was faced with the question of childbearing with the sure prospect that one-fourth of the progeny would be afflicted by a certain disease, Dr. Pauling urged that world suffering be reduced to a minimum by the simple application of the Golden Rule. "Why should we have suffering in the world as a result of selfishness?" he asked. Blaming "national selfishness" for the current nuclear arms race he spoke vehemently against the war in Vietnam labeling it "an immoral war."

The warm reception given the scientist at the end of his lecture was proof that he had imparted a sense of the challenge facing today's scientist and had clarified the growing relevance between scientific and non-scientific realms.

Future speakers at the prestigious series will include Dr. George W. Beadle, president of the University of Chicago and a Nobel prize winner in physiology and medicine, and Dr. George B. Craig of the University's department of biology. Two other scientists outside the University's community will also be scheduled for lectures.

BAND AND GLEE CLUB

Nationwide Premieres

Notre Dame's student music-makers made premiere performances this fall on national television. The University Glee Club staged its season debut November 6 on the Andy Williams Show while the Marching Band opened the home football season during the September 24 national telecast of the Notre Dame-Purdue game.

The Marching Band, whose appearances are a traditional element of all home games, swung into its 120th season with the introduction of a new march, "Men of Notre Dame," composed to commemorate the anniver-



The University's Marching Band and Glee Club made their season's debuts before nationwide TV audiences this fall. The Band of the Fighting Irish performed at half time of the ABC-telecasted ND-Purdue game while the Glee Club joined Andy Williams over NBC, November 6.



sary by Gerald Bordner of Plymouth, Indiana. A half time program celebrating the Indiana Sesquicentennial was performed before a nationwide TV audience by the state's oldest university band.

The Notre Dame Band, actually three organization in one, faces a busy schedule in the year to come. The Marching Band, in addition to cheering for the Fighting Irish on home turf, journeyed to Philadelphia during the weekend of October 29 to lend strength to the student rooters attending the Notre Dame-Navy game. The more than 100 members of the Varsity Band will be in tune for the basketball season to provide their own special brand of spirit in early December for the Notre Dame cagers. A series of four lawn concerts are

also on schedule for the Varsity Band in spring with the innovation of an open air concert at St. Mary's College in the offing. And, finally, the University's top bandsmen already are in practice sessions as the Concert Band prepares for its annual spring tour. This year the Northeastern United States and Canada have been chosen as sites for its two-week itinerary. Already on schedule are concerts in New York, Maine and Montreal.

In late September the University Glee Club took to the air when they flew to Hollywood to tape a segment of the Andy Williams Show. The Notre Dame vocalists, who performed three solo numbers, including their inimitable version of the "Victory March," joined the well-known en-

tertainer in singing "The Village of St. Bernadette." A sidelight of the California trip was the first high-flying concert ever staged by the Club. At the request of the pilot the 85 vocalists offered an impromptu rendition of their most famous songs for the passengers and crew as the jetliner cruised at 39,000 feet.

The Glee Clubbers, who can expect to add more than 10,000 miles to their travels before the year ends, have commitments to appear in New York City, Philadelphia and Mansfield, Ohio during Thanksgiving weekend and in Chicago and Peoria, Illinois in December. Their annual spring tour now calls for concerts in Cleveland, Hammond and Los Angeles among other stops on the West Coast.

report

by James E. Murphy
and John P. Thurin

the CATHOLIC SCHOOLS IN

For the first time the immense, far-reaching parochial school system in the United States has been the subject of a definitive study. From it, a quantitative profile has been drawn of the sprawling Catholic elementary and secondary school system that extends from within the shadows of midtown cathedrals to the one-room basements of country farm churches. The results of the unprecedented study, sifted from thousands of statistics, indicates that Catholic schooling is, indeed, a good educational system.

Three years of constant probing by a Notre Dame research team; a \$350,000 grant from the Carnegie Foundation; and coast to coast cooperation from the system itself helped to confirm many of the heretofore assumptions while dispelling many speculations.

Most noticeably, the study offers evidence—perhaps to the surprise of both critics and friends of the system—that the elementary and secondary schools are doing a good job in achieving their unique educational goals. The nationwide study shows that students enrolled in Catholic grade and high schools are “superior” on the scale of national norms both in “academic achievement” and “learning potential.”

At the same time, however, the study did state that the indicated superiority, in part, can be attributed to the “relatively selective” admissions policies of Catholic schools which, during 1962-63, admitted 5,351,354 students or only 46.74 per cent of those eligible through infant baptism to enroll.

The results of the study have been published in book form by the University of Notre Dame Press as *Catholic Schools in Action: The Notre Dame Study of Catholic Elementary and Secondary Schools in the United States*. The editor of the 328 pg. volume is Reginald E. Neuwien, director of the study.

Among the study's many findings are:

1) Catholic schools nationally are unable to accommodate applicants equivalent to 20 per cent of those enrolled in the first grade and 30 per cent of the ninth grade enrollment.

2) Even if the percentage of eligible students enrolling in Catholic schools remains the same as in 1962-63, additional facilities costing an estimated \$721,610,000 will be required in the 1968-69 school year.

3) Although there is one lay teacher to every 2.24 religious in Catholic elementary schools, lay teachers feel that they are “not accepted as professional co-equals” by

the religious teachers or by the parents of children in Catholic schools.

4) The attitudes of Catholic school children on a great variety of subjects differ not only with their individual backgrounds, but also with the region, the diocese and peculiar local circumstances.

5) Parents of children in Catholic schools attach more importance to the school's religious-moral goals than to their intellectual or vocational objectives.

OBJECTIVES

Begun in 1962, the study set out to provide an objective view of the Catholic school. In releasing the report, the study's executive committee of three nationally prominent educators—Rev. Theodore M. Hesburgh, CSC, Notre Dame president; the late Rt. Rev. Msgr. Frederick G. Hochwalt, executive secretary of the National Catholic Educational Association; and Dr. George N. Shuster, former president of Hunter College in New York City and now a special assistant to Father Hesburgh—noted that it provides “a great deal of information never before available.” The committee went on to state, “It should be said that no one has tried to inhibit us from saying honestly what we had to say on the basis of the evidence. . . . It is our hope that our findings will enable those entrusted with the welfare of Catholic education to continue effectively the many good things which have been accomplished and to initiate improvement where it seems called for.”

