John Barket chairs his last HPC meeting

Imhoff elected to chair HPC weekly co-ed dinners announced by Bob Higgins

The Hall President's Council last night appointed B. T. F. C. to serve the remainder of newly elected Student Body President John Barket's term as chairman of the HPC. Imhoff, a junior and second term hall president from Chicago, was approved unanimously. No other president was nominated.

Commenting on his appointment, Imhoff said, "I plan to continue the fine work that John has done so well in the past. I expect that my friendship with John will be very beneficial in this regard."

In other business, Barket announced that he and Vice-President-elect Orlando Rodriguez will spend the entire mid-semester break on campus trying to solve the room selection problem. They plan to get figures from all the hall presidents regarding the amount of space available and then to adjust the freshman figures accordingly.

Chairman of the recent controversy exchange dinner night, Bob Ohlemiller, announced that more of these nights will be held after mid—semester break. One hundred tickets will be allotted to Notre Dame Students for use at St. Mary's and one hundred sixty will be distributed on the girls campus for use at ND. This program will be in effect, Ohlemiller said, every night from March 26 through May 15. The tickets will be distributed to different halls each night so that all students will be given the chance to participate. The program will be for the evening meal only, Monday through Saturday, and the afternoon meal on Sunday.

Finally HPC Executive Council provided, yet another announcement that Student Government does not plan to stage a concert for the next year in the Convocation Center on the Saturday of an annual Tostal weekend. To fill the void, however, arrangements are being made by Bob Higgins in the HPC treasury to hold an outdoor concert with a local group. Imhoff also plans to ask for a donation of $100 from the Saint Joseph's University Student Union.

Buzz Imhoff

Hesburgh fields questions in Keenan-Stanford chapel

Charlie Meyers

University president Theodore Hesburgh spoke to a full audience of students last night in the Keenan-Stanford Chapel. The discussion was one of a series of speakers engaged by the Keenan-Stanford Joint Academic Council.

The president asked for a question and answer session at the outset, noting this as an "advantage of speaking about things you wanna talk about."

The students responded with queries ranging from student's rights to the financial situation of the university. The tone of Fr. Hesburgh's response was casual and objective. He took no defensive stance on any issue, but rather offered his opinion on various topics.

Concerning the situation of student rights, the president felt that the students are more free now than at any time before. He was unconcerned with last night's stance by Dave Krosnak and Mark Winters, noting that "they can take care of themselves."

The demonstration by the black students was cited as an example to raise the issue of minority enrollment at du Lac. Fr. Hesburgh said the need to "get a better system than we have now" for black studies. He saw as a major problem in building the program that the president has to work in conjunction with other departments, that is, with the faculty belonging to another department.

For minority enrollment in general, Fr. Hesburgh stated that "we squeeze every cent we can get into the minority program. He also noted that a squeeze is put onto students from blue collar families who do not quality for any aid.

The question of tenure was raised, and the president admitted that the system has its flaws. Father would like to see a system of period tenure for a given span of time. This would help faculty members work on balancing their time between teaching and research, a factor which plays the important role in permanent tenure.

The situation of the four suspended students drew a general consensus on drugs and their users at Notre Dame. Fr. Hesburgh stated that "we want to help guide who need help with drugs" and let students know that the challenge will be presented, yet the president felt no compassion for those people who make money by selling to other students. He stayed away from discussing the specific case of the four ND men, saying that this takes "one into a different set of ethics."

The final section of the discussion concerned itself with talk of the economic situation of the University. The president spoke of the Law School, student center, more housing.

Refusing to report for in-duction, and Louis A. Negre of Bakerfield, California, who was nominated. "No-knock" challenge draws response from Burtchaell

Dear Dave and Mark:

I first read your letter to Fr. Burtchaell and myself in the same place. I first learned of Fr. Riehle's "no-knock" policy in the New York Times. I came to be associated with him in this stance because I have never directed the program to any body's game. But I guess we seem to occupy the Burtchaell corner. Surely Fr. Riehle will deal with the Wednesday morning project as he sees fit. I gather that what you are challenging is not the parital 4 hour rule (you have solemn words in favor of legislative authority), but Fr. Riehle's opinion about who may enter campus rooms. You mention that you have a lawyer available whom you can furnish if needed. I see a major way to deal with him before the event, for the judicial opinions in the United States have tended, I believe, to support Fr. Riehle in this matter, at least in private universities. Therefore, your proposal to spend a whole night studying is the most challenging feature of your letter. An invitation to witness the event is tempting, but I am not free to accept it.

