

insight: notre dame









## Unification Suspended

On November 30, almost 129 years to the day after the founding of Notre Dame by Father Sorin, the University and Saint Mary's College announced that negotiations for unification had been suspended indefinitely. The two institutions had failed to agree on mutually satisfactory financial and administrative arrangements.

While the announcement was a disappointment to those who had worked since May to bring about an integration of the two institutions, the issue was not foreclosed entirely. "The two institutions still recognize unification as a goal to be desired and hopefully to be achieved in the future," read the last sentence of a joint statement by Mother M. Olivette Whalen, C.S.C., chairman of Saint Mary's Trustees, and Edmund A. Stephan, chairman of the Notre Dame Board.

At the same time efforts toward unification were halted, Notre Dame announced that it would admit women directly to its undergraduate program for the first time in its history. An estimated 250 women, roughly divided between freshmen and upper-division transfer students, are expected to be admitted in the fall of 1972.

In addition, the six-year-old student exchange program between Saint Mary's and Notre Dame will continue, meaning that Saint Mary's students can take courses at Notre Dame and Notre Dame students can pursue studies in Saint Mary's classrooms. The two schools have also agreed that Saint Mary's students may receive Notre Dame degrees if they major in the College of Engineering or Business Administration — areas where Saint Mary's offers no courses.

Nor will the gains in collaboration reached since the intention to unify was announced be lightly abandoned. While the overall goal of complete unification is no longer the subject of formal discussion, those academic and administrative areas which were integrated during the last six months will be examined with an eye toward preserving any which seem beneficial within the revised framework of two separate institutions.

## Editor's Note

This issue of *Insight* was off the presses a few days before the University and Saint Mary's College

## Final Issue

This will be the last issue of *Insight: Notre Dame* published under that name and in this format.

The University is combining *Insight* with its alumni publication, the *Alumnus*, effective the first of next year. The new publication, which will confuse librarians by reverting to *Insight's* former name, *Notre Dame Magazine*, will be a blend of some of the things which have been most successful in its predecessors and of the new editorial and design approaches to telling the story of Notre Dame.

Current readers of *Insight* and the *Alumnus*, a total of about 100 persons, will automatically be on the mailing list for the new magazine, which will be published six times a year.

Basic reasons for the merger are twofold: economics and readership. An expanded publication will be a less expensive communications device than the two magazines it replaces. Also, the change reflects our growing conviction that there is no longer a substantial difference in editorial approach to alumni and (non-alumni) friends of the institution. Alumni and non-alumni readers are equally interested in the news, feature and interpretative articles about the campus.

We are excited about *Notre Dame Magazine* as it takes shape under the guidance of editors and designers, and, in February, we fully expect you to be, too.

Richard W. Conklin  
Director, Information Services

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- 30 Letters

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announced that unification plans were being suspended indefinitely. Why then, you may ask, do we bother to distribute it?

It was a question, quite frankly, we asked ourselves. No one wants to scrap the results of hours of writing and editing as well as graphics and design work. No one wants to shred an editorial product costing several thousand dollars. Yet the issue's focus on unification plainly produced some ironies. The "Road to Saint Mary's" had ended short of its intended destination, and from the magazine's cover to a back-of-the-book unification progress report, the issue suffered from being caught in an unforeseen shift in policy.

But how much, we wondered, was there really to take back? Father Charles Sheedy, we are sure, would not renege on his intensely personal interpretation of the events leading up to the planning for unification, although one suspects he would end on the patient note of hope for which he was so well known during the last several years of Notre Dame-Saint Mary's discussions. James E. Murphy's article can no more be rewritten than can the history of either institution. The outdated progress report in the "Potpourri" section is evidence that, while complete unification was frustrated, the move toward it does leave several collaborative landmarks, notably a high-water mark of faculty cooperation, some administrative offices functioning effectively in unified form, and an enthusiastic integration of the student bodies of the two schools.

There are neither heroes nor villains in this script, however much we may long for such a simplistic reading to assuage our disappointment. Negotiations were carried on in a spirit of good will by representatives of both institutions up to the very time it became evident unification could not be achieved at this time.

In the end, there is no need to gloss over what is a very real setback to plans to make of Notre Dame and Saint Mary's one exceptionally strong Catholic institution of higher learning.

But our decision to distribute this issue at least in part stems from the belief — shared by all the principals — that unification is a good idea . . . whose time is yet to come.

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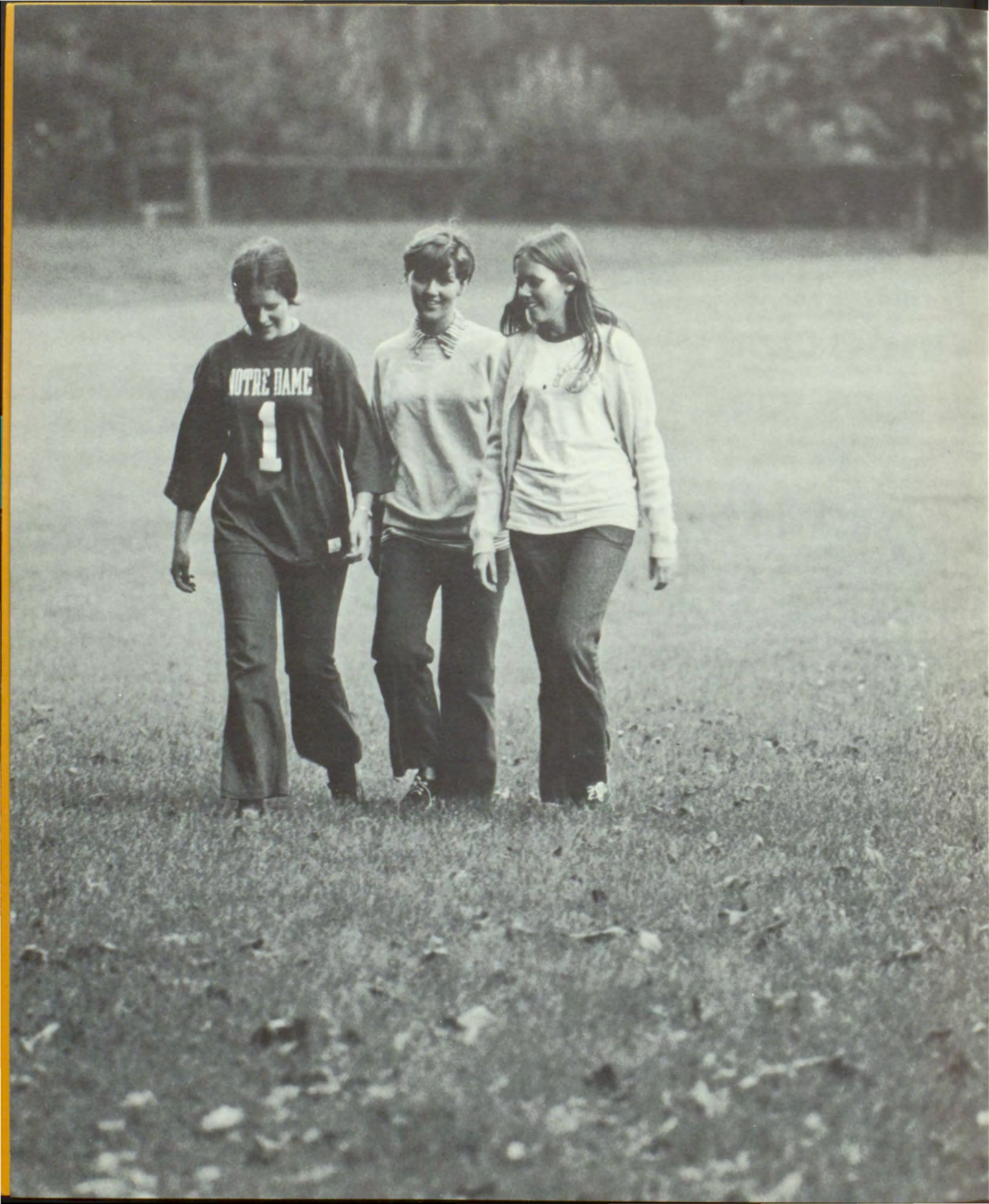
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# The Road to Saint Mary's

*Editor's Note: Following are two articles dealing with Notre Dame's recent major policy decision—unification with Saint Mary's College to effect coeducation. For years, Father Charles Sheedy, once the University's dean of Arts and Letters and now its dean of theological studies and institutes, lived with the Notre Dame-Saint Mary's issue. At countless meetings, large and small, he enunciated a threefold belief: 1) coeducation is part of a larger cultural change and is inevitable in higher education; 2) the only question is whether to allow the change to come with or without management, and 3) in terms of management, ideologies divide while procedures unite. When it came down to writing about unification from a wilderness retreat, however, he eschewed his familiar explanation for one which perceives the action as owing as much to God's providence as man's pragmatism. In the second article, James E. Murphy, a Notre Dame administrator, consulted the institutional chronicles in an effort to show that history serves us better than memory.*

Where I am right now, sitting in a beautiful room in the northern Wisconsin woods, looking through a wide window at a clear blue lake with a border of deer-clipped evergreens all around, the blue sky above with its rapidly moving patches of majestic cloud, and the golden sun and a brisk breeze blowing, the environment is not at all conducive to objective and documented presentation or explanation. Here I have no documents, praise God—no files, at least no files on Notre Dame-Saint Mary's. So, if I write anything at all, it can't be by the numbers but by the heart.

