

DIRECTIONS

FRANK REYNOLDS - FATHER HESBERG, NOTRE DAME

ROLL 1-2

ROLL ONE May 19, 1971

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TWO CAMERA ONE ONE ONE

(CROSS TALK AND TOO LOW)

F.R.

Good day from South Bend. This is Frank Reynolds for Directions, and this program is coming to you today from the office of Father Theodore M. Hesberg, the president of the University of Notre Dam. Father Hesberg, we're very grateful to you for allowing us to come and chat with you today. I know this is a busy time, you have commencement exercises and so forth. Are you, are you generally optimistic about these young men who are leaving Notre Dame now?

ANS.

Yes, I'm really maybe more optimistic than I should be, but I'm generally very optimistic. I think they're a kind of new breed and I look forward to hearing a good deal about them in the years to come.

INT.

\* Why are they a new breed?

ANS.

Well, somehow they've been sensitized to a lot of things that I don't think I was that much sensitized to when I graduated from here a long time ago. I think the, in a sense they bear a more of the world's <sup>burdens and</sup> problems and moral crises on their ~~su~~ shoulders in a way that I think graduates of the ~~h~~ past, if they go back ten or ~~tax~~ twenty years, really didn't.

INT.

They've had different concerns here, too, haven't they, then those of ten or fifteen years ago.

ANS.

X That's right ... That's right. I remember going through college in the '30s. I heard practically nothing about Asia or Latin America or poverty. There wasn't a single black student in school at that time. None on the faculty. We didn't know what the word "chicano" meant, although it existed at that time. Today it's a whole different ball game. These youngsters live in a different kind of world, they have a different kind of concern, and as far as I'm concerned, I think they've been morally sensitized to a degree that is very good if they continue to be morally sensitized and do something about it. If I could over-

simplify a little bit, I think I'd almost have a new definition for what I hope for graduates from this university and that is that (1) they not only be compassionate ~~xxx~~ regarding the plight of everybody in difficulty through poverty, through injustice or through underdevelopment or whatever, but they be very competent to do something about it. I think the problem you get into today is that you've got a lot of compassionate people running around but they're not competent to do something about it. If you get the two of those together, competence, which I think pertains to the head, and compassion which pertains to the heart; then you've got a good graduate.

INT.

We need mechanics as well as philosopher, eh?

ANS.

That's right. Remember the famous Gardener statement.

INT.

Do you think they're optimistic about their ability to influence the country, to bring about change?

ANS.

Well, I'm not sure they're as optimistic as I am and I think like all young men, hope runs high and idealism runs high, and they haven't really had much of life's acid on them the way you and I have, say, in many

circumstances of our life and I think life's acid will etch a little more deeply than the experiences they've had from their years in college. Things, answers seem to be a little too simple, you know, and when they get really up against it, and they have to really come up against those great obstacles, social progress and social change, then I think they may be a little more realistic. I hope they don't lose their idealism in the process or get cynical in the process. That would be the worst thing of all.

INT.

They of course will find that perhaps their overall view may seem to be in conflict with their own personal well being.

ANS.

At times. But this is the first generation I've known that is willing to do something about their idealism even to the extent of downward mobility socially and economically.

INT.

They're ... terribly concerned about -- obviously they're concerned about living and so forth, but that doesn't seem to be the major desire, does it?

1-2/5

ANS.

Well there's a good deal of ~~extra~~ courage. Maybe you may say it's almost like an impossible dream, Don Quixote kind of courage, but I've had two or three youngsters stand and this very often since the last week or so, and just say look, I've just come to the conclusion that violence doesn't solve anything, and war doesn't solve anything, and I'm just not going to go in the army or go in the service and kill people. Now, if I've got to go to jail, I'll go to jail. If I'm going to put in for conscientious objector, and I hope it'll be passed by my draft ~~hi~~ board. And I said what are you going to do then? They said, Well I'm going out and teach school at fifty dollars a month for the next two or three years. And I said, when that's over, what are you going to do? I'm going to go on doing something like that because while I may have to do it now because I won't go in and shoot people, that's not the only reason I'm doing it, I want to do it anyway. But I said, well suppose you get turned down? And they just say kind of, then I'll go to jail.