At the time of writing you had not yet secured "two (2) women" who would accompany you to books to share 341 Howard Hall with you tonight. This could never happen in a co-ed school. All the more reason for our present efforts.

James T. Burtchaell, C.S.C.

Provost

Off Campus

Any student now living on campus who intends to move off campus next year must notify his rector by noon of March 26, 1971. All single students who will be under the age of twenty-one by September must have parental permission to move off campus. This letter must be sent to the Dean of Students by March 26, 1971.

Present on campus students desiring to move on campus for the 1971-1972 academic year should notify the DEAN OF STUDENTS by March 26, 1971. These students signing up for campus accommodations should note that they are doing so for the entire academic year.

Room picks will be April 5, 6, and 7. Information concerning those dates will be posted after March 26.
SMC sets up Black Student Task Force

The Student Affairs Committee yesterday issued a statement in response to the six demands made by the Grenada Black student group last week. According to the statement, the Council will set up a task force composed of students, faculty and administration to make an in-depth study of the black student proposals, by April 3.

Besides being composed of members of the Intercultural Development Committee, the Council has also invited Sr. Jeanne Finch, academic dean; Mr. Jason Lindsow, finance; Dr. Anthony Black, president of the teaching faculty association; Miss Kathy Barlow, student body president-elect; and Miss Susan Jackson, president of the Association of Black Collegiate Women.

The proposal also states that Dr. Joseph Scott, director of the black studies program at Notre Dame, will be invited to be a resource person.

Speaking for the campus chapter of ABCW, Miss Jackson expressed disappointment at the response to the demands of her group with employment of two black faculty members by Sept. 1971 and the creation of a black student affairs office.

"It is not the written commitment that we wanted," she stated. "There is no signature to the plan. It isn't even addressed." She would not confirm whether she would accept the Council's invitation to work with the task force.

Although the Council did not reply specifically to the demands, it did "affirm the statement and concern of the college for the black students."

The committee will also include Drs. Mark Bembenek, Bill Cassidy, Sr. Margarita, and Raphaelita; Rev. Raymond Runde.

SLC plans campus drug policy by Tom Leahy

In a considerable display of palantary maneuvering, the Student Life Council amended, rephrased, and finally blocked a motion by Chris Ottenweller to reject Father Burlington's hard-line stand against drugs on campus. In place of Ottenweller's motion the S.L.C. passed a resolution "accepting the spirit" of the Provost's dictum and promising a more complete policy to be drawn up by "the officers of the University and the S.L.C." combined.

Ottenweller, a student representative on the council, felt that Burlington's plan drew no distinction between "hard" narcotics and marijuana. He said that if enforced it would result in a large scale purge of the campus users. Ottenweller also felt it was the S.L.C.'s duty to draw up a campus drug policy and that it shouldn't be left to one or a few members at the administration.

Father Whelan, rector of Grace Hall who was introduced as a guest speaker, reported that drugs on campus is a big money business and should be considered an "underground" operation. Father Whelan quoted enormous prices for small amounts of marijuana, hash, and mescaline. He also told of the growing number of potheads on campus. Whelan says that these people are impossible to talk to and present the greatest danger of drugs on campus.

The final text of the resolution passed by the S.L.C. reads:

"This council herefore [sic] supports the concept of a campus drug policy that would control the possession and distribution of drugs on campus.

"They would not be allowed in residence halls or in public buildings. They would be prohibited in the hallways.

"The final penalties against the users and sellers would be determined by the director of the student life council and the provost."

Text of Burtchaell co-ed plan

The Student Affairs Committee voted to work with the Student Life Council in drawing up a resolution to authorize a coeducational campus. It was proposed that the College's female students be admitted to courses and activities that are currently reserved for men.

"In order to make decisions in this area, the Student Affairs Committee will work with the Provost, the Student Life Council, and the Senate," said a statement.

The committee will also invite Dr. E. G. O'Shaughnessy, former director of the College of Women at Stanford University, to advise the college on the subject.

