Notre Dame
Insight
Summer 1967

New Metal under Old Brightness

A PROFILE OF NOTRE DAME TODAY

□:*Notre Dame*

Insight

Summer 1967

There is a special life in Notre Dame, a sensitive body and a dramatic spirit merged together in a multiplicity of activity. One can look in any direction over the acres of campus . . . or listen to the community of scholars and students whose tempo is pitched in the challenging, questioning spirit of the times . . . or feel the air of personal intent that unites the body toward a common goal . . . and know that here at Notre Dame the excitement of growth abounds.

Campus dwellers witness to it daily. So close are they to the University and so much an integral part of it, that many are unintentionally oblivious to the minute, but characteristic detail of the University. However, to a man experiencing Notre Dame for the first time, the University's life quickens the senses. The inherent characteristics, both the extreme and the median, gradually merge into a total image not always perceived by those who know Notre Dame intimately.

And so it was that Joseph McCarthy, a professional free-lance writer from Long Island, was invited to write a profile of Notre Dame in its 125th year. Mr. McCarthy, a 1939 graduate of Boston College, has been called upon in the past by *Look* and the *New York Times Magazine* to offer similar reflections of an outsider looking in. In addition, he has authored three volumes for *Life's* World Library Series: "Ireland," "The Engineer," and the soon-to-be-published "New England."

The expert photography of Robert Phillips also has contributed significantly to this special issue of *INSIGHT*. The New York free-lance photographer's uniquely stylized approach to photography is highly regarded and his pictures appear frequently in national magazines.

Together—writer and photographer—they have provided *INSIGHT: Notre Dame* the major elements to pattern this profile of Notre Dame today . . . a century and a quarter old, a university with new metal under old brightness.

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New Metal under Old Brightness

A PROFILE OF NOTRE DAME TODAY

THE gold dome with the gold statue of Our Lady on its top, Notre Dame's familiar landmark and the shining symbol of its traditions, looks the same as it did when Rev. Edward Sorin CSC proudly erected it above the spires and peaks of the massive yellow brick Main Building in 1882.

But the metal in the dome is all new.

When the outer layer of gold leaf was replaced six years ago, the base of old sheet metal underneath it since Father Sorin's time was also stripped away and the curved octagonal framework was covered with a modern alloy of nickel and copper, heavier, stronger and more resistant to corrosion.

Like the dome, the University of Notre Dame has new metal under its old brightness. There have been many big and sweeping changes in the 15 years since Father Sorin's latest successor from the ranks of the Holy Cross Fathers, the dynamic and broad-thinking Rev. Theodore M. Hesburgh CSC, moved upstairs to the president's office in the Main Building.

"Father Hesburgh is always about five miles ahead of everybody else," says Dr. George N. Shuster, the retired president of New York's Hunter College, who is now assistant to the president at Notre Dame where he taught in the 1920s.

THE growth, expansion and drive for a more excellent quality of education at Notre Dame during Father Hesburgh's presidency is reflected in an astonishing array of figures and statistics. The annual budget has gone up from $10 million in 1952 to $35 million this year. Fifty million dollars have been spent on new buildings since 1952, and over the same period the academic salary budget has quadrupled. The faculty which once consisted almost entirely of Holy Cross priests now has only 55 men from the Congregation among its 600 members.

Many distinguished academic figures from all over the world are now members of the University's faculty: Eric Voegelin, the great German political scientist; Yozo Matsushima, the Japanese mathematician; microbiologist Morris Pollard; international relations specialist Stephen Kertesz; medievalist Astrik L. Gabriel who has microfilmed for Notre Dame thousands of priceless manuscripts at the Ambrosian Library in Milan as well as the most important Dante and Galileo materials in the Vatican Library; French historian Guillaume de Bertier; Guggenheim History Fellows Vincent P. DeSantis and Marshall Smelser; and James Kritzeck from the Institute for Advanced Study at Princeton, N.J. who is organizing along similar lines the new Institute for Advanced Religious Studies at Notre Dame which will bring to the campus as resident scholars leading theologians of various religions from all over the earth.

MEANWHILE the undergraduate ranks under Father Hesburgh's stewardship have grown to 6,000, the limit at which their number will stay pegged under stringent admission standards, both to insure quality and to preserve the around-the-clock residential exposure of Notre Dame's academic life.

"The residential character of Notre Dame has always been its greatest asset, and we've got to keep it that way," one department head says. "We have a full-time faculty as well as a full-time student body. There are no professors here who come from an industrial or professional job to teach a class for a couple of hours and then disappear for the rest of the week. At Notre Dame, you'll see instructors and students working together in the science labs or in the library at ten or eleven o'clock at night. A few months ago I visited one of the new campuses of a large state university, an amazing

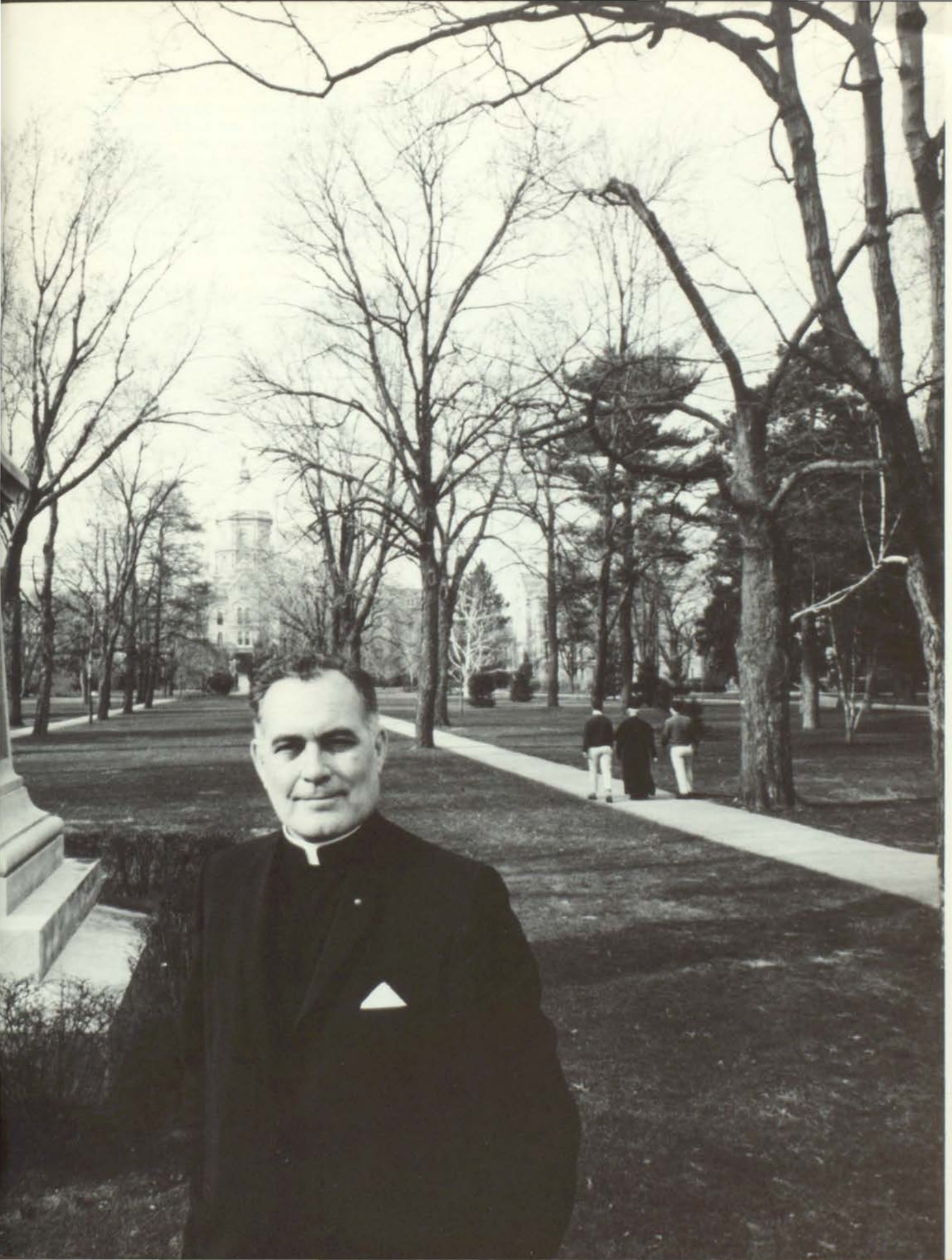
Except for Notre Dame's founder, Father Edward F. Sorin, no one has served longer as president of the University or been more influential in shaping its future than Father Theodore M. Hesburgh. In Notre Dame's 125th year as in 1842, its president is a man of great vision, quiet determination and contagious optimism. Whereas Sorin labored for the very survival and physical growth of the University during its first fifty years, Hesburgh, since 1952, has molded the modern Notre Dame as an educational force, an intellectual crossroads and a center for research and service.

place during the day, filled with 15,000 busy students. But by 6 p.m. it was empty. Everybody had gone home. That's not good education. The close and personal residential relationship between the students and faculty at Notre Dame is one big reason why we are able to attract so many good teachers here."

To keep the student body within a residential size, Notre Dame accepts only 1,500 freshmen from more than 5,000 applicants, allowing a highly selective choice. The average college board aptitude test scores of last year's freshman class were 570 in the verbal test and 630 in math, an increase of 100 points over the freshmen of 10 years ago. Because the quality of the incoming freshmen is so high, only two percent drop out of college in their first year, and half of those who leave do so for financial or other non-academic reasons. "We are now able to give undergraduate courses in math that were taught only to graduate students 10 years ago," the freshman dean, Dr. William M. Burke, says.

The growing Graduate School, another recent development at Notre Dame, will also be kept down to a qualitative and residential limit of about 1,500. This will give the University a total student population of 7,500. It is Father Hesburgh's hope to house the entire undergraduate student body on the campus in the near future. Several hundred upperclassmen now live off campus because of lack of space in the 19 crowded undergraduate residence halls. The administration is planning three larger, twin-tower residence buildings, high-rise structures with rooms for 1,200-1,500 students, enough to bring back the off-campus lodgers and to alleviate the present crowdedness in the older halls.

NOTRE DAME, which did not grant its first PhDs until the 1920s, now offers doctorates



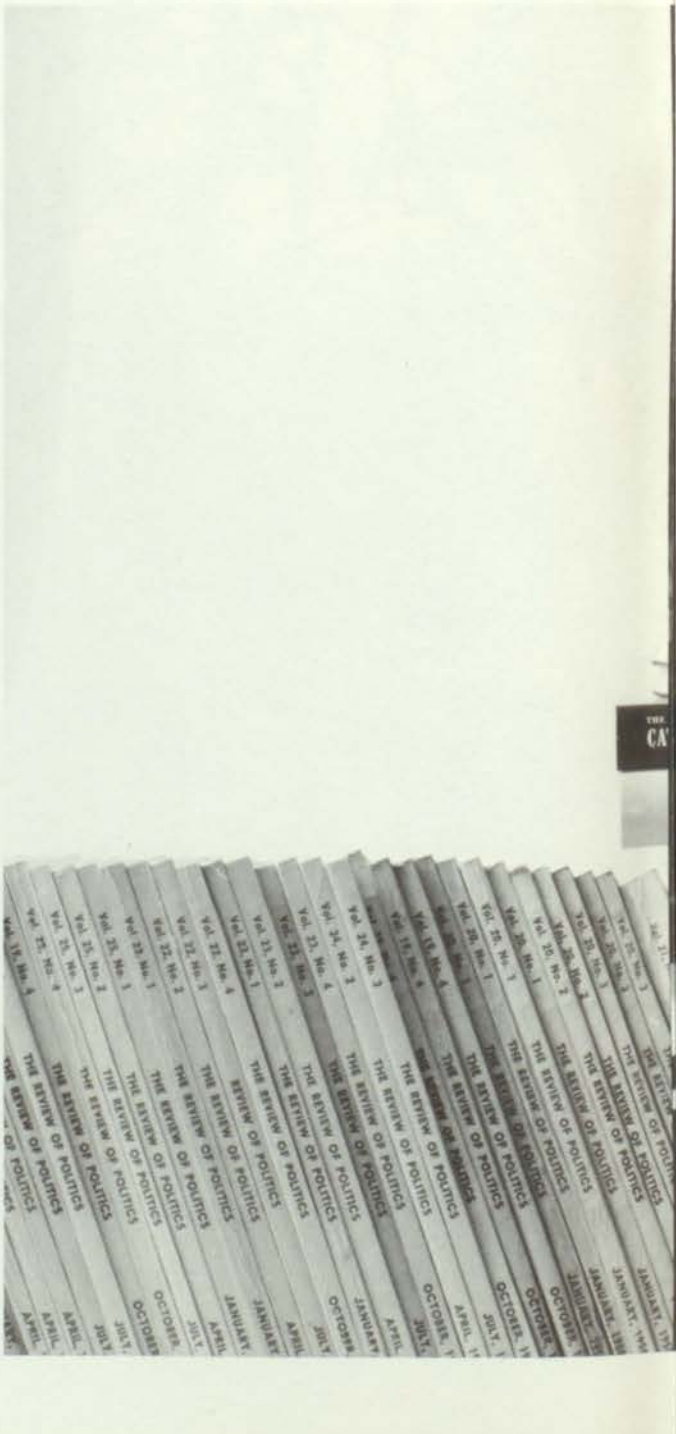
Surrounded by vestiges of his own research and writings, Matthew Fitzsimons for 36 years has intently delved into political history and world culture. A member of the faculty since 1937, he is most readily identified as editor of *The Review of Politics*, Notre Dame's best known scholarly journal. A long-standing member of the University's Committee on International Relations, Dr. Fitzsimons has authored or co-edited eight books, his latest *Empire by Treaty: Britain and the Middle East in the 20th Century*.

in 21 departments of study and is establishing new graduate programs in theology as well as business and public administration. The philosophy department, to cite one example of graduate study growth, had only one doctoral candidate in 1950 but now has 56 students studying for PhDs, the largest number in that field in any Catholic university in the country.

"The rise of graduate school study and research is the most important change at Notre Dame since I've been in this job," Father Hesburgh said a few weeks ago. "Our founder, Father Sorin, whose ambitions were always high, called this place a university 125 years ago when it consisted of one log cabin. It was nothing more than a mission chapel with an unfinished roof, built earlier by Stephen Badin, the first Catholic priest ordained in the United States. Father Sorin had his school chartered by the Indiana legislature in 1844 as the University of Notre Dame du Lac, or Our Lady of the Lake, which is still our full and proper corporate title. A century later Notre Dame remained a university of four undergraduate colleges—Arts and Letters, Commerce, Engineering and Science—and a small, but good law school, without much concern for other areas of graduate study. Now times and students and teachers have changed, and it's hard to run a strong university without a strong graduate program. You need it to attract good teachers, and graduate research on the campus strengthens undergraduate education and adds distinction and depth to the general academic atmosphere."

Father Hesburgh hastens to add that Notre Dame will firmly resist the temptation to use many graduate students as instructors of undergraduate classes as bigger universities are doing.

"We have a rule against any first-year graduate student teaching here, no matter how much of a genius he may be," the president said. "At some




POLICY of the BRITISH
1945-1951
WORLD AFFAIRS
THE REVIEW OF POLITICS

of the huge universities today they have as many as five first-year graduate students teaching one freshman's classes and deciding whether or not he can remain in college. The resentment and the rebellion at some of these schools are largely due to too many graduate student teachers substituting for professors who are away doing research. The students feel, and rightly so, that they aren't getting what they had signed up for and, thus, there is a breakdown in the student-faculty relationship. We won't use a graduate student as an instructor unless he's well advanced in his work, and well recommended by the dean of the Graduate School.

"We also won't make the mistake of taking on a priest or a brother as a teacher because the provincial of the Order can't find anything else for him to do. A Holy Cross Father has to have the same academic qualifications and degrees as our lay faculty members. If he can't cut the mustard, we won't take him."

THE changes of the Hesburgh years might be summarized by pointing out that the old football practice field where George Gipp, Frank Carideo and Johnny Lujack used to scrimmage is now the site of the biggest university library building in the world, the Memorial Library with its capacity for two million books and enough study room to seat more than half the entire undergraduate student body at one time. The academic resurgence on a campus once best known for its football eminence can be further emphasized by adding that the 13-story tower of the library looks down upon the nearby Radiation Research Building, the world's outstanding university training center for radiation chemists, and the new Computing Center and Mathematics Building with its Univac 1107, one of the fastest, largest and most sophisticated electronic computers on a university campus.

A whole new dimension for Notre Dame, a drastic departure from the old concept of the university as an isolated sanctuary for study and meditation, is represented by another recent building, the $1.5 million Center for Continuing Education, dedicated to involvement in pressing problems of the outside world.

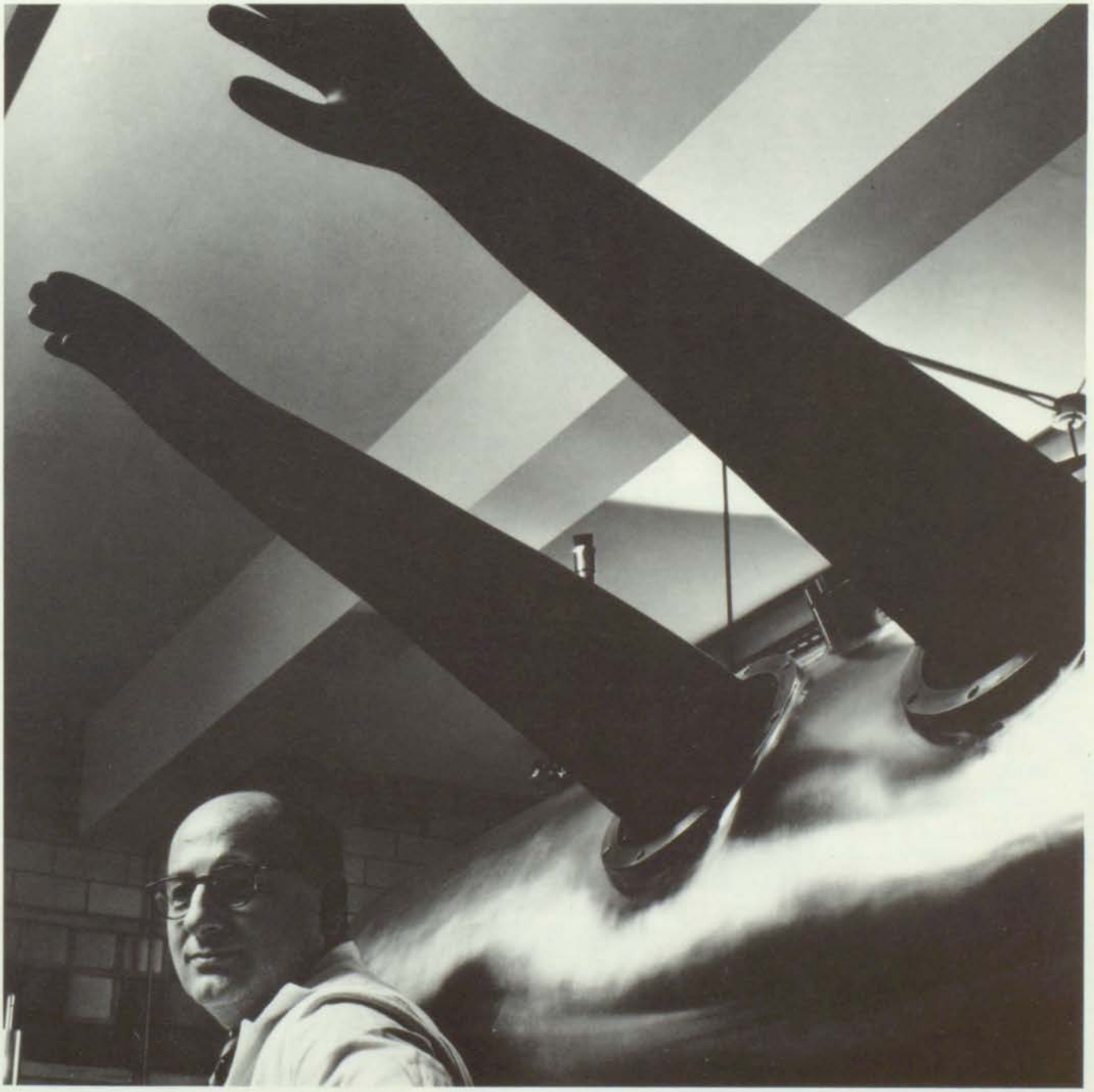
BUT as all the alumni and the "subway alumni" well know, the rise of the library tower has not overshadowed Knute Rockne's cherished stadium where the green grass on the gridiron is tenderly nurtured year round for the five momentous Saturdays in the fall. Unlike Harvard, Yale, Princeton and Chicago, which no longer dominate the All-American selections as they did 50 years ago, Notre Dame manages to gain in academic prestige without losing its football prestige. Its gridiron standing is as high in this era of Ara Parseghian as it was in the days of Rockne and Frank Leahy. This fall, incidentally, there will be four high school valedictorians playing football at Notre Dame.

