4 YEARS 4 LIVES in a changing Notre Dame

: NOTRE DAME
Insight
SPRING 1968

THE CLASS OF '68

When the Class of '68 came to the campus four years ago, nobody had a beard and only St. Mary's girls wore the sandals and long hair. Notre Damers then looked a lot alike and that was the way they thought — a lot alike. But in four years there has been something of a revolution — bloodless, though not always quiet. The 1968 graduates are a new breed, and our intent in this issue of the magazine is to have you meet some of them.

The four seniors we picked aren't four average guys—admittedly, they are a random sampling of the cream of the crop. The staff's original plan for the magazine was merely to do in-depth personality profiles of the four — much like our regular faculty sketches feature. Student editorial assistant Dick Riley, himself a member of the graduating class, was assigned to Dan Doyle. Bill Mitchell, a freshman who is working his way into Riley's spot on the staff, got Bill Reishman. June Shassere, an editorial assistant, probed Paul Ramsey. And Editor John Thurin made the rounds with Dave Martin.

Especially for the staff oldsters, just getting to know the seniors was better than a spring tonic. We found ourselves quoting Bill Reishman and Paul Ramsey as often as our favorite politicians. Dave Martin and Dan Doyle became old friends, too, and were discussed like members of the family.

But, as refreshing as the interviews were, they didn't seem to be enough. So the forum which begins on page 18 was added to the magazine format. The informal gathering provided the sounding board for an interaction of ideas, a new dimension for the feature.

When the last word was spoken and then written, it was a surprise to find the four — who were chosen because of the diversity of their interviews — were really very much alike. But that's our story, so let's get on with it.

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Vol. III No. 1

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ADVOCATE of the lay apostolate, Dan Doyle lives and preaches Christianity as a way of life. The native of Elkhart, Indiana is bound for medical school this fall and eventually plans to take his MD into the slums to live and work.

RADICAL Bill Reishman wears sandals and has hair like a sheep dog's. But he's no hippie. He's a Danforth Fellow with no desire to drop out. A Charleston, West Virginian, Bill is a dedicated theology scholar, opposed to the war and committed to involvement and accomplishment in a life of university teaching.

IDEALISTIC, alert and aware. This is Paul Ramsey. But the senior English major from Yellow Springs, Ohio is no fool when it comes to the challenge of Church, University and minority groups. He tackles the subjects of Christianity, academics and his Negro brothers with a soft voice and sharp wit.

MUSCULAR Dave Martin is one of Ara's boys. Captain of last year's defensive team and a first-string linebacker for three years, Dave looks to a career on the pro field. He also lives a life apart from the Saturday afternoon glory in the academic world of economics.

DAN DOYLE

is not much of a dresser. A tired green sweater usually covers his plain shirt, and Holy Cross Hall residents are accustomed to seeing him donning a green peacap as he heads toward a science lab in Nieuwland. He may be carrying a book of French poetry. The 21-year old pre-med

major from Elkhart, Indiana, is drawn between two forces: his love for the aesthetic life and his desire to help people. The dichotomy may be what makes Dan Doyle the person that he is.

"I left the liberal arts degree program when all of a sudden it occurred to me that I didn't want to make a life of these things. I really love the aesthetic, I like academics. But there wasn't that much of a chance in them to really do something for people."

Dan had been doing things for a long time. He had entered the seminary, hoping that he might eventually be in an order devoted to teaching boys. After one year, however, he felt that he wasn't committed to the priesthood. He came to Notre Dame as a liberal arts sophomore and became involved in a tutoring program for South Bend children and also in a Chicago slum project. "I decided this was the sort of thing I could do to really be of assistance to people," he explains.

As a sophomore Dan found himself in a number of science courses and also found himself interested in them. "I had never cared for the sciences before, but my interest was increasing. Then the thought sort of sprang on me—pre-med. I could go into the ghetto and help people in a way they really needed it. It was the obvious choice."

Obvious it might have been, but easy it was not. Dan had to cram all of pre-med science into two years of study, while his interest in the humanities kept him in a General Program seminar. His recollections of last year are anything but fond. "It was hell. I did nothing but study. Nothing. But I kind of like the idea of withdrawing from the world, getting knowledge that will eventually be used to help others."

His studies will not be finished at graduation, for Dan will spend another four years at Harvard medical school, further preparing himself to work in slum areas as a general practitioner. He manages though, to include the intensive study it will require with his desire for academics. "This may be a rationalization on my part, but I'm looking forward to the study of science because I think that way I can become literate in both areas of human thought. There's a great division now between scientists and humanists, they don't even speak each other's language. This may be the base of a lot of problems we have in our society, the problems of a technological environment. I think that it will help if I can speak both tongues. I find the prospect very attractive."

Dan also finds himself very much a product of Notre Dame. "I know that if I had gone somewhere else after the

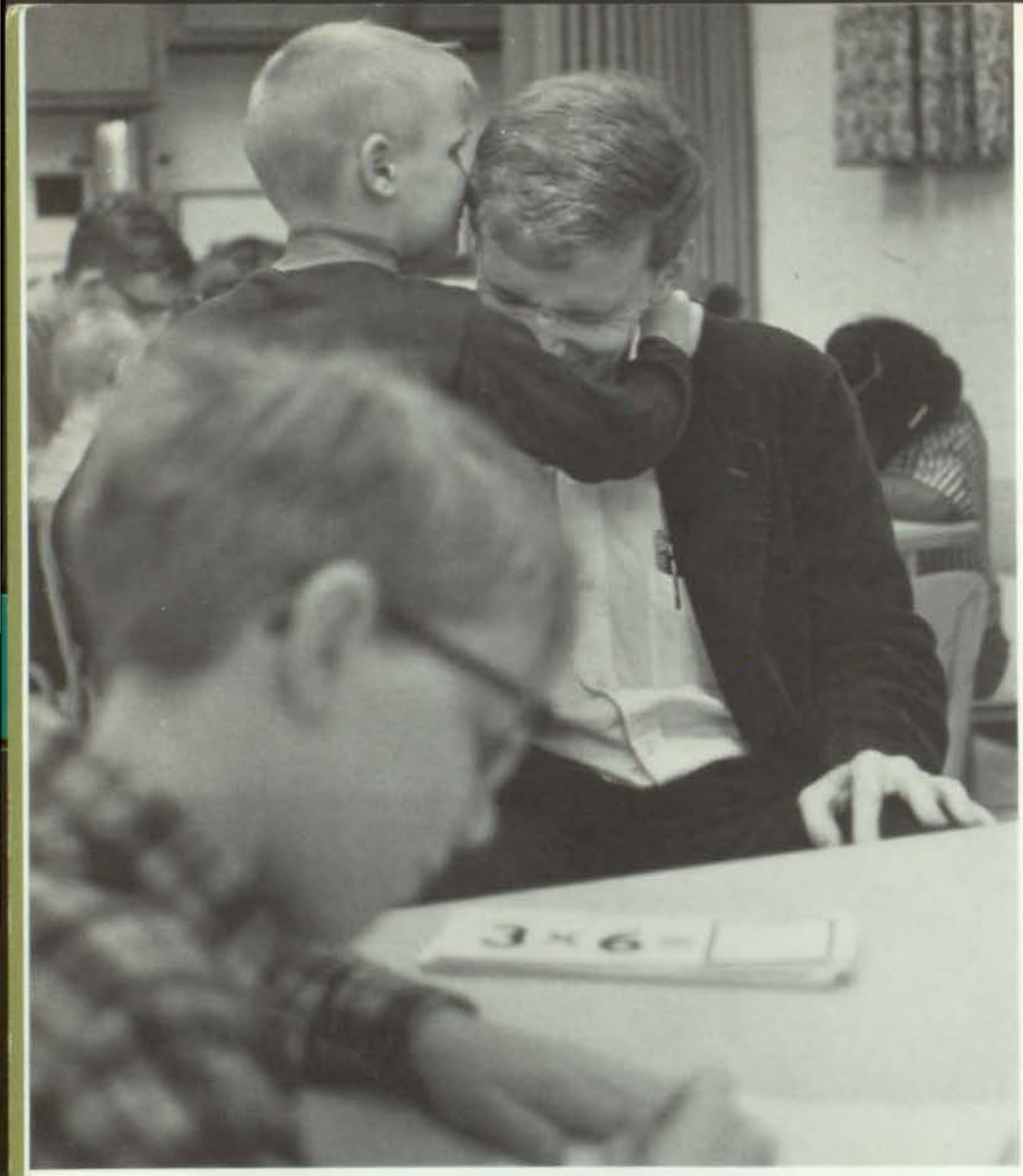
seminary then I would be a totally different person," he says. "The people I've met here, dedicated Christians, eager to learn, have done a lot for me."

Dan knows quite a few people at Notre Dame and St. Mary's who are often totally different from himself. He admits he may know too many, and few really well; but neither does he know how to change or curb the urge he has to meet and be in contact with others. CILA (Council for the International Lay Apostolate) and the tutoring program, the South Bend Symphonic Choir, and other interests help Dan travel in a number of different circles with a number of different brands of people.

Dan spends up to 12 hours a week in the office of Dr. Stephen Rogers, assistant professor in the General Program who is blind. The hours are spent in reading from classical and modern works in English, French and Spanish. "You know, I used to feel sorry for Dr. Rogers because he was blind," Dan mentions. "But he's a real scholar and I've learned an immense amount by reading these things and talking to him about them. Now I feel sorry for the rest of us. We don't see nearly as much as he does."

Dan's interest in service led him into CILA, the sponsor organization through which he will spend this summer in Bolivia working on a public health project. His parents were a little apprehensive, and it called for a family conference.

"Because I still have to study a lot, I don't get home very much, even though home is only a half hour from Campus. But my parents were worried about my spending the whole summer there, especially since my father's work keeps him away from home during the week. I convinced them that it was important that I go, but I wouldn't have



DAN DOYLE

at home, in class, tutoring children in South Bend. "A Christian is one who sees Christ in his fellow man, and is aware of Christ's presence in himself." Meeting a friend and reading to Professor Stephen Rogers. "I used to feel sorry for him because he was blind. Now I feel sorry for the rest of us because we don't see nearly as much as he does."

gone without their blessing. It is a big thing with me, but certainly not big enough to break with my family over. They turned out to be surprisingly sympathetic."

Dan will go to Bolivia this summer, and after med school will work in the slums. "It won't be just helping people, though that's the major factor. I think that working in the slums will probably be a much more authentic life, much less false, than being just another doctor."

He has an appreciation of life, an urge to live it, that keeps him involved three nights of the week in outside activities, despite his heavy academic load. It keeps him interested in the humanities when many of the other pre-med students live in a lab. "Their only thought is 'gotta get to med

school.' They are not concerned, nor do they get involved."

Pre-med students are not the only ones who come under Dan's guns for such an attitude. He finds it in other students, the ones with what he calls the "playboy" image. "There are a lot of people here who don't even care about studying; that was one of my illusions that was quickly shattered when I came to Notre Dame. But there are still very many who do, and I think I've found them."

Christianity may well be the name of Dan's urge to help, whether he calls it that all the time or not. "It's important to see Christ in your fellow man, and be conscious of Christ in yourself." Dan continues, "The point is that many people, when faced with the problems of our society affecting them very personally, tend to withdraw. I want to go out and tackle them."

How much tackling those problems will be helped by his knowledge of languages and philosophy is a difficult point to answer, but it is obvious that Dan does not intend to relinquish either of his desires. "When I was interviewed at Harvard, one of the doctors suggested that perhaps I wanted to be a doctor just to satisfy my own humanistic impulses. He is probably right. I don't care if I'm the greatest surgeon in the profession. I just want to show others a life interest, to appropriate their difficulties for myself. I want to make the problems of other people my own."

BILL REISHMAN

Bill Reishman digs peace, theology, hippies and Notre Dame. He digs teaching, freedom, priests and Kierkegaard. A senior theology major from Charleston, West Virginia, he digs many things, many people; he digs deep and he digs consistently.

First thing Bill remembers digging are his parents: "What a tremendous effect they've had on me—

especially my father's independence and my mother's gentleness." One of his more prominent childhood memories is an argument he tried so often on his parents. "Everybody else can do it—why can't I?" went Bill's pitch. It seems his parents never considered that argument either strikingly relevant or convincingly presented. Today, it is a 21 year old Reishman who has retained more than a little of that independence, it is a young man who thinks for himself.

But he has been thinking for himself for quite a while now—maybe ever since eighth grade when he decided to pack himself off to a minor seminary, where he remained for his freshman and sophomore years. He remembers them as good years, he says, because in spite of the rigorous discipline of the seminary rule, his absence from the home situation forced him to formulate his own ideas—to go just one step further in learning to think for himself.

Thinking for himself has not precluded a respect for the influence of

others, however, as is indicated by his reasons for deciding to study theology. Among the major influences were Father David Burrell CSC, the writings of theologian Harvey Cox, Bill's presidency of ND's Young Christian Students, and civil rights work in a Chicago ghetto—all of which were considered by Reishman as "hints of the impact of the Christian message."