Now I find it hard to believe, see myself at their age in that circumstance, graduating from the university, being willing to go to jail because of the way I feel about something like this.

1-2/6

INT.

This is something relatively new in our country isn't it?

ANS.

It really is.

F.R.

The notion at times it is much more important to defy, not only established authority, but the values of the overall society.

ANS.

Well you remember the famous Thoreau story where Thoreau said he wouldn't pay the tax, and the sheriff showed up and said, Look, you've got to pay the tax or I'll put you in jail. And he says, well put me in jail. He said the tax is being used to send captured slaves, caught along the underground railroad, send them back to where they belong, and he said, I will not pay money to have, to do something immoral, like retrain human beings into servitude. He felt very strongly about it. So he put him in jail, and Emerson came to see him, and said, Henry, what are you ~~gwi~~ doing in jail? And he said, When things are going as badly as they're going, jail is the only place for an honest man. Well his aunt Mary went and paid his fine behind his back and he was let out of jail the next day and he was furious because she had paid

1-2/7

his fine.

INT.

I've heard another variation of that, that Emerson said Henry, what are you doing in there, and Thoreau replied, What are you doing out there?

ANS.

That's part of the same story.

INT.

It is. Well, Father Hesberg, are the young Catholic men today products of the Catholic university such as this, are they as religious in the sense of their adherence to institutionalized religion?

ANS.

I think I'd honestly have to say no. Again, a lot swings on what you call religion, but you qualified it by saying in the institutional sense, which I would imagine mean going to church as often as they did in the past

(CROSS TALK)

That's right, the things that are required. ~~There's a~~ No, there's a pure(?) phenomenon going on right here, and I haven't quite sorted it out. In one sense, this generation seems to be against institutions. They feel that institutions somehow have not served as a good enough purpose, or haven't done their task as they should. I guess that begins with government to some extent. Many

of them are anti-government in some senses. Some are against church as institution. Some of them are really against their families as institutions or their neighborhoods or the clubs that their folks go to and that sort of thing. I think it's an oversimplification of a tough philosophical question about what is the role of institutions in a person's life, and I think if you were to cancel out the whole government or the whole church and everything else tomorrow morning, you'd start re-institutionalizing them the next day, because institutions are kinds of structures that we all lean against. They glue society together and they communalize, if you will, the kind of actions we have to take, whether in worship or in governing or in raising a family. But the difficult part for these youngsters is that they like to think they're being motivated by some interior fine force -- which I'm in favor of incidentally -- which they call love and you might call divine grace or something else. And some of them are very curious in their reaction. If you say to them, for example, you've got to go to Mass on Sunday, they may go Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, but not on Sunday, because they want to feel they're going, not because they were told to go but because they want to go, and a curious thing last



1-2/9

May when we had all of the uprisings in the universities all over the country, I found a ~~xx~~ curious kind of reaction here. Everybody was boiling as well as they were all around us in all the other universities, but two things were different I think. One was, these youngsters ~~w~~ here had, for over a year, been studying together, in great ~~w~~ numbers, hundreds of them, the non-violent solution of human problems, and when the burners wanted to run down and burn down a building or something, the generality of the students said that's no way to protest. You don't protest violence in Vietnam by burning down a building at the university. That's stupid and you shouldn't do it, and if you start doing it, we're not going to back you on it. The second thing was that as their moral concern about peace and war and killings and everything else grew, and of course with the Kent State and the Jackson State events, they started grabbing us, anybody with a collar on, it seemed, and said would you come out and say a mass for us, and we wound up with mass on the main quad at one o'clock in the morning with 1500 kids there, voluntarily, wanting to be there, wanting to pray together to do something, find some answer to this problem that was bugging them, all receiving holy communion, and this was going on all over the campus. There seemed

to be more praying, and more communal worship that week in a very sincere honest sense, than you can imagine. As soon as the Kent State came out, I had a whole line of kids up to the office here, and they said, will you offer mass this afternoon, and they filled the church. There were young and old and hippie types and non-hippie types and faculty and students of all kinds, and they were wall to wall students in that church and we had a great service, and at the end they said this is the best liturgy we ever had.

