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EDITOR

Ronald R. Parent

EDITORIAL ASSISTANTS

Jean Horiszny, Jay Kane, Cindy Hodapp,

George A. Scheuer '28

PHOTOGRAPHY

M. Bruce Harlan, Dick Stevens,

D. R. Goff

DESIGNER

Michael Rider

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On the Catholicity of Notre Dame

I am happy to endorse the following report of the provost, Father Burtchaell, on the Catholicity of Notre Dame today. He speaks of the situation as he lives it.

I have little to add to what he says. We may do better here because we attract great students from great families all over the country. Sharing parents' concerns for the spiritual, as well as the intellectual, growth of their sons, we also share most of the confusion that attends all growth in the modern world and in the Church. The old world of structures is becoming unglued. The black and white answers of yesteryear are less clear following Vatican Council II. The challenges and renewed opportunities for a purer and more dedicated Christian life are greater. Somehow we are feeling our way through troubled waters, not always with great success, always living with the danger of shipwreck, but ultimately depending on the Holy Spirit to guide us to the safe port.

In this difficult worldwide situation for our modern Church and world, we cannot create an absolutely safe and secure oasis without falsifying our basic efforts to educate young men — and soon young women, too — for the very real world in which they must live, survive, prevail, and, hopefully, obtain salvation with the grace of God. We can only try to open their souls to the action of the Spirit, to enlarge their vision of what it means to be a Christian, to surround them with teachers who live by faith and who cherish values in a world that is all too secular, valueless and uninspiring.

Maybe the most honest thing that can be said — as Father Jim has well said it — is that Notre Dame today is very imperfect, but, nonetheless, the best Catholic university on earth. As one who has seen all the others, I think this is a true statement of fact, desire and effort. We still have a long way to go — some new roads to find — but we are very much a part of the pilgrim Church that must ever grow in faith and love.

What we need most is understanding, rather than blind criticism, more openness to the Spirit, more dedication, holiness, generosity, even heroism, on the part of everyone who lives and learns here — students, faculty, administrators — as we move towards the ideal that has rarely, if ever, existed in the history of mankind — a place where everyone learns and grows in the Christian spirit, where wisdom and virtue flourish together, where young and old understand and edify and educate each other — a Catholic university not only as described in words by Cardinal Newman, but existing in reality as even Newman was not able to create.

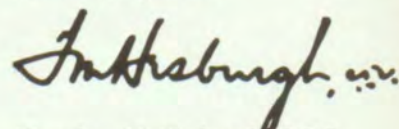
Is it worth the effort? Only those who live and learn here, or the parents who

send their sons, and soon their daughters, here will be able to answer.

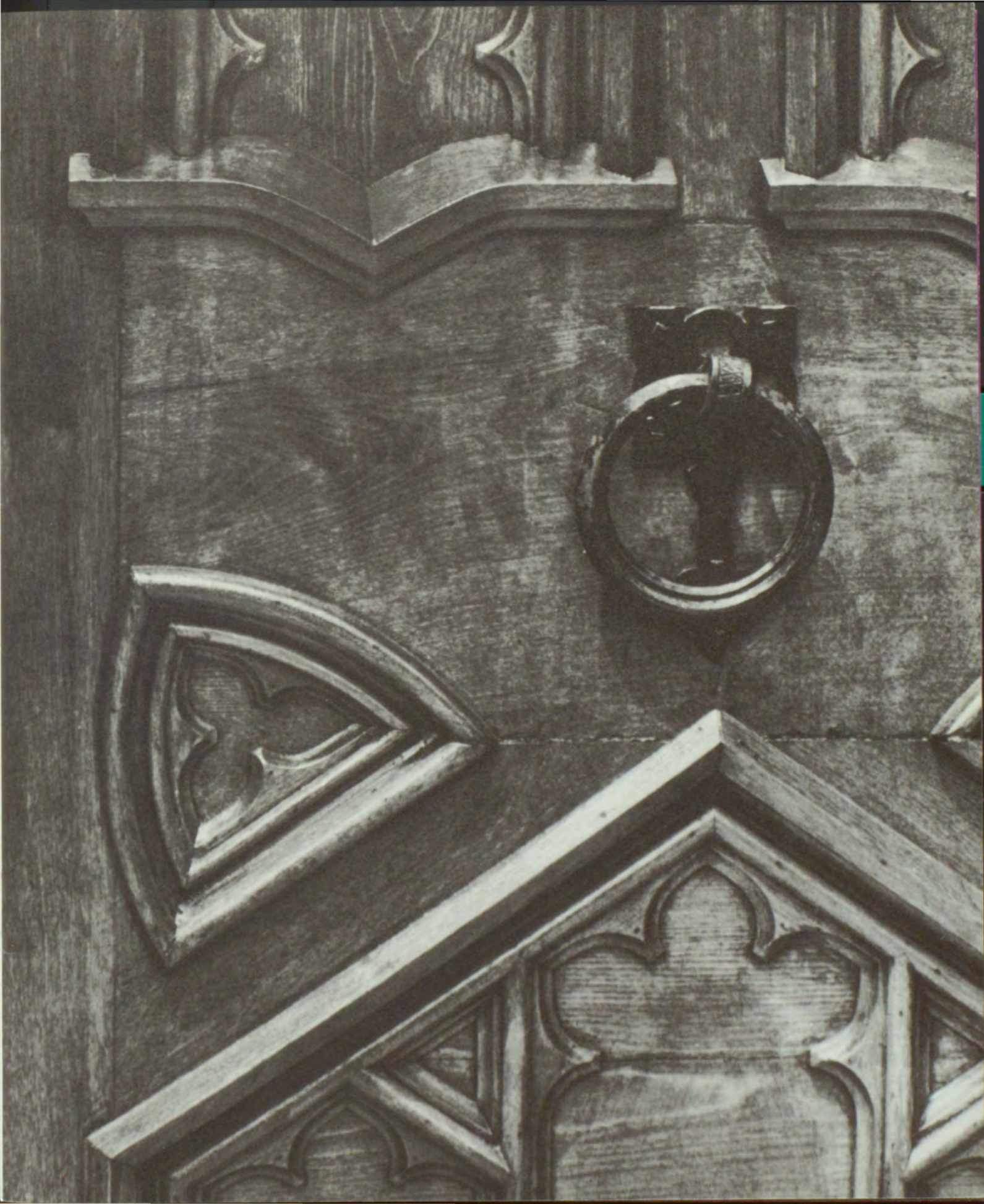
Those of us who have spent decades and quarter centuries of our lives here think we know the answer — that it is worthwhile as long as we continue to ask the important questions and sweat out the Christian answers — ever more difficult — with successive generations of promising students who will make or undo the world of tomorrow.

None of this will be completely satisfying to those who want everything black and white, cut and dried. All one can say is that the world and the Church is not like this today, nor can the university be. One might add that, happily, we are on the road to a better world which, if less secure, is nonetheless more Christian, more saving, more honest, more authentic, in that the Holy Spirit strongly leads us to be Christian in the spirit of the Gospels in which Christ challenges us to dare, to be different, to believe and hope and love whatever the cost to security and transient peace, because eternal life is the only goal worth pursuing.

If somehow this message gets through to the majority of our students — what could be more worthwhile than what we are trying to do?



Theodore M. Hesburgh, C.S.C.
President





Notre Dame: How Catholic Is It?

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

How Christian are we? Today this is often a peevish question. Adults are ill-tempered toward youth. Parents are bewildered by their own children. At a university one senses this vexation. We saw it displayed during this year's commencement weekend at Class Day exercises. John Hessler, the valedictorian, delivered an address that was condemnatory of the Asian war and critical of the times. It was a one-sided talk, and very lugubrious, yet neither petulant nor crude, but about one-third of the parents and guests present walked out. Others began to boo and to shout. One man cried, "Send the g.d-----s.o.b. back to Russia." When an elderly nun turned to ask a group of hecklers to be quiet, one replied, "Shut up, you old goat, and sit down!" The students were stunned and mortified. As presiding official I was dismayed by the vulgar and savage intolerance that was as bad as any we occasionally witness in our students. Yet it was a display of our national mood. I mention it to say that my remarks are not intended for persons whose interest in the University is similarly peevish or barbaric. The Christian character of this school is too serious to be defended before this kind of heckling.

How Christian are we? I suppose the question is most often put to us by our own alumni. Those with children here at Notre Dame, or approaching college age, are anxious that their sons undergo some of the regimented

religion and tough discipline that helped them to grow up. Like many parents, they have an uneasy fear that they may have failed to pass on their deepest beliefs to their children, and they look to the University to succeed where they may not have. But — they have surrounded these children with far more affluence and independence than they ever had, and it is beyond the University's ability to refashion them, to reverse in four years what has been wrought in eighteen.

Older alumni tend to compare the present with Notre Dame's years under the shepherding eye of John O'Hara. But we have selective amnesia about our own pasts, and about the past of the University. As for Father O'Hara, he was an incomparably shrewd man, a holy priest, but his style is unrepeatable. His religious bulletins that correlated fifty years of football scores with communion statistics, that reported 448 genuflections in Sorin chapel on Tuesday morning, that threatened personal interviews with students who failed to make their

Easter duty; his practice of burning books dealing with sociology in the library after he became president; his policy forbidding entrance to black students; his ban on *Time* magazine from campus after it printed a photo of him, tummy prominent, in his bathing trunks — all this evokes a man great in his day, but not a regime that would be great in our day. Memory can reach even further back. Father Raymond Murray recalls that during his student days (1914-18) the chief campus vice was shooting craps, for which the penalty was suspension. The stories are numberless, and bear telling. But though the past is rich, it is unrepeatable. The question, "How Christian are we?" cannot be answered by comparison with any classic period of our own history. We must examine the present on its own merits.

Further, I would argue that most of those who ask the question in an accusing way are in fact distressed at the bewildering changes in the Church today, which show forth more clearly at Notre Dame than in the average parish, but are not of our making.

Let me review for you some of the evidence that may indicate how we stand. Some is good, and some bad. Let me begin with the bad.

The students expend considerable effort on their private rooms, but feel no responsibility for the common ground; it becomes a no-man's-land.

The first and most serious deficiency in our religious situation is a certain persistent disregard for the common good. Dr. Robert Vasoli, of our Department of Sociology and Anthropology, observes:

It seems to me that [students'] ethical and religious sensibilities, while often terribly intense, operate in curiously selective ways. They tend to focus on a few large issues in such a manner that they need not have any concrete personal immediacy, while glossing over other or related issues which, in the objective order, more directly impinge on their personal lives. No doubt issues like the draft and the war elicit concern that is, both in the abstract and on a very personal level, understandable and justified. But with other specific issues global concern co-exists with local indifference.

For example, students overwhelmingly give lip service to a cleaner environment, but do not get terribly worked up over campus litter, the alarming increase in campus acreage being asphalted for student parking, the constant trailblazing of new footpaths on our greensward, or the fantastic rate of increase in the vandalization of the University's real property. Similarly, they are properly concerned with racism, yet have few qualms about ridiculing the ethnic characteristics of campus chambermaids and security police. They want the University to provide sanctuary against the intrusion of civil law, but run for refuge in that same law when the University seeks to discipline them.

Impassioned pleas for charitable treatment of student drug peddlers are directed at University officials regularly vilified by the seekers of mercy. Absolute freedom from all censorship is demanded by student publications whose own editorial and news policy is scandalously biased.