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Undergrad ND seen as "humanizing" also

(Continued from page 2)

It's faculty should merge into Notre Dame departments. How does a college preserve a distinctive educational mission without a faculty of its own? Park and Mayhew speak of the "dif-

ferring elements of an un-

dergraduate college and a

university stressing graduate and professional work," and 

identify Saint Mary's with 

liberalizing values, Notre Dame with professional values. This description is unfortunate, and we must take exception to it. One 

reason for the misunderstanding is that more college men proceed to postgraduate studies than do college women. This is a 

phase deriving from all-male 

all-female enrollments, more than from distinctive in-

stitutional orientations. Like 

Princeton, unlike Berkeley and Chicago, Notre Dame insists that 

all faculty devote themselves simultaneously to both un-

dergraduate and graduate education. Full professors 

commonly take a hand to teach 

freshmen. It is objected that a 

great portion of the University 

teaching load is handed over to 

inexperienced graduate students. 

This year about eight percent of 

our classes are taught by 

teaching assistants, a proportion 

quite low as universities go. 

Further, these young teachers 

handle their responsibilities quite 

ably. Also, much has been made 

of over-sized classes at Notre 

Dame. In fact, this year the 

average class held 29.2 students. 

The ratio of full-time—time-

equivalent faculty to un-

undergraduates is 1:12.3.

In a word, "we at Notre Dame 

value our undergraduate 

program, particularly in the 

College of Arts and Letters," 

precisely for its humanistic and 

liberalizing orientation, and are 

not persuaded that an internally 

distinct Saint Mary's College 

would be justified on grounds of 

this peculiar orientation. Others 

have taken up the suggestion of a 

distinct college, but no one seems 

to describe adequately just what 

its character, style, and purpose 

would be, nor why we need it.

What one must conclude is that 

the real purpose of such a unit is 

not academic at all, but political. 

It is proposed as an enclave— 

which will enshrine the historical 

dedication of the Sisters of the 

Holy Cross, and protect ap-

prehensive College faculty from 

what they fear may be the hostile 

context of Notre Dame depart-

ments, and preserve the name 

and identity of Saint Mary's. But 

to propose an anomalous 

academic structure for purposes 

that are not academic, but 

personal, is unsound. We think that 

these are interests to be provided 

for. But a sort of reservation on 

University territory is not the 

best way to do it. Even as a 

transitional expedient to ease the 

passage to full incorporation, this 

is a poor plan that would en-


courage jealousies and an ad-


dversary mood. The coexistence 

of parallel and inevitably invidious 

departments in one school would 
surely amplify whatever 

professional aloofness may now 

exist.

IF THE PROPOSAL

Coeducation is not an option; it 

is a necessity for survival. Even 

more, it is an opportunity for two 
schools that claim education 

stimulates personal growth 

beyond academics to help men 

and women understand better 

masculinity and femininity, to 

learn how to learn together. Friendship and 

companionship should be fostered, not thwarted. When Notre Dame and Saint 

Mary's were founded, young men 

and women never found them-

selves in each other's company 

except under supervision. Dif-

ferent times call for different 

education. As an alternative to the Park-

Mayhew proposal, I would ask the 

trustees of both schools to 

agree to effectuate a complete 

incorporation of Saint Mary's College into the University of Notre Dame. The ad-

ministrations could be instructed to 

present a complete and 
detailed time-table to achieve 

this at a joint meeting of the 

governing bodies in the fall of

(Continued on page 6)
Myopia...
The Student Life Council's affirmation of the spirit of Rev. James Burtchaell's drug policy in yesterday's meeting is conclusive proof that that body no longer considers the interests of the students to be important. Fr. Burtchaell's fiat was a throwback to the myopic vision of drug use that was prevalent in the 1950's. His dictum draws no distinction between hard and soft drugs, a distinction that many Americans are becoming painfully aware of. Instead he lumps all drugs under the catagory of "dangerous drugs" with no regard to the differences between them.

The facts, as they stand now, are that marijuana has not been proven to produce any harmful effects. This fact in no way can be construed as support for open usage and sale of grass on campus. It does demand though that the University draw a distinction in regards to categorizing drugs.

Such a selective enforcement policy is nothing new on this campus—alcohol can be easily classified as a dangerous drug—but there is no overt attempt by University officials to stop the usage of this drug. Rather the University has recognized the widespread usage and has tacitly ignored it. The only punitive steps taken have been against those students who abuse alcohol and create disturbances or cause destruction.

