

Notre Dame

A Magazine of the University of Notre Dame

FALL

1955

GENERAL ELECTRIC



Scott Paper Company



TIME

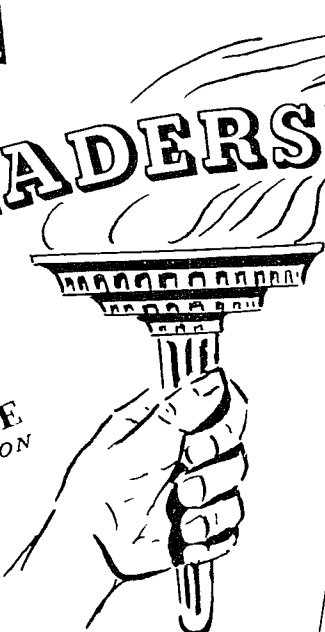
OLIN INDUSTRIES

LEADERSHIP



Westinghouse

UNION CARBIDE
AND CARBON CORPORATION



Kidde

MERRILL LYNCH, PIERCE, FLYNN & BEANE



CROWN ZELLERBACH
PAPER AND PAPER PRODUCTS SINCE 1870

Kodak

Ford Motor Company

Sears, Roebuck and Co.

BETHLEHEM STEEL

Many of America's leading business organizations have established programs for contributing financial support to private education. A survey on pages 2-3 of this issue reflects the tremendous interest manifested by industry and business for aiding colleges and universities in the educational progress of our nation's youth.

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VOLUME 8

NUMBER 3

Corporate aid to

UNTIL recently, corporation support of higher education has generally been limited to giving money for a research project or training of scientists or technicians. Now more and more companies are donating outright gifts in the form of grants with no strings attached, scholarships and other special-purpose contributions.

There are hundreds of business concerns, both large and small, which are giving invaluable financial aid to colleges and universities. Some of the many companies sponsoring national aid-to-education programs include:

Abraham and Straus
Allied Chemical and Dye
Armstrong Cork Company

Bethlehem Steel Co.
Borg-Warner
Carnation

Columbia Broadcasting System
Corning Glass
Crown Zellerbach Corp.

***Dupont**
***Eastman Kodak**
***Ford Motor Company Fund**
***General Electric Company**
General Foods Corp.
***General Motors Corp.**

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Educational and Charitable Fund

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University of Notre Dame Foundation
 NOTRE DAME, INDIANA

General Motors' new \$2 million dollar-a-year program of aid to education includes the largest scholarship plan ever proposed by a corporation. Also GM provides unrestricted grants of \$10,000 each to foundations representing 133 private universities and colleges in Indiana, Michigan, New York, Ohio, Pennsylvania and New England. Expanded program will total \$4,500,000 annual gifts to higher education.

Scott Paper Company has announced scholarship plan for children of their employees . . . also alumnus contribution plan whereby they will match, up to \$500, a donation made to any U. S. accredited college or university by any graduate who is a Scott employee. Scott will contribute \$100 direct to university or college on behalf of child of Scott employee who is enrolled there.

U. S. Steel Foundation, Inc., aid-to-education program with grants of more than \$1 million to 400 colleges and universities. These gifts are unrestricted.

General Electric's Corporate Alumnus Program is designed to match an employee's gifts to his college up to \$1,000 in one year.

Philip D. Reed, Chairman, Board of Directors, General Electric — "Business must contribute to the support of private education. The question is not 'whether' but 'how' and 'how much'."

Higher education

*Johnson Wax Co. Foundation
Kennecott
*Walter Kidde & Company
Lockheed
*Merrill Lynch, Pierce,
Fenner & Beane
Merck
*Monsanto Chemical Co.
Olin

Procter and Gamble
*Radio Corporation of America
Scott Paper Company
*Sears Roebuck Company
*Shell Oil Company
A. P. Smith Mfg. Company
*Socony-Vacuum
*Standard Oil Co. (Indiana)
*Standard Oil Co. of New Jersey

*Time, Inc.
*Union Carbide & Carbon Co.
*U. S. Steel Foundation, Inc.
*Westinghouse
Weyerhaeuser
*Wheelabrator Corporation

*Corporate-sponsored aid-to-education program at Notre Dame.

Union Carbide and Carbon Company's Educational Fund, in addition to awarding scholarships, gives an annual grant-in-aid \$500 to the University plus \$100 allowance toward the expenses of a faculty advisor for each scholarship.

Columbia Broadcasting System's Foundation decision to limit its grants to privately-endowed institutions was based in part on the support CBS already gives to publicly-supported colleges and universities through taxes.

Westinghouse Educational Foundation has established a five-year program which will cause \$5,000,000 to be given to colleges and universities. It includes direct contributions, scholarships and fellowships, and special educational aids.

A recent survey by the Council for Financial Aid to Education showed that 300 of the largest manufacturing companies in U. S. gave more than 2% of their entire net income last year to philanthropy — about 1/5 of the 2% went to education.

The Johnson Wax Foundation, whose principal donor is S. C. Johnson & Son, Inc., is making scholarship grants and also unrestricted grants equal to the amount of tuition to the school where the scholarship recipient is enrolled.

Dr. Robert E. Wilson, Chairman, Standard Oil Co. (Ind.) — "If our private schools are not kept strong, a further burden will be put upon taxpayers to build larger tax-supported institutions, and our educational system will have lost much in vigor and independence."

Many company programs, like General Motors, Dupont, Ford, Westinghouse, Union Carbide and Carbon Corp., and Sears Roebuck, today stress scholarships and fellowships BUT each such offer is usually accompanied by an unrestricted grant to the college to cover overhead costs not paid by tuition and other fees; otherwise acceptance of the student might mean a loss to the college.

Standard Oil Co. of New Jersey, last year gave half-a-million dollars to 138 privately supported institutions.

Eugene Holman, Board Chairman, stated "... in Jersey Standard's opinion it will be a healthy development if corporations work out methods of support to education ..."

Monsanto Chemical Company's expanded program for scientific education concerns the award of cash gifts which may be used at the schools' discretion to finance research, purchase equipment or further any other scientific purpose. A total of 53 colleges and universities will benefit.

McGraw-Hill Publishing Co. — If business firms do not voluntarily go to the financial aid of higher education, there is every prospect that they will soon be providing more financial support for higher education involuntarily, through taxation.

A recent survey of 32,500 business executives shows that 71% of them came from private colleges and universities ... an insured supply of such talent will benefit industry generally. — Wall Street Journal, 1955.

The Ford Foundation has recently announced an appropriation of \$50 million for grants to raise faculty salaries at private colleges and universities in the next two years.

Bethlehem Steel Corp. and Columbia Broadcasting System provide unrestricted grants to colleges and universities for educating employees of these two organizations. Last year Bethlehem paid \$321,000 to 30 private colleges which had educated 107 recent graduates who had been with the company at least 4 months.

automation workshop

by Gerald Dreyer

The author is business editor of the "Indianapolis News."

To anyone who knew Harvey P. Rockwell as a student at Notre Dame, it came as no great surprise when he stepped direct from the campus into a job with a leading instrument firm, although at the time the nation was in the grip of its worst depression.

Nor does the remarkable progress he's made since graduation seem any more than what was expected 20 years ago of this outstanding engineering student who helped to pay his way through school by repairing radio sets.

The successful business he now owns is unusual in that there are few, if any, like it in the entire country. And it's keyed to the most significant development of modern industry—automation.

For Harvey Rockwell, today owner of his own engineering firm, the Rockwell Engineering Co., at Indianapolis, always has demonstrated those qualities which pave the way for almost certain success. Possessor of a keen, analytic mind, he also knows how to meet the public, and talk to his custo-

mers as any good businessman should. What's more, he doesn't permit his superior intellect to "show" in his dealings with customers and friends.

Doing the unusual and difficult always has been a challenge Rockwell couldn't resist. While at the university, he maintained a flourishing radio repair business, at the same time taking an active part in class activities, playing the clarinet in the Notre Dame band and carrying a full academic program. Upon graduation, he was one of ten honor students from various universities and colleges to be hired as engineers by the Weston Instrument Co. at Newark, N. J.

Rockwell Engineering Co., consisting of Rockwell, two other engineers and a master machinist, devotes its full time to the making of devices that help make possible the so-called automatic factory.

In fact, since its beginning almost eight years ago, the firm actually has built all of the necessary component parts of a completely automatic manufacturing plant. This includes the motorized hand control, controlling alarm, high-speed measuring device,

multiple test set, recorder, scanner, pre-determined counter, programmer, computer and indexer.

