

insight

notre
dame



About the Issue

In an old folktale called "The Monkey's Paw," an elderly couple receives three wishes. Their first wish is for \$10,000. Soon after, their son is killed at work—his insurance totals exactly \$10,000.

The story indicates that our ancestors, at least, knew that everything bears a price. We seem to have forgotten that ancient lore, and expected that limitless power, gadgetry, conveniences and knowledge could be ours free and clear. We never suspected that the price of an electric frying pan might be Lake Michigan; the price of an automobile the air we breathe; the price of pesticides the very birds that usually eat insects; the price of our own living space the plants and animals Noah saved for the world.

Educating tomorrow's leaders to weigh the cost of change against its benefits will require a new kind of science curriculum—and perhaps a totally new approach in university teaching. Bentley Glass, vice president for academic affairs at the State University of New York at Stony Brook, recently noted that "It is undeniable that our science curricula have in part failed, even the newest and the best of them, to deal sufficiently with the role of science in the making of human culture, with the problems of the present world and the fair or dread vision of the future of man."

The challenge to educators is a great one. As Glass notes, "What is necessary is insight, and insight may come through learning, if we study the right things in the right way."

Jean Horiszny, a science writer on the Notre Dame information services staff, takes a careful look at these problems and others in the article that begins on page 3. Her article examines a subject that is as complex as any of those facing America today. We think her article is an important addition to a dialogue that is obviously overdue.

This issue also includes an article by Jerry Kirshenbaum of *Sports Illustrated* and Patrick Trese of NBC News. Both gentlemen spent several days on assignment at Notre Dame last fall so we asked them to share their impressions of the campus with you through *Insight*.

We have also included a photo feature on Project Reach, a new letters section and the usual potpourri of campus news.

Ronald R. Parent

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insight

letters

Letters are important to the "Insight" staff. They help to keep us on our toes. More importantly, they often add a great deal to the ideas raised in "Insight." Consequently, we recently decided to publish some of your letters on a regular basis. This page is our first effort. We won't publish all the letters we receive because space is limited. However, all points of view are welcome and we will carefully read and consider every letter we receive. Write, we want to hear from you.

Student Journal

Outside of an overemphasis on the theme of wine, women, and song—or perhaps I should more aptly say "beer, Marilyn and leaves" soliloquy—Jim Holsinger sounds like an old-fashioned sophomore suffering from homesickness. So what's new—except that "she brought them to Jeff's room to meet us!" This certainly is a privilege we never enjoyed (and didn't miss much) in the good old days. Just tell him he can overcome his boredom by concentrating on his studies instead of sleep—or lack of it. Perhaps little Jim might enjoy Russian rhetoric more than prosaically defending democracy. It might be well to remind him that it is our democracy which gives him that right to write as he chooses . . . but I guess guys like him will have to undergo greater repression to fully appreciate the true meaning of freedom of expression.

Bob A. Hamilton '28
Manhasset, L.I., N.Y.

Both my sons, Doug and Paul, attended Notre Dame. Paul worked for Father Lauck, so I know he will enjoy his copy. Holsinger's journal is priceless. If I weren't positive that I destroyed all of Doug's letters, I'd sue him for plagiarism. The gripes on the dining room and meals had me laughing till I cried. I had heard it before in the very same way.

Mrs. Daniel DiBianco
Grand Junction, Colo.

I liked the article by Jim Holsinger. It seems that some things haven't changed at Notre Dame. It is good, since I'm referring to the little things like the walks by the lake, being wakened by the maintenance man, weather, etc. During the summer of 1969, I did exactly what Jim thought every alumnus should do and that is to visit N.D. in one of its quieter moments. It was great, I must say, and I do recommend it to all alumni, particularly football alumni. Maybe there should be something set up whereby interested alumni could visit with students on certain weekends or during the summers. I keep abreast of all the happenings that take place at Notre Dame—

academically, socially, religiously, athletically, etc., but seeing it in action is another thing.

Michael R. Comfort '67
Mount Pleasant, Pa.

Young Artists

I have just received the fall issue of *Insight* and take this opportunity to indicate that the initial impression received on perusal of the journal and your opening story by Mr. Thomas S. Fern, on "Young Artists," featuring one Dan Molidor, appears particularly disturbing and distasteful. It appears to the undersigned that the likes and dislikes of this particular individual are of little import to the world at large. It further appears that your favorable portrayal of this individual would lend some credence to the validity of his views. That he dislikes war is not news. That he intends to violate the law is not news. That your article and portrayal of the individual gives the appearance of being a favorable commentary on his views is not only news but disgustingly bad news. I trust that this is not the general position of the University. I would rather do justice to the University by not spending the University's money to publish these views and I would suggest that we concern ourselves with justice to our country and our University.

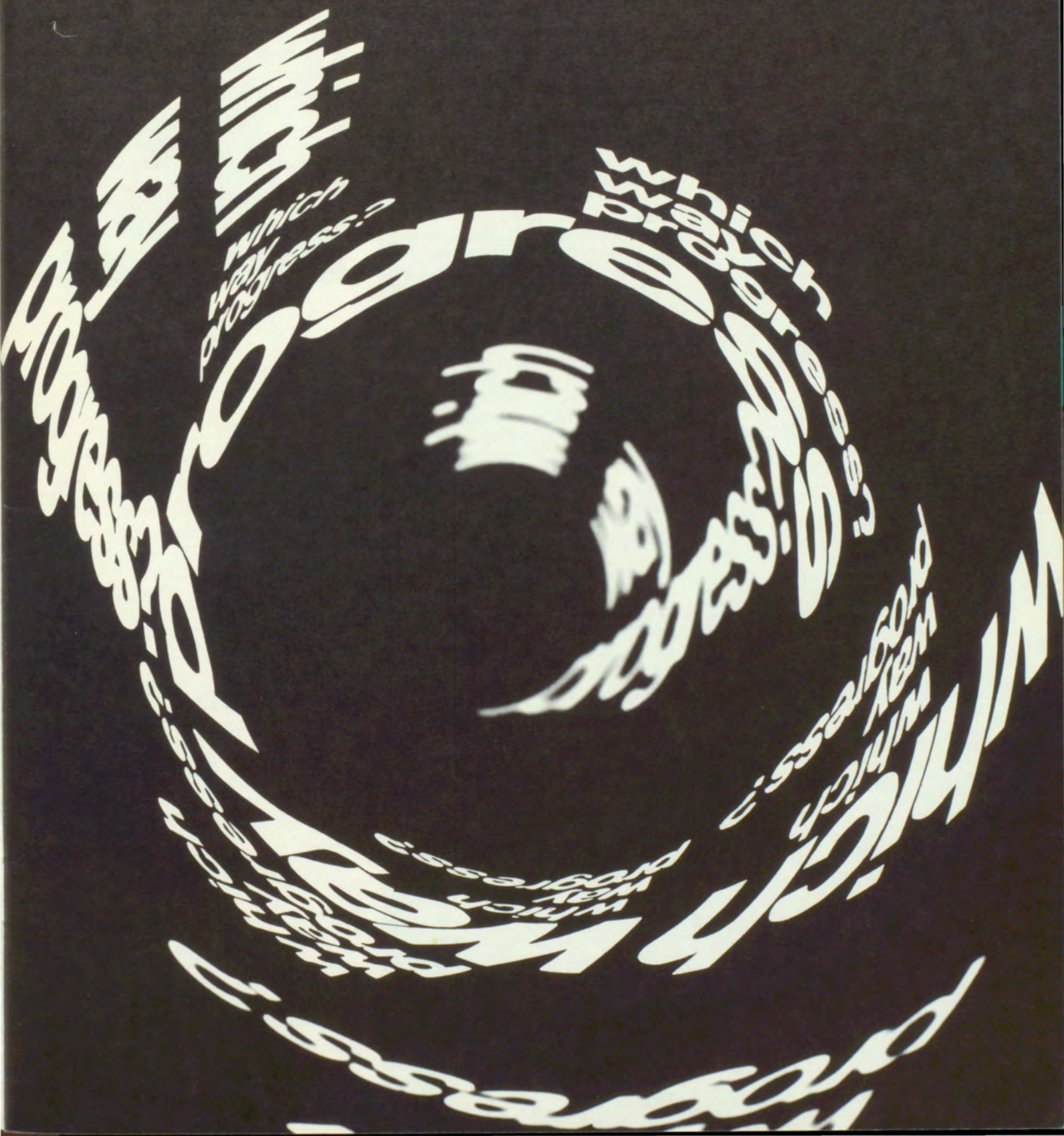
Kenneth Watkins '51
Houma, La.

Congratulations on a very fine issue of *Insight*. It was so heart-warming to read all the new and good things going on in the art department. You seem to have a truly great group of people out there.

You were most successful in catching in words that special spirit . . . that "special magic" that permeates Notre Dame. I was an art student there during five summers and graduated in 1965. And believe me, I hated to finish!

Sr. Theresa Clare, O.P. '65
Passaic, N.Y.

by Jean Horiszny



Thus we see the great figure of Prometheus, the fire-bearer, the prototype of the scientist; a hero but a hero damned, chained on the Caucasus with vultures gnawing at his liver.

Norbert Wiener

The Human Use of Human Beings

If Americans have tended to believe in the scientist as some sort of shaman who would continually produce magic goodies and beat the Russians, too, their faith and approval haven't led many to actually learn anything about science. In fact, the newspapers have traditionally considered science news, as the *Chicago Journalism Review* put it, as "interesting as watching paint dry."

This strange combination of naive faith and complete ignorance dominated the era from 1940 to 1970 and fostered governmental and public support of science that saw research budgets climb from \$6 million in 1954 to \$500 million in 1966. While the average scientist in the 60's received \$8,000 a year to pursue his interests, the average scholar in the humanities received about \$8 for his research. As Rev. Theodore M. Hesburgh, C.S.C., Notre Dame's president, has observed, "The whole field of knowledge became a bit skewed."

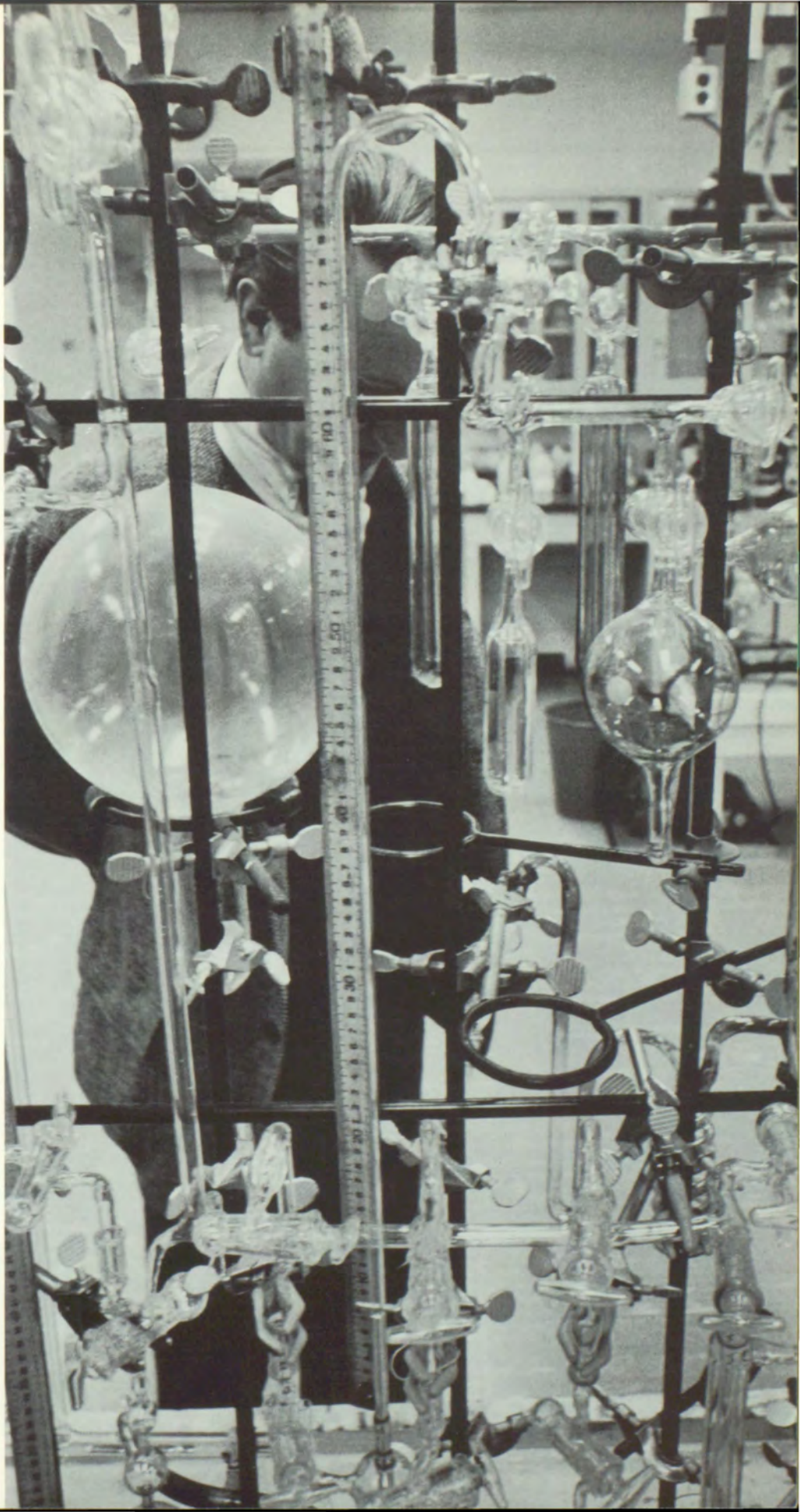
But in the last two years, some profound changes have hit the once-secure scientists and engineers. Government support of research has virtually stood still, after annual jumps of 25 per cent in the last decade. Students who once clamored to enter science now seem to prefer other areas. The educated public, which once admired and supported technology and the scientific search, is now deeply distressed by technology's apparent complicity with such fiascos as the Vietnam war and pollution. On a more subtle level, the intricate complexities of scientific theory and engineering skill which dominate the world's progress today leave those who cannot comprehend these forces feeling alienated, incapable of affecting their fate in any meaningful way. In addition, the much-vaunted scientific method, supposedly free of superstition and prejudice, has turned out to be largely incapable of solving most human problems.