.....

ROLL 2 FATHER HESBERG AND FRANK REYNOLDS (UNIT 4)

FATHER HESBERG

Well after that last week in May or that first week of last May was over, the general feeling around here was there was more praying on the campus during that week than any week previously in the memory of most people around here, and it was a kind of spontaneous reaction, as the youngsters got themselves terribly concerned about what was going on, they kept coming around and saying, Can we have mass out in the quad at midnight, or can we have -- they'd fill residence halls with youngsters, grab

a priest and then I say let's have mass together and pray for peace and things of this sort, and it really hit a kind of crescendo I remember when the word came through on the Kent State students being killed. Immediately there were delegations here in the office saying, let's have a mass for the repose of the souls of those kids, and I went over there, not expecting quite what I ran into, it was just wall to wall people at church, sitting on the floor and in the aisles, practically <sup>old</sup> up on the walls and everybody you can imagine, ~~all~~ men, babies, hippie types, non hippie types, square types, everybody, and there was one communion, one group there praying together at that occasion, and when it was all over, the kids came around and says you know that was the nicest liturgy we've had all year, and I think that maybe if I could read between the lines, what they're really saying is that they don't want to just go to church for the sake of going to church, because it's the thing you ought to do, they want to go to church to do something, they want to do something together, they want to do it as a group. They want it to represent a common ~~we~~ concern, a common ~~prayer~~, if you will, not some souped-up prayer that comes out of some person's mind, be it mine or anybody else's. I find another thing. If a group of them goes downtown to tutor, and they -- we have hundreds of kids

1-2/12

go downtown to tutor, the youngsters around town that are potential dropouts. Now when they come back from that afternoon, boys and girls go from St. Mary's .... Notre Dame, down there, working together all afternoon, then they like to have a mass together because they're in a sense offering something together. It's not an unauthentic idea, it's a different approach than we had in my day, but I think it has a lot of validity to it and it makes a lot of sense.

F.R.

Is the church responding to this properly do you believe?

ANS.

I think the church is like every institution, it's just terribly hard to keep up with this constant flow of change and new ideas, because things today seem to happen with a speed of summer lightening, it was said somewhere, like in My Fair Lady. And the, what is has really happened, there are two concepts here I think, Frank. One is renewal and the other is reform. Now renewal is a thing of the spirit, it's the thing that people renew their lives, institutions in a sense renew their spirit, and it's kind of an internal thing, and this grew very fast on the church following the council and during the council. It was like the spirit was

1-2/13

really working overtime in the church and we were responding and a lot of new things were coming up, new ideas, new concepts, new dedication. But the poor old institution, it's something solid, steady, and it's been around for thousands and thousands of years and it has to reform its structures, it has to reform its procedures even. It has to reform its law even, it has to reform its self perception, even, and that's a lot harder than the instantaneous renewal of the spirit.

F.R.

I remember as a boy you know all the novenas and so forth. You'd count all the hail Mary's, ten thousand hail Marys, you know for the poor children of Africa or the starving children of India and it was almost like, it was quantitative rather than qualitative.

ANS.

That is completely gone. It's a curious thing, but anything at all quantitative, you can forget it as far as these youngsters are concerned. And it isn't that they don't yearn for religion. The curious thing I started to say earlier and maybe got off the track, which I do quite frequently, is that at a time when they're turning away from institutions, or at least getting turned off by institutions, they are turning to religion. That's why I say you've got to qualify what you mean by religion.

1-2/14

I would guess that ... as I sit here and read some of the things they write nowadays, there's a kind of spiritual perception, there's kind of a deep seated Christianity, what does this mean to me as a Christian. The way they would criticize me in my own job here, most severely and they take advantage of this -- not that they take advantage, but they'll say are you really running a Christian institution? How can you do this and this and this when this is a Christian institution. They know they've got me dead to rights, because some of the things that we have done probably weren't very Christian, and their concerns are pretty much on target I think, and I'm very curious as to what's going to happen in the nation now that we have the vote for the 18 year olds. It would seem to me that if I were a politician which I am not, I would be very very concerned about how I'm coming through this new vote, because if you take the, those that have come of age since the last election, and those that are now given a new age limit of 18, you're probably talking about 20 million votes, and what is the ~~zpx~~ spiritual concern of young people going to mean in the casting of those ballots.