Director Neuwien indicated at the time the report was released that the study did not cover all aspects of the schools. In particular, it did not investigate their financial situation or their curriculum in detail. He also made it clear that the study did not compare the Catholic School system with the public school system, although “national norms” were taken into account.

The four year “time lag” incurred between the period data were collected and the date the report was issued was discounted by the executive committee and Neuwien. It was their belief that the report provides the base for a continuing study of Catholic schools.

EXPANSE OF STUDY

The research involved 92 percent (9,451) of the nation's Catholic grade schools and 84 per cent (2,075) of American Catholic secondary schools. Its findings are based on questionnaires completed by 103,000 elementary school teachers, nearly 40,000 high school teachers, 9,450 elementary and 2,075 secondary principals, and 24,000 parents, as well as the testing of thousands of students and

Notre Dame study on ACTION

depth studies in 13 dioceses.

Dioceses involved in the studies which sought to measure student religious values and school attitudes, and expectations of their parents included Birmingham (Ala.), Buffalo, Chicago, Cleveland, Dubuque, Fort Wayne-South Bend, Grand Island (Neb.), New York, Pittsburgh, Providence (R.I.), San Francisco, Tucson and Wilmington (Del.).

ENROLLMENT PROJECTION

One of the most startling projections made by the Notre Dame research team concerned future enrollment and the additional facilities needed to handle it. Based on year-by-year infant baptisms brought forward to the correct age-grade groups as they were in 1962 and assuming that the percentage of eligible students enrolled in Catholic schools will remain the same, the Notre Dame study projects a total enrollment of 6,439,417 for the 1968-69 school year, an increase over the 1962-63 level of 758,700 in the elementary grades and 329,363 in secondary schools. If the same ratio of lay teachers to religious teachers is maintained, the nation's Catholic schools will need an additional 21,089 religious teachers and 10,545 lay teachers two years hence.

To accommodate this increased enrollment, 16,860 more elementary classrooms than existed in 1962-63 would be required at an estimated cost of \$227,610,000. The additional high school facilities, based on the conservative cost of \$1,500 per student, would require a capital expenditure of \$494,000,000. The Notre Dame researchers, then, estimate that the required additional facilities alone will cost \$721,610,000, and this is based on 1962-63 construction figures. While there are wide differences in which the projection applies to individual dioceses, the report states that "no diocese can say the projection doesn't apply until that diocese has made a diagnostic study of its needs."

Catholic Schools in Action presents a picture of admissions policies based on questionnaires completed by 9,451 elementary school principals and 2,075 secondary school principals. In 1962-63, 5,015 or 53 per cent of the elementary schools found it necessary to reject 110,000 applicants or about 20 per cent of the first-grade enrollment. On the other hand, 1,371 or 66 per cent of the secondary schools turned down 86,787 applicants, nearly 30 per cent of the ninth grade enrollment.

ENROLLMENT POLICIES

According to the Notre Dame study, 70 per cent of Catholic elementary schools and 14 per cent of the sec-

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comment

an interview with

Dr. George N. Shuster and Reginald E. Neuwien

WHAT CONCERNS YOU MOST ABOUT OUR PRESENT DAY PAROCHIAL SCHOOL SYSTEM IN LIGHT OF THE RECENT STUDY?

Mr. Neuwien: The parochial elementary and secondary system has been developed for Catholic youth, and this I think is the undeniable basic truth. Yet, consistently and in an increasing degree each year the schools are turning children away. In other words, students come and knock on the door, wanting to come in and, yet, they are told "no". I believe this has to have attention and a solution must be found. We can not say these schools are for Catholic youth and then not accept all the Catholic youth who present themselves for entrance.

Dr. Shuster: I think the challenge of getting all Catholic children in contact with the parochial school system is very real. What has been done so far is to isolate from each other those children who attend the parish school and those who do not. I feel that the parish school must be made available to all students in the parish. In other words, a Sunday school or released time arrangement for religious instruction can succeed if, in addition, a real effort is made to throw the school open after hours for other educational activities such as theatrical productions and athletic events. In other words, the parish should make of the school a service unit for all the children in the parish with no distinction made between those who are formally enrolled and those who are not.

Now in my judgment there are two other main problems that have been brought up in this study. The first is the manifest drag of the lay teacher in the Catholic school system. The training of the religious, particularly the sisters, has made great strides forward. It isn't perfect by any means, but it's a remarkable achievement. But this is not true of lay teachers. There has been some improvement in terms of salaries and so forth but the great problem that we face, in my mind, is in the area of lay teacher formation.

The third big problem, I think, is the correlation of the school system: not only in terms of the elementary with the secondary education but also in terms of the relationship between secondary education and higher education. Formerly, practically all Catholic youngsters who graduated and wanted to go to college went to Catholic institutions. That is no longer possible. For example, the number of students who go from Catholic high schools to Michigan State University turns out to be larger than those who go to all Catholic colleges in that state combined. This is really a new situation that we must face up to and we must have an approach that meets this situation.

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ondary schools limit attendance to parish membership. In 42 per cent of the elementary schools and 52 per cent of the secondary schools limitation of space is an important factor. Sixteen per cent of the grade schools and 68 per cent of the high schools administered admissions tests to prospective students.

In schools with more eligible applicants than space to accommodate them, many extend the parish membership requirements to include some or all of the following: 1) Parents must be regular envelope contributors to the support of the parish; 2) Longer parish membership receives priority for enrollment; 3) Parish activity and service of parents also establish priority; and 4) In some parishes, having a child already in school establishes priority for the younger children; in others, only one child in a family is admitted.

In the view of Director Neuwien and the staff of the Notre Dame study, the parents of Catholic children can be classified into two distinct groups:

1. Those who presented their children for enrollment in Catholic schools and whose children were either accepted or rejected; and
2. Those who did not present their children for enrollment because they preferred other schools, or because they felt their children did not have a chance for acceptance; or because they were indifferent toward the religious development program of the Catholic schools.

"It seems clear," the report states firmly, "that if the purposes of the Catholic schools are well founded and completely accepted by those responsible for school operation, neither of the two groups of Catholic youth mentioned above, nor any one of their sub-groups, is more important or less important than any other." Thus, perhaps, the central question raised by the Notre Dame Study: "Catholic schools for whom?"