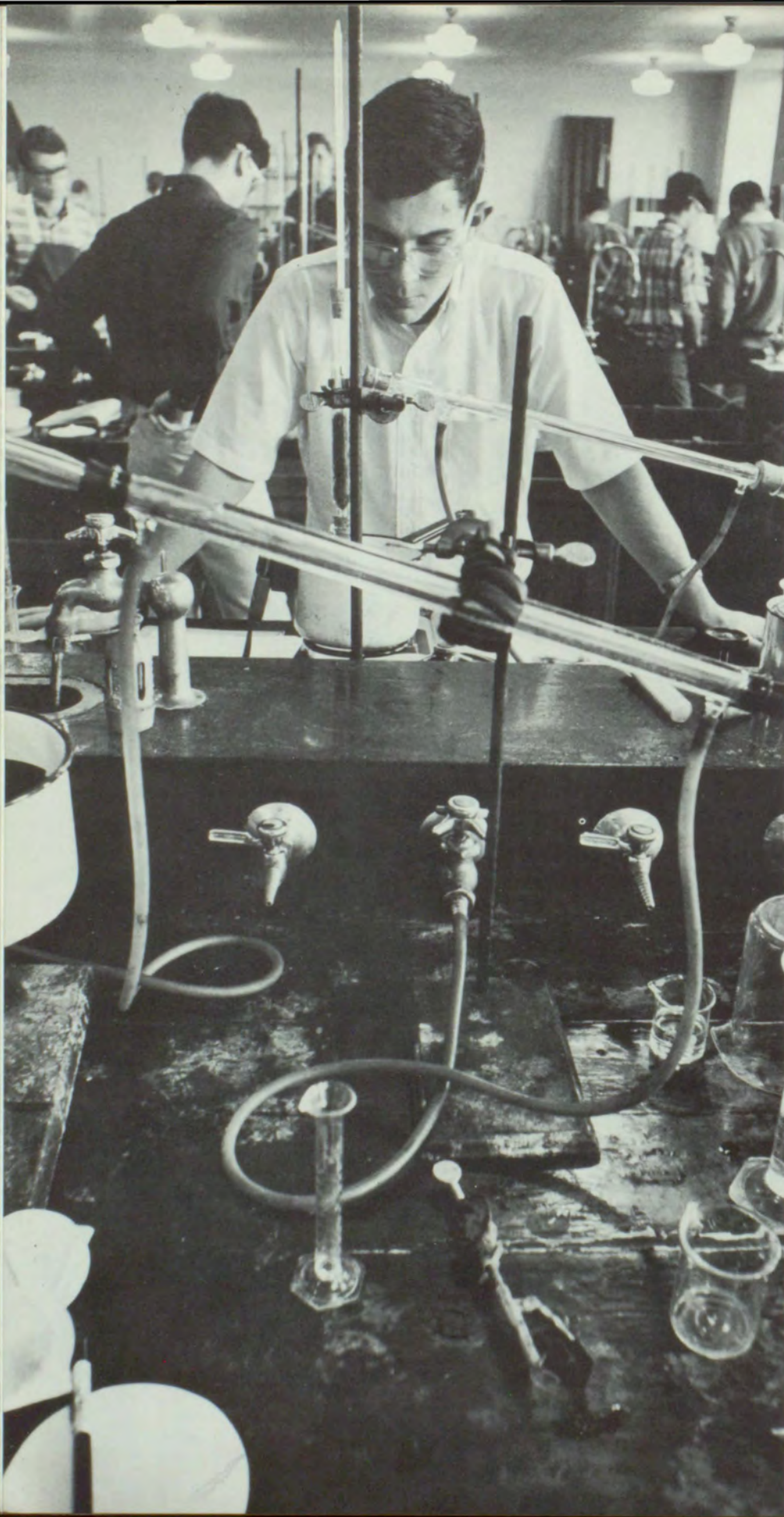
These profound changes may well lead to alteration in the curriculum and structure of universities across the country, in addition to fostering new approaches in the country as a whole. Because Notre Dame never really gave its heart to the material, rationalist attitude inspired by the dominance of scientism, these changes may be easier here than at many large state universities.

This article is a six-part effort to analyze some of the forces for change

both within and outside the University, and to suggest some directions the change may take. While science and engineering are the primary focus of this article, these subjects are actually only the focal points of far-reaching shifts in mood and attitude beyond the scope of an *Insight* article.

The six parts of the article deal with fund cuts, the scientific method, academic infighting, science and religion, student attitudes and curriculum changes. A variety of other problems from the generation gap to inflation also affect the picture.





The latest revolution in the curriculum is in the making, created by the decline of 19th-century scientism and the dethronement of analysis. Until the smoke clears, no one is quite sure what will come out of the revolution—fueled as it is by barely detectable changes in student preferences and expectations.

But the clearest, most identifiable desire of most students is a growing longing for coherence, relatedness and wholeness. Under the influence of science, the curriculum at most universities has been broken into little pieces—chemistry, metallurgy, art and theology. As Father Hesburgh points out, "We leave the hardest job of all to the students—putting all this unrelated information into an organized picture." Many faculty and students have called for new structures that would cut across departmental satrapies and expose problems requiring expertise from two or more disciplines.

Ironically, the ideology for the new revolution may well turn out to be the discipline that first introduced the large view to scientists—ecology. The basic tenet of ecology is that nothing can be understood outside of its context, that every element alters the larger pattern, while the pattern in turn affects each element in it. The pattern approach of ecology also lends itself to the complex, interrelated problems facing mankind today, and to the hodgepodge of specialties sprinkled aimlessly around the universities.

For example, a science student contemplating pollution abatement soon learns that political, social and human factors play a crucial role in designing a solution. A concerned humanist wishing to correct the same problem soon discovers that unsolved technical and scientific problems limit the approaches he can take. Dr. Julian Pleasants, assistant professor of microbiology, suggests a problem-oriented approach which brings several disciplines to bear on a single issue. He cites Earth Day of April 22 last year as a model, where students asked specialists in a variety of departments to speak on the problems of pollution and overpopulation.

In the past, efforts to educate liberal arts students about science have tended to overwhelm them with the trivia and mechanics of lab courses. Efforts to broaden the horizons of

science students by exposing them to literature courses have produced similar results—symbolism, structure and style can seem as trivial as formulas and equations. Under these terms, familiarity has bred only contempt.

The Colleges of Arts and Letters, Engineering and Science are moving to provide the better communication that could precede an ecology approach to education. Science recently instituted a "concentration" program designed by Dr. Emil T. Hofman, assistant dean, to supplement the more rigorous major program. Designed especially for students who wish to study science but who do not intend to become Ph.D. researchers, the program is credited with helping maintain the rising enrollment in the College of Science, which has successfully bucked the national trend of declines.

Notre Dame's engineering college recently reduced the number of required courses and improved its curriculum through better communication among departments. In addition, individual professors in both colleges are beginning to design courses for all University students, realizing that support and understanding from the educated public are essential. "The Population Crisis," "Man and His Environment" and "The Peaceful Uses of Nuclear Energy" are three examples.

In spite of these efforts, the burden of effecting some integration of the curriculum has fallen largely to the College of Arts and Letters. Reduced course requirements in engineering and the science concentration program have increased the pressure on many popular history, literature and theology courses. In addition, the college supports programs in the history and philosophy of science and the collegiate seminar (a general course for students of all disciplines).

Arts and Letters also boasts the only program devoted almost completely to exploring the interrelationships among various disciplines—the general program of liberal studies.

Revolutions come only with a great deal of rhetoric, pain and disruption—and a curriculum revolution, if it truly comes, will be no exception. Its greatest barrier may well be academic infighting, while the greatest impetus for change will be the ephemeral, changing, but often effective pressure applied by students.

The curriculum has undergone three revolutions since the universities were created 1,000 years ago. The first was from the simple grammatical studies of the Dark Ages to the theology and argument of Mediaeval Scholasticism ("Can angels converse with men?"); the second, in the Renaissance, to that revival of ancient authors and worship of words called Classicism ("How did Cicero say it?"); and the third, to late 19th century scientism and the reign of analysis ("Does the data fit the hypothesis?").

Richard M. Gummere
Art Subverts the Curriculum

Yet after the praises you bestow on your own pursuits, what right have you to despise either the engineer or the others I just mentioned?

Plato, quoted in
The Technical Review

Academic infighting may be one of the reasons that William F. Buckley would rather be ruled by the first 2,000 names in the Boston phone book than the entire faculty of Harvard. The personal and departmental feuds carried out in low-keyed, stuffy phrases on campuses across the country are almost as incomprehensible to out-group types as the Dynasty Wars in China or the enmity between the Caliph and Shiah Moslems.

However, the rift between career-oriented disciplines like business and engineering and the "pure" researchers of science and arts and letters may pose some serious barriers to effective curriculum revision. The first group tends to view the marketable ability to do something as the goal of education. The second group regards this view as mere "vocational training" and puts the emphasis on development and sensitivity—the talent for being. Although there may be "some ineradicable tension between untrammelled inquiry and the needs of society," as Dean Frederick Crosson of Arts and Letters believes, concern and practicality need not be mutually exclusive. Students widely praise the sentiments of Frank O'Malley, popular professor of English, that "the purpose of education is to make a man sensitive enough not to remove himself from suffering, and competent enough to do something about it."

The rivalry between scientists and engineers partakes of the "doing" versus "knowing" feud but is less understandable. A Notre Dame engineer once said scornfully that his field was as akin to home economics as to science, and refused to be coupled with "unpractical" researchers. A noted biologist insists that the aims of the two areas are not comparable, with the scientist the noble searcher after truth, and the engineer the crass implementer or tradesman.

Dr. Nicholas Fiore, chairman of the department of metallurgical engineering, points out that he is pursuing almost identical research with some scientists in the Radiation Laboratory—although his motives may have a more practical tinge. He must find out some basic truths about radiation and metals in order to design better control rods for reactors. The scientists want to find out these truths for Truth's sake. The difference is hardly staggering.

The natural philosophers of Greece

would have been horrified to think that man must wait on the lens grinder's skill to understand the heavens and the tiny microscopic life forms. The mutual dependence is also pointed up in a popular phrase "What is today's science is tomorrow's technology." Nowhere else in the field of scholarly endeavor do the lines between "untrammelled inquiry" and "the needs of society" blur more completely than in the areas of science and engineering.





Perhaps the thesis that today's students are more hostile to science and technology than those of yesteryear is just another of those media-made trends like mysticism and nostalgia. Certainly such a subtle shift in mood is hardly measurable—but if reporters keep trying to document such shifts it is because they believe the only really important things in the world are the subterranean changes of attitude which govern the kinds of questions we can ask, the kinds of answers we will accept.