His religious philosophy is not one with all the answers—and this bothers him not at all. The essence of his belief lies in his concept of good, or God, in the person—a spirit in each person which is "somehow not his own." And that is just about as far as Bill feels he can pin things down. Far from frustrating him, however, his thinking, studying and discussing this spirit which is "somehow not his own" is a source of obvious fascination . . . or maybe excitement . . . for him.

Such exclamatories as "wow," "it just blows my mind, baby," and "outa sight" abound in any theological discussion in which he takes part. When Reishman talks theology, his whole body talks theology. If found in a chair (which is seldom), he'll cross and uncross his legs, slouch, sit up straight with each new idea. But he's usually found on the floor, where he gestures constantly with everything he's got, lights up a Lucky, drags enthusiastically as he nods his head with firm approval of a particular insight, takes exception with another with a shake of that big head of hair, laughs easily at himself whenever he finds himself just a little "too intellectual."

He has several complaints with structured Christianity—particularly "the trend to stress the divinity of this one-god man. It's not that the divinity is NOT there, but that such a stress can be dangerous for each man's perception of divinity within himself." He also objects to the dogmatization of principles and of the humanness that Jesus was, concepts he maintains "just cannot be dogmatized." He says it is because of these and other aspects of Christianity which he considers "too limiting" that he has decided to replace membership in an institutional Christianity with "my own search for meaning and for truth."

He says he enjoys going to Mass because it gives him the opportunity "to celebrate with my friends—a man needs to celebrate his God and his religiosity with his friends."

And some of Reishman's best friends are hippies—beard-sporting, sandal-wearing, bead-dangling hippies. He digs hippies and sympathizes with their cause, but has decided being a hippie is not quite his bag: "I no longer feel the need to look weird. That's one reason why I shaved my beard—I feel sufficiently removed from this whole bag (society) that I no longer must show it externally."

It is to this need to separate one's self from society—at least in thinking—that Reishman attributes "the growing number of hippies at Notre Dame and across the country. It's so understandable," he observes, "why so many people become hippies at least for a while."

Reishman objects to and protests actively the war in Vietnam, with his ever-present philosophy of individual determination forming the base of his stand. He approaches the issue both politically and morally and maintains that neither approach is dependent on the other for its own relevance.

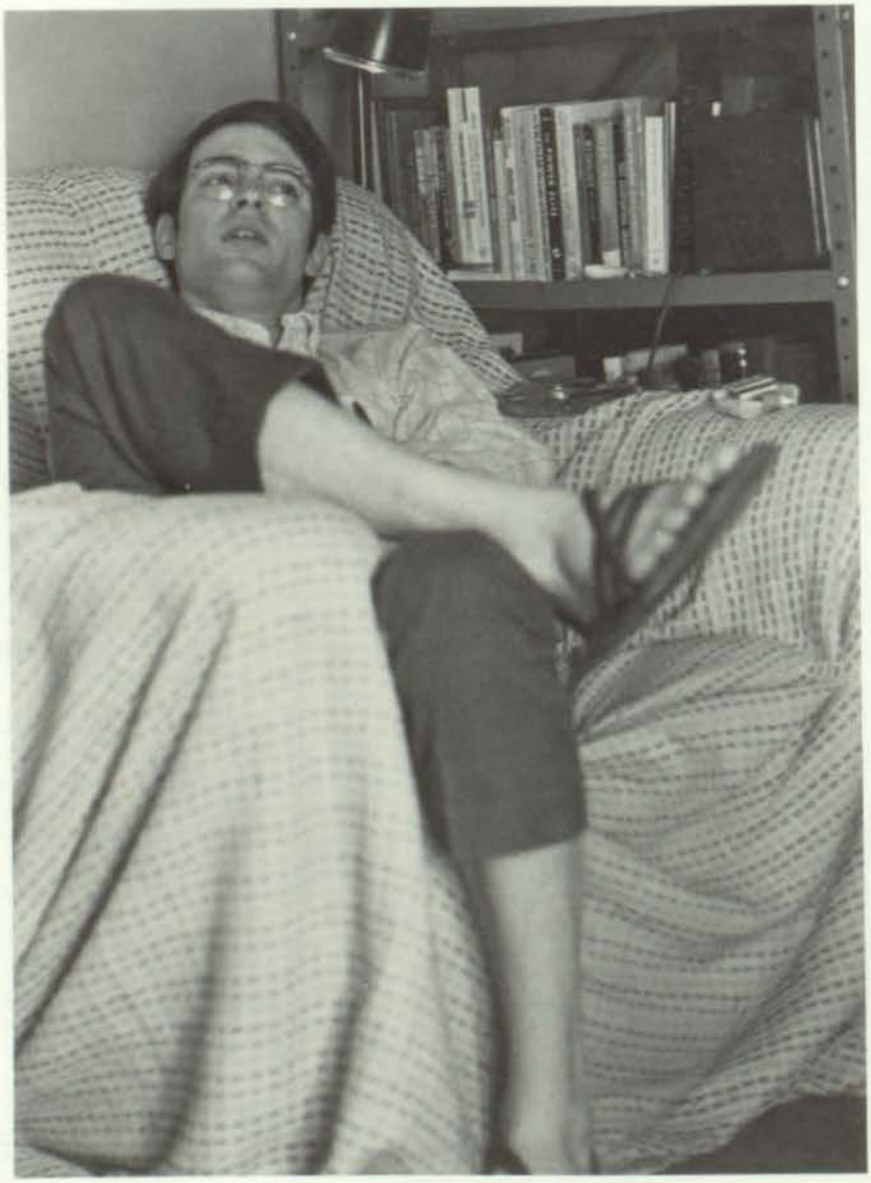
Likewise, he insists he reached his

BILL REISHMAN

spends several hours of his day reading and writing in his book-filled fourth floor room in Breen-Phillips Hall. But most of the day finds him elsewhere —hearing new thoughts in Fr. Henri Nouwen's psychology of religion course, trading ideas at the daily student-faculty coffee hour, implementing his ideas at a meeting of the campus coalition for peace. His days at Notre Dame have been full, his hours often hectic. At the same time, he has made time for quiet, time for thought.

Vietnam position without regard to his recently-applied-for draft status of Conscientious Objector, a status he claims because, "I am convinced, and I can speak only for myself, that any person's death against his will done by another person is an evil act by the other person —regardless of the situation."

Not one to keep his anti-war convictions under his hat, he is one of the campus' more vociferous critics of the war. Chairman of the Campus Coalition for Peace, he says all he seeks in his anti-war activities at Notre Dame is "a little honest thought about the war on the part of the American people."

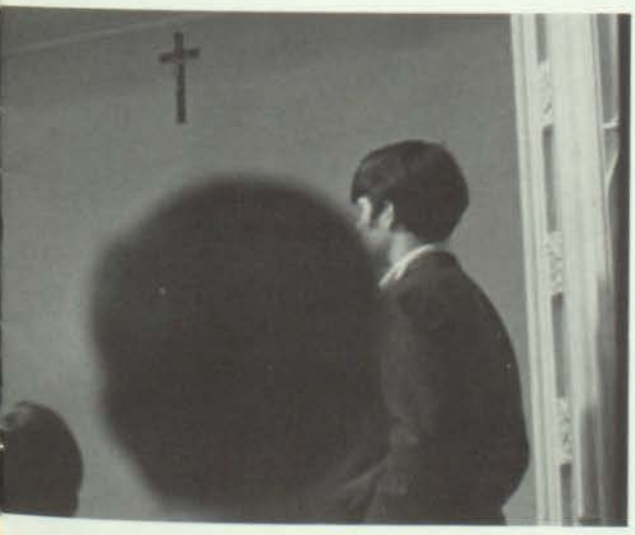


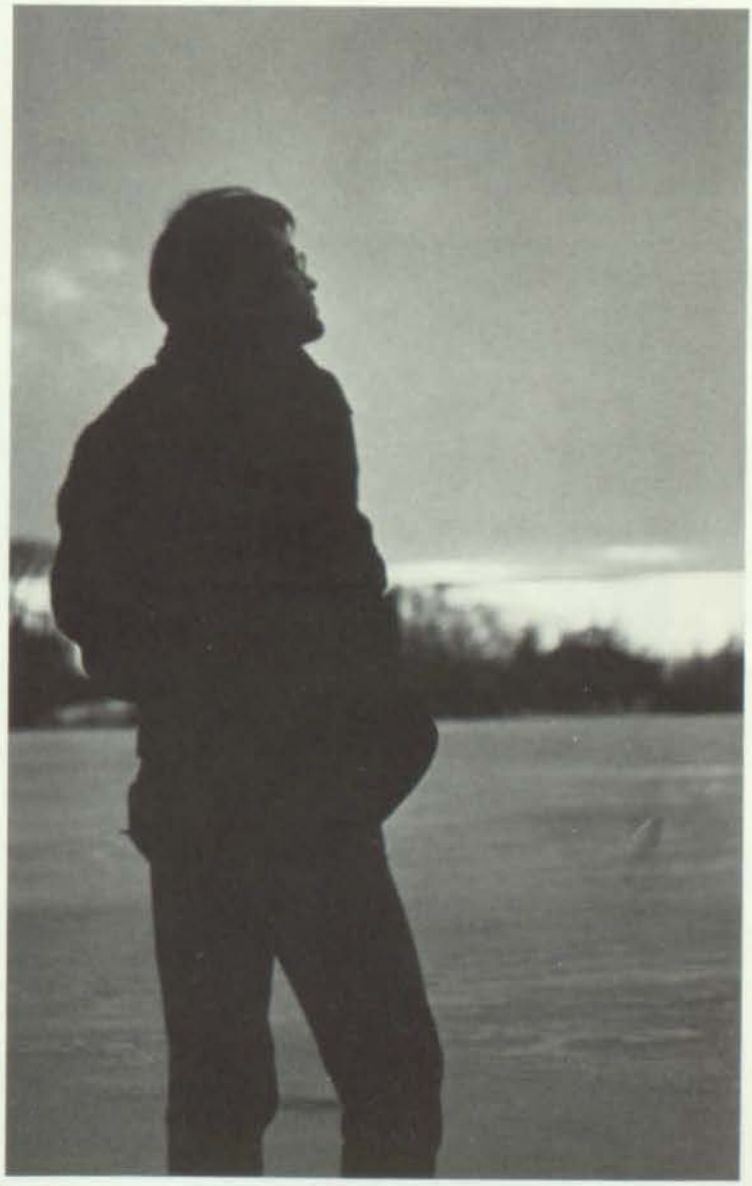
But graduation draws closer and a few weeks will find Reishman doing his thing on a new scene. A Danforth Fellow (selected as one of 123 from an initial group of 2,000 hand-picked candidates in the US), he will begin graduate study in theology at Princeton University in September. After that, he'll probably teach—the first couple of years perhaps in a slum school, where he says he would like to "blow some minds . . . open up those kids to the beauty that they are . . . awaken some creativity." He sees himself eventually teaching in a truly residential university, where he looks forward to raising a family on campus, in the midst of the university community—regardless of its apparent impracticability.

A big future waits just around Reishman's corner, but it concerns him relatively little. He seems too wrapped up in today to get too "up-tight" about tomorrow. He just plain digs today: "In a way, I have taken an ideal approach to life guided by my own ideals and religiosity." This approach has necessitated, he says, his "doing exactly what I as a man should do—to search for the truth of reality for myself, which of course presumes honesty."

Reishman digs truth, honesty, reality. He says he is determined to "lead the kind of life I have set out for myself. I consider it the hardest life I can lead, and I think it is the *best* life."

He digs big things, idealistically to be sure, but then it is by his ideals that Reishman insists he will live. Four years at Notre Dame and a few more at Princeton will have preceded and perhaps helped to introduce the real world—a place where Reishman plans a life of Reishman-type idealism in the midst of today's reality. Is it possible? Probably not, but then, he might just pull it off—after all, if nothing else, this guy Reishman digs deep, he thinks for himself.





PAUL RAMSEY

Perhaps there is A Typical Notre Dame Senior, but it's not Paul Ramsey.
While others wonder if there is a God, Paul Ramsey communes with Him every day. With better than a B average, the resident of Yellow Springs, Ohio, is nearer the top than the middle of his class. And with only 15 other seniors, he

was cited by the Woodrow Wilson National Fellowship Foundation for his outstanding potential as a college teacher. Then, too, he's a Negro—one of just two in the graduating class.

So rather than being typical or average, Paul Ramsey is an intelligent, religious Negro—only he would call himself "a particular type of person who happens to be a Negro." That's an English major making syntax count.

Though it can be subordinated in a sentence, being a Negro at Notre Dame is all too obvious. When he was a first-semester freshman, Paul got a single room whose previous occupant had also been a Negro. "I hardly think that was a coincidence," he comments.

In his four years at Notre Dame, he has not felt any extreme racial prejudice though he has cringed at overhearing "nigger." He's aware of the subtle discrimination and it disappoints him that the Church hasn't taken a firmer stand on the race issue.

"At first at Notre Dame you're very aware of the fact you're a Negro. Hopefully, after you get to know people, you become a person who happens to be a Negro rather than a Negro person," he explains.