The quality I mainly feel as I consider once again the meaning of the accelerated events of last spring is

renewed vitality. Not an educational phase, not the turning of a page in annals, but new life for Notre Dame-Saint Mary's. This surely was the gift of God. All that was needed was imagination and courage to pick up the gift and appropriate it.

Unlike Wisconsin's woods, waters and sky, the gifts of God do not generally come to us in one compelling moment of vision. We do not generally get God's gifts wrapped and ribboned. Instead, His gifts are sometimes problems, possibilities, opportunities, perhaps disquieting or at least effortful, and often requiring some unaccustomed change of stance on our part. Also, His gifts have an element of gradualness, a seemingly slow unfolding of day-by-day events and actions which looked back on are history. Thus, if you think of unification as a great idea which had reached its proper time, nevertheless there was no policy towards it beforehand.

Nobody said at the beginning, "let's unify the two colleges," and then proceeded to direct his or her effort towards achieving that aim. The movement rather was gradual, halting, reluctant, experiential, existential, and at no identifiable moment was unification a conscious goal, though perhaps it always was an unconscious goal. Then at length deliberations speeded up and carried through in a flash when it finally came clear to the





OF ANYTHING



Throughout the co-ex era, the Coordinating Committee went its wary way, . . . patiently untangling snarls and knitting its own strands into the fabric.

persons involved that every separate strand of action had become knitted into a single fabric marked unification, a cloth which carried the promise of renewed vitality.

Years ago—generally at academic meetings off campus, over lunch or dinner—Sister Madeleva and Father Hesburgh would talk to each other about a shared wish for a closer connection. These conversations got no further than a good wish and a good desire. Each found on returning home that there was enough to do managing the affairs of one college, not to mention two. The first move of practical import was the initiation and subsequent rapid enlargement of a student exchange “co-ex” program begun in 1965. Throughout the co-ex era, the Coordinating Committee went its wary way, compatible but careful, respecting the two “sides” (autonomy! equality!), but patiently untangling snarls and knitting its own strands into the fabric.

One of the modest achievements of the Coordinating Committee was its gradual demonstration to itself and others of the ponderous unmanageability of dual or multiple centers or circuits of decision-making. The major weakness in the structure of the Coordinating Committee was its one-sided academic constitution. It consisted of academic administrators, elected faculty and elected students. During co-ex, academic interchange was just about the limit of the vision. There were no representatives of finance, student life, or of systems and procedures on the Committee. These people were invited to advise, and late in the game at that. Their absence right along, and their tardy entrance, explain the present embarrassment of loose ends and the binding necessity of much present and future work. Some administrators, in particular the Notre Dame Trustees’ Committee on

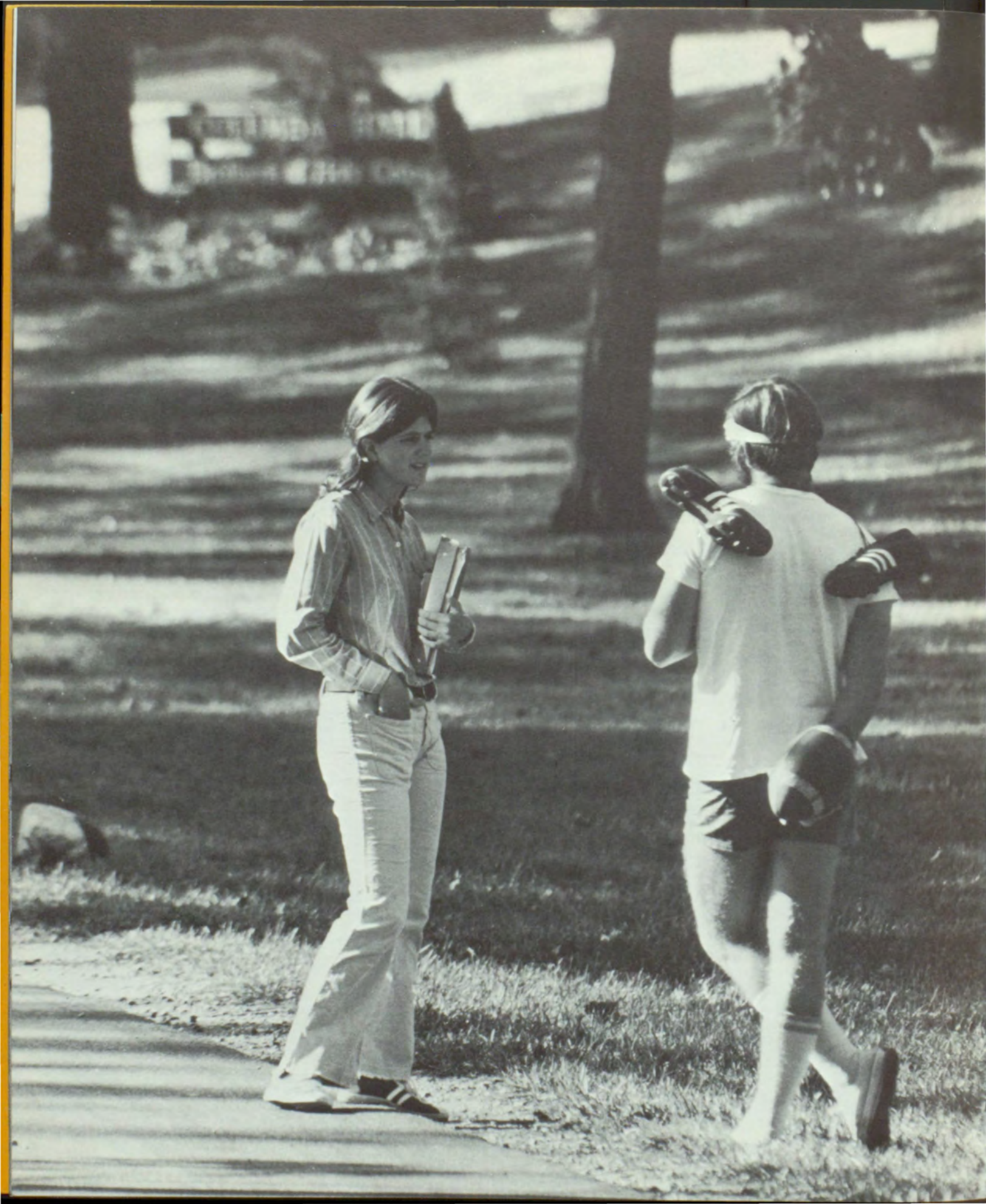
Student Life, came gradually to see that much more than academic exchange, in fact the entire and total scene, was inextricably involved in the process of coordination.

In the slow and fumbling movement toward unification, there were moments of decision and persuasion. The very helpful, catalyzing, Park-Mayhew Report came out of a joint decision of the Executive Committees of both boards of trustees, following upon a proposal of Father Hesburgh and the late Monsignor McGrath of Saint Mary’s that the services as consultants of Dr. Rosemary Park and Dr. Lewis Mayhew should be secured to aid the work. A remarkable moment of persuasion occurred at the final meeting of the Coordinating Committee, in February 1971, when Father Burtchaell, in an extraordinary impromptu blackboard chat, showed everybody present that Park-Mayhew could amount to no more than a halfway house and a delay at inevitable unification. The decisive moment of all, of course, was the joint Executive Committee meeting of 1971, later ratified by both boards, which voted unification.

Throughout the whole affair, national developments were taking place. Concern for the healthy survival of private higher education, particularly for the small college, led to the “cluster-college concept” which favored adoptions, mergers, realignments, consolidations of various kinds. Separate education of the sexes fell into cultural disfavor, and many of the unisex institutions tried to go co-ed or succeeded in doing so. Many good candidates refused to go to the unisex colleges. The local ND-SMC representatives of the national student grapevine kept the two colleges acutely aware of developments on the national university scene.

But what I have described above are only some of the phenomena of what I called at the beginning the gift of God: gradual, not readily recognizable, not compulsory, not acclaimed with gong and clang, but continuing within it the opportunity for renewed vitality. I do not know if one would describe this as a “rationale.” I don’t know if one can rightly assign a rationale to a development that was not wholly rational at all. I do not mean it was irrational, but non-rational, or better supra-rational: somewhat transcending to their surprise the planning powers of the people who carried it off. In this respect, unification has a generous and creative action, on the level of the most human and affectionate response to the gift of God.







# It's a Two-way Street

Perhaps history never repeats itself, but it does fold one era back upon another in interesting patterns. One perspective on the recent decision to unify Notre Dame and Saint Mary's can be gained by studying the history of the two institutions. For example, when Notre Dame's Dean of Administration spent last summer on the Saint Mary's campus, many would have been surprised to learn he was not the first administrator to do so. For several years Father Edward Sorin, Notre Dame's first president, who is recognized as the founder of both schools, maintained an office at the College.

The memories of the oldest citizens of Notre Dame, Indiana, date only to the mid-1890's, so one must rely on the historical accounts of the University's Father Arthur Hope and Saint Mary's Marion McCandless for an insight into the first half-century of the two educational institutions. Of one thing there is no question: Sorin had hardly unpacked his valise in 1842 when he requested that Sisters be sent from France to help translate his vision of the University of Notre Dame du Lac into a reality. In response to his appeal, four Holy Cross Sisters arrived in July, 1843, and, as Father Hope puts it, proceeded "to work themselves to the bone for Notre Dame." They were to cook, clean, sew, nurse the sick, even milk the cows. Their first home was the loft of the original Log Chapel where, we are told:

*Their fluted caps scraped the roof. There was only one window. The place was dark and stuffy. The bugs came through the chinks, and there were rats and cobwebs and fleas for the first few nights. Apart from this, remarked Father Sorin, the Sisters were quite comfortable.*

These four French Sisters were the vanguard of scores to follow—from Ireland, Germany and Poland, too—who were to figure in the life of Notre Dame for its first century and beyond.