Plenty of people at Notre Dame maintain that students haven't really changed in 10 years, particularly in their attitudes towards science and engineering. The arts and letters people have traditionally sneered at engineering as a "trade school," and the science students have traditionally viewed arts and letters majors as "jocks." Still, an impressive cross section of administrators, researchers, faculty and students senses that things are different. More concretely, enrollment decreased in the College of Engineering over the last five years and most observers agree that the College of Science increased its enrollment only by the timely introduction of a new program geared to students who do not plan to go into research.

From Dr. Milton Burton, director of the Radiation Laboratory, to Steve Brion '71, editor of the *Scholastic*, the general causes of student discontent with science and technology were cited as increased social awareness coupled with the forceful emergence of technology's disadvantages. The Vietnam war brought home the irony of applying "know-how" to killing peasants. Pollution, overpopulation and congestion showed students that the problems related to technology cannot be solved by technologists alone. Finally, layoffs among engineers and scientists, fund cuts and other practical considerations removed the immense pressure that once drove many bright students to a science-related subject.

Dr. Nicholas Fiore, chairman of the department of metallurgical engineering, believes a new social awareness among engineering students became evident during the demonstrations following the Cambodian incursion. "The strike was a high point for the College of Engineering," he said. "You could see our students were socially conscious, but still rational." Science and engineering students held seminars to discuss the role of technology in warfare, and the moral

responsibility of the researcher for the developments he helps create.

Fiore notes that college recruitment literature has changed its tune in recognition of changing student priorities. "Ten years ago," he said, "we told students to become engineers because they could help design products to make life more comfortable. Now one brochure begins, 'As a species, man will probably survive.'" Fiore believes engineering is essential to solve the problems of pollution, food and water shortage and transportation, but adds that his courses have changed to stress another dimension in addition to formal knowledge. "I try to convey to students that they are being trained to serve mankind, that they are their brother's keeper."

In contrast to Fiore's enthusiasm for changes among engineering students, many professors are concerned that arts and letters majors are turning away from the whole realm of competence, rationality and scrutiny. "Good intentions are simply not a substitute for knowing how to do something," comments Dr. Julian Pleasants, assistant professor of microbiology. "Let them try to love away a brain tumor," Fiore warned.

Milton Burton is deeply troubled about the "antitechnology spirit that is abroad in the land." He explains: "Many seem to believe that anything they don't understand is unsafe—and that people who understand these things must also be unsafe." He sees the conflict as one between those who understand science and those who fear science because they do not understand it.

Although many English, history and humanities majors are more concerned with what contributes to a "meaningful life—a life that counts," very few wish to destroy science or even impose strong controls on technology. "Science should ask if its work is productive of human dignity," was the strongest caveat most students would offer.

Although technology has been used in the service of some bad causes, the easy course of blaming the hardware for the destruction it brings is unacceptable. In the end, students of all disciplines will have to face Fiore's accusation: "It's not technology that failed—but you and I."

—if we discover that the vocational training that goes on in those classrooms and laboratories has nothing to do with looking upon the abyss—or possibly the Kingdom—we must ask that those classrooms be closed or at least be given the tangential support that is consonant with our true priorities.

The Scholastic, May 15, 1970

Our papers have been making a great deal of American "know-how" ever since we had the misfortune to discover the atomic bomb. There is one quality more important than "know-how" and we cannot accuse the United States of any undue amount of it. This is "know-what" by which we determine not only how to accomplish our purposes, but what our purposes are to be.

Norbert Wiener

The Human Use of Human Beings

"We used to believe that science and the knowledge that science brings would solve human problems," reflects Dr. Julian Pleasants, assistant professor of microbiology. "But we have to learn again that man's motivation must be taken into account, and man is a very difficult critter to deal with."

The assumption that new knowledge is somehow inherently good, that truth is a transcendent goal of human endeavor, underlies the entire scientific quest. In fact, the context of uncovering new truths gives meaning to a scientific routine which could otherwise be viewed as petty. But if truth is good and desirable, Pleasants added, researchers and laymen alike are finding out that it is not sufficient.

To complicate the problem still further, the new knowledge uncovered by science is often put to immediate use in pursuit of some governmental or industrial goal. While the new information might have been neutral in itself, its application raises intense moral questions. For instance, basic research on plant hormones has led to new herbicides and defoliants which have increased food production at home—but which have been used in Vietnam to destroy whole forests and plantations. Such examples help illustrate Father Hesburgh's thesis that "science cannot give meaning or direction to itself."

The humanities, philosophy and religion have traditionally been concerned with questions of "meaning and direction," and with the long-range view that encompasses past and future. As the necessity of setting wise goals becomes more obvious, these disciplines are attracting more interest. Unfortunately, few scholars in these fields know enough about science to make any meaningful judgments. Father Hesburgh, a theologian who has served on the National Science Foundation and the International Atomic Energy Agency, is a rare exception. He continues to believe that proponents of many disciplines can work together to determine "direction" and to define "meaning."

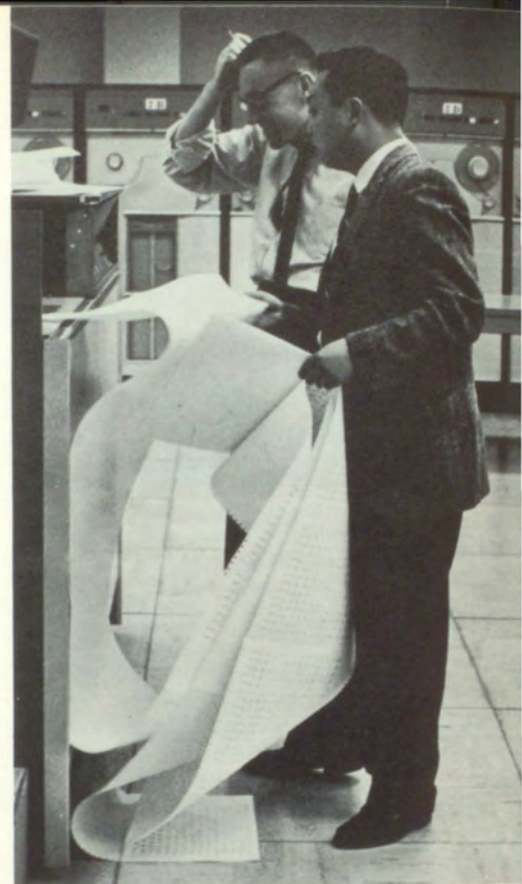
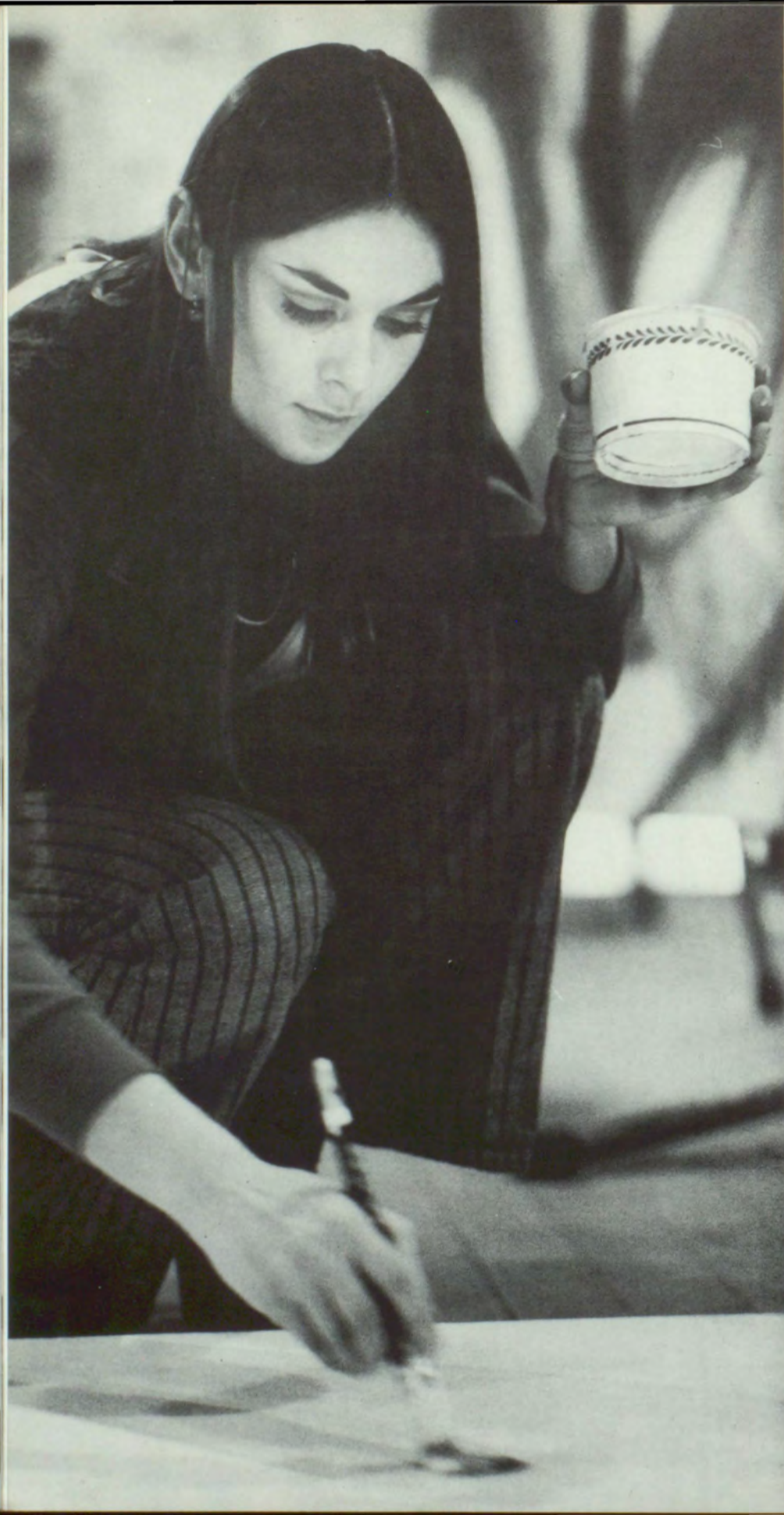
He is sure that improved communication between philosophers and scientists could enrich both fields. Science could benefit from the broad view of philosophy—from the concern with overall patterns, trends and goals. Philosophy, he said, "is interested in every reality in the whole world and needs real-life contact with the questions raised by science and technology."

His general suggestion is "bridge-building," a process by which scholars in widely different fields learn enough about other disciplines to engage in meaningful communication. In particular, he suggests that faculty could arrange interdepartmental colloquia to discuss the assumptions of each discipline and relate specialized subjects to other ways of knowing and broader questions of human existence.

Underlying his belief that effective bridges can be built among varying departments is a strong sense that there is some basic unity of all knowledge. He has patiently pursued the theme that the certain truths of science could not be in conflict with the certain truths of theology—that efforts to uncover this basic unity can only enrich Catholic philosophy.

Many faculty are skeptical that "truths" uncovered by such widely different methods as science and theology can share any basic unity. But whether or not scholars are able to iron out an accord on an academic level, students will probably continue to try to bring off such a meeting in their own lives. Dr. Nicholas Fiore, chairman of the department of metallurgical engineering, insists that students at Notre Dame are different from those at "trade schools." "They see in Christ a good way to lead a life," he said. "They wish to do good by emulation."





The scientific method has two major shortcomings—the researcher must be willing to ruthlessly suppress all variables but one or two, and he must be able to perform measurements. Even within science, both drawbacks are proving embarrassing. In ecology, scientists learned that studying one element of a complex setting really tells little about either the setting or the element. With the electron, scientists found they could not determine both its position and its momentum by any possible measurement.

These drawbacks become all the more evident when wrongly applied to purposes the method was never meant to serve, like social problems, literary analysis, art and even anthropology. How can you measure the quality of, say, a rose? Or the emotional content of the Boucher painting, the Burns poem, the Shakespeare sonnet, the Debussy symphony? Can you really afford to ruthlessly limit your variables in studying urban blight?

While the scientific method has its limitations, humanists should not quickly reject the possibility of fruitful interaction between scientists and artists. Some of the major scientific theories, like Einstein's special relativity, quantum mechanics, the second law of thermodynamics, and even the quadratic equation are exquisite patterns filled with insightful, mind-blowing images and little truths about what man is and where he fits into the universe. Research itself is not truly limited to the well-advertised "method," but is an intensely human quest based on hunches, luck, imagination, nerve and a knack for synthesis and pattern building that any artist could respect.

