

# GO GO



#### HOWETT GETS ENCYCLOPEDIA POST

John Howett, curator of the University of Notre Dame gallery, has been appointed a member of the Advisory Committee on Art of *The New Catholic Encyclopedia*.

#### \$40,200 NSF GRANT AWARDED

Notre Dame has been awarded a \$40,200 National Science Foundation grant to conduct a summer institute for collegiate engineering teachers on "Fundamentals of Automatic Control Systems." Approximately 30 engineering educators from colleges and universities throughout the country are expected to attend the Institute from June 17 to August 2. Dr. E. W. Jerger, acting head of the Mechanical Engineering department, will be the director of the Institute, and Dr. F. H. Raven will serve as associate director.

#### TUITION COST RISES \$100

A \$100 increase in tuition for undergraduates effective next September was announced recently by Rev. Edmund P. Joyce, C.S.C., executive vice president and treasurer. The University is raising its undergraduate tuition to \$1,300 for the 1963-64 school year because of "continually increasing educational costs."

#### STEVENSON WINS PATRIOTISM AWARD

Adlai E. Stevenson, U. S. ambassador to the United Nations, was named recipient of the 10th annual Patriotism Award of the University of Notre Dame's senior class. Class president Edgar C. Eck, Jr., of Richmond, Va., made the announcement. Stevenson accepted the award and delivered an address at the University's traditional Washington's Birthday Exercises on February 18 in the Stepan Center.

#### SMELSER PRESIDES

Prof. Marshall Smelser, head of Notre Dame's History department, presided at a joint session of the American Historical Association and the Mississippi Valley Historical Association, the nation's two largest professional historical societies, at the Conrad Hilton Hotel in Chicago in December.

#### NEW ALUMNI DIRECTORS CHOSEN

Four new directors of The Notre Dame Alumni Association were elected by 30,000 Notre Dame alumni. Named to three-year terms were George A. Bariscillo, Jr., Bradley Beach, N. J., attorney; Paul I. Fenlon, Notre Dame, Ind., retired professor of English at the University; Morton R. Goodman, Los Angeles, Calif., attorney; and W. Lancaster Smith, Dallas, Tex., attorney.

#### STANDARD OIL GIVES \$10,000

The University of Notre Dame received a \$10,000 grant as part of the Standard Oil Foundation's expanded program in support of higher education.

#### DUPONT MAKES TWO GRANTS

The University of Notre Dame has received two grants from the DuPont Company, Wilmington, Del., as part of its annual \$1,780,000 aid to education program. The chemical manufacturer has awarded a \$4,000 grant to Notre Dame to help maintain excellence of teaching in Chemistry and other courses. It has also provided funds for a postgraduate teaching assistantship in the University's Chemistry department.

#### SHAPIRO APPOINTED CONSULTANT

Dr. Sherman Shapiro, associate professor of Finance and Business Economics at Notre Dame, has been appointed a consultant to the Office of the Comptroller of the Currency, U. S. Treasury Department, Washington, D. C.

#### ARMSTRONG GIVES A.A.C. SPEECHES

James E. Armstrong, executive secretary of the Notre Dame Alumni Association and president of The American Alumni Council, addressed five A.A.C. district meetings during January and February. He spoke at the University of New Mexico at Albuquerque, Jan. 13-15; the LaQuinta Hotel, Palm Springs, Calif., Jan. 16-19; Yale University, New Haven, Conn., Jan. 24-26; the Biltmore Hotel, Atlanta, Ga., Jan. 27-29; and the Pocono Manor Inn, Pocono Manor, Pa., Jan. 30-Feb. 1.

#### SCIENCE BOARD HEARS FATHER HESBURGH

Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, made the principal address at a California Institute of Technology dinner, recently held in Pasadena, California, honoring members of the National Science Board.

#### PROFESSOR SZCZESNIAK EDITS BOOK

Prof. Boleslaw Szczesniak of the History department is the editor of a new book, *The Opening of Japan, A Diary of Discovery in the Far East, 1853-56*, by Rear Admiral George Henry Preble, U.S.N., which depicts the epic events which led to the opening of Japan to Western commerce by Commodore Perry.

(Continued on page 18)

• EDITOR: JOHN H. JANOWSKI

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ul Before Deadline

The mid-February announcement of success in the \$18,000,000 Challenge Program of the University of Notre Dame is spurring alumni and friends to fulfill their pledges and make additional gifts before June 30, 1963 — the deadline of the Ford Foundation Matching Gift Program.

## IMPORTANT

*If you have not already responded to this greatest development program in Notre Dame history, you are more than welcome to do so now. Just send your check—large or small—to the University of Notre Dame Foundation, Box 555, Notre Dame, Indiana. Additional information on the program is also available without obligation.*

To date, alumni gifts and pledges total \$6,001,321.22, representing an average alumnus gift of \$365.00. As additional alumni gifts are received, the alumni participation figure — now hovering at 72.9%, a new Notre Dame record — rises steadily.

In addition, 3,761 nonalumni friends contributed \$4,750,476.87; corporations and companies gave \$3,346,463.84; and 150 foundations made gifts totaling \$3,906,298.27.

Today, on the campus, the physical development made possible by the Challenge Program's success is quite evident. The 13-story Memorial Library construction proceeds rapidly, with the scheduled opening of the facility this fall. The new Computing Center and Mathematics Building is operational and the new Stepan Center is being used regularly by students for a variety of

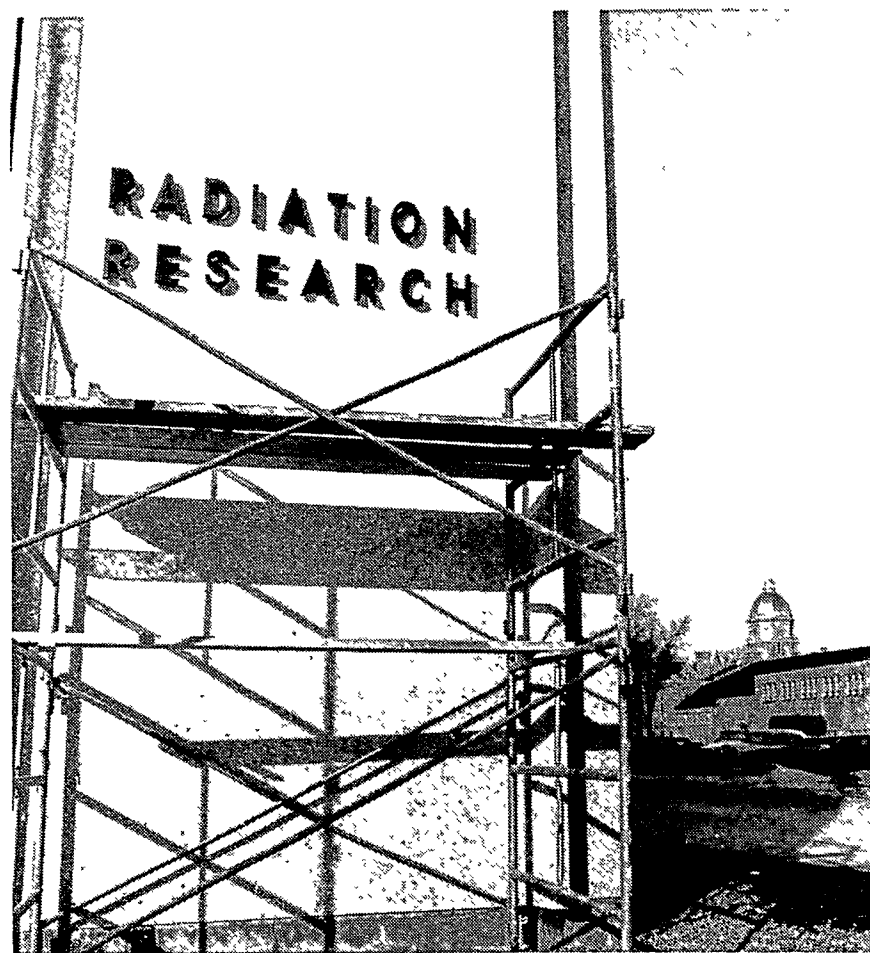
concerts, convocations, dances, assemblies and other activities.

Other benefits resulting from this fundraising campaign include additional faculty development, student aid, and a retirement plan for nonacademic employees of the University.

Rev. Theodore M. Hesburgh, C.S.C., University president, reminded the loyal and sacrificing alumni and friends of Notre Dame that the Challenge goal is still not completely met in terms of cash gifts. He also urged each and every alumnus and friend of Notre Dame to join in the "final thrust" toward the \$18,000,000 goal and the June 30 deadline.

Father Hesburgh also praised the Ford Foundation, saying that its Special Program in Education "has had the greatest single impact of anything that has happened in Notre Dame's 120 years of life to spur us on with unexpected speed toward our total goal of academic excellence."

When Notre Dame was named a participant in the Special Ford Foundation Program in 1960, alumni and friends of the University recognized at once the importance of this program. When plans for the Notre Dame Memorial Library were announced and the Challenge Campaign rolled into "high gear" with a nationwide telephone "kickoff" program in 1961, the response was immediate.



Never before in the history of Notre Dame have alumni and friends of the University responded with gifts so generously or in such numbers.

In the future accounts of Notre Dame history, the period from July 1, 1960 to June 30, 1963 will stand as a monument to the loyalty and devotion of those who recognize Our Lady's school as "something special."

As construction proceeds on the 13-story Notre Dame Memorial Library (center), a new quadrangle starts to take form on the east campus. The Computing Center and Mathematics Building (right), will be dedicated later this spring. The Radiation Research Building (left), will also be ready for occupancy soon.



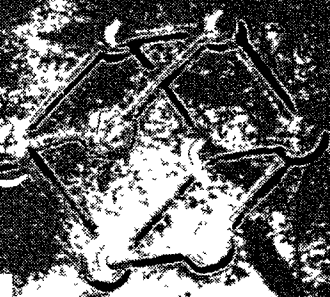




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# President's Page



This time, instead of writing to you, I am going to reproduce a letter that was recently written to me. We often speak with gratitude, as we should, of the great financial contributions to the University. This letter speaks of the human contribution made by so many of you, and for which we are also both proud and grateful.

March 5, 1963.