The University, whether it likes to admit it or not, has adopted the same stance in regards to marijuana. There is widespread usage and sale and the University knows it—as displayed by Father Whelan's testimony before the Student Life Council.

The situation as it exists is a decieedly unpleasant one. Some students, through abuse of drugs, are destroying their minds and their ability to function. The obvious step would be to hire a professionally competent drug counseling center and to equip the infirmary to handle people with adverse reactions to drugs.

The Provost thought, with his flair for public relations, knew that the announce ment of such activities would create a splash in the newspapers and would not serve to erase the damage done to Notre Dame's public image in the aftermath of the pre-Christmas drug raid. So he opted for the easy, quick, and pleasing having solution, much in the same manner as our illustrious Vice-President.

What the SLC should have done was ignore the Provost's enclyclical and instead put itself in a defensive drug policy, one including the provisions mentioned, one which would have been unfettered by the restrictive and medieval spirit of the Burtchaell pronouncement.

...Compounded

Rev. James Burtchaell's reply to Dave Krashna and Mark Wining's letter is lib, smooth and witty. It totally ignores the issue raised by their challenge to Fr. Riehle's smooth and witty. It totally ignores the issue raised by their challenge to Fr. Pears's smooth and witty. It totally ignores the issue raised by their challenge to Fr. Riehle's.
John Barkett

Back in the U.S.S.R.

Last summer, the Notre Dame Language Department sponsored a 21-
day study-tour to the USSR. Sixteen of us made the unforgettable trip to one of the most fascinating countries in the world. None of us spoke Russian fluently and all of us were infected with the image of the USSR inscribed in us by newspapers, Ian Fleming, et al: an overly oppressive nation where Big Brother controls or supervises all the actions of the people. That image was far from what we observed. The people were cordial and moved about in relative freedom. We saw very few servicemen. It was easy to start up a conversation, especially in the resort town, Sochi (on the Black Sea). There were, of course, the Lenin posters ("Lenin lived...as living...will live...") and the "Glory to the Communist Party of the Soviet Union" signs on the buildings. But there was very little night life in Moscow or Leningrad and very few cars were visible in these cities, two of the largest in the world. Many typically American sights were missing, also: no gas station on every corner, no suburbs (indeed, very few houses no neon lights—1 didn't even see a mall). We spent 2½ days each in Moscow and Leningrad and 11 days in Sochi. Red Square, the changing of the guard at Lenin's tomb, the Moscow Subway, the great Russian ballets, hearing the band in Sochi play the Notre Dame fight song, juggling for 700 Pioneers (like Boy Scouts) at their summer camp, swimming in the Black Sea; memory after memory flashes in my mind. And the greatest one is the warm friendships we all developed with our Russian friends in Sochi. I say that because I learned there that the tear and the smile have no language barrier— even in a country where people have no freedom of speech, no freedom to leave the country, and very little knowledge of how the rest of the world lives.

I could never live under the Soviet system. And I doubt there will ever be another revolution as tumultuous as the "Great October" one. Furthermore, I never appreciated America...despite its shortcomings—more than when I was in the home of our potential destructor. But these are just personal thoughts. You can form your own because this summer the Language Department is offering a similar study-tour to the USSR from May 26-June 16 with stopover in Helsinki (1 day), Paris (2) and London (1) besides Leningrad (3), Moscow (3) and Sochi (1). The incredibly low fare of $675 (last year it was $655 and I'm still convinced we robbed the travel agency) includes airfare from and to New York and between all stopovers; all accommodations; 3 meals a day, except in Paris, London, and Helsinki where only breakfast is included; a 3-credit Russian seminar, all sightseeing tour expenses, all transportation fees, tips, taxes, and visa fees. One does not need any Russian knowledge since the guides speak English, though a basic Russian seminar will be offered April free of charge by Dr. Alexei Rubulis for those interested. Prof. Robert Nuner, Chairman of the Language Department, will conduct the tour. Might I add, too, that any relatives or friends are welcome—we had a mother—daughter pair and five of the group over sixty years old!

If you have any interest in the USSR, in travel in art, in good time before working this summer, in a great bargain, don't pass up this opportunity. April 15th is the deadline. 

Where do we go from here?

Yesterday the United States Supreme Court ruled in an 8-1 decision to allow conscientious objection to a particular war. Throughout last year, Charles McCarthy, the ex-director of the Non-Violence program, led a Notre Dame campaign to bring selective conscientious objection before the Supreme Court. The following article was written last summer by Charles McCarthy, who is now working in Boston.