STAFF MAKEUP

The largest number of staff members in Catholic grade schools consists of sisters who represent 66.2 per cent with laywomen accounting for 27.9 per cent of the total. Surprisingly, priests make up only 2 per cent of the elementary schools' staffs with only 2,036 clerics reported as involved nationally. There is one lay teacher to every 2.24 religious in the elementary schools. On the secondary level, sisters also make up the largest category with 49.5 per cent of the total followed by laymen, 14.9 per cent, priests, 13.8 per cent, lay women, 12.2 per cent, and brothers, 8.4 per cent. The ratio of lay to religious teachers on the secondary level is 1 to 2.64.

The median age of both the elementary and secondary school teachers falls in the interval of 35-44 years. Only 19.3 per cent of the elementary school teachers are 55 or older. On the other hand, the median age of nuns, who make up nearly half of the teaching staff in secondary school, is in the 45-54 interval.

Academic preparation and experience of the faculty are useful criteria in assessing the quality of any educa-

tional institution. According to the nationwide Notre Dame survey, "the median training level of the total elementary staff is the BS degree, with 49.8 per cent having less than a degree and 50.2 per cent having a bachelor's degree or more. The University's research shows that 56.7 per cent of the nuns have a bachelor's degree or better, but lay women teaching in the elementary schools have the least formal training, 23.2 per cent having only one year of college or less and 31.8 per cent having a bachelor's degree or better."

As for the preparation of Catholic secondary school teachers, the median training level is the BS degree plus. The sisters have the highest percentage of 47.7 per cent at the advanced training of a master's degree or more. Master's degrees or better are held by 41.5 per cent of the brothers, 41.3 per cent of the priests, but only 19.5 per cent of the laymen and 15.1 per cent of the lay women.

The size of classes in Catholic elementary schools is a cause of "growing concern," the Notre Dame study reports. In October, 1962, the median class size for grades 1-3 fell in the interval of 46-50 pupils, and the median for grades 4-8 was 41-45 students. The report observes that in some first grades of 60 or more, the teacher had as many as five reading groups with the bulk of the students busy with workbooks or otherwise working independently for as long as an hour while the teacher concentrated on a small group. Even so, "the reading achievement of pupils in these schools, as measured by standard tests at the second, fourth and sixth grade levels, was significantly above their grade norms."

USE OF LAY TEACHERS

Expanded use of the lay teacher is one of the more notable developments in Catholic elementary and secondary schools in recent years. The Notre Dame study shows that between 1950 and 1961 the number of religious teachers in the secondary schools increased 47.5 per cent from 23,147 to 34,153, while the number of lay teachers went up 169 per cent, from 4,623 to 12,470. An even more dramatic increase is reported on the elementary level during the same period. There the number of religious increased 26.5 per cent, from 61,778 to 78,188, but the number of lay teachers skyrocketed 589 per cent, from 4,747 to 32,723. Incidentally, an infinitesimal number of laymen hold administrative posts in Catholic schools with only 49 lay administrators, either full or part-time, out of 31,742 lay teachers at 9,451 elementary schools and only 35 administrators among the 10,801 lay teachers at 2,075 secondary schools.

Exploring the status of lay teachers, the Notre Dame researchers held conferences with 1,200 lay elementary and 650 lay secondary school teachers, and an equal number of religious, at 218 grade and 104 high schools. Here are some of their findings:

"In general," the report states, "the lay teachers felt that they were accepted kindly and with gratitude by the religious teachers, but they also felt that they were not accepted as professional co-equals by these same teachers."

Many lay teachers reported attending faculty meetings which were "administrative routine," but they were not included in other faculty meetings where development and school policy were discussed. They were only "informed of the outcome." Elementary lay teachers sensed "a grudging acceptance" of lay teachers on the part of parents with principals of some schools making special efforts "to see that pupils were not assigned to lay teachers for two years in a row." Lay teachers also complained that there "was little if any effort to provide in-service programs that might enable them to compete as co-equals with the religious."

According to the Notre Dame report, "the greater number of lay teachers did not consider teaching in a Catholic school as a career." Among the reasons they offered were low salaries, lack of job security, absence of fringe benefits including retirement programs and small opportunity for promotion.

STATUS OF RELIGIOUS INSTRUCTION

Religious education in its broadest dimension is the one chief reason for the existence of a separate Catholic school system, the Notre Dame report observes. Accordingly, a major segment of the study sought to find out 1) what the students in Catholic schools know about their religion; 2) what their attitudes are to certain questions either directly or indirectly religious in nature; and 3) what their opinions are about their religious and general education in Catholic schools.

According to editor Neuwein and his associates, "no depth research into the religious understanding of Catholic school students had ever been undertaken in this country." They developed a test, "Inventory of Catholic School Outcomes" (ISCO-1), to determine "whether students could reason about religious questions, discriminate sharply among proposed or possible answers, make sound judgments about questions that might appear novel or out of context, and see the relationship between their theoretical knowledge about their religion and certain practical conclusions or directions." Administered to 14,519 eighth and twelfth grade students of 104 secondary and 218 elementary schools in 13 representative dioceses, the test covered Church law, doctrine and liturgy, both in theory and practice. It did not seek answers that were "right" or "wrong" but rather was designed to show the degree of religious understanding: advanced, moderate, conventional, moralistic and nominalistic.

RELIGIOUS UNDERSTANDING

According to *Catholic Schools in Action*, the group of 14,519 students as a whole "did well" on the test of religious understanding. Approximately 56 per cent selected the advanced and moderate responses combined, 32 per cent chose the conventional responses and 12 per cent the moralistic or nominalistic responses. Interestingly, the difference between the performances of the eighth and twelfth grade students was "statistically significant but not as great as might be expected." As a matter of fact, the high school seniors "range only 5-10 per cent ahead of the

(continued page 12)

comment



REGINALD E. NEUWEIN
Director of the Catholic school study.

HOW WELL DO YOU FEEL CATHOLIC SCHOOLS ARE FULFILLING THEIR UNIQUE EDUCATIONAL GOAL ON BOTH THE ELEMENTARY AND SECONDARY LEVELS?

Mr. Neuwein: After having had the opportunity of looking at these schools for a good number of years, I find them to be good schools. They are doing the things generally that schools should be doing and doing them very well. But they are also meeting the peculiar responsibilities of Catholic schools and doing these very well.