Dear Father Hesburgh:

I feel quite certain that the overwhelming majority of Notre Dame men realize that it takes "big money" to maintain, operate, and expand the facilities, the curricula, the staff and the vital research of our University.

When we have a reputation for excellence, and we have, we attract men of stature, competence, skill, talent and the greatly gifted, who further add to our greatness as a university. We are, in my opinion, the outstanding Catholic center of higher learning in North America. I like to believe, and I do believe, that we are one of the finest universities in the world.

Our growth, our progress, our position of pre-eminence I believe are attributable to Notre Dame men. Notre Dame men are proud of Notre Dame. Sons for Our Lady come from loyal and dedicated Notre Dame men.

And, dear Father, there are some Notre Dame men in the far reaches of the vineyard doing their daily duty to God and family who go unnoticed. Solid, sound, religious and reliable people doing their jobs day after day are the ones we count on. When they are "on duty" we don't worry. We trust them and we know the job will get done. There isn't a service, or profession or university in any state or all of the good old U.S.A. that doesn't have from one to a hundred of these unsung heroes.

Like the beautiful and constant love of a devoted husband and wife, unfortunately, but almost universally, we take them for granted. How easy it is to deceive one who loves you so deeply! How easy it is to overlook those who are always on the job, never complaining, never asking for favors.

How terribly wrong we are to overlook these unsung heroes and heroines. We all want recognition. It is a basic need as compelling as hunger, or security or love. These are wonderful people. These are *real people*. These are our people.

This is not an apology, or alibi, or rationalization. This is a true portrayal of one facet

of a many-sided picture. We, too, have our eyes uplifted toward eternity. Amidst our daily chores, our struggle to keep our heads above water financially; in trying to be exemplary parents to eight children; in trying not to be remiss in *any* of our duties or obligations to our community, state, nation and to God—we, too, try ever so hard and consistently to keep our souls and minds and hearts in readiness for the awesome grandeur of the Redemptive Promises.

After fighting my way gladly and willingly through eight years of military service; giving 15 years to Boy Scout leadership; 5 years to teaching; mayor of Vetville; 1 year of individual and group counseling for an alcoholic institute; 9 years as a Sociologist and Criminologist dedicated to the "resurrection" of our youth; and now the last two as an Administrative Director of a beautiful new Retirement Home, I *know* that I have my basic values in proper focus and order of importance.

When I received my M.A. in Correctional Administration on August 8, 1952, handed to me by you, I knew that in the face of numerous difficulties and obstacles I had accomplished something that few achieve. At that moment in time I had a wife, four children, no more G.I. Bill, no money and no job; yet I was the proudest man in the world. I had nothing (according to some standards) yet I had *everything*. The Triune God had indeed been most generous to me and I was truly grateful.

At this moment in time my intense loyalty and love of Notre Dame has in no way diminished. Not meaning to be facetious but just to point to one minute item which is characteristic of my total dedication to, and pride in, Notre Dame, i.e., my Illinois license plate reads N. D. 1234!

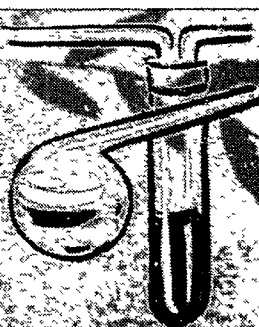
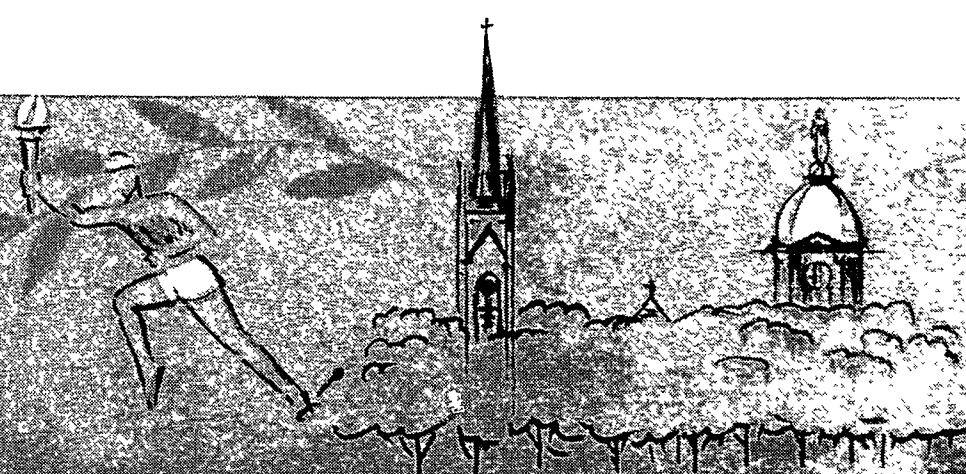
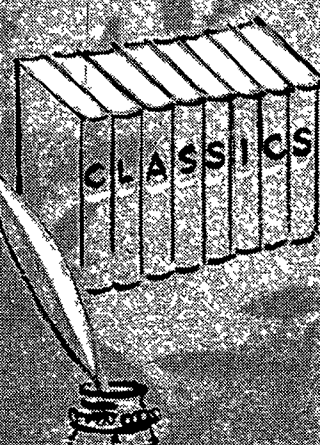
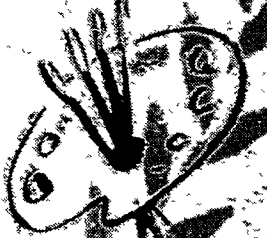
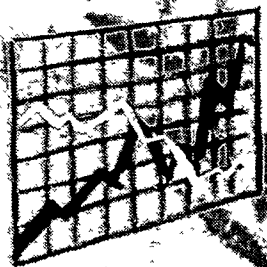
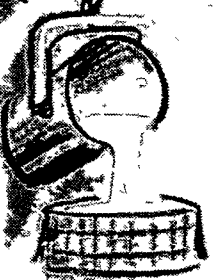
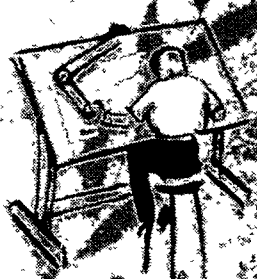
Surely what I have said speaks for itself. If I had a million dollars I would share it equally with you. I would love to give; I want to give; I pray that the day will come when I may give and give generously.

So, forgive me, Father, and pray for me as I pray for all of you.

I hope this means as much to you as it does to all of us here.

Ever devotedly in Notre Dame,

*Jm Hesburgh, Jr.*



# NOTRE DAME AND THE PEACE CORPS

## -TWO YEARS LATER

*(The First of a two-part Report from Chile)*



by **WALTER M. LANGFORD**

Professor Langford is coordinator of the Chilean Peace Corps Project. He has been a member of the Notre Dame faculty for 30 years, and has spent the last two years in Chile with the Peace Corps volunteers he describes in this article.

In mid-September of 1961 forty-five Peace Corps Volunteers completed a period of intensive training at Notre Dame and some days later sailed off for Chile. It is now almost a year and a half later and a sort of report on our doings in that time seems to be in order. We have since been joined by 57 other Volunteers, some of these augmenting our own group and the remainder being distributed among two new projects. These new PCVs, however, have all arrived in recent months, so that this résumé is going to concern itself only with the original 45 who comprised Chile Peace Corps Project I.

This Project is administered for the Peace Corps by the Indiana Conference of Higher Education. As such it is one of a small number of projects whose direction has been entrusted by the Peace Corps to private agencies (besides the Indiana Conference, others include CARE, YWCA, Heifer, Inc., and a few universities). Projects so administered are no different otherwise than projects run directly by the Peace Corps, all of whose regulations and directives we, of course, follow closely. Our host organization here in Chile is the Instituto de Educación Rural (or IER), into whose work our Volunteers have rather completely integrated themselves.

### WHAT IS CHILE LIKE?

Chile is a geographical oddity wedged between the fabled Andes and the Pacific for a stretch of some 2800 miles, with the average width of the country being a scant

100 miles. The northern third lies mostly in the world's driest desert and is sparsely populated except for a few port cities and the copper and nitrate mining centers. The southern third is a sort of never-never land of rain forests, islands, lakes, fjords, and volcanoes, and is hardly inhabited at all other than for the world's southernmost city of Punta Arenas. It is in the central valley (lying between the Andes and a coastal range) that the vast bulk of Chile's 7,000,000 people live and it is here that nearly all of our Volunteers are working (the remaining handful barely spills over into the northern and southern zones already mentioned).

The climate in the central valley ranges from magnificent in the area of the capital city, Santiago, to quite wet and cold as you move towards the southern end of the valley. This part of Chile is about as far south of the equator as the U.S. Midwest is north of it, and the trees, vegetation, and agricultural products are pretty similar. Obviously, the seasons here are exactly the reverse of the ones we know in the States.

### PHENOMENAL BEAUTY

Chile's phenomenal natural beauty is spearheaded by the Andes, ever white-topped and veritably cascading in snow during the winter months. In the south of the central valley it is common to find lakes of stunning beauty nestled against the base of perfect volcano cones. At times the eye can discern as many as six or more of these volcano peaks at once. Ski resorts are numerous, fishing is reputedly terrific, and the countryside is deluged with millions of poplars, willows, eucalypti, and pines. Added to this are coastal jewels such as Concepción, Valparaíso, and the fabulous resort spot, Viña del Mar, a showcase gem of the rarest quality. There are very few to brave the ocean swimming, however, for the water's far too cold for comfort practically all the time.

Chile, like all Latin-American nations, is primarily an agricultural country. Industry is still scant and prospects for its rapid development are not especially bright. Copper, nitrates, and sulphur provide practically all of Chile's foreign exchange commerce. And the difficulty with her agriculture is that it doesn't produce enough to supply



the domestic needs. The fact is, though, that it could do so by a fuller utilization of the small percentage of the land that is tillable, by the use of fertilizers, and by some updating of farming techniques.

Along with Argentina, Uruguay, and Costa Rica, Chile is known as one of the "white" nations of Latin America. Originally populated by the fiercest-fighting Indians of the New World, the Araucanians, Chile's racial strain now shows no Indian influence except for some thousands of Mapuches (descendants of the Araucanians) who are squeezed mostly into coastal and mountain regions towards the far south. Negroes are nearly unknown in Chile, so much so that our several colored Volunteers are the object of intense curiosity. No discrimination, mind you, just overpowering curiosity which impels youngsters and even adults to follow them along streets staring mercilessly. Chile received very heavy German immigration, especially in the latter part of the 19th century, and this ethnic influence is everywhere visible.