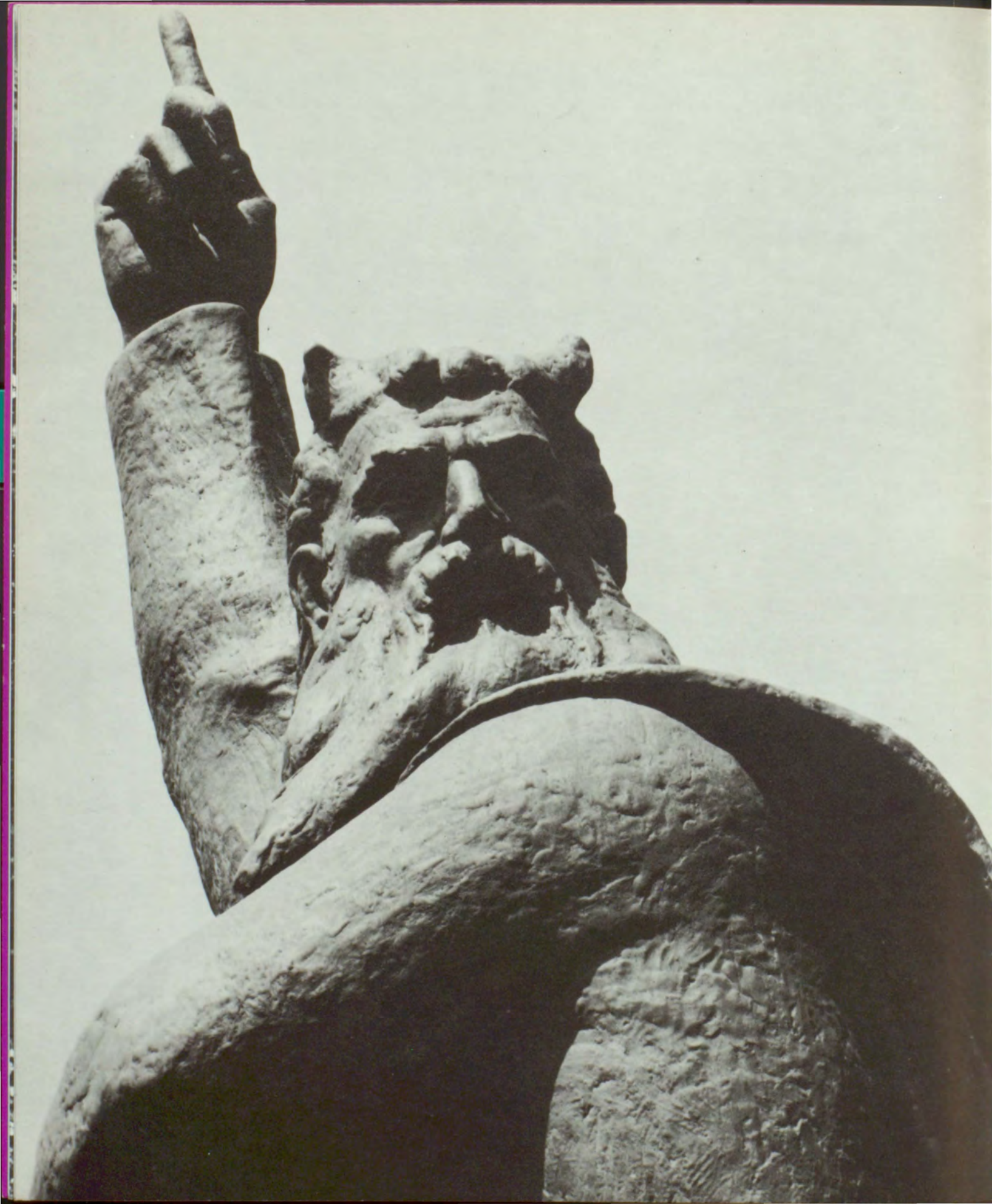
What I am suggesting, then, is that something in addition to the milk of human kindness courses through their veins. Rather prominent strains of crass opportunism are readily found in their own religious and moral pretensions, and in the lofty moral and religious idealism attributed to them.

The same impression comes across to me in various ways. The first week of every year students work industriously to furnish and brighten their rooms. Mothers arrive with matching curtains and bedspreads; sons repaint the walls, the Salvation Army provides worn-out refrigerators. There is always much carpentry, and I notice year after year that for an entire week the hallways are littered with piles of sawdust and wood scraps and trash, while the rooms

themselves are made attractive. I am reminded of more primitive cities where the citizens all empty their chamber pots from the window into the street every morning. Evidently the corridor, belonging to everyone, is seen to belong to no one in particular, and thus becomes a dump. The students expend considerable effort on their private rooms, but feel no responsibility for the common ground; it becomes a no-man's-land. This is what the ecologists call the "downstream mentality" in America, and it vexes me.

Several years ago the Honor Council, a board of students who supervised the Honor Code, resigned. The basic reason was that there was not sufficient honor on campus to support the code. Very few students were cheating, but fewer still were willing to take the responsibility of confronting and identifying those who did. Just recently the students in the College of Engineering proposed to restore the Honor Code to their exams, but the student promise agreed only not to cheat or to help another cheat; there was no mention of reporting cheaters. They fail to see that a society of trust needs members who will not only contribute their personal integrity, but will take responsibility to oppose





They (the students) complain that they have been forced by their parents to sit through deadening Masses in their parish churches for years... and are anxious to be free of it.

publicly those who exploit the common good. At the time the Honor Council collapsed, I asked a number of students how they would react to a comparable problem: theft. What would they do if they met a student walking out of a neighbor's room with his stereo? Most said they would do nothing; some would tell him to put it back; about one in twenty would report him for stealing. In other words, the vast majority were unprepared to expose themselves for the common good.

There is a similar strain in the peace movement that makes me uneasy. We now have numerous students who seek a non-violent lifestyle, and who reject war. One is impressed by this resolve. But all too often one finds these same students disinterested in the problem of what a community or an individual should do about the violent man who is determined to destroy the peace and the peaceful together.

The highly sensitive moral concern our students possess is compromised by a lack of real social concern. Where there is a concern for society, it is conceived in such global terms as to be worldwide, and thus remote enough not to require much work. This is not a weakness peculiar to students. Our country still

retains the memory of the horrible incident in Kew Gardens, when Kitty Genovese was stabbed to death in broad daylight before the eyes of 36 people, no one of whom ran to help or called the police. Our time can be proud of an enormous increase of dedication and service for the disadvantaged, the poor, the retarded, the warstricken. I regret that there is no similar generosity for the faceless man, the man in the crowd, the public, the society.

A second negative sign in campus religion is participation in worship. When the first reliable surveys of Catholic sacramental practice began to appear in the early 1950's, they showed that the average parish had about 65% of the parishioners regularly attending Sunday Mass. At the time, comparative figures for Notre Dame would have run probably upwards of 90%. Today, participation on campus would run about the same as in the average parish. One can view this in two very different ways. One could be disturbed that there is a precipitous withdrawal from

sacraments among college students. On the other, one could be gratified that young people, possessed for the first time of freedom to go or not to go to Mass, at the most rambunctious season of their lives, would still tend to worship with the same frequency as their more conventional elders.

Frankly, I am not as sanguine as Cardinal O'Hara that Sunday Mass attendance is an adequate gauge of religious devotion. I know too many students who participate in the Eucharist four or five times a week, but never on Sunday, because there are still too many sluggards there who come only because they feel obligated. It is interesting: once upon a time the sluggard was the man who stayed away; now it is the man who comes, but without his heart in it.

Worship is down, and I am unable to understand it to my own satisfaction or to explain it to yours. It is not that our campus lacks good liturgy. We have about ten chapels here where Mass is celebrated with sincerity, dignity, and thoughtfulness that is most impressive to those who visit. The students know where these chapels are. They complain that they have been forced by their parents to sit through deadening Masses in their parish churches for years, and resent the experience, and are anxious to be free of it. This is probably true, but there is more to the situation than it suggests.

For comparison's sake, one might consider what has happened to the practice of confession among the adult Catholic community. I find that from



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time to time the subject will arise in casual conversation. Someone will say, "You know, it's a funny thing, but I haven't been to confession for three or four years." Someone else will interject that she has also been away awhile. Slowly others get into the discussion, and many find, to their surprise, that they have all drifted away from the sacrament without knowing that their friends had done the same. Changes in the Mass are publicly known, because we all travel somewhat and see how differently it is celebrated here and there. But confession is by nature private, and no one has much idea of what other people do. Yet by an almost spooky simultaneity, without anyone reading articles about it in the press, or being urged from the pulpit, or even being articulately unhappy with the sacrament, a growing majority of Catholics in our country have silently discontinued the practice of confession. The event marks no national decline into iniquity. Perhaps something was wrong to start with, something we didn't clearly identify. Now that Hell is no longer so enthusiastically threatened as the sanction for non-participation, Catholics may simply be showing that they never valued the sacrament that much.

I mention this, not to distract from the campus problem, but to illustrate that it is part of a problem, or a movement, that goes far beyond the campus. At Notre Dame we enjoy a style of worship that is more thoughtful and

meaningful than in most parish churches, yet few students are attracted by it. I wish I had the wisdom of about ten years' more hindsight to understand why, but we are able to see it as part of a general Church event, not simply a Notre Dame problem. It will be resolved as the Church renews itself.

So much for what I would propose as the more significant weaknesses of our religious situation. I should probably explain why I have omitted some problems that onlookers might take as important. Some feel, for example, that the speeches of James Kavanagh (who announced at Notre Dame that he was leaving the priesthood to marry) and of Ti Grace Atkinson (who spoke of Mary as "knocked up" by God amid other generally scurrilous remarks) should not have been permitted. I disagree. In the first place, one can never anticipate what a public speaker is going to say, and in these two cases no one here did. Second, Notre Dame is a public sounding board that tempts visitors to use us for their own publicity. Lastly, and more to the point, it is helpful to the education of us all here to be able to invite anyone whom we

care to speak to us, and to say anything they please, whether or not we may be in agreement. Learning cannot survive the extinction of free speech. Education comes, not by refusing to listen, but by refusing to agree to all one listens to. It takes time, and growth, but our students are neither so foolish nor so weak that they should be protected from words.

Further, I have not dwelt upon sex in the halls, or drinking, or drugs. These are matters of discipline with which the administration intends to deal before the school year begins. They are all problems which are inherently serious, and have to some degree increased at Notre Dame. But the very fact that we are so concerned about them says something about the school. All three are common social problems, yet exist in surprisingly fainter measure at Notre Dame than at most schools one knows. As a confessor and as a man I have some acquaintance with the frailties of man. I suppose we have less fornication among our students than adultery among the adult population and certainly less alcoholism. We acquiesce in neither problem, whomever it afflicts, but we work as educators and as counselors to help our students grow from

Devout belief thrives on competent and professional scholarship, but it also needs love. We have both... At the moment I am persuaded that we have the finest undergraduate theology program in America.

weakness to strength. As one who travels a bit, I am grateful how fortunate we are at this school.

Now let me turn my text in another direction, towards those good features of life at our school that afford hope for religion. The first I would mention is the healthy state of the Department of Theology. Until very recent years, surveys of student opinion showed theology locked in struggle with mathematics for the lowest place in student evaluations. It tended to be so in all Catholic colleges. The basic problem was teaching personnel. The only persons considered eligible were priests and religious. Among them, few had higher training, and those who did had gotten it from advanced seminary programs, rather than rigorous graduate schools. Even at Notre Dame the department had to scrounge for staff.