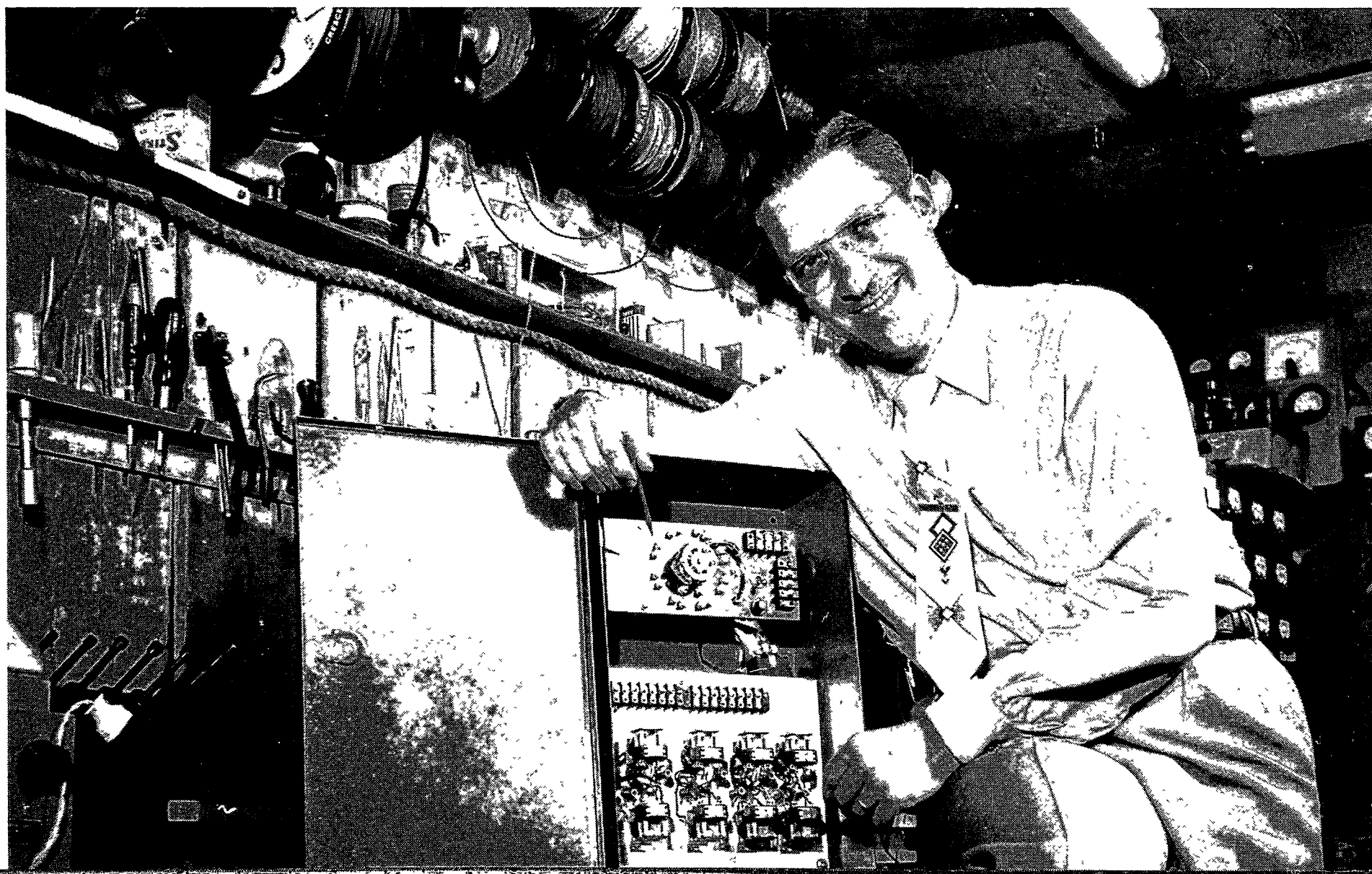
The futuristic-thinking Rockwell is convinced that the day isn't too far off when the nation's factories will be using all or part of these devices in their everyday manufacturing. The fact that his firm stands ready to supply them today is some indication of the advanced engineering methods Rockwell and his staff have developed.

One machine perfected by Rockwell and being used by a large tire tube manufacturer utilizes the principle of the photo-electric cell. As the tube comes from the extruding machine, its diameter is continuously controlled, regardless of variations in air pressure.

A device such as this, which actually frees one man from a tedious observation job, quickly pays for itself in this day of mass production at lowest possible costs.

The story of Harvey Rockwell begins at Rochester, N. Y., where he was born. His family was of comfortable means, his father being a key executive of an office equipment firm.

Mr. Rockwell points to a temperature scanner, one of the precise instruments made by his engineering firm.





Rockwell and his assistant Gene Bratton discuss the operation of a device which frees workers from tedious adjustment jobs.

When it came time for Harvey to be thinking about college, his father wisely took him to several well-known engineering schools, including Massachusetts Institute of Technology, Rensselaer Polytechnic Institute, Cornell, Michigan and the University of Rochester.

He also visited the Notre Dame campus and finally decided to come to South Bend, largely because he was impressed with the spirit of the student body and because this university seemed to him the best place to round out his formal education. Then, too, his father thought it might be well for Harvey's eastern background to be balanced by an exposure to Mid-western culture.

Having had a year of professional stock company work on the stage before enrolling at Notre Dame, Rockwell knew the value of showmanship in dealing with the public. He demonstrated this in his spare-time radio work by telling his student and faculty customers, "No charge for labor, if your radio set can't be made to operate better than when you bought it." So efficient was his work that he didn't have to make good that guarantee in a single instance.

Incidentally, it was his talent for

NOTRE DAME

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James E. Armstrong, '25, Editor.

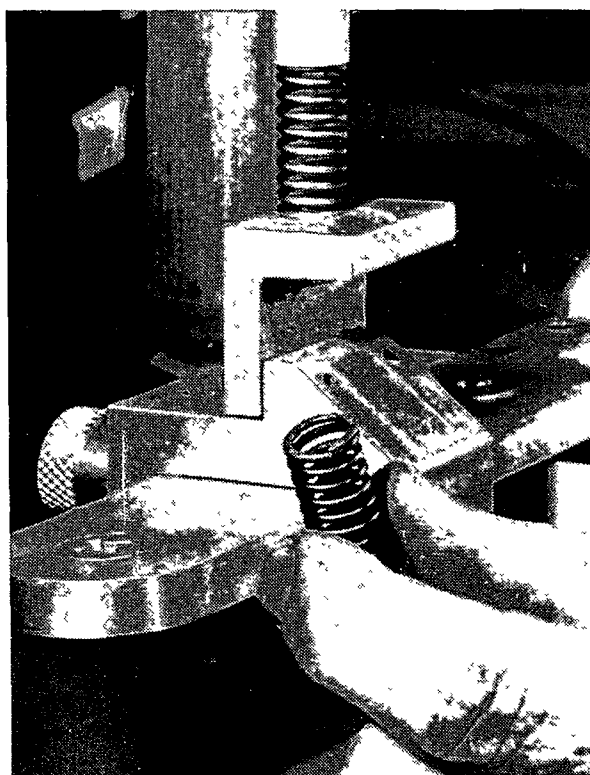
John N. Cackley, '37, Managing Editor.

Vol. 8, No. 3

Fall, 1955

radio work that helped to land his first engineering job. While attending a radio trade convention in Chicago a few months prior to graduation, Rockwell happened to meet a representative of the Weston Instrument Co. The latter had read a trade magazine article on Rockwell's radio repair service. Also, Rockwell had some previous contact with the Weston firm in preparation of a thesis on indicating instruments.

As a result of this chance meeting and Rockwell's outstanding record both in and out of the classroom, he was hired by Weston in June, 1934, as a \$20-a-week engineer. In those days, with millions of people on the unemployment rolls, this was considered a good position for a young engineering graduate.



Control - a - matic spring tester made for the "automatic" factory.

After the usual period of training, he was given a chance to show his sales ability, his particular assignment being the sale of the Weston exposure meter. So successful were his efforts that less than five years later, the company was doing a million-dollar volume on this one instrument.

In 1940, with the nation drifting ever closer to war and the U. S. defense machine being mobilized, young Rockwell was called to Washington to serve on the War Production Board. The Weston firm, which fully appreciated the high capabilities of Rockwell, granted him a leave of absence for this important government assignment.

One of his first tasks as a member

of the WPB was the direction of production and expansion of combat instruments for all types of aircraft. Eventually, his responsibility was extended to all radio and radar components.

While on leave of absence, he also served briefly at Johns Hopkins University where he aided in the research and development of variable time fuses and guided missiles.

When the war ended in 1945, Rockwell returned to non-governmental status, this time as chief engineer for Thomas & Skinner Steel Products Co., Indianapolis manufacturer of magnets and other electrical components.

Two years later he realized a life ambition by forming his own engineering firm with the emphasis on building instruments that would measure and control high production machines.

With the basement of his better-than-average home as his workshop, he and his skilled helpers now serve some fifty manufacturing clients, including some of the big names of modern industry.

Now only 42 years old, Rockwell is married and has a son and two school-age daughters. The growth of his engineering business now has reached the point where a move to larger quarters soon must be made.

The future indeed looks bright for Harvey Rockwell, whose contributions to industry can only be measured in terms of more production for less cost. This is the American way and it's men like Rockwell who make it the best economic system in the world today.

Harvey Rockwell inspects control-a-matic spring tester which will deflect a spring any distance down to 1/1000 of an inch.





(Ed. Note: The following extracts are taken from the sermon given by Father Hesburgh at the funeral of Mr. Arch Ward, Sports Editor of the "Chicago Tribune" and one of Notre Dame's most prominent alumni).

Every minute of every day, someone is born and someone dies on earth. All of us take much of this for granted as we pass through the middle ground of our own lives. Occasionally a birth touches our family and we share for a few moments the hopes that attend each new life that begins. Then too, suddenly a death occurs in our circle of friends and we pause for a moment to assess a life that has been and is no more on earth.

This pause that we share in common this morning is good for all of us, even though it is mingled with sadness and sorrow. The very sadness and sorrow testify that here is a life that was good, a human presence that will be missed.

Arch Ward wrote millions of words, spoke hundreds of thousands more, in his lifetime. They were good words that carried a great message to millions of people. But the greatest message of his career is this final word he speaks to us today—the story of his life, what he lived for, what he cherished, what his life has meant.

St. Thomas Aquinas once said that there are only three really important endeavors in life: to have faith in the right things, to hope for the right things, to love the right things in life. You could summarize all of our lives, and Arch Ward's too, by looking at the things he had faith in, hoped for, and loved.

Arch told me one day that anyone could easily arouse him to anger by poking fun at the three great devotions of his life: his religion, his school, or his paper. Take a look at each of these, and you will see the heart of his life.

First, his religion. There was a practical, solid quality to Arch Ward's Catholicism that had the character of a squarely hit ball or a perfect play. In a world that often neglects religion, he lived his, and it affected everything he did in life. It showed intimately in his devotion to his beloved wife and family.