"I've heard guys say things like 'You're such a nice guy, I don't even think you're a Negro.' They never realize that Negroes are nice people. But if you are nice, then they want to appropriate you, make you white too. They don't want to let you retain your identity. They want to assimiliate you."

It seems to Paul that "if Notre Dame is ever going to do anything for the Negro problem, she's going to have to get a whole lot more Negroes. If there were more Negroes, if students could see more of a diversity in Negroes," he says, "then I think they would be able to think of the Negro as a person rather than Negroes they don't like as a stereotype and Negroes they like as an exception."

He thinks the basis of the problem is with the student body. "You don't talk to people about poverty and people who need help if they've never had contact with them," he says. "And you don't talk to people about giving Negroes justice if they've never known any Negroes. They might think this is all very good to do but it just doesn't mean any-

PAUL RAMSEY

is more at ease in the sheltered University where he has formulated his ideals. The classroom is a comfortable place for a scholar; the library stacks are familiar, not foreign. But Paul Ramsey is getting acquainted with another world, too. In a "big brother" program in South Bend and a job with Upward Bound, he has been preparing himself for teaching in a slum school next year.

thing to them; it just doesn't live for them."

Though Paul Ramsey knows what "Negro" means, he isn't acquainted with being poor. He deplores the terms, but admits to being "upper middle class" and says he's "never wanted for anything" in his life. "I used to talk about social awareness and I worked with the Upward Bound program last summer. But those kids met me on my ground and there wasn't any injustice on my ground.

"Slums and things like that really don't live for me. They're words; they're pictures; they're television programs. They're something I might throw up to a white friend—a friend who happens to be white. So I decided I'd better go to Chicago to see if these things could live for me—especially since I was thinking about working there next year."

So at semester break he went and he saw and he talked and the people and their problems came alive. And instead of going to graduate school to help himself toward what is probably his ultimate goal, college teaching, Paul Ramsey will be working in a slum school next year.

"I think there's a need for Negro teachers in Negro schools," he says. "I don't think I can make any more positive contribution right now than work-

ing in ghetto areas. I just think we are going to have a war on our hands in this country if something isn't done."

Paul doesn't think he'll enjoy his work in the slums—there are too many things he sees that he doesn't like—but he says, "I'd just like to take a year off school and get another perspective on things. I have a lot of high ideals now that haven't been tested. Once I get out in the world, I know they'll have to be modified and I wonder if I'm going to sell out."

Some of Paul's high ideals center around his association with the Antioch Weekend Movement. This unique program—which originated at Notre Dame and is now spreading across the country—is an outgrowth of the Cursillo, a retreat-like "Christian journey" for adults. As a freshman, Paul went to the very first Antioch Weekend (so named because that was the first Christian community) and he's been every year except his second which he spent in the Sophomore Year Abroad Program in Innsbruck, Austria.

At an Antioch Weekend students get together somewhere off campus to learn how to live their whole lives as Christians. Besides talks by other students and group discussions, there are volleyball games, parties and other diversions. Everyone eats together, always juxtaposing meals with the Mass.

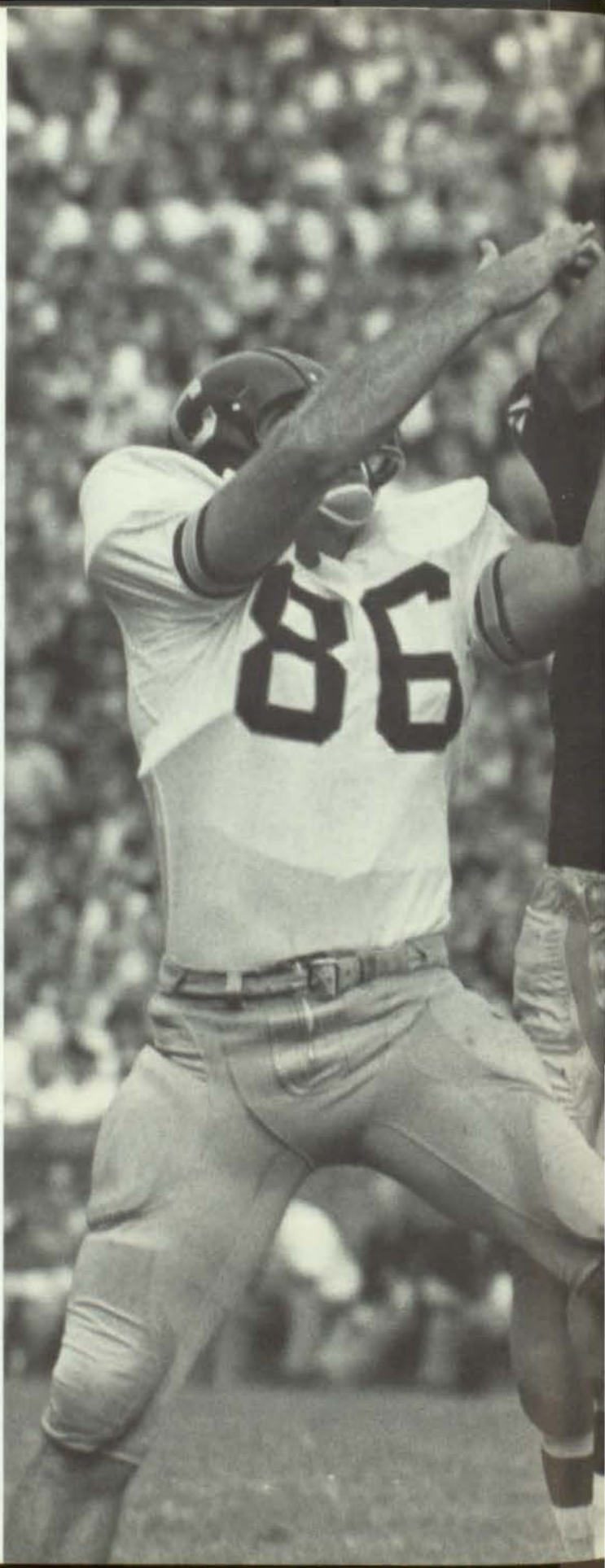
As Paul points out, "Most people live their Christian life in addition to their other life. In other words, they make money, have good times together and then they stop, they withdraw and go to Church on Sunday. Then they go back to their regular life. This seems like an inadequate way of approaching Christianity. It is supposed to pervade your whole life. You don't judge being a good Christian by the number of Masses you go to and things like that; you judge in terms of the way you live your life."

About half the guys who have been on Antioch Weekends form smaller groups which then meet weekly. All the group reunions don't follow the same routine, but Paul and three of his friends go through a list of eight items (What moment during the week were you closest to Christ? How did you help another person to know Christ more and love Him better?) and plan Christian activities to do as a group.

Paul is one of a comparatively few Notre Dame students who nearly always attend Mass every day. He feels "Christianity is a relationship between people and God. The only way you develop a relationship is by communication. I try to see my friends a certain number of times a week; I try to see my best friends every day. I just think it's necessary for a relationship. I try to take some time out for God if I'm going to develop some sort of relationship with Him."

God, to Paul, has no physical characteristics. "I'd like for Him to be personable," he says, "without attributing all the characteristics of persons to Him. I think sometimes we try to make God in our own image and likeness rather than letting Him make us into our own image and likeness. He's good—I don't always believe that—but I think He is. He gives me strength to do things."

So far Paul Ramsey has found strength to be an outstanding student, a real Christian and a leader in meaningful activities—like the "big brother" program which pairs ND students and disadvantaged South Bend youngsters. That's not bad for openers. It would be exciting to watch Paul Ramsey as he really gets into the game.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DAVE MARTIN

Dave Martin is a hungry guy. And football coaches like that sort of thing in a player. Physical contact is like manna to Martin. Next to picking off passes, he delights in stuffing pigskin down a quarterback's throat. For him, happiness is running the blitz—especially when the other team least expects it. But Notre Dame's outside linebacker for the last three years thrives equally as well on the idea of a college education. And with that combination—football and education—Dave Martin's had his cake and eaten it too.

"That's the one reason I came to the University," he'll tell you. "My high school coaches encouraged me to attend a smaller school, possibly a state institution near my home. There, they told me, I could be assured of playing regularly. But I chose Notre Dame instead because here I could get the best education possible and at the same time stand a chance of playing some ball with the best in the business."

The senior economics major from Shawnee Mission, Kansas who'll work for the Philadelphia Eagles next year has played more than just *some* ball since arriving on Irish turf. He's been a starter for Coach Ara Parseghian for three years and last season was named captain of the defensive team. Rolled into a six-foot frame, the muscular 210-pound Martin possesses all the qualities of a leader and outstanding linebacker: quick reflexes, physical speed, the ability to diagnose plays and the desire to "hit."

However, becoming more of a student and less of an athlete might be the one thing Dave Martin might attempt if he had Notre Dame to do over again. "Strangely enough," he admits, "I'd like to have spent less time on football."

He assures everyone there is no incompatibility between playing football and being a full-time classroom sort of student. "But there's more to an education," Dave notes, "than just going to class and studying. I guess this is what I'd like to have had more of."

But that's an athlete's life. The footballer in particular has a minimum of time between hitting the books and making the gridiron scene. Practice takes up a good two hours a day. Weekends are shot with the game and whatever travel there might be to and from the contest. Moreover, evenings are devoted to watching films of the team's next opponent. It's study and football and not much else.

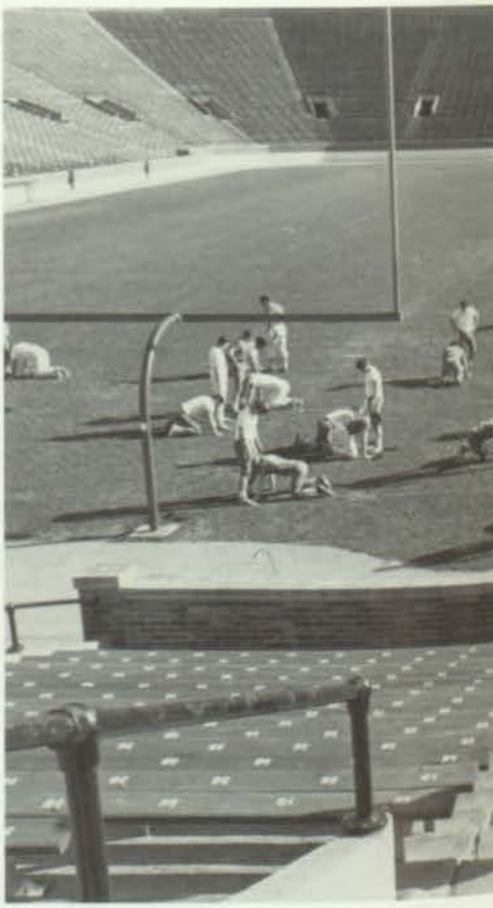
"And at all times," Dave adds, "you must set an example of a Notre Dame football player. The coach insists on a certain standard of conduct off the field and, if you don't live up to it, you're in as much trouble as you'd be after missing a tackle."

There are a number of things about a Notre Dame education that Dave values. "One thing is for sure it isn't handed to you. You've got to go out and get it."

He points proudly to his achievement on the football field. "It's the sense of satisfaction one attains by doing a good job there." But he also acknowledges that the gridiron experience has been only a part of his life at

DAVE MARTIN

goes for the "sound of mind, sound of body" idea in a big sort of way. Four years of the liberal arts school and daily doses of varied exercise provided him the necessary personal success and satisfaction. Now, leaving Ara and the Fighting Irish to work out their own problems in 1968, the pro football-bound Martin views his Notre Dame education as a base from which he'll shape his future. In 50 or so years, "I'll be better able to tell you just how good that base was."



Notre Dame. More generally, Martin likes what's happened to him as a person. "I think I've begun to know myself, to find myself. This more than anything else is what I like about my years at Notre Dame. This feeling in particular has come about me this year. Perhaps I've become aware and more sensitive of people and their problems. But I like what has happened."

Dave notes that even football has undergone certain changes at Notre Dame. In four years, he believes students have become less enthusiastic about the sport. "For one thing, they've been spoiled with success. Victory alone is not satisfying. It's got to be an explosive, exciting sort of victory." Another factor Dave recognizes is that students have interests besides football to occupy their free time. The intellectual slant of today's ND student is directed away from the stadium and the fieldhouse spectacles at Friday night pep rallies.

Martin has considered the life of the non-athlete at Notre Dame. "The prospect is certainly attractive," he admits. "But I imagine, however, that if I had taken such a course, I would have been bound up in Campus politics and, considering its state of affairs, I'm happy I chose football."

Has today's freedom-loving, hippie-oriented attitude affected the ball club? "No, I can't say that it has," Dave answers. "Certainly the ball players in large part are free-thinking, intelligent people. But they do realize that if you want to attain success in athletics you've got to discipline yourself and follow a routine. In a way this determines the degree of success a ball club attains. If you're hungry enough, if you're willing to sacrifice enough, you'll succeed."

There have been many changes in student life at Notre Dame since Dave was a freshman. He notes that disciplinary rules aren't what they used to be. "But far more noticeable," he observes, "students have become more involved with the problems and issues of life. Conversations four years ago were mostly tinged with a lighthearted and carefree flavor. Now they are more serious discussions."