At the Friday pep rallies, even the most intellectual 3.8 average sophomore finds himself carried away in the uproar as wildly as generations of Notre Dame men before him when the band strikes up the most famous fight song in the land:

Cheer, cheer for old Notre Dame,
Wake up the echoes cheering her name,
Send a volley cheer on high,
Shake down the thunder from the sky . . .

Football is only one of the nice things of the past at Notre Dame which somehow remain safely unchanged in the present rebuilding and expansion. Notre Dame students still pause at the Grotto to light a candle and say a prayer. There visitors often read the glass-framed letter to Father Hesburgh

The work of Notre Dame's Lobund Laboratory in germfree animal research is as readily recognizable throughout the world as the banks of stainless steel tanks with protruding black rubber gloves are at Notre Dame. Dr. Morris Pollard, the Laboratory's director since 1961, in no little way is responsible for its recent success. His own personal research and direction of Lobund have encouraged substantial government funds to support a continuing program on cancer research and other medically oriented investigation. The specialist in virology, epidemiology and pathology is also chairman of Notre Dame's newly created department of microbiology.



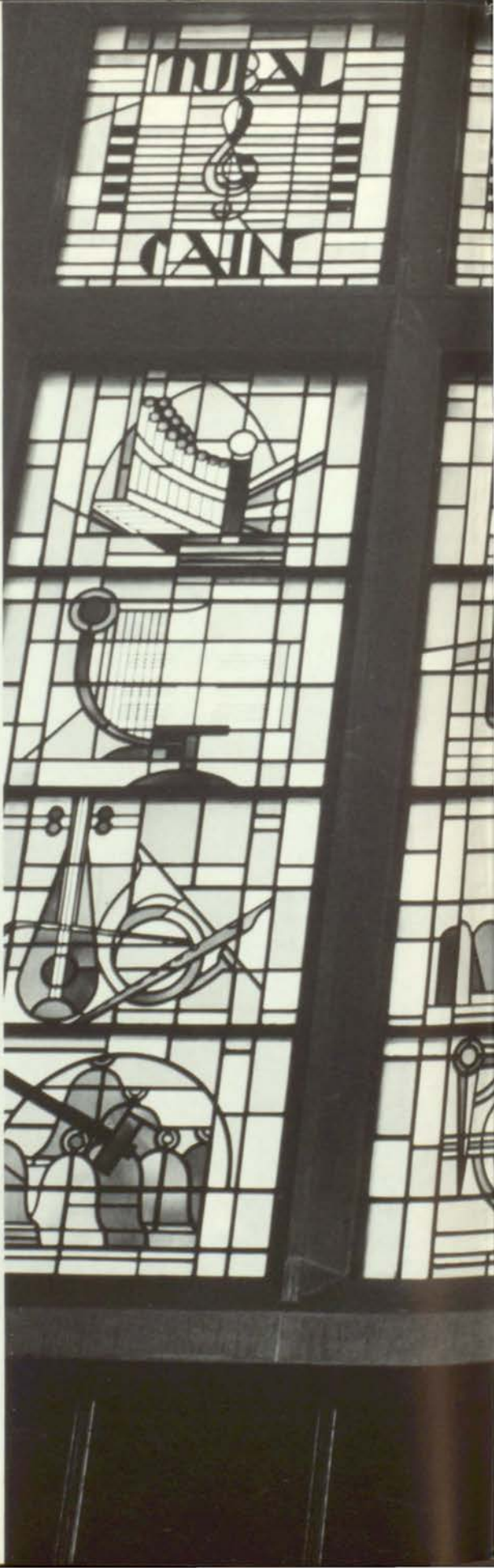
As dean of the College of Arts and Letters since 1952, Father Charles Sheedy presides over the oldest and largest academic unit in the University. Its fifteen departments embrace the liberal and fine arts, the social sciences and the humanities. A graduate of the College he now heads, Father Sheedy has a law degree as well as a doctorate in sacred theology. He is the author of a college theology text and a former head of the Notre Dame theology department.

written from a Hong Kong hospital by Doctor Tom Dooley '48 during his last illness in 1960:

> *The Grotto is the rock to which my life is anchored. Do the students ever appreciate what they have while they have it? I know I never did. Spent most of my time being angry at the clergy at the school . . . bed check absurd for a 19-year-old veteran, etc. . . . etc. . . . Did just want to communicate for a moment and again offer my thanks to my beloved Notre Dame. I must return to the States very soon and I hope to sneak into the Grotto before the snow has melted.*

MASSES are still crowded at the stately old Sacred Heart Church. The 96-year-old landmark is flavored in the French style of the Notre Dame of Father Sorin with its beautiful stained-glass windows from Le Mans where the Congregation of Holy Cross was founded. Fresh red roses, provided by a group of 1928 graduates, are kept in the niche at the left of the altar where John Cardinal O'Hara CSC, a former president of the University, is buried. It was Father O'Hara, as prefect of religion in the 1920s, who started the daily Holy Communion crusade at Notre Dame. In 1921 he made headlines by arranging for the train carrying the football team to the Army game to stop long enough in Albany for the players to receive the Blessed Sacrament.

Students still observe the old custom of not using the front steps leading to the porch of the Main Building, next to the church, until the day of their graduation. The big Main Building, now principally an administration center, housed student dormitories, dining rooms and most of the University's




BOETHIUS
EUCLID
PTOLEMY
ATLAS
APOLLONIUS
NICHOMACHUS

classrooms not so many years ago. It was built, rather miraculously, in a hurry between April and September in 1879 by Holy Cross Brothers and student laborers after the previous main building was completely destroyed by fire. Its distinctive yellow brick, also used in other older buildings on the campus, was made from marl found on the edges of the nearby St. Mary's Lake and St. Joseph's Lake. In its lean early days, the University made such bricks in a kiln of its own and sold them commercially at the rate of 500,000 a year to pay expenses. It is said that the gold dome and the gold statue of Our Lady above the Main Building were bought by Father Sorin over the opposition of other Holy Cross Fathers in the community, who complained that the University could not afford such costly ornaments. Father Sorin was so determined to have the dome that he left the campus, withdrew himself in a huff and did not return until the appropriation was reluctantly approved.

AS always, the most sought-after and prestigious student rooms on the campus are the ones in the oldest residence building, Sorin Hall, built in 1889 as the first Catholic college dormitory in the country with private rooms—a radical innovation then frowned upon by conservative educators. The plan for Sorin Hall was drawn up by Rev. John Zahm CSC, one of Notre Dame's most remarkable precedent-breakers and innovators who would have felt very much at home in today's changing times.

His idea for the residence hall with private rooms, the heart of today's Notre Dame, was rejected by the president of the University, Rev. Thomas E. Walsh CSC. But it appealed to the aging Father Sorin who was then superior general of the Congregation of Holy Cross. Father Sorin sent Father Walsh to Europe for two months and, while the president was away, Father Zahm began construction of the building and managed to lay the cornerstone two days before Father Walsh returned. Notre Dame's student magazine, *Scholastic,* delightedly hailed the dedication of the cornerstone of Sorin Hall as the start of "a new era" that would make Notre Dame "the foremost American university."

SINCE that day Notre Dame has grown into a sprawling and spacious complex of 83 buildings with still more structures now going up. But to a visitor seeing the University for the first time the venerable cluster of aging brick halls around the church, beneath the gold dome and near the Grotto and the twin lakes—the Notre Dame that Father Sorin knew—remains the most pleasantly memorable corner of the campus. It has the prim look of a seminary in a French provincial town.

Behind the church are two buildings built before the Civil War, the present Geology Building and the old convent. The latter was the home of the Holy Cross Sisters who took care of Father Sorin's beloved "minims," as he called his grade school youngsters in the earlier days when Notre Dame provided boys with an entire boarding school education from kindergarten to college. Across the lawn from Sorin Hall, and eight years older, is churchlike Washington Hall, the theater for lectures and stage productions. William Butler Yeats and G. K. Chesterton appeared there as lecturers in the 1930s. Chesterton attended the Notre Dame-Navy game which dedicated the football stadium and was so taken by it that he wrote a poem about the spectacle entitled "The Arena."

Older Notre Dame men still tell how the bulky Chesterton made his first appearance on the stage

Milton Burton, professor of chemistry at Notre Dame since 1946, directs the most extensive radiation chemistry research program on any campus in the country. The Radiation Laboratory, an organization of nearly 100 scientists and supporting personnel, is centered in the Radiation Research Building, a $2.2 million facility erected by the US Atomic Energy Commission. Dr. Burton is a consultant to the Oak Ridge National Laboratory and author of *Photochemistry and the Mechanism of Chemical Reactions.*

of Washington Hall amid a prolonged roar of welcome. When the applause finally died down, one student in the balcony booed. Chesterton looked up at him for a moment while the house waited in hushed expectancy and said, "Young man, I agree with you. But who are you and I against so many?"

BEHIND the old library building and almost hidden among the trees near the shore of St. Mary's Lake is the oldest building on the campus, the first one built by Father Sorin and his small band of Holy Cross missionary brothers. The small square brick building which they built in the spring of 1843 is the only original relic of Notre Dame's infancy still standing. Called the Old College, it is now used by student groups for weekend retreats. It seems hardly large enough for the many uses Father Sorin made of it. He squeezed into its two floors a bakery, a refectory, a small student dormitory, a classroom, a clothing storage room and a room for a few of the brothers.

Nearby Old College was Father Badin's log cabin chapel, the birthplace of Notre Dame. It burned down in 1856, three years after the death of its builder Father Badin, the tough and wiry old missionary priest who had returned to visit his chapel often in his declining years. In 1905, the imaginative Father Zahm came up with another one of his valuable ideas. He built a replica of the cabin chapel on its old site and persuaded the archbishop of Cincinnati to allow him to move Father Badin's remains from that city to the new cabin where the first American-ordained priest is now interred. The replica has been the scene of many Notre Dame marriage ceremonies. Incidentally, historians of Notre Dame usually take pains to point out that four of the seven Holy Cross Brothers who came into the Indiana wilderness with French-born Father Sorin in 1842 were Irishmen.

ANOTHER great old Notre Dame heritage which remains unchanged is the atmosphere of friendliness as well as democratic disregard for social or money status.

"The one thing about Notre Dame that struck me most forcibly when I came back here in 1960 after 20 years in a big New York City college was the friendliness," George Shuster says. "I suppose it must be motivated by the religious character of the place. Whatever the cause, it makes for an unusual amount of respect for the individual person. This is another way of saying, in my opinion, that we have here an unusual amount of freedom. I would say that at Notre Dame the dice are loaded in favor of the individual."

Notre Dame's director of admissions, Brother Raphael Wilson CSC, who also is a skilled virologist, mentions a boy from Omaha in the sophomore class, an outstanding student, who made up his mind firmly as a high school senior to go to another college.

"He decided one weekend that he would come here just to see what the place looked like," Brother Raphael says. "While he was changing planes at O'Hare in Chicago, he saw a group of boys wearing Notre Dame jackets and asked them how to get to the campus from the South Bend airport. One of them said, 'We're on our way there. Come with us.' By the time their plane landed at South Bend, before he had even seen the campus, he decided to enter Notre Dame. We've had any number of cases like that. I couldn't count the number of high school seniors who came here sightseeing and then signed up with us, not because of what they saw but because they were so favorably impressed by the students from the Blue Circle, the undergraduate honor society, who showed them around."

Sister Suzanne Kelly exemplifies the redefinition of the nun in the modern world. She is the first full-time woman faculty member ever to teach at the predominately male Notre Dame. Since joining the faculty in 1965, Sister has brought to her classes in "History of Science" the competence of a scholar tempered with the unique insights of a truly contemporary Christian.

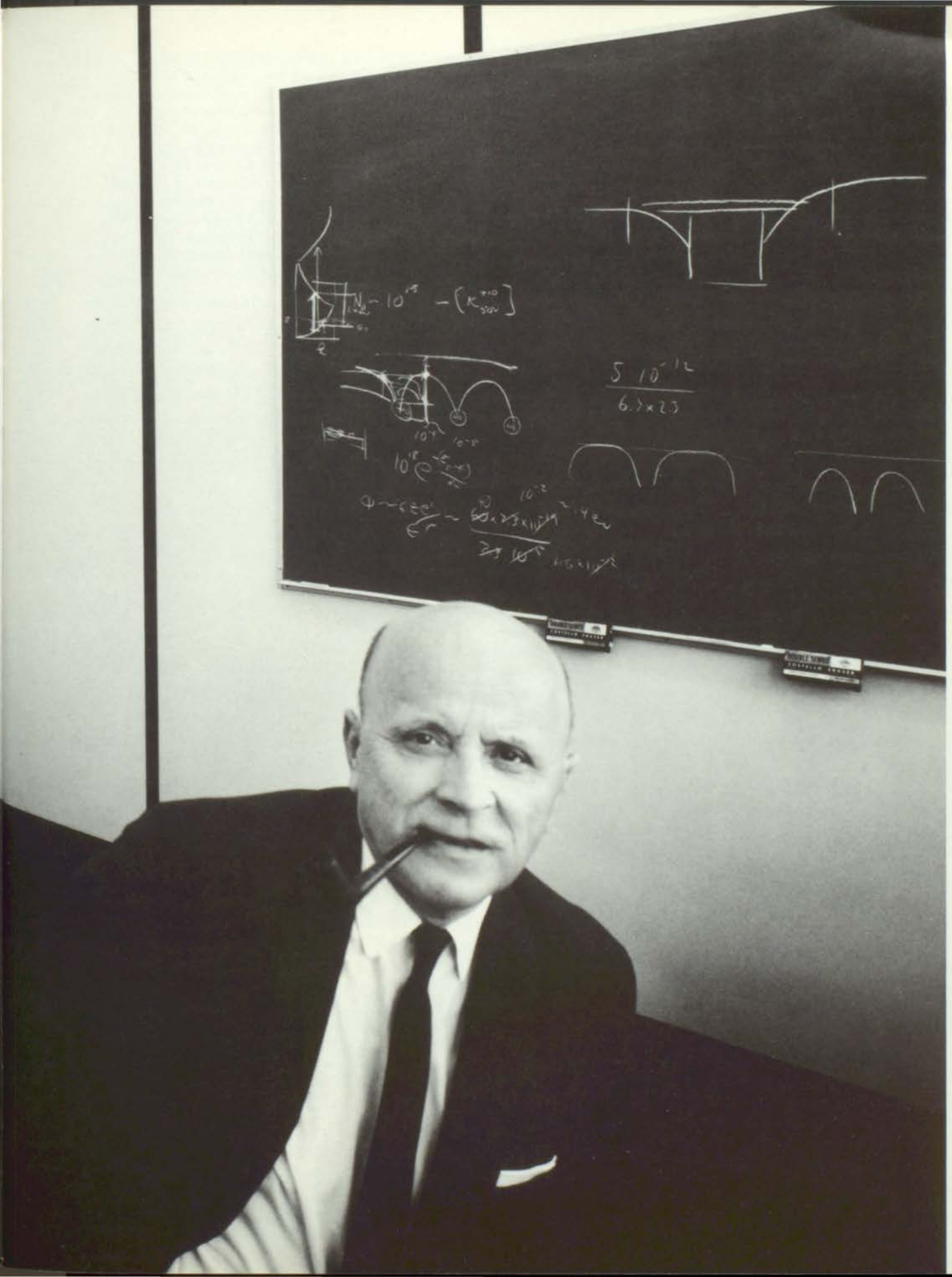
Physical metallurgist George Kuczynski is widely known in the science world for his work in sintering of ceramic materials and the optical properties of alkali halides. The Polish-born and educated scientist is the recipient of a senior visiting fellowship in science from the Organization for European Economic Cooperation and the National Science Foundation. Recently, he was invited by the French government to spend a year in research at that country's atomic energy laboratory in Saclay. Truly a cosmopolitan scholar, Dr. Kuczynski studied at Cracow, Poland, Swansea, England and MIT before joining the University faculty in 1951.

WHITE-HAIRED Frank O'Malley, squinting thoughtfully behind his glasses, believes that friendliness is not a strong enough word for Notre Dame's most conspicuous asset. "I'd say human decency," he mutters. "Human decency, and a respect for human dignity."

O'Malley has been teaching English at Notre Dame since his own graduation in 1932 and is one of the most popular professors on the campus. A Holy Cross Father on the faculty remembers vividly almost every word of a lecture on suffering which O'Malley gave 30 years ago in his course on Modern Catholic Writers. One of his students in the Class of '39 was Edwin O'Connor who dedicated his 1962 Pulitzer Prize novel, *The Edge of Sadness*, to O'Malley and returns every year to Notre Dame "to recharge his batteries" by reading his work-in-progress to O'Malley's classes.

Without meaning to do so, O'Malley revealed a sample of the kindness shown at Notre Dame when one evening he began talking about the students in his literature courses. "I had far too many boys in one of my classes at the beginning of this semester," he said. "I had to thin them out, so I asked each of them to write a letter to me, telling me about himself. I was sure I'd find some of them who didn't belong there. Well, you know after I finished reading all of the letters I realized that there wasn't one single boy in that whole class whom I wanted to drop. So I let all of them stay."

ANOTHER longtime professor in the English department, Richard Sullivan, recalls a senior from New England who was eating breakfast with him one morning in the campus cafeteria. "I'm not sure now why it was that I asked him how he happened to come here to school. But he told me he hadn't wanted to come here at all, only his parents thought he ought to be exposed somewhere along



The portrait of Frank O'Malley, squinting thoughtfully behind his horned-rim glasses, reflects an image of the university scholar complete. By the University he is regarded as one of its most gifted teachers and writers; his colleagues look upon him as "professor of professors"; and his students remember him for his insistence on excellence and his friendly manner. A member of the faculty since 1933 and associate editor of the quarterly journal, *The Review of Politics*, Frank O'Malley is possibly best known for his English courses in "Modern Catholic Writers" and freshman "Rhetoric and Composition."

the line to Christian influences. At the end of his first year, he said, he had hated this place and had tried to transfer to an Eastern college. But his parents had insisted that he stay put.

" 'Now I'm glad,' he said. I asked him why. He was salting an egg and his head was bent, so whatever he said I didn't catch the first time. 'What was that?' I asked him. 'The seed of love,' he repeated, quite sternly. 'I found the seed of love here.' To him the words evidently signified something tremendous. The more I think of them the more I am sure that they do mean something tremendous, but I wouldn't want to try defining what."

THE friendly relationship between the students is enhanced by Notre Dame's complete lack of, and disdain for, social distinction or class status. Most of the undergraduates in the campus residence halls live alike and dress alike—zippered woolen blue Notre Dame jacket with leather sleeves ($19.95 at the University's book store) or the darker monogramed athletic award jacket, slacks or chinos, loafers or sneakers. (It is somewhat startling to see one junior in business administration hurrying from his room in Badin Hall dressed like everybody else from the chin down but wearing the turban and beard of a Sikh from India. He is Jasjit Singh, a crack tennis player and one of the 40 Indians among Notre Dame's 285 foreign students who represent 59 nations.)

Resident students own no automobiles, nor do they belong to any eating clubs or fraternities, which have always been banned. Some administrators are beginning to suspect that the Blue Circle Honor Society, a campus service organization, may be fostering social discrimination because its 45 members follow the fraternity election system of picking 15 freshmen out of hundreds of applicants to replace the departing seniors.