1-2/15

INT.

Father, I've been on a few campuses, and I'm somewhat distressed. I find an almost total disenchantment with the government of the United States. That can't g be good. The government ought to be responsive to pressures and so forth, but I don't see much faith in the government and I'm not sure that this is a question of this administration or what it might be. You know I rlemember, I've got it written down here, a quote from one of your speeches, the events of the past 15 years have created in this nation a truly new generation of young people who fully believe that the conscience of the nation can be moved to do good without undue delay and years of waiting. I talked to some of those kids w that were marching in Washington, I don't mean the May Day ... throwing the garbage cans around, but the others who were marching. Do you think they ax really believe that?

ANS.

I think that they're believing it less than they did. I'd say a year ago they believed it more than they do now. But I'm hoping that during the next year, by really activating this vote. By really saying the thing, now if you're really serious about this get yourselves registered and vote, and vote for people who come through to yo uas being concerned about the top

1-2/16

priorities of this nation, what the priorities should be, and my guess is that this is going to make an enormous difference. You figure how close recent presidential elections were, at least the last one, the one before it -- the Kennedy Nixon election, you're talking about you ~~know~~ know a tenth of one percent of the votes, and here you're poured 200 million new votes in there, and votes of people with this kind of concern, this may be the phenomenon of the age, to see what happens.

INT.

I wonder if they'll find any heroes among the ....

ANS.

Well this is a real problem. I was talking to a lady reporter yesterday and she asked me, who are your heroes, and she caught me flatfooted. I started to think and I said, living or dead? And she said, well if you've got to ~~resort to~~ resort to dead ones, okay, but who are the living ones. And I said, I think I have to say I don't have any.

INT.

And the students feel the same way.

ANS.

And we're living in the age of the anti-hero of course, but I believe the students definitely need a few heroes. You can live without them, but I think it's better to



1-2/17

have a few.

INT.

There's nobody around though like John Kennedy, Robert Kennedy, Malcolm.

ANS.

No, really not, I don't think. I think if you were to ask students that same question, who are your heroes, you'd probably get a facetious answer rather than a serious one. They might say Mickey Mouse or something.

INT.

Howdy Doody, he's coming back very strongly. Well you know, on the subject of heroes and personalities, how do your students feel about the Berrigans?

ANS.

I would think they would probably be a great majority would be in sympathy with them, and they would be heroes of a sort. I don't think they would necessarily identify completely with all that the Berrigans do and their whole style of life and everything else, but I would say the great majority would have deep sympathy for them. I think the great majority would think they are being persecuted a little bit beyond what is deserved, and I would think even those who might philosophically differ something from the Berrigans, at least as far as their methods of protest would be sympathetic to them. I think

1-2/18

the ... someone asked me yesterday, would you -- are you turning out a thousand Berrigans here at Notre Dame, and I said I don't think so, I'm not sure the world could stand a thousand Berrigans, but it sure needs a few, and I think there are a number of our youngsters that would identify very closely with them. There are others that while not identifying with what they're ~~w~~ doing would certainly be sympathetic to what they're trying to accomplish -- peace -- and would be sympathetic to the fact that they've had to go to jail for it.

INT.

Is this a peer group pressure, Father Hesberg, do you think. I mean it probably is unpopular on a campus now to stand up and say the Berrigans are bums.

ANS.

Yeah, I think it would be very hard to say that and get away with it, even with those that are fairly ~~an~~ square about their philosophy. It may be peer group pressure, I don't know. Although I find a number of these youngsters are pretty independent in the way they're thinking and they thought the things out pretty thoroughly.

INT.

But the Berrigan ... Berrigan theme, you know, which is that you resist and you have a loyalty higher than that

1-2/19

of the government or the country. What would that do to the country if it really caught on?

ANS.