Dr. William McGlinn, professor of physics, is particularly desirous that arts and letters students understand the implications and images of relativity. While most students are familiar with the major conclusions that $E=mc^2$ and nothing can go faster than the speed of light, some unusual new views of what "simultaneous" means are seldom explored. Relativity undermines the instinctive view that two differing accounts of the same happening must contain an error somewhere. Einstein maintains that both could be right, from their own perspective—in fact, that both events actually happened. The late Italian playwright Luigi Pirandello pursued similar themes in his major plays, suggesting that

there is not a single past and many differing accounts, but actually many different pasts.

Relativity also offers an interesting option to the Catholic Church in its 500-year-old feud with Galileo—both were right. Alfred North Whitehead in his classic analysis *Science and the Modern World*, explains: "Galileo said that the earth moves and the sun is fixed; the Inquisition said that the earth is fixed and the sun moves; and Newtonian astronomers . . . said that both the sun and the earth move. But now we say that any one of these three statements is equally true, provided that you have fixed your sense of 'rest' and 'motion' in the way required by the statement adopted."

Such scientific theories as evolution and the existence of an "unconscious" mind wrought subtle changes in the underlying assumptions and attitudes within which articulated ideas and opinions grow. Certainly the great theories of physics discovered in this century, as well as modern work in genetics and ecology, will have similar effects on man's future view of himself. Yet such subjects are not covered in the traditional arts and letters curriculum—and indeed the implications of these theories are not covered in any current science program.

The danger is, as Dr. Milton Burton, director of the Radiation Laboratory, points out—"If we cut down science in this country, we cut down the growth of knowledge at a very critical time in history, for science is an integral part of world culture today."

Science has very little to say about the rose.

Rev. James T. Burtchaell, C.S.C.,
Provost

Seven years are coming, bringing great plenty to the whole land of Egypt, but seven years of famine will follow them, when all the plenty in the land will be forgotten, and famine will exhaust the land. The famine that is to follow will be so severe that no one will remember what plenty the country enjoyed.

Genesis 41:27

Since the Russians launched the first earth satellite Sputnik, government support of research rose at the rate of about 25 per cent each year. Everybody knew there had to be an end—but the deep, across-the-board cuts which have curtailed research budgets are profoundly troubling to the scientific community.

"You just can't turn science on and off like a faucet," complained Dr. Milton Burton, director of the Radiation Laboratory. Dr. Robert Gordon, associate dean of the College of Science, argues that a steady, planned growth of science would be far more logical than the lavish funding followed by massive cutbacks.

The deepest worry of all is that the groundwork for research laid so patiently over the last decade will be dismantled and lost because of severe budget restrictions. The laboratories, the good faculty, the base of graduate students, the constant stream of undergraduates, the modern computers, and the mechanisms for exchanging information are all delicately inter-related, and deeply dependent on secure, continuous support. The biggest nightmare, the worst fear, is that the present famine will be so severe "no one will remember the plenty the country enjoyed."

Scientists at Notre Dame are watching federal fund cuts strike their colleagues in other universities, but most are able to maintain some research grants for continuing projects. The younger faculty face more difficulties and graduate students are severely hampered. But at the same time that the federal awards are threatened, private sources of philanthropy are being reduced through the new tax laws and the soft economy, and the University as a whole finds itself running deficits. Although Dr. Bernard Waldman, dean of the College of Science, makes it clear that science is willing to accept cutbacks right along with the rest of the University in the present austerity program, any move to cut science and engineering more than other colleges would deeply worry the faculties. "It simply costs more to educate a science student," one faculty member pointed out. "You don't need laboratories to teach poetry."

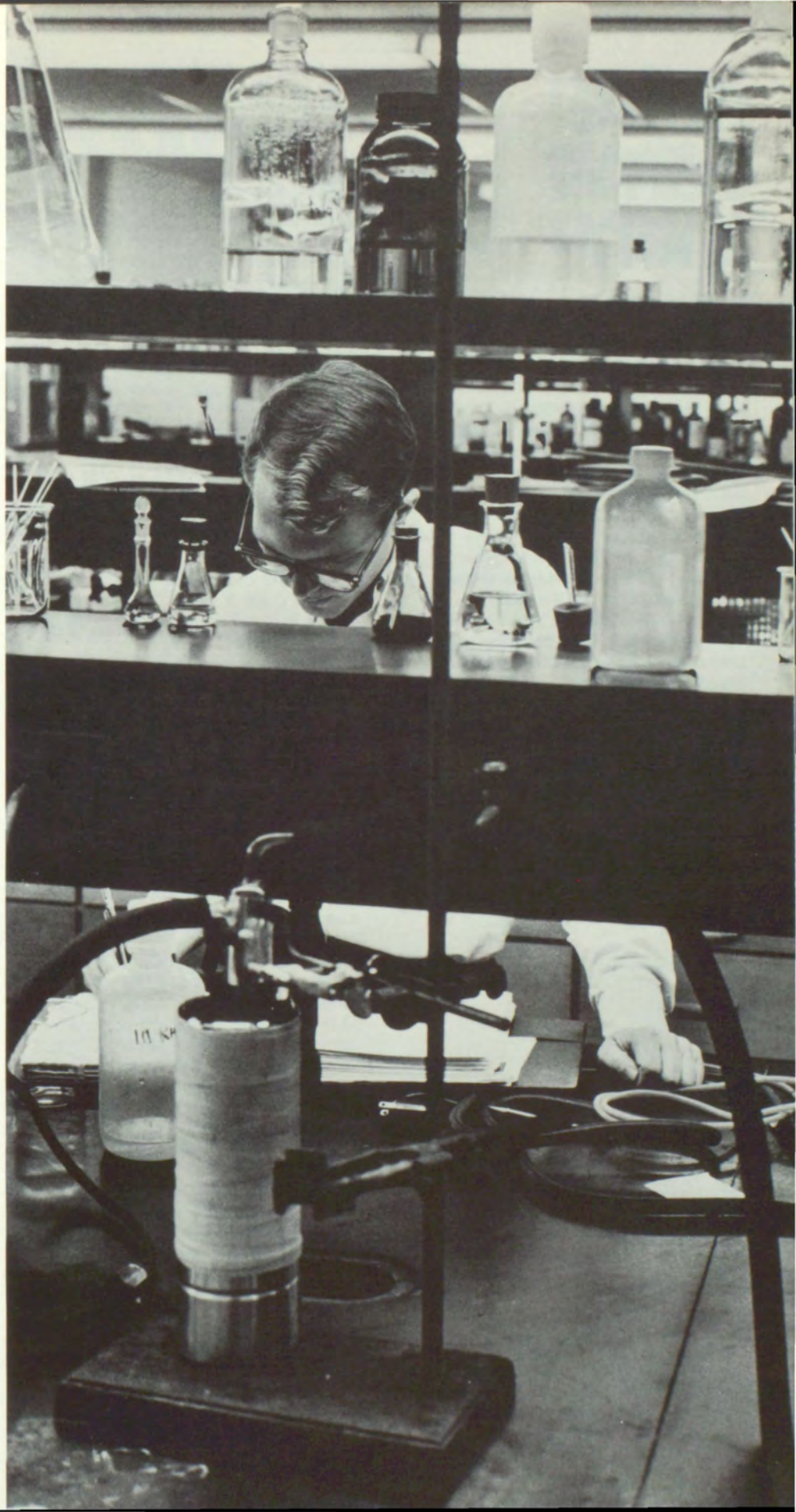
Most depressing of all to the faculty who have dedicated their lives to research is that fund cuts and job layoffs may trigger an even greater

exodus of students to other fields.

However, Dr. James Massey, professor of electrical engineering, doesn't believe that either will discourage the students for long. "The worst problem is that technology is a dirty word right now. But the wave of hysteria is passing," he said. He predicts that students concerned about pollution and urban problems will realize that the only moral course is to do something about it—and that may frequently mean entering science or engineering.

Still, the lavish support that overwhelmed science and the universities in the 60's has not erased the faculty's memory of hungrier times, and most find some cause for hope in the present gloom. Father Hesburgh comments that too much fat isn't all that good for research, that "science goes forward best in the hungry places." Massey believes that fund cuts and the resulting downplay of graduate education could lead to improved undergraduate teaching. Dr. George Craig, professor of biology, who is deeply pessimistic about the atmosphere for science in the country and at Notre Dame, still sees some silver lining in the trend. "Students who don't really care for science will no longer be entering the field just for the money. A good scientist has to love science," he said. "Lack of money won't discourage such a person."

Another by-product of hungry days for research may be a closing of ranks, a realization of common purpose, between the Colleges of Science, Engineering and Arts and Letters. "Most universities are in financial trouble and face dwindling public approval today," Gordon pointed out. "We have to close ranks against the common enemy of anti-intellectualism."



notre dame then

In the past few years, a dozen major profiles of Notre Dame or its president have been done by publications including "The Sunday New York Times Magazine," "Harper's," "Time," and the "Manchester Guardian." Last fall, an NBC-TV News producer and a writer from "Sports Illustrated" spent some time on campus developing, each for his own particular news medium, yet another look at Notre Dame. Producer Patrick Trese's "Shake Up the Echoes" was broadcast as a 30-minute "First Tuesday" segment on December 1. Writer Jerry Kirshenbaum's piece, "The Greening of the Fighting Irish," appeared in the December 14 "Sports Illustrated." We asked each of them to reflect on their experiences at Notre Dame and give us a somewhat more personal view.

by Jerry Kirshenbaum

We were in a Seventh Avenue bar and Ray Kennedy, the sports editor of *Time*, was drinking beer and reminiscing about his alma mater. "Notre Dame was a concentration camp in those days," Ray began. Then he talked about things like morning Mass checks and evening lights out. He recalled football players patrolling the residence halls and maids rummaging through wastebaskets for beer cans. He spoke of priests who raided off-campus bars and others who lurked in bushes. There was, Ray conceded, just one good thing about all this. After he graduated from Notre Dame in 1955, his two years in the Army were a breeze.

"It was amazing," he said. "Why, they even eavesdropped at your door. I remember some guy making a remark to his roommate about the Golden Dome. The University had recently raised the tuition, and he said something about how they ought to rename it the Golden Cash Register. One of the priests heard him and the guy caught hell. It was practically heresy."

As Ray went on like this, I might have mercifully changed the subject, but it really didn't seem necessary. For one thing, Ray himself cheerily acknowledged that Notre Dame had changed drastically since 1955. It was even more significant how he knew this. In the middle of his tale of horrors remembered, somewhere between the maids in the wastebaskets and the priests in the bushes, Ray allowed that he had returned to the old concentration camp last May for his 15th class reunion.

A couple of days later I left to do a profile on Notre Dame for *Sports Illustrated*, and while nobody suggested that it was any longer a concentration camp, many of the students I talked to in the following days were just as outspokenly critical of the University as Ray Kennedy had been. The grievances I heard ranged from dissatisfaction over the food in campus dining halls to what almost everyone seemed to assume was undue alumni influence. There were unhappy words about expenses, right down to the price of toothpaste in the campus bookstore. Some students complained that it was hard to get into popular political science courses, others that Notre Dame officials were too image-conscious. And there was inevitable grumbling, just as there surely must have been back in 1955, about Saint Mary's women, who, one senior

solemnly assured me, were "a bunch of stuck-up debutantes."

But most of these same students also expressed deep affection for Notre Dame. They did so generally with the use of two words, "community" and "special," both of which sooner or later seemed to crop up in almost every interview. Indeed, if nothing else was clear by the time I returned to New York, it was that Notre Dame was a *community* with something very *special* about it. A more skeptical observer might have raised questions, but I accepted both words as essentially self-fulfilling. If Notre Dame men felt themselves part of a community, then it was precisely this feeling, it seemed to me, that made that community a reality. If they considered their university as special, well, that in itself made it so. Are students at Ball State, say, or Fordham nearly so obsessed with their universities being special?

Maybe it is because I live in impersonal, indifferent New York, but I found this notion of a community, with all it implies about civility and tolerance, particularly compelling. I remember talking to a student in the LaFortune Student Center about ROTC. "I have a distaste for the military, and I'm not sure it has any business being on a college campus," he said. "But some of my friends are in it and for them it seems to have value." It happens that I share this student's distaste for the military and I also doubt that it has any place on a college campus, yet it too seldom crosses my mind whether what I disapprove of might have value for others. Most likely, I simply lack this young man's sense of belonging to a community.