This is now changing. Catholic laymen and laywomen are emerging from graduate studies with earned doctorates in religious studies. The ecumenical movement has produced a common market of theological scholarship which allows the department to incorporate scholars of other denominations without weakening our Catholic identity. Five years ago the chairman had great difficulty just getting enough teachers in the autumn to man the classes. Now we have 38 persons, full-time and part-time, of whom nine are lay. The professors include a Lutheran, a Methodist, a Seventh-Day-Adventist, a Jew, and a member of the United Church of Christ. Faculty hold their

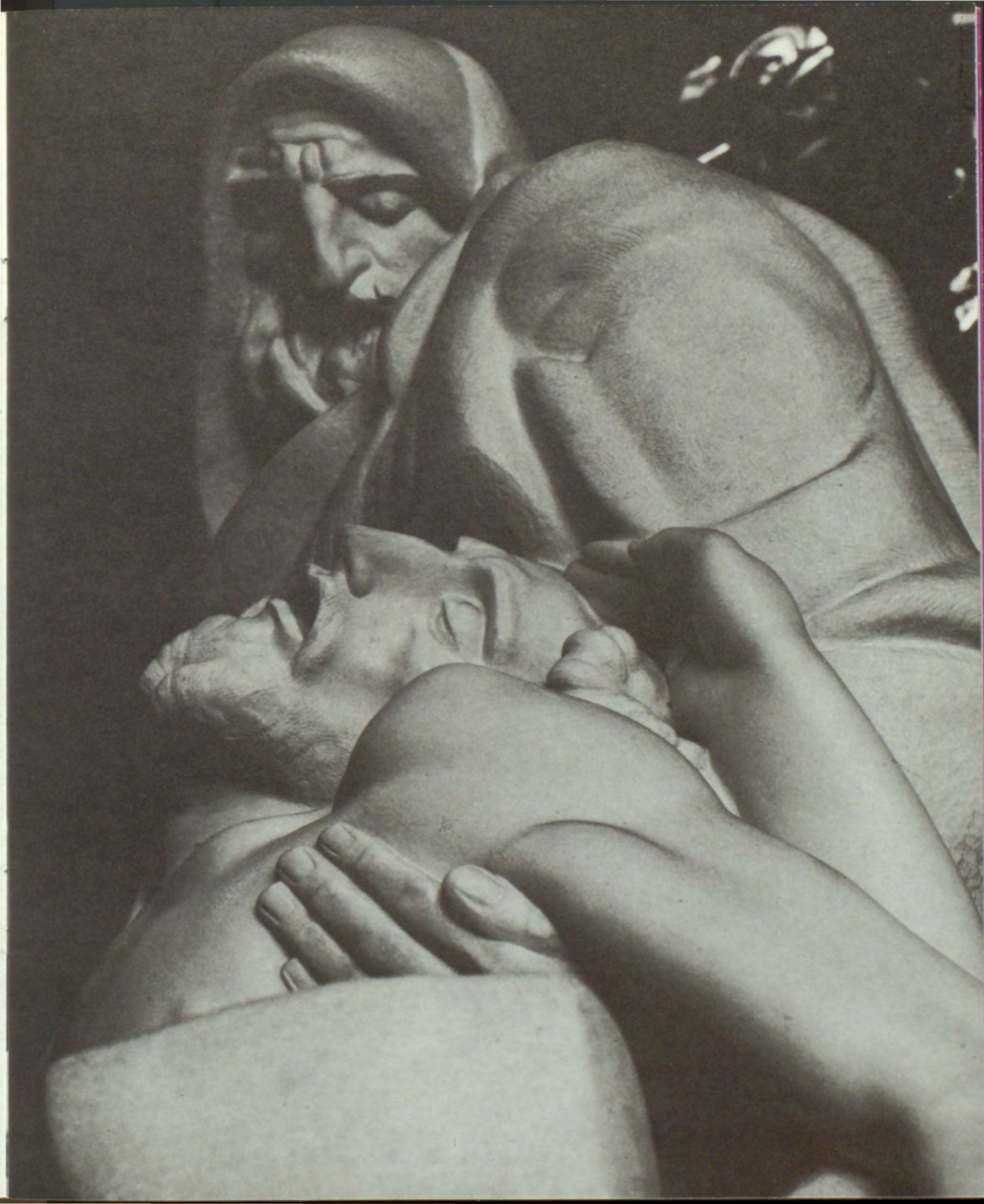
degrees from Paris, Rome, Oxford, Cambridge, Louvain, Minster, Nottingham, Yale, Harvard, Johns Hopkins, Trier, Princeton, Princeton Theological Seminary, Chicago, Fribourg, Hebrew Union College, Catholic University, Notre Dame, Ottawa, Northwestern and Duke. In seven years we have risen from no undergraduate majors to over 50. We have added a Ph.D. program with over 50 enrolled, and a seminary program with about the same number.

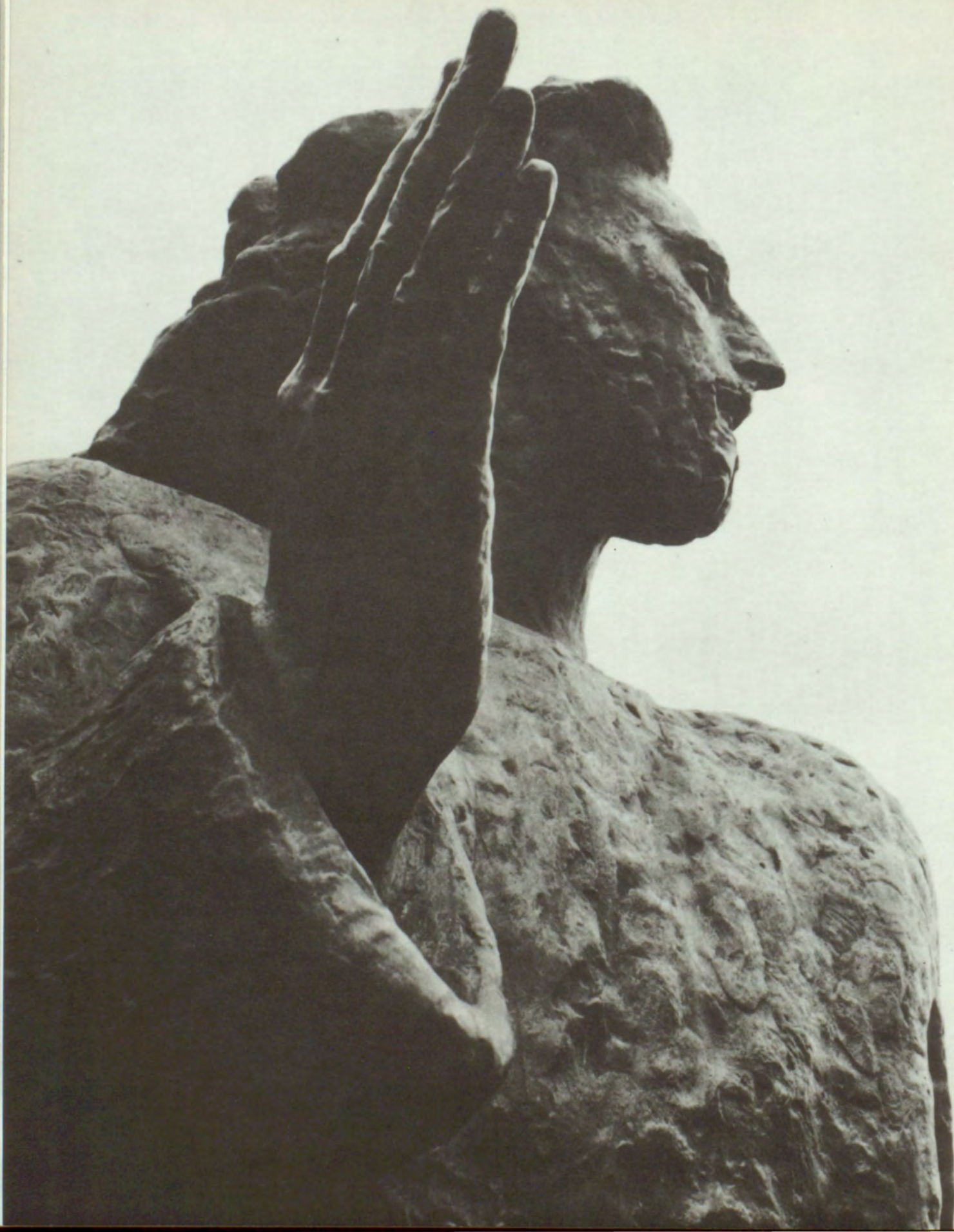
Course evaluations show that students now respect the department, and at pre-registration time some stand in line all night to ensure places in the most popular courses. The undergraduate majors meet weekly in a group, and have been most personally cared for by Dr. William Storey, whose home and office and table and heart are theirs. It is this personal quality that tells most about the department. Devout belief

thrives on competent and professional scholarship, but it also needs love. We have both. There is an active interest and a fine teaching staff and a sincere interest in theology where at one time there was disdain and cynicism. At the moment I am persuaded that we have the finest undergraduate theology program in America.

We have a second strength, even more crucial in the long run, in our faculty. Faith is shared by old with young through a mysterious transmission of cherishing and teaching. We have at Notre Dame a group of scholarly men and women whose gifts to their students most often exceed their own career ambitions, and whose theater of education is not contained by the classroom.

It is the faculty who make Notre Dame Catholic. By statute we have a Holy Cross priest as president. Our By-Laws firmly state that we are a Catholic institution. Theology is required in the curriculum. But none of these things make a university Christian. The people do: the people who teach. All that we can do is provide that the predominating inspiration and





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membership of our faculty are Catholic and Christian, and let the active ferment within the Church bring what God wills. Real growth within a believing community never occurs according to plan; it takes us by surprise.

So it is my concern, not always to be writing documents that assert our institutional commitment, but to assemble a team of scholar-teachers who are men and women of faith and desire to share their values and lifestyle with their younger companions. This has been somewhat harder in recent years, since the more brilliant young Catholic academics have made for the state and secular colleges, feeling perhaps that to stay in a Catholic school was to spend one's career in the minor leagues. Our recruitment this year suggests a turnaround in this trend. We are not requiring departments here to ignore academic excellence when recruiting, but to seek staff with an eye for the fuller needs of the University, as well as their own particular priorities.

Perhaps the best way to flush out my estimate of our faculty is to quote from a letter written by Jeanne Swartz, whose husband teaches in the Department of Economics:

The birth and baptism of our youngest daughter, Rebecca, is a good illustration. Rebecca was six weeks overdue and together we worried and prayed for her and me. When, at long last she was born — beautiful and healthy — and was welcomed into the Church we celebrated with our friends. The baptism was at our home. John was our liturgist, Ernie and Sr. Suzanne Kelly

were godparents, and a dozen faculty families participated. We rejoiced, the children played and literally God was in our midst.

The death of Ernie Bartell's dad was another telling experience. This, too, was a long expected event. Our children prayed and wept for a man they never met because he was part of a man they loved. At the funeral there were over a dozen students who had postponed their spring vacation to be present. More importantly the "white funeral" was concelebrated by nearly a dozen "C.S.C.'s" who gave witness to the event.