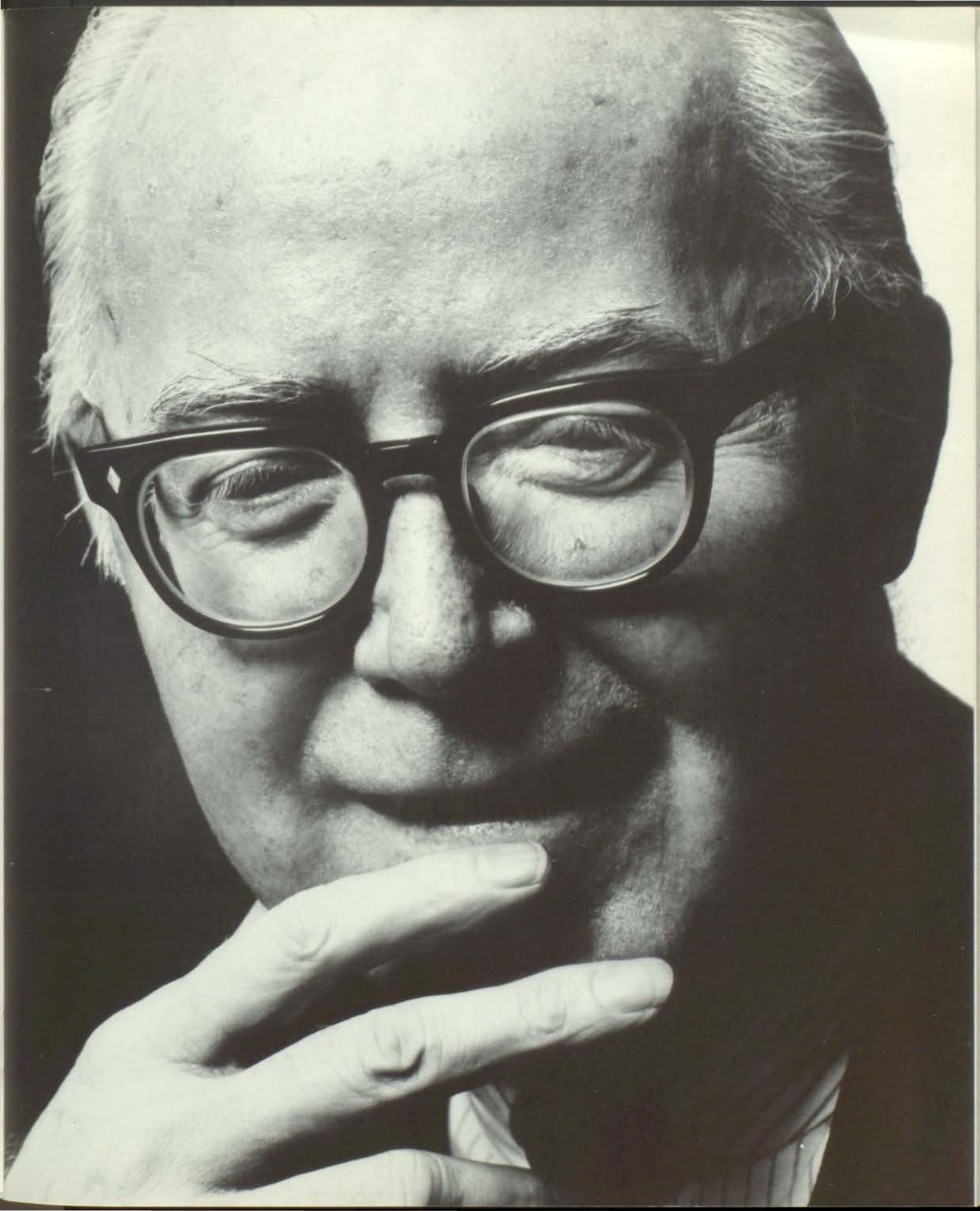
EVERY Notre Dame graduate recalls with pleasure that nobody really knows whether the guy in the room next door is the son of a supermarket check-out woman or an heir to oil millions. "In the close intimacy of hall life that sort of thing is simply unimportant and unconsidered," Richard Sullivan says. "I don't like to toss the much-tossed word 'democracy' around unduly, but it seems to me that the halls have got it, in a purer, realer state than is usual in ordinary American society."

One Notre Dame student recently had to go to Chicago overnight on business. Another undergraduate in his hall whose home is in that city urged him to spend the night with his family. "That is," he added, "if you don't mind seven small kids in the house." Reluctant to intrude upon such a crowded family, the traveler decided to call his hallmate's mother to politely decline the invitation; but she insisted on having him stay overnight.

"There were seven kids in the house," he said later, "but the house was bigger than Buckingham Palace with five guest rooms, four maids and a butler."

ONE by-product of such democracy is respect for fellow students. A high school football star with high college board scores who was offered scholarships at several Ivy League schools told Brother Raphael that he decided on Notre Dame because he had heard that athletes at the elite Eastern colleges were looked down upon and referred to scornfully as "jocks," no matter how high their marks were. "At Notre Dame," the boy said, "I know I can play football and still be respected."

"This kind of free and open association on one equal level that we have here in our residential society is great for the student's personal development," Brother Raphael says. "He grows and learns as much from his person-to-person contacts with



Father Anthony Lauck, longtime head of the department of art, is director of the University Gallery in O'Shaughnessy Hall. His own wood and stone scupltures, often with a religious motif, have received many awards at exhibitions throughout the country. Equally adept at working in stained glass, he designed the multi-colored glass walls of the Moreau Seminary chapel and library.

other students as from his studies—and, perhaps, even more so. If we can bring outstanding people with special talents together, all of them benefit from the contact. And that's what we aim at in selecting an incoming freshman class."

Brother Raphael told the story of two boys who were roommates. One was the athletic type and the other was a bookish, symphonic music lover. Despite their differences, they shared their room in harmony and mutual respect. One day the athletic student came to Brother Raphael and asked for guidance in learning about classical music.

"I never thought much about that kind of stuff," he said. "But this roommate of mine is a smart fellow and I figure that if he is so crazy about good music maybe it's worth looking into."

"Only a few weeks later the other boy came to me," Brother Raphael said. "He said he felt listless and had trouble getting his work done. 'I've been watching this roommate I've got,' he said. 'He gets up at 5:30 a.m., puts on sweat clothes and jogs around the lake. He then studies for an hour and a half before breakfast, and he's always lively and full of zing. I hate the thought of it, but do you suppose some sort of regular exercise would do me some good?' "

Brother Raphael concluded, "the same kind of learning from contacts goes on, of course, on much deeper and more serious matters. A boy who graduated last year wrote to me the other day saying that he was disappointed with the students at law school because they were afraid to show each other their serious side as his classmates did at Notre Dame."

FACULTY members at Notre Dame say that their relationship with the undergraduates is warmer and more stimulating than teacher-student relationships at most other universities. "That's why most of us are here, myself included," says Dr.


DAMAGE

George B. Craig has been director of the Notre Dame Mosquito Genetics Laboratory since 1957. His study of the Yellow Fever Mosquito revealed that man can control the breeding practices of this insect and, in so doing, may be able to arrest the mosquito's ability to carry malaria and other diseases. International recognition was recently given Dr. Craig and his staff when the World Health Organization designated the Notre Dame facility an international information center.

Gerhart Niemeyer, professor of government and international studies.

"All we hear from visiting professors," continued Niemeyer, "is how different the students are at Notre Dame from those at many other major universities where the feeling toward the faculty—and from the faculty toward the students, too—is quite cold and impersonal. I give the credit for the friendly climate at Notre Dame to the students. I have tremendous admiration for them. They seem so solid, relaxed and secure. I travel frequently to other colleges around the country where the students with their long hair and shaggy beards have that tense and harrassed air about them. Then I come back here to Notre Dame and walk across the campus and look at the calm faces, and I say to myself, 'Thank God for a place like this where sanity prevails.' "

The clean-cut and erect appearance of the average Notre Dame student does, indeed, make a powerful impression on a visitor who has lately seen the beat-looking young intellectuals on many other campuses. The administration at Notre Dame, Father Hesburgh says, makes no official move to discourage long hair and beards. "The students themselves have ways of dealing with this sort of thing," he says. "I noticed one boy who had shaved his long beard and I asked him what had happened. He said, 'I was tired of all these guys coming up to me and asking me if I had a cough drop.' "

Notre Dame's vice-president in charge of student affairs, Rev. Charles I. McCarragher CSC, says that he knows of no LSD or marijuana on the campus worth mentioning. Father McCarragher adds, "As a group, these fellows go big for keeping physically fit, perhaps too much so in some cases. But that discourages dope."

BUT if the Notre Dame students as a whole are remarkably stable young men, they are hardly docile. "They get very wild at times, as they always did, and they manage to horrify the Holy Cross Fathers regularly," says a Jesuit who has been teaching on the campus for the past year. "The excitement of successful big time football is a real necessity on this rather secluded campus. It gives the boys an outlet. When the team has a winning season, like last year, there are fewer riots."

A while ago a student on his way back to the campus after a night in South Bend was assaulted and stabbed by a group of local Negro youths. When word of the knifing spread through the residence halls, a mob of undergraduates, numbering more than a thousand, gathered on the campus ready to march on the Negro section of South Bend.

A group of student leaders quickly circulated through the crowd, calming it down and stopping the march at the edge of the campus. "We admire the students for their restraint in the moments of excitement and impatience to see a wrong righted," the *South Bend Tribune* editorialized the next day. Within a few hours after the march was halted, a student group met with the mayor of South Bend to talk over the campus-town relations problem.

A few months later the student government was sponsoring a youth center for Negro teen-agers in South Bend. Earlier Notre Dame undergraduates, under the leadership of Professor William V. D'Antonio, head of the sociology department, and Professor James Michael Lee, head of the education department, organized the Neighborhood Study Help Program which now sends more than 500 Notre Dame and Saint Mary's students weekly to South Bend to tutor underprivileged children in reading and arithmetic. Most of these youngsters are from the same neighborhood that many of the


6

Fred Crosson is a scholar and writer in the field of modern philosophy. But his principal concern is the reading and discussion with students of the "great books." Director of the University's General Program of Liberal Studies, Dr. Crosson heads a department whose aim is to present the Western tradition as a unified whole through discipline in the basic subject-matters of literature, mathematics and science, philosophy and theology. A member of the faculty since 1953, he is a co-editor of two books on the philosophy of artificial intelligence.

students almost attacked on the night of the stabbing.

The student government has carried on a campaign to recruit Negro freshmen for Notre Dame. The University is participating in a federally sponsored Upward Bound project which brings teenagers from South Bend to the campus for six weeks in the summer to show them the advantages of college education.

NOTRE DAME students have always treated the faculty with what Gerhart Niemeyer describes as a sort of healthy and stimulating impudence that stops short of disrespect. When the late Rev. J. Hugh O'Donnell CSC was the prefect of discipline and later, during the 1940s, president of the University, there was a rumor on the campus that as an undergraduate he had lost a football game against Yale by making a bad pass from center. Actually, the records show that Father O'Donnell never played in a game against Yale; but when he walked across the campus, a litany-like chant would issue from the windows of residence halls. "Who lost the Yale game?" one voice would sing, to be answered by a deep chorus: "*Jay* Hugh O-*Don*-nell!" The innocent Father O'Donnell bore the ribbing with patient resignation.

The same joshing prevails today. A few years ago when the campus was soaked by an outbreak of water-pistol warfare, the rector in one hall caught an undergraduate in his corridor at a late hour of the night, wearing a rain coat and carrying a water-pistol in one hand and a glass of water in the other. The student playfully aimed the pistol at the priest, who said to him, "I'll bet you fifty cents you wouldn't have the nerve to shoot a water-pistol at a priest of God." The culprit retreated. But the next evening the rector heard a knock on his door and opened it to find the same raincoat-clad student

standing before him with his pistol raised. He shot the rector squarely between the eyes and then extended his palm for the half dollar, which was grudgingly paid to him.

IF the mischievous spirit remains as lively as ever, many other aspects of student life at Notre Dame have greatly changed. Today's undergraduate is given a free responsibility in areas of discipline, religious obligations, and academic and student affairs that would have astounded his predecessor of 10 years ago.

"Discipline here in the old days was regarded as important as the education," Father McCarragher, says. "We ran a tightly disciplined boarding school. We turned off the lights in the residence halls at 11 p.m. and did everything for the boys except tuck them into bed. We saw to it that they went to Mass and Communion. We told them what to do, what to believe. Discipline then was a way to teach the moral virtues. For those boys, it was a good thing and it did a lot of moral teaching most effectively.

"But now society and the young fellows in college have changed, especially at a modern Catholic university like this one. We're no longer doing missionary work, and we're not primarily concerned with moral formation through disciplinary training. We still have more rules than most modern universities. I doubt if the rules against drinking on the campus and against automobiles for campus residents will be changed for a long time, if ever. It wasn't until last year that we finally allowed off-campus students to have cars, and that was because transportation between the classrooms and South Bend is often a problem. I don't think we'll ever unbend on the rule against unlimited visits by women in the residence halls although there is always constant student agitation against it. A presi-

For two decades now, no one has been closer to the Notre Dame student body than Father Charles McCarragher. From hall rector to prefect of discipline and now as vice-president for student affairs, the priest-sociologist has demonstrated an understanding and flexibility proportionate to each era of changing student attitude. Since 1957 he has also served as provincial steward of the Holy Cross Fathers' Indiana Province.


IRISH

In his 72 years George Shuster has filled a number of roles with distinction—English professor, magazine editor, US Commissioner for post-war Bavaria and, for nearly 20 years, president of Hunter College. Since returning to Notre Dame in 1961 as assistant to the president, he has been the driving force behind the surge in social science and humanities research. Few have closer ties to the University: he is an alumnus, faculty member, administrator, trustee and Laetare Medalist.

dent of another university now admits, privately, that allowing girls to visit the men's living quarters was the biggest mistake it has ever made."

THE students, being students, are always trying to test the authorities. A while ago a delegation sought approval for inviting Hugh Hefner, the editor and publisher of *Playboy,* to speak on the campus. "I told them," Father McCarragher said, "that if they could give me one good reason why Hefner should speak here, they could invite him. But nobody could come up with one good reason, so the scheme collapsed."

The radical campus newspaper, *The Observer,* manages to exasperate the administration quite regularly. After Father Hesburgh announced the University's plan to give laymen an equal voice with the Congregation of Holy Cross in government and policy-making, *The Observer* deduced that such a change in policy might possibly lead to a repeal of Notre Dame's ban against post-season football bowl games. "And with the Irish in a bowl," it concluded, "can even the Pill be far behind?"

"Any student worth his salt wants freedom," Father Hesburgh maintains. "He wants the university to be run to his liking, not the way the administration wants it." But, the president adds firmly, "Notre Dame is not about to let undergraduates make its decisions."

IN student affairs, however, the undergraduates now have an autonomy that would astonish Father O'Donnell or Father O'Hara. Last January the student government arranged for Vice-President Hubert Humphrey to come to the campus to take part in a seminar discussion on current political questions. The administration knew nothing about the visit until a few days before the event when a Secret Service man arrived at the Main Building to make security arrangements.

"The Vice-President's visit?" said the Notre Dame official who talked to him. "What visit?" The administration official later called Father McCarragher seeking invitations for a few of the distinguished alumni and friends of Notre Dame who are usually included among the guests at such important University events. "This is purely a students' affair," Father McCarragher said to him. "They're handling the whole thing." The students allowed only 300 people to listen to Humphrey's panel discussion at the Center for Continuing Education, which was picketed by three students carrying anti-Vietnam war placards.

Notre Dame has had its share of debate over Vietnam. Two years ago 3,100 students signed a petition supporting US policy there, and this year the senior class elected as "patriot of the year" General William C. Westmoreland. However, debate over the war continues as an increasing number of faculty and students voice their opposition to the Vietnam conflict.

THE students themselves administer the University's Honor Code system, assuming the responsibility for discouraging cheating in examinations which are conducted with no faculty proctor in the classroom, and collaboration and plagiarism in the preparation of term papers and lab reports. Cases of honor code violations are heard by an honor council of upperclassmen who give the defendant an opportunity to plead his argument and recommend his punishment if he is found guilty. If the defendant still feels that he has been dealt with unfairly, he may appeal to the administration and have his trial reviewed by a higher authority, usually a member of the Law School faculty.

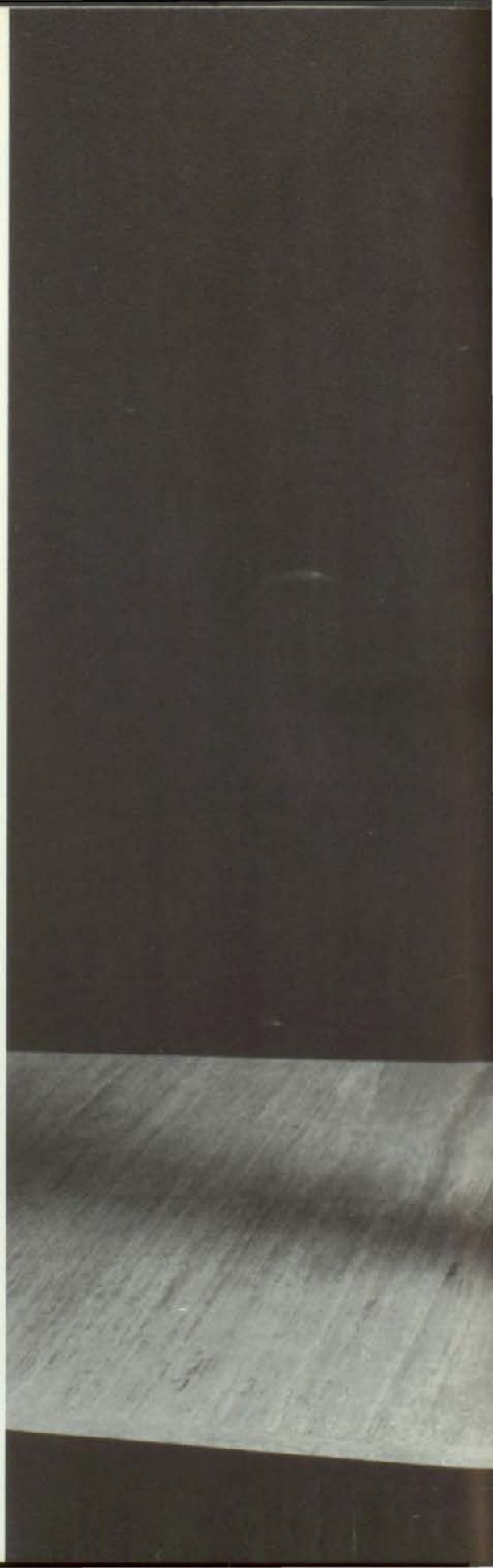
Free theological inquiry at the Catholic university has no better proponent than Father John Dunne. His existential approach to the study of God usually means "standing room only" for his classes and evening lectures. The author of *The City of the Gods*, he has been a widely quoted contributor to the post-Vatican II theological dialogue.