I also remember Dave Krashna, the student body president, recounting the time during last spring's campus strike that he presented a demand to Father Hesburgh that Notre Dame offer sanctuary to student and alumni draft resisters. He and Hesburgh had been at odds during that troubled week, but it was with genuine compassion that Krashna recalled leading a group of students into the president's office in the small hours of the morning.

"It was late and Father was obviously tired and irritable," Krashna recalled. "It was sad to see. His University was almost closed down, and he looked haggard. Here's a man who always exemplifies and radiates power. It kind of startles you to see him without

notre dame now

that aura of power about him. I felt a little sorry for him." Krashna concluded: "Father Hesburgh rejected our demand and we left."

Some of what I found congenial about Notre Dame undoubtedly had to do with the way I was personally received. Later on I learned that Richard Conklin, Notre Dame's very efficient publicity director, had circulated a letter asking administration officials and student leaders to extend me every courtesy, but this alone could not explain it. I am neither a Catholic nor a football writer, and I graduated a decade ago from Northwestern, where I more than once had the pleasure of cheering Ara Parseghian's Wildcats to victory over the Fighting Irish, but none of that made me feel anything but welcome at Notre Dame.

But then, I was not entirely a stranger, for I was born and raised just across the Michigan line in Benton Harbor. As a boy I remember driving to South Bend with my father (when we were lucky enough to get tickets) to watch the Johnny Lujack-led Irish and, this being well before Northwestern entered the picture, to cheer for them as well. About that time, too, I competed on a weekly sports quiz show for boys on WHFB in Benton Harbor starring Jumping Joe Savoldi, who had been an All-America fullback under Rockne, and I recall attending at least one sports banquet in my home town at which the guest speaker was Ed (Moose) Krause, Notre Dame's athletic director.

This early familiarity with Notre Dame was not confined to sports, either. I was aware, for instance, of the school's reputation for harsh discipline, largely because Notre Dame students, wisely committing their mischief as far afield from South Bend as possible, sometimes came up to Benton Harbor to drink and carouse. Once a couple of Notre Dame students were arrested for an offense that struck me, not yet a teenager, as wondrously devilish. They left a taxi waiting outside the Vincent Hotel on Main Street, then entered the hotel's front door and exited a side door. After posting bond, they returned to Notre Dame to face a fate I can only imagine.

During high school and after, I visited Notre Dame to shop at Gilbert's and browse at the campus bookstore. There is a book on my shelves today called *Perspectives in Philosophy*, which I remember buying at Notre Dame

in a singularly short-lived attempt at self-improvement. The first 30-odd pages are underlined and have notes in the margin, but the rest of the book remains, sad to say, unread.

All this gave me at least some idea of what to expect at Notre Dame. For all of Ray Kennedy's talk about a concentration camp, I was aware that no barbed wire encircled the campus and I was fairly sure that no sentries would frisk me to see if I might be smuggling in *Playboy*. Having visited the campus at times other than football weekends, I knew, as some sportswriters had no way of knowing, that "Theismann for Heisman" buttons are not hawked outside the bookstore the year 'round, that rock bands do not always play under the bare elms before Sorin Hall and that the raw autumn, invigorating though it is, is nothing as compared to the beauty of a Notre Dame spring.

Still, I was unprepared for Notre Dame's hospitality. It began with Larry Byrne, a University policeman and the first person I happened to meet, who obligingly gave me a guided tour of the campus, and it continued the next day when I called up John Houck, the business professor, for an interview and was promptly invited to dinner that evening with his family. This graciousness extended to Father Hesburgh, who fully lived up to his reputation for making himself accessible. We talked for nearly two hours, even though he was leaving in a day or so for Jerusalem; a chair in his office was piled with personal effects he planned to take along, including a couple of boxes of Cleopatra cigars.

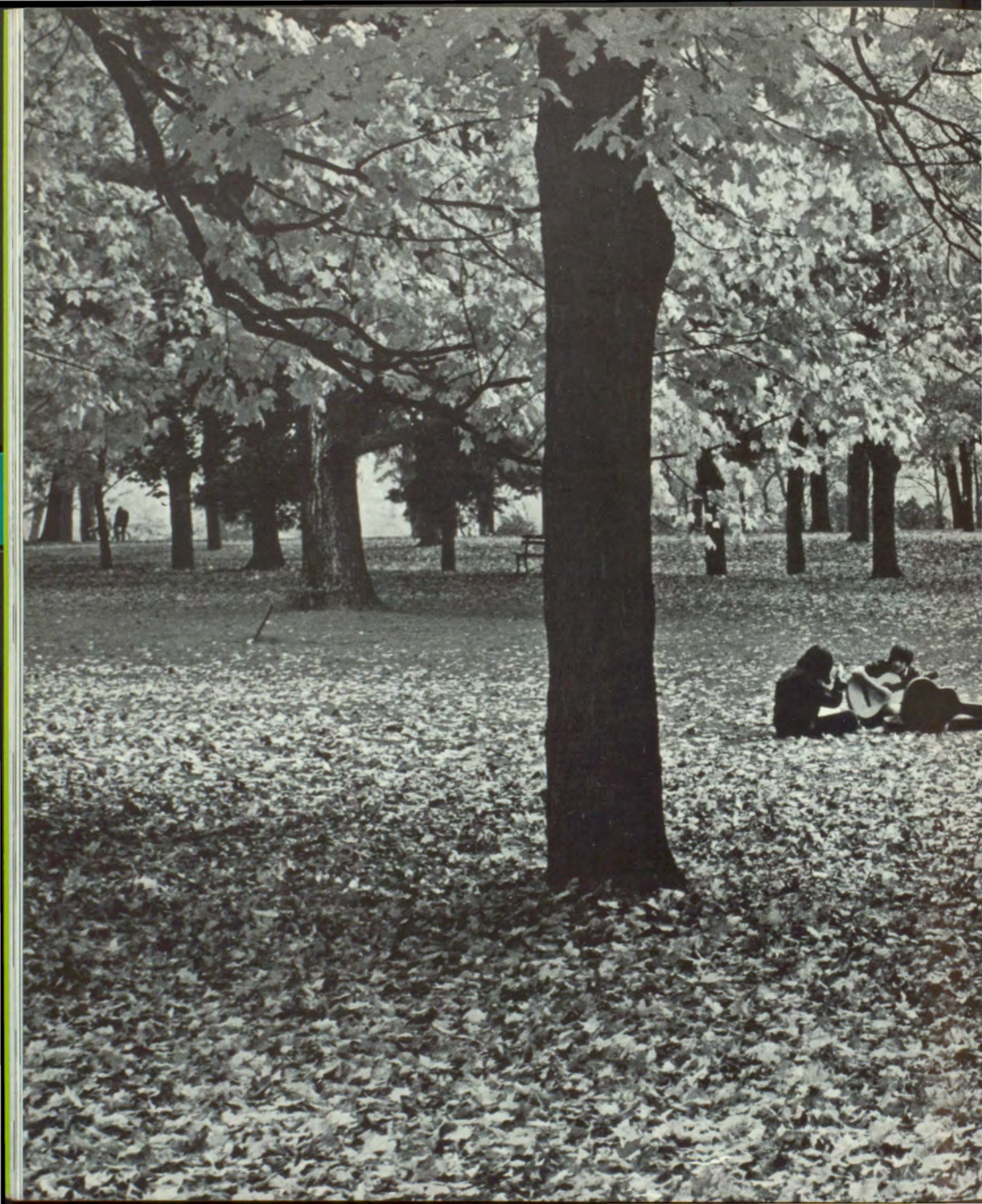
But not everybody was immediately friendly. On learning I was with *Sports Illustrated*, three or four Notre Dame students asked, their voices menacing, "You're not Dan Jenkins, are you?" The reference was to our magazine's football writer, who has written stories from time to time that offended Notre Dame partisans. Dan keeps a letter from one of them displayed on his office wall in New York and he proudly reprints it in his new book *Saturday's America*:

Dear Sir:

Notre Dame 51, Southern
California 0.

Go straight to HELL! You
lousy son of a bitch!

I was pleased to inform anybody who





asked that I was not Dan Jenkins.

The letter to Jenkins at first seems to lend credence to a couple of things that Notre Dame men eagerly told me about themselves. One is that they are uncommonly sensitive to outside criticism ("Whatever you say about us, we probably won't like it") and the other is that they are capable of the most boorish behavior, this supposedly being an expression of what University officials variously described to me as "machismo," or a "masculinity complex," or simply, "the virility thing."

Among those I discussed this last with was Sheridan (Pat) McCabe, the University's counseling psychologist, who unlike some members of his profession was refreshingly willing to answer questions as well as to ask them. Talking about the roughhousing that goes on in Notre Dame residence halls, McCabe made a tantalizing observation. "Nobody can really sleep in the halls at night," he said. "It's too noisy. The students arrange their class schedules so they can sleep during the day."

Intrigued, I made a point of wandering the campus very late a couple of nights. There was a lot going on all right. Students played touch football on the quads. Joggers, their heads swathed in towels, slithered through the darkness like apparitions. Every now and then an animalistic cry ("gimme another beer") issued from one residence hall to another. In Breen-Phillips I found a couple of students playing one-on-one basketball in a hallway. For all the activity, I was a little disappointed. I am not a particularly heavy sleeper, but I believe I could have worked in a few winks in any of the residence halls.

Some of this came into sharper focus after publication of my story, *The Greening of the Fighting Irish*. Despite their self-proclaimed hypersensitivity, the reaction of Notre Dame men to the story was generally flattering and invariably charitable. There was one disturbing thing. I quoted a student as questioning the role of football at Notre Dame and concluding, "Maybe I just don't belong here." The student later wrote to complain that the article had upset him, in the main, I gathered, because of "the threatening and harassing calls I've been receiving at all hours of the night." If this confirmed McCabe's point about Notre Dame men staying awake all night, it hardly bespoke the civility

and tolerance that otherwise seemed to characterize the University. Maybe threats and harassment are part of the virility thing, I don't know.

The story, which ran barely two weeks before Notre Dame's showdown with No. 1-ranked Texas in the Cotton Bowl, dealt in part with the school's academic awakening. I bring up football here for a reason. Before arriving in South Bend, I came across something that Robert Maynard Hutchins, the man who abolished the sport at the University of Chicago, said while discussing Notre Dame's academic revival in 1962, at the tail end of the pre-Parseghian football doldrums. "The Notre Dame efflorescence has been one of the most spectacular developments in higher education in the last 25 years," Hutchins said. It was a statement to make Notre Dame men proud, although what Hutchins added by way of documentation is also worth considering: "Notre Dame is now willing to lose a football game or two." Does this mean that Notre Dame might have lost a little efflorescence on New Year's Day?

This kind of question is relevant, I think, whether you are writing about Notre Dame in *Sports Illustrated* or *Vogue*. So long as its team keeps winning it will probably remain the school's more or less permanent burden to be regarded as a football factory among the many people who still feel that football, involving as it supposedly does a pigskin, can spread a kind of academic trichinosis throughout the rest of a university. In other words, they say, you can't have it both ways: either you have a good football team or you have a good university.

That Notre Dame is trying to have it both ways creates a public relations problem whenever people like myself come snooping around, and the problem necessarily weights most heavily on Father Hesburgh and Ara Parseghian, its two most public men. Apart from an almost uncanny physical resemblance—both are thickset and duskily handsome with dark and lively eyes—I was impressed by how they seemed to speak with one voice on the subject of academics and athletics. Thus Parseghian (or was it Hesburgh?) assured me that the Notre Dame ideal was "a blend of a sound mind and a sound body," while Hesburgh (or was it Parseghian?) said, "In sports as in life, you have to

measure yourself against the best." This kind of common purpose, this sense of being wedded to the same objective, undoubtedly goes a long way toward making Notre Dame the—there is no avoiding the word—community that it is.

I do not mean to suggest that the University is entirely homogeneous. It is a fact, and certainly not a wholly undesirable one, that the same divisions that embroil society are in evidence at Notre Dame. For every time the word STRIKE appears painted in black around campus, you can also find something like the gold-plated sign, STANDARD OIL FOUNDATION OF INDIANA, that adorns one of the elevators in the library. There are many faces to Notre Dame, which makes it difficult to catch the place in a

single snapshot. All any responsible journalist can really try to do is report the most obvious and, fingers crossed, hope it happens to be the most important, too. Something I am fairly sure of, though, is the hold Notre Dame has on her sons, even the prodigal ones like Ray Kennedy. On my return to New York I met with Ray again and finally got around to asking why he had attended last June's class reunion.