It would be a bit ~~dk~~ disastrous perhaps. I did a ~~pap~~ paper once on the civil disobedience, and it would seem to me that if you really take it at face value and follow the philosophy very ~~x~~ carefully, it's not the kind of philosophy that you're going to get great hordes of people to follow because one of the key points as you take your punishment. In other words, you may be civilly disobedient, but you go to jail, you don't resist that. You go because that's part of the deal, and that's part of what you're agreeing to do, because your going to jail is a way of bringing the thing back into the courts for official adjudication and I don't know how many people are willing to go to jail but I would guess that of those that are, a great proportion of them would be young people.

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1-2/19

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ROLL 3-4

DIRECTIONS

FRANK REYNOLDS AND FATHER HESBERG.

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ROLL THREE

UNIT 4

333 TWO CAMERAS

INT

Father Hesberg, the war has & certainly been a major cause of the disenchantment of the young people of the country with the government. How serious do you assess our wounds, our domestic & wounds ....

ANS.

Well I think the country is terribly resilient. I think the wounds are very deep, first of all in my frank opinion, and I think they're deeper with the young people than they are with some of the older people, although I'm amazed at the older establishment types I run into now who are just getting furious about the fact we're not closing this war down more quickly, and feeling almost every bit as frustrated as some of the young people I talk to all the time around here. But the I think the country has a great resiliency and I think

it responds beautifully to great leadership and I would think what the country needs at this point is some great inspiring kind of leadership and where it's going to come from I don't know. I'm not knocking the president because I think leadership requires followership and some of the things you're going to have to lead on are not very popular, like the whole civil rights area is not a very popular thing. Every time we come out with a statement, the civil rights commission, about better housing or better integrated schools or doing something about ghettos or a more employment, I can be absolutely sure that I'm going to get a bushel basket full of hate mail the next day, and I suppose you could multiply that by ten thousand as far as the President is concerned, but somehow I think we've got to get the ability to get through to the total American people the ideals that this country stands for. We might even tie it into the 200th anniversary which is coming up in '76, and we might say let's finally after 200 years make the promises of our constitution come true. I think you can get a lot of good volunteer labor out of the young people today because they are concerned about this. I think that there's no question we've been terribly polarized, even within groups that are normally close together. To illustrate this, in the

spring of the year, all of us at Notre Dame go around the alumni circuit. We have about over 100 alumni clubs in this country and some abroad, and all of us go to about five or six of these every year. And I like to talk about something significant when I talk to the alumni, because it's part of the ongoing educational process. And I have found this past year that it's very difficult to talk about the things that I think are significant in the world today which are things like war and peace and things like human rights, and things like poverty, welfare, whatever, and talk about them without in a sense polarizing the group, because the country at large is so polarized about many of these things, that polarization starts sifting down into groups that are normally pretty homogenous like a Notre Dame alumni group. And you've got to really work overtime. On the other hand I find that if you can put it in ideal enough terms, and if you can show that you can't really be against justice, and you can't really be against peace, and you can't really be against doing things that reflect on the sanctity of human life and the dignity of man, that somehow people can be lifted up out of their prejudices, and somehow brought together in a common endeavor, but that's a desperate act of leadership that is desperately needed at this point I think.

3-4/4

INT.

And yet we have made progress, haven't we? ... Things have happened around the country.

ANS.

Of course they have.

INT.

Things that would have been the occasion of great controversy before are now generally well accepted.

ANS.

You know the problem though, Frank, I think that we've made progress mostly under the impetus of crisis. I mean it really was after Jack Kennedy was assassinated that President Johnson was able to get through the first decent civil rights bill, '65-'66

(CROSS TALK)