### CHILE STANDS IN CONTRAST

Politically Chile stands even more in contrast with most of her sister Latin-American states, for she can point with pardonable pride to a history of political stability and freedom not equalled elsewhere below the Rio Grande. It is nothing short of ironic that Chile's democracy — one of her strongest assets — places her in the grave danger of becoming a communist state. This apparent contradiction is explained by the fact that her free elections, respect for the ballot, and the tradition of military nonintervention may lead to a legal triumph in the 1964 elections by the FRAP, a coalition of the extreme left parties dominated by the socialists and the communists. In 1958 the FRAP candidate lost through a sort of freak circumstance by only 35,000 votes to Jorge Alessandri, whose government represents a coalition of the Conservatives, Radicals, and Liberals (all right-of-center parties). The third strong force is that of the Christian Democrats, now the largest single party but not at the moment aligned with any other group. It is expected that the municipal elections of April 7 (in which each

party must run its own candidates) will clear the political air by provoking some shifts in alignments that may make the outcome of the 1964 elections more predictable.

In Chile we find the traditional small but very wealthy and powerful upper class which owns nearly all the land and has ruled the country up to now. There is also a small middle class, though only a fraction as large as it needs to be and growing too slowly. The underprivileged masses, then, make up the immense bulk of the seven million people. They are found either in the slums mushrooming alarmingly around the larger cities (especially Santiago) or in the rural regions. It is this bulging lower class which condemns Chile to continued existence as an underdeveloped nation until such time as social and economic betterment reaches all of these people to some extent. There is evident in the rural areas an awakening of the *campesinos* or peasants, a yearning for something different and better that will have to be satisfied in the coming decade.

### THE WORK OF THE IER

The Instituto de Educación Rural is a young organization (only some eight years old, with most of its growth coming in the past three years) which is committed precisely to promoting and hastening the better life for the *campesinos*. Its activities and efforts are two-pronged. It now has 16 *Centrales* or schools (five shiny new ones erected this past year with \$575,000 of USAID funds under the Alliance for Progress) in which *campesino* boys and girls receive special 5-month courses in basic and practical training. The practical skills for the girls include cooking and preserving, sewing, weaving, and gardening, and for the boys carpentry, farm mechanics, gardening, farming, and small-animal husbandry. With a capacity of 50 students in each school, approximately 1,600 youngsters get this "booster" course each year. Of this number about 200 are given second-level training from which some of them are chosen for a role as *campesino* leaders known in the IER as *delegados*.

The other aspect of the IER work is one of community development among the *campesinos*. This program is

During Father Hesburgh's visit to Chile in 1962, Tom Scanlon (N.D. '60) discusses conditions in his living quarters in Rio Negro, 600 miles south of Santiago.



built around the *delegados* who, being rural people themselves, have a definite psychological advantage in approaching and influencing the *campesinos*. The *delegados*, working in teams that include the majority of our Volunteers, launch a program of action in given areas designed to arouse the interest of the *campesinos* and to get them to organize for the sake of collective action. This effort of the IER has stimulated the formation of hundreds of *centros campesinos* and has sparked all sorts of new activities, such as the formation of cooperatives, many phases of homemaking (cooking, food preserving, child care, sewing, improvement of sanitary facilities, etc.), the promotion of home industries like shirt making and rug weaving, the use of fertilizers, the value of building fences around planted fields, modern methods of poultry and hog raising, practical experience in effective marketing of products, and many others. A good number of these activities was added to the repertoire by our own Volunteers.

### INITIAL PROBLEMS OF THE VOLUNTEERS

It took several months for our Peace Corps Volunteers to make countless adjustments to the reality of Chilean life. In fact, it can't be claimed that everyone is perfectly adjusted even yet, for complete assimilation into another culture is surely a matter of years rather than months. It must be remembered, too, that these PCVs not only have had to fit themselves into a different culture far from home but also have had to live on a socio-economic level considerably distinct from what they have known before. Nearly all of our young people are from middle-class American homes, but here in Chile they are living pretty much the life of the rural *campesinos* they are hoping to help. This, of course, has not been easy. The facilities, conveniences, and luxuries of home are conspicuously absent. In fact, their living conditions are primitive at worst and crowded at best. Little things like personal privacy are simply impossible.

One of the earlier adjustments concerned the eating habits and hours of the Chileans. Here there are four meals per day: breakfast, lunch, "tea" at about five

o'clock, and dinner at anywhere from 3:30 on. This means that the evening is practically gone by the time dinner is disposed of. The diet of the *campesinos* runs very heavily towards bread, potatoes, and rice, with some vegetables but not much meat, fruit, fish, eggs, or milk.

Keeping warm has been one of the bigger problems for Volunteers. The central valley of Chile is not hot to begin with. It can get warm in the middle of the summer days, but there is always a sharp drop in temperature at sundown, and the nights are quite cool in summer and rather bone-chilling the rest of the time. The difficulty is that central heating is most uncommon even in Santiago and largely unheard of among the *campesinos*. If you think this isn't such a great problem, why not turn off your automatic thermostat in late fall or early spring and see how much fun it is to come rolling out of bed in the morning with the thermometer standing at about 40° or less. When the rains come in the south (our PCVs are distributed over a north-to-south expanse of more than 1,000 miles), it's not only hard to keep warm but nearly impossible to get dried out.

*(Continued in the next issue.)*

### Advantages of Government Work Outlined to Student Prospects

Another type of government service — summer employment in various government agencies in Washington, D.C. — has been explained to Notre Dame students recently by U.S. Secretary of Commerce Luther H. Hodges and Dean Stephen K. Bailey, of the Maxwell Graduate School of Citizenship and Public Affairs, during campus visits.

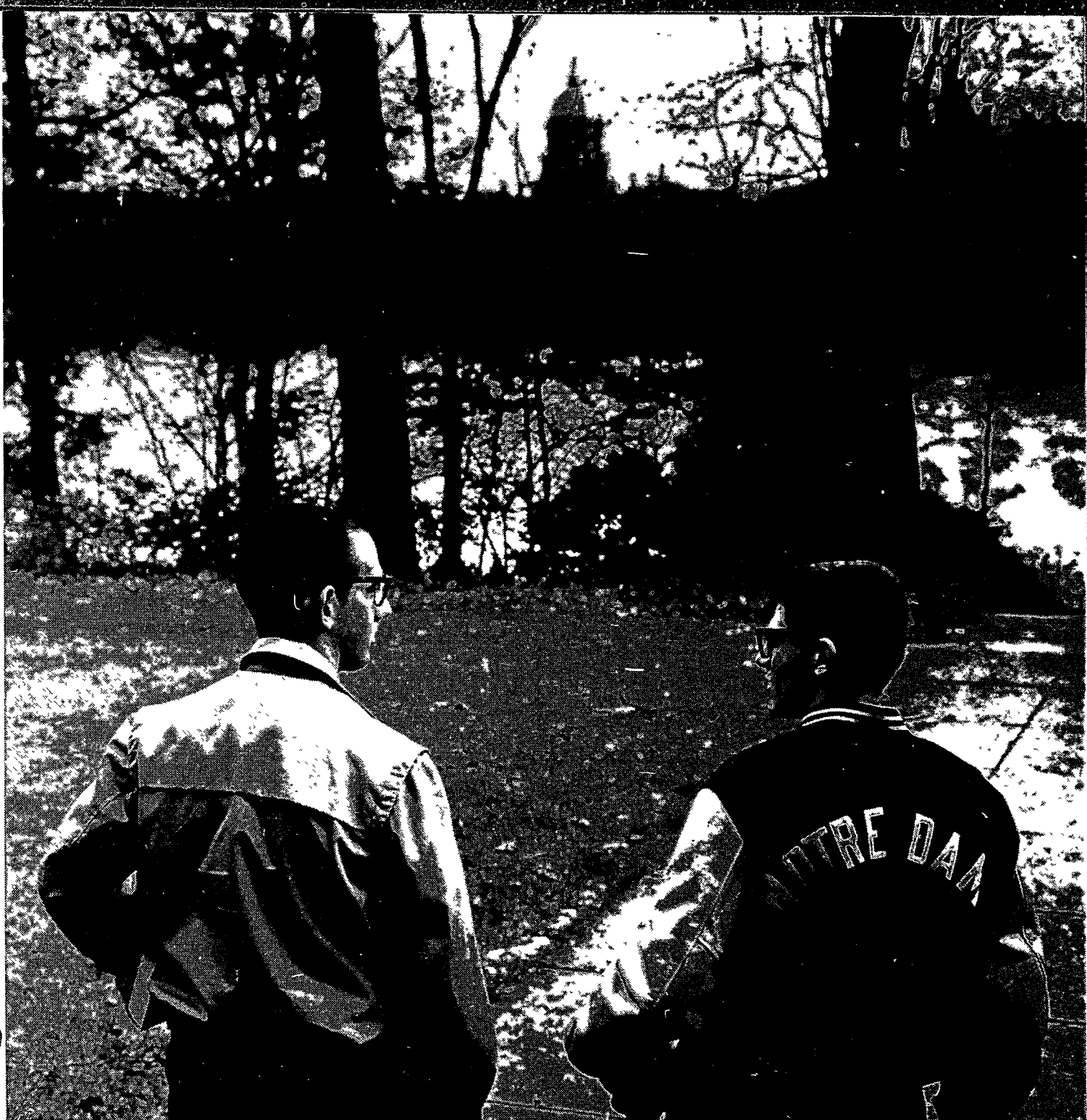
The student internship program is being coordinated by Professor Thomas P. Bergin. On March 9, more than 130 Sophomores, Juniors and Seniors who will go to graduate school took examinations to qualify for work this summer under the program.



Joe Keyerleber (N.D. '61) teaches a couple of Chilean youngsters the art of tying knots while Dave Coombs (N.D. '61) looks on approvingly.