I remember one Holy Cross Sister, who before she left Notre Dame in the early 1950's, had labored fifty years in its steamy laundry. When the students came to pick up their clean clothes, she remembered them not by their names but by their laundry numbers. Father Hesburgh for many years was known to her simply as number XX, given him when he was first admitted as a student.

The Sisters had not been at Notre Dame long when the Bishop of Vincennes (Indiana) learned of their presence. He sent word that they could not remain in his diocese because the Sisters of Providence had already been established at Terre Haute, and one community of religious women was enough. Sorin cleverly moved the Sisters bag and baggage to Bertrand, a Michigan village a few miles north of Notre Dame and safely within the Diocese of Detroit, whose prelate was more friendly. From there, whatever the season, the Sisters trudged back and forth to Notre Dame.

It was in 1844 at Bertrand in Michigan, then, that the Holy Cross Sisters established the school which was to eventually become Saint Mary's College. Their students were white and Indian, Catholic and non-Catholic.







While eager hands fired bricks molded from campus lake marl, the Sisters called their alumnae together to map a campaign to place a statue of the Virgin Mary atop the dome . . .



Father Theodore Badin, who had built the Log Chapel at Notre Dame (he was the first Catholic priest ordained in the United States), taught religion regularly at Bertrand and looked after the Sisters' spiritual needs. Sorin, too, who felt particularly responsible for the nuns' welfare, often made the trip up the rutted dirt road which was to later become U.S. 31. Saint Mary's Academy, as it was then known, received its charter from the State of Michigan in 1851.

In 1855 (perhaps there was a new bishop in Vincennes), with 50 acres of land and a \$5,000 nest egg for buildings, both provided by Father Sorin, Saint Mary's moved from Bertrand to its present site overlooking the Saint Joseph River in Indiana. Sorin, who was then only 41, laid the cornerstone for the first College building on April 24. He celebrated Mass for the first time at Saint Mary's on September 8, the Feast of the Nativity of Our Lady.

The Academy received another charter, this time from the State of Indiana, also in 1855. The bonds between Notre Dame and Saint Mary's in their earliest years were very close, with Sorin for many years as the religious superior of both institutions. The Holy Cross priests served as teachers and chaplains at Saint Mary's; the Holy Cross Sisters poured their energies and their prayers into Notre Dame.

It is somewhat ironic that a latecomer to the American educational scene—fund-raising—provided an early visible link between the two schools. When Notre Dame was virtually destroyed by fire in 1879, the Holy Cross Sisters consulted with Father Sorin about the rebuilding of the University. While eager hands fired bricks molded from campus lake marl, the Sisters called their alumnae together to map a

campaign to place a statue of the Virgin Mary atop the dome of the new Administration Building. The campaign was not completely successful in terms of money, but the meeting of Saint Mary's graduates had an unanticipated result—from it evolved the College's alumnae association. And the statue of the Virgin, only this year regilded, was eventually placed upon the golden dome, becoming one of the nation's most familiar campus landmarks.

The two schools also shared an early interest in the emerging physical sciences. Not long after William Roentgen discovered the X-ray, Notre Dame's Father John Zahm brought one of his first machines from Europe to the Saint Mary's physics laboratory at the request of Mother Pauline. Generations of Notre Dame men have heard how, in 1899, Prof. Jerome Greene sent the first wireless message in the United States from the University. Less well known is the fact that he did it with an induction coil borrowed from Saint Mary's physics instructor, and that the message was received at the College's clock tower and transmitted down to the front porch of the convent. As late as World War II, Navy units in training at Notre Dame used Saint Mary's astronomical observatory.

Through the years a good many Notre Dame people, priests and laymen, were familiar figures at Saint Mary's as teachers, lecturers, chaplains and counselors. Among them were Fathers William Bolger and Charles Miltner, Matthew Schumacher and William Cunningham, Charles O'Donnell and







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Cornelius Hagerty, and George Shuster, Henry Hinton and Rufus Rauch. Priest-presidents like Fathers Andrew Morrissey and John W. Cavanaugh were often present at alumnae reunions.

Father Sorin, for all his vision, almost certainly did not foresee a coeducational Notre Dame. For the first 75 years or so contacts between students at the University and at Saint Mary's were severely limited. According to Father Hope, Notre Dame students, on specified occasions, were allowed to visit a sister or a cousin at the College. "These relationships were ordinarily well authenticated," he writes. "Once in a while, however, a 'manufactured' cousin got by the watchful eye of the superiors."

For many years, Saint Mary's women had Wednesday free, and the men from Notre Dame had Thursday off, this to prevent any conjunction of leisure hours between students of the two schools. The first official Notre Dame-Saint Mary's dance was held in 1920, and as late as the 1940's students at the College, sometime during the evening, were expected to present their escort to their president.

While Saint Mary's students and other women are seen more frequently on the Notre Dame golf course these days, their tee shots were more than 40 years delayed. Shortly after the course was opened in 1927, the Saint Mary's girls, through their superior, Sister Eleanore, requested permission to play there. The matter was so momentous as to be taken up by the University Council. The reply came from no less than the president of Notre Dame, Father Charles O'Donnell. It said in part:

*I have to inform you reluctantly that your girls may not swing a niblick on our golf course, at least for the*

*present. The reason for this decision seems to be, in a general way, the same reason which Rome often gives —Non Expedit.*

*The real reason, which I do not mind giving you unofficially and confidentially, is that you have never allowed our boys to go boating on your lake.*

Perhaps a Notre Dame lad had never dipped an oar in Lake Marian. However, canoe races were held at the 1911 Saint Mary's alumnae reunion, and records show that one of the judges was a Notre Dame chemistry student by the name of Knute Rockne.

One unavoidable problem of a historical account is context. To some, reading over Father Hope and Marion McCandless today will invite reactions ranging from inward smiles to disbelief. The life styles of students, the social position of women—some psychologically will have to go back light-years to recover the sense of what is a relatively short chronological past. Yet the parallels remain. The Holy Cross Sisters are back at Notre Dame, not to cook, clean and sew—the cultural roles of women when Notre Dame was founded—but to teach, do research, minister to the pastoral needs of the community and to help decide institutional policy. The two communities have shared too many things—some in time and some (such as basic religious commitment) outside—not to make the real question about unification not so much "Why?" as "Why did it take so long?"



# Dear Father John

*Dear Father John,  
I am very disturbed when I read  
about you and your activities. You  
were a dear friend who was a spiritual  
inspiration to me.*

*Dear Father John,  
The beautiful thing about your life  
and ministry is how you have been  
open-minded, understanding the  
problems facing priests today and  
being a father to their needs.*

These are the kinds of letters Father John A. O'Brien finds these days in the small, wooden mailbox outside the door of his modest apartment in the University of Notre Dame's venerable Administration Building.

It is an unfortunate sign of the growing polarization within the Church that the priest-professor to whom these contradictory sentiments were written is hardly a "young Turk." He is a 78-year-old man who has worn the Roman collar for more than half a century and in the process has become one of the nation's best-known theologians and a prolific author who often finds himself on the cutting edge of renewal in the Church.

John A. O'Brien's mailbox is a microcosm of the life of the Church at large. His correspondence includes negotiations with publishers and editors, exchanges with some of the leading theologians in the Western world, letters to and from struggling priests' groups on the national and diocesan level, remembrances of conversions and baptisms past, notes from former students and colleagues, and a variety of missives from Middle Americans to whom the name "John A. O'Brien" has been synonymous with the Catholic faith for more than 40 years. It's all there, jammed into the receptacle outside Room 204—the intellectual dialogue of scholars

and the common concerns of common people; the enthusiasm of reformers and the doubts of traditionalists; the poignancy of Church-as-remembered, the tension of Church-that-is, the hope of Church becoming.

When he opens his mail, John A. O'Brien sits at an old, scarred desk in a small, book-lined study. On his right rise three of the tall windows which dot the 1879 facade of the French gothic building which carries Notre Dame's famous "golden dome." Father O'Brien keeps the window washers busy because he likes a clear view of Sacred Heart Church to go with the crisp sound of the bells which toll the campus hours. Omnipresent folders bulge with clippings, and piles of newspapers and periodicals topple against each other on window ledges. A small table holds a phone, beneath it a buzzer to summon a secretary from a nearby office. With the exception of a couple of instances when Father O'Brien has unknowingly given away his last copy, the 25 books he has written and the 12 he has edited can be found among the numerous volumes in the room.

Memorabilia are everywhere, hanging precariously from nails driven into the edges of book shelves and sitting on the floor, awaiting room. Two top drawers are of especial importance—one in the desk, which contains the







The man himself is short in stature, with white hair setting off a visage tinged with the faint pink so often found in the Irish face.

most precious artifacts (such as the holy card listing Father O'Brien's ordination class) and the other in a chest into which he reaches for fruit, peanuts, cookies and candy for the children of visitors. One notices three items of comfort—a new carpet, a window air-conditioner and a color television set. On quiet summer afternoons the muffled sounds of announcer Jack Brickhouse and the Chicago Cubs reach the corridor.

The man himself is short in stature, with white hair setting off a visage tinged with the faint pink so often found in the Irish face. The eyes are lively and the brown glasses horn-rimmed. The hands punctuate the rhetoric—now composed as if in prayer, now sweeping wide in a familiar preacher's gesture, now darting out in the manner of a debater scoring a point. The voice has a mellifluousness which recalls the late Senator Everett Dirksen of Illinois.