Do you have a right not to kill someone who has the power to force its people to kill other people when its people do not want to kill? Suppose the people of a state find that the killing being asked of them is unjustified, then what should they do? How do you think Jesus would have responded to Dick Nixon’s, Mel Land’s and Bill Wemoreland’s commands to destroy people in Southeast Asia? Fortunately for most who are reading this article their questions do not appear to be "real." They are "academic matters" in the worst sense of the words, to be discussed in an air conditioned bar or convention. They have their place along side of (illegitimate and ecology. But for ten upon tens of thousands of young men who are not total pacifists but whose consciences are formed in the ‘just war’ tradition these questions are experienced as being ultimate connected with their present and future well being. For tens of thousands of fellow Christians, our fellow human beings, our fellow citizens existence has reduced itself in the realization that they are about to be forced to kill against conscience—that they are about to be commanded to destroy human beings when this is seen as neither right, nor good, not just.

Today, if a person of draft eligibility finds a particular war unjust, i.e. killing in this instance as murder and mass killing therefore as mass murder, his only alternatives (now that occupational deferments have been eliminated) are (1) to become a conscripted (2) to go to jail (3) leave the country. That’s it—the laws say to those who are "being (kill) others or suffer yourself—your conscience be damned." I think this is an intolerable situation to maintain in a society where vast majority of those called to have kill found their consciences according to the "just war" standard. The right and the obligation not to unjustly kill another human being is absolute. As Jean Courtney Murray said in his report to the 1967 Draft Reform Commission: "The right of selective conscientious objection to a particular war is inestimable." A government does not establish that right nor impose this obligation and right it has the power of this obligation. The obligation shall not to murder and shall not to be forced to murder are inalienable. Yet, we as a people have created and sustained legal structures that force our fellow citizens to murder or to suffer. Clearly a good and just government can never approve of persons with deeply troubled consciences. Clearly an adult citizenry is called to more that resigned indifference at a time when the "masters of power" are forcing its young sons and friends to commit murder. Aren’t we as a people human enough to know that it is neither good nor reasonable that motivates a man to kill when he thinks it is unjustified; that it is neither holiness or patriotism that motivates the prosecuting of person­ality desintegration in a society. No country can afford to corrupt and degrade its youth. How can the moral fibre of the United States of America be anything but ripped asunder when the government itself, by a simple exercise of brute power, coerces a large segment of its youth— by penalty— to disregard an innate command of conscience: Thou shalt not murder.

The American Catholic hierarchy has asked that a selective conscientious objection provision be enacted. The World Council of Churches, the Synagogue Council of America, the United Presbyterian Church, the American Baptist Church, and the General Board of the National Council of Churches have supported a selective conscientious objection provision.

Twice within the last year a Federal Court has found that Section 6 (j) of the Selective Draft Law (conscientious objector provision for total pacifists) placed a burden upon the religious beliefs of CatholicSelective objectors and was therefore unconstitutional because it violated the free exercise of religion clause as well as the establishment of religion clause of the First Amendment. The Court also held that Section 6 (j) violated the equal protection and due process clauses of the Constitution. When the court was faced with the argument that if an SCO dimension were added to the present draft law there could be a sub­stantial drop in manpower, it answered by saying: "In the face of such conjecture it is helpful to point out that alternative means are available for resolving any such decrease in manpower. In the area of primary freedoms the government is re­quired to show that no alternative means exist to satisfy the same governmental interest. Here numerous alternatives are available. (After listing various means’ available. The Court concluded) some and other means show that the government can satisfy its interest by alternatives other than by refusing exemptions to selective conscientious objectors."

Fr. Burtchall's proposal
Co-ed living at both campuses

(Continued from page 3)
1971, with the understanding that a unification would be achieved by the summer of 1972. The trustees should further authorize the union of any additional administrative offices or academic units that could be agreeably arranged even before that date.

III. The Resolution of the Problems
This measure would relieve virtually all of the multiple problems we face: social, academic, administrative, financial, and personal.
A. Social. We would be able to juxtapose residence halls for men and women on both campuses. We do not mean to imply any affidavits of any male or female residents in any one building. We would come to a decision on all such matters at this unified service system, allowing men and women to live together in all three dining halls. The experience of comparable churches and universities indicates that as men and women properties of two to one might eventually be practical.