He was friend to the young and old, to Protestant, Catholic and Jew, to colored and white, to the great of this world and to the most humble. And to all he gave the best gift he had to offer—himself, and whatever he could do for them.

Then there was his school. Notre Dame stole his heart at an early age, in his student days, and his passion for Notre Dame, the school of Our Lady, deepened with the years. He was clear about what he had faith in, what he hoped for, and why he loved Notre Dame so fiercely and served her so well.

Since the days of Rockne, everyone

who has directed athletics at Notre Dame has depended upon the sure wisdom of Ward when there were problems to be solved, his frank criticism when things did not look right, his courageous support whenever unjustly attacked.

Then finally there was his paper, the *Chicago Tribune*, and his profession of sports journalism and promotion. Here he had faith in the value of competitive sports, hope for what it could accomplish and has accomplished so uniquely in America, and he loved the thrill of the contest, the great heart of the champion.

In all of this, he teaches us a most important lesson: that it matters not so much what we do in life, but how we do it, and for what purposes. Here then, is the sermon that Arch Ward preaches to us and to the world today: that every life has eternal value if a man will have faith in, hope for and love the right things; that everything good in life is a means of bringing us to the knowledge and love and service of God; that no other kind of life is really worth living, for as St. Augustine has said: "Thou hast made us for Thyself, O Lord, and the heart of man is restless until he rests in Thee."

J. M. Hesburgh, S.J.

President, University of Notre Dame

(Ed. Note: *The Baccalaureate Sermon* preached on June 5 by Most Rev. John J. Wright, D.D., was not only a magnificent message to the Class of 1955, but comprehensive in its challenge to Catholic college men of all years. As a result, the Alumni Association, instead of designating a Class Reunion preacher on June 12, as is its custom, has agreed upon Bishop Wright's sermon as the Alumni Sermon for 1955, and considers it a privilege to print it for all alumni and other friends of the University.)

"Behold how they are numbered among the children of God, and their lot is among the saints!"

Wisdom V, 5

Our sermon this day can well be brief. It is a commonplace to remind college graduates that they are a privileged group. Nevertheless, I ask you to meditate on your privileges for just a moment. You men of Notre Dame are privileged in more ways than you may usually recall. You were privileged in the circumstances of your birth. It is a very real privilege to be born in America, to be born under the physical and spiritual, the civil and religious conditions which normally prevail in the parts of the United States from which most of you are privileged to come. Despite the moods of discouragement and disillusion which occasionally prevail among us, it is a very real privilege to have been born in this particular period of history, face to face alike with the opportunity for the alert and the challenge to the valiant which always exist in a time like the present, a time of revolution and far-reaching changes.

Most of you, I trust all of you are privileged in the families from which you come. Our typical college students come from frugal, hard-working people. In the main they do not come from the background of that poverty which degrades nor of the wealth which degenerates. Thanks to the industry of our people and to the relatively equal opportunities of our land, our typical families tend at the moment to be moderately prosperous. God has lifted us out of the poverty which hampered our Catholic forefathers when first they came to America, but, by a mercy almost as great, He has given us very few Catholic millionaire families to become effete

"... you are numbered among the children of God ..."

and undisciplined, a burden to themselves and a bore to the community.

You are privileged by the fact of baptism and by the blessing of the Faith. Catholicism is a privilege, a grace which is strictly a gift of God. You are privileged in your breeding, in the schools and other educative influences which have brought you from childhood and adolescence to mature manhood. Your Baccalaureate is a symbol of your most recent privilege, the privilege by which you, as distinguished from millions all over the world and no less worthy, have been able to devote privileged years at Notre Dame to special preparation for privileged places in modern society.

I pray God that you will go forth from this great University to even greater privileges, but before you do, I remind you that privileges create inequalities and that inequalities based on privilege carry with them serious responsibilities.

It is almost political heresy to talk now-a-days about the providential character of privilege and the real inequalities among men. The understandable attempts to defend and develop Democracy, the need to inspire the American people with a determination to preserve their Democracy, and the various measures taken to implement that determination have all had one potentially unfortunate effect. Let no one misunderstand what we are about to say. No group is more devoted to Democracy and all that it means, none is more indebted to American Democracy than the Catholic people. Conversely, no people have more ardently espoused its cause or contributed to its development than the Catholic people.

But nevertheless a very real danger lurks in the loose talk and loose thinking of the moment about the equality that is supposed to be characteristic of Democracy and of democratic institutions. In emphasizing civil equality, legal equality, and the fact that all men are equally the creatures of God and entitled to equal justice under

the Law, we stand in danger of forgetting the many and important ways in which people are not equal, in which they need not be equal and in which they never will be equal, no matter how many resolutions are passed or how much eloquence is expended on the contrary notion.

Genuine Democracy, in any valid Christian sense or truly American tradition, does not cultivate the pretense that all men are equal in every respect. Democracy calls upon us to promote equal opportunity, equal justice, and a recognition of those essential equalities which flow from essential human personality. But far from being bad Democracy, it is a very real service to Democracy to resist the mediocrity and degeneration of values which flow from the mistaken notion that all men are equal in every respect, that no persons are better than others. The fact is that some persons are very much better than others; the further fact, sometimes most important to remember, is that some people are very much worse than others. Democracy is well served when these facts are

(continued on page 14)

Most Rev. John J. Wright,
Bishop of Worcester.



"Stampede! Grab the transit!"

A student in white bucks and levis put the instrument on his shoulder and jumped from the path of forty befuddled steers.

Steer and cow trouble is one of the things that makes life interesting for Notre Dame sophomores taking the Civil Engineering Department's summer surveying course. For four weeks—forty hours a week—these students concentrate on the kind of work they'll be doing as professional surveyors.

In the field they get familiar with the use of the tape, level, transit and plane table as they make topographic, property and highway surveys. Later they spend long hours over the drafting boards putting their findings on paper.

The steer and cow trouble comes in

the one week of the program when Professor Frank Horan takes his future surveyors daily to 24 acres of hilly rolling farm land off U. S. 20 near the St. Joseph County Airport. The site is the adjacent pasture lands of Clarence Matthews and Frank Matthews, who have been gracious hosts to Mr. Horan and his surveying parties for some ten years.

First of all, at Matthews, data for a topographic map is gathered. To do this the surveyors, generally four men to a group, establish a horizontal control polygon. They observe the azimuths of the lines between transit stations and tape their lengths. Differential levels are run over the transit stations to establish vertical control. Then detail information is secured by observing from each transit station the adjacent points in the field where there

is a pronounced change in slope, along valley and ridge lines. The resulting topographic map with contour lines at two foot intervals is the sort of map engineers use for highway and railroad location, reservoir location, drainage and irrigation problems, and building site and landscape developments.

A complete survey is made for a straight highway, one thousand feet long, across the Matthews pastures. Cross-sections are taken and grade lines are established down one hill and up the other with a vertical curve inserted between the grade lines. Slope stakes are set for the convenience of the hypothetical contractor. From the cross-sections the amounts of cut and fill are figured and the estimate of quantities for the proposed highway is completed.

At noon time the students gather

by Carrol V. Dowden

(Below) Students survey a "straight highway" on Matthews Farm.



in the shade of a big tree to partake of their sandwiches and milk and sometimes the animals get interested in this procedure.

The final step at Matthews is the clean up. All stakes are removed and the way is made clear for the groups that will follow.

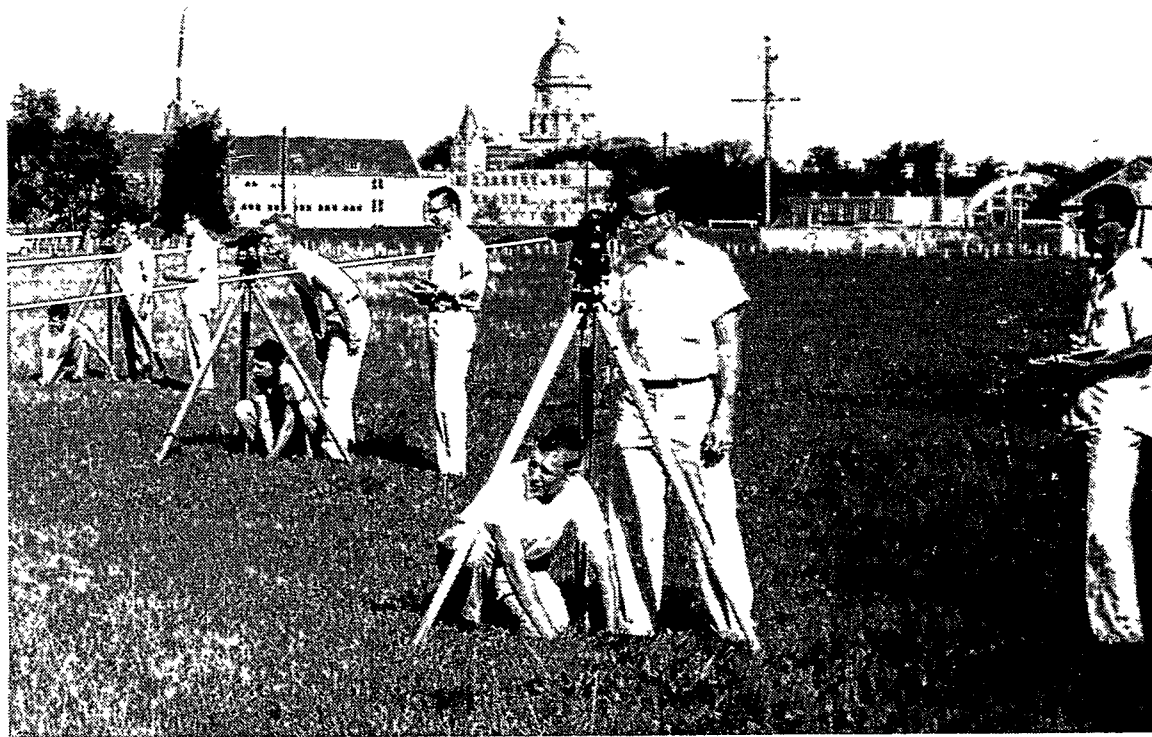
Back on the campus after a week at the farm, the students continue with the field problems. At Notre Dame on the first clear evening available, they assemble west of the stadium adjacent to the old Juniper Road and make observations on Polaris from which they can determine true north.