While he has taught but little in recent years, Father O'Brien's room is a frequent stop for older alumni who remember his popular course in apologetics. Clad in clerical garb and black sandals, the research theologian is greeted often as he makes his way across the campus to the faculty dining room above the South Cafeteria, where he takes many of his meals. The same figure, this time clad in casual attire, can be seen occasionally in the evenings on the Notre Dame golf course, scoring in the 40's for nine holes.

But the real wonder of John A. O'Brien has nothing to do with his golf game. The real wonder of John A. O'Brien is that he has managed to

keep his footing in a Church whose terrain has changed markedly from the time he wrote *The Faith of Millions*, a 1938 classic in apologetics which sold more than two million copies, to his editorship last year of *Why Priests Leave*, the personal stories of a dozen men who left the active ministry. Indeed, the publishing history of these two books reflects the change in atmosphere—*The Faith of Millions* is now out-of-print while *Why Priests Leave* has been issued in paperback.

The Church into which John A. O'Brien was born on January 20, 1893, in Peoria, Ill., was the Irish-American variety familiar to countless U. S. Catholics. A son of two second-generation Irish immigrants, John A. O'Brien's earliest memories take him back to his father's foundry, where he sometimes helped skim impurities from vats of molten iron, often burning holes in his knickerbockers' stockings in the process.

He attended primary school in St. Patrick's Parish, which lived up to its name by importing young Irish curates to assist the pastor. "I grew up hearing sermons delivered only with a brogue," Father O'Brien recalled. He entered Spalding Institute at 13 and was graduated in 1910 with a "thorough grounding in the fundamentals" for which he still thanks the Brothers of Mary who taught there. After a year in the rigorous classical curriculum of Holy Cross College, Worcester, Mass., he switched to the old St. Viator College in Bourbonnais, Ill.

His ability even today to rattle off lines from ancient Greek poetry is a vestige of Holy Cross, but at St. Viator he learned something which was to be of much greater value—the art of debate. In the heyday of

intercollegiate forensic competition, John A. O'Brien started debating at St. Viator and was a member of the team which reached its apex with a stunning upset of the Notre Dame team in 1913. "It was perhaps significant," Father O'Brien commented, "that the topic that year was women's right to vote. I defended the affirmative, which cut against the grain of public opinion at the time."

But the debate in Washington Hall was not the young collegian's first glimpse of the campus which he was later to make his home. The previous fall he had come to Notre Dame as a second-string quarterback on the St. Viator football team, which lost by a large margin. Displaying a team photo, Father O'Brien pointed out that players did not even possess matching jerseys, proof of the indisputable amateurism of the intercollegiate athletics of his day.

From St. Viator, where he received his undergraduate degree in two years, he entered the seminary. He was ordained in 1916 at the age of 23, so young he had to receive a special dispensation. After a year of study at Catholic University, he was assigned to the University of Illinois at Champaign-Urbana after its 250



Catholic students had petitioned his bishop for a chaplain. It was at Illinois that the pattern of John A. O'Brien's career emerged as he began doctoral studies in educational psychology, gained invaluable experience in convert-making and relations with non-Catholics, and started to write for large audiences.

While pioneering in chaplaincy work at Illinois—where he set up what is believed to be the first state-chartered Newman Foundation offering accredited courses in religion on a permanent basis at a secular university—Father O'Brien completed the work for a Ph.D. in 1920. His thesis—a detailed experimental study of ways to accelerate the reading pace—broke new ground in its field and led to two books and a Cathedral Reader Series used in many parochial schools.

While his research in the psychology of reading was drawing numerous requests for further studies and writing as well as frequent offers of lectureships, Father O'Brien's tireless pen was already charting a new course. At Illinois, he had found himself in a highly unusual position—he was a Catholic priest-academician at a public university, in short, a respected alien among Jews, Protestants, agnostics and atheists. Thus it was that he became adept at relations with non-Catholics, convinced of the advantages of untrammelled dialogue between conscientious proponents of differing views, and deeply concerned about a widespread lack of knowledge of the Catholic faith.





Despite all the headlines which have dogged his liberal pronouncements, . . . Father O'Brien has carefully kept his views within the perimeters of orthodoxy.

He discovered that the oral lectures he prepared on Catholicism and its attitudes toward contemporary issues could easily be turned into articles for such nationally distributed publications as *Our Sunday Visitor*. The appearance of these articles often drew a heavy volume of mail commentary which spurred a rewriting in pamphlet form. And the pamphlets sooner or later suggested a book-length treatment of the subject. Such was the lineage of a book like *The Faith of Millions*, a best-selling explanation of the Catholic faith which eventually went through 27 editions in 10 languages.

The success of *The Faith of Millions* convinced its author of the magnifying power of the pen, and his subsequent publishing history reveals volumes following quickly upon the engagement of his interest in timely issues. So willing was the priest-professor to discuss the day's crucial issues in his writings that his books sometimes outstripped the more cautious attitudes of the hierarchy. "In 1931, my book *Evolution and Religion* waited a year for an imprimatur, despite the fact that I had checked the manuscript with reputable scholars at both the Universities of Illinois and Chicago," remembered Father O'Brien. A few years later, he was to experience similar problems when he attempted to promulgate the Church-approved "rhythm" method of birth control.

In 1940, after 22 years of studying, preaching, teaching and writing at Illinois, John A. O'Brien came to Notre Dame, this time not as a

second-string quarterback or nimble college debater but as an established writer whose hardcover works were a familiar sight in Catholic bookstores and whose pamphlets crowded each other on vestibule racks. Why did he change campuses? "At Illinois," he explained, "I had felt like a loner. I wanted a more Catholic environment in which to develop my ideas, so I wrote Father John O'Hara, then the president of Notre Dame, about a teaching position. It just so happened he was considering at the time a two-year graduate program in apologetics for Catholic laymen, and after a year of study in the field of philosophy of religion at Oxford University in England, I came to Notre Dame."

It was at Notre Dame that Father O'Brien solidified his reputation as the nation's foremost priest in the convert apostolate. He traveled throughout the country, organizing Catholic Information and Census Programs in some 50 dioceses. The programs were in reality convert-making endeavors, with the stress on lay involvement and parish-centered missionary activity. The summers found John A. O'Brien following his own advice by street-preaching in the dusty towns of the South. A photograph taken during one trip depicts him talking to a group in the parking lot of a North Carolina hamlet, his left arm wrapped affectionately around the shoulders of a black youngster, his right poised dramatically in the air.

His indefatigable work in the convert apostolate won him many friends among pastors and bishops. "Whenever anyone writes me complaining about John A. O'Brien," remarked Father Theodore M. Hesburgh, C.S.C., the influential president of Notre Dame, "my reply simply reminds them of how many souls he

has brought into the Church." It is, then, doubly ironic that a few dioceses which once welcomed Father O'Brien as a nationally known apologist now look upon him as a "radical," a label which he vigorously disputes. Despite all the headlines which have dogged his liberal pronouncements on issues ranging from celibacy to birth control and co-responsibility in the Church, Father O'Brien has carefully kept his views within the perimeters of orthodoxy.

"All the subjects about which I have taken positions are clearly legitimate areas of discussion for anyone with my background," he pointed out. "Indeed, I consider that much of the effectiveness of my apostolate has been due to the fact that I have remained in the mainstream of orthodox Catholic thought while pointing to areas in which reforms would strengthen the Church without conflicting with the content of revealed doctrine."

The role of Father O'Brien has frequently been that of a bridge between the Church's avant-garde professional theologians and the ordinary Catholic



in the Sunday pew. "Let's face it," commented one campus admirer, "more Catholics in this country get their theology from John O'Brien than get it from Rahner or Schillebeeckx." Father O'Brien has not been an innovative speculative theologian exploring new ground in theological journals, nor has he been an expert invited to Church councils and synods. He has, however, in the millions of words he has written, translated the sometimes abstruse ideas of specialists into a language grasped by the average Catholic. While theologians have been writing for other theologians, John A. O'Brien has been looking over their shoulders in order to bring advances in Church thinking to the rest of the people of God, those who read *Look* and *Reader's Digest*. And in a day when the pace of change is so fast, this is no mean feat. The acceptance of the scientific theory of evolution and the introduction of the vernacular liturgy are only two of many changes in the Church which John A. O'Brien's writings have anticipated.

Father O'Brien's pedagogical approach often eschews the abstract in favor of the power of the concrete, the particular. In promoting interest in Catholicism, for example, he coupled theoretical arguments with dramatic "case histories" of individual converts. And in trying to convey the importance of the celibacy issue, he edited a collection of first-person accounts of priests who had left the active ministry. It is also revealing that while others were carrying forward the necessary theological exploration of ecumenism, it was Father O'Brien who was out persuading the Knights of Columbus and





Father O'Brien is convinced that compulsory celibacy is a major factor in the drop in priestly vocations and has charged that the rule is also a deterrent to the ecumenical movement.

Masons to hold open houses at their councils and lodges, where friendship and mutual respect are now replacing the distrust and bitterness which had long divided the two fraternal organizations.

Father O'Brien also admits to changing his mind. When someone once challenged something he had written by producing an extract from one of his old books, he replied simply, "I have changed my mind." To his critics, this is evidence of inconsistency; to his friends, it is evidence of growth. The kind of development of thought which has characterized the priest-professor's thinking can be seen best by examining his evolving position on birth control.