# Notre Dame Students — with a difference

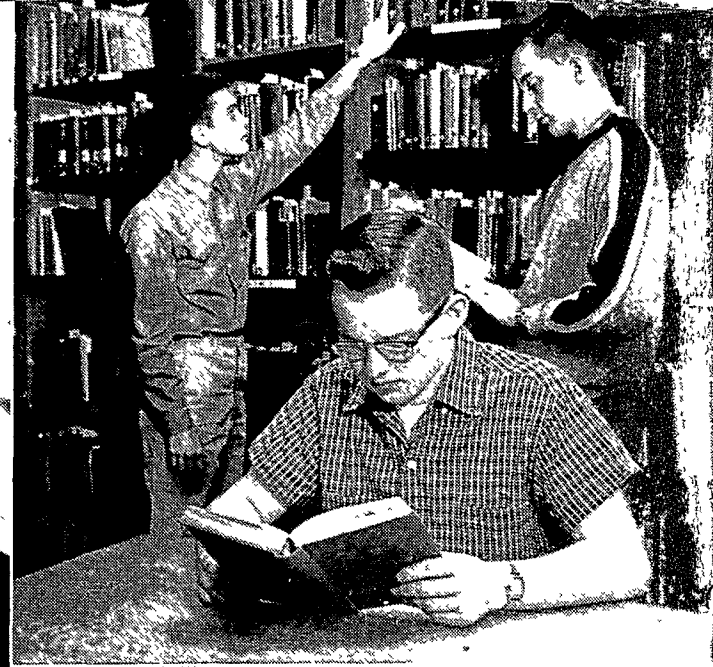


The residents of the smallest and most remote hall on the Notre Dame campus will someday play key roles in the administration of the University and of many other institutions in this country and abroad. Located "across the lake," St Joseph Hall is the first training ground for many future Holy Cross priests. Within a few years they will fill posts as teachers and administrators, as missionaries in Asia and Africa, as pastors, preachers, writers, editors, publishers, and in all the other world-wide activities of the Holy Cross Fathers and Brothers. These young men are all "Notre Dame students — with a difference."

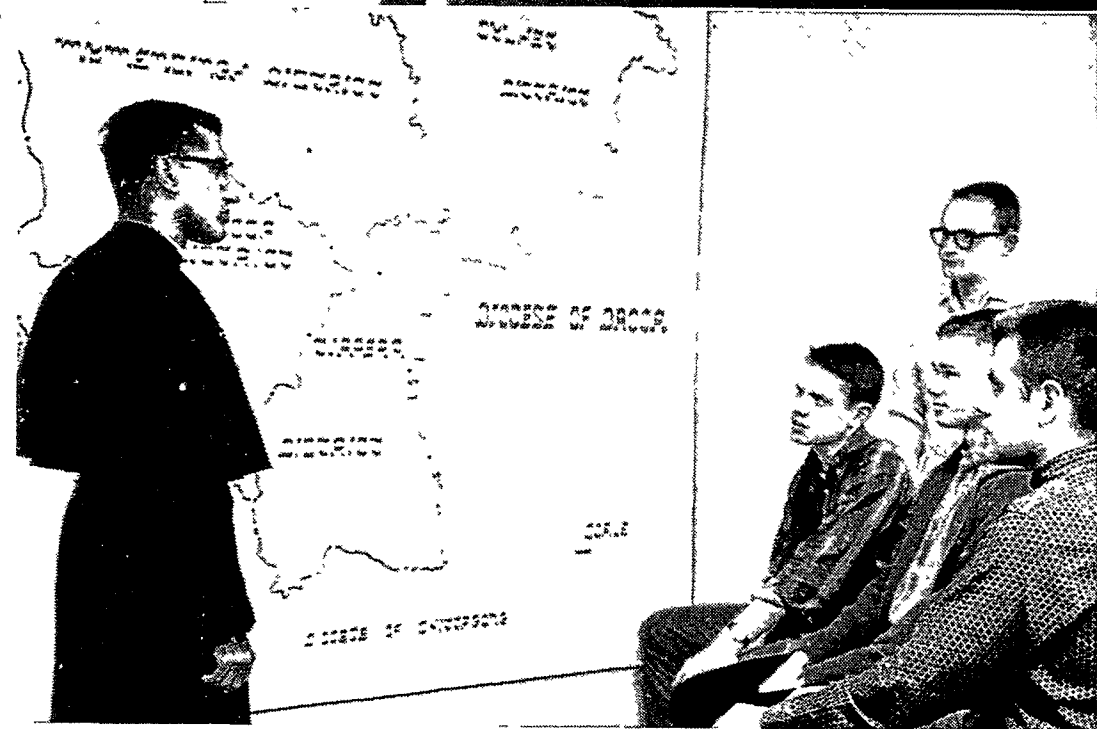
St. Joseph Hall is the current home of an interesting, unique and much-travelled program which began in the closing years of World War II when the first veterans began to drift back to the campus following their discharge from service. Among them were some who were considering the priesthood as their vocation. Their war years had given them time for serious thought about the future, and they wanted a place where they could study and pray — and decide. At Notre Dame they followed an ordinary program but their classes, especially in Latin and Philosophy, were under seminary auspices. They met regularly at Holy Cross Seminary on the campus for week-end retreats and spiritual direction. They were looking forward to parish work, teaching, perhaps to returning as missionaries one day to the lands where they had fought for Uncle Sam. Many were not sure of their vocation but they found the whole

atmosphere of the Notre Dame program conducive to making the right decision.

As the program gradually jelled in the years following 1945, the candidates were housed in various halls, notably "Old College," the first building erected at Notre Dame after its founding in 1842. Finally, in 1958 with the construction of the new Moreau Seminary, the old Seminary, its name changed to "St. Joseph Hall," became available, and the program moved into its present quarters. There an annual average of 40 young men, most of them candidates for the Holy Cross priesthood but a few lay Brother candidates, live, pray, study, work, eat and sleep and in general pursue a life which, at first glance, very much resembles that of the regular students on campus. Like their counterparts in the other residence halls, the St. Joseph "Saints" are of all sizes and shapes, ages and backgrounds. They come from many states — last year there were two from Ireland. Among other entrants there have been an Annapolis graduate, a professional barber, a teacher at a leading law school in the South, a valedictorian of a Notre Dame class, the greatest "Cyrano" ever to tread Washington Hall's venerable boards, two German youths who had been members of Hitler's "Youth Corps" — and many others. Veterans are fewer these days, the majority of the students being just out of high school. In 1962, seventeen regular Notre Dame students moved "across the lake" to begin their studies for the priesthood in St. Joseph Hall.



Rev. Joachim J. Rozario, C.S.C. (lower left), a student priest at Notre Dame and a native of East Pakistan, points out missionary stations of Holy Cross priests in his country. Rev. Lawrence LeVasseur, C.S.C., superior of St. Joseph hall (left), counsels one of the students in his office. Study in the reading room of St. Joseph hall (above), is an important part of every resident's day.



Some of the men are college graduates — others are at various stages of their college careers. The undergraduates are in pursuit of an Arts and Letters degree from Notre Dame — all, both grads and undergrads, concentrate heavily on Latin, Philosophy, English and History, with enough Math and the social and physical sciences to provide the balanced education their future priesthood will require.

Despite these similarities, the St. Joseph Hall resident does differ from other Notre Dame students. He rises at 5:55 a.m. (except on Sundays and holidays when he is allowed the luxury of an extra half hour's sleep) and proceeds with all deliberate speed, considering the hour, towards the chapel for morning prayer and Mass. Breakfast is followed by a period of housework ranging from "kitchen police" to caring for the sacristy. Then comes the usual schedule of class and study until time for visit to the Blessed Sacrament and lunch. In the afternoon, there are more classes and study plus a liberal

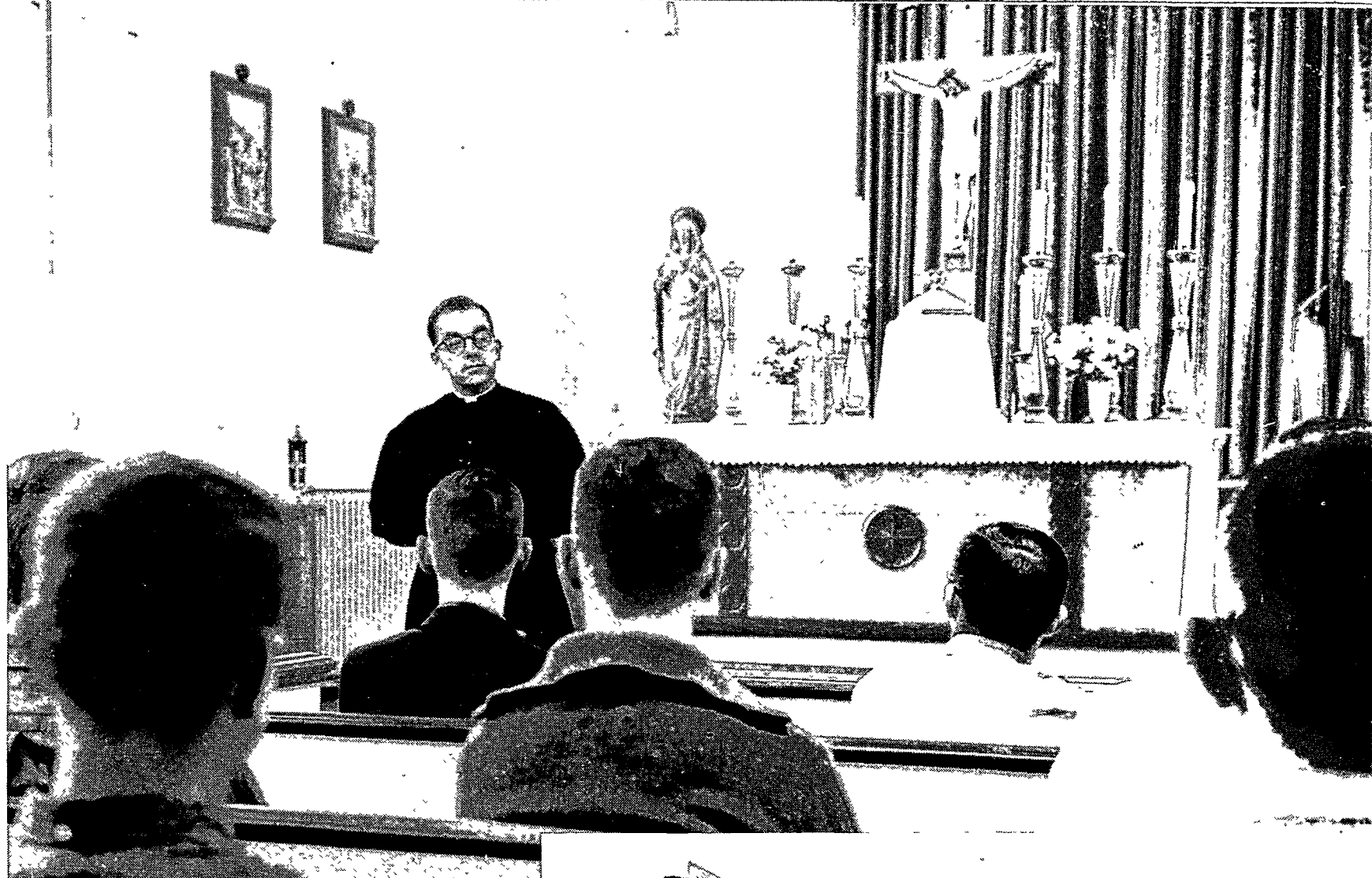
amount of recreation, inside or outside the house depending on the vagaries of Indiana weather. There are periods for church music, spiritual reading and rosary in chapel, regular conferences by the superior. After supper at six, an hour of recreation (cards, billiards, reading, bull sessions) is followed by night prayer, study and lights out at 11 p.m. Other parts of the spiritual program are weekly confession, monthly retreats, regular consultation with a spiritual director and nocturnal adoration before each First Friday.