We have a faculty that is corporately possessed of mature and sensitive belief. In faltering but thrilling ways, the students will borrow from them as they slowly acquire their own faith. I would have to say that there is a quality and a depth of believing inquiry among our faculty that surpasses the Catholicism even of most Catholic homes.

A special word should be said about the Holy Cross religious on campus. Notre Dame has strong memories of great priest-scholars, like Zahm, Nieuwland, and Wenninger; priest-teachers, like Ward and Brennan; priest-fathers, like Farley, O'Hara and Gartland. The University becomes daily more rigorous in its demands, and every priest on the faculty is expected to be all three of these things and more besides. And we have many who meet the need. From the Indiana Province of Holy Cross alone we have 87 priests and brothers on the Notre Dame staff. I would say that we have more capable and generous priests here now than ever before. Besides that, we have colleagues from our Eastern Province who join us, plus dozens of priests from dioceses and other orders who have faculty appointments, plus priests and brothers and nuns who are doing graduate studies here and, as teaching assistants, take their share of the pastoral responsibility.

I suppose that the most impressive thing about service from the Holy Cross priests is that as the University's



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excellence rises year by year, and thus as the demands upon its faculty and administration inexorably grow, Holy Cross men work harder, teach better, and still expend their last energies upon the pastoral care of the students. There is today almost none of the anticlericalism that was common on campus when I was a student 20 years ago. This suggests that good men are doing the work of the Church, and that it is being better recognized.

A fourth good sign is the noticeable involvement of students in socially constructive service projects. The Neighborhood Youth Study Help Program involves about 800 students in tutoring of grade schoolers in the community who come from disadvantaged backgrounds. The ND-SMC Council for the Retarded, working with a local school, involves 200. There is another sizeable group that works with the Northern Indiana Children's Hospital, the psychiatric ward at St. Joseph's Hospital, and a local halfway house. About two dozen students man an education project at the state prison. Five students have organized a drug information center, and others help out in similar projects in town. CILA, a student group which sends its members to work in summer projects in Latin America and American urban slums, numbers over 100 members.

We have more than a dozen helping Sister Marita's Day School, serving deprived pre-schoolers in South Bend. Another group is working to help students at a Sioux reservation in the

Dakotas. On Homecoming weekend the halls forewent displays, and contributed the money instead to a relief program. We have students active in the South Bend Urban Coalition, the Centro Cristiano for migrant workers, the Big Brother program, the March of Dimes and muscular dystrophy program, a Vietnam refugee center, the local Headstart program, and more that I could name. The simple catalog of projects does not tell the story. What we have is a new desire in students (unmatched in other days) to work for the disadvantaged. It takes time, and patience, and perseverance, and money, and belief. After awhile, one would not continue were his roots not set in the soil of a type of love that is more than human, and which we count as a gift.

Thus far some selected bad and good signs. The reader may sum up as he will. If I may end on a more personal note, I should like to say that I do not sum up the situation by comparing the strengths and weaknesses I have reported above. I live in it, and know it

as priest, administrator, counselor, teacher, writer, assistant rector, changer of fuses, and all the other things we find ourselves doing. The situation is good. Times change, but people do not. The heart of man is recognizably the same in every generation, and we are offering education to young men who leave here not so young. We are fond of them. They know we stand for something, and even when they reproach us, we think the work is going well. We grow tired of outsiders criticizing the work we do, for we know the hearts of these young men, and as we teach them what we can, in this season of new Spirit in the Church, there are also things they have to teach us.

Photography: Sacred Heart Church door (page 3); Crucifixion (page 4) and Mother Mary (page 7), Way of the Cross, St. Joseph's Lake; Moses (page 8), west entrance to Memorial Library; St. Edward (page 10), in front of St. Edward's Hall; Pieta (page 13), Sacred Heart Church; Jesus at the well (page 14), south side of O'Shaughnessy Hall; Sacred Heart (page 16), Main Quad. Photographs on page 8, 10, 13, 14 by D. R. Goff; those on page 3, 4, 7, 16, 36 by Ronald R. Parent.

The Quiet Revolution: Women on the Go

by Jean Horiszny

- Dr. Patricia Bealmear, a Notre Dame Ph.D. who had been a faculty fellow in microbiology since 1966, was becoming convinced the only way to advance in her profession was to leave Notre Dame. An offer of a teaching position on campus next fall convinced her the outlook for women at the University is improving, but she will join the teaching faculty at prestigious Baylor College of Medicine the spring semester of 1972.

- Dr. Josephine Ford, associate professor of theology and the only woman on a tenured Notre Dame faculty of 389, is a lector twice a week during Mass at the Sacred Heart Church. A tiny gentlewoman with a whispy British accent, she is pleased and grateful for the opportunity to participate in the liturgy. She is deeply religious and is quietly working for the day when women can be ordained as deaconesses in the Catholic Church.

- A bright young woman who was working on her doctorate in biology suddenly quit when her husband flunked his prelims. He accepted a job on the West Coast and both moved at once.

- Marie McGuire, a graduate student in electrical engineering, is the captain of her department's graduate basketball team. The first time she played with the otherwise all-male team at the Athletic and Convocation Center (ACC), she was kicked off the court





by a surly guard. One observer reported, "She reacted like a woman — she cried."

- Sandy Longfoote, a former assistant editor for *Insight* and the *Alumnus*, discovered that the most vocal opponents of the staff privileges she worked so hard to get were other women, many of them secretaries. When she went on interviews, she reports, secretaries often treated her as a clerk rather than as the equal of their bosses.

- The law school recently launched a campaign to recruit women and minority group members, and its first woman lawyer, a Mexican-American, was graduated in 1970. The school also

Dr. Josephine Ford
working for equality

hired Marianne Hopkins as director of admissions, a Saint Mary's graduate who reports she is completely accepted in her position.

- Helen Hosinski, secretary to Rev. Theodore M. Hesburgh, C.S.C., Notre Dame's president, was somewhat saddened to see women gain access to the Notre Dame golf course. A golfer herself, she explained, "It's a very hard course, and most women just slow things down by playing on it." Miss Hosinski has more tenure in her office than Father Hesburgh has in his — she served under Father John Cavanaugh during his presidency as well. An efficient woman reputed by associates to make no more than "one mistake every six months," she calls the biggest part of her job public relations — being nice to visitors, remembering people's names, and even informing Father Hesburgh of people whose association with Notre Dame antedated his 1952 appointment.

- Emily Schossberger, director of the Notre Dame Press and the first woman to be named to the board of the American Association of University Presses, has found only advantages in being a woman. Her assets have been

Some women are terribly disappointed, calling their stay at Notre Dame "like stepping into the last century." Others love the place...

tact and graciousness — considered feminine qualities — but coupled with an inner toughness not always obvious to others. Of one scholar she remarked, "He always says 'no' the first time, but sometimes he says 'yes' the second and third times." She is also adept at smoothing the ruffled feathers of eccentric faculty. One wrote her: "I have never received such a charming letter of rejection."

Women are fairly new to the professional and teaching ranks of Notre Dame. Presently, they make up less than six per cent of the entire faculty and barely three per cent of the teaching and research faculty. The only woman executive, Miss Schossberger, arrived in 1960. The only female faculty member to achieve tenure, Dr. Ford, came in 1966. The first female officer of the University has just been appointed, as has the first woman trustee. As part of the unification program, Sister Alma Peter, C.S.C., president of Saint Mary's College, has become a vice president for special projects at Notre Dame. Dr. Rosemary Park, vice president for educational planning at UCLA and former president of Barnard College, has been added to the 42-member Board of Trustees. At least two other women trustees are assured when unification is complete.

Dr. Sarah Charles, a psychiatrist in the Psychological Services Center and a Marynoll sister, emphasizes the importance of individual differences in considering either the male

"establishment" or the women staff and faculty. "There may be problems with individual people," she said, "but this merely reflects the problems of individuals."

The women faculty represent a wide span of attitudes, personality types and have widely varying reactions to their experiences at Notre Dame, just as men on campus represent many differing political positions and personal convictions. Some women are terribly disappointed, calling their stay at Notre Dame "like stepping into the last century." Others love the place deeply and call their treatment here

Mayben Herring
the only black female





both fair and kind. Some say they have worked three times as hard as a man for half the salary, just to earn the respect of colleagues or to gain the right to grow and contribute. Others have left in the middle of projects to marry, have children, or follow a husband who has changed jobs. Some are aggressive and competitive and can easily handle pressure and criticism. Others are shy and ill at ease in the heavily male-dominated atmosphere. Some believe that a woman's place is in the home, or perhaps serving a man at the office. A few are out-and-out "women's libbers."

Women earned the vote in 1919, but had to wait until 1970 to set foot on the Notre Dame golf course. Women were admitted as students at Oberlin College in 1837, but will not be formally admitted as undergraduates at Notre Dame until 1972 or later. (At present, 1,254 Notre Dame students take classes on the Saint Mary's campus and 857 Saint Mary's students are in Notre Dame classes as a result of the student exchange program begun in 1965). Notre Dame didn't hire a woman executive until 1960 — but even after that date it built the ACC with no women's lockers.

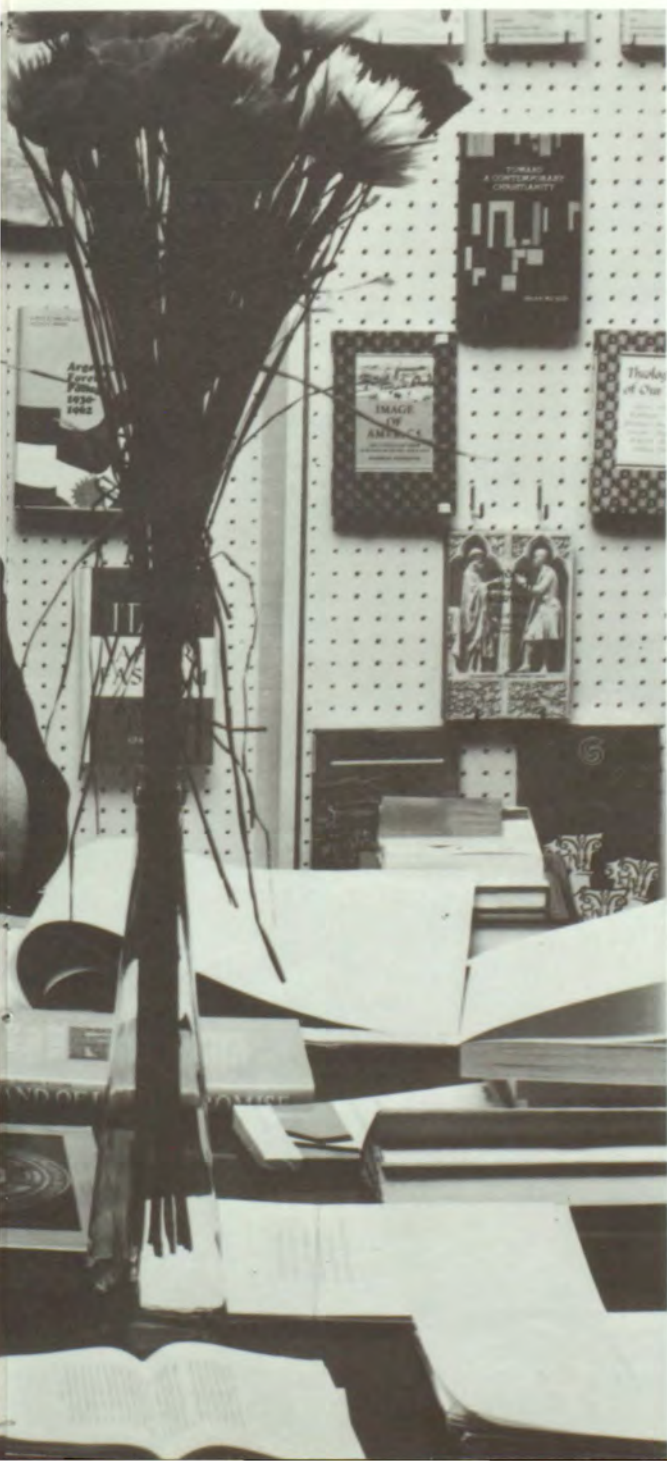
Bastions such as the ACC, the Rockne Memorial Pool and golf course either created or widened access or facilities for women.