He feels this change in student outlook isn't entirely good. "Students should be aware of these things and discuss them," he adds. "But I don't believe the world's problems should pervade the student's every action and thought. Some of these guys are too serious."

The best Notre Dame's academic life has offered Dave are the courses in Russian. "They're more than just interesting. I find myself plunging into them totally, the language, the people and the way of life. I'd love to go to Russia and live there for a while."

Dave caught the fever for foreign languages and the lure of far-off lands from his own trip to Europe the summer of 1966. He was a member of Notre Dame's Chapter of AIESEC, an international organization that provides job training opportunities in foreign countries for business and economics majors. His tour took him to England where he worked with a retail grocery chain. The same opportunity enabled him to visit Norway, Sweden, Denmark and Germany.

Dave's immediate future, however, has been cast with the Philadelphia Eagles of the National Football League. He plans to report in July to their training camp. A sixth-round draft choice, Dave really hadn't anticipated a pro-football career. "In my sophomore and junior years, that was the farthest thing from my mind. That just wasn't for me—going out and beating my head against a stone wall. But things have changed now."

One of the things Dave admits has changed his mind is the money. "Though the two leagues now work together on the draft, the financial stakes are still attractive." He also feels he'll enjoy playing the game and says, "I think I can do reasonably well."

The Dave Martin Notre Dame has known these last four years is game for most anything. Moreover, his coaches and friends believe he's hungry enough to accomplish whatever he sets out to do. He's done that at Notre Dame. And now he's ready for the big league of football and of life.

"IF YOU 4

had the opportunity . . . to live these four years over again . . . to send your sons to Notre Dame . . . or to change the University . . . what would you do?" These were a few of the ideas proposed during a forum with the four seniors and the INSIGHT staff. Reactions were mixed and at other times they were surprisingly similar. And it all began with, "Would you return to Notre Dame if you had it to do over?"

DAN DOYLE: Yes, I would. I'd do it again, knowing what I know about Notre Dame now. The people here make a big difference. I think there is something happening here that just isn't happening at other places . . . I'm talking about the interaction between the students and the clergy—men like Fathers Dunne, Burtchaell, Bartell and Pomerleau—and the ideas that are being thrown back and forth. I regret that I haven't been more a part of it than I have. Actually, I've shared very little; I've just come to really know what's happening this year.

PAUL RAMSEY: Yes, I would come to Notre Dame again, and the only reason I say that is because of the people I've met. The unique thing about Notre Dame is the people, certainly not the buildings. You might say there's a certain mystique that prevails. It generates from the people. From a purely academic point of view, I could have got an equal, and I think in some cases

a much better, education elsewhere. But I just wouldn't want to chance not meeting those people. My greatest change came in my freshman year—just because of the guys I happened to end up around. Sometimes I shudder to think what might have happened and how different my life might be if the computer had put me in the same room a floor down.

DAVE MARTIN: I think I would come back and I probably would do it all over again the same way. Maybe for my case, it's just a question of personal development and maybe I could have done that somewhere else, but I'm very satisfied and I feel exuberant about what has happened to me. I've enjoyed it. I've really formed a base in this my fourth year. In the next 50 years or so I'll find out just how good a base it is.

BILL REISHMAN: Yes, I would come back. A year ago I would have been surprised at saying that. But now I would say I would come back because of the people. Not just students. I just couldn't be sure I'd run into a Burrell, Burtchaell and Dunne somewhere else. They have just been critical in my life—no question about it. My ol' man always told me, "there's something unique about the place that is really great." When I went home after my freshman year, I disagreed—it seemed just like any other place to me. But now, looking back, I know there really is something unique about Notre Dame. I'm sort of surprised that I do feel this way. I really like what's happened to me—whatever it is and however it came about.

DAN DOYLE: I've thought a lot about my life at the University. I have lived a sort of life of noisy desperation the past three years. The sort of thing I got into I had to work very hard and I had to organize the busy work. I'm not sorry I've done that because it puts me in a position where I can go on and study medicine and really do something good and creative. I've been building a potential in myself. On the other hand, all the time I was doing that I tried to do other things too. When I was a sophomore, I spent a whole lot of time at at St. Mary's doing a play, and this year I've been in CILA (Council for International Lay Apostolate) and NSHP (Neighborhood Study Help Program in South Bend) and spent a lot of time just talking to different people. One of the most exciting things to me is that I've known very, very many different types of people. And yet, I really don't belong to one group at all. In a way that's one of the sad things. I'm sort of sorry I've spread myself too thin, and yet I really don't know how I could change it.

DAVE MARTIN: If I had to do it over, I'd want a little more time to myself and I'd make better use of it. My nature is to work the majority of the free hours I have. I know if I had to do it over, I'd approach the Christian side of it and get more involved in that. I feel I have touched it to a certain extent but not too much. And I'd like to have come in contact with other kinds of students. You sort of seek out your own and you like to be with them. But I'd like to retain my friends that I have made and yet see other sides a little bit more deeply than I have.

PAUL RAMSEY: I would get involved again but I wouldn't spread myself as thin as I have. I wouldn't get involved with so many things. I'd limit myself to one or two extra-curricular activities, maybe put a little more time in on my studies and really give my all to those one or two activities.

DAN DOYLE: Of course, the things you have given yourself to are now quite a part of what you feel you should give yourself to. In a way, if you hadn't had those various ones you wouldn't now have such a perspective.

PAUL RAMSEY: What you say is true. I have to admit if I had to do the first four years over again, I would change only a couple of things. . . When I was a freshman, I was interested in status. I've grown a lot since then. I'm just not impressed by that sort of thing anymore.

CHARACTER

"A mystique prevails about Notre Dame which is generated by the people here, certainly not the buildings."

BILL REISHMAN: Realistically, I'm satisfied with the openness I see in front of me after what has happened in the last four years. One thing though, I never would have entered this place as a science major—I was in physics. (I know, I don't even look like a physicist.) I was unhappy that I didn't stay in General Program. Undoubtedly, this is the finest thing going at ND. For anyone who wants to go on to serious scholarship after he gets out, GP is the best program. The reason I say that is not so much that it may prepare you best in your area; it's this base that it provides you. Newman was not such a dumb cat even if he was such a legalist. You put a bunch of guys together with all the best books in the world and everything they might want to read and you put them in with a couple of smart men for four years. The good thing

about it is that you grow with people. You exchange ideas with people. Some of my best friendships were made only in class. I never saw the guys outside of class and they're still some of my best friends here. I saw them only one semester but we're still tremendously close.

PAUL RAMSEY: To me, however, Notre Dame is not enough of a university. A university means to be universal, encompassing. And here there is just not enough diversity. I think Notre Dame is too provincial to be a great university. Notre Dame is a monolithic structure: middle class, white Catholics. You don't ever have to think about anything at Notre Dame if you don't want to. There's just not a lot to stimulate you, just too much alikeness. To make it less provincial and more universal, I would recommend the increase of minority enrollment. I'd make the University coed and I would make it universal in the types of people who would come—varied religions, varied races. If I could do that I think it would destroy the University as it is now. But I'm not afraid of that. It would be better for the students. I sort of live on two levels. The one is the here-and-now existence within my Christian community of friends. The other is that nostalgic level—Notre Dame, all men, rah, rah—which I don't think is the best thing for the people that go there. That's the reason I say I could go through it again, but I wouldn't want my son to do the same.

DAN DOYLE: The University wants to be great, in fact, that's what they keep saying. At times this greatness seems to be bound up in being a residential university. Then there are other times when I get the feeling we're just trying to compete with the Ivy League schools for some reason. They point out that Harvard has such and such an endowment or that we have so many students on scholarship or so many endowed professorships. I have mixed emotions over this sort of thing. For one thing, you just don't say you're great or that you want to be great. You work at it and let others decide whether or not you're great. I believe we have to generate our own unique vision and not live on someone else's vision.

BILL REISHMAN: I don't believe Notre Dame has the corresponding vision to its ideal of greatness. Today Notre Dame is responding to a truly intellectual and scholarly institution and the CSCs (Holy Cross Order) are really lucky to have some of the men they do. If they didn't, they'd be hurting. But they do and I think we have to work with that reality. I think ND really has a chance. But I, too, don't think it has the vision.

DAN DOYLE: What's cramping its university-desired image?

PAUL RAMSEY: I think it's the administration. I think the administration we have was perhaps a great administration 15 years ago. But the progressive ideas of 15 years ago are the conservative ideas of today. I think it's just a myth to keep calling them progressive ideas. To become a great university, you might have to be willing to give up a couple of the prejudiced million dollars. I don't think a great university puts ads in the *New York Times* (*Ed. Note:* regarding the appearance of Father James Kavanaugh on the Campus) apologizing for what students have done. You never hear of Harvard apologizing.

DAN DOYLE: From a purely pragmatic point of view, ND needs all the financial support it can get. The operating budget every year is almost more than half the total endowment: while Harvard can run for the next 20 years without having another donation, ND would go out of business.

PAUL RAMSEY: I don't believe that. I don't believe that. If the alumni really love the place . . .

IN RETROSPECT

"At times I live on the nostalgic level—ND, all men, rah, rah—but it's not the best thing for the people who go there. That's why I could do it again but I wouldn't want my son to do the same thing."

RELIGION

"To be unique Notre Dame must consciously examine, refine and articulate its religious vision."

DAN DOYLE: But that's it. They don't love the *real* place, they love the "golden dome image."

PAUL RAMSEY: Then maybe it should go out of business. I'm not so sure.

DAN DOYLE: I think it should go on. It's in a period of transition.

PAUL RAMSEY: I don't think it should. If it has to perpetuate some sort of a "golden dome image," I don't think it should go on.

DAN DOYLE: I agree in a way, but we were talking about something else. "What should your university be?" And basically I think it should be a place where people should have to think. When you come here you should stop learning and start to think. Newman's *Idea of The University* talks about how a school boy should learn his history and his Latin, and get the primary data down so he has some raw material to work with. When you get to the University, if nothing else, I believe you should think. And I don't think it matters whether you're prepared to go out and deal with this complex society. I don't even think it matters if you're shocked when you come out into the real world. But I think you should confront yourself and you should be shocked within yourself and things should make you get shook up a little bit.

BILL REISHMAN: Terribly important in my mind is the opportunity for students to manage their own lives. I think one of the most crucial problems in American society is the fact that people do not have to make decisions. You don't have to make critical decisions at all—not at all. I say let's give these guys such an opportunity. Let's try to stimulate them. I think students

THE GRADUATE

"Here I've formed a base . . . the next 50 years or so will determine how good it is."

should be given some power in the university community. The mass of students around here don't think past their noses. They really don't. The student is here not to learn any particular field. But he's here to learn how to be a lot better human within his own particular orientation, be it economics or theology or medicine. I don't think we can be just schoolboys for four years. I think the students must really be allowed a concrete voice in everything that affects their years at Notre Dame. By everything, I'm not saying they have to run the place, 'cause they don't want to. I wouldn't want to figure out who was going to get what money. Let the administrators do that. It is their job. What is important is that students should have complete control over their own lives as much as possible.

DAN DOYLE: But what's the purpose of all this? I mean it sounds like Boys' State or something. Students getting experience in administration and responsibility and such things. Do you think that sort of an opportunity will "make" the kid who doesn't give a damn about anything anyway?

PAUL RAMSEY: I thought Jacqueline Grennan (Webster College president) had a good idea. She has her students at Webster on every board, but what they do is weight the boards. There are many more students on the board that deals with student business than there are on the board that deals with faculty salaries. Yet on each board there are a few students and they have sort of a universal view of the problem.

DAN DOYLE: I don't know whether students are mature enough for that sort of thing.

PAUL RAMSEY: But the reason they aren't is the paternalism here.

BILL REISHMAN: I think the key word is challenge. You've got to challenge a guy to make a decision. In my own personal life I've just been so horrified at the lack of challenge, at the lack of decision-making.

PAUL RAMSEY: I compare the University to the Legion of Decency. I'll tell you why. Today the Legion of Decency complains about the mediocrity of films in America, but I think one reason for the mediocrity of films in America is that when film-making was started, the Legion of Decency wouldn't let anything like an art film come out. If they wanted to get their approval, they had to be mediocre, and I think the Administration is a lot like that. If we can't make decisions, it's because we have decisions made for us.

DAN DOYLE: I disagree with that.

BILL REISHMAN: I'm with Paul on that. I think it starts when guys are freshmen. Have you lived in a freshman dorm in the last two or three years?

DAN DOYLE: I am living in one this year, Holy Cross.

PAUL RAMSEY: I am too and it's hideous at times.

BILL REISHMAN: Breen-Phillips is the standard old freshman hall with rah-rahs. There are a few upperclassmen and the rest of them are sophomores who stay who are just as bad as the freshmen. And the whole attitude of the place is to try to get around the rules as much as they can.

DAN DOYLE: So you take away the rules?

BILL REISHMAN: No, you don't take away the rules. It's the whole attitude of the place. When they come, if they're faced with "I've got to make a decision about this," it engenders a much more responsible attitude than if their decisions are all made and they just try to get away with as much as they can.

DAN DOYLE: They must make decisions about whether to drink or not, whether to study . . . those are decisions?