The candidates enjoy frequent visits with relatives and friends. Often they invite fellow students from the campus, perhaps a little weary of the institutional "chow" in Notre Dame's two huge dining halls, for a meal home-cooked by a Holy Cross Brother. Saturday afternoons in the fall find the St. Joseph Hall contingent in the Notre Dame Stadium or crowded around the TV or radio to live or die with the fortunes of the "Fighting Irish." Thursday afternoons and evenings are free — the students are at liberty to go to town to shop, take in a movie, eat in one of the downtown restaurants. Their vacations are at the usual times: Thanksgiving, Christmas, between semesters, Easter and in the summer.

Normally a candidate remains a year in St. Joseph Hall. After that he goes to Sacred Heart Novitiate, Jordan, Minnesota, then returns to Moreau Seminary to complete his Notre Dame education. Following that come four years of theology at one of the Congregation's theological seminaries (Washington, D.C., Rome, France, Chile) and ordination to the priesthood. Every priestly apostolate will be open to him: teaching or administrative work at Notre Dame or some other school



Father LeVasseur (right), speaks to all the residents of St. Joseph hall in a special convocation in the hall chapel. Many forms of recreation and athletic activity are made available for St. Joseph hall students (below), as part of their overall training. Work details (lower right), enable the students of St. Joseph hall to handle all the house-keeping chores themselves.



of the community, home or foreign missions, parish work, preaching missions and retreats, writing, editing, publishing. The Brother alumni of St. Joseph Hall will work in offices, in shops — as electricians, carpenters, cooks, and in many other essential occupations in the community.

How has this unique program succeeded? Is it actually providing priests — and Brothers — for the work of the Church and of Holy Cross? Since it received formal status, some 550 young men have been enrolled. While the program is still so young that most of the classes are still in the seminary on the way to the priesthood, over 50 of the early arrivals have been ordained. Among them are priests whose present occupations and achievements offer eloquent proof of the success of the program so far and of its solid promise for the future. Here are a few examples:

Several young administrators and teachers of the University of Notre Dame and other Holy Cross schools are products of the program, including one who joined up following his discharge from the Army where he served as a captain in the "Battle of the Bulge" and the

Nuremberg Trials. Another alumnus is now on the Holy Cross mission band preaching retreats and missions from Miami to Seattle. A former Army captain, a pilot in World War II, casts an anxious eye at troubles in the Congo and Tanganyika from his mission church in nearby Uganda. A member of the first group mans another vast parish in that country while a classmate travels rivers and rice paddies to search out his 3500 parishioners in East Pakistan. Other young priests are now preparing themselves for teaching through doctoral studies at some of the great universities of the world, among them, Harvard, Yale, Fribourg, Chicago, Innsbruck, and in Jerusalem and Rome. Another product of the program, though still a seminarian, played an active role as a secretary at Vatican Council II.

Who knows? Perhaps someday one or more of this year's class will be back where he started, in St. Joseph Hall, only this time as teacher, counsellor or superior of a new group of fledgling seminarians eagerly beginning their new careers as Notre Dame students — with a difference.

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# DEANS' OUTLOOK...

## Graduate School

Because of the administrative organization of the University, many of the activities of the Graduate School involve departments within the several colleges.

Rev. Paul E. Beichner, C.S.C., Dean of the Graduate School, returned to the University for the spring semester after having spent the fall doing research at Yale. The spring semester is the time that students are selected to come to Notre Dame the following fall. An increase in the number of graduate programs and in the number of fellowships available will enable the University to attract more good graduate students. The University has been awarded eight 3-year predoctoral fellowships by NASA to be awarded to students intending to do graduate work in any area of science or engineering related to the space sciences.

Seven NDEA 3-year fellowships were awarded to the Departments of Philosophy, Chemical Engineering, and Political Science.

For the first time a Notre Dame graduate student will be selected to receive the Scott Paper Company Foundation Award for Leadership at the University of Notre Dame. This award will be given to a first-year graduate student in chemistry or chemical engineering and will extend over the last two years of the student's doctoral program. To be eligible for the award, a student must have demonstrated the qualities associated with the well-known "Rhodes Scholar."

When the Department of Electrical Engineering inaugurates its doctoral program in September of 1963, Notre Dame will be the first Catholic university to offer this type of program.

Sixty-nine nationals of foreign countries are currently enrolled as graduate students. There are 25 postdoctoral fellows from ten foreign countries doing advanced research on campus during the spring semester.

*William F. Eagan*  
*Acting Dean, The Graduate School*

## Law School

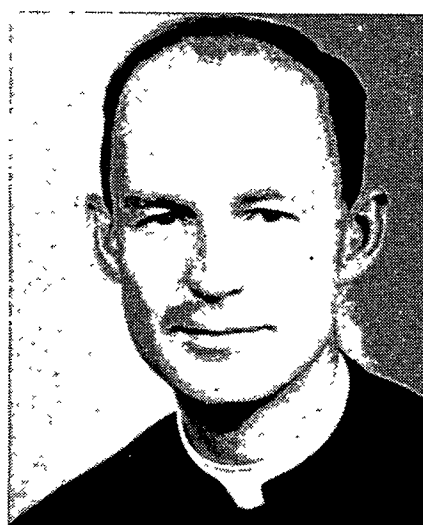
Two events of outstanding interest are planned for the spring semester. Early in the spring there will be a conference regarding reapportionment, which has raised



Rev. Paul E. Beichner, C.S.C.  
Graduate School



Joseph O'Meara, Jr.  
Law School



Rev. Charles E. Sheedy, C.S.C.  
College of Arts and Letters



Thomas T. Murphy  
College of Business Administration

many perplexing legal questions. For a little later a symposium is planned on the problems of interstate organized crime. The Attorney General of the United States has accepted an invitation to take part. Participants include, in addition, distinguished legal scholars as well as former Justice Department lawyers now in private practice in New York and Washington.

The President of the American Bar Association, Mr. Sylvester C. Smith of Newark, New Jersey, will be the featured speaker at the annual Law Honors Banquet in May. Mr. Smith's visit will mark the sixth consecutive year in which the Law Honors Banquet has been addressed by the President of the American Bar Association.

Professor Broden is the author of a book on the Law of Social Security and Unemployment Insurance, recently published by Callahan & Company. He and Professor Rodes are at work on a textbook on Jurisprudence, and Professor Murphy has in preparation a casebook on Contracts. It is anticipated that both volumes will be ready for classroom use next fall. Professor Kellenberg is the author of a new book on Real Property, now being used for the first time.

## College of Arts and Letters

Much of the activity in the senior year for both students and teachers is not devoted to the student's immediate goal, June graduation, but to his proper placement in advanced studies after June. Because eighty per cent of our liberal arts seniors now enter graduate, law, or professional business schools, all parties concerned are most anxious that the right prospects reach the right schools.

Admission authorities at the professional schools are asking steadily for more critical and illuminating appraisals of applicants. Our seniors are actively searching for placement in the best schools that fit their needs and capabilities. And the faculty is the source of the information requested by the other two parties in this triangular exchange. The faculty regards this matter as one of its most important functions, and therefore devotes an immense amount of time in writing critical evaluations of nearly 400 seniors headed toward graduate and professional studies.

*Devere T. Plunkett*  
*Assistant Dean*



## College of Business Administration

In June the College of Business Administration will graduate nearly 350 seniors — to Business (50%), to Graduate and Law Schools (25%), and to the Armed Services (25%) and in September will welcome approximately 300 students from the first year of the Freshman Program. . . . The basic 50-50 division of liberal and professional study will continue with the new 1- and 3-year program . . . increasing emphasis is planned in the areas of quantitative analysis and international business relations. . . . Recent off-campus activities of faculty include: Dean Thomas Murphy's appointment by Governor Welsh to Task Force on Indiana Highway Control; Thomas Bergin, consulting with Department of Commerce; Sherman Shapiro, consultant to the Controller of the Currency; E. J. McCarthy, and Yusaku Furuhashi, consulting to the Governor of Hawaii; John Houck, Danforth Grant at Harvard; Jerome McCarthy, Ford postdoctoral year-long study grant for independent marketing research. . . . During the year two new honorary business fraternities established chapters on campus, Beta Gamma Sigma and Beta Alpha Psi. . . .

## College of Engineering

Several departments in the College of Engineering are participating in programs concerned with the development of new approaches to undergraduate education both in the classroom and in the laboratory. The objective of one of the experimental programs, sponsored by the Special Projects Section of the National Science Foundation, is to offer research and independent study experience to superior undergraduate students under the direction of college faculty members, thereby aiding in the development of these students as creative engineers. Selected students in the departments of Chemical, Civil and Metallurgical Engineering are now engaged in this program which will hopefully point the way to the broad use of this type of training among all the undergraduates and in all departments.