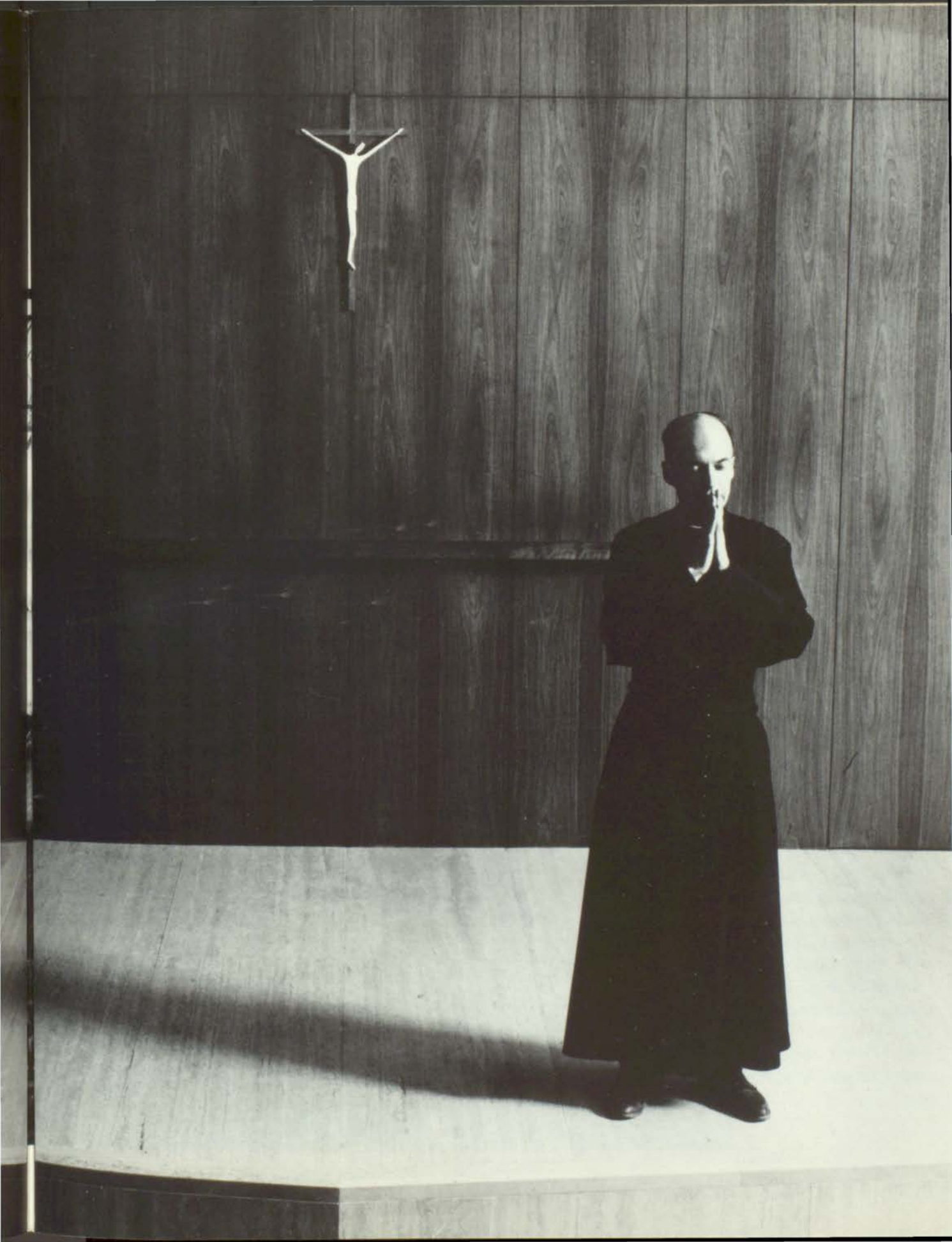
Student government on the overall campus level and sectional self-government in the residence halls —which has taken over from the administration the responsibility for curfews and peace-keeping— both are strong and active. The student body raises around $25,000 a year for charitable causes, mostly through its six-day annual Mardi Gras carnival. Its annual Bengal Bouts student boxing tournament usually sends about $7,000 a year to missions in East Pakistan.

THE new shift of greater responsibility to the student shows up most noticeably at Notre Dame today in the University's attitude toward religion and the teaching of religion. The change of approach was summed-up recently by an old graduate who had returned to the campus to visit his son and was pleased by what he had found. "In my day at Notre Dame they taught us to be Catholics," he said. "Now they teach these boys to think responsibly and imaginatively, and through such thinking to become Catholics."

Religion, in other words, is no longer spoon-fed to Catholic students at Notre Dame. "These boys today don't want pat answers handed to them," Father McCarragher explains. "They don't want us telling them what to believe. They want to find out themselves." Or, as Rev. John S. Dunne CSC of the theology department puts it, "We encourage the students to take up the search for faith and for the meaning of life as an individual quest."

THE young and mild-mannered Father Dunne, a Holy Cross priest who studied theology at the Gregorian University after he was graduated from Notre Dame in 1951, is one of the most popular and influential figures on the campus. His lectures on contemporary religious issues have drawn overflow crowds of students. It is he who is largely





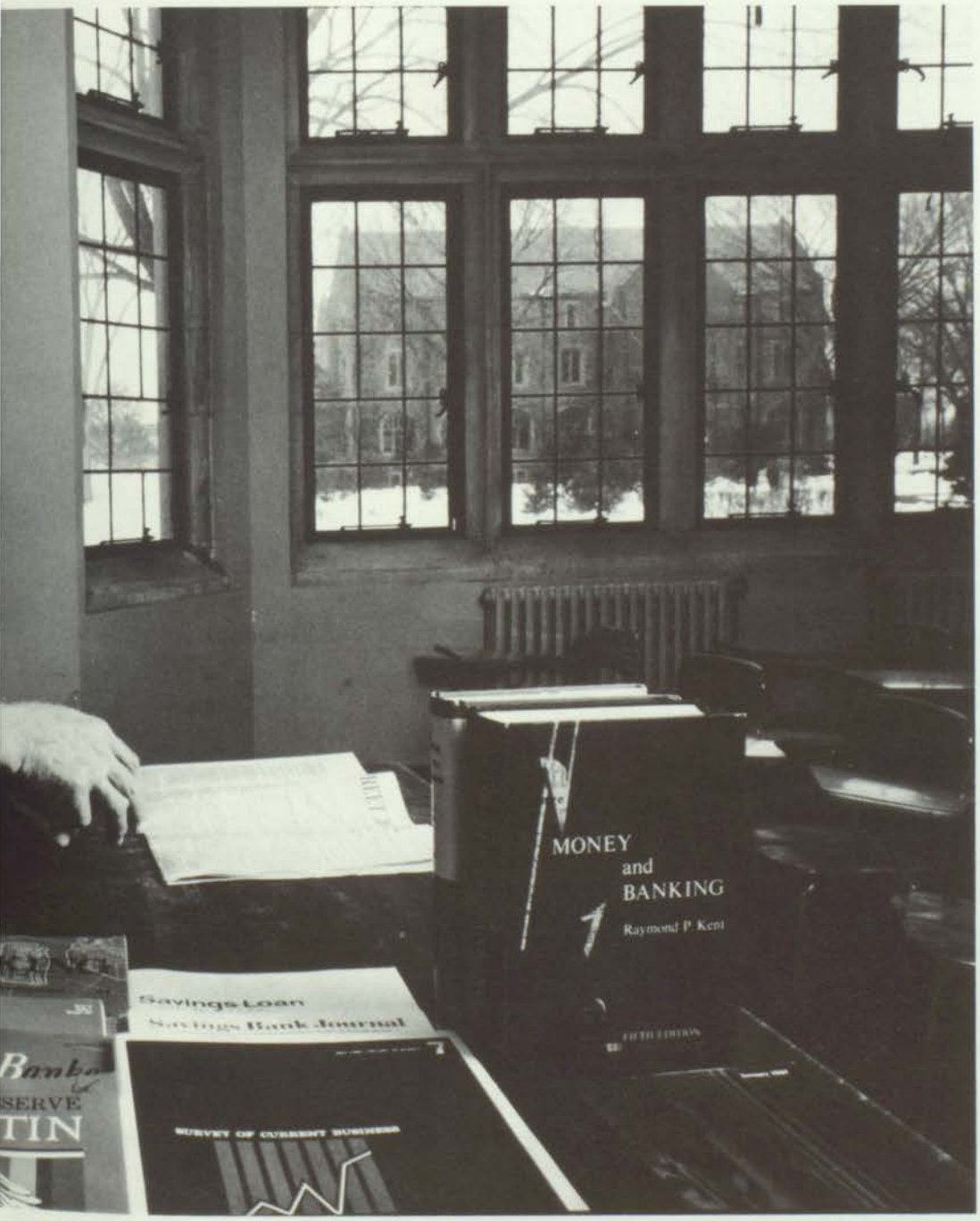
credited with awakening new interest in theology at Notre Dame by dismissing the old traditional dogmatic teaching that the existence of God and the immortality of man's soul can be proven by logical reasoning.

Jimmy Breslin, the New York *World Journal Tribune* reporter, has written of him: "Father John Dunne instructs his theology classes not to believe everything in the catechism books on which nearly all Roman Catholics were raised. His views, and the views of his students, would cause old Diocese of Brooklyn worshipers to light banks of candles for his soul."

Father Dunne's non-catechetical views on the teaching of belief are based on the Christian existentialism of Karl Barth, Paul Tillich and Gabriel Marcel which influenced him long before the Vatican Council encouraged Catholics to take a more questioning approach to matters of faith. Christian existentialism holds that human reason, in itself, cannot explain the mysteries of human existence and reconcile its paradoxes; and that the only answer to these questions is the existence of individual man's personal and positive faith in God.

"The old system of teaching theology here was to start by taking all the important things for granted," Father Dunne states. "They were presented as established truths by ingeniously reconciled arguments which nobody really questioned. Now we start by questioning everything. Thus faith is no longer blindly accepted. It's reached for in a spirit of inquiry. This search for the meaning of life is a real thing for young people today. They are breaking away from the old 'thou shalt not' negative barriers and seeking positively to find out about Christian love. It's a big break from the static past."

Raymond Kent, professor of finance in the College of Business Administration, is an authority on money and banking. He is known to financiers and college students throughout the country primarily for his two widely used textbooks, *Corporate Financial Management* and *Money and Banking*. His writings have also appeared in the *Encyclopaedia Britannica* and in the *Journal of Finance* and the *Review of Social Economy*.


MONEY
and
BANKING
Raymond P. Kent
Savings Loan
SURVEY OF CURRENT BUSINESS

For more than 30 years, Richard Sullivan has brought to his English classes at Notre Dame the insights and craft of the professional writer. He is the author of eight books and his short stories have appeared in magazines such as *The New Yorker* and in several anthologies. His perceptive reviews of today's fiction can be read regularly in Sunday book sections of the *New York Times* and *Chicago Tribune.*

AS might be expected, Father Dunne's questioning of old traditional dogma is itself questioned by more conservative priests on the Notre Dame faculty. One of them, not entirely playfully, wonders if Father Hesburgh's plan to give laymen more voice in University policy may not really be a cautious move to protect Notre Dame against the increasingly liberal views of younger Holy Cross Fathers.

Another priest says, "I'm not sure about putting so much burden of proof on the immature 19-year-old student. When you tell him it's entirely up to him to decide whether or not God exists, you're telling him exactly what he wants to hear. Maybe this is giving him too much freedom of choice. But in any case Father Dunne has certainly done one great thing at Notre Dame. He has shaken up a dull and weak theology department and has gotten some excitement into religious discussions on the campus. These, in turn, are bound to become still more exciting as the University pushes forward with its plans for graduate study in theology and for the Institute for Advanced Religious Studies."

AS the teaching of religion is changing at Notre Dame so is its practice: Vatican II-inspired free spirit of inquiry has replaced the old compulsory and rigidly supervised diet of worship. A survey of last year's freshman class showed that only three percent came to Notre Dame solely because it is a Catholic university. Although about 95 percent of them are probably Catholics, the large majority were attracted by its academic reputation or by a favorable impression of the campus and its students. Students are not required to mention their religious affiliation on the admission application.

Many priests on the campus feel that its religious life today, without the enforced chapel attendance of the Rockne days, has taken on a more devout vitality, quite different from that of the past. Father Sorin, for one, would be somewhat perplexed by the dialogue homily Mass with guitar music which was held at 11:30 p.m. this year in the Dillon Hall chapel. Celebrated by Rev. James Burtchaell CSC, one of the Congregation's most outstanding biblical theologians, the Mass usually was attended by more than 50 students from all over the campus and a sprinkling of Saint Mary's girls and women graduate students.

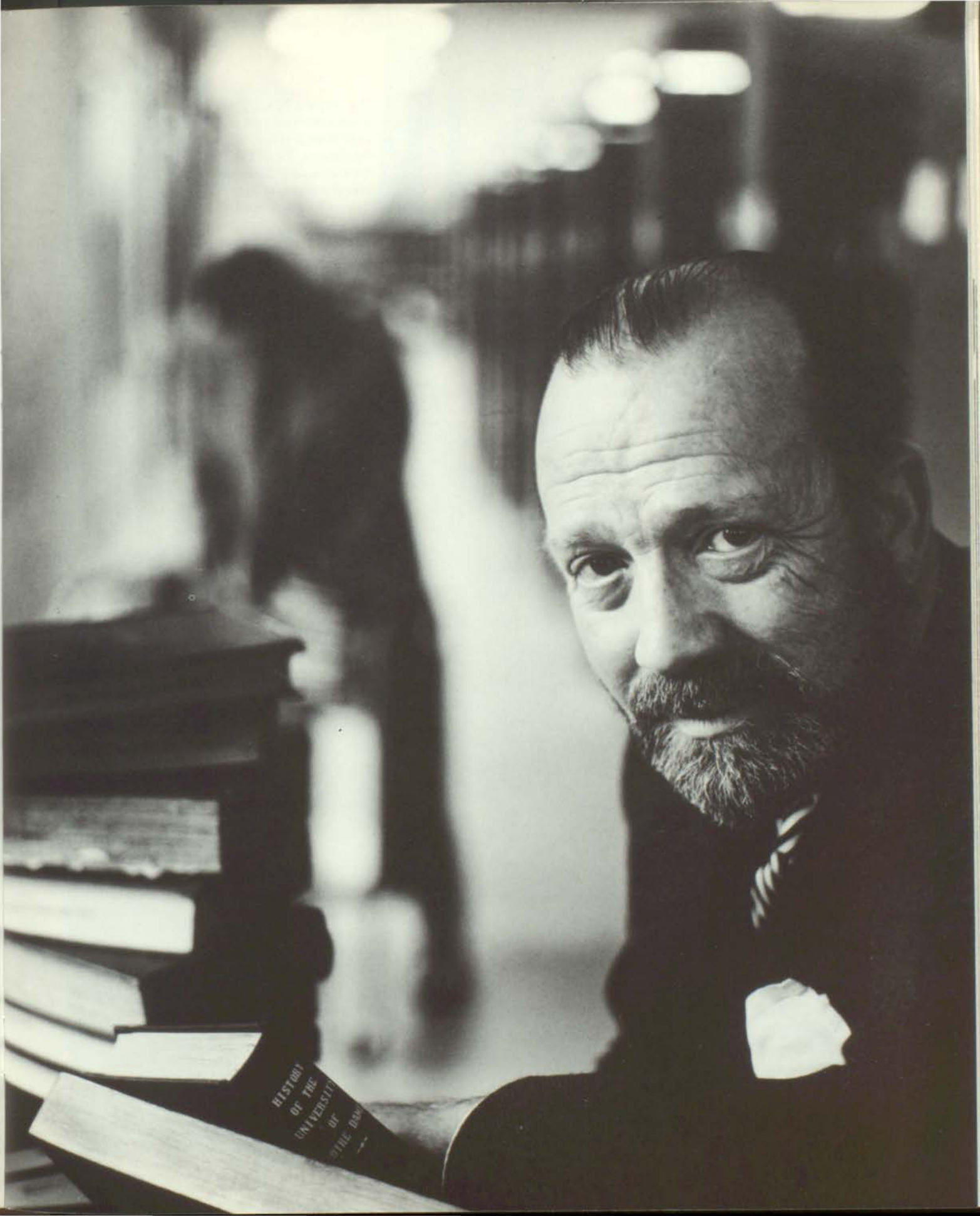
One night as Father Burtchaell began the Mass after hearing confessions, a girl strummed her guitar and the group sang:

Here we are—all together
As we sing our song, joyfully;
Here we are, joined together,
As we pray we'll always be . . .

THE gospel of the day was a lesson on loving neighbors. Father Burtchaell opened the dialogue homily with the question of whether it is more difficult to love a stranger than to love members of one's own family. A boy in the fifth row of pews raised his hand when the priest paused to invite comments.

"Father, I was about to say that there must be two kinds of love," he said. "It would seem that loving somebody you don't know must be different and more difficult than loving your parents. Now I realize that loving your parents can be pretty darned difficult at times, too." Several more hands went up and, with nods of his head, Father Burtchaell allowed several other students to discuss the problem of loving before he closed the dialogue with a few remarks of summary.

At the consecration of the Mass everybody left his seat and gathered together closely around the altar table singing, "Eat His Body, drink His Blood,


HISTORY
OF THE
UNIVERSITY
OF

Perhaps the Notre Dame official who best knows the freshmen and is best known by them is Brother Raphael Wilson, the director of admissions. He is the first to greet prospective freshmen and their parents when they visit the campus. Between interviews he often can be found at the Lobund Laboratory where he is engaged in radiation physiology research involving germfree animals.

and we'll sing a song of love!" Before distributing Communion, Father Burtchaell shook hands with a student standing near him who, in turn, passed the handclasp—a contemporary gesture akin to the "Kiss of Peace"—on around to the rest of the group. When Mass ended, Father Burtchaell joined everybody for coffee and doughnuts in a room down the corridor before hurrying off to spend the night with a dozen students from Dillon Hall who were on a weekend retreat at the Old College building. The talk was concerned with the role of the nightly Mass in Dillon's student-disciplined hall life.

"The Mass isn't the center of hall life," Father Burtchaell said to the students. "The people are, and the Mass is one of the things that we do together. Whether or not we can learn to live together considerately and orderly at close quarters like this is much more critical religiously than getting rid of awful hymns or rebuilding the confessional."

WATCHING the togetherness of the dialogue Mass, one was reminded of a magazine article on the pressures of modern campus life. *Newsweek* said that one out of seven undergraduates at the University of Chicago was seeking psychiatric help. Listening to the friendly banter between the group of students, Father Burtchaell and two other faculty priests, brought to mind another item in the article. It quoted a psychiatrist at the University of Wisconsin as saying that the biggest tension builder on that campus was the separation of the professor and the student. There seems to be no such tension at Notre Dame.

Another sign of the strength of religious life at Notre Dame is the rising student activity in the summer social work of the Council for the International Lay Apostolate (CILA). Last summer 50 undergraduates spent their vacation working among the poor in the backward areas of Latin America, the slums of Harlem and in migrant labor camps—building homes, teaching and directing recreation activities, assisting in dispensaries and distributing food supplies. Many graduates are going into the Peace Corps and Vista. The latter, Father Hesburgh was instrumental in organizing as a member of the President's Civil Rights Commission.

"These youngsters today are hepped on the activist idea of rolling up their sleeves and working hard to improve the world instead of just talking or writing about it," Father Hesburgh explains. "The other night I stood in front of the Main Building from midnight until 3 a.m. trying to convince an unusually bright boy in the senior class that he should go to the London School of Economics and get his doctor's degree instead of working for the Peace Corps in South America. I couldn't change his mind. If he would get his doctorate now, as he has the opportunity of doing, he could move on in teaching, politics or government service. But he says he must do his bit in the Peace Corps before he can think about getting his PhD. They have a deep spiritual feeling of obligation to help unfortunate people as repayment, I guess, for the good fortune they've had in being here at Notre Dame. They also feel quite strongly that the older generations have been lax in improving the lot of less privileged people, and they're out to make up for that."

AS George Shuster, Frank O'Malley and many other faculty members point out, an unusual amount of academic freedom prevails at Notre Dame. Moreover, the friendly relationship between the students and faculty is matched by an easy and mutually respectful feeling between the faculty and the administration.

A few years ago one professor, an outstanding figure in his field of teaching, left Notre Dame to accept a position at one of the big Ivy League universities. Now he is coming back to his old job. "You know why he's coming back?" one of his colleagues asks. "Because he found out that he couldn't even make a long distance telephone call at one of the nation's foremost universities without asking his department head for permission. There's none of that pettiness at Notre Dame."

As an exponent of free theological inquiry which often runs counter to traditional dogma, Father Dunne would be the first to feel restraints if any significant academic strictures were applied at Notre Dame. "There is real freedom here for teachers," he says. "I know that many of my views on theology are frowned upon by the local secular clergy and by many of the Holy Cross Fathers in the University's administration. But I have never had anyone trying to tell me how to conduct my lectures."

Two prominent laymen in the faculty, Dr. Frederick D. Rossini, vice-president for research and former dean of the College of Science, and Dr. Vincent P. DeSantis, head of the history department, mention academic freedom along with the residential character of campus life as the lure which attracts outstanding teachers and researchers to Notre Dame.