BILL REISHMAN: I'm not talking about the small things. I think the small things are drinking and women.

DAVE MARTIN: What would your approach be to these freshmen?

BILL REISHMAN: I think one of the greatest things that should happen for engendering this responsibility is universal stay hall—sooner or later it will be here—and total government of the hall. A freshman should have as much voice on what's going to happen in the hall as a senior. They should sit down and make the rules for that hall that year. If you've got a community life like this, you don't just have a building in which people exist. Take for example the hall's religious life. The residence hall isn't just a place where you have Mass in the chapel. Hopefully, you have a whole religious atmosphere.

DAVE MARTIN: Put yourself in the position of the administration now. Do you open the floodgates hoping the freshmen coming in will accept the spirit of the law and we can forget about the letter of the law? Can we afford to take this chance?

BILL REISHMAN: If you want legalism, go ahead, dismiss and suspend students for violation of the regulations and don't risk a thing. But, if you're trying to communicate something at this place which is above and beyond the legalistic attitude, then you can't suspend them. You've got to risk it. If you've got something in your back pocket that you want to give to somebody, you don't hold it in your hand, you toss it to him. He could toss it back in your face and say "to hell with you." You've got to take the chance. You hope for the kind of students who are going to accept a challenge like that.

THE QUEST

"Here Bill Reishman can find things like CILA and unlimited intellectual opportunities. Dave Martin values the rigors of the athlete's life. And Paul Ramsey and I can find something like really good people in Christian communities. But there are so many who haven't found anything."

EDUCATION

"A student is here to learn how to be a better human within his own orientation, be it economics or medicine or theology."

DAN DOYLE: I think what you're talking about is much more positive than what I had in mind. Your idea is having a hall that is working and functioning with a hall government, a hall judiciary board, a religious council, a hall that is really a community. Practically speaking, I really do think the University has to get out of the discipline area because they can't do it. It's too much. I think the University is going to get bigger and the administration simply can't be concerned about what each student does. It's absurd. I think they're meddling here now because they haven't the slightest idea what goes on. It's just like the federal government can't count sheep out on the Colorado plains. I think it's too big an issue and I think the hall council and hall government are going to solve the problem. I must admit that as far as that sort of thing goes, I am for it very much for the kind of personal responsibility. But I think you have to have that kind of environment and that kind of a strong spirit of government in order to have that kind of energy in the air where you have responsibilities. I echo what other people have said. The idea of stay hall is really important.

DAN DOYLE: As this place gets bigger I don't think the solution is to develop more subtle and insidious ways of keeping everyone part of one great big mass. To treat people as individuals and give them a sense of themselves, it's going to have to break down into units. There are enormous human resources here. But I think they're going to waste because people are just getting lost. One of the ways you can explain it is that every year there are 7,200 Notre Dame educations. An ND education doesn't do anything as far as I'm concerned. It's the individual who comes and confronts it. Just come and look at the Campus. Here Bill Reishman can find things like CILA, Dave Martin values the rigors of the athlete's life and Paul Ramsey and I have found something like really good people in Christian communities. But there are also people who haven't found anything. There are people whose lives are just parties and the movies and the dates—guys whose lives are pretty screwed up. I'm in premed and there are a lot of guys around there who are great lab students, who can do calculations better than anybody. They're way ahead of me in lab, but they couldn't care less about all kinds of relevant issues. It's just "gotta get to med school, gotta get to med school." There's a lot here, the opportunities are here, but when you say "what is the value of an ND education?" it's like using an analogy from chemistry . . . if you take two chemicals and put them together, you get a reaction. ND is just like a bottle sitting on a shelf—until you add the student, you've got nothing as far as I'm concerned. It is all here, students come and they just never add themselves. They just never put themselves into it and the reaction never occurs. An education is a happening, an event. And in a lot of cases it doesn't happen. So there are plenty of people who graduate from here who don't have an ND education and consequently there's nil value.

PAUL RAMSEY: Though I'm really tired of being withdrawn from the world after four years, I feel like the residential university is a good thing. I even feel that the sort of womb atmosphere of the University is a good thing in that it lets you formulate values. Now I don't know—since I haven't been out in the world—how these values are going to stand up under real pressure, but at least I've had the opportunity to formulate them without worrying about paying the rent.

DAN DOYLE: I would really like to see this be a residential university if it's a place where people really live and it's not a place where they board. I think my idea of a hall would be a place where a guy is able to eat, study, sleep and pray. To me the idea of "go there to eat" or "go here to church" is bad. The idea that the liturgy is lousy in your hall so you go somewhere else or the idea that you have to go across the campus to eat—it's bad. It breaks up your life. I don't think it should be. If I were to improve the University, one thing I'd do is make it really residential, not just residential in a phony, superficial way, having everybody in the same three- or four-square mile area, but really letting them be able to live in one place and have a kind of home.

BILL REISHMAN: All this in a way presumes what Dan has said and it really is idealistic. I'll admit that. But I would like very much to see more opportunity for outside-the-class intellectual action, happenings. I think the professors should live on campus so they wouldn't have to take a bus or throw a party to give the students the chance to talk to them outside of class. I think a guy needs four years to form a base—exactly like Dave said. This is exactly what should happen. I think one of the things that is so conducive to that is a chance to "get into it" with some good men, some profs. If they're isolated, or if they lecture to 500 guys, or if they're holed up within an office in the library with one chair, there's no chance. Where else can you visit?

DAN DOYLE: Along that same line, what we really need are teachers who like to teach, who want to teach. I've had a lot of men who know their stuff here but they just haven't been very interested in teaching at all. It's true of science teachers. Now I agree that this should not be the place for a scientific, technical education, but if we are going to teach those courses they

PERSONAL DEVELOPMENT

"When I was a freshman I was interested in status. I think I've grown a lot since then."

should really be taught and not have some guy come out of the laboratory and slap down his notes and draw some stuff on the board and sneer at everybody for 45 minutes. I've got a course like that right now.

DAVE MARTIN: Should the University mirror what will come after?

DAN DOYLE: I don't think the University should be a preparation for later life in that sense. I don't think we should try to approximate the conditions of real life in order to make it easy for a student to undergo the transition from childhood to adulthood. I think what we should do is provide an environment in which one is critical of one's self, in which one plots one's future, in which one is encouraged and stimulated and things are made easy in the sense that they're possible. It should be an environment in which thinking and creative study and critical study are encouraged and fostered and are given every opportunity. I think there's too much of a run-around here; there's too much confusion. For a guy who really wants to study, he's got to go over to the library at night. He's got to go way out of his way. It's almost above and beyond the call of duty to really be a student here. What is supplied for an environment which encourages study? There's an environment which makes study a horrible pressing necessity of life, particularly for people like science students and freshmen. Instead of creating an environment for a guy who is able and wants to study, what you do is heap assignments on him, give him all kinds of tests, make him aware that he's competing with an extraordinary group of people — i.e., if you don't study like hell, you're going to get bounced out — so existence can really be miserable. And people just go through thinking "I've got to make it, I've got to make it." This place where we live does not encourage study except by academic pressures which is a hell of a way to encourage study. It is possible to have an academic life without academic distress. And the kind of residence which we talked about earlier would provide a vessel for that kind of life. What will really make the thing go is people like Bill and other people in the hall who know their purpose is to help create that kind of community. If a freshman is going to have any kind of a fruitful academic career, it's going to be because right off the bat he's brought into an academic environment. The dormitory on the ND campus is not an academic environment. It is not an intellectual environment. It is not any kind of a spiritual community or a community in any sense of the word. It's an apartment building. And it's not even a disciplined apartment building.

BILL REISHMAN: If Notre Dame is to be a unique sort of place, I feel that it must consciously examine, refine and articulate its religious vision. And I stress refine. I believe that Notre Dame should be directed away from a primarily Catholic orientation. I feel it should be broadly religious. There's a question now about its religiosity; not much about its Catholicity. I'm more concerned about religiosity than Catholicity. I don't care if a guy's a Christian or a Hindu as long as he's a good man. And if he's a good man, he's going to have some religious views. Religious concerns will be the focal point of his whole life. Where he's from doesn't matter.

DAN DOYLE: My experiences here in a Christian community at ND this year have been crystallized in the liturgy which is really the most significant thing the Catholic church has to offer, whether it's the CILA Mass or Burtchaell's Mass. I think the hope of Catholicism is that it needs the essence of Catholicism, what's good in it, and that it is not absolutely bound to the law. I think there is a dimension of Catholicism that is outside strict legality. One of the exciting things, one of the things

STUDENT VOICE

"We can't be just schoolboys for four years. We must be allowed a voice in everything that affects our years at Notre Dame."

NOTRE DAME'S MARK

"If ND can succeed in showing that to be catholic and Catholic are not mutually exclusive, it will have achieved a certain kind of greatness."

that has held people to Catholicism throughout the centuries is that it was so legal, so formal and so solemn. You always knew exactly where you stood. Well, today people are not going to accept a religion which tries to tell you exactly where you stand, where you'd better stand or where you have to stand. I think there's room in Catholicism to be a Christian and to be just a responsible Christian. But what Catholicism has and what it offers on this Campus is to me a very, very meaningful liturgy, a theology which provides a base. It isn't the whole pyramid, the base and the top and everything. But it's a base. I think the University must first be Christian and then I think it has to be catholic with a small "c." But I think there's something of value in the Catholic with a large "C" — as long as no one demands that it mean all the things it used to mean. Many of the things it used to be were entirely irrelevant and unessential.

BILL REISHMAN: What you are responding to is the need for one type of opportunity in you. The person who approaches reality the way you do.

DAN DOYLE: That's true. But can Notre Dame ever be that big? Notre Dame will never be a Berkeley. ND will never be Harvard and I don't think ND is ever going to be a purely pluralistic academic society. I think if it is going to be great, it's not going to be great in all the ways it's possible to be great. I think it's going to be great in one way. If ND can succeed in showing the catholic with a small c and Catholic with a large C are not mutually exclusive, I think perhaps it would have achieved a certain kind of greatness and I think that might be at least temporarily a vision for Notre Dame.

FACULTY SKETCHES

JAMES L. MASSEY

Teacher, researcher, inventor and capitalist . . young engineer who teaches humanities, too. At 34, Dr. Massey represents a growing university group whose password is diversity.

After spending a year at Massachusetts Institute of Technology as a visiting professor, Dr. James L. Massey returned to Notre Dame this fall and is making up for his time away from campus.

The professor of electrical engineering is teaching a senior elective course, introduction to communications, along with a section of the Collegiate Seminar. The latter, an inter-departmental course, is a "first" for him and—like the students—he moans about the heavy reading load. "It's killing me," he says. Also, he's directing a NASA research project which is costing the government $25,000 this year; he's adviser to four graduate students; and he's working on several papers for conferences.

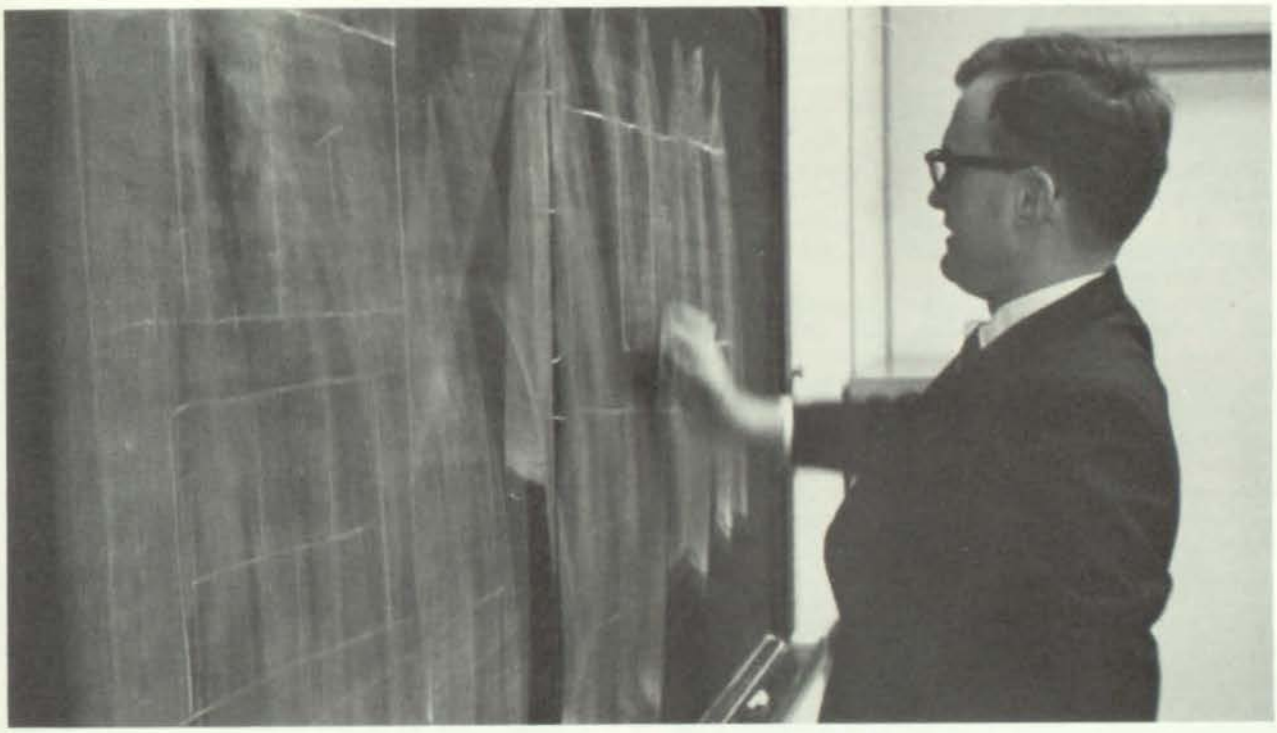
Making the rounds of lectures at other electrical engineering schools is another chore he handles. "It's good advertising for Notre Dame," he rationalizes. Then, just to take care of his spare time, he was acting chairman of the electrical engineering department last semester until Dr. Basil Myers returned from Oxford University where he was a visiting fellow.