During the depths of the Depression in 1933, Father O'Brien became the first person to bring to the attention of the nation's Catholics the details of the rhythm method of birth control, which was in harmony with Church teaching. His 15-cent, 70-page pamphlet on the subject in 1934, which quickly sold 75,000 copies, was followed by a 160-page book, *Natural Birth Control*, in 1938. Apprehension in Rome over the possibility of a decrease in the birth rate resulted in a new restriction—a couple had to receive the permission of a confessor to use the method. While somewhat disturbed at a regulation which removed from the married couple the power of decision, Father O'Brien continued to defend the Church's official position in campus seminars and television documentaries.

Then came an experience which was to influence his thinking greatly. In the early 1960's the Ford Foundation sponsored a series of seminars on birth control at Notre Dame which brought to campus experts in all the relevant disciplines—theology, demography, sociology, anthropology and gynecology. The sensitivity of the issue at the time could be seen in the fact that the meetings were unpublicized. Father O'Brien participated in these discussions, and in a 1968 book, *Family Planning in an Exploding Population*, he summarized their findings. "In the book," he said, "I sought in a respectful manner to secure the approval of Church authorities for medically approved methods of birth control other than rhythm and also argued for the right of married couples to determine for themselves the number of children they felt in conscience they could properly rear and support."

When Pope Paul's *Humanae Vitae* came out in the summer of 1968, Father O'Brien was among theologians who signed a statement critical of it. "The encyclical was, after all, described upon its release as non-infallible, and my training certainly qualified me to join the dialogue about the document," he commented. "My position, as it turned out, did not differ from that taken by many of the national hierarchies which issued interpretations of the Pope's message."

Father O'Brien's frequent pleas for optional celibacy for priests is another controversial position for which he has drawn some criticism. He serves as chairman of the advisory board for the pro-optional celibacy National Association for Pastoral Renewal. "My willingness to serve in this capacity was intended to lend more

stature to an organization many unfairly thought too far out to be taken seriously," he noted. "Obviously, at my age I could not be accused of having a personal stake in the issue. Again, this matter is one of Church discipline, not Church dogma. Research into Church history reveals that compulsory celibacy has its roots in a mistaken view of marriage as a concession to human frailty and lust. Compulsory celibacy is also difficult to reconcile with Pope Paul's encyclical *The Development of Peoples* in which he declares that 'where the inalienable right to marriage and procreation is lacking, human dignity has ceased to exist.' " Father O'Brien is convinced that compulsory celibacy is a major factor in the drop in priestly vocations and has charged that the rule is also a deterrent to the ecumenical movement.

While defending most instances of change within the Church as a healthy sign of institutional vitality, Father O'Brien can also empathize with those discomforted for he, too, has been forced to adapt to some trends he views with misgiving. "I probably have suffered as much as any Catholic author from rapid change in the Church," he admitted frankly. Moving about his study, fingering old works and citing their sales figures, the



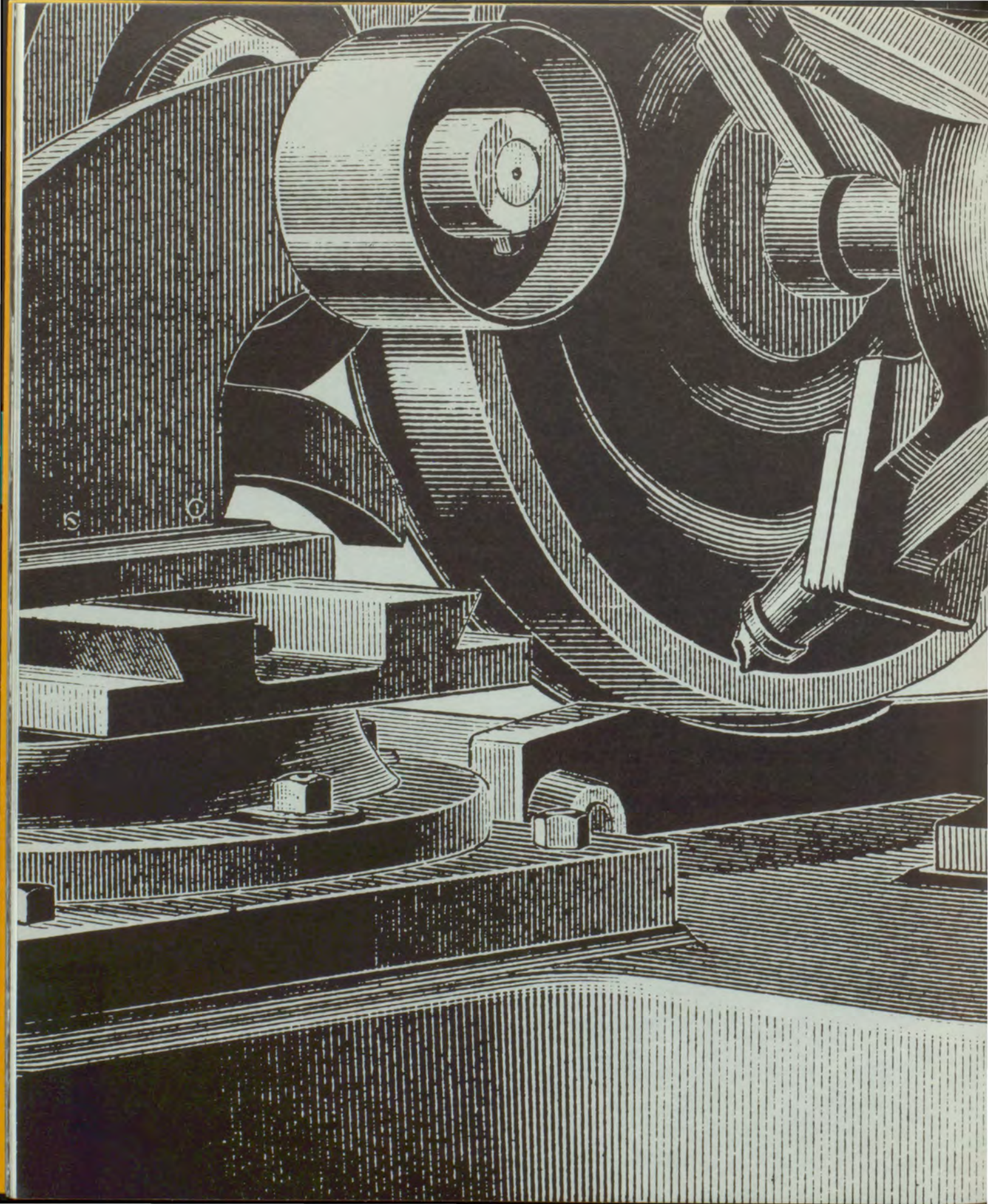
priest-author remarked, "My old market is practically washed out, and I have had to shift gears," a reference to the fact that his early works were designed to explain and defend controversial stances of the Catholic Church while his current writings are often respectful critiques of Church positions he no longer considers tenable. "Sometimes," he continued, "I experience some wonderment and concern about what's happening. For example, between 65 and 75 per cent of the Church's effort to bring the faith to outsiders has been cut down, and naturally I am somewhat upset over the virtual disappearance of an apostolate in which I played a very active role."

What about the future of the Church? "Basically, I'm an optimist," he said. "The Church moves more slowly than many of us would like, but I think she will eventually accept the general ecclesiological stance of men such as Cardinal Suenens. I sense a new openness in the future and a greater willingness to assimilate new truths, as well as a greater respect for the dignity of the human mind and the individual conscience of the trained scholar."

Basically, John A. O'Brien sees himself as a reconciler—and a lot of other people see him the same way. "The emphasis of the Church must be shifted from dialectics and polemics to the positive, constructive and remedial service vital religion is capable of rendering," he wrote in his 1967 *Catching Up With the Church*. It stands as possibly the best statement of his own philosophy.









# Everything You've Always Wanted to Know About Engineering But Were Afraid to Ask

Dr. Joseph C. Hogan has been dean of the College of Engineering at Notre Dame since 1967. He taught engineering at the University of Missouri for 15 years before becoming dean of engineering there in 1962. He holds an undergraduate degree in electrical engineering from Washington University in St. Louis, a master's degree from the University of Missouri and a doctorate from the University of Wisconsin. Author of several technical publications, he has conducted research in induction motor design, power analysis and control systems.

**According to employment statistics, the past year has been spectacularly bad for engineers. Has there been a sudden decline in the demand for technically educated people?**

I don't think so. I do see a decline in the demand for some types of engineers, but a continued or even increased demand for engineers in many other fields.

Certainly the layoff of engineers in Seattle and Los Angeles has received widespread publicity, perhaps because of a rather dramatic reversal in the situation of the 1960's when a short supply of aerospace engineers drove salaries up very rapidly. However, in many other technological fields there has not been a cutback in the employment of engineers. In the field of environmental engineering, in fact, there has been an increased need for specialists in this area.

Let me add also that the past year has been bad for people in almost every field due to the slowdown in the economy. Primary and secondary school teachers particularly have been hit hard, as well as people with degrees in many other fields.