To evaluate the effectiveness of religious training we designed an instrument and administered it to eighth graders and twelfth graders. We went to great efforts to make sure that this test was adaptable according to the skilled judgments of the people who designed it—psychologists, test people, as well as theologians on the content. The results were surprisingly good, particularly when we take the total group and their responses to advanced and conventional learning. We recorded a surprisingly small amount of conventional learning although this proves that we still have a reservoir of the conventional approach to religious education. But the conventional is not to be equated with bad.

When we broke these students down into grade levels and made a comparative approach with the eighth graders versus the twelfth graders I was almost ashamed to note the statistical significance. In their responses the twelfth graders came through only 4.1 per cent more frequently on the advanced level than did the eighth grade students. Someone could immediately say that the instrument did not give room for the potential sophistication of the twelfth graders as opposed to the eighth graders, and that in our concern to keep it within eighth grade comprehension we might have put the ceiling on it too low. To prove out our instrument and to back up our point, I went to a group of religious communities for women and asked permission to test the young women who were in the novitiate and juniorate. We got a 25 per cent increment between twelfth graders and these young women. There is something wrong. I think, with the religious instruction at the secondary school level. What it is I don't know. All I can say is that,

(continued column 2, page 12)

eighth grade students in the selection of the advanced response. As a group, girls in all-girl high schools showed the best understanding of their religion."

The Notre Dame research shows that the emphasis on the teaching of religion in Catholic schools "is clearly in the direction of catechesis or kerygmatic." The general results of the test:

- 1) 31 per cent of the elementary and 35 per cent of the high school students selected the advanced response.
- 2) An additional 23 per cent of the grade school and 24 per cent of the high school young people selected the moderate response.
- 3) 31 per cent selected the conventional position with 8 per cent choosing the moralistic response and 6 per cent the nominalistic.

In the view of the Notre Dame research group, the fact that 45 per cent of the elementary students and 40 per cent of the secondary students preferred the conventional, moralistic and nominalistic positions "raises again the question of the quality of the teaching in Catholic schools." The indication is that "a significant amount" of the teaching of religion "is at the conventional level." The report suggests that "much remains to be done to improve the quality of religious instruction" in Catholic schools. "We can be certain," it concludes, "that the next generation of students in Catholic schools will have a much better understanding of their religion than those of former generations had."

STUDENT AND PARENT GOALS

The opinions of the same 14,519 eighth and twelfth grade students were sought on the Catholic schools in which they were enrolled. Generally speaking, the students responding perceived the religious-moral goals of the schools as "most important by far." Sixty per cent are convinced that the religious-moral goals of Catholic schools are of prime importance, and the occupational and intellectual goals are closely related to second place. According to the report, the opinions of the students concerning the success of the schools in meeting the goals "show vocational goals in first place, religious goals in second, and, most surprising, intellectual goals in last place."

In the final segment of the study, 24,502 parents, both Catholic and non-Catholic, were asked what they hope Catholic schools will do for their children. The parents indicated the following priorities: to train children to be honest, truthful and moral, 78.9 per cent; to teach children to know about God, Christ and the Church, 73.3 per cent; to think for themselves, 62.9 per cent; to respect persons and property, 60.7 per cent; to read and write clearly, 60.3 per cent; to make children good citizens of the United States, 55.7 per cent; to train children in self-discipline and hard work, 47.2 per cent; and to be strong in arithmetic and science, 44.3 per cent. Eighty-six per cent of the parents "assign high importance" to preparing students for college. Eighty per cent feel Catholic schools should train children "for good jobs when they grow up."

comment



DR. GEORGE N. SHUSTER
Assistant to Notre Dame's president.

from our evidence, religious education on this level is not effective.

DO YOU VIEW WITH ANY GREAT CONCERN THE SLIGHT DIFFERENCE IN KNOWLEDGE LEVELS BETWEEN THE EIGHTH AND TWELFTH GRADERS?

Dr. Shuster: I think what we are faced with is that the teaching of religion in the elementary schools is better than that in the secondary schools. Why? Because in the elementary school very frequently it is the religious sister who does the work. I think there is little doubt the sisters have made a greater effort to keep up with and get in touch with the effective new methods of catechetics. Here at Notre Dame, for example, the educational institutes that are given for sisters have played a great role. In the secondary schools a larger proportion of religious classes are taught by priests. In the seminary I don't think you have had until, very recently, anything comparable to the educational innovations available to the sisters. There you have had the more-or-less conventional teaching of theology which reflects itself in the approach taken in the secondary schools. My judgment would be that as the instruction in the seminaries changes and improves—as it is doing very rapidly—you will get a most significant change in the secondary schools.

Mr. Neuwien: There is another piece of evidence that gives me the feeling that something is wrong. The CCD classes do well at the elementary school level. They are effective and they do accomplish their purpose. CCD classes at the secondary school level, by and large, are not successful. First of all they are not successful in holding the students. You would have to search far to find twelfth graders who are still in the CCD program. And this isn't entirely the fault of the students who are enrolled. It is the fault of the instruction. I don't mean to criticize the wonderful laymen who work in this program. But, they are at a disadvantage.

They can use all sorts of techniques to encourage the students to discuss the material. But the students don't have enough background to discuss anything. I think the approach to religion on the secondary school level has not been well enough developed. Generally, we have not discovered how to promote even a bare understanding for the upper-grade students.

Dr. Shuster: I think this is borne out by what I would call the deinstitutionalizing of education. By the time the young people are in high school they have become part and parcel of an on-going academic family. If you move them out of that into an unstructured situation academically—as is the situation in the CCD program—it is very difficult to make them feel at home. What we have seen of the Protestant experience is not very different. They, too, have not found how to make their facilities really genuinely available. If the parish school were consistently a place which would open for various events to those children who are in it, you wouldn't deinstitutionalize the Church academically. The Catholic school, normally speaking, is a place which exists for the children who are in it, their parents and their teachers. I don't think there is anything in the academic experience of the modern times which justifies one saying that this can succeed. I think that is where a key reform has to be made. All children must feel at home in the parish to the same extent.