Dr. Massey, whose four young sons keep him hopping when he's not working, gasps and shakes his head about all of his assignments, but he's keeping his sense of humor. How does he like it? "It's lousy," he answers promptly—but with a chuckle. Maybe being valedictorian of the 1956 class at Notre Dame and getting a master's and doctorate at MIT prepares a man for that sort of thing.

Although teaching and administrative assignments are tough right now, other wheels are turning inside the Massey dome all the time. He modestly admits he has invented "a few devices" in his field and further probing reveals that one of them was the reason for the formation of a whole new company, the Codex Corporation. His "threshold decoders" on the market now carry price tags of $5,000 to $300,000. Is he going to get rich quick? "Not quick, I'm afraid," he laughs, "but the company is doing pretty well and I have an interest in the company."

Massey's coding devices are not concerned with secrecy coding like in the movie spies, but with data protection—coding messages so that even with interference like noise, there won't be any mistakes.

The buyers for Massey's machines are organizations that are sending information from one computer to another and demand extremely accurate data. "If you send a bad bit," he says, "it could clobber a big program and cost you a loss of computer time." So far most of



the purchases have been made by the military, but Codex is beginning to get some industrial customers.

If Dr. Massey does get rich from Codex, he'll probably tell his grandchildren it was just a lucky break. He relates that the Melpar Corporation, a defense research plant in Watertown, Mass., was closing in 1962 just at the same time he was finishing work on his MIT thesis, a dissertation on the threshold decoding device.

Melpar asked its employees to move to a Falls Church, Va., plant, "but most of these people were quite proper Bostonians and they wouldn't think of living anywhere except Boston," Massey explains. "So they quit Melpar and all of a sudden there was a large number of very competent technical people out of work. They decided to found their own company but they needed a product."

Young Massey had been talking to some of the people at Melpar and they knew about the device he had "on paper." They got together and agreed to purchase the patent rights in exchange for an interest in the company. So, Massey says, "it was all a great coincidence. If Melpar hadn't closed their plant, there never would have been a Codex."

Now the professor-engineer usually returns to Codex every summer and he continues inventing other coding devices for the correction of special types of errors, such as a "burst" caused by a bolt of lightning.

Massey, at the age of 34, is recognized nationally as an outstanding authority in the field of information theory, an area that is only a little more than 20 years old. Information theory is concerned with data transmission—getting messages from one point to another, he explains. And not just computers, mind you. One of Massey's extracurricular interests is Notre Dame's Philosophic Institute for Artificial Intelligence which is trying to use information theory to describe human communication.

Massey feels the Notre Dame electrical engineering department is growing and "gaining momentum." In particular the recruiting of faculty members is going well. "Mostly we're adding young people who just finished their PhDs," he says. "Essentially expansion right now must take place first among the students. We have a good-sized faculty of 15 with 150-160 undergraduates and about 40 graduate students."

How can a relatively unknown and small graduate electrical engineering department hope to compete with prestigious places like MIT? "The only thing you can consider when you're thinking of graduate study," Massey believes, "is the person who directs your research, your thesis supervisor. There's no reason that a place like Notre Dame can't have people as good as anywhere else. MIT certainly has some tremendous people but it doesn't mean that in some particular phase we can't be just as good."

Massey himself got interested in the field only after he got to ND. "I took electrical engineering because it

seemed the most mathematical," he explains. "I don't think I ever knew what an electrical engineer did until I got in the department."

He got through his undergraduate years at Notre Dame accompanied by a twin brother—can you imagine two that handsome?—who is now an associate professor of philosophy at Michigan State, of all places. "He's a symbolic logician," ND's Massey explains. "They use symbols to represent logical arguments and they handle really mathematical questions."

Massey, who surely must think as fast as any computer, was stumped for a while when asked about his own problems. He couldn't come up with any real ones. "I just enjoy teaching a lot," he said. "I like communicating with young people. I find it stimulates my own thought."

After struggling for a bit, he finally admitted, "Assigning marks is always a distasteful thing. I'd like to see that done away with, but it can't be—most of the time it is necessary. However, I think the pass-fail system, now under consideration at Notre Dame, would be a darned good idea in the Collegiate Seminar.

"One other problem, of course, is finding time. As you go on, you get more and more demands on your time."

What plans does Massey have for himself? "I want to stay in teaching and research while I'm young enough to do it. But you reach a point where you can't escape academic administration forever. As time goes along, you just get more and more involved in administrative work and at some point it makes sense to say, 'well, I'll become an administrator.' But I hope I've got another ten years before that happens."

LEO M. CORBACI

A cloud of cigar smoke in perpetual motion, Leo Corbaci, as university registrar, lives on "crisis hill" and loves it. He is sure that no matter how well something is done there is always a better way . . .

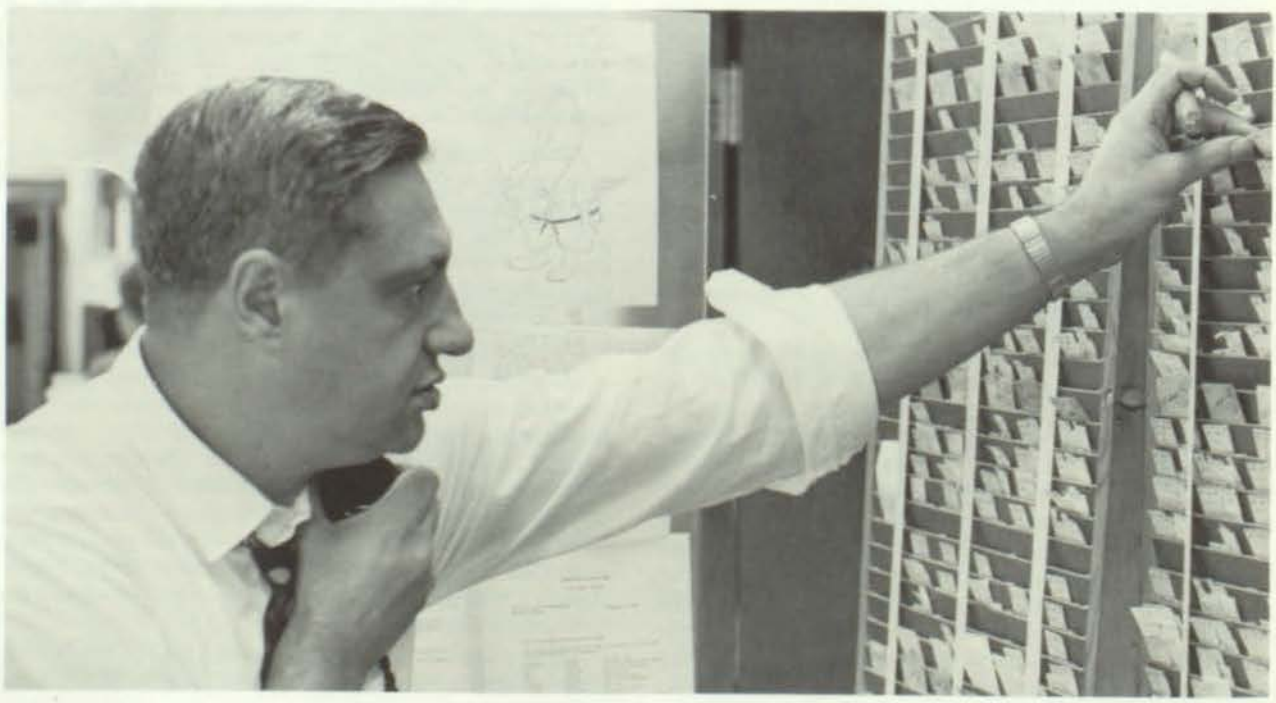
With his collar open, his tie loosened and his lower lip drooping, Leo Corbaci whips around the Administration Building nodding here and there and stopping to joke with every other person. He is one of the most familiar figures on Campus, a dark Italian who exudes a distinctive personality.

"Yeah, the accent is on the 'stink'!" he's quick to quip, alluding to his ever-present cigar. He's a ten-Rigoletto-a-day man but his habit isn't losing him friends anymore because there's no one left who is allergic to cigar smoke.

"I fired all of 'em," he explains.

The assistant vice-president for academic affairs also wears the hat of University registrar and is president of the Indiana Association of Collegiate Registrars and Admissions Officers.

A graduate of Duquesne University in Pittsburgh, he joined the department of economics faculty at Notre Dame after receiving his master's degree here in 1951. He got his administrative post in 1956 after saying "once too often that the registration system around here



is lousy." The next thing he knew he was told to "do something about it."

Corbaci has taken advanced work at Syracuse University, but he says he still belongs to "the great unwashed masses who have everything done but their dissertation." He has retained his faculty status, however, and is now an associate professor. He usually teaches one economics course the first semester. "One reason I want to keep a hand in teaching is that I find myself on the receiving end of my own edicts," he explains.

"Everyone waits with bated breath for the latest procedure edict from Crisis Hill," Corbaci laughs, referring to his office. "Then they all decide whether they're going to follow it or ignore it. Everyone takes six days to read them and two or three days to recover from them."

Corbaci has whittled the complicated registration process down from six to eight hours to about 15 minutes with the aid of efficient planning, staff and computers. Although he does no programming of machines himself, he says "my name is so associated with computer around here that everyone thinks I take one home at night or I come in and buy it a drink occasionally."

As is usually the case, the jokes and offhand attitude are really a front for a hard-working man. Corbaci spends at least 60 hours a week in his office, including at least one evening and some part of every weekend. During the roughest part of the year, registration, there are usually a couple of days he works around the clock.

An ex-high school football coach, Corbaci uses a game analogy to explain the work of his office: "In the hierarchy of the University, my office is somewhere out in limbo. It's like the head linesman at a football game—nobody ever notices him until someone is offsides. Then he has to blow the whistle."

Besides handling registration, his job includes keeping records, making classroom and lab assignments, a master schedule of classes, commencement, convocations, academic statistics, grades and renovation of classrooms. For him the University is a giant jigsaw puzzle and he must fit the pieces together.

"We are responsible for records and procedures of everyday operations," Corbaci explains. "What we don't do is advise students. We try to delegate that to the various faculty advisers."

Twelve years ago when Corbaci came on the job, there were eight girls in his office handling the records of 6000 students. Now, with 7700 students, there are still only eight girls because much of the work load has been transferred to computers.

But in spite of "the machine," Corbaci runs his office on a personalized basis. When dealing with students and faculty, the motto of his staff is "We're always wrong." According to the boss, though, they're right about 99 percent of the time. "No matter how hard you try, you can only make 50 percent of the people happy," he reasons.

Now that the University's computing center and the Office of Academic Affairs have been linked by high speed transmission wires, Notre Dame has one of the most efficient registration hardware setups in the country.

"Sometimes people say I'm changing for the sake of change," Corbaci says. "But we're caught between the fact that we're big and trying to keep procedures decentralized so we'll have a personal approach. As a result, I'm in a dilemma. Actually, we're only changing methods to have some way to save the student and faculty members some writing and—more important—some time at registration. We want students, faculty and staff to meet and talk things over; but once registration leaves their hands, we want it mechanized."

Corbaci also believes that no matter how you do something, there's always a better way. He's already looking to the future with his registration equipment. He has it set up so telephone registration can easily be added.

He does about one-third of the class scheduling work by computer and also prepares the master schedule with the aid of a computer. Discussing the problems of class scheduling, he pointed out that "Left to their own whims, of course, the students would have no classes except at 9 and 10 Monday, Wednesday and Friday."

Regarding the number and size of classrooms, he says he feels pressure at both ends. "The very large rooms and the very small seminar rooms are in short supply. With the increasing number of graduate classes—the rooms in the older buildings are not built with the current type of classes in mind.

"With all of the building that has gone on in the 11 years I have had this job there are now six *less* general purpose classrooms than there were 11 years ago when there were 1700 fewer students."

The cause for this, he explains, is the increasing demand for office space and laboratories. "We have almost doubled the number of laboratories at the same time," he adds.

"We have been able to operate by increasing the percentage utilization of rooms. In the past two years the use of four o'clock classes has tripled. What we can't do is add any more sections of 400 and 500 students—there's just no place to put them."