"Oh, I was just curious," he replied. Then, probably deciding this sounded lame, he added, "Besides, I wanted to see some of the guys again."

"Was that all?" I asked.

"Oh, I suppose I did feel some of that rah-rah spirit," he said at last. "You know, Notre Dame happens to be a very beautiful place in the spring."



notre dame: relevant

by Patrick Trese

The other evening I was standing at the bar in Hurley Brothers & Daly—otherwise known as the NBC News Faculty Club—talking to my old friend Ken Donoghue: Notre Dame, Class of 1950. Ken is on the staff of the *Nightly News*—otherwise known as “Nicely-Nicely”—and is not much impressed with the pressures of my monthly deadlines.

“But what’s really bothering me,” I said, since he had made the mistake of asking how my film about the Steelworkers Union was coming along, “is that I *also* have to write a piece for *your* university’s magazine.”

“About how you shot the Notre Dame film for First Tuesday?”

“No, that’d be easy. The editor wants a piece about my subjective impressions of Notre Dame.”

“That’s a tough assignment,” said Ken. “Besides, you’re not allowed to have subjective impressions. It’s a violation of Agnew’s Law of Objectivity.”

“Well,” I said, “I don’t think Agnew realizes that not only did I go to a Jesuit university, but I also played George Gipp in a play at St. Clement’s grammar school in Lakewood, Ohio. As a matter of fact, I died so well in the seventh grade that I was asked to go across the hall and die in the eighth grade.”

“No wonder you’re having such a tough time,” said Ken. “Your subjective impressions are all mixed up with the myth.”

“It’s even worse than that,” I said. “Right after I finished up the Notre Dame film, I started in on the steelworkers’ film in nearby Gary. The assignments were so close together in time and location that I can’t seem to write about one without writing about the other.”

“I don’t see any connection,” said Ken, “except that South Bend and Gary happen to be in Indiana.”

“Well, they’re connected in my head and that’s where my subjective impressions are usually located. But I don’t think that’s my real hang-up.”

“What is it?”

“Asking a 40-year-old graduate of a Midwestern Catholic university what he thought of Notre Dame is sort of like asking Enoch Arden how he found things at home.”

“I’m surprised that you feel that way,” said Ken. “I got a totally different impression from the film. It made me

feel proud that I went to Notre Dame. Not that I ever felt *un-proud*; but you showed how the University was making reasonable changes and that the administration regarded the students as human beings and that the students were able to handle responsibility in a mature manner. I mean, as an alumnus, I really felt *proud*.”

“Well,” I said, now being obliged to buy the next round, “that was what I started out to do, maybe. But it changed in the editing room. At least, my point of view changed while we were editing the film and it changed even more in Gary. It all has to do with the one question I never got answered.”

“The question about change that you asked Father Hesburgh?”

“It was more of a statement on my part: ‘Twenty years ago, Catholic university undergraduates were led to believe in permanence; but today it seems that you’re telling these same fellows that what was good and necessary for them is bad or, at least, irrelevant for their sons and daughters.’”

“You have a remarkable ability for quoting yourself accurately,” said Ken.

“Aw, come on,” I said. “It took me a week to phrase the question and even then I didn’t get it right. I got a note from a Jesuit friend of mine who said that I left out the presuppositions on which the question was based. But he said that, even so, it was probably *the* question in the United States today, and not just in the area of religion.”

“And you don’t think Father Hesburgh answered it?”

“I don’t think *anybody* can answer it,” I said. “How could Father Hesburgh answer a question that I couldn’t even ask properly? But, strangely enough, most of the people we used on the film seemed to have a piece of the answer or, at least, a reaction to the question. I didn’t realize that myself until we had finished editing. As a matter of fact, the more I look back at the film the more I realize that it really wasn’t about Notre Dame at all. Notre Dame was just the location.”

“Now you’re getting beyond me,” said Ken.

“I’m getting beyond myself,” I said, “but they asked me to be subjective about this.”

“Well, why don’t you break it down a little?”

“Okay,” I said. “Remember the three

alumni we interviewed outside the church on the campus?"

"Yes," said Ken. "They were all from the Class of 1952, but they had different attitudes about the changes at Notre Dame. One was sympathetic, one was pretty negative, and the one in the middle . . . well, that was a good place for him to be standing. He didn't seem too sure whether he agreed or not."

"Right," I said. "That was a stroke of luck finding those fellows right off: three classmates who seemed to sum up all the contradictory feelings of our generation. But I think they had one important thing in common."

"What's that?"

"They all seemed to feel that what they thought or felt made no difference at all. Notre Dame, obviously, was a very important part of their lives, but it was going to change with them or without them. I think they felt irrelevant."

"I thought we agreed not to use that word anymore."

"Well, I need it to make one more leap and I can't think of a substitute. When I was in Gary I met a guy named Harry Piasecki. He's 35 and the president of Local 1014 of the Steelworkers Union, the second largest local in the country. Harry said that the gut issue in the United States today is economics."

"I haven't met many people lately who'd disagree with him," said Ken.

"Okay," I said. "Now, it's obvious that what happens to the economy is going to have profound effects on the University. President Nixon predicts that the economy will pick up in 1971, but it's no secret that his forecast assumes that there won't be a strike in the steel industry this summer. But, after talking to the steelworkers themselves, that's an assumption I wouldn't care to make."

"So, what's your point?"

"It's an ironic point. Students talk about *relevance*. But, when you consider the future of the University, it would seem that a lot less depends on the opinions and activism of the students, or changes in the curriculum, or the actions of the administration, than on what the steelworkers decide to do this summer. In other words, what happens in Gary may make what happens in South Bend *irrelevant*."

"Well," said Ken, "if the economy doesn't pick up, how's that going to

change the University? Aside from cost-cutting and the obvious things?"

"It will change the attitudes of the students, I think. I don't buy the idea that today's students are brighter or more idealistic than we were. We came out of the Depression and we went to college with the World War II veterans, so maybe we were more pragmatic. But with more and more parents experiencing the economic squeeze, I doubt that students are going to be able to enjoy the luxury of indulging in their idealism much longer. We've all been wondering why the campuses have been so quiet this year. I'll bet a lot of it has to do with money."

"Well," said Ken, "I'm sure a lot of parents have been setting their kids down and explaining the economic facts of life."

"Of course," I said, "but it's strange that only people I met at Notre Dame last fall who were seriously concerned about money—as an important issue—were members of the administration and the minority scholarship students."

"I'll bet that's changed."

"Probably," I said, "but I think it's significant that the minority scholarship students—the blacks and the chicanos—were reading the writing on the wall while the rest of the kids were still talking about the old, dead issues like the war and student involvement in governing the University. The minority kids weren't talking about racial discrimination; they were talking about financial assistance. In short: where's the money going to come from to get into college and stay there? And I have to say that, after you cut through all the so-called 'black studies' rhetoric, you find that their view of higher education is pretty utilitarian."

"In other words, their attitudes are similar to what ours were during the Eisenhower years: that education is a means to an end and not an end in itself?"

"Well, let me put it this way. I think the economy is starting to push the pendulum back towards pragmatism and I think more and more students are going to be less concerned about what happens inside the university community than about what happens to themselves after they get out. It's like the fellow in Gary said: 'When a guy's worried about making a living, don't bother asking him about society.'"

"But you say that none of this hit you

notre dame: irrelevant





until you got to Gary," said Ken.
"The film led me to believe that you were pretty impressed by what you had seen at Notre Dame."

"That's true," I said. "Any university's a pretty impressive place, unless you've been someplace else. After you've been to Gary, you can't honestly give the same weight to a boy talking about a students' strike and a man talking about a steelworkers' strike. I think a lot of us have been guilty of doing just that, especially the students themselves."

"I noticed you didn't spend much time on student opinion."

"Well, I got rapped for that, mostly by people inside the University who'll go to their graves never understanding why the anti-war sentiments of the captain of the football team outweigh the collected works of the Notre Dame Ten who blocked a Dow Chemical Company's recruiter's door. Actually, I was more interested in student behavior."

"They sure have a lot more freedom than when I went there," said Ken.

"But I think that's a good idea."

"So do I," I said, "and they seem to handle it pretty well from what I could see. That may be one reason people think they're smarter than we were: they're free to discuss things we were almost afraid to think about."

"Well," said Ken, "I've got to say that Communion scene where the boy picked up the host shook me up. I'd never seen *that* before."

"My film editor, Pete Punzi, almost had a heart attack when he saw it the first time."

"Tell me something," said Ken. "Was that for real?"

"Are you kidding?" I said. "I knew what they did usually and I asked them to do what they usually did, but not for real. A simulation was about all I could take and even *that* bothered me a little bit."

"You thought picking up the host was wrong?"

"Not for them, maybe."

"But wrong for you?"

"Probably."

Ken thought about that for a while.

"Right after that scene," he said at last, "came your question to Father Hesburgh, the one you said never got answered."

"Right."

"I'm beginning to understand some of the presuppositions your Jesuit friend was talking about. Let me ask you

this: how did you feel about girls in the dormitories?"

"The same way."

"Right for them but wrong for you?"

"Something like that, I guess. I'm not sure."

"You weren't upset about the changes in the general life of the University?"

"Not particularly."

"But some of the religious changes bothered you?"

"Right."

"Well, you didn't say so in the film."

"No, I didn't. I thought that it was something that just concerned *me*: just a personal reaction."

"But something happened to you in Gary that changed your mind, didn't it?"

"I'm afraid so. We went out to the suburbs to record Father Joseph Javorski's sermon on the dignity of labor and the background of the working man. Outside of the sermon, everything else was in Polish. I don't know how much you know about the Polish National Catholic Church. They split with Rome many years ago, but they kept the old rituals."

"We had filmed two Masses in the new liturgical style at Notre Dame and I had come away with this strong sense of being completely out of place: the same feeling I got while discussing the 'new morality' with the kids and the priests there."

"But here was Father Javorski in the old vestments, two altar boys in cassocks and surplices, and everything from the Prayers at the Foot of the Altar to the Last Gospel, right where they always had been. I don't understand more than two words of Polish, but that was *home*. Watching the priest's back, I felt like I had dropped back 20 years to where I knew I really belonged."

"That must have been some experience," said Ken.

"Well, it was emotional, of course. But that's not what got to me. After Mass was over, Father Javorski said that he understood my reaction and said that, lately, quite a few Roman Catholics had joined his church. That got me thinking about change, in general, again."

"What did you come up with?"

"Just another question. Would you agree that the Church has changed a lot of things we were taught would never change?"

"In general, yes."

"And a lot of things we were taught were essential are now considered nonessential?"

"Of course."

"And the changes took place rapidly, once they got started?"

"Very rapidly, considering the history of the Church."

"Is it essential to believe that all the changes are essential?"

"I hope not. I think we lost a lot of beauty and tradition. I think that bothers a lot of people."

"Well," I said, "that's not what's bothering me. My new question about the Church and the university and even the country is simply this: If the people who taught us were wrong 20 years ago, what's to prevent them from being wrong again today?"

"Do you have an answer for that?"

"Nope. But I've been thinking about it a lot."

"Well, good luck with your piece for Notre Dame's magazine," said Ken.

"I can see why you're having trouble writing it."

"It's worse than cutting the film," I said. "You get the feeling that

several thousand intelligent people are leaning over your shoulder. Maybe I'll take the easy way out and just do something on the football team. You know, they have some pretty weird attitudes about the football team at Notre Dame, nowadays."

"How so?"

"They try to convince themselves that the football team isn't an essential part of whatever Notre Dame is. It's irrelevant, like Knute Rockne and the Four Horsemen. Academic excellence: that's what's really important."

"Well, isn't it?"

"Sure, Ken. You know, we *could* have done a story on a university in transition at Lawrenceville?"

"Where's that?" he said.

That made me feel pretty good. I mean, what's the use of a Jesuit education if you can't mouse-trap a Notre Dame boy every now and then?

"Thanks for listening," I said. "I'll show you the final draft, if I ever get it written."

"After all this," said Ken, "do you really feel that's necessary?"



Donald Rucker, Chicago

project reach

The film clip opens with a pan shot of a scrap heap at the old Studebaker plant in South Bend and moves to a close-up of a Negro, wearing a black hat, grey suit coat and white shirt open at the collar.

"Hello," he says into the camera. "My name is Edward Jenkins. For 22 years I was a Studebaker worker. I thought I was secure as a factory worker, but I found myself out of a job at 55 years old."