Mr. Neuwien and I differ in that he wants all the Catholic children in the Catholic schools, and I don't think you are going to get them in there. The Catholic schools are academic schools, which our study showed very clearly. They are not, for example, oriented as vocational schools. In my judgment children who go to schools which have vocational orientation, therefore, should not feel aggrieved by not being in the Catholic school. And this should be accepted as a very logical development of the total situation. I think you must reformulate your attitude toward the school as an institution. It's going to require a lot of imagination and some cost, but I think that if we systematically did this there would be a remarkable change.

WHAT WOULD BE YOUR RECOMMENDATION TO RESOLVE WHAT MIGHT BE CALLED THE FINANCIAL PLIGHT OF PAROCHIAL SCHOOLS?

Mr. Neuwien: I believe that a lot of this "dire" situation is a crying of wolf. This is so labeled by the pastor for whom the money situation can get out of bounds. The pastor decides what he can afford to spend. Of course, it is not what he can afford, but what in his opinion the parishioners can or will support. I think this is where the layman has to get into the picture. This is one of the purposes, I think, of the administrative units, the parish boards, that are developing in the Catholic schools. They involve the layman in the parish by giving him a voice in the support of the school. The pastor doesn't have the right to make a statement of support unless he gives the layman a chance to present his evaluation. I know of many instances where the layman has proved that he has either

forced the issue or actually been given the issue against the better judgment of the pastor. In these cases the layman has supported the school much more strongly than the pastor has anticipated. One good example of this is in a Wisconsin parish where the school was overcrowded. The school had to turn away children. The pastor brought a group of parents into school to describe to them his proposal to alleviate the situation. His plan, however, was not going to provide for the full needs of the school. For this reason, the parents weren't in sympathy with the pastor's plan that called for a \$400,000 improvement program. The parents, after studying the parish school situation, returned to the pastor with a proposal that would do the whole job . . . and that would cost \$850,000. Under this plan every child could be admitted to the school under desirable standards. The pastor reluctantly agreed to the proposed financial program which subsequently succeeded in raising close to a million dollars. This is where the ability and the willingness of the Catholic laity are underestimated by those people who are in authority.

There is also the matter of what is called an equalization program. The money still has to come from the parish level but it is then distributed at the diocesan level. Parishes pay in terms of what their obligations are and what they can afford to pay. Some parishes can't meet their expenses so there are different levels of opportunity. One parish is barely able to keep the doors open and another a mile away can give a pretty adequate type of support. This can be leveled up, not off, for I wouldn't be the least bit in favor of bringing the whole system down to some minimum level.

IN WHAT DIRECTION MIGHT FUTURE PAROCHIAL SCHOOL STUDIES PROCEED?

Dr. Shuster: For my part I have indicated to the Carnegie people the directions that I think we should move in first. One is the study of school finance which is probably the basic area. Second is the study of the curriculum, especially in terms of the social sciences, which I think really needs attention. And then the third—and major problem of all—is the situation in which the lay teacher finds himself. These are the major areas and I would say that we already have quite a bit of information about the second and third, at least by inference.

Another area is the whole matter of the teaching of religion. Just getting an evaluative instrument which we think will give a valuable measurement doesn't solve the problem of what is going on in the teaching of religion. And I think this is a tremendous area and it is probably bigger in dimension than the others. It must not be implemented only at the elementary and secondary school level. The change in attitude toward religious teaching is so different from what it was before that we are now imbedded in a tide, a movement, and this has got to move together. The tide can't break up into little parts. We are going to have to make our mind as to which way we are going.

Sandro Botticelli (School of). "Madonna and Child."
15th C. Mrs. Fred J. Fisher, 1951.

THE UNIVERSITY ART GALLERY

By—Dean Porter

Photography/M. Bruce Harlan.

The University Art Gallery, a showroom for some of the world's finest art masterpieces, has become one of Notre Dame's proudest possessions. Sculpture and paintings from all periods are among a permanent collection that ranks high among university art galleries. ■ Now housed in the west wing of O'Shaughnessy Hall of Fine and Liberal Arts, Notre Dame's art gallery possessed a collection as early as 1850.

Then, as now, the collection was amassed principally through the aid of the University's many benefactors. In 1855 fire destroyed the entire collection and it was not until 1917 that the collection could be considered substantially reestablished. ■ At that time the University purchased a large number of paintings from the Brachi Collection in Rome.

This group of works formed the nucleus of the collection for a number of years and encouraged significant donations of both painting and sculpture. By 1925 the collection had grown to such dimensions that four rooms of the library were given over to its display. In honor of one of the collection's donors, Charles A. Wightman, the new gallery was named the Wightman Memorial Gallery.



THE UNIVERSITY ART GALLERY



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The year 1952 marked an important date in the history of the collection. Plans for the new College of Arts and Letters Building included facilities to house the collection. The new gallery, called the University Art Gallery, provided the much needed professional facilities to meet the requirements of the growing collection. ■ Included in the new gallery was a large room now used for various specialized exhibitions. At the present, this section displays 20th Century paintings from the University's permanent collection. Later this year the main gallery will be the site of the Arthur N. Seiff exhibit of Pre-Columbian Sculpture and Pottery and, in the spring, the Everett and Ann McNear exhibit of Persian and Indian Miniatures. ■ Four smaller adjacent rooms are used to display works from the permanent collection as well as smaller traveling exhibitions. Located directly above the galleries is the curator's office; below are three storage vaults and the preparator's office and workshop. The entire gallery area is humidity controlled and air conditioned to better protect the collection.

Specialists in the field of restoration and conservation are consulted continually to determine which works are in need of special attention. In the interests of maintaining the high quality of the University collection the opinions of scholars are often solicited concerning the quality and authenticity of certain works. ■ In 1951 the gallery received from the Fisher Collection of Detroit a fine group of paintings. Included in this donation were several works of the Italian Renaissance: paintings by Raffaellino del Garbo, Bartolomeo Veneto, Antonio Pollaiuolo and the school of Totticelli, portraits by Jean Nattier, Louis Tocque and Jean Oudry and



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1. Ivan Mestrovic. "Crucifixion." Mr. and Mrs. John Muldoon. and "Madonna and Child" (Marble).

2. The University's chairman of the art department, Rev. Anthony J. Lauck CSC, together with gallery visitors enjoy a recent show of 20th Century paintings.