In the past year, policies have changed rapidly. Bastions such as the ACC, the Rockne Memorial Pool and golf course either created or widened access or facilities for women. The Civil Rights Commission had long remained silent on women's rights, but this year Father Hesburgh, who heads the Commission as well as the University, hit the "caricatures of femininity" which have hindered women in becoming full human beings.

Also this year the Department of Health, Education and Welfare (HEW) asked the University to improve the position of women and minorities on campus. Their report was the result of a campus visit routinely made to insure compliance to federal statutes by universities receiving government grants. Notre Dame's reply pledges examination of such policies as pregnancy leave, nepotism rules and part-time hiring practices which might discriminate against women. HEW also asked Notre Dame to devise a schedule for hiring more women in the faculty and administration.

The University's plan pledges that women will make up 15 per cent of the faculty by 1976 — which will mean more than doubling the 52 now on the faculty. In addition, Notre Dame plans to promote women who are now doing the job of managerial or professional staff without the title or pay, and to upgrade women who have the skills or ability to do more professional work.





Most faculty and administrators are willing to correct the effects of discrimination that may have hindered women in the past. However, one aspect of the HEW plan is unpopular in most quarters — the imposed quota system of hiring. Under this system, each college could be required to hire a specific number of women over the next few years, just as they now have goals for black faculty recruitment. This means, essentially, that they might have to take a less qualified woman, or a woman with a specialty not quite suited to a department, even if a more qualified man were available.

Dr. George B. Craig, professor of biology, calls this system "a disgraceful way to do business," simply because

Emily Schossberger
an inner toughness

people should be hired on the basis of ability alone. "The idea of competence is lost in America," he mourned.

Although the quota system annoys Dr. Bernard Waldman, dean of the College of Science, he is somewhat more optimistic about finding qualified women than qualified blacks. Blacks are rare in science, he points out, and have become popular enough that they can command salaries up to twice those offered white researchers.

Rev. James T. Burtchaell, C.S.C., Notre Dame provost, agrees the quota system irritates everybody, but adds, "It's the only way to do it. Everyone says there are no qualified women or blacks out there — well now they will have to find some."

The federal investigators, like many observers here, may have discerned a problem in the "most qualified" system of hiring. Mrs. Mayben Herring, assistant professor of English and Notre Dame's only black, female faculty member, points out "there is simply no such thing as 'complete objectivity.' Many people can't

Although the men react more out of habit than hostility, the petty harassments do soak up energy and thwart the development of real sense of belonging.

get beyond what they prefer." Present hiring practices have resulted in only one tenured female faculty member and one tenured black.

Besides questions of academic and intellectual competence, some faculty and administrators at Notre Dame are concerned about the statistically poor record of women in graduate school and employment. Rev. Paul Beichner, C.S.C., dean of the graduate school, claims it costs Notre Dame twice as much to educate one woman to the Ph.D. level as one man, because of the dropout rate. Dr. Craig points out that all his male students are now productive members of the profession, while none of his female students is a practicing researcher.

The problem, both agree, is often related to the social and family obligations expected of a woman. Other faculty have described symptoms of a psychological nature, suggesting women have less drive and ambition. John Koval, assistant professor of sociology, stated "individual development is just not a viable alternative for many women. They are under incredible social pressure to marry and 'accept their roles.'"

Other observations of women in academe have suggested that women don't go into field work, but stay in the laboratory; that women don't populate music composition courses but excel in performance; that women are fine in the classroom, but fall down in coming up with creative ideas. Some put it more plainly: "Women are too emotional. They can't think tough."

These reservations about women are hardly limited to Notre Dame, and are

Dr. Patricia Bealmear
on her way to Baylor





certainly not universally believed even here. However, as a traditionally all-male Catholic university, "all the normal tensions between the sexes are exaggerated," according to Marilyn Buehler, a doctoral student in sociology.

"Essentially," she said, "both men and women here cling tightly to traditional roles." She or another woman graduate student is always asked to take notes at meetings. At faculty picnics men play while women bring food, watch the sports and clean up. The women faculty and professional staff also fall victim to the unconscious assumptions about "woman's role" held by many male supervisors. Although the men react more out of habit than hostility, the resulting slights and petty harassments do soak up energy and thwart the development of real sense of belonging. Some illustrations may be helpful:

- Aldona Winskunas, now director of public information at Saint Mary's College, worked as editorial assistant for *Insight* five years ago. The secretary was moved when she was hired, apparently so Miss Winskunas could handle the typing and filing. "The assumption was that women are born knowing how to type," she said, smiling. "Actually, I'm terrible at that sort of thing."

The notion of women as imperfect males still persists. Koval describes the Catholic attitude as "a reverence for motherhood and a disdain for women."

- Dr. Nehama Sharon, associate faculty fellow in microbiology, has a doctorate while her husband does not. Nevertheless, their mail arrives "Dr. and Mrs. Nehama Sharon." Dr. Bealmear's mail is addressed "Miss."

- A speaker at the President's Dinner, which honors the faculty, paid court to the women present by honoring the contribution of faculty wives. Women attending in their capacity as staff or faculty were overlooked. The invitations to that dinner were sent — to male and female — with an RSVP card reading "My wife and I will attend."

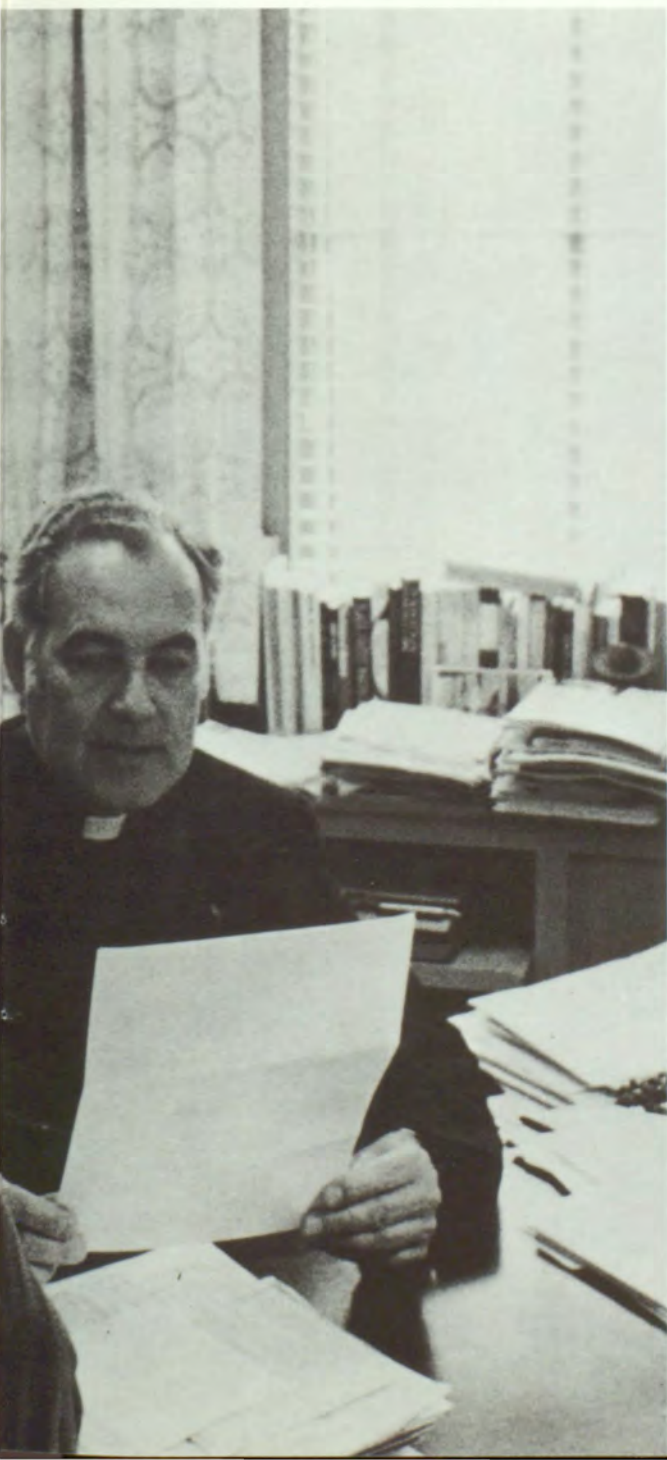
- The same oversight is found in the student-edited 1971 Notre Dame annual, where no professional women are pictured in a section titled "Women on Campus."

Again, what is important here is not the motivation — these things are often done unintentionally — but the way such actions are interpreted by sensitive human beings who happen to be women.

Most of the ingrained habits and institutional practices which chaff women at Notre Dame are the result of 125 years of virtual isolation from women. Asked if there is a Notre Dame attitude towards women, Father Burtchaell responded "Probably. The women will tell us what it is."

But another aspect of the "woman question" here will not be solved merely by bringing increasing numbers of





women to the campus. The traditional philosophy and theology of the Catholic Church, which many today are criticizing as anti-feminist and therefore un-Christian, have had an influence.

Rev. John A. O'Brien, Notre Dame research professor of theology, wrote of women in the Church, "The status of women is not pre-mediaeval — it is pre-Christian." He argued that early thinkers largely ignored the news of the Gospels in formulating their opinions of women, but clung to the pagan views prevalent in pre-Christian times. /

The New Testament is unequivocal. As Father Peter J. Riga, a theologian, recently noted, "Jesus never oppressed women in any way — as was the usage

Helen Hosinski

one mistake every six months

of both the Judaism and rabbis of his day and age. Women were not to be seen in public, taught in any way, and they were to occupy a totally secondary position in religion and its practice. They were not even to be spoken to by any self esteeming rabbi who valued his public reputation. Not so the evident example of Jesus which the New Testament gives us. Jesus spoke to women in private and in public; he taught them along with the men; he respected and honored their persons not simply as sexual objects (wives, mothers, prostitutes) but as children of God called to love and salvation with men and on a par with men."

In philosophy, the scholasticism of St. Thomas Aquinas, long accepted in the Church, viewed females as inferior to males. The notion of women as imperfect males still persists. Koval describes the Catholic attitude as "a reverence for motherhood and a disdain for women." By bearing children women are supposed to be able to overcome the deficiencies imposed by their sex, he said.

Dr. Ford believes that the Bible allows room for a teaching ministry for women — certainly as deaconesses and perhaps as priests. She is quietly

The women faculty — especially those who are well established at Notre Dame — are competent, strong and competitive.

working to remove the stigma attached to women which leaves them less than full-fledged participants in the Christian community.