FACULTY-ADMINISTRATION relationships at Catholic colleges have been under close scrutiny from the American Association of University Professors (AAUP) and various accreditation agencies, foundation surveys, educational news editors and writers since the recent strike of protest against tight administrative controls on academic policy at St. John's University in New York. All such surveys have given Notre Dame a clean bill of health.

The president of Notre Dame's AAUP chapter, John W. Houck, an associate professor of business management, has assured William Trombley, the *Los Angeles Times* education writer who did an intensive study of Catholic higher education, that there have been no infringements of academic freedom at Notre Dame and that his group's relationship with the administration has been "very good." Dr. John T. Noonan, the Notre Dame law professor whose history of the Catholic stand on contraception is highly regarded in the Vatican, told the same reporter that there is very little possibility for a repetition of the St. John's trouble at Notre Dame. "The friendly climate prevents it," Noonan said.

To safeguard academic freedom at Notre Dame, a committee of faculty members has been working with Rev. John E. Walsh CSC, the vice-president for academic affairs, and Dr. Thomas E. Stewart, associate vice-president for academic affairs, on a revision of the faculty manual which Father Hesburgh describes as "not a call to change the nature of the University of Notre Dame but rather to perfect it in every way possible." The revision of the manual is aimed at giving the faculty more voice in academic policy-making and proposes a University senate where the faculty's stand on policy questions will be debated and formulated. One faculty member predicts that the revised manual will bring faculty-administration relationships at Notre Dame to a new level of harmony and will raise discussions on the matter at other Catholic universities across the country.

ANOTHER move underway at Notre Dame will give academic departments more autonomy over their curricula and the selection and promotion of faculty members. One notable source of faculty-administration dissension at other uni-

Graphic design and film-criticism are two specialties in which Ed Fischer excels. The easy-going professor of communication arts has written, helped produce and even starred in a "Film Appreciation Series," a pioneering effort by Prof. Fischer and the Hollywood film industry to introduce academic communities and the general public to all phases of movie production. He regularly teaches courses in writing, design, communication media and film criticism, and writes a weekly column on films for the *Ave Maria* national Catholic magazine.

Much of the day-to-day management of Notre Dame falls on the broad shoulders of Father Edmund Joyce, executive vice-president since 1952. Equally adept at reading a balance sheet or a blueprint, he is the University's chief financial officer and the chairman of the building committee. At a school which has produced more than its share of All-Americans, he heads the Faculty Board in Control of Athletics.

versities in recent years, the "publish or perish" controversy over the denial of tenure to teachers who have failed to produce scholarly research, has been conspicuously inconspicuous at Notre Dame.

English professor Dr. James Robinson, chairman of the faculty manual revision committee, points out that stringent research requirements are necessary at bigger universities to thin out the second-rate teachers who must be hired hurriedly in large quantities to instruct the huge freshman and sophomore classes. "That situation has never really risen at Notre Dame," Robinson states, "because the incoming classes here have never gotten so big that we had to take on inadequately equipped teachers and then lower the research-requirement boom to get rid of them."

The revised faculty manual will include the AAUP's stipulation on religious freedom for faculty members. Whether or not a Catholic university committed to a belief in God should retain an avowed atheist as a teacher of its students remains a somewhat thorny question for some Catholic educators. Not for Father Hesburgh, however.

Under his direction, Notre Dame has become increasingly ecumenical in its outlook and pluralistic in the range of viewpoints that its students explore under a faculty that includes many non-Catholics and non-Christians. The president, however, firmly draws the line against hiring a professor whose teaching in the classroom would openly display a skeptical disbelief in the ultimate truth of God's existence on which Notre Dame education is based. "We can't put before these students a teacher whom we wouldn't want them to look up to and imitate as a person," Father Hesburgh says. "But at Notre Dame this isn't much of a problem. A teacher who doesn't agree with any of our basic beliefs wouldn't want to work here in the first place."

Emily Schossberger, Notre Dame's only woman administrator, heads an emerging new department of the University's academic world, the University Press. The Austrian-born director, a veteran of 25 years in university publishing work and fluent in five languages, presides over an organization which has published 300 titles. The authors include Notre Dame faculty members as well as scholars at other leading universities throughout the world.

BEING a Catholic university founded on the fact that God became man, Notre Dame's greatly enlarged curriculum is still built around a backbone of Christian theology and philosophy. Theology is required for Catholic students and philosophy for both Catholics and non-Catholics in the four undergraduate colleges with a stronger dose for the arts and business men than for the engineers and scientists. But a returning old grad, who struggled and yawned in the cut-and-very-dried theology and philosophy courses of 30 years ago, would scarcely recognize those programs today.

Only five years ago the theology department was regarded as the weakest department on the campus and did not even offer a major sequence for fear, it was said, that nobody would take it. Now its enlarged staff, which last year included three visiting professors from Europe and three lay professors—one of them a British woman, Josephine Massingberd-Ford who has a doctorate from the University of Nottingham—offers a variety of some 36 elective courses. They cover biblical studies, religious history, Christian theology, moral and social problems, marriage, philosophy of religion, existentialism, and special independent courses of study which can be pursued by a student under the direction of a faculty tutor.

THE philosophy department was one of Father Hesburgh's first targets when he began to change the University after he was elected its president in 1952. A few years later the philosophy department was given a thorough shaking up by Rev. I. M. Bochenski OP, a Polish Dominican scholar now rector of the University of Fribourg in Switzerland, whom Father Hesburgh brought from Europe to widen the old narrow Thomist track to a broad range of intellectual inquiry. Around the same time, Rev. Ernan McMullin, the Irish-born secular priest who now heads the department, was imported from the University of Louvain in Belgium where Father Hesburgh found him while he was completing his doctoral work.

"Father Hesburgh had no trouble persuading me to come here. He could talk a bird into coming down from a tree," Father McMullin says. "But I had already received a favorable picture of Notre Dame in an article written by Desmond Fitzgerald, the foreign minister of Ireland, when he was lecturing here in the 1930s. He said every Notre Dame student had to be able to swim 50 yards. As a boy in Donegal, that impressed me no end."

Notre Dame now has one of the most pluralistic philosophy departments in the United States. "We offer a broad spectrum of all the various schools of thought," Father McMullin says. "Our concept of philosophy is quite different from that of many secular universities, which regard it in a more narrow and formalistic view as a tool of analysis or a system of thinking. We look upon it as an inquiry of human reason to gain wisdom of ultimate truths —the existence of God and the nature of the human soul. In exploring such inquiry we range intensively over a wide variety of contemporary, as well as historical philosophies. A student here doesn't just get a sketchy report on various schools of philosophy. He digs into them and sees them in action."

AROUND and above the reinforced foundations of theology and philosophy, the entire academic structure of the four undergraduate colleges has been revamped and enlarged by funds from Notre Dame's two recent development drives. Notre Dame's amazing fund-raising performance started in 1960 when the Ford Foundation selected the University as one of five rapidly improving

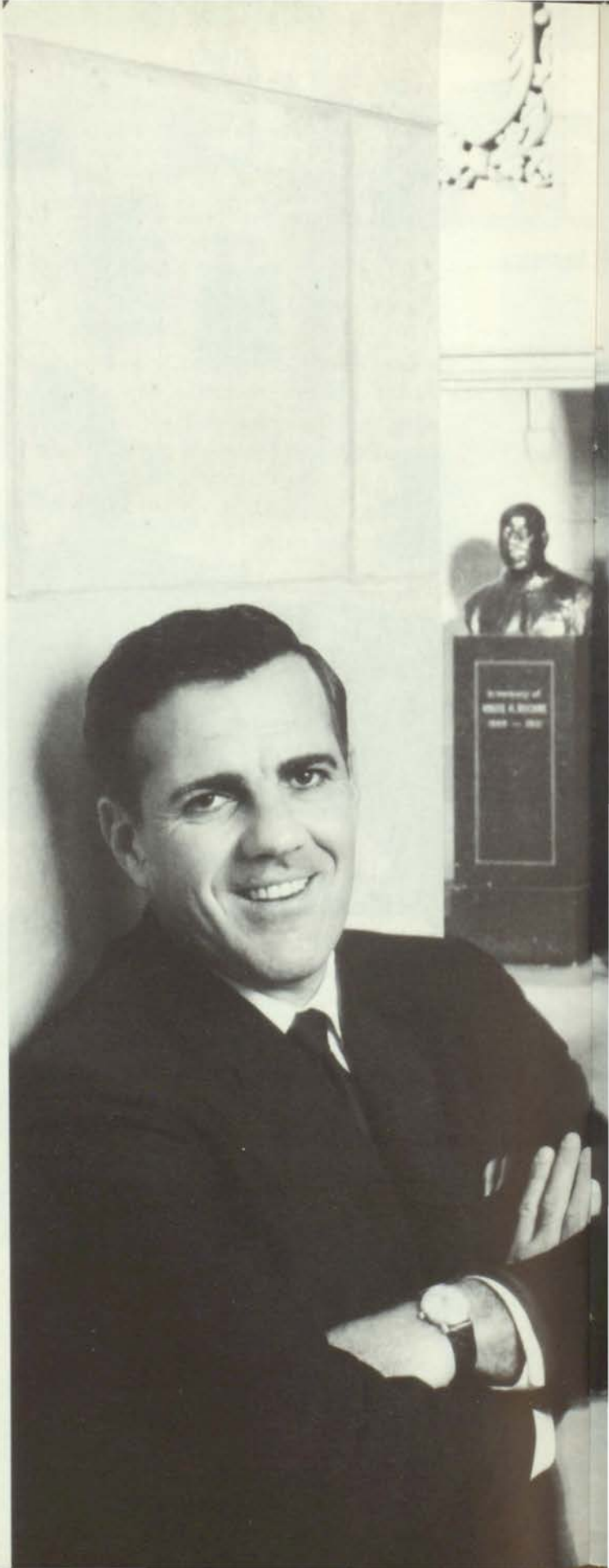

The Bible and the Liturgy
DEDICATION AND LEADERSHIP
The Education of MAN
Cybernetics
population
population
Christ
THEORY AND PRACTICE

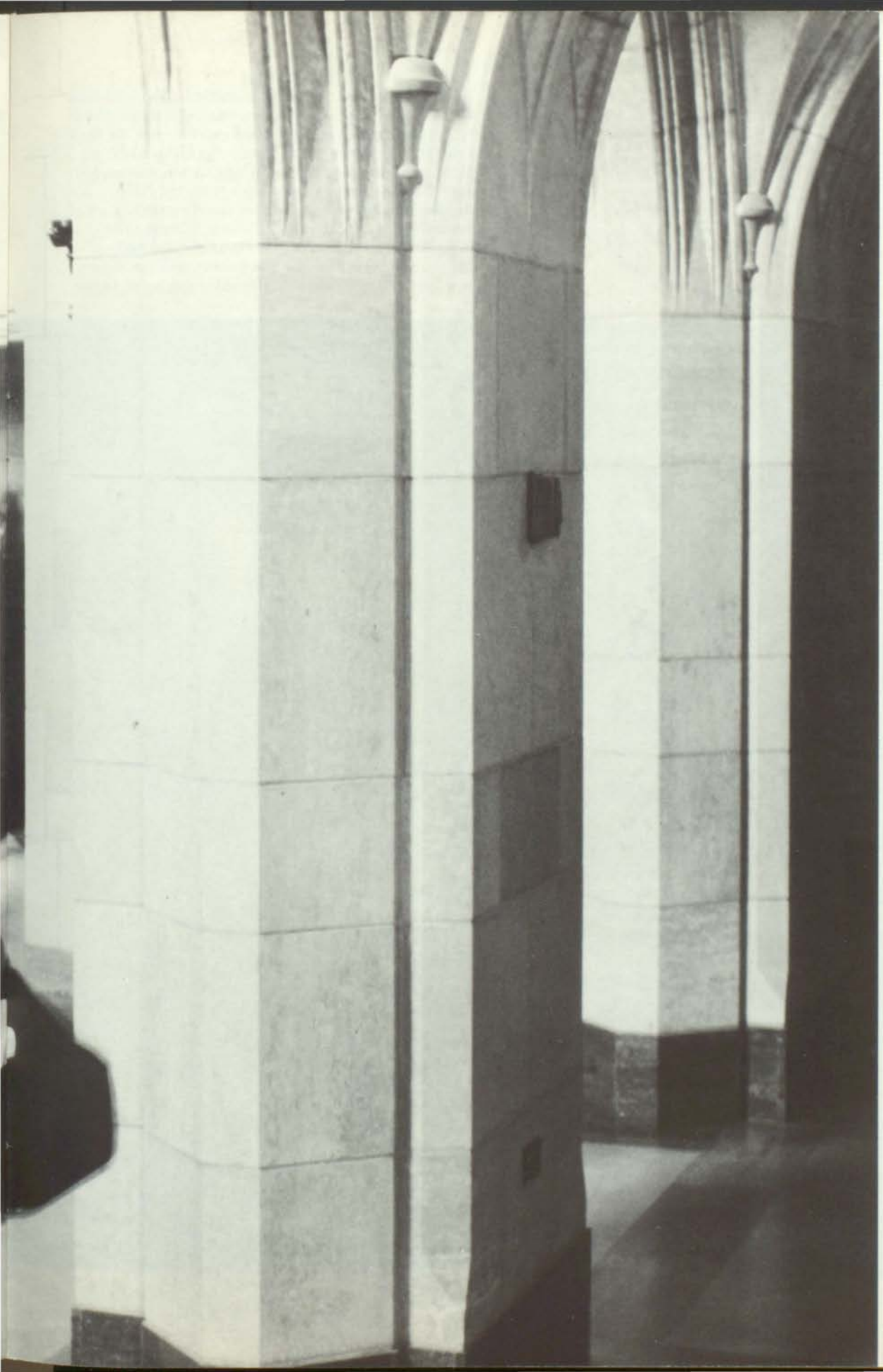
Winning football returned to Notre Dame with Ara Parseghian's arrival at the University. His three years at Notre Dame have produced a 25-3-2 won-loss record and a national football championship. But more important, his three years of "excellence" in coaching college football have shattered the myth that big-time football is incompatible with academic excellence.

universities (none of the others was Catholic) which would have the special honor of receiving a $6 million grant if a matching $12 million could be raised in gifts from alumni and friends. This, the first three-year drive, Challenge I, was successfully completed in 1963. The Ford Foundation then repeated the offer, and another campaign, Challenge II, reached its goal in 1966 with more than $22 million in gifts including the matching grant—making a total of more than $46 million in six years.

Along with building the new Memorial Library, the first development drive provided funds for a number of significant academic changes, including the establishment of the new freshman year program. It has been as instrumental as the raised admission standards in reducing freshman drop-outs and, more importantly, in keeping 90 percent of the incoming class in college until graduation. The Freshman Year of Studies gives the first-year man a year to adapt himself at Notre Dame before finally deciding which of the four undergraduate colleges is best suited for him. It has two study programs, one for freshmen who enter with the intention of going on to the Colleges of Science or Engineering, and another for those interested in Arts and Letters or Business Administration.

"The program gives the freshman a chance to make up his mind about his future studies before it's too late, and allows him to switch from science to the humanities or business without losing any time," William M. Burke, the freshman-year dean, says. "It has worked very well. In the beginning it aimed primarily at accommodating the many boys who come to college these days planning to study science, and then find that college-level science is too hard for them. In the first semester after we established the program there were five freshmen



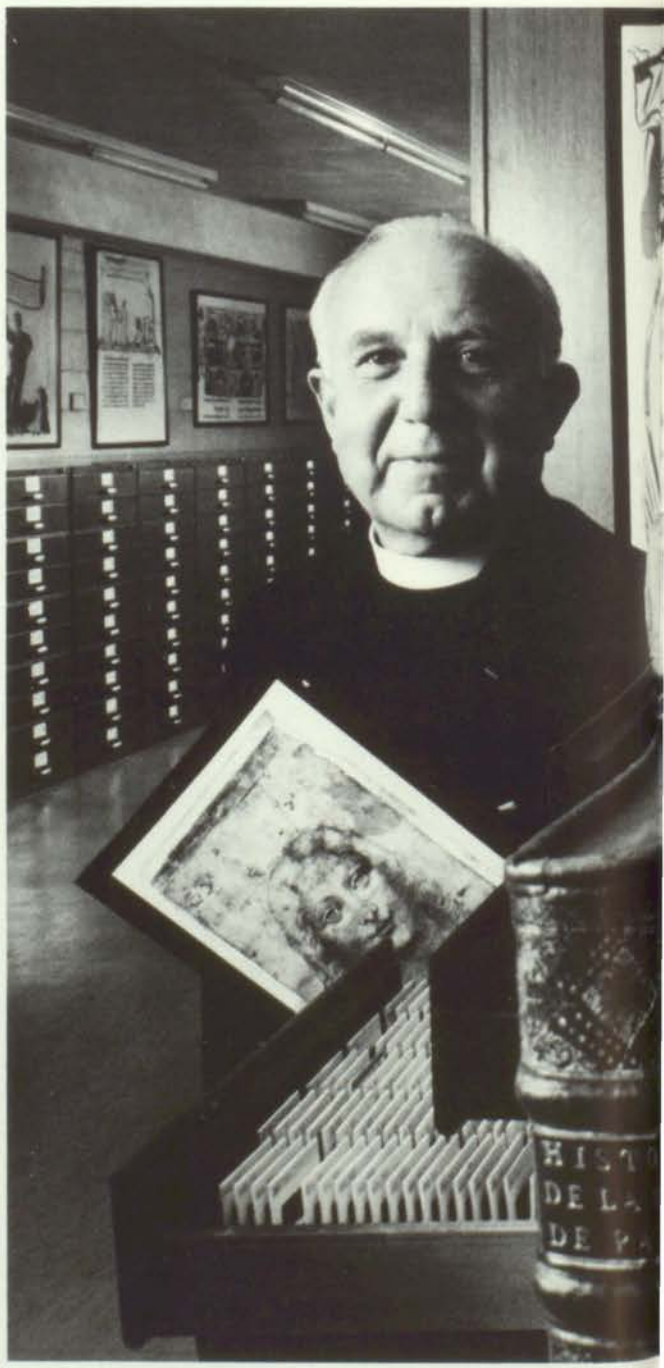


who wanted to switch the other way—from the non-science course to science. And it's been that way ever since."

ANOTHER innovation for undergraduates is the Area Studies Program which enables a student to concentrate on a blend of subject matter concerned with a particular area of the world. If he is planning a career in Latin America or in business or government service related to that continent, he can take an interdepartmental sequence of courses in Latin American history, culture, politics, economics, languages and literature. Notre Dame also offers area study programs on the Soviet Union and Eastern Europe, Western Europe, and is planning one on Africa. European-minded undergraduates may spend the two semesters of their sophomore year under Notre Dame supervision at the University of Innsbruck in Austria or at the Angers (France) campus of the Catholic University of the West. Similar sophomore year-abroad programs in the future will send students to Japan, Formosa and Chile.

Recent development has brought many other qualitative improvements which have ranked Notre Dame among the top private universities in winning Woodrow Wilson, Danforth and National Science Foundation fellowships. There is a three-year General Program of Liberal Studies in the College of Arts and Letters based on the great books and a Collegiate Scholar program which allows outstanding seniors to spend their last year on a special project instead of following the regular curriculum. There is a new department of psychology and new courses in anthropology and religious sociology; and the College of Science is offering non-science majors special courses in physics, chemistry, biology and earth and space sciences. There also are

Under the direction of Professor Astrik L. Gabriel, Notre Dame's Mediaeval Institute has become a world center for special research and advanced instruction in the life, thought and culture of the Middle Ages. Currently, the Hungarian-born priest is supervising the microfilming of over thirty thousand manuscripts from the famed Ambrosian Library in Milan. An expert on the history of universities and mediaeval education, Canon Gabriel has authored several books on life at the University of Paris which have merited him prizes from the French Academy and membership in France's Legion of Honor.