3. Giovanni Antonio Amadeo. "Madonna and Child" (Marble). 1447-1522. Samuel H. Kress Foundation Study Collection, 1927.

4. The University Art Gallery when it featured a display of sculptured works by Ivan Mestrovic.

5. Marc Chagall, Russian expressionistic painter known for his scenes of Russian village life and worlds of fantasy, conducts an art class during several days he was a guest lecturer at the University.

6. Anonymous. African (Congo). "Badjokwe Mask." 1966 Purchase Fund.



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1. Frederic Remington, "Bronco Buster." Bronze. 1895. Mr. Charles S. Jones, California, 1963.
2. Master of the Louvre Coronation, "Madonna of Humility," 14th C. Lady Marcia Cunliffe-Owen, New York, 1954.
3. Francois Boucher, "Le Bouton de Rose" (The Offering of a Rose), 18th C. Mrs. Fred J. Fisher, 1951.
4. Konstantin Milonadis, "Arca, Navis, Aura, Portus," 1965 Purchase Fund.
5. Marinus van Reymerswaele, "The Tax Collector," 16th C. Mr. and Mrs. Dudley B. Kean.



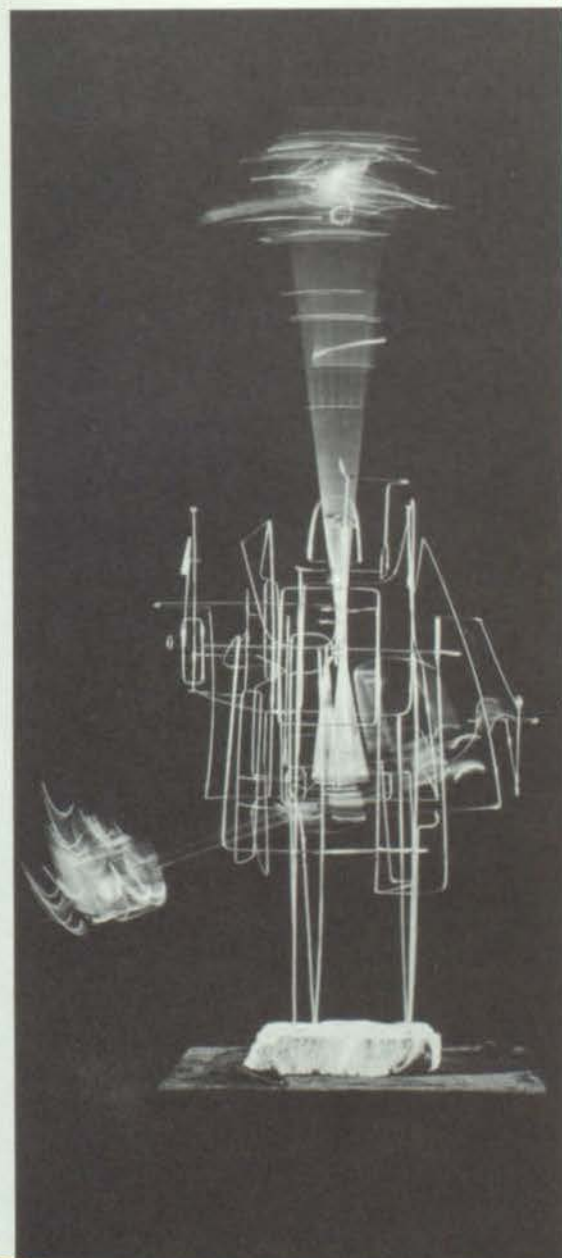
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works by George Romney, Thomas Gainsborough, John Opie and Jean Schall added considerable depth to this period of the collection. ■ The Samuel H. Kress Foundation is another major contributor to Notre Dame's collection. Included in a group of 15 paintings and one sculpture were a fine marble by Giovanni Antonio Amadeo titled "Madonna and Child"; a "Nativity" from the studio of Jacopo Bassano de Ponte; "The Holy Family with Saints" by Fra Baldovinetti; a Bartolomeo Esteban Murillo genre study; and a Venetian scene by Bernardo Bellotto. ■ The Notre Dame Collection is undoubtedly strongest in Italian art dating from the 14th through the 18th centuries. Individual donors have contributed important works from this period: the 14th Century "Madonna of Humility" by the Master of the Louvre Coronation and the 15th Century "Madonna and Child with Saints" by Giovanni di Matteo. ■ Painting in 16th Century Flanders is well-represented by Marinus Van Reymerswaele's satire on the tax collector, two panels by Ambrosius Benson and works by Frans Floris. The University's collection is also strong in the Baroque period in France, Flanders and Holland. Jan Anthonisz Revesteyn's "Portrait of a Nobleman" is an excellent example of the Dutch portrait tradition. Other notable works from the Baroque period include paintings by Jacob Jordeans, Claude Lorrain, Nicholas Poussin, Sir Anthony van Dyke, Jacob van Ruisdael, Jan Bruegel the Younger and Pieter Boel. ■ Representing the 19th Century in the University Collection are oils by Thomas Eakins, Sir Thomas Raeburn and John Constable. Notre Dame is also fortunate in possessing several quality works of 20th Century artists Bernard Buffet, Adolph Gottlieb, Paula Modersohn-Becker and Karel Appel. ■ Presently, the gallery is giving increasing emphasis to sculpture. The collection contains several Primitive pieces of African, Pre-Columbian and Indian origin. The small number of late Medieval works indicates the collection's weakness in this area of importance. Rodin's "Burghers of Calais" and Remington's "Bronco Buster" are excellent examples of late 19th Century French and American sculpture. "Christ and the Samaritan Woman at the Well," "Crucifixion" and "Virgin and Child" are representative works of the late sculpture-in-residence, Ivan Mestrovic. Konstantin Milonadis, Notre Dame's present resident sculpture, demonstrates the dynamic potential of 20th Century kinetic sculpture in his "Arca, Navis, Aura, Portus." ■ The collection of painting and sculpture is well-supported by a number of exciting and stimulating drawings and prints by Tiepolo, Claude, Millet, Cézanne, Rouault and Picasso. In addition, the University has a fine selection of 17th Century tapestries and 18th Century icons. A weakness in the scope of the collection, however, lies in the Medieval, Byzantine and



THE UNIVERSITY ART GALLERY

1. Jacopo Bassano Da Ponte (Studio of).
"Nativity." Samuel H. Kress Foundation
Study Collection.

2. Jan Antonisz van Ravesteijn. "Portrait of
a Nobleman." 1619, Stuart M. Kaplan, 1957.

3. Karel Appel. "Composition." 1957.
G. David Thompson, Pittsburgh, 1962.



Impressionist periods. Gifts from the Fishers and the Kress Foundation have been of unlimited value in the formation of Notre Dame's outstanding art collection which is dependent on the continued support of the University's numerous friends.