Corbaci, despite his problems, is happy with his job. "I couldn't ask for any better cooperation than I'm getting right now." And, besides, he says, "the place grows on you."

Like most Catholic boys, he always wanted to go to Notre Dame. But it was a financial impossibility for the son of an immigrant coal miner. As it was, he had to drop out of Duquesne and wait until he got out of the Army and had the GI Bill to get his degree.

"Now that I got into this place," he says, "I'm mired so deeply in the red tape I've generated for myself that I can't fight my way out."

JOHN W. HOUCK

The future in his business and idealism is his bag as John Houck hopes that the student of today will change the world of tomorrow. "We've got to turn out the student who—in 35 years when he's reaching his prime—is going to be a leader and take responsibility for his society."

In John Houck's class, a guy gets ready to live in the year 2000. The business management and law professor believes "we can't educate our students for anything but the year 2000." So he's trying to turn out men who will not be intellectually obsolete when the rules they have learned are no longer valid.

But even with his sights on the future perfect, Houck has a hectic present tense. He has completed a two-year term as president of the Notre Dame chapter of the American Association of University Professors. He was on the committee that wrote the new faculty manual and he's chairman of the editorial board of "The Professors," the weekly TV show from Notre Dame. Then, too, he planned a national conference on highway beautification and outdoor advertising and his other laurels include co-editing the acclaimed book, *Academic Freedom and the Catholic University*.

In spite of all the current and coming distractions, Houck is a man who is keenly aware of the importance of the individual student. He's concerned that students aren't seeing professors as "integrated personalities." "At Notre Dame and at all universities," he points out, "there is a growing gap between the faculty and the students. As the university becomes more and more involved nationally and internationally, we have less and less time to present to the students an integrated personality, a professor they can consult with.

"In a sense we've become like the old Victorian father that the kids saw for a half-hour every day—stern and aloof. Talking with students is a time-consuming thing—but we have to do it. That's how we're going to turn on these students to the intellectual life. We must meet them on human terms and this isn't going to be done by bringing in counselors. The faculty is the key group, the exciting group."

He feels this is the big problem in the next five to ten years in all higher education and he wants every school to emphasize personal contact with students and reward the professor who is good at it.

Houck is himself a stimulating conversationalist. He may have a pin stripe shirt, a pipe and greying hair; but he has a young face and young ideas and, after all—even though he has a whole pocketful of degrees including a master of laws from Harvard and an MBA from North Carolina—he's still only 37. His face comes alive and he gestures with his whole body, like the lawyer he is. He spouts quotations from John Kennedy. He's idealistic and fun. And he drinks Rob Roys.

It's fitting that Houck's classes are merely interesting extensions of his personal theories. In one, "Innovation and Technology Management," a Houck-invented course in the business school, he comes in with the proposition that "we can't educate our students for anything but the year 2000. We've got to turn out the student who—in 35 years when he's reaching his prime—is going to be a leader and take responsibility for his society."

In one of his seminars, he starts out with this theme: "You can't do anything about the past; you can't do anything about today really; and you can't do very much about tomorrow or even two years from now." But he does get his students thinking about the world five years from now.

"Then we think about 10 years from now and, in order to let them loose—to really expand their creativity and their imagination—we think about the year 2000 and what it's going to be about, for the United States and the rest of the world."

They think in terms of potential population, needs for goods, clothing, shelter, privacy, intellectual and spiritual needs, industries, government, megacities, transportation and communications possibilities.

After they develop the "forecast," Houck asks, "Is that the kind of world you want to have? What do you want to see in that world of 2000? How would you like that world to be? If you want something in that world, if you have certain values, certain ideas now about the

good life, about a workable society, you are going to have to start effecting that society, start doing something five years or ten years from now so it's going to be in existence 32 years from now.

"Instead of feeling a kind of 'cultural fatalism,' we try to do the kind of things that John Kennedy used to talk about. And that 'turns them on,' " Houck says.

He thinks students have been turned off and that's the cause of some of their alienation. "They don't see any idealism. They don't see someone—a beautiful person like John Kennedy was" to inspire them.

Houck hopes today's students will begin to see everything as a frontier that needs mastering—by human beings. He believes that "with their minds, wills and hearts to it, they can change this world. They can make it a better place. They don't have to be fatalistic. They don't have to go hide in Haight-Ashbury. They can find identity in being active and in making a contribution."

He feels some of his collegues have a patronizing attitude about students. "Maybe too many of them were brought up in well-ordered homes where students were seen but not heard. They want a kind of well-ordered, neat student who doesn't step on the grass or who doesn't use swear words. A lot of people don't want to have anything that is going to rock the boat."

Houck's reaction to that is "it just won't work. The interesting student is oftentimes the guy that rocks the boat."

Houck admits it can cause problems—especially in the private university that is dependent on people's good will.

"But we have the obligation as a university and as a faculty to tell our alumni and our donors you just can't compromise on academic freedom and on the students' right to select speakers and to publish their press. That is the best in American higher education and if you want us to be the best, then we've got to pick this up. If we don't pick it up, we're not going to get the good students and we're not going to get the good faculty and then you're going to have a mediocre university."

Certainly the last five years have seen some very important changes in the Catholic university and Notre Dame has been in the forefront of the movement, Houck points out. He feels "we need these 200-plus universities and colleges and we want them to reflect the best in American academic life."

He doesn't agree with those who say the Church should practice "birth control" instead of building more Catholic colleges. Besides the fact that the number of men and women wanting to go to college is increasing, and "we just plain need the schools," he says, "we need variety in American higher education and these Catholic colleges can be one source of variety."

He admits there is one argument against having many Catholic colleges that does interest him. It is that the Church has limited resources. "I'm not talking about money," he's quick to point out. "The real resource the Church has is dedicated mobile people. We are currently over-investing them in grade schools and high schools and we may come to the day when the same argument would be used in colleges.

"There's a tragic misinvestment of the Church's resources. I see little justification for the Church educating my kids in the three R's and not educating some miserable South American living in a shack up on the side of a hill overlooking Rio. It's just violating investment criteria—that you invest your resource where you can get the biggest payoff. The biggest payoff isn't going to be teaching my kids the three R's and a little bit of the fourth R. The biggest payoff for the Church and for mankind is teaching the kids of South America and breaking the cycle of poverty."

He feels so strongly about this that he puts it in terms of American Catholics owing a debt. "In the nineteenth century European Catholicism sent thousands of priests and nuns over to the United States. They made an investment here and it paid off in a strong Church. I think it's our obligation in the twentieth century to make a comparable investment in another part of the world—and we're not doing it. This is one of the real arguments for cutting down the number of Catholic colleges here."

He believes, "We don't have any Catholic colleges in the top 10 but we have three or four in the top 20 or 30. There's no Catholic Harvard yet. There may not even be a Catholic Johns Hopkins, but there's a Catholic Ball State, a Catholic Northern Illinois. There's a Catholic Western Reserve. I think Notre Dame is a Catholic Western Reserve. And there's a Catholic Northwestern. I think Notre Dame is that. We've got some representatives at every level."

He's satisfied to stay at Notre Dame (outside of the service, it's the only place he's taught) because he thinks it's an exciting place. "And if you're part of the excitement," he says, "though whatever you do may be small or marginal or peripheral, it's good to be there. I think the action is here. And if you can be a part of a place that is really shooting for the top plateau, that's a good place to be. We may fall flat on our faces, but we're shooting. Here you feel we're going to make a race to try to get a place in that top 10 and hold it."

REV. NEIL G. McCLUSKEY SJ

A Jesuit in this Holy Cross stronghold, Fr. Neil McCluskey is enjoying his visiting professorship so much that he has lengthened his stay here from one to a possible three years. Having breached the walls this big balding priest enthuses about the quality of education at Notre Dame.

After putting in six years as education writer for *America* magazine, Rev. Neil McCluskey SJ left the job to find out if what was going on corresponded to what he was writing.

He became dean of the school of education, director of the honors program and finally academic vice-president of Gonzaga University in Spokane, Wash. Then he traveled to Notre Dame where he now is a prolonged visiting professor of education.

"I originally came for just a year, but I got involved in such exciting things that I stayed on for this second year and now there's a possibility of a third year," he explained.

At Notre Dame he has been involved in the reorganization of the department of education as well as the Office for Educational Research. In addition he was secretary for the 1967 seminar of university leaders that issued the statement on "The Idea of the Catholic University."

Although disappointed that the seminar at Land O'Lakes, Wis. didn't get bigger play in the national press ("It came the week of the big riots," he reasons), Father McCluskey feels the "Idea" which stressed autonomy

and academic freedom in today's Catholic University is extremely significant and that it has reached a very influential readership in America and Europe. "It should clarify some of the confusion about the objectives of the contemporary Catholic university," he believes.

A man who is built more for a football line than a typewriter stand, Father McCluskey still keeps at his writing. But now it's book manuscripts. He doesn't regret giving up his journalistic life. "I like the writing but I don't like the pressures of weekly journalism," he says. "I felt the actual experience in administration and teaching again would be fun. This is such an exciting time for education—Catholic education especially. I think you're more in the middle of things when you're based on a university campus doing some teaching."

In his current manuscript which carries the working title of *Catholic Education Faces Its Future*, he attempts to pinpoint trends and challenges in contemporary education and indicate some of the principles that will help resolve the problems.

According to Father McCluskey, "One of the biggest problems is to change our collective attitudes toward this thing called Catholic education. For too long we've identified Catholic education with Catholic schooling. This has been successful in most places, but in view of Vatican II and the subsequent updating of Catholic life and culture, it's necessary to examine everything—including the way we've been trying to initiate our young people into the Christian community.

"If the schools are the best way of doing this—fine—

let's continue. But in some places where it isn't the best way, then we have to find other ways of inculcating our value systems and knowledge of God."

Father McCluskey feels "the assumption that anyone can teach religion if he has on a collar or a veil" is not always true.

One of his ideas for "another way" is a "school of religion." He envisions it as a "full-time school, with a magnificently professional staff—priests, nuns and laymen—who have thorough training in pedagogy and psychology of religious education."

His plan for the centrally located school of religion is to bus youngsters in from both public and parochial schools two or three times a week on a 'round the clock basis. Such a school would supplant religion courses in Catholic schools but it would not eliminate the need for the atmosphere of Catholic schools, according to Father McCluskey.

He realizes there is no national solution for balancing religious and secular education and points out that some dioceses couldn't afford both a parochial school and a school of religion. In those cases, he would favor having the children go to public schools.

Looking further into the future of education, Father McCluskey hopes that "by the end of this century we might see a single system, a complete restructuring of education in America . . . a single system with sub and component parts for certain sponsoring groups which could achieve their objectives in a large state-supported system."

When asked to give his predictions for education in the future, he begs off saying his "crystal ball is getting hazy." But he admits he foresees the day when almost every American student will spend some part of his higher education in a foreign country. The Jesuit educator won't be badgered into giving a date for this but says it will be "when we get these jets that will transport hundreds at a crack like ferry boats."

History of education, in fact, is Father McCluskey's specialty—not fortune-telling. "It is ridiculous to attempt the solution of a contemporary problem without knowing the past," he says.

"It is incredible to look back at the old days when 90 percent of the American people grew up on a farm and traveled to the state capital twice in their lifetime. This sort of thing is gone. We're an urbanized, industrialized nation and everybody's on the move. It is reflected a great deal in education. The leaders in national education will be the people who are alert to the opportunities now," says Father McCluskey.

He claims education is the biggest business today in the United States with one-fourth of all Americans being involved in some phase of the school business.

One of the professor's main interests at Notre Dame has been the Office for Educational Research. "We've got a tiger by the tail here," according to Father McCluskey. Even before there had been much national publicity about the office, "we were literally inundated with requests for advice and service," he points out. One of the initial projects of the office is making a complete study of the entire Denver metropolitan area as it related to education. Other towns which have requested help include Burlington, Vt., Atlanta and Mobile, Ala.

Father McCluskey feels the entire education department at Notre Dame has grown by leaps and bounds and its strength is now "impressive." He adds that "some very distinguished people will be coming here in the next year."

The Jesuit priest finds his CSC colleagues are "a great bunch." "I've been very delighted with my experience here," he says with his ready smile. "They're very friendly and easy to work with, you know. There have always been one or two Jesuits on the Notre Dame faculty. It's part of the ecumenical movement," the balding cleric quips.

Asked to comment on Notre Dame's recent change to lay government, he said it is merely a question of changing the attitudes of a lot of the faculty—both lay and religious. "Many people don't quite realize there has been a change," he noted. "This is a very normal thing, I'm sure. We all have to grow in its acceptance. I think the alumni and parents didn't understand what it was all about—as if the flavor of Notre Dame was in danger of being diluted. On the contrary, I am sure the sponsoring body of the University, namely the Holy Cross Fathers, will continue to have a very important influence on the atmosphere.

"The biggest change is that the principle of accountability is now recognized. Earlier you had a situation in which the same small group of men made policy, administered policy and reported to themselves on its success or failure. This is not very consonant with the nature of the educational enterprise."

Father McCluskey feels that "as people see that the golden dome didn't fall, they'll appreciate that Notre Dame is in some ways even stronger."