The women faculty — especially those who are well established at Notre Dame — are competent, strong and competitive. Most can laugh off remarks like "Why do *you* want a Ph.D.?" and "Remember dear, you're a woman first." "I've competed all my life," said one. Perhaps as a result, most aren't interested in the women's liberation movement. "I've got more important things to worry about," Mrs. Herring said. "A woman's liberation comes from inside herself," added Miss Schossberger.

But many of the women students who will be studying here in great numbers as the Saint Mary's-Notre Dame unification takes effect may not have such sureness and drive. Koval points out that many women are educated in Catholic high schools which separate the sexes, and may lack the aggressive, competitive view of education many young men have. "If you advance an idea and someone so much as suggests you overlooked a point, that is an aggressive act. You fight," explained one student. Women not used to this view of class discussion are likely to be overwhelmed. Also, many faculty believe women "can't handle the grade thing," again an inference that their background has not prepared them for the competitive side of education.

Koval reports that women are often heckled in class when they advance an idea, and recalls one instance where a

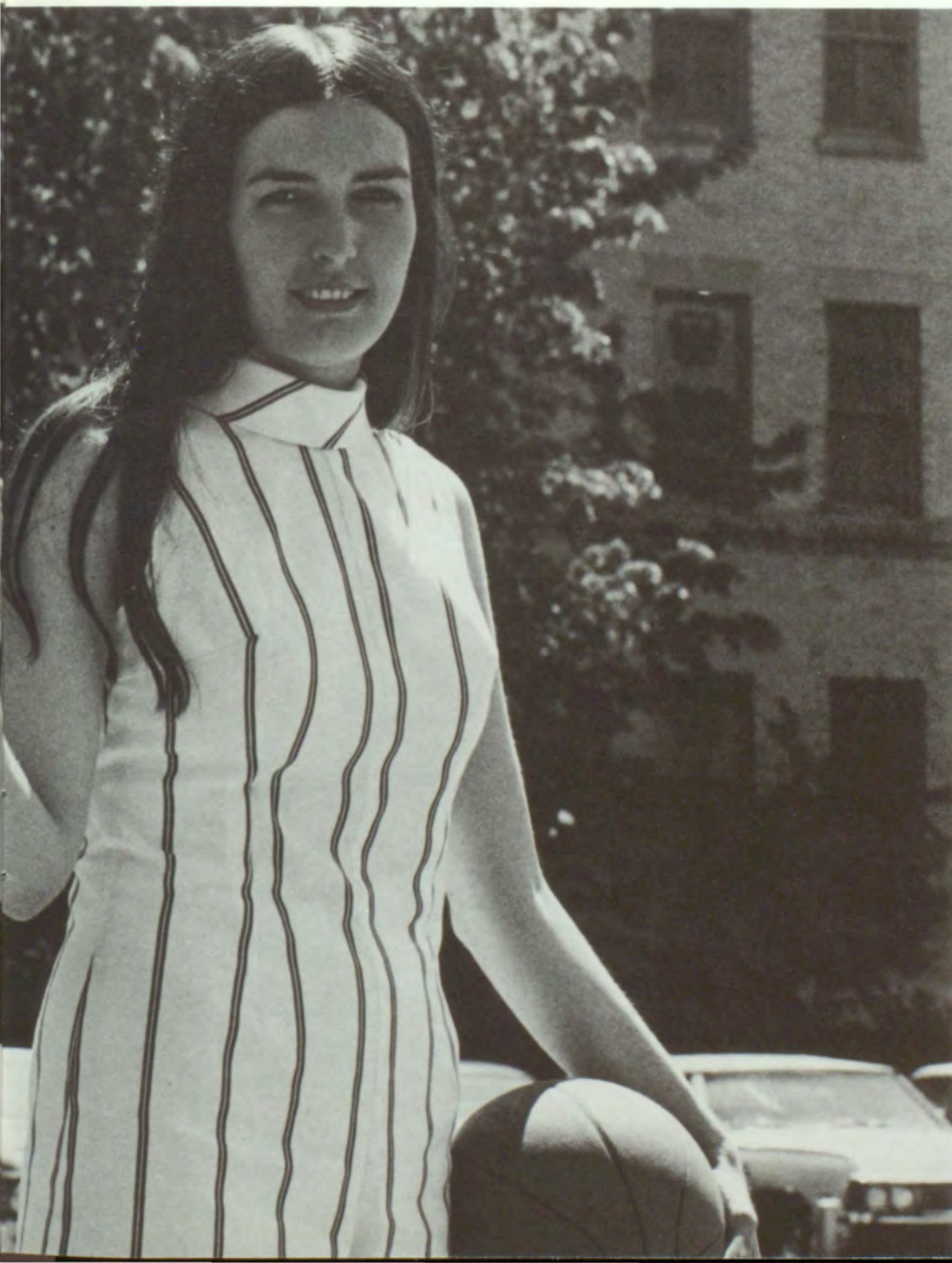
girl was booed for her remark on women's lib. "Yet these same students are very concerned about the civil and human rights of blacks and other minorities," he comments.

In addition to opposition from students, Koval believes women will face many professors who are not really committed to the personal and intellectual development of people born female. Education is traditionally given women only so that they can be better mothers, or "helpmates" to educated husbands, he points out.

To examine the social, religious, educational and psychological problems facing women seeking to "make-it" in the world, Koval suggests a "women's studies" course similar to black studies. "Women have been oppressed for

Marie McGuire
a basketball confrontation





longer than blacks, and in a more subtle manner which requires more analysis," he explains.

He would like to see the academic community examine what traits are truly characteristic of male and female, and which are culturally imposed. The community should also expose such myths as the "more emotional" nature of women, which, he says, is as degrading an appellation as the "more childlike" nature once ascribed to blacks.

The unification of Saint Mary's and Notre Dame is planned to have a far-reaching effect on the status of women on both campuses, and not one limited to women in the classroom. The joint policy statement on unification adopted by the boards of trustees of both institutions in May recognized this explicitly when it said: "Within this unified structure and in light of the changing role of women today, particular emphasis must be placed on the full and equal participation by women in the intellectual and social life of the University in roles other than that of students — as trustees, as administrators, as faculty members and as staff professionals."

A Summer Session Really Makes It

by Jay Kane

Summer session students at Notre Dame don't go along with the "lazy, hazy, crazy days" tag often associated with this special period of the school year.

Notre Dame's summer session could never be called lazy. The truth is that summer students generally know exactly what they want and cheerfully accept the accelerated pace of the summer session to get it — a semester's work in seven weeks.

Limitless motivation and an extraordinary sense of purpose mark the summer session student. "There is a special camaraderie among students, a togetherness that is only present during the summer," says Father Robert Austgen, director of the summer session. "It can be directly attributed to the fact that summer session students are specially motivated."

Teacher-student contacts are escalated, special work projects are undertaken and the library lights burn late into the night. The campus is quieter than the regular school year and there is a seriousness that bespeaks of days gone by. Even the frisbee games, so much a part of the academic school year, occur only occasionally.

That does not mean that summer study is dull. Far from it. As Father Austgen, says, "The feel of summer study at Notre Dame is graduate. There

is a serious and continuous pursuit of study and research that is not always so apparent on campus during the regular year."

Whatever the reason, there is no denying that Notre Dame's summer session has been highly successful. Once largely attuned to the needs of priests, brothers and nuns, the session has grown from an enrollment of 700 in 1924 to approximately 2,500 students today. And now there are programs to fit the taste and need of just about everyone.

For example, industry and business firms often send key personnel to Notre Dame for refresher courses and advanced study. The National Science Foundation has funded institutes in chemistry, mathematics, physics and earth science at Notre Dame for several years.

Undergraduate courses, while important to only 15 per cent of the summer enrollment, are a vital part of









the curriculum. They give the regular student who is facing academic difficulty a chance to keep up with his classmates. Local area students, home for the summer months, often decide to continue their education as visiting students.

Father Austgen wants to open the summer session door to more undergraduate students. "For years about 85 per cent of our students have been involved in graduate study," he says. "We should be looking for innovative ways to reach undergraduates during the summer. We can easily experiment with new ideas in the summer because our program is less formal and restrictive than in the regular school year. If a program doesn't work for us, we can simply drop it the coming summer."

Although Father Austgen believes the summer session offers unique possibilities to the University, he likes to stress that the summer term is an integral part of the regular academic year of study. He cites the freshman year program for international students as an example of the summer

session serving and working with the regular academic program of the University. Beginning this year, the summer session will offer a special program in English for foreign students who plan to enter Notre Dame this fall.

"The program is a real asset to the academic year," Father Austgen says. "The idea is to start students on the surest possible footing. In this program students have an opportunity to become familiar with college life and American customs at the same time. We can give them the kind of attention in the summer that they need and deserve. The pace is so hectic in the fall of the academic year that these students often have difficulty in adjusting to the academic life-style."

Black high school and college physics teachers will receive special training at Notre Dame this summer as part of a new program sponsored by the National Science Foundation. The program is designed to aid those who teach physical science, introductory courses in physics and advanced undergraduate physics courses.

In this critical time in the history of higher education the summer session represents an exciting venture. Its growth, its willingness to experiment with innovative programs clearly reveal that education is a fulltime, around the year business.

Profile

by Ronald R. Parent

Impressions from my Protestant youth of Catholic priests as rather cold and aloof people lingered with me until I met Rev. Robert Austgen, C.S.C. Father Austgen and I often take strolls across the campus and I never cease to be amazed by the warmth with which friend and stranger react to him. He reaches people.

Father Austgen was graduated from Notre Dame in 1956 and has worked here for nearly 13 years. He taught theology for seven years until his appointment in 1969 as director of the summer session.

His Administration Building office is meticulously neat. There is, among the art objects he loves so much, a single pot of petunias he bought at the local Farmer's Market. He likes things of beauty — art, cut glass and most of all, flowers. "When people come to this office," he says, "I want them to leave smiling."

Father Austgen's direction of the summer session has resulted in an increase in enrollment, but more importantly, he has not sacrificed friendliness for efficiency. For example, each applicant for summer session admission receives a personal letter from him — that's 2,500 letters.

Part of his success in recruitment can be traced to the summer session literature he helped develop and which has caught the imagination and praise of people all over the country. The summer session poster, designed to recruit students from other universities, hangs in just about every office at Notre Dame.

Father Austgen decided to become a priest because "being a priest says what

my heart feels. If I can help other people feel the special joy of Christ, what better job is there in the world."

He is an unabashed fan of Notre Dame and he believes a Catholic University must be a "living, breathing, perennial confrontation and challenge to the world in which we live, a world not eminently known for its acceptance of values spiritual and moral."

Father Austgen is not bothered by some of the surface changes that have recently occurred in his Church, such as clerical dress. About his own Roman collar style, he says, "I wear what people expect of me. A priest should be sensitive to people. I think I can do that best by dressing in a way that makes it easy for people to relate to me. The collar makes no difference. I would wear hotpants and a shawl if I thought it would make it easier for people to accept Christ."

He does, however, strongly protest what he calls the "playboy philosophy" of many priests today concerning celibacy and marriage. "The essence of their argument is that they need to marry to become fulfilled," he says. "If you take them at their word, what they are really saying is very selfish. What they imply is that they can only become fulfilled when another person loves them."