Differential levels are run from the government benchmark at the Engineering Building to establish other



Field problems are conducted on parking lots adjacent to stadium.

(Above) Professor Horan has been on the N.D. faculty for 34 years.



The author is a senior in the college of Arts & Letters and is from Louisville, Ky.

benchmarks on the Notre Dame property. Topographic surveys of portions of the campus are run with the transit and with the planetable.

The spacious parking fields east of the stadium afford room for two problems on horizontal curves for highways and railroads. In one problem a compound curve is computed and staked out between two intersecting lines. In the other problem a spiraled circular curve is used. Imaginary obstacles are circumvented in each problem.

When the field work has been completed, Professor Horan takes his men to their drafting rooms in the Engineering Building for nearly sixty hours of map-making.

An additional problem is the design of a proposed highway from field notes that have been taken by others. This is the extension of the Dore Road from U. S. 31, west to West Riverside Drive and involves the elimination of two railroad grade crossings and the crossing of the St. Joseph River.

The atmosphere of practicality spills over into campus activity. The summer surveyors enjoy a life different from the life of any other students at Notre Dame. They live in a hall by themselves. So they're not only working with future civil engineers all day but they're with them again back in their rooms. This way they have a chance to get to understand pretty

thoroughly the sort of people they'll be dealing with the rest of their lives.

For a portion of the summer there aren't any students on campus except those taking the surveying course. Since there aren't any other classes to claim some of the students' time—life has a real flavor of actually practicing as an engineer.

In this four weeks period the students at Notre Dame cover surveying from field work to map-making—both necessary stones in a civil engineering foundation. By this sort of intensive training, the program develops students beyond the point possible in classroom instruction and turns out men with a taste of professional engineering experience.



Rev. Anthony J. Lauck, C.S.C.

Priest - Sculptor

by

Thomas A. O'Hara, Jr.

The author is a senior at Notre Dame, majoring in Journalism and is from Grand Rapids, Mich.

At Notre Dame he is now known as the Rev. Anthony J. Lauck, C.S.C., assistant professor of sculpture and ceramics. At the John Herron Art School, Indianapolis, Ind., he is best remembered as Tony who won several scholarships during his five student years there in the late 1930's. Follow-

ing graduation came many more years of specialized training in the fine arts from such masters of painting as Richard Lahey, Julian Levi and Louis Bouche and sculptors Ivan Mestrovic, Oronzio Maldarelli and Carl Milles. It is coincidental that Professor Mestrovic, one of his famed teachers, joined the Notre Dame faculty in September, 1955.

In preparation for pursuing a professorial career, Father Lauck also spent a year in European travel and study, chiefly Romanesque and early Christian art in France, and Renaissance in Italy. All of this was in addition to the long years of study for

the priesthood climaxed by his ordination in the Congregation of Holy Cross in 1946.

When the Pennsylvania Academy held its 148th annual art exhibition in Philadelphia, *Time* magazine reported: "... the top sculpture winner was a surprise; a Roman Catholic priest who teaches at Notre Dame—Father Anthony J. Lauck." Although it might have been a "surprise" to many Eastern connoisseurs, little else would have been expected with those more familiar with Father's background and ability. In the past twenty years he has received not only a professional grade diploma from the Herron Art Institute, an A.B. degree from Notre Dame but also has done graduate work at the Corcoran School of Art, the Art Student's League and Columbia University.

Father Lauck joined the Notre Dame faculty in 1950 and has won many sculpturing awards before and since his assignment to the University staff. He was the only artist who received two prizes in the 1947 exhibition of the Corcoran Gallery of Art in Washington, D. C. Several years later at the Fairmount Park Art Association, Philadelphia Museum of Art, in the Third Sculptors International Exhibit, his six-foot walnut carving of "St. John Beside the Cross" received one of the four purchase prizes given to Americans.

One of the most coveted distinctions for a sculptor in the United States is the George D. Widener Memorial Gold Medal given by the Pennsylvania Academy of Fine Arts to the American sculptor who has done the most outstanding work of art for the year. Father Lauck was chosen as the Widener prize winner in 1953 with his "Monk at Prayer" a gray limestone figure eighteen inches high on a dark wood base. He received two awards at the Indiana State Fair Centennial Exhibition of Fine Arts, 1952, and last year was given the Leonard Cantor Memorial Prize for Sculpture at the 47th annual Indiana Artists Exhibition.

Father Lauck has a fondness for working in stone and wood rather than terra cotta but finds the last named an interesting medium with which to experiment, and also a great time-saver in his busy life. As for subject matter, he does not confine himself to religious themes although he finds them of paramount import-

"Notre Dame, Our Lady of the University," by Father Lauck, is erected at main entrance of campus.

ance. For relaxation he likes nothing better than to carve from a block of wood the head of an amateur musician, cheeks puffed to bursting, with a lowly harmonica to his lips—called by the sculptor "Turkey in the Straw."

Although Father Lauck today exhibits his peaceful religious statues from time to time, he mostly contents himself with teaching Notre Dame students. Those who take his course are not just majoring in art or architecture. You find among the group students in chemistry, engineering, economics and journalism. The idea of "sculpture for fun" springs from Father Lauck's belief that some form of creative work, such as sculpture, should be made available to every student at the university. "There is nothing so restrictive, phony, or curious about art that it can't be enjoyed by every boy here," he says. Although Father Lauck impresses upon each student the necessity for individuality in his work, he nevertheless realizes the value of studying the style of established artists. Students learn to model in water clay and carve in maple. He has also taught students the technique of creating the illusion of movement and rhythm through the use of wire sculpture.

One of Father Lauck's personal convictions is: the best modern art is just about as good as any the world has

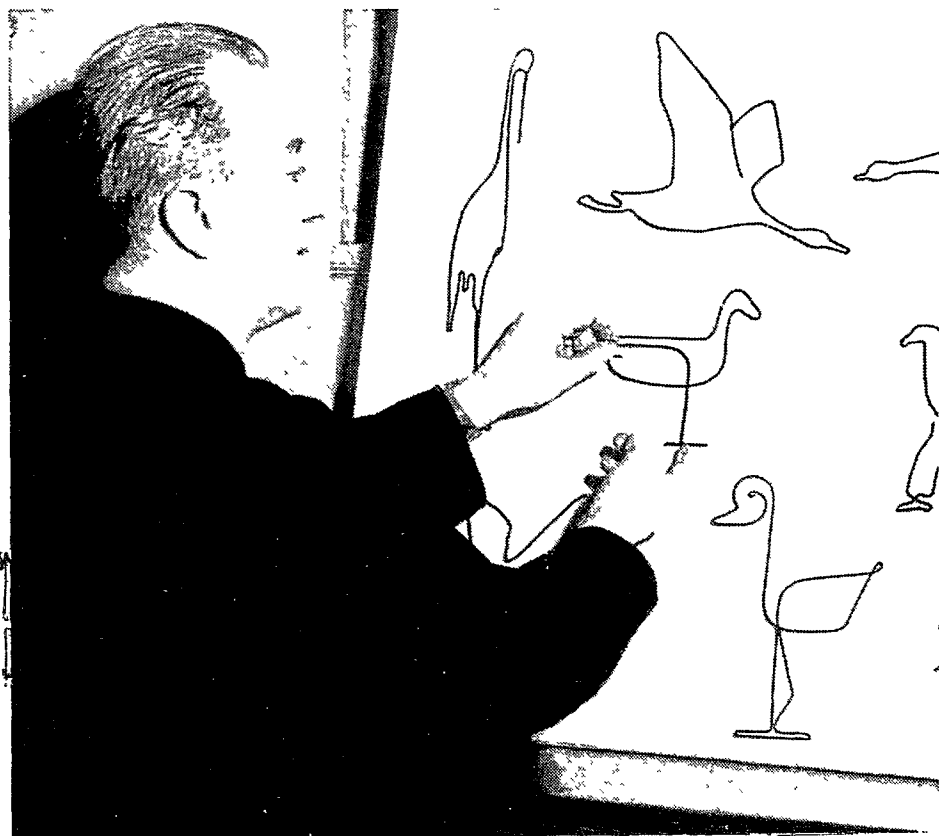
known. And he wishes U. S. artists would discard their inferiority complex. "If an artist is from Europe," he says, "we in America immediately think he is superior. I have visited Rome, Brussels, Madrid, Amsterdam and Paris and I think our American modern art has more vigor and fire and life to it."

A native of Indianapolis, Father Lauck is one of six children born to Mr. and Mrs. Anthony P. Lauck. Two of his brothers, Frank, '39, and John, '47, received degrees from the University of Notre Dame. In addition to his talent as a sculptor and artist, Father Lauck has been in demand as a speaker as well as a contributor to periodicals. Several of his writings have appeared in *The Ave Maria* magazine and "The Priest."

Several years ago he became the first Roman Catholic priest to be elected to membership in the Audubon Artists, international society of leading American contemporary artists and sculptors. He is also a member of the Connecticut Academy of Fine Arts, the Art Association of Indianapolis and the Catholic Art Association.