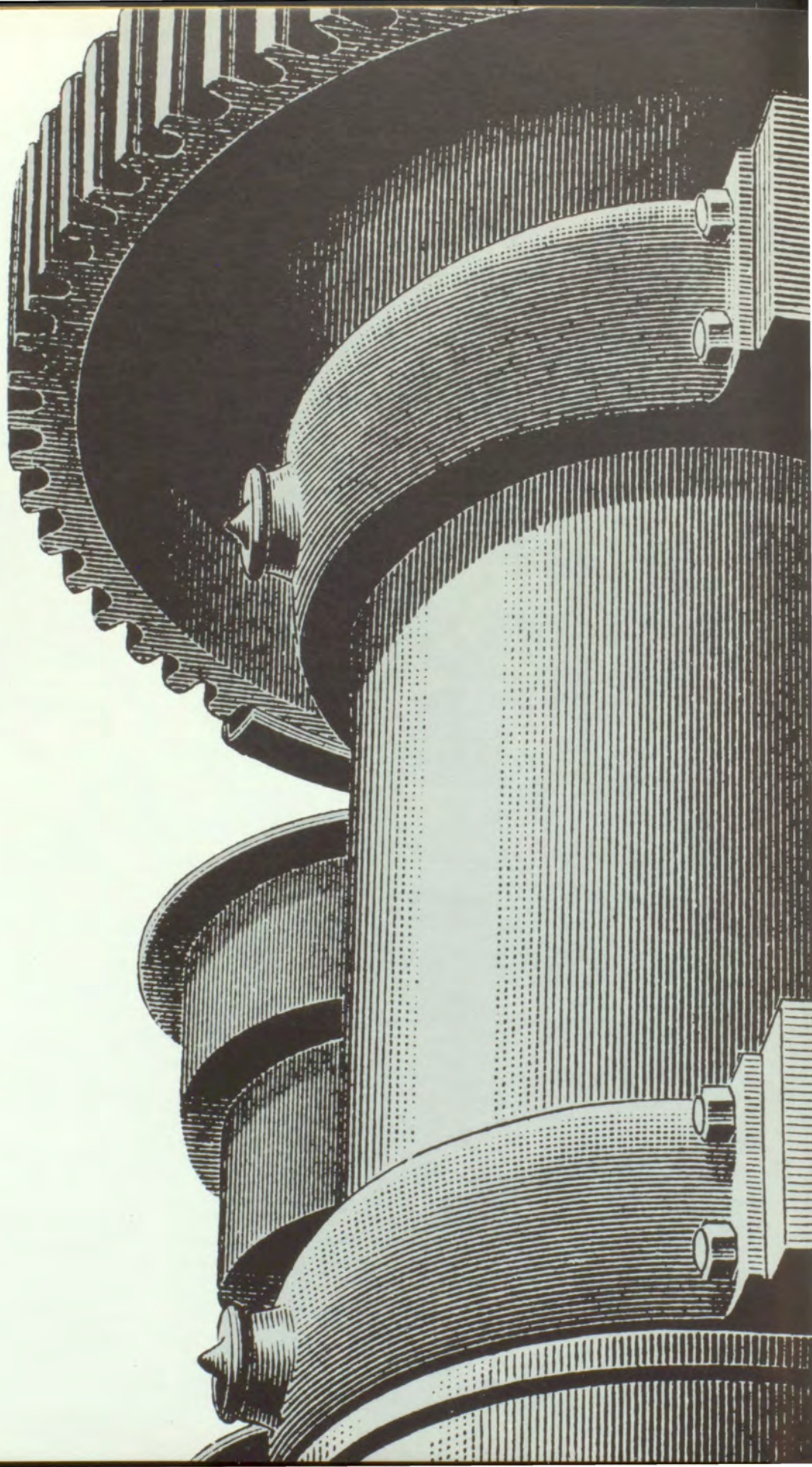
**Aerospace engineers are being re-trained as environmental health engineers in an effort to ease the oversupply problem. Is retraining any solution?**

Retraining is a stopgap, partial solution. I believe we've become too specialized in engineering, not only in the educational part of the student's career, but within his professional career as well. To overcome this, continuing education is a necessity. An engineer who allows himself to become so specialized that his only interests and knowledge are in the tail fin of a rocket, obviously isn't very useful in other fields.





*When you get through with their program you have no alternatives. You have to be a mechanical engineer or starve. (Bob Williams '74, a one-year mechanical engineering student and now an English intent.)*





**Past predictions by government and industry on the future needs for engineers seem to have been overly optimistic. Can these forecasts be made more accurately?**

Our capability to make accurate predictions depends largely on our ability to forecast what the economy itself is going to do—and this is not an accurate science at present. In addition, national goals can suddenly change without warning, negating predictions based on the former priorities.

Barring such traumatic events as depression, war or radically altered priorities, however, past predictions were reasonably accurate. Incidentally, a recent report by the Department of Labor forecasts that 1980 will again see a serious short supply of engineers. The blend will be different than in the past, as few additional engineers are needed at the doctoral level. The real shortage is seen at the bachelor's level. The need for engineers will rise steadily in the foreseeable future simply because many of the problems facing this country can only be solved by the application of technology. Even such diverse fields as medicine, education and recreation are becoming more technological.

**How have Notre Dame engineering graduates fared in a generally depressed economy?**

Our graduates have done well. June graduates going into industry were all

placed prior to June graduation. This does not mean that they had their choice of eight or ten jobs in various parts of the country as in previous years. However, I am sure few institutions placed as high a percentage of graduates in their chosen engineering fields as we did.

**Has the nationwide crisis affected your own views on the type of engineering education Notre Dame should offer? In particular, some critics have claimed that modern engineering graduates are research oriented and can't work with practical design or machinery problems.**

The criticism you cite is in many ways a just one. There is no doubt that our graduate program has been research oriented. Our undergraduate program has become more theoretical in the last 10 to 15 years. We are taking some new steps to correct this situation, including a new approach in engineering education where students at all levels would be involved in actual engineering projects done within the college. Engineering includes design, development, technical evaluation as well as research. Of these various fields we have been most active in research (primarily at the graduate level) and have performed exceedingly well in this particular field. We have done little or nothing in the other areas of engineering—it is these areas that we are now developing in close cooperation with various industries.

**Do you think engineering should consider limiting applicants, as the medical profession already does, in an effort to prevent recurrence of the present oversupply problem?**

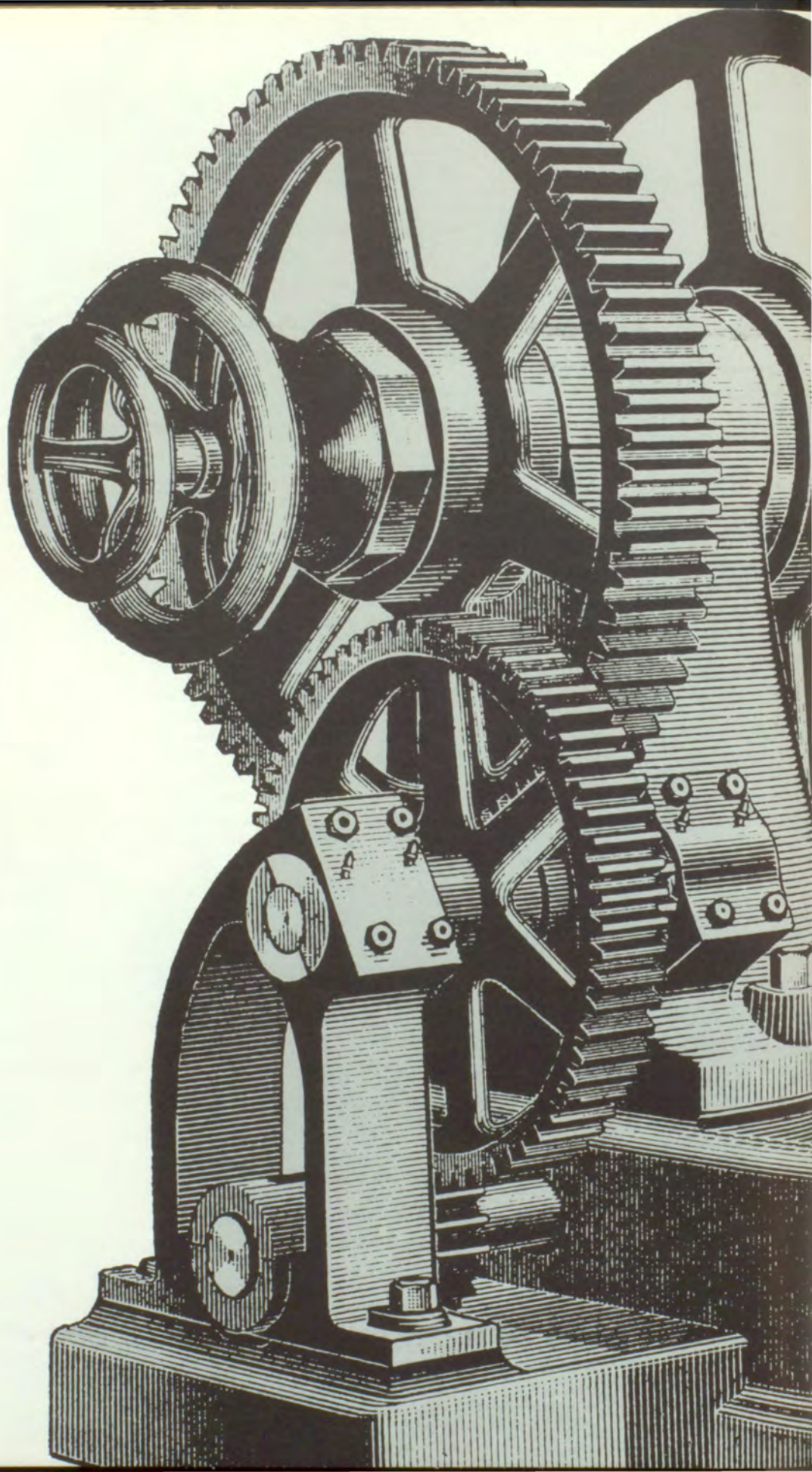
Some limitation may be desirable, but this should probably be achieved by limitation of the number of schools

*The engineers get so bogged down with their engineering classes that when they do take an elective they tend to look for the easy "A" that will help their grade point average. The four-year program doesn't give you enough time to get a well-rounded education. To achieve any kind of diversity you have to get into the five-year combined program. (Rich Hempstead '72, science preprofessional program, two years in electrical engineering.)*





*Many students transfer from engineering because they either realize their talents lie elsewhere or decide there are less demanding ways to occupy their time. In either case, a group of better engineers is left.  
(Ed Young '73, electrical engineering.)*





offering engineering. Even in today's climate, several states are planning on building additional engineering colleges.