■ Although the gallery and the art department operate under a joint department chairman, Rev. Anthony J. Lauck CSC, the gallery is designed to serve the entire University community and the public. A program of lectures is scheduled to enhance the meaning of the collection. The art works are available for use in student courses to provide first-hand experience in appreciation and scholarly inquiry into problems of research. The presence of the gallery provides contact with the works of art that can in no way be appreciated through use of slides and book illustrations. It is the purpose of the gallery to function in the integration of the fine arts in the university education.

Vita: Dean Porter is the new curator of the University Art Gallery, a position which he assumed in September. A graduate of Harpur College he received his BA in 1961 and his MA in 1966. When the College became the State University of New York at Binghamton, Mr. Porter designed the university seal. He served as admissions counselor at the university for four years prior to coming to Notre Dame. In 1965 the curator held a one man showing of his paintings and drawings at the State University.

John W. Mihelich

Dr. John W. Mihelich is a man who quite literally goes to the heart of the matter. His profession is the study and teaching of physics; his subject, the nucleus of the atom, the heart of all matter. As an investigator into the levels of nuclear states, Dr. Mihelich depends necessarily on a multitude of highly specialized and precise instruments. An important part of his laboratory is a group of students intensely engaged in various research projects. The nuclear physicist readily acknowledges that the discipline's "real strength lies in students who are intelligent and hard-working." A Notre Dame faculty member since 1954, Dr. Mihelich stresses the need for incentive if a student is to pursue the long years of graduate study essential to a career in physics. Commenting on the "exciting phenomena" physics has to offer, Dr. Mihelich notes unhesitatingly: "Physics is alive. It generates an excitement that can only come from penetrating beyond existing frontiers." For both the professor and the student, the exploration into the unknown has resulted in the accumulation of fantastic amounts of new knowledge. Pointing to stacks of recently published scientific journals, Dr. Mihelich tells of the man-years of labor that precede each article, "much of which can be digested in a few hours of reading time." The professor, who has done extensive research at the Brookhaven and Oak Ridge National Laboratories, has been actively engaged for a number of years in nuclear spectroscopy, the investigation of nuclear structure by studies of the spectra nuclei emit. Prof. Mihelich, who holds his doctorate from the University of Illinois, has been the recipient of a number of grants. Among these has been a continuing grant from the Atomic Energy Commission for his research on the spectroscopy of rare earth nuclides.



Frank N. M. Brown

There is a fine delineation between an engineer and a scientist, according to Prof. Frank N. M. Brown. An innovator and engineer himself, Prof. Brown differentiates between the two by saying, "a scientist concerns himself with discovery, but an engineer puts the discovery to profitable use." It has been this distinction, applied in the field of aeronautical engineering, that has brought worldwide recognition to the pioneering Prof. Brown. The study of aerodynamic conditions his frontier, the professor was the developer of the first successful smoke tunnel, a device which breaks the flow of air into highly visible lines of movement in order to study the aerodynamic effects on various bodies. To record his studies of air velocity Prof. Brown has established a photographic technique for the mensuration of air patterns. Quips Prof. Brown, "I have to see how a thing works." His most recent accomplishment is the construction of the first supersonic air tunnel, a feat which critics and supporters alike labeled "impossible." In his office are mute witnesses to his successes: numerous technical publications detailing his methods and discoveries, and the highly specialized photographs of air patterns which he has studied over the years. One of the most fascinating of the photographic series is that revealing the transitions of the boundary layer of air, a study which offers the potential reduction of power requirements for flight. Currently, he is engaged in photographing and analyzing the aerodynamics of auto-rotating bodies in order to calculate the sideways motion of such a falling body. The eventual aim of this project is the development of a device that can be dropped some distance from the target, enabling a crew to remain out of the range of effective defensive fire. A professor of aeronautical engineering at Notre Dame since 1935, he has maintained a corresponding interest in aviation. Prof. Brown obtained and still uses a private pilot's license and was a member of the commission which was responsible for the founding of the St. Joseph County (Ind.) Airport.

FACULTY SKETCHES

G. Robert Blakey



A pair of large, red, professional dice catch the eye of a visitor to the office of G. Robert Blakey. They are a souvenir of the assistant professor of law's past work with the US Department of Justice and now serve as evidence for his courses in criminal law. His career with the government began after graduation from the Notre Dame Law School in 1960 when he was selected to participate in the Attorney General's Honor Program for outstanding law graduates. His efforts were directed in the areas of organized crime and political rackets. The results of one of his investigations are inherent in the presence of the dice—taken during an FBI raid on one of the largest dice casinos in the eastern part of the United States. Further evidence of his work with the government is found elsewhere in his office. Framed and hanging on one wall is a copy of federal legislation drafted from proposals he offered to Congress to curb corruption in labor unions. This copy was personally autographed by President John F. Kennedy. Investigations into criminal proceedings were temporarily suspended in 1964 when Mr. Blakey accepted his present position in the Law School. To the professor of criminal and property law, "Teaching differs from the practice of law as there are no resolutions, no convictions or acquittals. In problem sessions, however, I try to lead students into seeking resolutions—to teach them to think in the context of the law rather than just learning laws per se." The attorney-teacher, who places experience high in the development of a lawyer, has not exclusively exchanged the courtroom for the classroom. This past summer he was engaged in work on organized crime for a special presidential commission on organized crime. Earlier this year, his work for the prosecution was instrumental in obtaining two indictments in an obscenity case in the St. Joseph County (Ind.) Circuit Court. Personal motivation may be cited for his work in the latter mentioned field. He and Mrs. Blakey have the interests of five junior citizens to protect.