... that's right or Martin Luther King, Bobby Kennedy and all of these things, it takes something that really makes us ashamed of ourselves as a nation to get us to do the big thing we have to do to become a better nation and I got accused recently in a press conference, I mentioned that I thought the country was becoming more and more divided and that people who are on the outside looking in in a sense, those that aren't in the mainstream of American life, have a feeling that there isn't really a sincere deep conviction about human rights and about the dignity



of man that we pay lip service to these things, but the very government that makes these laws doesn't obey it in its own large bureaucracy in many areas. We're making some progress, but there are many areas where the law was passed five or six years ago and they still haven't really done the realistic things that have to be done to make the law obeyed. It's an automatic thing the way we obey, say, the income tax laws. Now, the moment you say that, and if you say unless we're more serious about, we talk about law and order, this is an issue of law and order; unless we're more serious about really obeying the laws we make ourselves, for ourselves as a country that the government isn't obeying the laws, well then people start getting cynical and people start throwing rocks and people start doing things that are really trying to get your attention, to say, look, it really isn't coming off, you've been kidding us, it isn't really going to happen, we're not going to be really free and people then accuse you of being a rabble rouser or something, but I think someone's got to say that the price of peace, the price of domestic peace is domestic progress. Law and order is not a thing that you seek for its own sake. It's a matrix, it's an environment within which you work for a greater equality of opportunity and greater achievement of justice in a society. In a society that can't be

demonstrated to be sincerely and honestly and day by day and out of conviction and moral conviction working for that kind of purpose, it's first of all not going to convince its young people that it's not hypocritical and it's not going to inspire people to keep trying and it's not going to keep any kind of peace or law and order, because the lack of peace is really the lack of order. Somebody, one of the great theologians said that the great definition of peace is the ~~know~~ tranquility of order and the way to achieve peace is to achieve an ordered society, and that's a long hard uphill battle.

INT.

We're not going to have any peace of soul are we, as long as this hypocrisy continues.

ANS.

No, no, and it's easy to say all the pious words, but the one great thing I find about the young people today if they want you to put your actions down where your words are, and they won't be brushed off by the rhetoric.

INT.

I wonder how they'll be when they have responsibility a few years from now, I mean responsibility for the schools and for other social ...

3-4/7

ANS.

I often kid them and I say I hope you don't grow up and become fat headed like some of your elders who are not that idealistic, who perhaps are cynical and perhaps say well, it's a good idea but it's not practical, or I'm for integration as long as it doesn't touch my neighborhood or my school or you I know sure this is a tough social program but I'm paying enough taxes already. This kind of reaction, I think you'll have to say if you have studied human nature that some of them are going to go that road too, but I would hope that enough of them keep this kind of pristine purity of soul, if you will, or this clear commitment to what is right, and just and that they put that strain into our society in the years ahead.

INT.

And you find when you go around the country that somehow you're considered a spokesman for the bomb throwers and the radicals.

ANS.

Well if you say to the country, look, if you want law and order, there's a very simple way of getting law and order, work for justice, because justice is the price, law and order ... you can't get justice without law and order, but law and order has a price and the price is that you're

working for justice. I think the reason you have disorder in society is that people just get frustrated. They say there's no other way of getting people's attention. Nothing happens. And the worst thing a society can do is to put a premium prize on violence. If every time people are violent then you get action, the way to get action is to be violent. Now I don't believe in violence, and I don't believe in violence as a means of getting action, but I'd say that if you push people to that as a last alternative, that's what you get, and the way to avoid getting that kind of attention getting device is to have people convinced that you're working for justice. You take in the university, just to give you a quick example. I've been fairly tough around here about saying we want law and order and we don't want people doing goofy things and disturbing the rationality and the civility that have to characterize the university, but I say, I'm perfectly willing to say that every good idea that you have as students, I'm for it and I'll do everything I can to achieve it. Every bit of justice that you want to achieve in this university and in the society surrounding us, I'll spend as much time, and I'll work as hard for it as you are. Now if they see that you really mean that, they'll take anything you say on law and order because

they see that you need law and order to achieve that kind of goal.

INT.

But it can't be a code word for repression, can it?

ANS.

No, no, it can't be a code word for repression, and it can't be somebody else's law and order and your status quo.

INT.

I'm sorry ....

(CROSS TALK)

.....

ROLL FOUR

UNIT FOUR

TWO CAMERAS 444

INT.

Father Hesberg, you mentioned sometimes you run into a little difficulty tracling around talking to alumni groups, people who are a bit older than the students here at Notre Dame. It's got to be a two way street, this generation gap bridging if we're going to do it. Does the self righteousness of the students, or the apperent self righteousness sometimes turn you off?