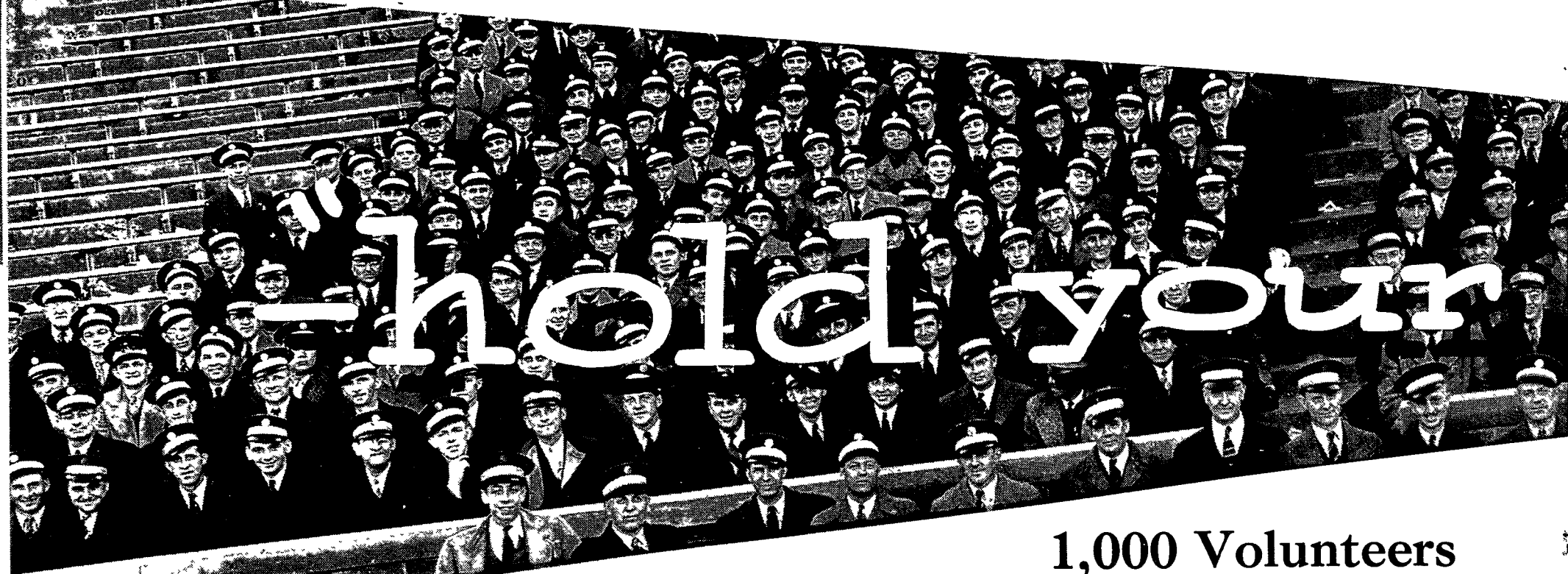
The great versatility of Notre Dame's priest-sculptor is reflected in the magnificent works of art which he fashions from stone and wood. His interest and enthusiasm in the classroom mark him as one of the University's outstanding teachers—as well as one of the most talented sculptors to be found anywhere.

(Below) Father Lauck demonstrates wire sculpturing with coat hangers. (Below right) Students examine tile chess board and chessmen which they have made.



(Right) "Turkey in the Straw" wood carving by Father Lauck.





1,000 Volunteers In Notre Dame's Usher Corps

by Victor McFadden

The author is a member of the junior class at Notre Dame and lives in Downingtown, Pa.

One thousand volunteer ushers, who are employed in various capacities during the normal five-day work week in South Bend, form a highly effective organization for directing 57,000 football fans to their proper seat location in the Notre Dame Stadium throughout the "home season" each autumn. Their responsibility entails an efficient public-relations job and they do it in a most laudatory manner.

The usher corps, under the jurisdiction of the office of Mr. Herb Jones, business manager of athletics, draws its membership from downtown industrial organizations, including Studebaker and Bendix corporations. These men voluntarily offer their time and effort to be able to witness the Notre Dame football games after all of the fans have been seated.

The position of molding a group of men into a smooth-running unit belongs to Mr. Devere M. Plunkett, who holds down the job of director of stadium personnel. Mr. Leonard Claudon, an employee of the Studebaker corporation, is the assistant director. Operating from an office under the north end zone stands, Plunkett directs the work of the ushers with the aid of 60 messengers and an inter-stadium telephone.

The stadium's 36 sections are manned by 1000 ushers and 13 "gold-topped" supervisors coordinate the duties of the ushers in and outside of the stadium. It is their responsibility

to check the stadium before each game for possible gate crashers. Each section has a senior captain and a junior captain. It is the captain's duty to supervise the work of the gatemen, the ticket-takers, and the rampmen. The senior and junior captains wear the same "blue-topped" hat that the other ushers wear, but they are distinguished from them by an arm band.

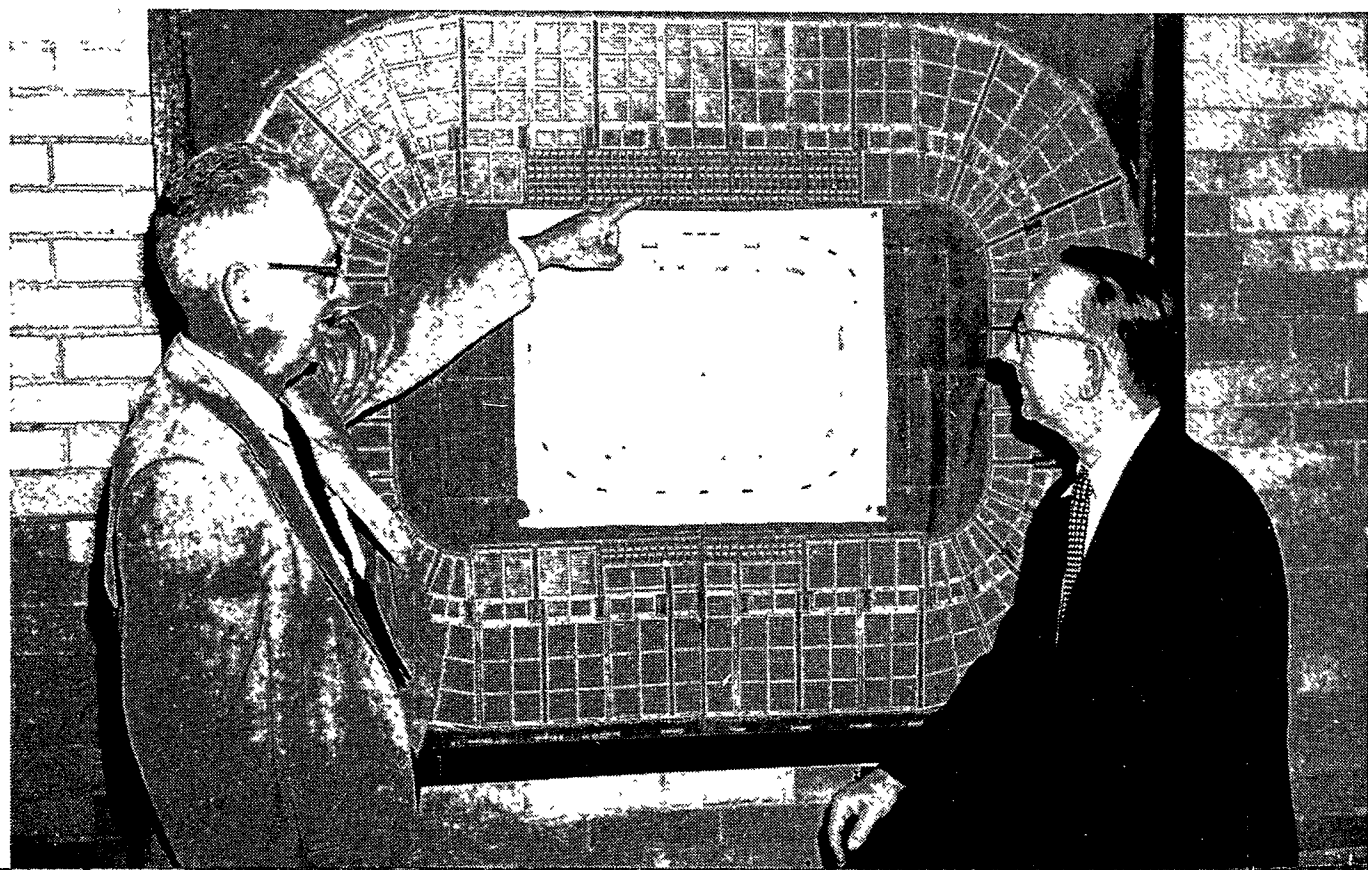
Mr. Plunkett remarked that "no two games are ever the same for the usher; something always comes up." Enthusiastic Texans at a recent game insisted on making provisions for their mascot in the stadium. Normally this wouldn't involve too much confusion, but they brought a real Texas steer all the way from Dallas without notifying the University beforehand. After a bit of wrangling over the incident it was decided to give in to the fun-lovin' Texans and the ushers erected a "corral" in front of the box seats on the east side of the stadium. The steer amused the people for awhile, but as the afternoon became warmer the

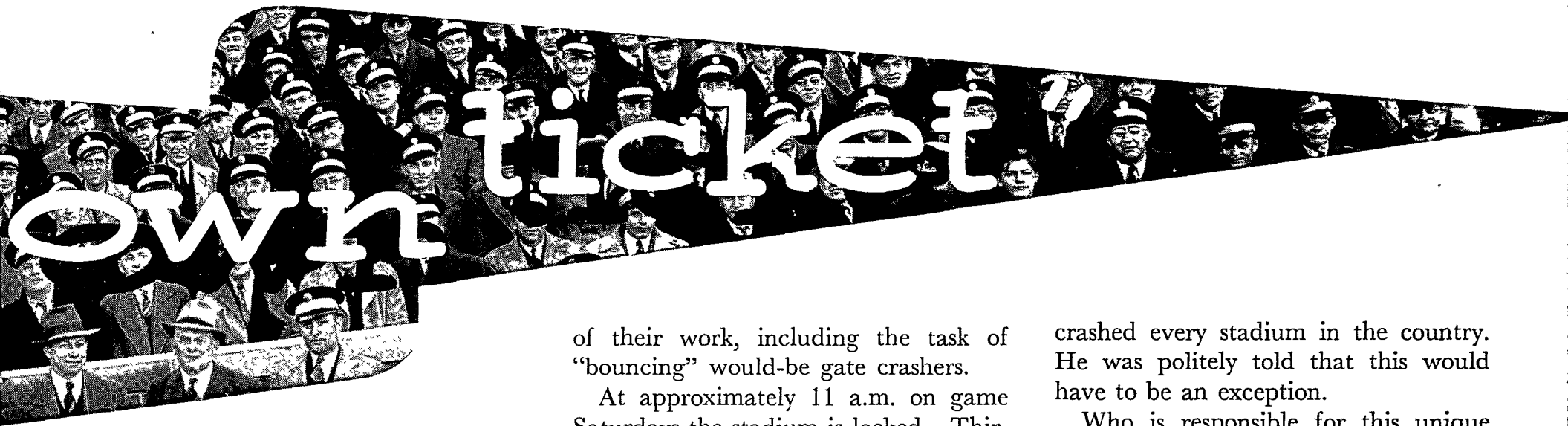
proximity of the animal to the fans was quite noticeable.