The difference between this message and the slick commercial testimonial is that the man in the film is Edward Jenkins and what he says about himself is true because he wrote the script.

Edward Jenkins and the five others filming him on location that day were participants in "Project Reach," a University of Notre Dame experimental program designed to show more effective ways of reaching the estimated 24 million adults in the nation who need basic education. "Project Reach," now in its second year, has received \$370,000 from the U.S. Office of Education. The federal government is spending that kind of money because the nation now enrolls only one out of 24 persons who should be in its adult basic education classrooms—a waste of human potential which is both appalling and expensive.

"Project Reach," the brainchild of Samuel D. McClelland, a young assistant professor of communication arts at Notre Dame, has a threefold approach to the problem. First, past and present adult basic education students were hired and given extensive training in film, tape and still photography. At present there are 12 such full-time paraprofessionals in the program, six with a year under their belt and six who started last summer. Roy Lewis, a talented black photographer and cinematographer from Chicago, directs training in the tasks associated with the typical 16mm film operation: cameraman, assistant cameraman, audio controller, lighting specialist, film editor, assistant director and interviewer.

While learning these techniques, the paraprofessionals produced sound tape and film promotional materials for use in an extensive media enrollment campaign for adult basic education this fall in the South Bend area. Their one-minute "community messages" (they disdain the word "commercials")

(continued on page 35)

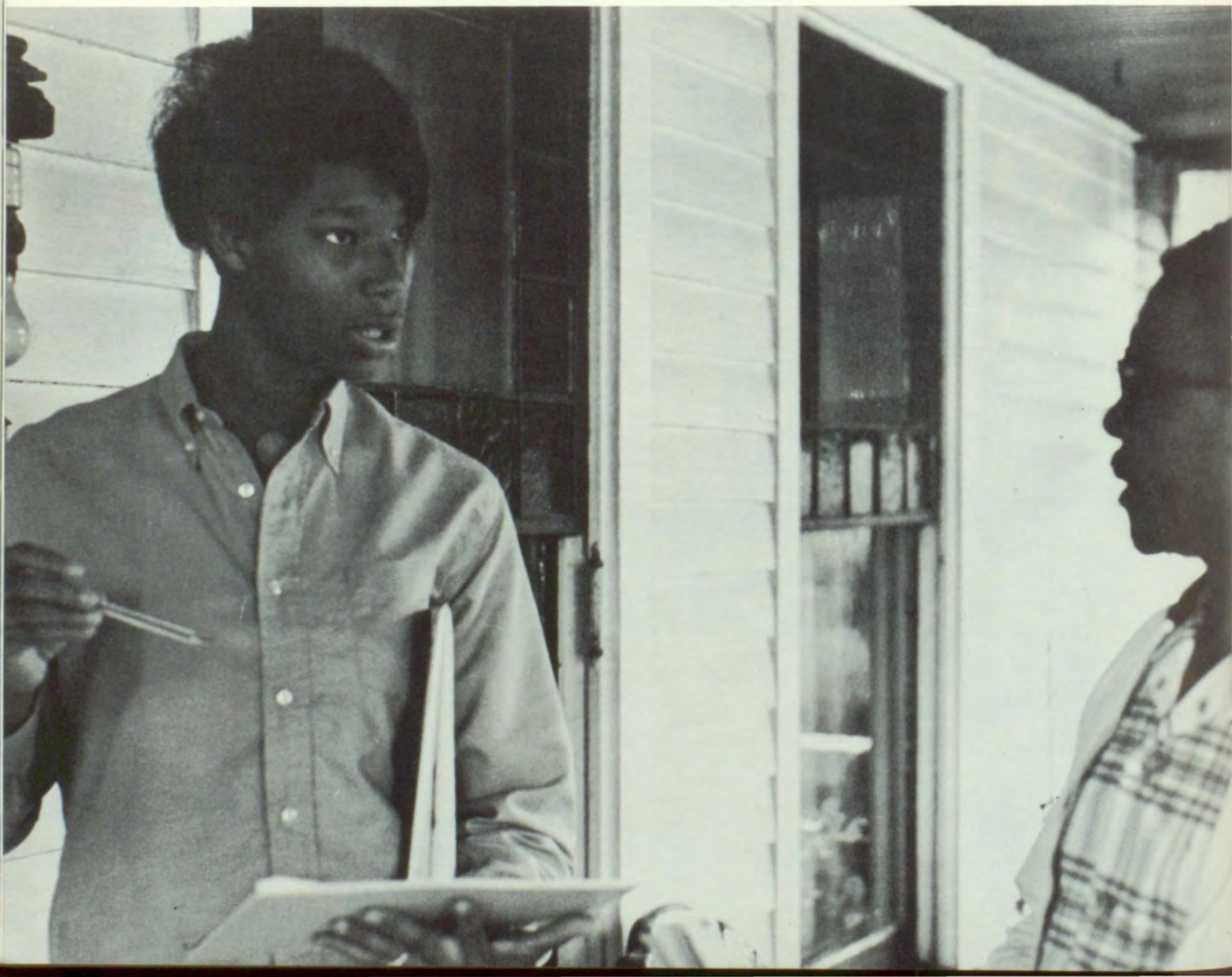


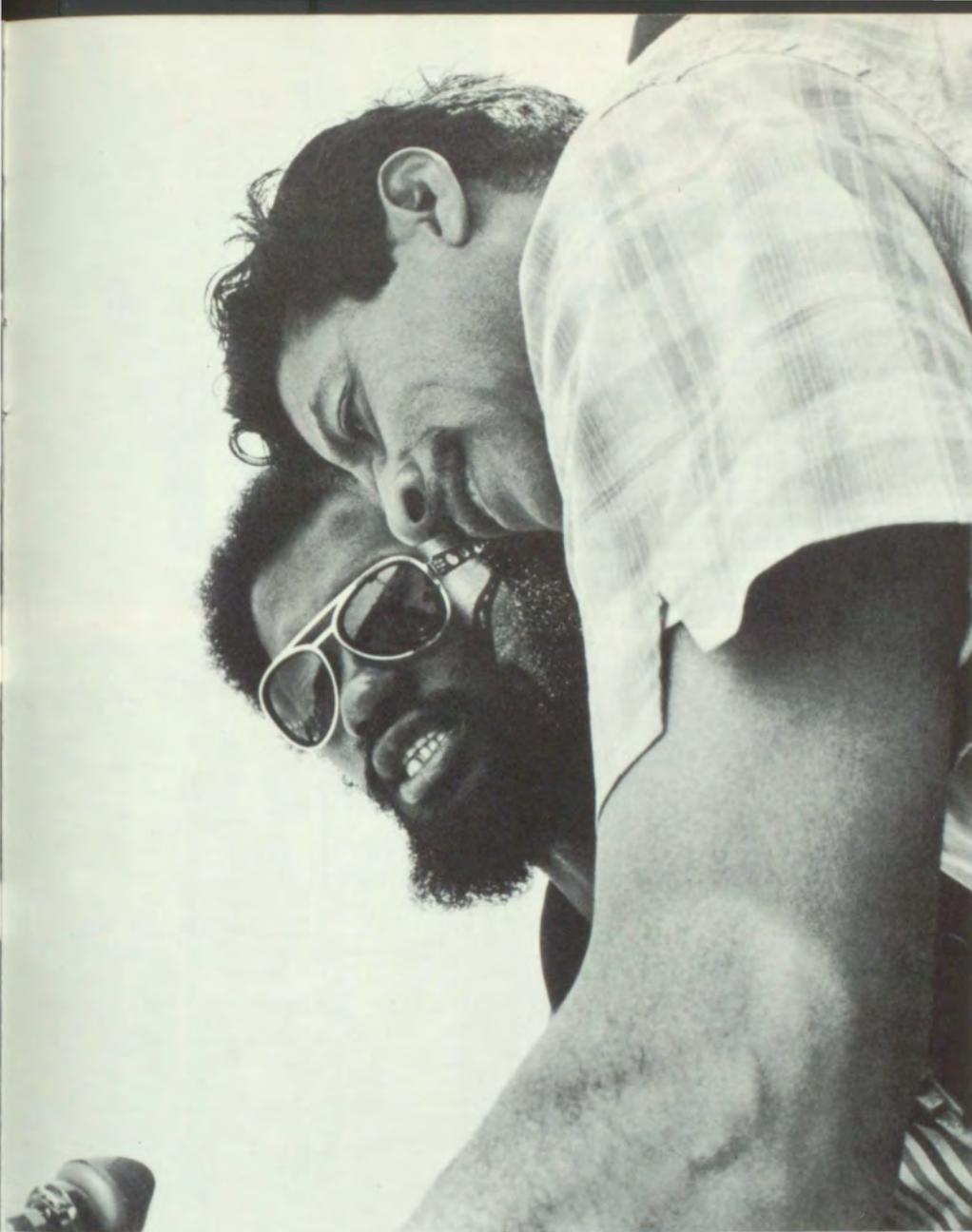


Page 30: Two paraprofessionals pause by an editing table in a section of Holy Cross gymnasium housing "Project Reach" facilities. A slogan of the adult basic education campaign is on the wall. Left: What's life like for a South Bend trash man? That's the question explored in one of six documentaries filmed by "Project Reach" paraprofessionals. Below: White-haired Francis Wallace, a 1923 Notre Dame graduate and prolific author, was discovered one day prowling about the Community Cemetery on campus and filmed by the crew.



Below: Paraprofessional Oscar Lottie talks to a young woman during a canvass to boost enrollment in South Bend's adult basic education courses. Right: Edward Jenkins takes a look at Edward Jenkins. Page 33, top: Roy Lewis, associate director of the Project, and Fidencio Saleido, a paraprofessional, look for a camera angle. Bottom: Learners and professionals get together on the main quadrangle as "Project Reach" trainees watch an NBC-TV news crew film a "First Tuesday" segment at Notre Dame.





project
reach



Below: Sitting on a trash pile outside his former home of employment, the old Studebaker plant, paraprofessional Edward Jenkins prepares for the filming of a community message. Right: Filming is not always fun, Edward Jenkins learns on a snowy campus day. Page 35: This woman, who was a poster subject for "Project Reach," returned to school in order to help her 18 children, 12 of them in South Bend classrooms.



project reach

had an honest documentary quality. The people were real, the situations unposed, the dialect true, the stories believable. To "tell-it-like-it-is" to an uneducated, insecure audience, the use of slick, commercially produced messages is fatal. It doesn't take much to spot someone from central casting when you've spent some time in welfare lines.

While sometimes acting as their own subjects, the project's film team more often sought its interviews with those currently taking adult basic education courses, drawing them out on tape and film with questions of how they learned about the classes, why they came, what they accomplished, and the reaction of their children. "I had to learn," said one woman in her late 50's who had less than an eighth-grade education. "I just had to know for myself."

A third facet of the program was a door-to-door, peer-to-peer enrollment campaign in South Bend, with paraprofessionals telling their own stories to prospective students. Canvasser Oscar Lottie summed up his experiences with a story about signing up both a 70-year-old woman and her daughter in one visit. Neither could read.

The media campaign, coupled with the door-knocking, increased enrollment in South Bend Adult Basic Education, which in its initial four years of existence had registered 900 in an estimated market of 25,000 potential students.





Better than Good

The chemistry department at the University received the highest rating offered in a survey of leading graduate institutions by the American Council on Education (ACE).

Raised to the "strong or distinguished" category from its "good" rating in the ACE survey published five years ago, the department is the only Ph.D. program at a Catholic university to receive the top honor.

The younger faculty of the department are particularly pleased with the recognition, and have produced a large, hand-drawn banner reading "Stronger than Good," which now waves proudly from the old chemistry building. Green and white buttons with the same slogan have sprung up on graduate students and faculty, and an unusual air of cheerful, almost rah-rah pride pervades the ancient labs and wooden classrooms of the building where Rev. Julius Nieuwland, C.S.C., discovered synthetic rubber (neoprene).

The older faculty are quick to point out that the rating is highly subjective, based as it is on a public opinion poll of noted scholars in the field. "Of course, we're pleased that our peers feel that way about us," Dr. Jeremiah P. Freeman, chairman of the chemistry department, said. But he added that the rating probably stems as much from the historical accomplishments of the department as from its present excellence, and attributes chemistry's success to a combination of luck, money at the right time, and good people. "When you look at the building, you know our success isn't tied to modern architecture," he quipped.