In Electrical Engineering, senior students are now taking a required course in Servo-mechanisms involving both classroom and laboratory instruction. The laboratory facilities were much improved with the acquisition of several transistorized analogue computers and other equipment purchased on a matching grant basis under the National Science Foundation's Undergraduate Instructional Scientific



Norman D. Gay  
College of Engineering



Frederick D. Rossini  
College of Science



William M. Burke  
Freshman Year of Studies

### CREDITS

Most of the photographs appearing in this issue are the work of M. Bruce Harlan, University photographer.

The Peace Corps pictures were taken in Chile by Peace Corps staff photographers.

Cover and inside artwork by A. C. Balmer.

Equipment program. Other new undergraduate and graduate laboratory areas are being developed and equipped for instruction and research in space formerly occupied by the machine shop in the Engineering building.

Following last summer's successful symposium on the Mechanics of Engineering Structures sponsored by the department of Civil Engineering, the department of Mechanical Engineering is making plans for a 1963 summer institute for college teachers of engineering on the Fundamentals of Automatic Control Systems.

## College of Science

The year 1963 brings evidence of new advances for the College of Science in its undergraduate curricula. In 1961, it was clear that the curricula for the undergraduate students majoring in the six Departments of the College of Science (Biology, Chemistry, Geology, Mathematics, Physics, and Preprofessional Studies) needed to be reviewed and revised to capitalize on the higher capabilities of undergraduate students entering the University, to place greater emphasis on the fundamental principles in all subjects, to bring about more coordination in the first and second years of the several curricula in science, and to improve our interdisciplinary instruction. The establishment of the Freshman Year of Studies, to begin in the fall of 1962, gave the final impetus for a wholesale review and revision of the curricula in the College of Science. In order to insure that the new curricula would be developed in an orderly fashion, each Department established its own Committee on Undergraduate Studies, with the primary mission of developing a curriculum for the Sophomore, Junior, and Senior years. To bring about appropriate coordination and review on a college-wide basis, a Committee on Undergraduate Studies of the College of Science was established. The new curricula for the Departments of the College of Science were approved by the University Academic Council in May, 1962.

In the new University Freshman Year of Studies, students intending to major in science or engineering are taking five courses: English, Philosophy - Theology, Mathematics, Chemistry and Physics. Successful completion of these courses permits a student to proceed directly as a Sophomore into any one of the sciences, completely in step with the required program. On the basis of the record over the past years, this new procedure will eliminate a great many of the difficulties

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of excellence . . . "

# DEANS' OUTLOOK...

formerly confronting students in the first year who found that the University major which they had selected while in high school was not the best one, and a change had to be made, difficult as it was. In the new program, much counsel and advice is being given the Freshmen to help them make the best selections for their future careers.

## Freshman Year of Studies

In the fall of 1959, Father Chester A. Soleta, Vice President of Academic Affairs, appointed a committee to gather data on freshman programs in our major universities. This committee was asked to be particularly conscious of the advisory and counseling systems at these schools. During the next year and a half, representatives of this committee met with the deans and the administrative personnel of outstanding universities on the East and West Coasts, in the South and South East, and in the Midwest. Course curriculums were discussed in detail and advisory programs for freshmen were covered as completely as possible. One of the results of this committee's activity is the present Freshman Advisory Program.

The administration is most aware of the fact that many students frequently enroll in a college not best fitted for their particular talents. Poor advice by well-meaning friends, glamour of certain popular courses, and even parental pressure, are causes for this. Instead of being admitted to one of our four undergraduate colleges — Arts and Letters, Business Administration, Engineering or Science — the first-year student at Notre Dame is now accepted into the Freshman Year of Studies Program. It is the task of the Freshman Office to help these 1,500 students find areas of study best suited for them, so that by late May, they will be in a position to apply for admission as sophomores into one of our four upper-class colleges.

Available for appointment on a 100 hours a week basis are seven faculty men, all professors of wide experience in the classroom and on advising students. Dean Father Daniel O'Neill and Dean Vincent Raymond represent the Arts and Letters and Business Administration areas; Doctor John Scannel, Arts and Letters; and Doctors Ernest Wilhelm and Michael DeCicco, Engineering; Dr. Darwin Mead, Science.

The purpose of the faculty advisory program is to alert the student to all the

facts involved in a particular academic decision. The faculty advisor has before him the student's high-school record, his College Board scores, his mid-term and semester Notre Dame grades, along with the tests taken by each freshman during the week of orientation. Usually, also, personal letters from parents and interview comments are part of this student's personal file. With all this pertinent material in front of them, the academic advisors are then in an excellent position to give the young student meaningful advice.

## National Art Gallery Director Lectures



John Walker (right), Director of the National Gallery of Art, Washington, D.C., showed colored slides of many of its paintings and other treasures during a lecture at the University of Notre Dame in December. Greeting him were Mrs. E. M. Morris (left), chairman of the Women's Advisory Council at the University, and Rev. Anthony Lauck, C.S.C., head of the Notre Dame Art Department and Director of the University gallery. Mr. Walker spoke at a tea which introduced the new Notre Dame Library Association to more than 200 women of the South Bend area.

## LEON MEDINA, GALLERY BENEFACTOR, DIES

Leon Medina of New York City, who for the past several years has been a friend and benefactor of the Notre Dame Art Gallery, died on Feb. 16.

Mr. Medina maintained art galleries in New York and was adviser and buyer with the Duveen Gallery in London.

He was instrumental in bringing to Notre Dame many rare and beautiful objects of stone sculpture representing the early Christian eras of art — Byzantine, Romanesque and Gothic.

His interest in the Notre Dame gallery also prompted many other art collectors to present paintings and sculpture to the University.



# the Composition of the Catholic Minority Today

By Rev. Thomas T. McAvoy, C.S.C.

*Father McAvoy is University Archivist. He is also an authority on the history of the Church in the United States. This article, which appeared originally in Commonweal, the weekly journal of opinion edited by Catholic laymen, is reprinted with permission and should be of interest to all members of the Notre Dame family.*

In the forty-three years since the formation of the National Catholic Welfare Council after World War I, the political distinction between Catholic and non-Catholic has just about disappeared, especially since a Catholic has now achieved the Presidency—an attainment considered impossible in 1920 and perhaps doubly so after the campaign of 1928. No one denies that there were voters in 1960 who drew a line politically for or against Mr. Kennedy for religious reasons, but the political distinction of the Catholic minority has been practically eliminated.

It is generally agreed that the United States is no longer a Protestant country and the phrase "post-Protestant" is used with no malice by such a noted Protestant historian as Winthrop Hudson. There will always be a tendency for politicians to play on religious sentiment in any community in which Catholics are numerous, but that is just the usual political appeal towards any social or economic as well as religious group. The question facing American Catholics now is how to remove the social and economic barriers to religious harmony. Practically speaking, distinctions in citizenship in the United States are made chiefly according to economic and social privileges.

The use of economic and social advantages as instruments of discrimination has not entirely disappeared from the press or from public discussion. Somehow the Puritan devotion to thrift has not passed from American life—indeed, it seems to be accepted by many who have no Puritan ancestry, including many Catholics. The old phrase "from poor but honest parents" may have disappeared from the obituary notices but there seems to

be some notion that failure to attain cultural and social heights must imply some moral fault. As a matter of fact, the historian of the social and cultural United States is baffled by the unwillingness of various groups to admit that their parents or grandparents were poor, or that they could not read and write, because of some moral stigma that may be implied thereby.

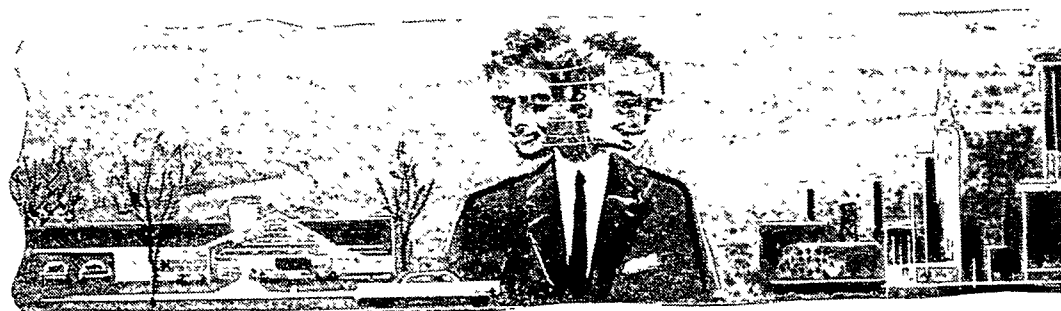
Nowhere is the assumption that low attainments socially or financially imply guilt more fallacious than in the religious sphere, yet this moralizing about success is usually implicit in most of the current Catholic self-criticism. Besides the fact that such judgments are religiously unjustifiable, they actually create a great handicap in the efforts of the less privileged to advance. It is a strange development that the "rags to riches" tribute to success is not considered much of a compliment.

## A SERIOUS MATTER

This is a serious matter among Catholics because the grandparents or great-grandparents of so many millions of American Catholics were poor and ignorant. Certainly they were not American and, despite some vague nationalistic boasting, these ancestors were not cultured or noble. Catholics who act this way about their ancestors are not really different from so many other American citizens, but the percentage of Americans with poor or uncultured ancestors is higher among Catholics than among most American groups, just as the percentage of urban Catholics has been almost nine times as high as that of country Catholics.

A few years ago a group of history teachers at a large Midwestern state university questioned the incoming freshmen to find out why they were not interested in history. They found that these youngsters said that they were not interested in the European origins of their families or Europe generally because that past to them meant poverty and ignorance, if not oppression and misery.

This turning against the past is perhaps a youthful expression of American pragmatism—it was predicted



by Charles A. Beard in the preface to his history of American civilization—but it has helped create a young America which is getting more and more ignorant of its cultural traditions and more and more secular in its ideals. Perhaps the widening horizon of the current social studies which talk frequently of Asian, African, Near Eastern, and Latin American cultures and history would be an advance if these cultures and histories were studied seriously and with depth, but in fact the number of youths who seriously want to know more than how to build a happy home in suburbia is small. The most attractive social studies and the most notable publications discuss marriage or business problems.

Perhaps it is unfair to test the mind or thought of American Catholics by their expression in the press, in books, or in radio and television. In general Catholics

# the Composition of the Catholic Minority Today

are not responsible for much that the public sees by means of public communications media. There is little that Catholics read or hear or see in the theater that has been produced by Catholics. On the contrary, Catholics seldom hear or see anything Catholic.