Chemist Frederick Rossini is a rather rare compound of first-rate scientist and able administrator. Dean of Notre Dame's College of Science since 1960, he now occupies the newly created post of vice-president for research and sponsored programs, overseeing projects supported by annual grants totaling $7 million. He is an authority on thermochemistry and hydrocarbons, president of the World Petroleum Congress, a member of the National Academy of Sciences and winner of the Laetare Medal in 1965.

inter-institutional programs which, for example, enable a Notre Dame physics student to study at Indiana University or at the Argonne National Laboratory in Illinois, or for an international studies major to take a course on Africa across the "highway" at Saint Mary's College. Saint Mary's girls, in another new departure, now come to Notre Dame for several courses including advanced math and communications studies and the Collegiate Seminar's great books program which is now required for Notre Dame arts and letters juniors and engineering seniors. Young women from the next-door campus also work with Notre Dame students in the theater, music and art and on the *Scholastic,* the campus weekly magazine.

THE Notre Dame administration would like to see a closer academic and social association in the future with Saint Mary's, the first degree-granting Catholic college for women in the United States, founded in 1844 by the Sisters of the Holy Cross who helped Father Sorin establish Notre Dame.

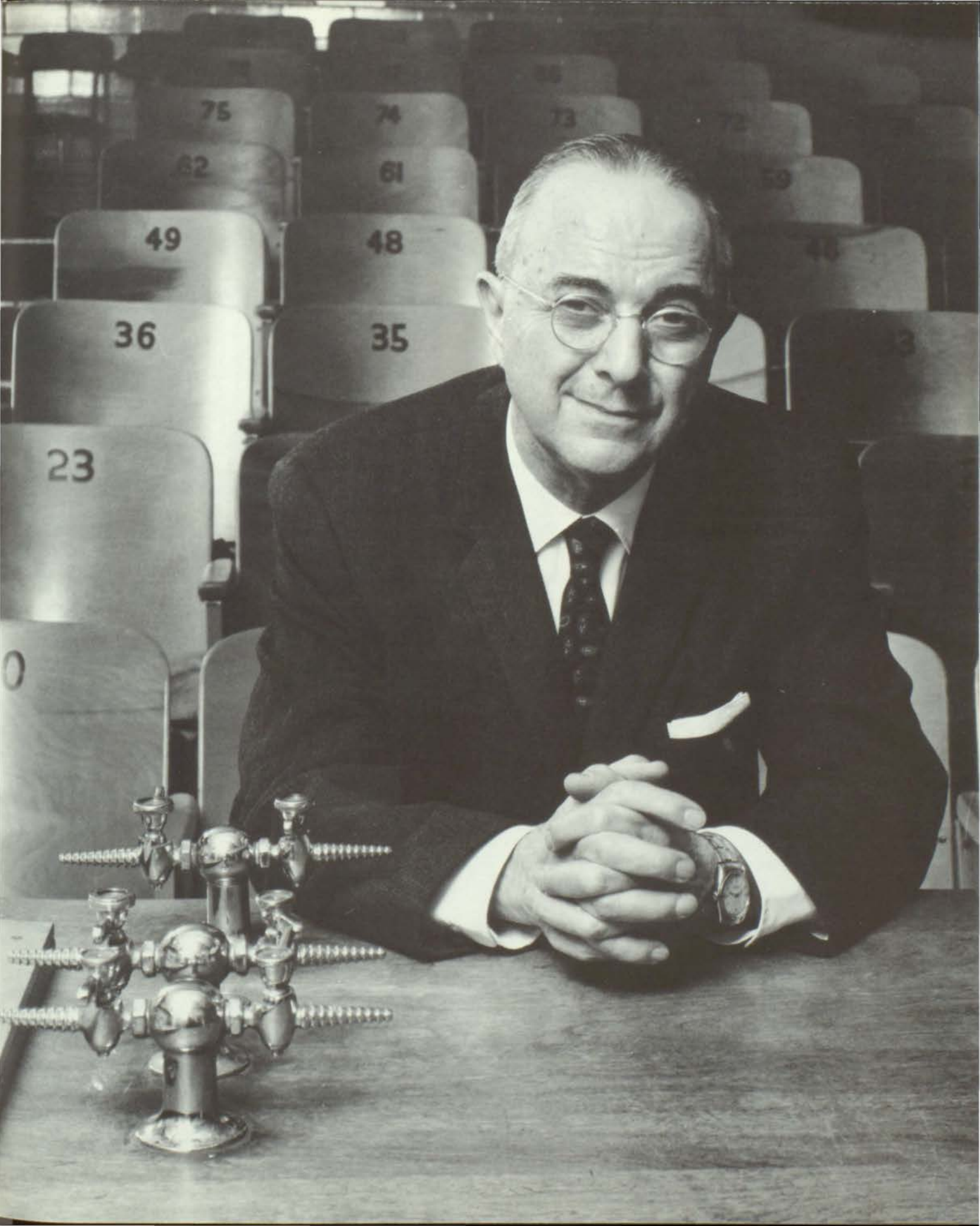
"Aside from the benefits that both schools would gain from sharing educational facilities, the daily presence of more women on our campus would do us good," a Notre Dame official says. "We have come to realize that an all-male society like ours tends to make students a little uncouth, if not downright barbaric at times. Bus loads of girls arriving for a weekend mixer or the hurried getting-acquainted fluster of an evening's date solves nothing. These boys should be seeing girls in the casual every day life of the University more often than they do now. They'll be married to women for the rest of their lives so they ought to be finding out while they're in college how women think."

Among the future plans of Notre Dame is a "half-way hall" between the Notre Dame campus and the Saint Mary's campus, a combined classroom and student union building for joint courses and informal, but academically centered, meetings. As a matter of fact, women already occupy one of the newest buildings at Notre Dame, Lewis Hall, a residence built to accommodate 140 nuns. Currently, sisters from 45 congregations in 23 states and five Canadian provinces are engaged in full-time graduate work at the University. The residence hall is not a convent; its nuns come and go at any hour that suits their work without any supervision or restrictions.

NOTRE DAME'S most impressive recent advances have been in science and social science research and in its new Center for Continuing Education. The University has had a strong tradition for more than a century as a center for science.

The scientific-minded Father Zahm, who also was a collector of Dante's works, installed at Notre Dame in 1885 the first electric lighting system used on an American college campus with a power plant that illuminated not only the buildings but the crown on the statue of Our Lady above the dome and the crescent around her feet. In the staid 1890's he created a furor by publicly arguing that evolution was not incompatible with the Book of Genesis.

One of the first wireless telegraph messages in America was transmitted and received on the campus in 1895. Before he became Notre Dame's football coach, Knute Rockne worked as a chemistry assistant with the University's famed scientist, Rev. Julius Nieuwland CSC, founder of the distinguished botanical journal, *The Midland Naturalist,* whose chemistry research led to the development of synthetic rubber.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Frank Montana, head of the department of architecture, is both academician and practitioner. For nearly three decades the Italian-born designer has helped educate 500 Notre Dame architects to serve our urban society. In more recent years, he has contributed to the University's new look, designing five campus buildings including the striking Center for Continuing Education.

Last year a new graduate department of microbiology was launched under Dr. Morris Pollard, director of Notre Dame's long-renowned Lobund Laboratory for germ-free animal research which has more than 20 government and foundation-sponsored research contracts. The Radiation Laboratory—an organization operated by members of the chemistry, biology, chemical engineering and metallurgical engineering departments—carries on research supported by US Atomic Energy Commission grants averaging $1.2 million a year.

"One way of measuring research is counting the money spent on it," says Vice-President Rossini. "Notre Dame spent more than $2 million on scientific research in 1959. In 1967, we are spending in excess of $7 million, and all of it is related to the educational process. How important is this work? You can get some idea of that by how often you are invited to give lectures about it at other colleges and universities. This year faculty members from the College of Science alone have given 265 lectures at other schools in 33 states and 13 foreign countries. Practically all of the science faculty members who joined the staff since 1960 are still here, except for a few Europeans who had to return to their homes for personal reasons. That would seem to show that the scientific climate at Notre Dame is excellent, both for research and for teaching, because our faculty gives half of its time to teaching. Research is necessary to keep a science teacher up to date, but research knowledge must be passed on to the students."

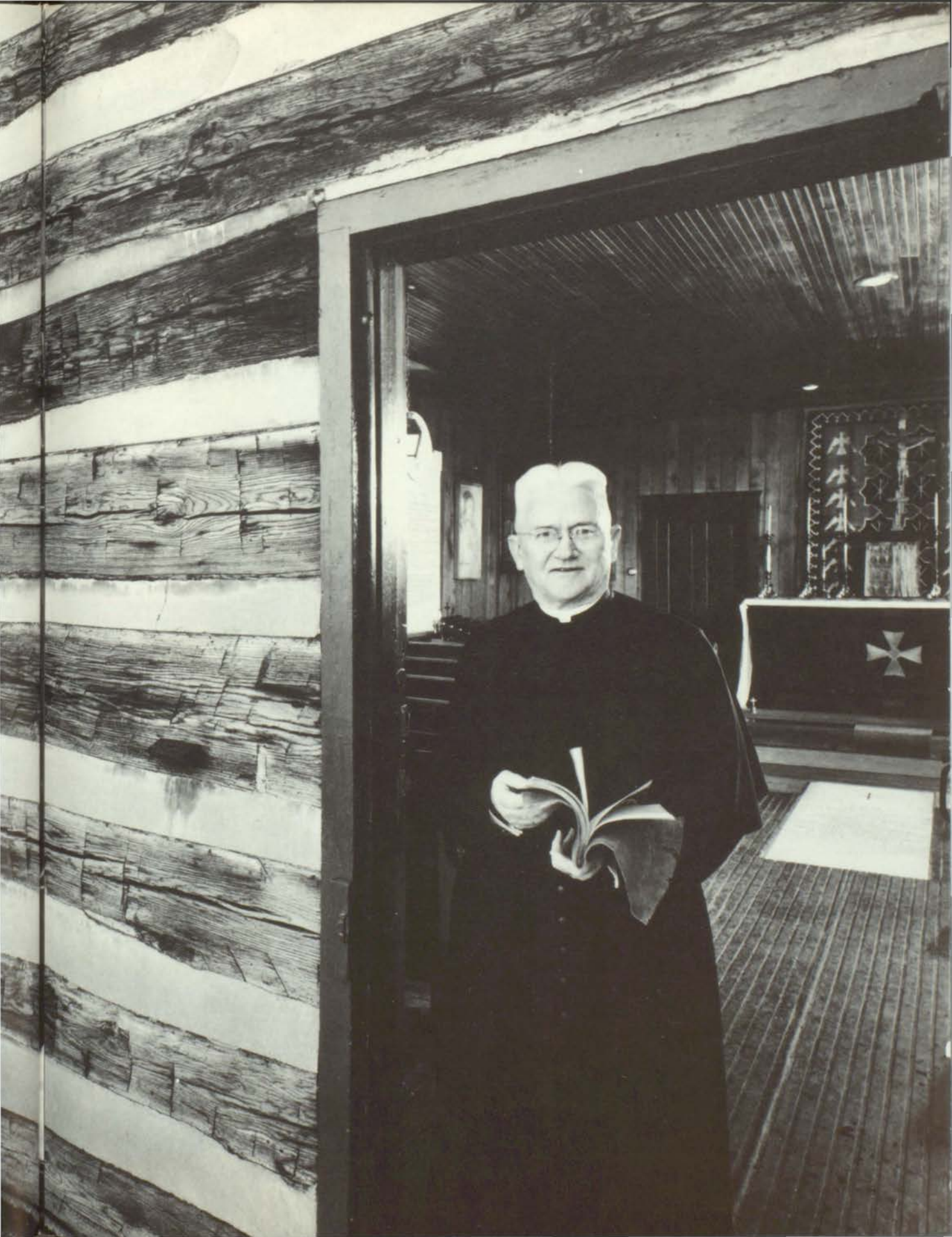
DR. Rossini, who came to Notre Dame from Carnegie Tech in 1960, manages to teach a class of 110 sophomores himself three days a week in chemical thermodynamics. "I had an associate

The special interests of University archivist Father Thomas McAvoy span the 125 years symbolized by the tiny Log Chapel and the towering Memorial Library. A veteran professor of history, he is a specialist in the history of the Catholic Church in the United States and author of the recent *Father O'Hara of Notre Dame: Cardinal-Archbishop of Philadelphia.* For 25 years, he has been managing editor of *The Review of Politics.*

ready to fill in for me in case my administrative duties kept me from the class," he says, "but, fortunately, I have been able to give 40 out of the last 44 lectures." In the seven years that he was dean of the College of Science, its doctoral candidates increased from 200 to 300 and one out of every 12 undergraduate seniors, not counting pre-med students heading for medical schools, won National Science Foundation graduate study fellowships.

The science community at Notre Dame presents at the University every year the Arthur J. Schmitt Challenges in Science Lectures with distinguished guest lecturers participating in discussions with students and faculty members. Last year's lecturers included Linus Pauling, Edward Teller, Albert V. Crewe, director of the Argonne National Laboratory, George W. Beadle, the president of the University of Chicago who is a Nobel prize winner in physiology and medicine, and Notre Dame's own outstanding biologist, George B. Craig Jr., whose research in related entomology and genetics at the University's mosquito genetics laboratory has attracted world-wide attention.

The College of Science and the College of Engineering are both in the throes of planning expansion in departments, buildings and faculty, with new emphasis on graduate study programs, all of which will cost approximately $23 million. About two-thirds of the bill, however, will be paid by government and foundation grants. The expansion will bring new chemistry, life science and engineering buildings onto the new east campus near the Memorial Library and the football stadium, where the Radiation Research Building is now being enlarged. The removal of the chemistry department will allow a larger physics department in Nieuwland Science Hall, the present home of both of those departments.



NOTRE DAME'S new strides in important social science research have been taken mainly by Dr. Shuster's busy Center for the Study of Man in Contemporary Society. The Center, of typically Hesburgh-conceived dimensions, not only plans projects but it also raises money to carry them out. "Ten years ago Notre Dame had neither the competence for such research nor any desire to do it," Dr. Shuster says. "The feeling was that the University shouldn't be bothered with social problems in the world outside of its campus." The social science center has completed a massive study of Catholic elementary and secondary education and is now working under a $562,000 federal grant on a survey of population growth problems in South America. Among several other projects now underway are studies on narcotics addiction, slums, attitudes toward poor peoples, and improvement of Latin American education.

Closely associated with the Center for the Study of Man in Contemporary Society and also representing Notre Dame's break from its old provincial seclusion is the handsome new Center for Continuing Education. Built by the W. K. Kellogg Foundation, the Center is located at the entrance to the campus across the road from the University's Morris Inn and connected by an underground concourse to the hotel. The Center is designed to bring together Notre Dame faculty members, alumni and students with visiting educational, professional, government and civic groups for discussions of current problems, providing what Father Hesburgh calls "a new, exciting and important dimension for Notre Dame's educational mission."

The building has 22 seminar rooms with closed-circuit TV and tape recording facilities, an audio-visual center and theater, and a main auditorium equipped like the United Nations Building with simultaneous translation facilities. These were the surroundings in which an international conference of theological scholars and Catholic, Protestant, Jewish and Eastern Orthodox church leaders spent a week last year discussing in four languages the implications of Vatican II. In addition, the Center has held hundreds of meetings and seminars on such other world problems as Marxism, the population growth crisis, and on business, scientific, social and cultural matters. When Vice-President Humphrey attended the student-sponsored political discussion at the Center last winter, he called it the most imaginatively designed meeting place he had ever seen.

"As its name implies, the Center is based on the realization that a man's need for education is only beginning when he gets his undergraduate degree," Dr. Thomas P. Bergin, the dean of continuing education, says. "In engineering, for example, half of what a student learns as an undergraduate will be obsolete in 10 years and what he will need to know 10 years from now is not yet available to him. It's getting that way in other areas, too. Our Center for Continuing Education aims to keep older people up to date on changing developments in the world and in their own work by bringing them here for discussions with experts—and by holding such discussions here on the campus to keep Notre Dame itself refreshed and up to date, too, on what's going on outside. This isn't just a convention hall that we're running. We welcome almost any kind of serious forum. But it's got to be something Notre Dame wants to be involved in, something that's going to benefit Notre Dame as well as the guest participants."

THE Notre Dame administration, and Father Hesburgh especially, feels strongly that the centering on the campus of such research and discussion on contemporary social problems is the

John Noonan Jr. is a professor in the Notre Dame Law School and director of its Natural Law Institute. He has been internationally acclaimed as author of the monumental book, *Contraception: A History of Its Treatment by the Catholic Theologians and Canonists.* A consultant to the commission which advised Pope Paul VI on marriage problems, including birth control, he is currently engaged in research dealing with the Church's matrimonial courts.

best possible stimulant for the University's teaching and intellectual life.

"In the last seven years," Father Hesburgh notes, "George Shuster's Center for the Study of Man in Contemporary Society has pumped more new enthusiasm and new strength into both the social sciences and the humanities than they got in the 25 years before George came here. Now the Center for Continuing Education is contributing in the same way and we're planning more such research and dialogue centers in the future—first the Institute for Advanced Religious Studies and, then, a research center for the study of Christian Democracy and, eventually, a center for the general study of Catholic education. We'd also like to have a federally supported educational research and development center on the campus. I repeat, on the campus. We aren't interested in running research centers in New York or Washington or Detroit or Chicago. Such centers and institutes don't do us any good unless they're organically related to the teaching of our undergraduates and graduate students, which means that they've got to be here, where they can contribute to the instruction, and nowhere else."

Another leading figure in the Notre Dame renaissance, Rev. Charles E. Sheedy CSC, dean of the College of Arts and Letters, looks upon involvement in the study of social problems as a valuable antidote against complacency, which he regards as the most dangerous illness that can infect a modern university. "Too often we are tempted not to think because we think we are right," Father Sheedy said in a recent faculty meeting. "That must stop at Notre Dame."

SUCH growth and development has transformed Notre Dame from a small rural school with a few homemade buildings to an academic community worth $100 million which costs $35 million a year—$95,000 a day to operate. The increasing complexities of managing such an enterprise and Notre Dame's increasing involvement in the world outside of its campus, as encouraged by Vatican II, have both led the Congregation of Holy Cross to share the responsibility of administering the University with laymen. The six Holy Cross clerical trustees, it was decided, would elect six lay trustees to serve with them in a new basic governing body to be called "the Fellows of the University." The Fellows would then elect themselves and others from the original lay board to a new Board of Trustees which would assume functions comparable to those of a board of directors in a business corporation.

On the day last January when Father Hesburgh was composing a letter explaining this change in government to 80,000 alumni, students and their parents, faculty and friends—the most important letter, he said later, that he ever wrote—he was interrupted often. And yet these distractions are a part of his every day at Notre Dame. There is a multitude of pressing official duties, formal appointments and informal visits from a variety of friends, faculty members and students; and then a succession of long-distance telephone calls from well-known people in other parts of the country and a few from Europe—most of them asking for favors.

A handsome man who has just reached the age of 50, supercharged with restless energy, he seems to thrive on such hectic activity. The *Who's Who* biography of Theodore Martin Hesburgh, *Congregatio a Sancta Cruce,* mentions that he was born in Syracuse, New York, and that his mother's name was Murphy, and lists his home address as Corby Hall, Notre Dame, Indiana. But Father Hesburgh spends only a few hours, between three and nine in the morning in his small room at Corby, the

Drama at Notre Dame ranges from Sophocles to Rodgers and Hammerstein, from Shakespeare to avant-garde. Whatever the production, Father Arthur Harvey sets high standards for students on stage or behind the scenes. The director of the new Notre Dame-Saint Mary's Theatre, he is equally at home in venerable Washington Hall or the contemporary O'Laughlin Auditorium.

Busily working aboard a jet almost as often as behind his desk, Vice-President James Frick marshals ever-increasing support for Notre Dame among alumni, friends, corporations and foundations from coast to coast. Organizer of the two Challenge Programs which produced $46 million in gifts and grants, he heads a professional alumni, public relations and development staff with offices in New York, Chicago and Los Angeles as well as on the campus.

faculty priests' residence hall where he sleeps. The rest of his long days and nights, when he isn't traveling somewhere by jet, are consumed by work in his high-ceilinged office under the dome in the Main Building.

Father Hesburgh spends the hours after midnight on his heavy mail correspondence, dictating replies to letters in English to a recording machine, and writing in longhand other letters in German, French, Italian and Spanish. His secretary, Helen Hosinski, types these without an error the next day, though she knows none of those languages. He usually stops work at 3 a.m. but sometimes stays at his desk until morning, heading from the office to say Mass at the basement chapel of the Sacred Heart Church.