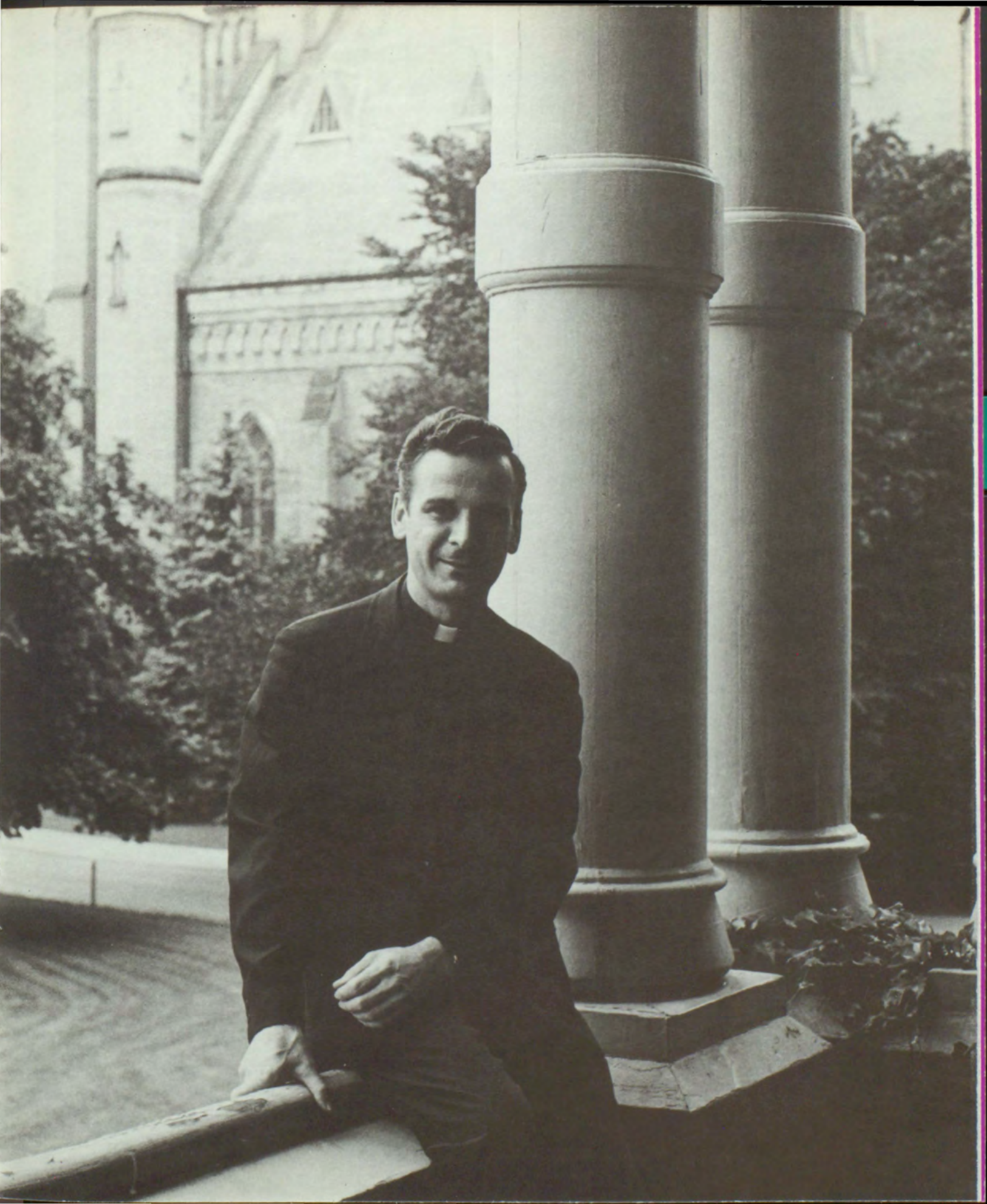
Father Austgen believes that a mature Christian, and especially a priest, should ask, "How can I help someone else?" He believes that "love and self fulfillment come through serving and

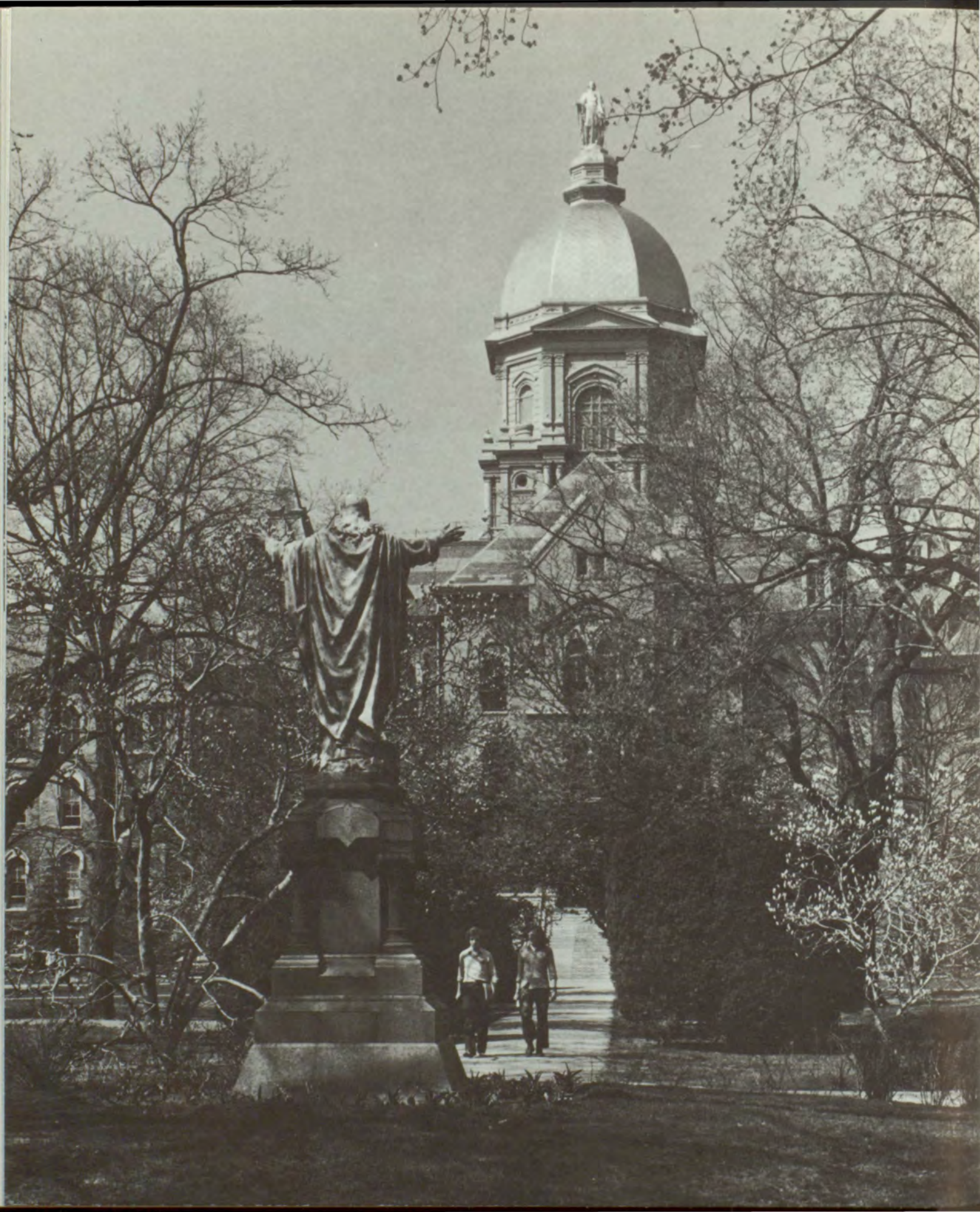
loving other people. A Christian is someone who gives not takes."

Students are a special concern of Father Austgen. He advises many of them and believes that the playboy philosophy is also to blame for much of their loneliness. "They are so 'I' orientated," he says. "They have got to learn to give of themselves until it hurts. They have got to learn again how to be happy with people."

He blames himself and many of his fellow priests for what he sees as the disillusionment of young Catholics. He believes that many Catholics find it increasingly difficult to relate to the sacraments because they are ignorant of their true significance and meaning. "As Christians we should not be swayed by every new vogue that is here today and gone tomorrow," he says. "Today's earthshaking headlines on page one are on page ten tomorrow and completely forgotten the day after. A faith that preaches relevancy at the expense of content is not going to redeem anything."

He believes that what distinguishes Catholics is their sacramental life, not what they do in service to the community. "I cannot agree that our faith is 'only validated' through community service. That can be no faith at all. The fight for social justice is being waged by others besides Catholics. The exponents of the 'new' Church should stop to consider that there is a thirst and hunger bringing Catholics together Sunday after Sunday much more demanding than a little classroom tutoring or a protest march."





Potpourri

Predicting Pollution Alerts

A new theory which can predict "Air Pollution Alerts" before they occur — and help city officials take action to prevent them entirely — is being developed by three engineers at the University.

The basic component of the new "prediction scheme" is a new turbulent flow theory developed by Dr. Victor W. Nee, associate professor of aerospace and mechanical engineering. The theory can be adapted to include a variety of complexities present in every local weather pattern — such as the nature of the pollution source, the roughness of the terrain and the intricacies of turbulent flow, as well as other factors which most theories must ignore.

Drs. Albin A. Szewczyk and Kwang-tzu Yang, professors of aerospace and mechanical engineering, are working with Nee to develop a truly general scheme which can accurately forecast the distribution of pollutants throughout a city or rural area when information about the pollution source, the terrain and local weather conditions are known. The final scheme will be in the form of a computer program capable of tabulating such data under varying conditions. The work is supported by the Public Health Service.

When completed, the three engineers believe the theory will be useful in setting criteria for how much pollution can safely be released from a given stack under certain weather conditions. When "dangerous" weather conditions are likely — such as still, cold air or

temperature inversions — city officials could insist that the plant reduce or eliminate emissions until the weather is past. Such action could prevent "Air Pollution Alerts," which normally ask industry to reduce pollution only after high levels have been recorded for several days and a great many people have suffered.

The data could also be used to help industry select plant location sites and stack designs which minimize inconveniences to the surrounding towns or farm land. The computer could give management several printouts showing theoretical distribution of pollutants under varying plant locations and designs, allowing management to select the one which is most satisfactory to local planners, environmental groups and business interests.

In order to test the new "predictive scheme," Yang, Szewczyk and Nee plan to build a 65-foot wind tunnel this summer, which will include a novel means of producing turbulence. Hundreds of individual jets, each capable of independent control, will blow air at right angles to the wind in

the tunnel, producing little eddies and whirlwinds comparable to turbulence in the normal weather pattern.

The tunnel, once constructed, will also be useful in studying the wind load on tall buildings and bridges, conducting research on the spread of forest fires and investigating weather-related phenomena. The main advantage of conducting studies in the tunnel rather than in the field, the engineers said, is that researchers can control a great many variables carefully and independently, testing each facet of their new theory for accuracy.

Surveying the Job Market

Despite the declining job market, less than 10 per cent of the graduating class at Notre Dame remains uncommitted to future plans.

Richard D. Willemin, director of the Placement Bureau, reports that many businesses and industries are now seeking applicants, even though students have left the campus. They apparently have come to believe that the economic situation is improving, while many were less optimistic about business growth earlier in the year.

He also pointed out that the draft has a real effect on employment statistics, as many companies prefer not to hire draft-age young men. However, he

added, Notre Dame graduates have done much better on the whole than graduates of many other colleges in the area.

In a summary of the graduating class, Willemin found that 43 per cent of the seniors will be going on to graduate, law or medical school. Another 27 per cent will be entering the military, the Peace Corps, or Vista, leaving about 30 per cent starting careers.