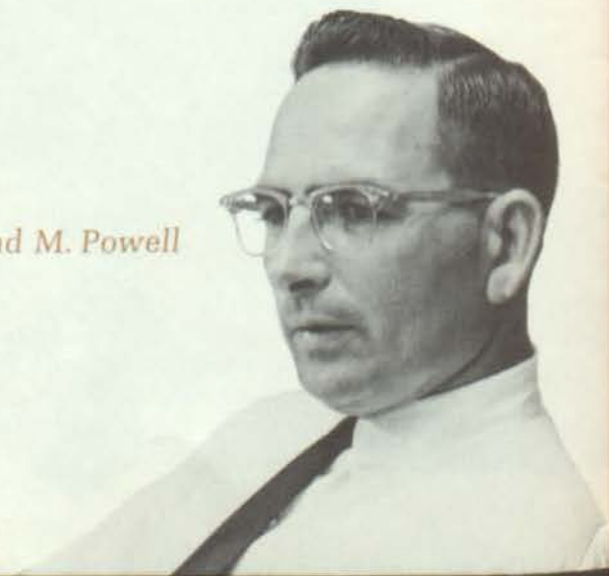


Rev. John S. Dunne CSC

Quests and myths are not merely by-products of the Arthurian past; there is a very real "modern myth" believes Rev. John S. Dunne CSC. Defining the quest of our times, Father Dunne says: "Contemporary man—including today's university students—is trying to find himself in a world that requires the individual to create his own place in it." He notes that a primary stage in the formation of the modern individual is that of alienation. For many Christians, Father Dunne feels, alienation manifests itself in a feeling that their faith and conscience are not really their own but merely reflect the beliefs and values of the society in which they live. A member of the Notre Dame faculty since receiving his doctorate in sacred theology from the Gregorian University in 1957, his theology classes are popular among upperclassmen. His students are offered a discussion of the characteristics of the "modern myth" and a presentation of the "new" theology which proceeds along lines of personal appropriation. "The student who questions his faith should be made to realize that he is not denying it, but rather that he is thinking in terms of the contemporary problems of self-appropriation. He must be given orientations which will lead him to accept Christianity for himself." The matter of personal appropriation was the subject to which he devoted a summer sabbatical at Yale. The priest-author was engaged in research for the manuscript of a new book which deals with the personal confrontation of the problem of faith in the lives of historic individuals. Father Dunne, who is a student of the classics as well as the moderns, focused on death as the central problem of societies through the ages in his first book, *The City of Gods*. Work on a part of this book, "The Theology of the Hellenic State," was supported by a grant which he merited from the Rockefeller Foundation.

Whatever happened to yesterday's bookkeeper sitting green-visored in a dimly lit corner pouring over the company's books? According to Notre Dame's Raymond M. Powell, the old-fashioned image of the company accountant indeed has faded, but his function of keeping absolute tallies of revenue and cost has become more vital than ever. "Computers," explains the department of accountancy head, "have assumed the staggering task of bookkeeping which once limited the accountant to the drudgery of purely clerical work. Now, for the first time in history, the accountant is free to engage in interpretation and analysis—a distinct service to management which alone truly justifies the existence of the field of accounting." Dr. Powell speaks from experience as well as theory. Prior to joining the Notre Dame faculty in 1959 he was engaged in a private tax practice. Concurrently he served for seven years as a business teacher, first in Oklahoma public school systems as an instructor and principal and, later, as a lecturer at Indiana University. The new identification for accountants, according to Dr. Powell, is a distinct factor in the increase of university students who study for an accounting career. In addition, the advent of a "multi-track" program increasingly attracts students into the field. Whereas the traditional emphasis on public "stewardship" accounting—auditing and taxes—remains, a student may now also specialize in industrial controllership or computer science accounting. In spite of increasing opportunities in the field there is a growing shortage of qualified personnel. Says Dr. Powell, "There are now 70,000 CPA's but by 1975 there will be a demand for nearly 200,000." Dr. Powell credits this shortage partially to lack of information about accounting as a career among young students. As a former national chairman of the Accounting Careers Council he has been influential in initiating an accounting career information program among students on the secondary school level. The holder of a doctorate of business administration from Indiana University he is, in addition to his teaching and counseling, a licensed CPA, the co-author of several books on accounting and administration, and a frequent speaker at national and regional accounting association meetings.

Raymond M. Powell



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in America, it is easy to
perceive that Notre Dame has
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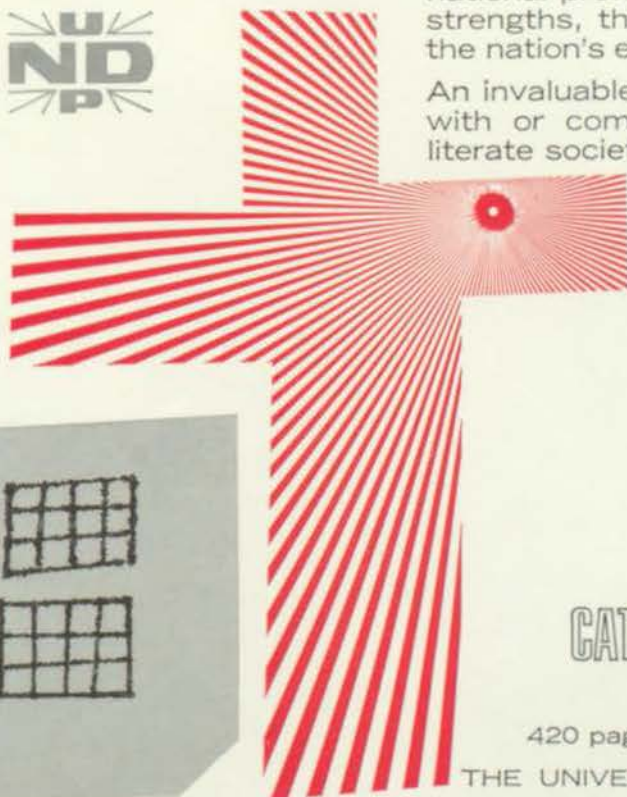
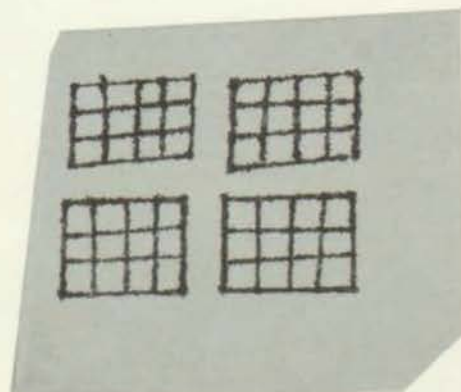
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