In the overwhelming power of our national capitalistic and mechanized information, it has become almost impossible for any group in the United States to maintain a distinct cultural tradition. Many a working Catholic never reads anything Catholic besides his prayer-book or hears anything religious besides the brief Sunday sermon. The chief hope in this world of mass-produced affairs is the differences of opinion among



those who dominate the communications media. Yet if Catholic culture as well as the Catholic faith is to survive, there must be organs of Catholic thought and expression as well as Catholics to see and hear them.

In past generations there were several distinctions among Catholic groups in the United States. Sometimes these differences were in political and sometimes in economic status, but the chief difference at the turn of the century was between the Anglo-American Catholic and the non-English groups, of which only the Irish had the native use of the English language.

In the welter of foreign tongues and old national customs among American Catholics there was the basic unity of Catholic doctrine and a sacramental system centered in the same altar and usually the Latin services. Outside of the essential liturgical services in Latin these services gradually became English through the preaching of English sermons, the use of English in the parish schools and in the parish societies, and eventually by civic participation when their lay leaders began to be active in local politics. The Americanization process outside of the Anglo-American group began with the Irish and extended to the Germans, to the Poles, to the Italians, even to the more recent immigrants with foreign language services.

## THE ARGUMENT WILL GO ON

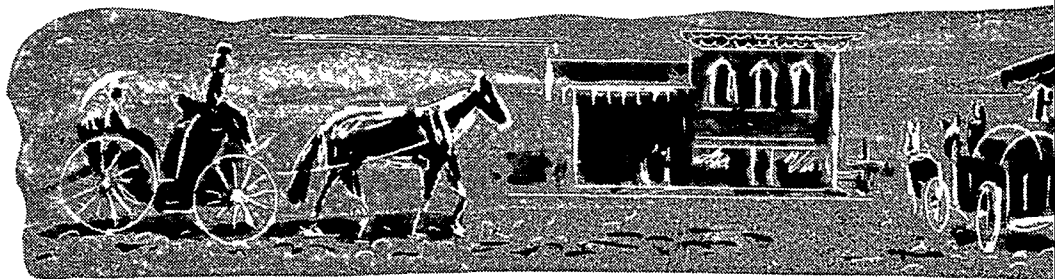
The argument can and will go on for centuries whether the foreign language churches and schools kept the immigrant more Catholic or just hindered him culturally, but in the Protestant America of the nineteenth century the Catholic groups, primarily because of this retention of foreign languages and customs, were generally considered culturally and economically a bit backward. The too-seldom-recognized exceptions were chiefly the Catholic families of English ancestry, including the hundreds of thousands of American converts and their descendants. In this Anglo-American group there was a constant absorption of Irish, French, Germans, and others who, after a generation or so, no longer thought of themselves as anything but American Catholics. Catholic cultural leadership in the United States during the

nineteenth century usually arose only in this group.

As leaders in this group, totaling nearly a million before World War I, one might classify the Spaldings, the Elders, the Mileses, the Clarkes, the Brownsons, the McCloskeys and many other families and individuals. As Catholics they have one essential characteristic: they know no contradiction between their Anglo-American culture and their Catholicism, and they have had no foreign culture to lay aside. And even if this group has not furnished its full share of Catholic cultural leaders this deficiency can be explained by a limitation in their inheritance of English Catholicism since the Reformation—a sort of acquiescence in being a Catholic minority—loyal and strong but quiescent.

## FREQUENTLY CONFUSED

Being non-English in origin, the more aggressive Catholics in the United States in the nineteenth century were frequently confused in their notions about English culture, thinking that it was originally Protestant. They were too sure that the crudities and irreligious manifestations in American life of the nineteenth century were something American if not English and quite un-Catholic. But after a generation of American life the protecting shields of the Irish, German, Polish, Italian, or Hungarian traditions have yielded to eventual Americanization almost universally. The non-English majority of American Catholics are still refreshingly Catholic in practice and fidelity, but they are often the culturally uprooted, having the culturally negative mentality the quizzing professors found among the youngsters entering college. Oscar Handlin's term "the uprooted" lacks the clarity of the French term *déraciné* but is better than "rootless" for the newer generations. They are not interested in anything old or foreign, and particularly so if hard efforts are required to learn about it.



The more aggressive Catholic leadership in the nineteenth and early twentieth centuries in America came from the parents and grandparents of these same young people. No longer, however, does the new generation have an Irish or German or Polish or Italian tradition on which to lean. Will Herberg has suggested that the rise of religious membership in recent times is primarily a searching for some identification to take the place of that national culture that has been lost. This is hardly true of the American Catholics of the younger generations, because the reintroduction of frequent Communion and the increased participation in the liturgical services have given a physical reality to their membership in the Church, although one may reasonably ask if these manifestations can be continued without Catholic education.

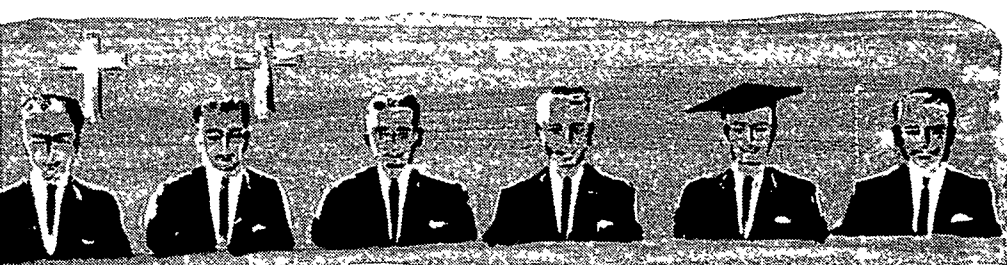
There can be no doubt about the dropping away of the foreign nationalisms. Of the thousands of Catholics of Italian descent in colleges or high schools today



scarcely a handful know more than a few phrases in Italian and most of them know nothing of Italian history. The youth of Polish ancestry, even if he has not shortened or altered his name, knows nothing of Polish history or literature. Among the Germans, the Central Bureau of Saint Louis and Catholic laymen in other German Catholic centers have found no successor to Frederick Kenkel. Few Irish know anything of the spirit of the Easter Rebellion of 1916. Nor among the Irish does the Irish name imply the Celtic spirit of John Boyle O'Reilly or Peter Finley Dunne. Yet, if there is a bright future for Catholicism in the United States it lies in the accomplishments of the younger generations of non-English ancestry, especially in their preservation beyond any foreign language or custom of the faith and the practice of Catholicism.

In discussing any religious activity in the United States the observer must be content with mere estimates because no government agency is allowed to collect religious data, and no foundation—excepting a recent grant of the Carnegie Foundation—has been willing to subsidize such religious research. Perhaps no accurate figures will ever be available in some religious and cultural fields. The tendency towards an American nationalism has, certainly, toned down the efforts to enumerate the size of minority groups.

Catholics are present on most of the faculties of the leading universities, we may say, but not in proportion



to the Catholic population or in proportion to the number of their Catholic students. It is true that Catholics are overwhelmingly dominant in Catholic colleges and universities, but these are not yet the cultural leaders of the country. Catholic memberships in the leading associations of physical, biological, and social scientists are quite few compared to the Catholic population and Catholics are almost unknown on the directorates of those foundations from which these scholars draw most of their support.

Catholics have very few voices in the great press of the country, either in personnel or in ownership of the agencies of public information to whom the public has to listen. There are undoubtedly many Catholic physicians, lawyers, and businessmen, but not very many leaders in those areas are also considered Catholic leaders. The hierarchy is perhaps the most American group of Catholics in the nation, but its obligation to remain impartial to all national origins and classes has kept most bishops silent.

#### NO DISTINCTIVE EXPRESSION

Neither in the Anglo-American descendants nor the non-English descendants of our earlier Catholics today do we find a distinctive Catholic expression of American life. It is true that all Catholic doctrines have been quite clearly defined throughout the ages and that their preachment has been reserved to the clergy officially,

but the fact that most of these doctrines are encased in official Latin and even when translated are not always immediately interesting or locally acceptable calls for more attempts at Catholic expression.

Here the layman has a special obligation. The dominant Puritan ethic in the United States is not merely a perspicacious feeling about the value of thrift; it is historically also a desire not to recognize a priestly class. Given this very important American tradition, there is a special work for the Catholic layman to defend and perhaps to extend the Catholic faith and culture where the clergyman is unwelcome. Such expression is noticeably absent despite the zeal of a few of the younger generation.

The Anglo-American Catholic has no doubt about his Catholicism, but he sees no need to be excited about a situation of numerical and cultural inferiority that has existed since the seventeenth century in the English-speaking world. Properly content in his own national culture, he is not particularly enamored of Irish, German, Polish, or other non-English Catholic desire to create a Catholic atmosphere. As a result the non-English Catholic descendants, who have not been absorbed into the Anglo-American groups, are potentially the leaders of present-day Catholicism in the United States.

#### IN A HALF-WAY HOUSE

Intellectually the members of this group are today in a half-way house, being neither part of their old cultural ancestry nor having yet acquired a new one. The great problem among them today is the preservation of their Catholicism by a renewal of their belief in Catholic things, partly by distinguishing between the good and the bad in their old cultural traditions and partly by a new expression of that Catholic faith which enabled their parents and grandparents to preserve so much that is best in American Catholicism.

The present strength of American Catholicism lies in the strong faith of these non-English Catholics, provided they remain loyal to their ancestral traditions. No one now questions their citizenship. They especially have the opportunity to lead in a true internationalism—so consonant with their Catholicism, and so American in its lack of discrimination—by retaining the better traditions of their ancestral cultures, even those whose ancestors never rose high in those cultures; at the same time they should be most appreciative of the rise in living and social possibilities that they and their parents have achieved in American democracy. Because their parents and grandparents overcame the handicap of a foreign language and culture to preserve their religious faith, that faith should be more precious to them as the one thing unchanged in a changed world. It is about the only thing that can save them from cultural mediocrity and secularism.

Perhaps the present conservatism of the Anglo-American Catholics—their so-called reserve—is but a temporary reaction to a world that seems to travel too fast, rather than a return to the beaten Catholicism of England of the eighteenth century. They too need to go deeper into their ancestral traditions.