The medical education you cite is currently the most costly a school can provide—but it would be much more costly if there were many more medical schools, all with smaller numbers of students and hence a much higher cost per student.

**Engineering enrollment has been steadily declining nationally. What is the situation at Notre Dame?**

As far as national trends are concerned, there is no doubt that enrollments have been declining for several years with a drastic drop this year in the entire freshman class.

Here at Notre Dame, enrollment in the college has stayed relatively constant for the last three or four years, due primarily to the excellent pool of applicants to the university. Freshman enrollment has been between 325 and 350 students each year. This fall, however, there has been a drastic decrease to 264 entering freshmen. My only explanation for this is that engineering students traditionally come from lower-middle or middle-income families, and these groups have been seriously handicapped during our economic recession. I believe a higher percentage of

our applicants in engineering eventually decided to go to public institutions rather than to Notre Dame this fall.

**The enrollment drop is quite startling. Does the college plan any action to counter this trend?**

We are planning to increase our recruiting efforts. Certainly such plans must involve faculty, administration, and we desperately need help from alumni in this matter.

Also, as I mentioned, many of our applicants later decide to attend state schools because the economic slowdown has made the high tuition at Notre Dame unacceptable to their parents. Most of these students traditionally viewed engineering as the career of upward economic and social mobility. So it is clear that even if we recruit more applicants, our enrollment will not rise unless we find some means of alleviating the financial pressure on these students to go elsewhere.

One possibility is to combine study with work for an industry or business on a particular problem. We could assure the student that this work would be beneficial to his studies, rather than the traditional summer labor in construction or resort areas to earn money for continued study. Also, this program would meet another criticism you mentioned earlier—that of engineering education becoming too theoretical. Students would gain practical experience in the design and development areas of engineering while they gain the theoretical tools in the classroom.

**Not many women now enter engineering. Won't co-education at Notre Dame accelerate the dip in engineering enrollment?**

The condition will worsen only if we permit it to do so. For example, if we increase the number of women enter-

*The program is only as narrow as you make it. Engineering is demanding, but you can pick up electives and outside activities if they interest you. The diversity of your education is your own responsibility if you're in engineering. (Larry Hersh '72, electrical engineering.)*





*Technology in itself is neutral. It's only the question of its use that is an ethical one. The thing that sets Notre Dame apart is that she makes her engineers aware of this ethical dimension of their technology. (Bill Haller '72, electrical engineering.)*



ing the University over that number previously admitted by Saint Mary's and at the same time admit an equal number of men into Arts and Letters, we would have the net effect of increasing the enrollment of Arts and Letters and decreasing the enrollment of other colleges. I think it would be financially irresponsible on the part of the University, because such a plan would not fully exploit the resources of the Colleges of Business Administration, Science and Engineering. At the same time, we would have to put additional money into hiring staff for the College of Arts and Letters. This, of course, is a policy decision that must be faced.

**Some faculty members of the College of Engineering attribute the across-the-board decline in engineering majors to the fact that "technology is a dirty word" at this time. Do you?**

I would agree. Technology has been a convenient scapegoat for many of our problems. Air pollution, for example, has been blamed on technology, but by and large it is a problem which must be solved by society as a whole through enactment of legal restrictions, which will, of course, force society to use the available technological solutions to these problems. We must remember that technology is also a great boon to our society. In the field of medicine, for example, many of the newest diagnostic tools are technological in nature. Prosthetic devices for the handicapped have shown great advances. The application of engineering principles in the understanding of physiology, the application of computers and other devices for the processing and storing of information have all made a dramatic impact on the health care of the people in the nation.

**Others claim that high school counselors tend to have liberal arts backgrounds and steer students away from science and engineering. Have you noticed such a problem?**

Few high school counselors understand engineering and simply fail to offer students information or enthusiasm for science or engineering careers. This is a national problem that can only be solved by "continuing education" of the counselors. However, I doubt they actively steer students away from such careers.

**Taking the variety of issues discussed above into account, would you recommend engineering to an incoming freshman at this time?**

In my opinion, engineering is still the best undergraduate education a student can acquire. A repeated exposure to analysis and synthesis throughout his undergraduate education is of immense help to the student regardless of the walk of life he may eventually enter. For example, many medical schools are now giving preferential treatment to students from engineering backgrounds. This has also been true in many of the MBA schools throughout the country and, of course, there has been a long history of engineering students going into law.



If one recognizes that technology is an extremely important segment of our society today, one can conclude that it should be part of liberal education. Our engineering students take work in the humanities and social sciences, but, in general, the students in liberal arts take no work in technology or its effect on society.

I have long contended that an undergraduate engineering education is the only "liberal education" on a university campus today.

**The College of Engineering radically reorganized its department structure two years ago. Could you describe this new structure and evaluate its effectiveness?**

Our motivation for restructuring the college two years ago was to eliminate wasteful duplication. For instance, we found two departments offering courses using the same text, both taught to small groups of students. Our approach was to establish a "matrix" organization which supplemented formal departments with interest groups. Faculty interested in solid mechanics say, from all the departments would make up a single interest group, with the responsibility for approving any new course in this area. If mechanical engineering already offered a course similar to the one being proposed by electrical engineering, the interest group could point this out and help both depart-

ments design a single course for the students of both disciplines. All in all, I believe it has had a major impact on increasing the quality of the students' undergraduate education.

**What is the future of interdisciplinary programs involving engineering and other colleges at Notre Dame?**

In the research area, we have been very successful in a joint program with the School of Law. We have just completed the first year of study applying systems engineering techniques to the problem of delay in the non-federal criminal court system. This has been an excellent interdisciplinary effort with faculty from two departments in the College of Engineering working very closely with several law professors. This project received funding from the U.S. Department of Justice in the amount of \$191,000 in its first year.

In the environmental engineering area, we have had excellent support from the Department of Biology in the College of Science. This has resulted not only in close cooperation on several research projects but also in educational programs leading to the master's degree of environmental health engineering.

There are also other activities involving the interaction of the College of Engineering with other colleges on campus. For some years, various professors in the College of Engineering have taught sections of the Collegiate Seminar in the College of Arts and Letters. Through a combination program it has been possible for a student to receive degrees from both the College of Engineering and College of Arts and Letters in a five-year period of time. Other possibilities are being explored, such as a combination program leading to degrees in both engineering and business.

*Technology has been immensely beneficial but in some cases it has gotten out of hand. We have to exercise some restraint now and control technology in the areas where it has gotten away from us. The decisions on control will have to be made from a human standpoint. I wonder if we can trust those human decisions to the kind of engineer that we have trained. (Dick Johnson '72, one year in electrical engineering, now an accounting major.)*





# Potpourri

## Unification Moves Forward

The basic planning of the Notre Dame Saint Mary's unification is being done by interinstitutional teams covering the broad areas of academic affairs, student affairs, business affairs, and public relations and development. Two other key areas, which overlap those of the interinstitutional teams, are overall financial arrangements (where Rev. Edmund P. Joyce, executive vice president and treasurer is Notre Dame's representative) and space utilization and transportation planning (where Notre Dame's Dean of Administration Leo M. Corbaci has chief responsibility).

While many major decisions, some requiring as much as a year's lead time to implement, are tied to resolution of the overall financial arrangements of unification, noticeable progress has been made in some areas. The Registrar's Office, Admissions, and Public Information are unified, and so are many of the academic departments. For the first time in history, all undergraduate Notre Dame academic programs are open to Saint Mary's students, and the presence of women on campus has surpassed that evident during the days of the co-exchange program. Response of alumni and alumnae has been predominantly favorable. The target for the completion of unification is the academic year 1974-75.

## Business College Celebrates Birthday

A half century of business education at the University was observed this fall when the College of Business Administration celebrated its 50th anniversary during a meeting of its Advisory Council.

Notre Dame was the first American university to offer a four-year course in foreign commerce, and the growth

of this department from six students in 1913 to more than 400 in 1921 dictated college status. Father John F. O'Hara, who was later to become president of Notre Dame and a cardinal in the Catholic Church, guided the early days of the new college, which became the University's largest during the 30-year tenure of his successor, James E. McCarthy.

When Dr. James W. Culliton took over the direction of the College in 1955, he deemphasized specialization and strengthened a focus on the whole administrative process. In 1961, the College changed its name from the College of Foreign and Domestic Commerce to the College of Business Administration, and the following year the present dean, Thomas T. Murphy, assumed his position.

The establishment in 1967 of a two-year M.B.A. program, housed in modern Hayes-Healy Center and directed by Associate Dean John R. Malone, was the most recent landmark in the College's 50-year history.

## Hesburgh on Education

In discussing the revolution in higher education during a keynote address to the American Council on Education in October, Father Hesburgh criticized the leadership of many college and university officials.

"We were too often blind to the moral implications of unbridled educational growth that was certainly spectacular, but questionably educational," he said. "We did not use our influence to move for more representative boards of trustees; greater rewards for those faculty concerned with students, teaching and true educational reform and growth; more minority students,



and stronger words at times for those students who clamored for responsible freedom without being responsible once granted greater freedom. We might also have labored more aggressively in the continuing education of our alumni, who have their own problems understanding each new age and change."