The only real weakness of the University that McCluskey can think of, after becoming "an outsider on the inside," is in the ND graduate school. "But the administration is remedying this," he notes.

Thoughtfully, he put student housing on his short list of deficiencies. "But this too, will be ameliorated when the high-rise dormitories go up," he added.

"Financially, from an outsider's point of view, ND looks impressive," according to Father McCluskey. "The support Notre Dame has amassed nationally is one of the reasons I predict it will be among the few Catholic schools that will survive as full universities."

Rev. Theodore M. Hesburgh CSC

William Buckley

Norman Mailer

Senator Robert Kennedy

Edmund A. Stephan

Groundbreaking for high-rise dormitories

Terry Hanratty

Joe Theismann

The Notre Dame Ruggers in Ireland

LITERARY ARTS With two one-dollar bills and 72 cents in change jingling around, Notre Dame's Sophomore Council pulled a literary coup out of its collective pocket. Nobody ever told them they could never get seven of the top contemporary writers to come to Campus for the second annual Literary Festival—so they just went ahead and did it. They ended up with Norman Mailer, William Buckley, Joseph Heller, Ralph Ellison, Wright Morris, Granville Hicks and Kurt Vonnegut and there was an overflow crowd at every appearance during the week. Chairman John Mroz explains he didn't know there was a usual route to follow—contacting agencies, etc.—so he and his committeemen just tripped off to New York or wherever their favorite writers were and phoned them or knocked on their doors. Perhaps it was because the gentlemen were so surprised that students—sophomores, at that—were taking on the project; but whatever the reason, most of them said yes. Norman Mailer even suggested staging the world premier of his new film at the festival and that was done, too—complete with movie stars and searchlights at Stepan Center. Now next year's committee has even bigger hopes. They don't even seem worried about starting out with less than three dollars and ending up spending $21,000 like this year's group did. But that's a typical sophomoric attitude for you.

THE SENATOR Senator Robert Kennedy will long remain in the hearts and minds of the Notre Dame family. With his wife Ethel and a glittering group of supporters from Hollywood and Harvard, movie stars and veterans of the 1960 campaign, the Senator swept into Indiana in April. Their arrival gave Hoosiers and ND students a front row seat at one of the most exciting segments of the 1968 political campaign. The enthusiasm evoked for Kennedy, ND Patriot of the Year of 1958, was not only from the young but infected people of all ages as could be witnessed in the packed parade route and the 5000 people from eight to 80 who jammed Stepan Center to hear him speak. On the podium he called for respect for the law, for assistance to Americans of all racial and ethnic groups who have yet to fully attain the American dream. Those who listened heard dedication in his voice, saw intensity of belief in his face. He left at Notre Dame the gift of hope — a gift which prevents the cynicism which frequently comes with age. His appeal was not only to those who are young in years but also to those whose hearts are young enough to hope again for a better world.

BUILDING BOOM The faculty got theirs and the fans were well on the way to getting theirs and even the students had the first shovel turned in their favor. Building business boomed on Campus this spring. The new $350,000 University Club, a gift of Robert H. Gore Sr. of Ft. Lauderdale in memory of his wife, was dedicated May 24. A former governor of Puerto Rico and newspaper publisher, Gore presented the faculty clubhouse his priceless collection of 350 steins and tankards including items owned by King Ferdinand III of Spain, Napoleon Bonaparte and Martin Luther. Meanwhile University sports personnel were gleefully trucking their belongings into the mammoth $8.5 million Athletic and Convocation Center where they will be headquartering this air-conditioned summer. A Campus-community committee has been named to make the early December dedication of the building a real event. Then, too, the shovels were engaged for breaking ground for two 11-story, twin-towered, high-rise residence buildings north of Memorial Library. One of the halls will be named for Thomas U. Flanner III as a memorial gift from his mother, Mrs. John L. Kellogg of Chicago. For the 1000 students who will live there the magic date is fall, 1969.

SUMMA The engines are in the hangars for the summer but they'll be revved up again next fall when the second stage of SUMMA is launched into orbit. Sixty percent of the $52 million development fund was raised after flights to 40 cities in October, January and May. Twenty more cities are now organizing their education and promotion campaigns for SUMMA, the most ambitious fund-raising effort ever announced by a Catholic institution of higher learning.

FOOTBALL The Old-Timers just ain't what they used to be with their old age and National Guard duty and their pro team contracts creeping up on them and all. So they just didn't make it to this year's end-of-spring-practice scrimmage. But Coach Ara Parseghian lined up an even better show featuring not has-beens but all will-bes. It was the first annual Blue and Gold game and the Blues were the Number-One contenders for starting spots next fall. The Golds were freshmen and reserves who were really wearing whites and came out on the bottom of a 33-14 score. But they had a star in their rookie quarterback Joe Theismann who completed 20 passes and kept the varsity on the alert for a full 60 minutes. Come September 21 and Oklahoma and Terry Hanratty and Coley O'Brien and he'll be ready for 'em.

RUGBY There's only one country that could have appropriately hosted the first international athletic contest involving a Notre Dame team—it was Irish vs Irish on a two-week tour of the Emerald Isle in April. The ruggers, who had compiled a 109-16-3 mark in six years of intercollegiate competition, were undefeated in their regular season this year but were able to top only two of the five real Fighting Irish squads. But ND's O'Malley, Hennessy, Brennan, Keenan, Collins and their teammates got to kiss the Blarney Stone which is supposed to enhance their rhetorical prowess and which should in turn make the ruggers more likely subjects for huggers.

CAMPUS TRENDS

STUDENT LIFE

In mid-May, Edmund A. Stephan, chairman of the Notre Dame Board of Trustees, issued the following statement of policy on student life at the University. An *ad hoc* Committee of the Board of Trustees spent approximately ten hours on April 28, 1968 reviewing various aspects of student life at the University. In the course of the day the Committee heard a broad spectrum of witnesses from the faculty, administration and students. At the full Board meeting on May 3, there was an extended discussion of the Chairman's report of the *ad hoc* Committee's hearing, which ranged from international student unrest to the local scene. A deep conviction was expressed that Notre Dame must continue to strive to build a true community that is united in its commitment to basic human values, and that such an undertaking is especially important in view of the violence and alienation that are so characteristic of today's world. A true community is not one in which everybody agrees with everybody else on every subject, but it is one in which the basic purposes of the institution are shared and respected by the constituency and in which discussion and, indeed, debate are conducted with mutual respect, tolerance and civility. The Board is convinced that only with the concerted action and broad understanding of faculty, administration and students can such a community become a reality at Notre Dame, since each group has a vital stake in its realization and each something significant to contribute. It was plain to the Board that there are some very real physical difficulties in student living accommodations that must be overcome as speedily as possible. With the advent of the new residence towers, it will be possible to alleviate the present overcrowding in some residence halls. This should be done even though it will involve higher costs and charges to the students. The administration is planning a professional survey of this situation this summer, recognizing, however, that ultimate relief must await the completion of the new halls, unless some hundreds of students are forced off campus next year—a prospect that no one appeared to favor. The Board is sympathetic to the desire of students to have more opportunity for informal meetings on campus with young women. The Board does not believe that the only or best or even good solution to this legitimate desire is to permit visitation in men's dormitory rooms. Rather, the Board prefers the present program of providing additional lounges for visitation in the halls, as well as the development of new projects such as the refurbishing of the Open House and better utilization of the LaFortune Student Center. One Trustee suggested an imaginative redesign of the very large space now available in the Old Field House. This proposal, we believe, merits further exploration in which the students themselves should take an active part and to which they could lend their creative talents. Despite a budget which, after considerable pruning will be at least a half million dollars out of balance next year, the Board has encouraged the administration to move forward, as quickly as possible, on all of these fronts, to the end that hall overcrowding and lack of adequate social facilities will be ameliorated as promptly as possible. The matter most under discussion in student life at the University is student rules and student disciplinary procedures. The Board and the administration were in agreement that new structures are needed, which should involve the whole community, i.e., students, faculty and administration in the adoption and implementation of appropriate standards of conduct. The Board has approved the principle of equal representation of faculty, administration and students on a legislative University Student Life Council, with a comparable structure for adjudication and review in serious disciplinary matters. Minor infractions of individual hall rules can best be adjudicated by the students in the hall, assuming adequate hall bodies and procedures are in being. The precise organization and procedures for the new tripartite bodies should be a matter for discussion and planning that fully encompasses the whole University community. The Board has encouraged the administration to initiate this discussion and planning as expeditiously as possible, with the stated hope that a detailed plan for new structures can be proposed to the Executive Committee of the Board for approval before the next school year begins. This may present some difficulties with summer vacation almost upon us, but we hope it might be possible with some sacrifice on the part of those directly involved. The selection or election of the membership on the new bodies that evolve from this study may very likely have to await the commencement of the 1968-69 school year. The Board is of the view that the Dean of Students must continue to have authority to act promptly and directly in emergent situations, subject to appropriate review procedures. The Trustees observed that the Office of the Student Affairs Vice President can function effectively within the framework described above and that its role can and should be strengthened by the definition of standards and the resulting support and cooperation of the entire University community. The Board does not accept the requirement that the academic community must follow in automatic detail the full procedures of the civil courts where public laws, not private regulations, are enforced and much more serious penalties are imposed. Further, the Board believes that the legal doctrine of "double jeopardy" has no valid application to student disciplinary proceedings that follow upon violations of the criminal laws. The Board which is charged by law with ultimate responsibility for the governance of the University has delegated a large measure of its authority to the President. The Board is a policy-making body; the President and the other officers of the University administer the affairs of the University within the policy limitations laid down by the Board. The Board by electing the President and continuing him in office stands behind him, and looks to him, as its day-to-day representative in University affairs, to pass upon all major decisions, including important regulations and rulings affecting student life. Actions taken, for instance, by tripartite bodies exercising legislative or judicial functions should stand unless the President in good conscience cannot approve them, in which latter event the right to appeal to the Board may be granted. The Board's deepest desire is that the new structures outlined above will bring to light and apply the composite good sense and good will, and fairness and generosity of the total Notre Dame community—to reaffirm and reinforce all that has made this University unique and unusual in the past, together with whatever new insights and efforts may be brought to the present task of making Notre Dame a more excellent institution of higher learning. While the Board recognizes the need of the University to adapt itself to a changing world, it is firmly resolved to hold fast to those values that have made Notre Dame an enriching experience, intellectual and spiritual, for so many thousands of her sons. Finally, the Board recognizes that every human institution must have its creative minority and welcomes Notre Dame's despite its occasional incivility in the published word. The Board must also affirm that its *ad hoc* Committee was greatly impressed by the intelligence, good will and dedication of practically everyone participating in its hearing. This gives the Board the highest hopes for the future of an increasingly significant and meaningful society at Notre Dame, provided that the many, often apathetic, are willing to join the presently active few and to work together, intelligently and responsibly, for the ultimate good of the whole community. If this is not possible in an academic community, committed to the search for meaning and relevance in life and learning, then the broader human family would have little hope. The Board of Trustees is confident that real community is possible, especially at Notre Dame, and is proud to play a part in its attainment.

EDMUND A. STEPHAN
Chairman
On Behalf of the Board of Trustees
University of Notre Dame

THE YOUNG AND THE OLD

Somehow, somewhere, we have to get the young back into the human family, as a working establishment. The price for this may well be a different kind of establishment, but that may not be a bad idea either. We have stimulated most of the ideas that set off this youthful explosion. We better than any other part of the total establishment should be able to devise the ways and means of involving the young in fruitful rather than destructive uses of their energy and their concern, their idealisms and their generosity. We might begin by devising new structures in the university for the active and meaningful participation of the students in their university life and education. We do this by creating on campus a real community in which students have a real and not a phony role. If they are dissatisfied with the education they are now getting, there ought to be ways for them to be heard and to have their ideas seriously considered by the faculty and administration. This does not mean that all their ideas are good or that their desires should always be compelling or forced through under threat of violence. Rather, there should be a real dialogue which in itself is educative. One bit of advice our most active students need to hear from faculty today is that action is most fruitful when it is backed up, not by emotion, or mass hysteria, or noise, but by intelligent and competent leadership which is the fruit of a good education that is taken seriously during the years when it is available. Students need to hear that what seems most relevant to them today may be quite irrelevant ten years from now. Students need to hear that action without good ideas and real goals and true values is empty posturing, a truly juvenile distraction from doing what is most important to the young: getting a first-rate education. I am confident that this can be done if the elders have time for the young and if they both can learn to respect each other, and have greater tolerance for each other, and the complementary rather than competitive roles that each can play in the university. The point is that the young can and should contribute to man's perennial task of remaking the world, especially since they are half of the world that needs remaking. Neither half, young or old, can do it alone. We elders may at times grow restive at their prodding, protest, and revolt, and they may find us impossibly slow when we do not think we can remake anything by tomorrow morning, with or without their help. It is likely that history will repeat itself and the gap between the generations will never be completely bridged by understanding. But I like to believe that there are other workable bridges, at least more workable than anything in common use today, and their names are laughter and love. Too many of the young have forgotten how to laugh, and too many of the elders have forgotten how to love. I may sound quixotic, but I think this says a lot about the generation gap — how to understand it and how to cure it.

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