A reporter from *Time,* working on a cover story about Father Hesburgh a few years ago, informed him that he would have to devote three hours a day for a whole week to interviews for the story. "I made a deal with him," Father Hesburgh recalls. "I told him I'd give him all the time he wanted—after one o'clock in the morning. At the end of the week, he was rather haggard."

FATHER HESBURGH'S large office is filled with books, pictures, art objects and assorted knickknacks that he has picked up on his many trips to Europe, South America, Asia and Africa. He is said to know the inside of the Vatican as intimately as he knows the Main Building at Notre Dame, and his zest for traveling is often compared to that of Father Sorin who made 68 voyages across the Atlantic in the last century in search of scholars and financial aid for the University. On the floor of the office is the skin of a wild cat, a maracaja, from the Amazon River valley and behind the desk on the large window sill is a striking bronze figure of a gaucho from Montevideo. On one wall there

is a photograph of Father Hesburgh being decorated with the Medal of Freedom by President Johnson and hanging near it is a string of 33 Buddhist prayer beads.

The room has many gifts from Pope Paul VI with expressions of his esteem for Notre Dame and its president, who serves as the Vatican's representative to the International Atomic Energy Agency. Among them are a ring, a sacred candle bearing the Pope's crest which has three small mountain peaks signifying his family name, Montini, and a large bronze bell which the Pope presented to each of the cardinals at the last session of Vatican II. "I guess he had a couple of them left over so he gave one to me," Father Hesburgh chuckles. Showing a visitor a piece of art from Bogota in his office, Father Hesburgh was reminded of a young Notre Dame alumnus in that city.

"I was down there about six years ago on business for the Rockefeller Foundation," he said. "They financed our area study program on Latin America. Well, while I was in Bogota, a local monsignor came to me one day and said, 'Do you want to save a soul?' He told me about this boy, whom I'll call José. The boy was being sent by the Communists to Czechoslovakia for scientific training but he wanted to go to Notre Dame instead. I told the monsignor that I just didn't have a drawer filled with gold to pay for the young man at Notre Dame. It would cost around $10,000 to bring him here and I couldn't figure out how to do it at that time. So he went to Czechoslovakia.

"Less than a year later José called me on the phone from New York. Somehow he had escaped from the Communists and made his way to America, and he still wanted to come to Notre Dame. I called in Father Joyce, our vice-president in charge of money, and I said to him, 'Somehow we ought to be able to sneak this boy in here for free.' So we did and José came to Notre Dame for four years and got his degree.

"A few months ago I arrived in Bogota again on more Rockefeller Foundation business and José, who is now working there for CBS, was waiting at the airport when I got out of the plane. 'Father,' he said to me, 'let's round up the Notre Dame men down here and start a Notre Dame Club of Bogota.' I looked at my schedule and told him I might be able to fudge on a couple of things and spend an hour with them that night at my hotel. He showed up with 30 people, including a few Notre Dame undergraduates from Colombia and a couple of Saint Mary's girls who were working in the Peace Corps there. So we called the meeting to order and had an election of officers."

FATHER HESBURGH paused for a moment, thinking about the Notre Dame Club of Bogota, and that started him talking about the support that the University gets from its alumni who now number close to 40,000. "I think a university today is only as good as its alumni, and our alumni have been tremendous," he said. "These last two Challenge drives made it possible for us to make as much progress in 10 years as we would ordinarily make over a period of 30 years. Without the backing we got from the alumni, we wouldn't have gotten to first base.

"When we first laid the cards before them—explained to them that the Ford Foundation would give us $6 million for every $12 million that we raised by ourselves—their response was unbelievable. Eighty percent of them came through with contributions, although up to that time their participation had been 46 percent. Their average gift in that first campaign was around $345. In the

As dean of continuing education, Thomas Bergin is developing a whole new sphere of influence for Notre Dame. In its first year of operation the University's Center for Continuing Education has attracted 28,000 persons to 300 conferences. Ranging from the international to local in scope and as varying in subject matter as the University itself, the conferences are making Notre Dame truly a crossroads for those concerned with the issues and problems of today's world.

Notre Dame's vice-president for academic affairs is Father John Walsh, in his own right a specialist in the philosophy of education. As administrative head of Notre Dame's world of academe, he heads a faculty of more than 600 members while overseeing the educational programs in the University's 46 academic departments. Father Walsh, standing in the forefront of the Memorial Library's "Christ the Teacher," is the former vice-president of Notre Dame's public relations and development and head of the education department.

second three-year drive, when the Ford Foundation repeated its matching offer, the average gift from the alumni was even higher, around $430."

Notre Dame's alumni also play an important role in academic improvement by working for the University all over the nation and in foreign countries on the sensitive task of scouting, recruiting and evaluating prospective freshmen and graduate students. Incidentally, it is sometimes said that Notre Dame maintains its high prestige in football to retain a high alumni interest in the University. But James E. Armstrong, who has been the executive secretary of the Alumni Association since 1925 and knows the average Notre Dame graduate as well as anyone, derides that notion.

"During our so-called lean football years, between the time when Frank Leahy was coaching and the time when Ara Parseghian came here, both contributions from the alumni and alumni participation in University affairs increased greatly," Armstrong notes. "And it was during that football recession that alumni support of the Notre Dame Foundation, organized by Rev. John J. Cavanaugh CSC, our former president, brought our endowment from practically nothing up to its present $60 million. Of course our alumni have always been passionate about football. I remember when Knute Rockne died, a group of emotional graduates wanted to have him buried in the stadium, under the 50 yard-line. But cooler heads prevailed and we put Rock in Highland Cemetery here in South Bend where a group of alumni gathers every year on the anniversary of his death to say a few prayers at his grave."

FATHER HESBURGH sees no incompatibility between Notre Dame's striving for academic excellence and its supremacy in football. "Big time football has never caused us any problems," he says.

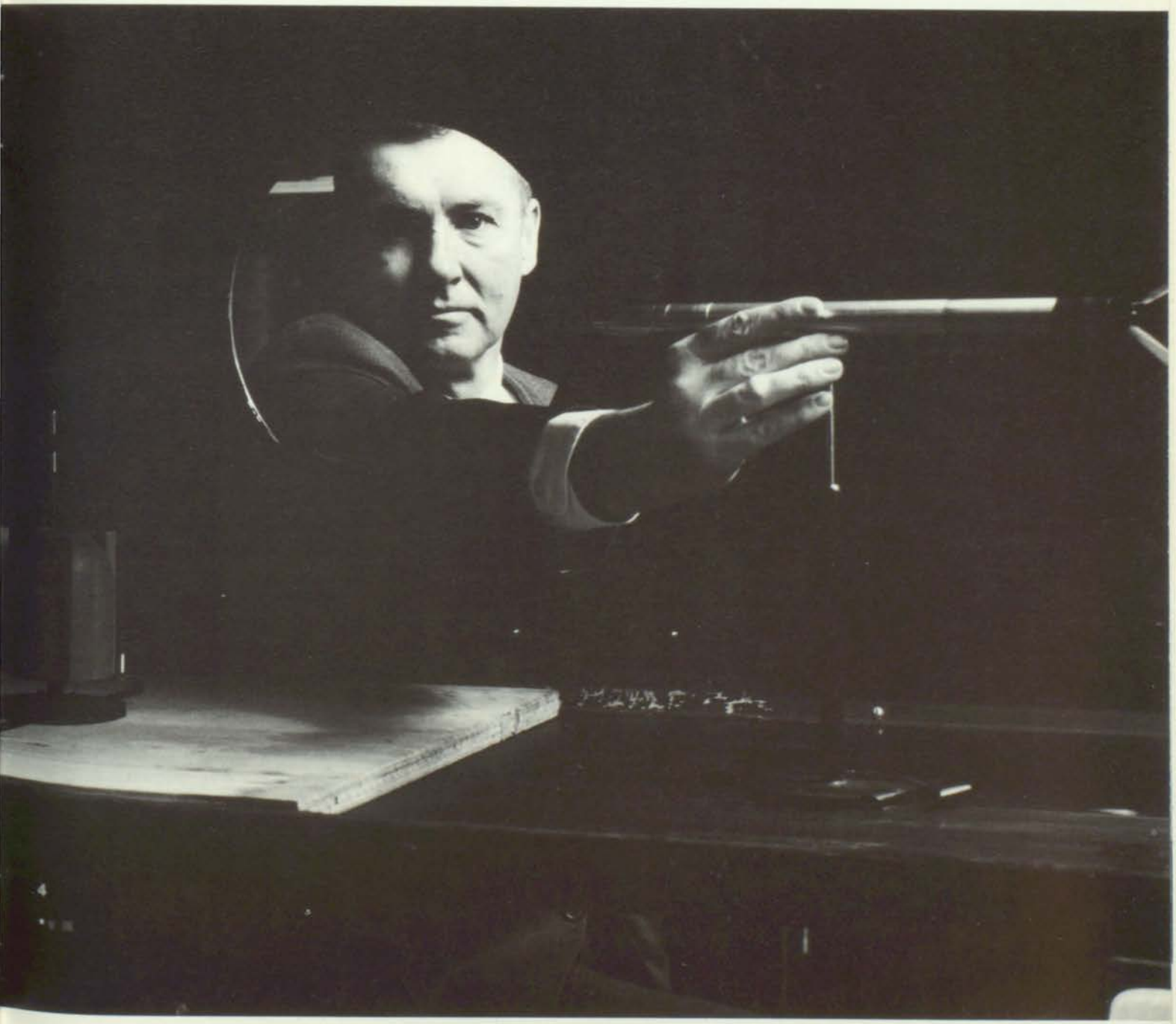
Head of the Department of Aero-Space Engineering since 1964, Dr. John Nicolaides might be seen on a given day personally flight-testing a new parachute device, the parafoil, over Cartier Field or calculating the aero-dynamics of a new wing design in one of the Department's unique smoke tunnels. Before joining Notre Dame, Dr. Nicolaides served as a director and a special assistant in divisions of NASA and earlier was a technical director of the Navy Space Program. He has contributed several articles to the *Encyclopaedia Britannica* while concentrating his own personal research in the field of missile flight dynamics.

"If it did, we'd drop it immediately. We give 33 athletic scholarships a year to football players and, with the whole country to choose from, that enables us to pick boys who are pretty good scholastically. We don't allow a student to play unless he is in good standing academically and there are no fresh air courses! Furthermore, the average mark of the football squad is slightly higher than the average of the student body as a whole. We don't have to do some of the things that other universities do —lengthen a player's studies to five years to lighten his academic load during the season. And there's no red-shirting at Notre Dame. That's keeping a boy on the varsity squad for four years but using him as a player in games for only three seasons, in order to give him an extra season as a sophomore on the practice field. We don't have to resort to that and we never will.

"In addition, we play no bowl games. Ara Parseghian agrees with us that the regular season is a long enough time for football. Football has always been such a part of Notre Dame that I just can't imagine Notre Dame without it. Incidentally, in the last few years, three of the seniors who received large bonuses for signing up with the pros came to us later, strictly on their own, and each handed to the University a check for $5,000 for scholarship funds."

THE day when Notre Dame's president was not as well known nationally as the coach of its football team has long since passed.

On the day that he was trying to find enough time to write the letter on Notre Dame's change in government, Father Hesburgh received a telephone call from Governor Nelson Rockefeller of New York. He asked him to serve with James Bryant Conant, the former president of Harvard,



Yozo Matsushima, engulfed in a symmetrical pattern of geometric figures and brain-twisting problems, is a world-recognized master of lie algebra. He came to Notre Dame last year from Japan's Osaka University.

and the Ford Foundation's president, McGeorge Bundy, on a special commission to prepare a report on private higher education in New York State.

Father Hesburgh hesitated, explaining that he was already over-burdened with extra-curricular responsibilities—he is a trustee of the Rockefeller Foundation, a member of the Carnegie Commission for the Study of Higher Education in the United States and president of the International Federation of Catholic Universities, among many other things. "My own nephew, my sister's son, is a student here at Notre Dame," he said, "and I haven't had time to see him in the last three months."

Father Hesburgh finally agreed to serve on the New York education study commission after Governor Rockefeller assured him that the work would consist mostly in studying reports, which he could do while traveling by air. There were several more long-distance calls that day, one from Speaker of the House John McCormack in Washington and another from a man in New York seeking Father Hesburgh's help in arranging for Marc Chagall to do a painting for the Vatican. Still another one from a government official in Washington discussed a problem in civil rights legislation.

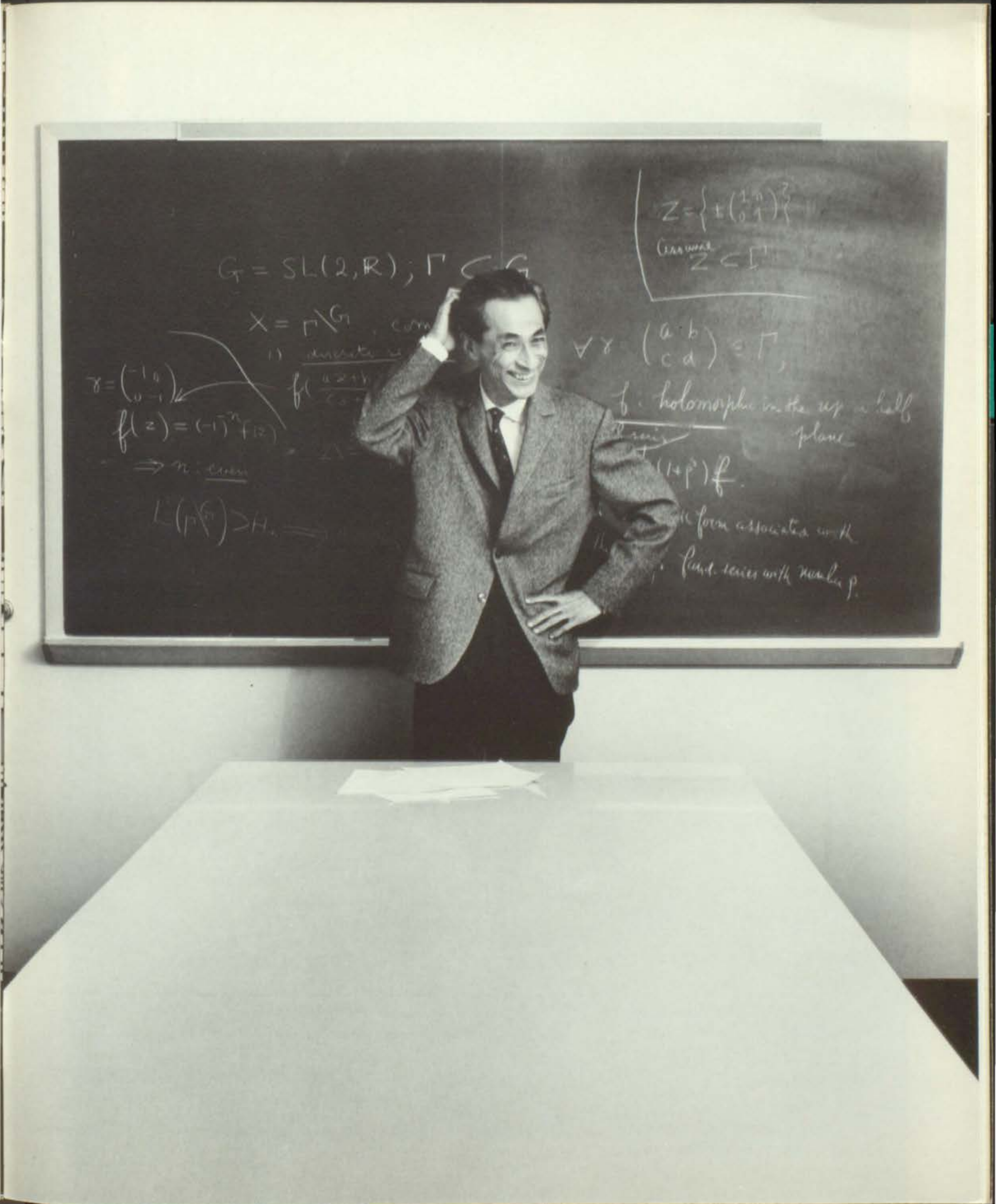
After working on the letter for a half hour, the president had to stop again for a meeting with faculty committee members who had come to talk about the latest draft of the proposed new faculty manual. "There doesn't seem to be anything in here indicating that Notre Dame happens to be a Catholic university," Father Hesburgh complained.

THE special role of Notre Dame as a Catholic university happened to be uppermost in his mind at that moment because he had just been writing about it in the letter on the increase of lay control in governing the institution. Any great university, he had written, should be a place where all the great questions are asked, where an exciting conversation is continually in progress, where the mind constantly grows as the values and powers of intelligence and wisdom are cherished and exercised in full freedom.

"The Catholic university must be all of this and something more," Father Hesburgh added. "The university *as Catholic* is universal in a double sense: its concern touches the moral as well as the intellectual dimensions of all the questions it asks. The Catholic university must be a witness to the wholeness of truth from all sources, both human and divine. The Catholic university must reflect profoundly, and with full commitment, its belief in the existence of God and in God's total revelation to man. Somehow all of this must be reflected in the very atmosphere of the Catholic university campus—in civility as well as in love, in openness as well as in commitment, in its pilgrim search as well as in its enduring faith and hope."

AFTER the faculty manual meeting broke up, there were several more business meetings and a visit from a friend who was seeking guidance and advice on planning a trip through South America. By now it was evening and after signing a pile of correspondence which his secretary had typed for him, Father Hesburgh had to hurry to a dinner appointment. The important letter to 80,000 alumni, students and friends was still unfinished on his desk.

The dinner appointment was at the Morris Inn with a writer who was preparing an article on Notre Dame. Father Hesburgh was halted as he hurried through the lobby by Father Sheedy, the dean of the College of Arts and Letters. Father Sheedy introduced him to Carvel Collins, a professor of American literature considered to be an out-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Since 1926 Jim Armstrong has been the inspirational shepherd of the Notre Dame Alumni Association. Quietly, but effectively, he has guided the growth of the Association from 4,000 members in 40 local clubs to 40,000 members in 190 clubs in this country and overseas. In July, after having served under six presidents of the University, Jim will retire from his executive secretary's position.

standing authority on the writings of William Faulkner. Collins is leaving the faculty at M.I.T. this year to join the English department at Notre Dame.

As he sat down with the writer in the dining room, Father Hesburgh nodded and smiled to a man at a nearby table. "That's one of our new professors from Europe. He's quite a fellow," he said to the writer. "The other day in the faculty cafeteria I saw him going through six books while he was eating his lunch. I said to him, 'Are you really reading all of those books?' He said, 'I look at each page, and if I happen to see anything on the page that I don't already know, I read it.' Characters, that's what we have here. Characters and they make the place."

THE writer mentioned to Father Hesburgh that he had talked earlier in the day with Rev. Edmund P. Joyce CSC, executive vice-president who handles Notre Dame's economic problems, and James W. Frick, vice-president in charge of public relations and development, about the University's future plans and financial needs. The figures discussed had been big ones. Father Joyce said that Notre Dame, which has spent $50 million on buildings in the last 15 years, now has to plan on spending another $40 million in the next 10 years if it expects to keep on driving for improvement in academic quality.