Oklahoma fans, equally devoted to tradition, planned to have a group of partisans lock arms on either side of the team entrance to form an aisle for the Sooners to pass through as they came onto the gridiron. This time Mr. Jones was adamant in his decision not to allow the idea to be carried out because no arrangements were made beforehand and Notre Dame policy discourages fans from participating on the field. Sooner plans were not disrupted for at the appointed time their rooters poured onto the field to welcome the team. It's such enthusiasm that adds to the usher's weekly woes.

The ushers were put to a real test last Fall when the Purdue band brought its huge drum into the stadium. The late Fred Snite, Jr., a

Herb Jones (L), Business Manager of Athletics, and Devere Plunkett, Director of Stadium Personnel, check seating diagram before season opener.





familiar visitor at Notre Dame games, was not scheduled to see the Purdue game and the University authorized the Boilermakers to park their carriage-drawn drum in the north end zone entrance which on other occasions was occupied by the Snite bus. Snite came to the game, however, and the drum was then moved over in front of the flagpole. The game was already underway and a cluster of fans, now hidden by the big drum, became excited about the matter. In an attempt to calm the fans, the ushers worked hastily to lower the drum to the ground. A Purdue bandsman hurried frantically across the field, fearing that the damp ground would harm the drum. The ushers, caught between two determined forces, somehow managed to lower the drum out of the fans' line of vision and yet kept it from being damaged.

The late student rush for seats led to the development of the "electric eye" ticket-puncher now used at gate 16. The ushers were forced to hand-punch student identification cards and the late dash caused a bit of confusion. Thanks to the ingenuity of Mr. Frank Redfern, a Notre Dame supervisor, the electric apparatus has facilitated this problem immensely.

The ushers have gained wide respect for their efficiency and effectiveness, and this extends to all phases

of their work, including the task of "bouncing" would-be gate crashers.

At approximately 11 a.m. on game Saturdays the stadium is locked. Thirteen supervisors give the stadium a methodical "combing" to search out the "free-loaders." It is literally checked from top to bottom.

Crashers have attempted lying on the roof of the press box in hopes of escaping detection, and still others have taken to the stadium sewers, only to be "fished" out by ever-alert ushers. Some have tried hiding in the tarpaulin cover, used to protect the field against the rain, but even this is not overlooked by the inspectors. Some "amateurs" huddled in the washrooms, but the ushers are constantly alert and all conceivable spots a gate crasher might hide are checked.

Ordinarily you wouldn't have to "join" the Navy to crash a stadium but it happened back in 1943. Five companies of Naval cadets were lined up from the north end of the playing field to Cartier field ready to march into the stadium for a pre-game ceremony honoring World War II dead. As the company officer yelled "march," a shabbily dressed character bedecked in out-dated political buttons 'fell in' between the second and third company of Middies. Mr. William Duley, then director of stadium personnel, stopped him with a familiar "hey, where do you think you're going?" Surprised but undaunted he said, "inside." When Duley informed him otherwise the would-be spectator remarked that he'd

crashed every stadium in the country. He was politely told that this would have to be an exception.

Who is responsible for this unique organization? How did it originate? Student managers were in charge when the stadium was first opened to the public back in 1930. But the school, realizing the need for a permanent usher organization, asked William H. Duley to gather recruits. Four years later he became director of stadium personnel, and held this position until his retirement after the Notre Dame-Southern California game in 1949.

In the many years that Duley headed the usher organization it developed a wide variety of talents. In 1948 the ushers were assigned the task of moving 3000 people in and out of the

(continued on page 15)



Frank Redfern (center) demonstrates his "electric-eye" ticket puncher to Mr. Plunkett and Supervisor Wiseman.



Stadium gates are locked on morning of game at 11 a.m. Looking for "crashers" are Supervisors (L to R) Mackin, Dillon, Raabe, Hertel, Lavallee and Scherger.

". . you are numbered . ."

(continued from page 7)

scrupulously pointed out and the reasons are honestly stated why some men are better and what makes others worse.

It is a false Democracy, it is an evil spirit hostile to Democracy, which seeks to level all persons and reduce to least common denominators all beliefs, all differences, and all values. This spurious spirit of Democracy, this counterfeit Democracy pretends that all privilege is unfounded and all inequality is unfortunate. It promotes the insincere pretense that all religions are equally of divine right and that all shades of human thinking are equally accurate; it is even argued that those who refuse to discredit legitimate privilege or to abdicate divine prerogatives offend the principles of Democracy.

This sort of talk, so common in our day, is simple nonsense. Not all medical techniques are equally effective. Not all preferences in art reflect equal taste or culture. Not all business procedures are equally well-advised. Not all poetry is equally inspired. Not all forms of Government promote public welfare equally. Not all religious systems echo with equal fidelity the voice of God's Revelation through Jesus Christ. Not all religions are equally true and not all systems of thought, religious, political, or other, have equal rights before the face of truth.

This is unpopular preaching, but it cannot be too often repeated in these days so hostile to legitimate privileges and to inevitable and important inequalities. Not all persons are equally capable. Not all are equally courageous. Not all are equally competent. Not all are equally kind, or equally honest, or equally trustworthy, or equally just, or equally God-fearing, or equally loyal.

A Democracy is in danger when essential equalities are neglected or denied. But a Democracy is no less endangered when important differences of a natural or supernatural kind are forgotten or despised. Never forget the important ways in which all persons are equal with you, but be no less mindful of the many ways in which you must resist mere equality with others. Be conscious and proud of your legitimate differences. Recognize and implement your obligations to be

better than people about you. It is no sin against political democracy to aspire after spiritual and intellectual aristocracy. On the contrary, the foundations of decent democracy must always be nourished by an aristocracy of the soul, the only aristocracy that the Gospels preach, and one that Jesus Christ made mandatory to those who profess to follow Him.

Democracy will decay and ignominiously die if you accept the lie that all privilege is illicit and that absolute equality is ideal or even possible. You cannot rest content in equality with the crowd in grace, in attainment of truth, in mastery of virtue, in growth unto the image of God. There must always be people better than the rest in these essential respects—more holy, more pure, more competent, more hopeful, more kind, more disposed to service, and espoused to duty than the general run of mankind. Unless such an aristocracy of the soul exists in every nation and at all times, then the essential equalities, in recognition of which genuine Democracy exists, will be speedily forgotten, undermined, and destroyed.

Be Tolerant of All Good Faith

There are, I repeat, many in the modern world who would have you believe that as Catholics and as the beneficiaries of certain real privileges, you are no different from others and need be no better. That pretense is of Satan and it is totally false. I beg you not to become its victims. Give every man his due; be genial and generous to all persons; be tolerant of all good faith; exert your every energy in behalf of the human rights of all individuals and of every group; be particularly militant in behalf of the disenfranchised, the underprivileged, and those who are powerless to protect themselves. But do not accept reduction to the dead level of dignity and worth which is sought by those who resent your legitimate privileges and despise your divinely-intended differences.

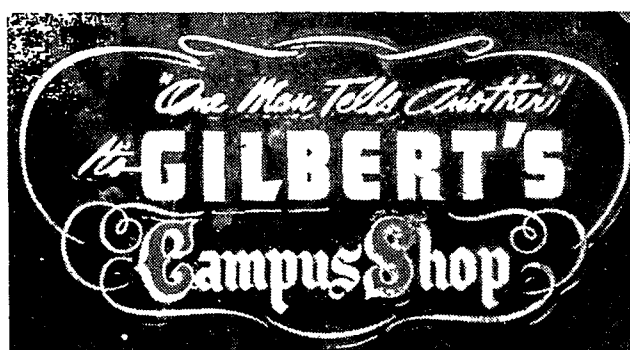
So live that your proud differences may be apparent to all and respected by all. "Behold how you are numbered among the children of God, and your lot is among the saints." It was not that you might be the mediocre, moral equals of the spiritually underprivileged who have faint faith, scant hope, and frigid charity, that so much was devised by heaven and sacrificed

on earth in your behalf. You are heirs of twenty Catholic centuries of apostles and martyrs, confessors and saints. You are the sons of prayers and spiritual yearnings, of divine hopes as well as of human blood, sweat, and tears. Our children are not born of the will of the flesh alone, nor only of the will of men; they are born of God. Christ did not become incarnate, His Apostles did not preach and His saints suffer, His people did not withstand the slings and arrows of outrageous fortune through all the history of the Caesars and the Vandals, the Huns and the feudal princes, the national kings and the modern dictators, in order that, after all these aspirations, you might add the final outrage of annulling their sacrifices by accepting mere equality of dogmatic faith and moral worth with their detractors and their persecutors.