Freeman traces the development of excellence in chemistry back to Father Nieuwland, who, he said, "put Notre Dame on the scientific map." Every organic chemist in the country knew him, and his discovery of synthetic rubber in 1931 brought the University's research capacity to the public's attention as well. Also, Father Nieuwland attracted many good chemists who still teach and work in the department, and contributed most of the money from his neoprene patents to further science at the University. The chemistry library was begun on this money, and is now one of the most complete in the country.

"After the war, when Notre Dame decided to go into graduate education, chemistry looked like the place to take off," Freeman said. Notre Dame

was successful in attracting such noted chemists as Drs. Charles Price, Milton Burton and John Magee, who forcefully built outstanding reputations among the entire scientific community, carrying Notre Dame along with them. Later, Dr. Ernest Eliel joined the staff, becoming with Burton the major "front men," as Freeman put it, for the college. Eliel is known over most of the world and has written a key book on the stereochemistry of carbon.

A second burst of money—the endowment from the Peter C. Reilly family—allowed chemistry to establish an early series of lectures in the field. Under the program, some of the world's best chemists had a chance to visit Notre Dame and take their impressions back to a variety of research institutions. In addition, the stimulation of meeting and talking with these researchers encouraged imaginative work at Notre Dame.

Because of the long and careful groundwork, chemistry was ready to use new funds available in 1967 under the science development program sponsored by the National Science Foundation. The money helped support the program in biochemistry, a popular and productive area in modern chemistry. In addition, the grant helped foster an increase in the faculty, attracting young, enthusiastic and hard-working researchers and teachers. Of the 28 active faculty members in chemistry, 13 have been added since January, 1964.

"You don't build a good department overnight," Freeman said. He credited as the department's major advantage its established researchers, who are still active, well-respected and open to progress.

Faculty activity is all the more unusual in modern science, where it is easy to become outdated in the rapid march of new techniques, discoveries and the development of new areas of inquiry. "Many departments can only improve by pushing aside their older members," Freeman said. "Happily, our senior faculty have actually contributed to our improvement, by attracting good students and junior faculty, maintaining their reputation (and ours at the same time) and approving efforts to update and modernize in general."

potpourri

Blacks Want Change

A proposal to change the status of Black Studies from a program to a department and to establish a Division of Black Student Affairs was presented to Notre Dame's provost, Rev. James T. Burtchaell, C.S.C., early in March by Dr. Joseph Scott, director of the Black Studies Program. He was accompanied by about half of the University's 122 black students.

The proposal criticized the current program status of Black Studies and noted that the hiring of additional faculty to teach in the program had been frustrated because new faculty had to be hired through regular academic departments of the College of Arts and Letters. It also argued that departmental status would bring academic autonomy and financial resources unavailable to a program.

A Division of Black Student Affairs, an administrative infrastructure "to deal with the total range of needs of black students," was also proposed.

In his reply about a week later, Father Burtchaell said the University would hire during the next two years a total of four professors "who can contribute to the Black Studies Program."

These appointments will be made to regular vacancies in the Arts and Letters College. Going beyond the proposal and dealing with the necessity of adding more black professors in all Notre Dame colleges, Father Burtchaell spelled out campus-wide goals for the hiring of 11 black professors in the next two years.

Notre Dame's provost noted that the academic policy-making bodies at the University had earlier considered departmental status for Black Studies but had decided against it. He said Scott was free to raise the issue again.

As for the request for a separate administrative structure to deal with black students, Father Burtchaell said, he could "see no future in . . . a segregated Division of Black Student Affairs" and took issue with some specific complaints in the proposal. He noted efforts to employ qualified blacks in the area of student affairs, including residence hall counselors and resident assistants. He said a black freshman counselor has been retained for next year and an offer made to a black Notre Dame alumnus to join the admission staff. He defended the amount of money available for administration of the Black Studies Program and in the area of

financial aid, pointed out that black freshmen received 20 per cent of all such aid available, six times the proportion available to others.

Father Burtchaell admitted that "there are still plenty of problems for blacks" at Notre Dame but reasserted the University's intention of working together with blacks to solve them.

Coeducation Moves Forward

A unification of the University of Notre Dame and neighboring Saint Mary's College has been recommended by the executive committees of their boards of trustees. The unification will begin immediately and be completed not later than the academic year 1974-75.

The proposal was announced by the heads of the boards of trustees, Edmund A. Stephan of Notre Dame and Mother Olivette Whelan, C.S.C., of Saint Mary's and Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, and Sister Alma Peter, C.S.C., acting president of Saint Mary's. It is subject to ratification by the entire boards of trustees of both institutions. A further statement of unification policy is expected from the individual boards following their spring meetings.

The two groups of trustees said, "The new entity formed by unification will create a center of total educational opportunity that could not be achieved by either institution alone and will strengthen resources of both."

While the recommendation calls for a single student body of men and women, one faculty, one president, one administration and one board of trustees, there was special concern evident for the preservation of the identity of Saint Mary's College.

"In the light of the changing role of women today, particular concern must be exercised for the full and equal participation by women in the intellectual and social life of Notre Dame," the trustees commented.

Women undergraduates at Notre Dame will matriculate through Saint Mary's College, and the Notre Dame degrees they receive will bear the name of Saint Mary's as the college of record. The proportion of female students in the combined Notre Dame-Saint Mary's student body will be increased starting in September, 1972.

"The unified structure will carry forward both the two institutions' historical commitment to Catholic higher education as well as the common tradition of the men and women of the Congregations of Holy Cross," the trustees noted. Notre Dame, which has 6,300 undergraduates, was founded by the Congregation of Holy Cross in 1842, and in 1967 came under the control of a predominantly lay board of trustees. Saint Mary's, which has 1,600 women, was founded by the Holy Cross Sisters in 1844 and is governed by a board of trustees composed of Sisters,

laymen and laywomen.

Aspects of the unification effort which will have to be worked out over the next four years include:

—Engagement of consultants to study and make recommendations concerning financial arrangements, including lease or rental agreements, for the physical facilities of Saint Mary's College.

—Movements toward a unification of academic departments, administrative areas and budgets. "Rank and tenure of present faculty members of Saint Mary's College will be honored, and every effort made to place other personnel in comparable positions in the unified structure," the trustees said.

—Negotiation of an agreement between Notre Dame and the Sisters of the Holy Cross for appropriate representation among the Fellows, the trustees and the officers of Notre Dame, and for remuneration for the services of religious working in Notre Dame's administration, teaching and campus ministry.

The administrations of Notre Dame and Saint Mary's College were charged with presenting to the boards of trustees next fall a timetable for unification of academic affairs, student affairs, business affairs and public relations and development operations.

"It is fully expected," the trustees concluded, "that two proud schools cannot become one without strain and sacrifice, but coeducation offers advantages we cannot forsake, and our common history forbids us to seek them except together."

The unification move climaxes progressive collaboration between the two schools which began with a student co-exchange in 1966 and most recently resulted in a study of future cooperation by Drs. Rosemary Park of the University of California at Los Angeles and Lewis B. Mayhew of Stanford University.

potpourri

Indians Get Aid

The University, which was founded at the site of an Indian missionary chapel in the Indiana wilderness, has renewed its efforts to aid the American Indian.

Faculty and students have collected books for the newly founded Rosebud Reservation College in South Dakota, establishing a marketing cooperative program for Indian craftsmen to provide an outlet for beadwork, and accelerated attention to the recruitment of outstanding American Indian students to attend Notre Dame.

Several Notre Dame students spent last summer working with Indian youth and one student leader is completing a year at Rosebud as a social studies teacher and athletics coach.

Father Hesburgh has described the Indian as "the low man on the nation's educational totem pole." Notre Dame's president, who is chairman of the U.S. Civil Rights Commission, made reference to the educational plight of the Indian at a national conference held on campus last year.

Win Annexation Fight

The University won its case against the proposed annexation of Notre Dame, Saint Mary's and Holy Cross Junior College to the city of South Bend in January by a city council vote of six to three.

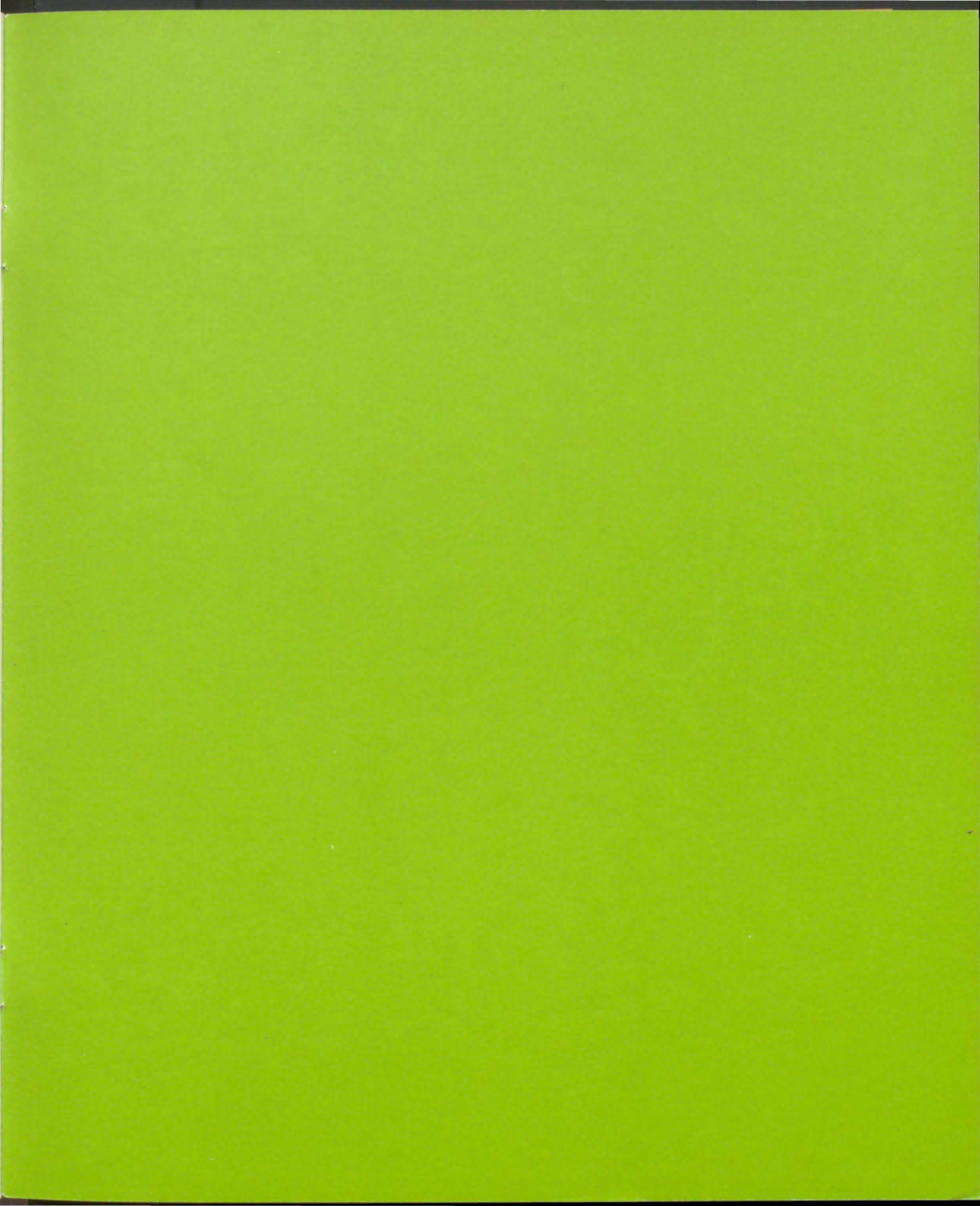
Rev. Edmund P. Joyce, C.S.C., executive vice president of the University, led the attack against annexation. Others who spoke on behalf of the University included prominent South Bend businessmen Paul D. Gilbert and Frank E. Sullivan, and Edmund A. Stephan, chairman of the University's board of trustees.

The University argued that annexation would jeopardize the tax exempt status of the educational institutions because citizens eventually would pressure the city to charge the institutions for municipal services.

Dr. Burton Cited

Dr. Milton Burton, director of the Notre Dame Radiation Laboratory, is the recipient of the Atomic Energy Commission's citation for outstanding contributions to the nation's atomic energy programs.

The Radiation Laboratory, which Burton helped establish in 1947, was described in the citation as holding "a preeminent position in the realm of radiation research." During World War II, Burton headed the radiation chemistry project of the Metallurgical Laboratory in Chicago, which contributed scientific understanding essential for the development of nuclear reactors. He gave the field of radiation chemistry its name and has earned the informal title "godfather of radiation chemistry."



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