Much of his talk stressed the need for leaders in higher education to exercise moral leadership, but he also cautioned the public not to expect too much of the educational enterprise. "We are not the State or the Church, the Red Cross or the Peace Corps, not the Overseas Development Council or the Legal Aid Society," he noted.

He closed with the prediction of Dr. Clark Kerr that American higher education has entered its second climacteric. "According to Kerr," he said, "the last climacteric lasted roughly from 1820 to 1870. Those 50 years were difficult; they saw many changes, but they were the prelude to the century of extraordinary growth that we have just experienced. May our second climacteric also be the prelude to better days ahead. Ours is a resilient enterprise . . . and we may well be better for the many tragedies we have experienced during the past five years."

### Trustees Question Parietals

When Notre Dame undergraduates returned to campus this fall, they were given a copy of a letter from Edmund A. Stephan, chairman of the University's Board of Trustees, to the tripartite Student Life Council (SLC).

The letter, written in response to several SLC recommendations to the trustees, reiterated past Board policy in the areas of use of alcoholic beverages in student residence halls and visiting hours for women in the halls. Stephan noted that the changes were originally made in order to give students, rectors and assistant rectors more responsibility for the development of community within the halls and to create a more pleasant and comfortable living atmosphere.

"Some of the hopes which were envisaged when these changes were made have been realized," he wrote. "Student Government has taken encouraging initiative in the areas of co-education and the problems peculiar to minority students. The Hall Presidents Council and the individual Hall Governments have accepted an increasing share of responsibility for campus programs and hall direction. Visitation in the halls has enhanced informal companionship between men and women throughout the campus, and the community atmosphere in most of the halls has improved. The halls are becoming centers of student life and activity, as we had hoped would be the case.

"While progress has been made in these and in other areas of residential life during the past two years, it is clear, too, that certain violations, some flagrant, of hall order have taken place which have not been brought sufficiently under control. Although each hall possesses a Dis-

ciplinary Board, these Boards have been notably ineffective in the discharge of their duties. Enforcement of regulations is rated lax, or at best moderate, for both Hall Governments and Hall Staffs in the SLC report of last April. The report also notes that regulations on parietal hours are widely ignored."

The letter called for setting up minimum sanctions which would bind disciplinary groups considering "serious campus offenses."

A covering letter, written by Father Hesburgh, referred to moral responsibility as "the most elusive part of our educational endeavor." He noted that "the best among us, and they are the majority, are ready and willing to assume moral responsibility for themselves, but are reluctant to establish and maintain the kind of moral standards that they would like to characterize this community . . . Every evil and corrosive element exists in human society because men of good will think themselves an island, responsible for themselves and no one else. I have no great wisdom to suggest in stemming this terrible tide, but I must say that each of us is indeed our brother's keeper, for good, for growth, for educational advancement, even for salvation."

Stephan subsequently met with students from the SLC and Hall Presidents' Council to discuss the letter. The first SLC committee recommendations on sanctions, heavily criticized from all sides, was returned to the committee for redrafting. The committee was advised to hold a general student meeting to discuss sanctions before resubmitting its report, which, if approved by the SLC as a whole, was to be presented to the trustees at their meeting late in October.



# Our Readers Respond

The summer issue of *Insight* is a beautiful, exciting and rewarding experience.

Dale Edwin White '56, '61  
Grand Junction, Colo.

Father Burtchaell's syrupy defense of Notre Dame notwithstanding, Notre Dame continues to rapidly deteriorate religiously and philosophically. A minority of New Left "crazies" (faculty and students), with their irrational radical rhetoric and politicizing of the University, will most certainly cause increased campus violence and justified alumni alienation.

Every major national problem, e.g. war, poverty, inflation, racism, illegitimacy, etc., is *primarily* caused by collectivism, i.e. too much government. The hypocritical New Left "crazies" are demanding quantum jumps in government controls of the individual and the inevitable result will be the death of liberty. The only solution is to close the gates on these new barbarians who say that violent revolution is the answer.

John Finn, Jr. '59  
Palos Verdes Estates, Calif.

I'm very busy but it is imperative I drop everything and comment on the summer *Insight*. First, I was thrilled with the pictures. Now, I have for my own, photos of so many of my favorite subjects of sculpture at Notre Dame: Moses, St. Edward, Pieta, Jesus at the well, etc. I am very grateful for these.

I loved the honest truth of Father Burtchaell's article and I believe with him "the situation is good." Faculty

members whom I know and students with whom I studied are a lasting inspiration for me. My summer sessions were the best and happiest days of my life.

So, thank you for *Insight* which keeps me in touch with Notre Dame ever forward moving and growing in this era of change.

Sr. Sheila Monks SS '69  
De Soto, Mo.





Being a Protestant and having been a student at Notre Dame for four years while Father O'Hara was in the lime-light, I resent the fact that Father James T. Burtchaell would actually make light of the work that Father O'Hara did.

I am very happy to have been able to associate with such a noble gentleman as Father O'Hara and there is no doubt in my mind that the school would be more highly respected today if a man of his caliber were President. Father O'Hara gave a course in Catholic religion for Protestant students and it was my good fortune to have taken that course. He said, "This course is not given you with the idea of converting you but to give you an idea of what the Catholic religion is about and clear up some ideas that you may have." He was quick to add that he would not turn down any converts.

The priests ran the school when I was a student there and they did a darn good job of it. There were rules to follow and you followed them or else you were told that you could go home and that you need not come back. That's the way I think it should be today.

I loved Notre Dame when I was there, but I'm not very proud of her anymore. In fact, I wouldn't sit in class with many of those long-haired, dirty, barefooted baboons.

Raymond G. Keiser '27  
Holmes Beach, Fla.

Father Burtchaell's "Notre Dame: How Catholic Is It?" made my day—week—month—maybe even year. His open-minded unveiling of today's Notre Dame has renewed my shaky faith in the administration's ability to retain a sense of what's relevant in education, albeit Catholic, while bending under the weight of mass liberalism. Since most of us tend to resist change more with age, it's inspiring to see Notre Dame retaining her dignity while embracing the new student.

Please, never stop reminding us that whatever else she may be, Notre Dame will always be a leader in the mainstream of American thinking. My thanks to Father Burtchaell for his appetizing food for thought.

Major J. G. Schamber, USMC, '60  
San Diego, Calif.

What in God's name prompted Provost Burtchaell's scurrilous attack on the sainted and long-lamented John Cardinal O'Hara and Father Hesburgh's "I am happy to endorse"?

The picture of Christ crucified on the opposing page was aptly symbolic.

Notre Dame has sunk to a new low in such hate-mongering directed at her most distinguished son who lies in his marble sarcophagus in recently gutted Sacred Heart Church only a stone's throw, if you will pardon the expression, from your editorial office.

Martin H. Brennan '23  
Williamsville, N.Y.

I want to express my appreciation for the excellent articles and photography in the summer issue of *Insight*. I particularly liked the straightforward approach taken in the article by Father Burtchaell in covering a very controversial subject.

Jean Horiszny gave a very effective and honest presentation of an aspect of discrimination which most older alumni probably had never considered before reading the article.

Louis F. Buckley '28  
Chicago, Ill.

Your article entitled "Notre Dame: How Catholic Is It?" is a monument of sprained logic. Time does not permit a rebuttal of all the strained conclusions—I just wish to comment on the following quoted excerpt.



*Lastly, and more to the point, it is helpful to the education of all of us 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.*

Like many radical, so-called progressives, the author resorts to truisms to support his erroneous conclusion. Let us rearrange the sequence as follows:

1. Learning cannot survive the extinction of free speech.
2. Education comes, not by refusing to listen, but by refusing to agree to all one listens to.
3. Therefore, it is helpful to the education of all of us here to invite anyone (including blasphemers, renegade clergymen and traitors) to speak to us.

The patent fallacy of this congested blend of infantile credulity and/or appalling bias is, of course, that one need not wallow in evil and sin to acquire an education. Moreover, we as Catholics are specifically required to avoid the near occasions of sin.

John Crunican '35  
Chicago, Ill.

The purpose of this letter is to try to express to you the extreme pleasure I have found in the summer issue of *Insight*.

You have made this a truly beautiful magazine, with truly skillful use of resources of design and typography. I have read it straight through twice, with continuing and indeed increasing pleasure.

My happiest years of teaching were those at Notre Dame, and some of my dearest friends in the world are still teaching there—Lou Hasley, Dick Sullivan and Ernest Sandeen among them. I have now retired, and am in rather bad health, which makes such pleasure as I have found in this number of *Insight* a true blessing to me.

John T. Frederick  
Iowa City, Iowa

I find it striking in Father Burtchaell's analysis of the Catholicity of Notre Dame that he cites ethical and social behavior rather than religious commitment. While it is true that a living faith finds expression in every dimension of life, a man could live a "good" life from any number of motives (fear, conditioning, commitment to a system of atheistic humanism) without giving himself over to the Lordship of Jesus Christ.

We should ask not to what extent our students act "Christian" (i.e., behave "morally") but rather to what extent a vital relationship with God shapes their way of living. If Notre Dame woke up tomorrow with the discovery that God had been a hoax, would our individual or collective life change significantly? The place on campus where I have discovered a ringing affirmative is in

the charismatic renewal, especially among those who have drawn together into the covenant community, True House. Elsewhere, there is much humanism hastily baptized "Christian," and we should not be surprised when the label comes unstuck to reveal a way of life which is not even indifferent to Christianity but openly hostile.

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