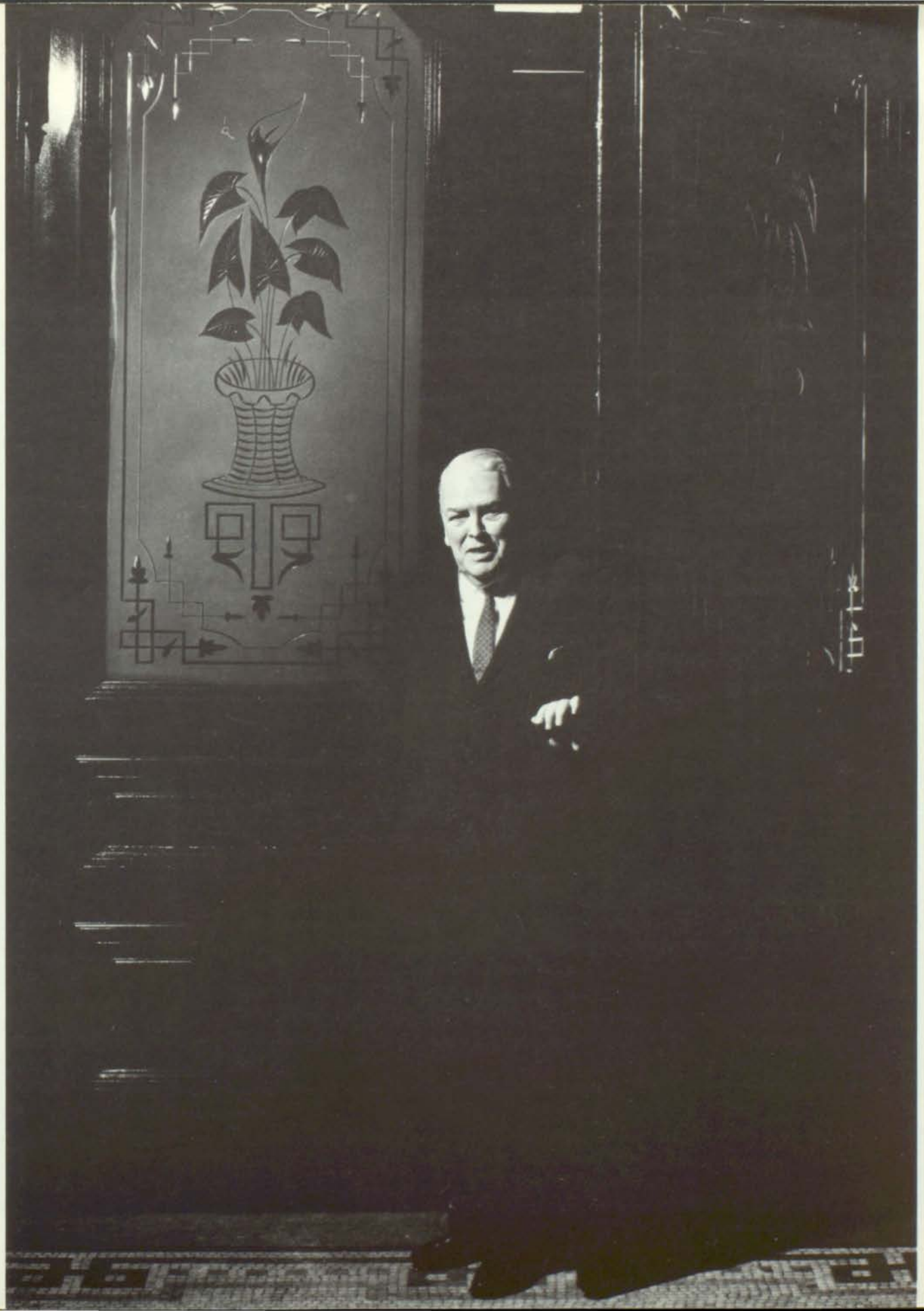
Frick had pointed out that the cost of running Notre Dame at its present size for the next 10 years—with no new programs or expansion—would be around $400 million. The annual expenses of $35 million are more than twice as much as the University's total annual income of $15.7 million from student fees. To be financially sound today, a major university should have an endowment 10 times larger than its annual operating budget. (A university's endowment, as some people don't realize, is a principal sum which generates interest but which itself must remain untouched.) This means that Notre Dame's endowment, which has a present market value of around $60 million is only about one-sixth as large as it should be.

"In other words," Father Hesburgh continued, "we need a lot of money that we haven't got just to keep our head above water, and a whole lot more money again if we want to keep on improving and growing in stature. Money doesn't make a modern university great, but you can't have a great university today without money.

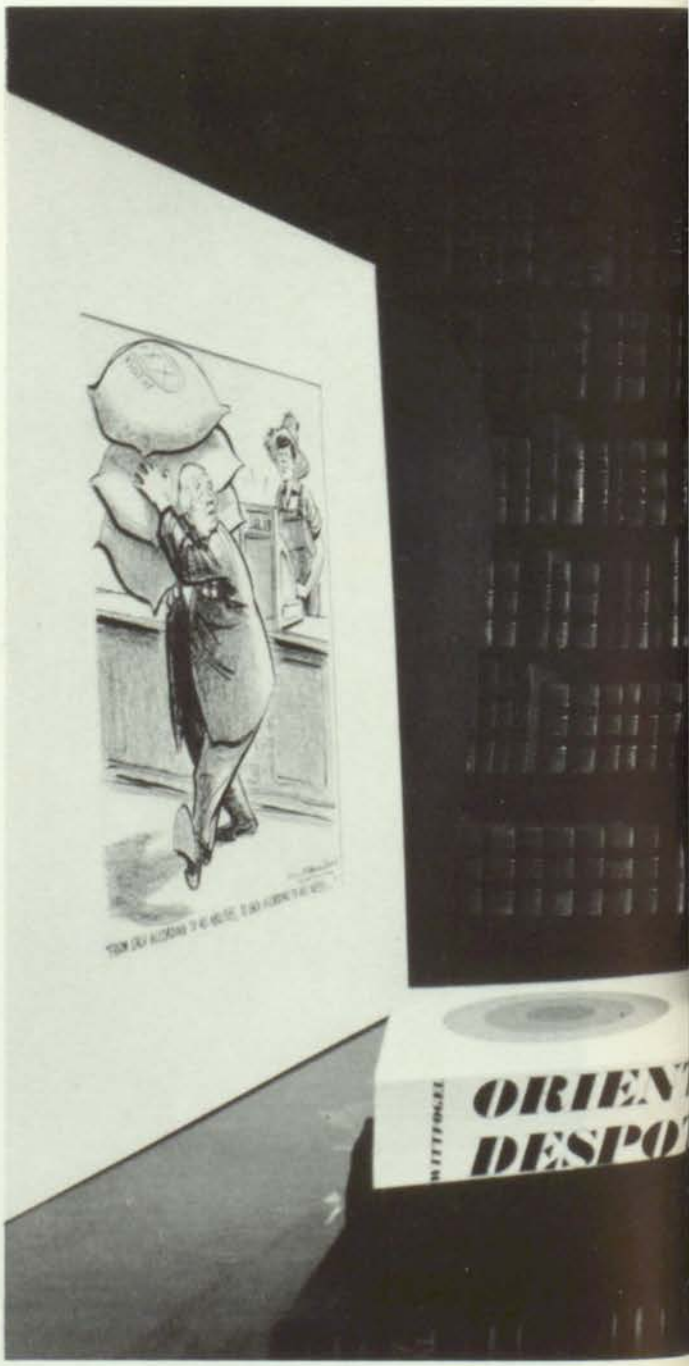
"When I decided as a boy to become a priest, I made up my mind to join a religious order like the Congregation of Holy Cross because I didn't want to be asking people for money as a secular parish priest has to do. Since I've been here at Notre Dame, it seems I've done nothing but ask people for money. We've finished two great Challenge drives. If we want to carry out our future plans, we've got to start all over again. We can't stand still now."

A MAJOR share of the money which Notre Dame hopes to raise for its future needs will go into the development of the faculty and into the strengthening of Graduate School education and research. The major new building project, aimed at making the University completely residential, most likely will be the three new high-rise residence halls between the Memorial Library and Stepan Center, and an addition to the North Dining Hall to accommodate the new resident influx of about 1,500 students.

Already under construction on the campus beside the Stadium is the huge Athletic and Convocation Center which should be completed next year. This $8 million twin arena structure, with a long central concourse between the two domed indoor



Political theorist Gerhart Niemeyer is a recognized specialist in Communism. On the public platform and in books such as *An Inquiry into Soviet Mentality* and *Handbook of World Communism,* he has been an unrelenting but scholarly foe of Red ideology. The German-born professor has taught at Princeton, Columbia, Yale and the National War College and served as a State Department officer.



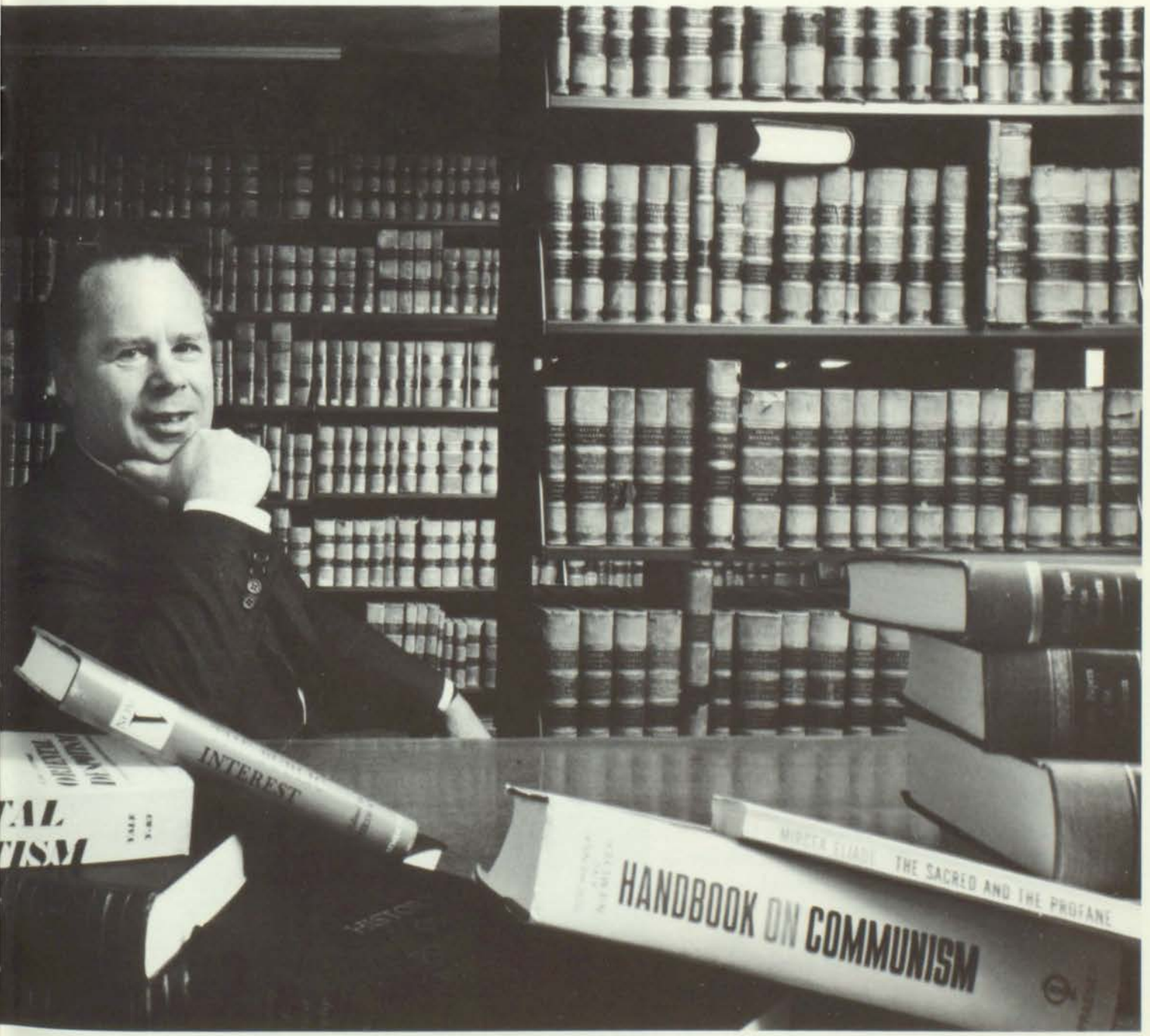
sports areas, is longer than the football stadium. The dome above each of the arenas is 308 feet in diameter and rises 72 feet in height. One arena will have a varsity basketball court, eight handball courts and four squash courts on its main level and a group of gymnasiums for intramural sports on a lower level. The other arena will have a 200 by 65 foot ice skating and hockey rink, an indoor track, a baseball practice infield and tennis courts. Athletic department offices, varsity and intramural coaches' offices, and ticket offices will be located in the central concourse between the arenas.

AS he finished his coffee, Father Hesburgh glanced at his watch and said that he had to get back to his office. "I've got a ten o'clock session with Father Joyce and Jim Frick," he said to the writer, "and you can guess what we're going to talk about. Money. We work all hours of the night here."

The meeting with Father Joyce, Frick and other development officials lasted late. When he was alone once again Father Hesburgh sat down at his desk, with the strains of a Beethoven recording sounding on his hi-fi, to resume writing the letter.

"Over 2,000 persons now work at the University," he wrote. "And more than seven thousand students are enrolled and the great majority of the undergraduates actually reside on the University campus. The Notre Dame Foundation has more than met the hopes of its founders. In less than 20 years of existence, it has brought to the University, to meet its growing needs, more than $100 million. Of course, much more is now needed. . . .

"Those of us who have been closely affiliated with the University in recent years feel that it is unrealistic to expect the small clerical Board of Trustees to guide the University in policy and operation today in the same manner as prevailed


INTEREST
THE SACRED AND THE PROFANE
HANDBOOK ON COMMUNISM

Father David Burrell is representative of the contemporary young religious at Notre Dame. His interest and concern for today's student generation extend from the classroom to the residence hall. A specialist in the logic of metaphysical and theological discourse, and rector of Morrissey Hall, Father Burrell has earned campus recognition as counsellor and friend of students. In his latter role, the young faculty member —a Fulbright, Woodrow Wilson and Kent Fellowship winner—has initiated an experimental policy of personal interrelationships and responsibility which promises to restructure hall life as the central force in the residential character of the University.

in the past. A reorganization of the Board of Trustees, as the ultimate governing power of the legal entity which is the University of Notre Dame, would therefore seem to be an inevitable development."

THERE was a hesitant knock on Father Hesburgh's door, and he rose from his desk. Frowning and glancing at his watch, he walked across the room to open the door. An embarrassed and obviously quite frightened sophomore was standing outside in the reception room.

"Sorry to bother you, Father," the boy said. "But I've been waiting out here in the hall since 8:30 p.m."

Father Hesburgh glanced again at his watch. It was almost two o'clock.

"Why didn't you knock sooner?"

"I saw some people going in and out," the boy said. "I thought you were busy, with a meeting or something."

"All right, take it easy," Father Hesburgh said. "What is it that you want to see me about?"

Having some difficulty finding the right words, the student explained that he had been found guilty of cheating in an examination by the student honor court and was about to lose credit for the course. "A friend of mine told me if I pleaded guilty, they'd go easy on me. So I pleaded guilty but I wasn't really guilty at all." He went on to explain why he felt that he was innocent of the charges.

Father Hesburgh told the boy to see a Law School faculty member who acts as an adviser in such honor code cases and who would take his side of the story under consideration.

"Thanks, Father," the student said. "I feel a lot better already. Thanks a lot. Sorry to bother you like this."

"The next time don't wait so long before

knocking," Father Hesburgh said. "Good night."

HE sat down again at his desk with a sigh and went on writing the letter. Finally, he came to the last paragraph:

"I should at this time voice my gratitude to all of you, and to all those faithful souls—clerical, religious and lay—who for almost 125 years have woven into this place, and allowed this place to weave into their lives, the rich fabric of history that brought Notre Dame from a primitive log cabin in a frozen and hostile wilderness to a great Catholic university that Father Sorin envisioned when he first called it in November of 1842, *L'Université de Notre Dame du Lac.*

Devotedly yours in Notre Dame,
Theodore M. Hesburgh CSC"

As a postscript, Father Hesburgh might have added that in its 125th year the prestige of the University of Notre Dame seems to be high all over the land. An undergraduate at the University, spending a few days at home in New York during a recent semester break, was asked how he liked the place.

"It's awful," he said. "The work is too hard and the pressure kills you. But there is one great thing about being a student at Notre Dame—when you're home on a vacation like this, you are able to tell people that you go there."

Notre Dame

Insight

Summer 1967

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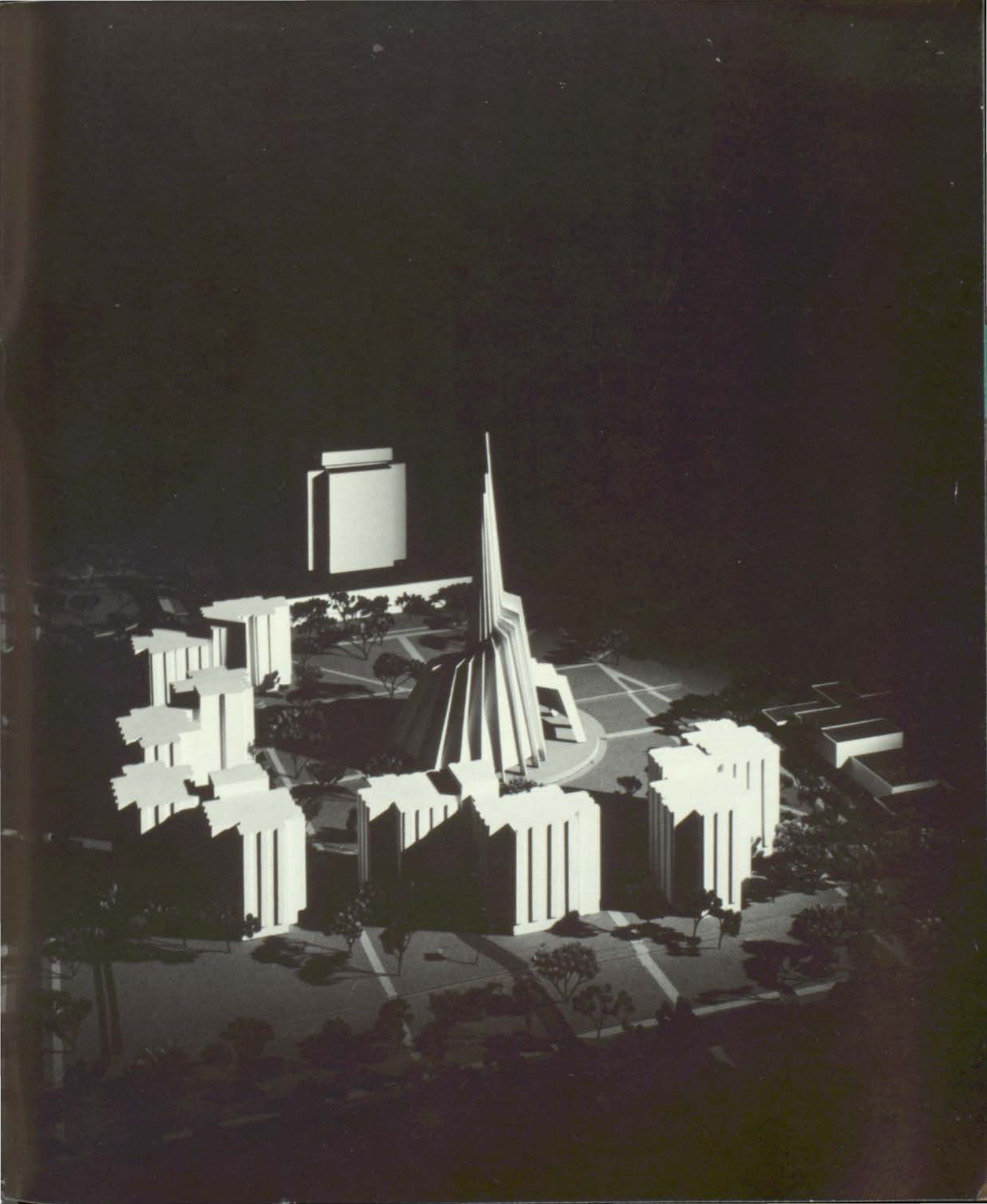
The profile of an individual reveals his likeness and, hopefully, his character at a given time. For a moment, time stops so the artist can capture his subject. Yet, if one studies a profile carefully, he can get some insight into the future development of the subject, how he might appear several years hence.

The profile of Notre Dame, which you have just read tells of the University today. But it also suggests its future thrust, the direction it will take in the eventful years ahead. The campus skyline is bound to change and new faces will be seen. But many things will remain much the same. There will be a unique amalgam of the changing and changeless, but always Notre Dame.



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SUMMA

A Distinctive New Mark on Notre Dame's Horizon