College of Engineering graduates lead all other bachelor's degree holders in level of starting salary. The average starting salary for graduating seniors in engineering was \$10,125, with the range from \$11,500 for chemical engineering graduates to \$8,166 for architects.

Graduates of the college of Business commanded starting salaries as high as science graduates, with accounting, management and marketing major leading in salary offers. The average starting salary in business was \$9,950, while the science majors, for whom there was little data, received from \$7,000 to \$10,000 starting salaries.

Arts and Letters students received an average of \$8,033 starting salary, with government and economics majors leading the sociology and English majors.

On the graduate and professional level, adequate samplings were available only for science master's degree holders (\$9,500), M.B.A.'s (\$12,200), and law graduates (\$11,960).

The Greatest Challenge

SUMMA: Notre Dame's Greatest Challenge," the most ambitious development program in the University's history, has surpassed its \$52 million goal 15 months before its deadline.

Dr. O. C. Carmichael, Jr., national SUMMA chairman, said a total of \$55.6 million had been received in cash and commitments since the program was launched in the fall of 1967. He noted that the accomplishment was all the more significant because the program had succeeded in a time of economic recession and widespread public alienation from colleges and universities.

While SUMMA's general goal has been surpassed, some individual objectives — such as endowed chairs — have been undersubscribed, according to James W. Frick, vice president for public relations and development. He appealed for continued generosity to meet them. SUMMA was unprecedented as a third capital gifts program in a row, and Notre Dame has now raised over \$100 million in the last decade.

Coeducation On Its Way

Notre Dame will be coeducational by the academic year 1974-75.

That was the decision reached recently by the Boards of Trustees of the University and neighboring Saint Mary's College when they decided to unify the two institutions.

Integration of all academic departments and most administrative areas is scheduled for this fall, along with initial planning for bringing the two schools together financially and the establishment of a single budget.

The identity of Saint Mary's College will be preserved by the matriculation of all undergraduate women through Saint Mary's College and by the awarding of Notre Dame degrees to them which carry Saint Mary's as the college of record.

Sister Alma Peter, C.S.C., president of Saint Mary's, has been appointed a vice president of Notre Dame, and further Saint Mary's representation on the Notre Dame Fellows and Trustees is assured at the time of final unification. Sister Alma is the first female officer of Notre Dame, and shortly after her appointment the Trustees announced that Dr. Rosemary Park, former head of Barnard College and now a UCLA vice president, had become the University's first woman trustee.

Letters

Which Way Progress?

I am critical of much of [Jean Horiszny's] article in the last *Insight*. To suggest that the scientific method is "wrongly applied to purposes the method was never meant to serve, like social problems, literary analysis, art and even anthropology" indicates a gross misunderstanding of the method. Nor does the method rest on "suppressing all variables except one or two." Most fundamentally it is a validation procedure, testing models and hypotheses by observation. It is never rigorous, it never proves. It attempts to disprove, but failing that, its conclusions rest uncertainly on the validity of its assumptions and observations. While we are pleased when its "batting average" is good, it is always in order to praise its application . . . there is no substitute for its use.

It is ironic that many who criticize science and technology for not predicting all the consequences of decisions made in the past, make counter scientific proposals to ban DDT. A United Nations committee has predicted that such action would kill ten million people by starvation. Worse yet, many not in science refuse to accept responsibility or be concerned about the validity of hypotheses in their own fields. I submit that the fallout from bad theory in the fields of politics, sociology, art or theology is equally as deleterious as bad science.

John E. Reith '41
Wilmington, Del.

The spring issue of *Insight* may have established some sort of precedent. In the six years I have been receiving periodical literature from Notre Dame,

this is the first to spotlight the College of Engineering in any significant way. Querulous as the Horiszny article was, it still gave a measure of visibility to the University improvisations at social soothing.

While engineers and scientists must shoulder some blame for the social upheavals surrounding us, one cannot help asking if there would have been a smoother transition into the new awareness had the political and social disciplines developed quantitative models for predicting technological impacts on society. With cooperation, the technologist and social scientist can and must turn technology to focus on social problems. But this requires the humanist to become conversant in mathematics and engineer receptive to qualitative thought. Without this intercourse we may find the "Information Revolution" closing out our species.

The scientific method may never be able to measure the quality of a rose but it comforts me to know that Wolfgang Mozart was an excellent mathematician and Isaac Newton spent more time at history, law and theology than mechanics.

William D. O'Neill '65
Hinsdale, Ill.

I would like to compliment you on the latest issue of *Insight*. The articles were extremely interesting, particularly "Which Way Progress" by Jean Horiszny. While reading it, I kept hoping that my phone wouldn't ring and interrupt.

Concerning Mrs. Horiszny's article, it seems that one main point cannot be overemphasized, that most decisions affecting the use (or misuse) of technology have by and large been made by liberal arts graduates as well as technically educated people in Congress, the Pentagon, corporate offices, etc. The blame for any of the problems associated with the New Technology should not be placed in any one segment

of society. As Dr. Fiore so ably summed it up: "It's not technology that failed — but you and I." Let's hope that "you and I" reverse our failures and amplify our successes.

Raymond M. Brach
Associate Professor,
Department of Aerospace and
Mechanical Engineering

The *Insight* article was excellent. Several people have remarked to me that it provoked them into serious thought over the arts-science tension.

Nicholas F. Fiore
Associate Professor and Chairman
Department of Metallurgical
Engineering and Materials Science

The Name of Justice

I would like to address myself to the spring issue of *Insight* and in particular to the letter from Mr. Kenneth Watkins concerning your coverage of Dan Molitor. Mr. Watkins states, "It appears to the undersigned that the likes and dislikes of this particular individual are of little import to the world at large." . . . It is doubtful whether Molitor's section would strike anyone as deep insightful political rhetoric ("he dislikes war, he won't go if he's drafted"). The purpose of the short phrase was to *state* Mr. Molitor's views, not to support, defend, explicate or justify them.

Mr. Watkins continues, "It further appears that your favorable portrayal of this individual would lend some credence to the validity of his views."

A quick look around may convince you that Dan Molitor is far from unique in his views, for more than a few people in this country share his dislike of war. That *Insight* "lends credence" to these views is neither absurd nor unusual but, especially for a college periodical, essential. To respect and acknowledge the views of a mature member of its community, views to which a significant number of other members concur, can hardly be construed as irrelevant.

If we are going to "concern ourselves with justice to our country and our University" shall we blindfold ourselves to all opinions but our own? Shall we, in the name of justice, label a mature, Christian member of this community "disgustingly bad news" because he recognizes a moral code different from that of the state? Or shall we rather, in the name of justice, open our minds to a variety of thought, recognize the (to you) "disturbing and distasteful" among us and come to the realization

that a University *is its people*, and reference to the abstract "general position" has no meaning apart from them.

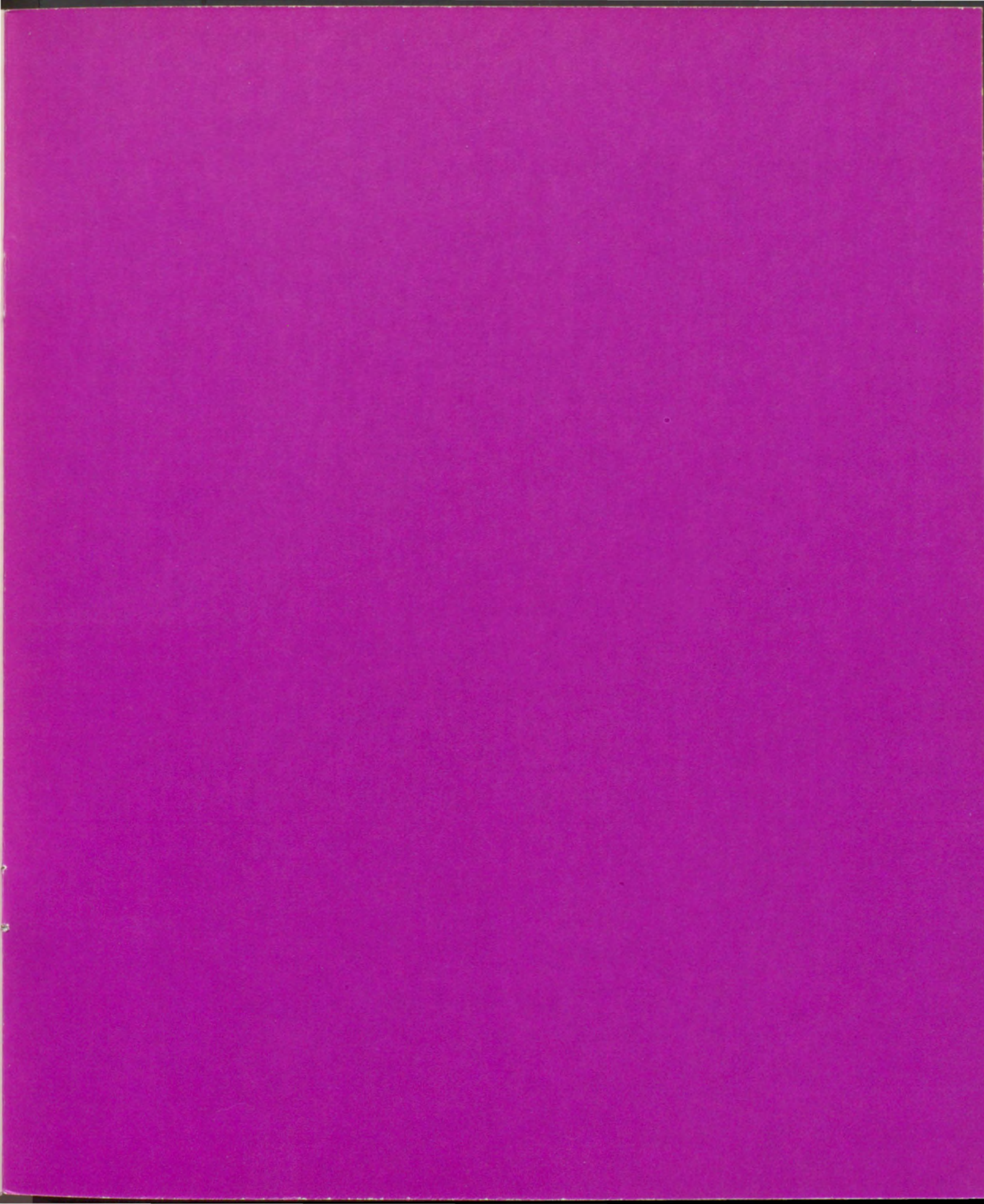
Tyler Lantzy '71
Spangler, Pa.

Notre Dame Then

Although I attended three schools as an undergraduate and another as a graduate, somehow I missed Notre Dame. Perhaps because I'm a second-generation Irish-American or because I was raised a Catholic, Notre Dame's "special community," as depicted by Jerry Kirschenbaum and N.B.C.'s "First Tuesday," are the latest reasons why I now regret not having gone to Notre Dame. Ironically, I've never been to Notre Dame, although I hope to make it next fall.

Together, Ted and Ara should be able to convince the academic community in the United States of the worth of their goal: a blend of a sound mind and a sound body. Continued good luck.

M. O'Donnell
Clinch Valley College of the
University of Virginia
Wise, Va.



Rev. Thomas E. Plantz, CSC
Zahn Hall, Box 426
Notre Dame, Ind. 46556