Spiritual Aristocracy

So, while reminding you of your obligations to Democracy, I make an appeal this morning for the development among you of a spiritual aristocracy, an elite of mind and heart and soul. You will do this best by frequently meditating on your privileges and by recognizing effectively the responsibilities which arise from them. Even as the correlative of right is duty, so that of privilege is responsibility. Duties correspond to the rights of others; responsibilities are attached to something in ourselves, our offices, our own dignities, our talents, our positions, our privileges. Your privileges obligate you to the sources whence they came, to the families that gave you birth and good names; to the civil society that gave you temporal advantages; to the Church that gave you baptism, your rebirth to life everlasting; to the University which in so many ways acts for all these as the guardian of your privileges and the guide to the responsibilities correlative to them.

God grant that you will serve all these well, that you will be worthy of your names, loyal to your State, faithful sons of your Church, Catholic Americans of whom Notre Dame may be proud, privileged men who deserve their privileges by meeting their responsibilities, who serve others by being better than others, leaders of men, children of God! "Behold how you are numbered among the children of God, and your lot is among the saints."



Gilbert's Campus Shop, stocked with 'brand names' merchandise, officially opened for business September 16, on the Notre Dame campus. Located in the new \$250,000 Hammes Shopping Center which also contains the University bookstore and bowling alleys, Gilbert's will offer a unique service to students, parents and friends who desire the finest in men's clothing.

Available stock will include: Hickey-Freeman, Eagle and Society Brand clothing; Florsheim shoes; Dobbs and Mallory hats; MacGregor sportswear; Stradivari and Wilson Bros. shirts; and Hickok furnishings.

Gilbert's Campus Shop is affiliated with Gilbert's Men's Store in downtown South Bend, one of the city's oldest and best-known business firms since 1901.



Football Captain Ray Lemek was the first customer in Gilbert's Campus Shop. Left to right: Paul D. Gilbert, president of Gilbert's, Inc., Stanley Gilbert, secretary-treasurer, and Lemek.

Hold Your Own Ticket

(continued from page 13)

Navy Drill Hall at the presentation of the Laetare medal to Miss Irene Dunne. This job was a little out of the usual, but they were suited to the task. Sixty ushers, attired in tuxedos, guided the crowd in fine fashion.

The organization grew and expanded its activities to include handling crowds at Commencement Exercises, Drill Hall activities, and basketball games. The number of men required to seat crowds at these events is considerably less than those needed at the stadium, but the efficiency of operation is equally important.

It has been said that the easiest and best way to discover the true value of the Notre Dame usher corps is to struggle for a seat, amid the confusion, in another football stadium.

AMERICAN TWELFTH NIGHT

— Other Poems: Sr. M. Madeleva, C.S.C. \$2. The MacMillan Co., New York 11, N. Y.

Praising the poetry of Sr. M. Madeleva, C.S.C., M.A. '18, LL.D. '53, distinguished president of St. Mary's College, is a little on the order of endorsing the Ten Commandments. It

is, personally, a pleasure in either case.

Sister Madeleva's new book, is a natural for the early Christmas shoppers who wish to give something really lasting and distinctive. With an aura of the adjoining campuses—it contains some of her most characteristic approach to Christmas, in a lovely distillation of the tongues of men until it reads like the tongues of angels, with the added essential embodiment of a deep charity.

One of the purposes of poetry, or at least its fruits, is the expression of extraordinary thought with great beauty. Sister Madeleva has a delicate intellectual strength that achieves this, outstandingly. And yet, for us hard pressed to reach these heights, she also achieves another purpose of poetry, to catch ordinary thought and to dress it for us in different beauty.

Few gifts at Christmas will put Christ into it as effectively. (J.E.A.)

ND '55 Grad Named Top Advertising Student in U.S.

A 22-year-old June graduate of Notre Dame, headed for a two year hitch in the Navy, has been named the Outstanding Advertising Student in America, 1955, by the Association

of Advertising Men and Women, New York.

John William Sorrano of Fresno, California was chosen Outstanding Ad Student as a result of his participation in the AAM & W's 5th annual Inside Advertising Week held last April. He was one of 50 top advertising and marketing seniors representing their respective schools at a week-long trip "inside advertising." The students were instructed and entertained in New York by major advertiser, agency, media and service organizations in a series of lectures, tours, conferences, lunches and dinners.

Sorrano received the award based on his participation during the Week, school scholastic and extra-curricular record, and the voluminous report on Inside Advertising Week he submitted to the AAM & W. This report included an opinion survey of last year's Inside Advertising students, and a detailed report of the 16 sessions he attended last April.

A marketing major, Sorrano came to Notre Dame on a track scholarship and was on the Varsity track team four years. Although interested in art layout and production, he said, "this trip made me realize how important it is to have a 'broad' education."

Everyone who knew George Rocheleau, '34, when he was in college as a Notre Dame undergraduate, felt he would become an artist of some kind, but, because he did much writing for Father Leo L. Ward's *Scrip* and his classes in English composition, most thought he would become a writer.

Instead, he became a painter, and the fifty-seven oils which he exhibited this summer in the University Art Gallery in O'Shaughnessy Hall show him to be one of the best Notre Dame can boast.

Mainly landscapes, the Rocheleau paintings are alive with a sense for the joy in nature, and its essential holiness. His painting invites comparison with another Notre Dame artist, the novelist Richard Sullivan. Both treat everyday life, and in that sense are realists; but both find reality deeply imbued with the goodness God has planted there. Their art does indeed "... keep warm men's wits to the things that are," in the words of Gerard Hopkins.

Rocheleau sort of backed into being a painter. Always deeply interested in modern art especially, he began painting only after graduation. He got a job selling prints, which brought him in contact with other artists. By day he studied the old masters, willy-nilly, and by night he painted. When he began to take night classes at the School of the Art Institute of Chicago, he encountered Francis Chapin, one of America's foremost painters, at that time Professor of Painting there and Director of the Institute's Summer School at Saugatuck, Michigan. Excited by Chapin's ideas about color, Rocheleau infested both places, and soon became a full-time painter.

His painting owes much to Chapin, and much as well to the modern French painters he admires—Renoir, Dufy and Bonnard especially. But it is very much his own. Like Dufy, he is witty; like Bonnard, he rejoices in color; but his wit and his color are his own brand. He paints simply and naturally, without stiff copying or labored abstraction. Copeland Burg, himself a painter of note, and art critic for the Chicago *Herald-American*, said of him: "Rocheleau paints the way every man of taste and feeling would like to paint, if only he could."

Many of the paintings in the show were done in the south of France, where the Rocheleaus lived for two years from 1949 to 1951. Others were

57 Oils Exhibited By ND Alumnus

(Right) Mr. Rocheleau prefers to paint bays and inlets to broad stretches of water.





(Above left) Father Charles Sheedy, Arts and Letters dean, and Mr. Paul Byrne (above right), art gallery curator, examine paintings with the artist.

done in Chicago and Saugatuck. The most recent of them, the "Howard Street El Station," is a good illustration of the Rocheleau habit of clothing an everyday scene in eye-filling splendor.

"Painting is for the eye," he says; but like most painters he dislikes to talk about his work, or, indeed, to say any final things about anybody's work. "The thing to do with painting is to look at it," he says. "You can say

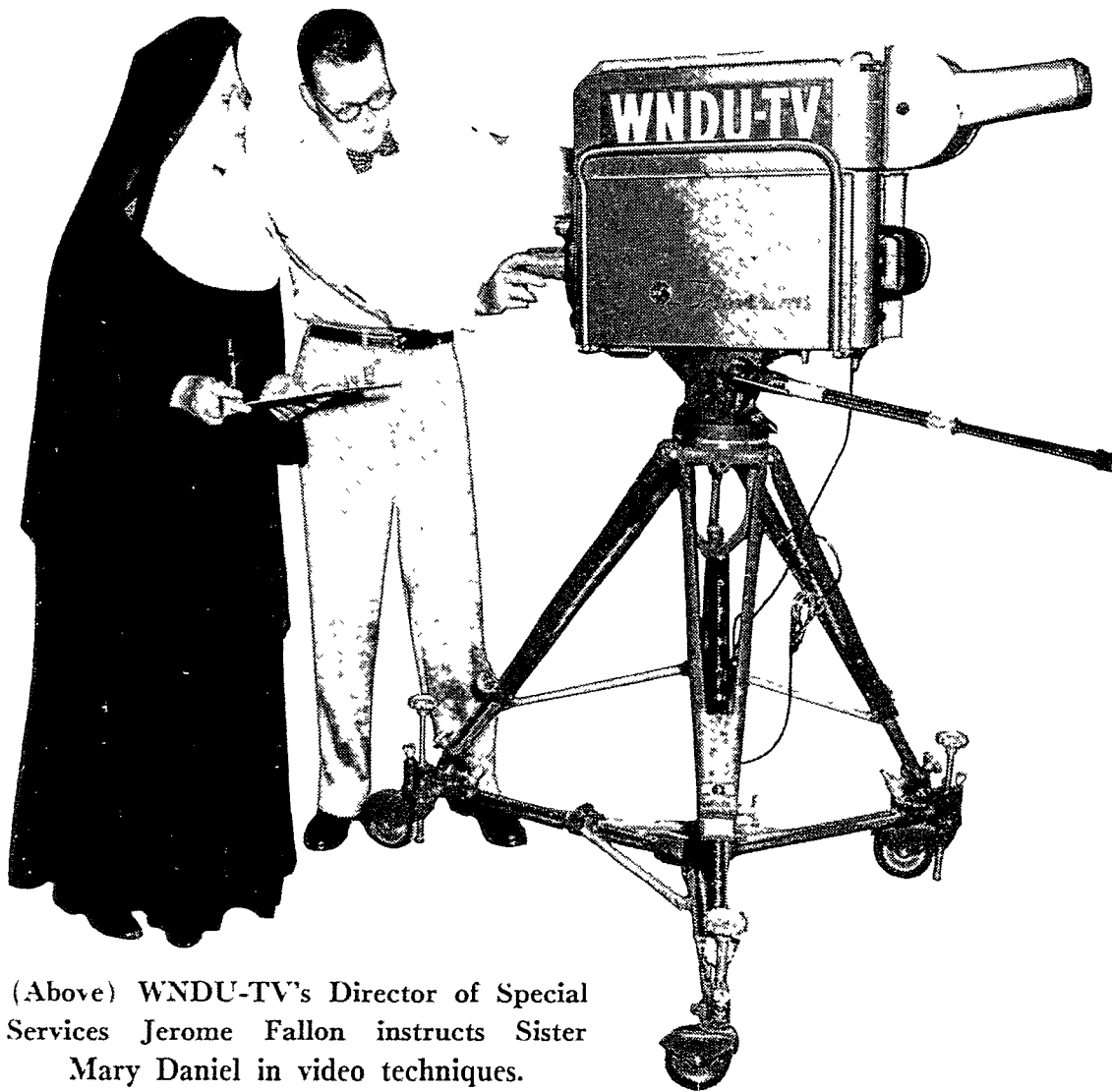
exactly the same things about bad painting as about good painting."