These differences, when they are openly discussed, are evidences that American Catholicism is in ferment, and that is a hopeful sign. The conflict, or rather dis-

agreement, between these two forces, and other differences of environment and social situations, can only bring out eventually a better understanding of the universality of the Catholic heritage. If this ferment would cease and American Catholics would abandon their heritages, Catholicism would tend to disappear in following generations into the cultural negativism and secularism which seem to flow from the mechanism of modern life.

There seem to be many contradictions in American Catholicism in the present day. There is the excitement of modern living and the cultural emptiness of neglected cultural heritages. The cultural uprootedness of so many young American people—and that includes Catholics as well as others—contrasts likewise with the outlook of those conservatives who cannot see a brighter future for Catholicism than that of the beaten minority of the past. There is some excuse for cultural emptiness in those newly mature men and women who were formed in the years of depression and war—those roughly between the ages of forty and sixty—but that same generation must be on the alert to save the newer generations.

## HISTORY OF PAST 30 YEARS

It is perhaps time to begin to write the history of the past thirty years of the Church in this country. The biography of Cardinal Spellman is an important first step and needs to be followed by studies of Cardinals Mooney and Stritch, of Bishop Edwin V. O'Hara, of Fathers John A. Ryan and George Johnson; but there should be also biographies of the lay Catholic leaders: of Charles G. Herbermann, of Frank C. Walker, of Jeremiah Ford, of Thomas Murray, of Joseph P. Grace, of Frederick Kenkel, of Frank Murphy, and of Catholic lay and cleric in the rank and file. There are too many studies of Knute Rockne and Al Smith. Catholic scholars have not yet learned to separate the good from the bad in the Catholic labor leaders, politicians, and businessmen.

There is need also of a closer survey of what was actually done in our schools and colleges. We need to know why so much talent went too quickly into journalism, insurance, and small businesses, why so few learned the languages of their ancestors or the literature of those languages, why the name Thomism got attached to dead memorization in philosophy.

To prevent much of the confused talk about the future of American Catholicism, there must be more appreciation of the fact that American Catholics have come a long way. Continuation of that progress requires an effort not to jettison the Catholic heritage for either the emptiness of the culturally uprooted or the cultural defeatism of a man-made mechanical world. Catholicism is more than a tradition, but all cultural advances and Christian culture, too, have grown through many traditions, not the least of which are those of Western Christendom—whether English, French, German, Italian, Polish, or even Irish.

During a recent visit to Rome, Father McAvoy had the opportunity to visit briefly with Pope John XXIII.

## NOTRE DAME NEWS

(Continued from page 2)

### EVERS WINS FELLOWSHIP

A postgraduate fellowship in Physical and Engineering Science at Notre Dame, sponsored by the U. S. Rubber Co. Foundation, has been awarded to Robert C. Evers, St. Henry, Ohio.

### TWO NEW VISITING PROFS

Two theologians are serving as visiting professors at Notre Dame during the spring semester, according to Rev. Robert Pelton, C.S.C., head of the department of Theology. They are Rev. Augustine P. Leonard, O.P., director of studies at the Dominican College de la Sarte, Huy, Belgium, and Rev. Charles Corcoran, C.S.C., professor of Dogmatic Theology at Holy Cross College, Washington, D. C.

### PRESS PUBLISHES "DEATH IN THE FOREST"

In *Death in the Forest*, published by the University of Notre Dame Press, Professor J. K. Zawodny, University of Pennsylvania political scientist, accuses the Soviet Secret Police of committing one of the great "unsolved crimes" of World War II—the Katyn Forest Massacre, which involved the slaying of thousands of Polish officers and enlisted men in the Katyn Forest near Smolensk.

### MOSQUITO RESEARCHERS ATTEND MEETING

Research scientists associated with the Mosquito Genetics Project in Notre Dame's Biology department presented papers at the annual meeting of the Entomological Society of America at Phoenix, Ariz., in December. The seven participants were: Dr. George B. Craig, Jr., project director; Usman H. Adhami, William A. Hickey, G. A. H. McClelland, Sister Alma Louise Mescher, Sister M. Gerald Leahy, and K. S. Rai.

### SEVEN N.D.E.A. FELLOWSHIPS AWARDED

Notre Dame has been awarded seven graduate fellowships for the 1963-64 academic year under terms of the National Defense Education Act, according to an announcement by the U. S. Office of Education. Two of the NDEA fellowships will be in the Philosophy department's program in symbolic logic, two will be for studies of the Soviet Union, Eastern Europe and Communism, and three will be in the field of Chemical Engineering.



### SCIENCE QUARTERLY MAKES DEBUT

The *Notre Dame Science Quarterly*, a journal published by students of the College of Science, was published for the first time in December. J. Roberto Ramirez, a senior Chemistry major from Miramar, Puerto Rico, is editor of the new publication.

### BIOLOGY SEMINAR FEATURES FOUR

Four scientists lectured in the seminar program of Notre Dame's Biology department during January. They were Dr. William Klemm, a postdoctoral fellow at the University; Dr. Clarence J. Goodnight, professor of Biological Sciences at Purdue University; Dr. A. H. McClelland, a research associate at Notre Dame; and Dr. Hewson Swift, professor of Zoology, University of Chicago.

### NSF GRANTS \$65,000 FOR MICROFILMING

A \$65,000 grant for microfilming scientific manuscripts at the famed Ambrosian Library in Milan has been awarded to the University of Notre Dame's Mediaeval Institute by the National Science Foundation. Prof. A. L. Gabriel, Institute director, said the NSF grant is the largest received to date in support of a Notre Dame project to microfilm 30,000 classical, mediaeval and Renaissance manuscripts at the 350-year-old library. The manuscripts, never before microfilmed *in toto*, will be available to scholars at the 13-story Notre Dame Memorial Library scheduled for completion next fall.

### FATHER MILLER NAMED EDITOR

Rev. John H. Miller, C.S.C., assistant professor of theology at Notre Dame and a specialist in the liturgy, has been named associate staff editor of theology of *The New Catholic Encyclopedia*.

### FISCHER LECTURES AT SALZBURG

Edward A. Fischer, associate professor of Communication Arts at Notre Dame, went to Austria on February 6 to deliver a series of 11 lectures at the Salzburg Seminar in American Studies. He spoke on the general subject of motion pictures during the four-week seminar whose theme was "Mass Communications in the United States."

### JERGER AND YANG PRESENT PAPERS

Dr. E. W. Jerger, acting head of the Mechanical Engineering department, and Dr. K. T. Yang, professor of Mechanical Engineering, presented papers at the annual winter meeting of the American Society of Mechanical Engineers in New York City.

### TRUSTEES BEACOM AND BYRNE DIE

Thomas H. Beacom, of Winnetka, Ill. and Joseph M. Byrne, Jr., of Newark, N.J., both members of the Notre Dame Associate Board of Lay Trustees, died recently after collectively serving the University for 28 years. Mr. Beacom was a 1920 graduate of Notre Dame and was elected a trustee of the University in 1944. Mr. Byrne graduated in 1915 and was a trustee for the past 10 years.

### CREDIT UNION ISSUES ANNUAL REPORT

The University of Notre Dame Federal Credit Union reported a 31% increase in assets and a 41% growth in loans outstanding during 1962 at its annual meeting at The Morris Inn. At year's end, the organization's assets totaled \$868,000 and loans amounted to \$732,000. During 1962, membership in the Notre Dame Credit Union grew to 1,565, an increase of 24%.

### PAUL M. BUTLER PAPERS RECEIVED

The papers of former Democratic national chairman Paul M. Butler were presented to the University of Notre Dame by his widow and children. Butler, who died December 30, 1961, was a native of South Bend, Ind., and a 1927 Notre Dame Law school graduate.

### UNIVERSITY SPONSORS SEMINAR

A four-day seminar on "Religion and United States Foreign Policy" was sponsored by the University of Notre Dame with approximately 40 persons representing religion, education, communications, business and the professions participating. The event was scheduled in cooperation with The Council on Religion and International Affairs, an independent, nonsectarian organization, founded by Andrew Carnegie in 1914, which is concerned that the world's major religions should apply their ethical principles to problems of international relations.

### FRENCH INSTITUTE SLATED FOR CANADA

A summer institute for elementary and secondary schoolteachers of French will be conducted by the University of Notre Dame at Trois-Rivieres in Quebec, Canada. Dr. Charles Parnell, institute director, said 24 elementary and 40 secondary school French teachers will be enrolled for the eight-week program, July 1 - August 23. The institute will be held at the College Seraphique, a Franciscan secondary school midway between Montreal and Quebec, with the support of a grant under the National Defense Education Act.

### PHALIN NAMED TO ADVISORY COUNCIL

Howard V. Phalin, executive vice president of the Field Enterprises Educational Corporation, Chicago, Ill., has been appointed to the Advisory Council for the Liberal and Fine Arts at the University of Notre Dame.

### GETTYSBURG CENTENNIAL PLANNED

Notre Dame alumni will commemorate the 100th anniversary of the Battle of Gettysburg with a Field Mass and program there Saturday, June 29th, at noon. A new plaque will be unveiled at the statue of Rev. William Corby, C.S.C., who gave general absolution to troops of the Irish Brigade as they entered the historic battle. Father Corby served as president of Notre Dame from 1866 to 1872 and from 1877 to 1881. Rev. Thomas J. O'Donnell, C.S.C., is in charge of arrangements for the event to which alumni in the East are particularly invited.

### PRESIDENT VISITS SWITZERLAND AND MEXICO

Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, participated in international conferences in Switzerland and Mexico. Father Hesburgh was a Vatican City representative at a United Nations Conference in Geneva on "The Application of Science and Technology for the Benefit of the Less Developed Areas." He also attended a Conference on Higher Education in the American Republics in Cuernavaca and Mexico City.

### UNIVERSITY PRESS HONORED

The University of Notre Dame Press received the 1962 Pierre Charles Mission Book Award of Fordham University, for its publication of *Generation of Giants* by Rev. George Dunne, S.J. The book tells the story of the Jesuit missionaries in China during the last decades of the Ming dynasty in the early 17th century.



Botany

Zoology

Light and Sound

Geology

Mineralogy

Theology

Cosmology

Sociology

Psychology

Political Science

Electricity

Mechanics

Physics

Education

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