3-4/10

It does to me as a father, I know.

ANS.

Well I suppose I try a little harder to understand them because I've spent my life living with students, my whole adult life has been in the university. At the same time I grant you, there is a certain self righteousness, there's a certain naivete, there are certain simplistic approach to very tough problems that are not going to be answered easily. That's why I've tried to push within our own educational system for them getting out into the community as a certain part of their education, because it has, it gives them a dimension of realism they don't get just being in a classroom. For example, I think that when a thousand of our students go downtown to tutor, they find out that teaching isn't as easy as it looks. They may have griped about bad teaching here or somewhere else they've been ~~and~~ going to school. When they try to do it themselves, it's not quite as easy. When last May for example, they went to every household in this town to talk about the issues of war and peace in Cambodia, they found out that a lot of people just didn't agree with them, and had reasons for it, and this was a very good I think our students got as much out of this as the people in town. It was done in a very friendly basis.

3-4/11

The, I think when they, in the summer time many of our youngsters go out and go into social action programs, they do a lot of work in Latin America and Mexico and down along the border, and they do a variety of things, they build houses, they do manual labor of various kinds, they try to help a community upgrade itself through cooperatives and one thing or another, and they learn that very important lesson, that no social progress comes easily and that you can't sit in the room and run a revolution, you've got to -- if you want to revolutionize people's thoughts, you've got to spend a long time reasoning with them, and persuasion is really the greatest of all gifts a man has, to be able to persuade someone of the truth, and that you can't go into an ignorant village, say, up in the hills somewhere, and turn them around overnight, because they have prejudices, they have convictions, they have myths, and these are not easily dispelled. But on the other hand I think if we could ever get these two generations working together, and that's what I'm hoping the political process and the early vote will; do, because they'll have to work with candidates, they'll have to work with, in the tough part of the political process, the ringing of doorbells and the stuffing of envelopes and that sort of thing. They won't all be

speech writers, and when they do that tough work and find out how good it is, for example, to get a good man elected, or how difficult it is to get people, just to get ~~them~~ out and vote, because they're apathetic about the whole system. When they go through this discipline I think, which is a terribly important part of their education, then I think we'll get a better realism and they'll begin to have a little more respect for the expertise of their elders, for the competence of their elders have developed for the -- if you will, really the hard thinking of people who really know a field and have worked in it and bear all the scars and have had the acid of life on them, and that they now are much more realistic without having lost their ideals.

INT.

They'll come to realize that good will is not enough ...

ANS.

No, you don't solve things with good will and you don't solve things with simple compassion.

INT.

Do you ever suggest to the people who complain to you about the youth of America, how bad it would be if they weren't behaving as they are now. Suppose they were apathetic, which they were not too many years ago?



AHS.

I think every country needs a little burr under the saddle, if you will, and one thing that is very revealing. We brought the presidents of about a hundred of our alumni clubs in here, and they just happened to arrive a week in May last year, and they lived in the residence halls with the students. All during that week. And many of them came here with much criticism about the university -- it was too permissive, it was too open, it was -- there were all kinds of people speaking here that shouldn't be allowed to speak here, you know all the criticisms you get, and after being here a week, living in the residence halls with the students, they passed a unanimous vote of support for the students, the faculty who they met in those halls talking with students, and for the administration even, and it was, I think if somehow we can keep this conversation going between young and old, and if we don't just polarize it to the extent that the young people say that the old people are cynical or they have nothing to offer, the ~~ys~~ old people say the young people are a bunch of kooks, somehow we've got to see that the young have some inspiration, some drive, some generosity, some enthusiasm to put into the older society and that the older society has all kinds of realism and

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tough expertise and hard work to put in with the, to join with these ideals, then we get the country pulling together, that's what we need.

INT.

Well you have a building on this campus, I believe, devoted to continuing education.

ANS.

That's right, and a good deal of it goes on over there.

INT.

Father Hesberg, we're very grateful to you. Thank you very much for taking this time to chat with us today.

ANS.

Thank you.

INT.

We'll come back and see you again.

ANS.

I hope so. We're in a moving stream. There'll be more to talk about.

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