No facile worker, Rocheleau comes back again and again to a canvas, and parts with one reluctantly when a buyer flashes the \$150 a good sized oil costs. He works these days in a penthouse studio atop an apartment building at 1205 W. Sherwin Ave., in Chicago, where he lives with his wife and daughter. The building is on Lake Michigan, which he loves to

paint, though he prefers bays, inlets and boats to broad stretches of water.

Few painters live by sales alone, and Rocheleau teaches several painting classes in the Chicago area. This leaves him less time for painting than he likes, but nonetheless he has shown pictures this year in the annual Chicago artists exhibition at the Art Institute, and in the invitation show of the American Association of Art. Several Chicago galleries show his work.





(Above) WNDU-TV's Director of Special Services Jerome Fallon instructs Sister Mary Daniel in video techniques.

Cloistered Co-Eds

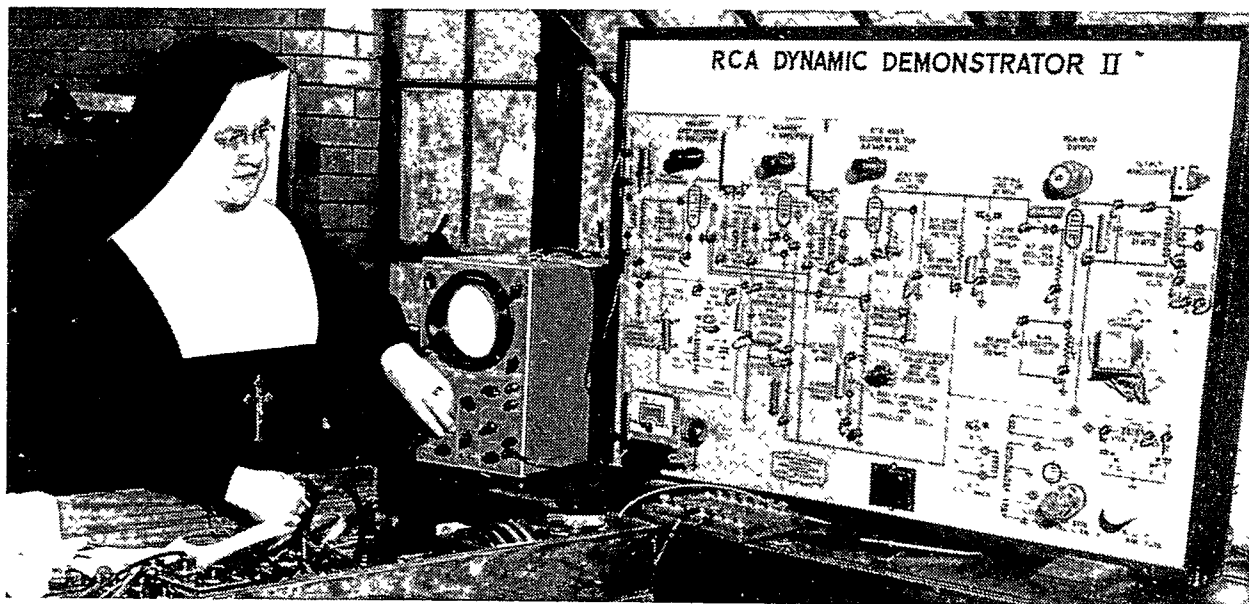
Nuns Attend Summer Classes

by **Richard Colgan**

The author is a junior in the College of Arts and Letters. He is married and the father of two children.

"What! Women at Notre Dame!" An uninformed outsider would swear it "can't be true"—everyone knows that Notre Dame is "for men only." But it was different this summer—the same as it has been for the past 30 years. There WERE women at Notre Dame! And the 806 nuns attending classes in the graduate and undergraduate departments equalled more than half of the summer school enrollment. The remaining groups consisted of 557 laymen, 153 Priests, 108 Brothers and 82 Seminarians.

It is highly unlikely that any of the nuns who came to Notre Dame will ever be a Wall Street executive or compute data for an atomic energy project. But ostensibly the magnetic attraction that brings them to this campus annually is the availability of 293 classroom courses ranging from financial management of a banking institution to the calculation of statistical thermo-dynamics. Having already attained a perspective on subjects most appealing to adolescents, the teaching nuns may be found studying many unusual courses offered during the summer curriculum. "My students have a



Sister Mary Euphrosine was enrolled in the Electrical Engineering Department.

different professional or trade goal in life and it keeps me constantly on the alert to answer the dozens of questions that pop up," remarked a Sister who spends her time during the remaining nine months tutoring youngsters of high school age. "Notre Dame has been most helpful in preparing me to do a better job."

An unusual "case history" is that of Sister Mary Euphrosine Bielogurz, O.S.F., a parochial science teacher in Philadelphia, Pa., who has been taking a course in the electrical engineering department. She studied the technical aspects of electrical circuits, AC and DC motors, cathode tubes, voltmeters and ammeters. Another is Sister Mary Daniel Tammany, St. Louis, Mo., educational program director for her

archdiocese, who was enrolled in the speech department's "Workshop in Telecommunication Arts." Sister Mary is a committee member of the advisory board of Station KETC-TV in St. Louis and has participated in various television productions directed toward the educational needs of learning ranging from grade school to college.

Notre Dame's science program has been an outstanding attraction for nuns during the summer session. At almost any hour of the day you might find some of them in Nieuwland Science Hall patiently puttering around technicolor liquids, aromatic gases and other scientific paraphernalia in the fields of mathematics, physics and chemistry.

Liturgical chants and theatrical productions are about as far apart as any two subjects might be but the study of both was in much demand by the good Sisters. One of the more unusual aspects of the liturgical program was the "workshop in Gregorian Integration" in which a group of children demonstrated the inspirational beauty of liturgy by performing rhythmic movements to ancient chant.

"Domitille," a three-act play written by a cloistered nun, was presented at Notre Dame especially for production during the summer session. Fourteen Sisters from eleven religious orders were cast in the play. It is the first original play written by a nun and presented at the University.

Some of the nuns offset a grueling

academic schedule with a bit of relaxation in the Rockne Memorial swimming pool. Miss Mary Brady, Rockford, Ill., their recreational leader this summer, stated: "Many of the Sisters display proficient diving and swimming abilities. Several of them are former senior life guards, some have done ballet swimming and a few actually were competitors in professional swimming meets."

The College of Commerce has a program designed to provide advance professional training for nuns who are in the capacity of treasurers, financial secretaries or accountants in their particular religious order. Courses in economics, business statistics, business law, taxation policies and corporation finance are offered to the nun who is

advisor on financial matters for her convent. This program takes five summers to complete and leads to the degree of master of business administration.

Sister Mary Vincent Meyer, R.S.M., Grand Rapids, Mich., has just finished her fifth year of summer school study at Notre Dame and is striving to attain her master's degree in music. She is a remarkable and talented composer, and more recently began teaching music to grade school children via "The Technicolor System." Each line of the scale is of a different color and she finds that children are more receptive to this unique method of learning music.

One of the nuns this past summer did exceptionally fine work in sculpturing. Sister Mary Monica Gabriel, O.P., Racine, Wis., is not only a sculptor but also a painter. Visitors to the St. Mary's College campus in Notre Dame, Ind., have an opportunity to view her "Christ the Teacher" statue which has been erected in front of the university library. This year she did fresco painting and studied under the Rev. Anthony J. Lauck, C.S.C., Notre Dame's priest-sculptor. In addition to Sister Mary Monica, three other nuns are engaged in work with ceramic clay and one is carving a figure of St. Joseph in wood for her convent in Chicago.

A "non-academic highlight" came after the final examination when a big picnic dinner with all the trimmings was held in the University Drill Hall. Following the picnic, Cartier Field, immortal stamping ground of Irish football greats, was transformed into a baseball diamond and, one of the spectators remarked, "They play as snappy a softball game as any pro team."

The nuns at Notre Dame during the summer school session are as much a part of the University as those husky lads who trod the campus from September to June. And although an outsider might raise his eyebrows and exclaim, "What! Women at Notre Dame!" alumni and undergraduates know, the very name of Our Lady's University honors a "special woman." Because twelve months of every year since the day the cornerstone was laid for the first building, the Holy Cross Priests, faculty and students have devoted themselves and their work to Her—the Blessed Mother.



(above) Sister Mary Monica Gabriel, O.P., applies finishing touches to a carving of "The Crucifixion."

(below) Sister Mary Vincent Meyer, R.S.M., is a talented composer and musician.



Mr. Edward J. J. Tracey, Jr.,
200 Bradley Avenue,
State College, Pa.