RIDE SERVICE


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Phil Gustafson's winning streak was broken Saturday night as the Air Force Academy's wrestling squad trounced Notre Dame 33-1 in the ACC. The loss set the Irish record at 9-9 following a 27-13 victory over Chicago Circle Wednesday.

Heavyweight Gustafson's 3-1 loss broke his 41-match winning streak. The big senior has yet to lose a Notre Dame match, however. He is 25-0 this season including 14 pins.

Gustafson's tie is accounted for all Notre Dame scoring. The remaining nine wrestlers all lost, two by pin.

Wednesday's Circle meet was a much happier occasion. Captain Tom Ciaccio recorded his 45th career win in a 9-2 decision. Steve Moylan, 128 pounds, was pinned in the last period, but Rich Esposto (134) came back with an 11-3 victory.

Jack Meehan learned his basketball on the playgrounds of Philadelphia—aplenty that offered some pretty fair ballplayers. After a brilliant three season at LaSalle High School, Moylan's services were sought by all of Philly's Big Five. "I wasn't really considering "big time" basketball," Meehan said, "until I was asked to Coach Dee, and found out that Austin, Collins, Tom, and Sid were all coming. I knew we could have a good team." For whatever reason Jack Meehan left Philadelphia Austin Carr probably thanks the Lord every time Jack spots him charging through the lane.

Ralph Miller, coach of last year's Big Ten champion Iowa Hawkeyes, said of Meehan, "He is the best I've ever seen at hitting the open man." Indeed, Meehan's basis has the precision and timing of an Apollo space flight; his poise and leadership are impeccable. For a man who has only averaged 3.1 points per game this season, he is a remarkably valuable part of this NCAA-bound Irish team. Jack has been noticeably slowed down since freshmen year by a back injury that both on the left knee. Meehan had surgery in the summer following his freshman and sophomore years. To make matters worse, his leg was now sadly bruised from his knee to his ankle. Although the St. John's guardsman saw only limited action in the Air Force tourney, the rugged competitor from Philly is confident that he will be more than ready for the NCAA tournament.

Despite these unfortunate injuries, the underrated Meehan has piled up some impressive playmaking statistics. He has 180 assists in the twenty games for which assistant coach Artie Aidale keeps the record. The 5'11" Meehan's passes have the efficiency and skill of a surgeon, and of just playing with Austin Carr and very few ever learn to tell up, down and left, as Jack Meehan did.

The big senior has averaged 16.1 points per game this season, he is a remarkably valuable part of this NCAA-bound Irish team. Jack has been noticeably slowed down since freshmen year by a back injury that both on the left knee. Meehan had surgery in the summer following his freshman and sophomore years. To make matters worse, his leg was now sadly bruised from his knee to his ankle. Although the St. John's guardsman saw only limited action in the Air Force tourney, the rugged competitor from Philly is confident that he will be more than ready for the NCAA tournament.

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Fr. Burtchaell's proposal

SMC sisters to get ND teaching contract

(Continued from page 6)

Saint Mary's Cardinal Siemens has pointed out that when nun first began active apostolates in the 18th century, they turned their attention to the three most deprived groups in society: the uneducated young, the aged poor, and the sick. Today the state spends heavily on these to provide schools, retirement homes and support, and hospitals. Meanwhile other deprived groups are in desperate need of the professional care at dedicated religious. For years men and women religious have maintained their traditional, institutional apostolates, but today interests are more restless. Fortunately, this Renaissance in religious orders comes at a time when dedicated lay persons are coming forward with deep Christian dedication to share in the work. No parent sees a child claim independence without some pain; put parent-pride is secure when the child does come to need all the parent's energies. The University should negotiate a contract with the Sisters of the Holy Cross, similar to that concluded with the Priests of Holy Cross, Indiana Province. The College land, assets, debts, and buildings would be conveyed to the University. Those buildings with necessary, ancillary facilities of which would force a costly renegotiation, could be retained by the community, provided the University agreed to finance the payments in return for title at retirement of the debt. The Congregation would retain what land and buildings pertain to community administration, health care, and training. Payment for services of the six brothers would be arranged. Two of the six Holy Cross Priests among the Fellows of the University would be replaced by the Superior General of the Sisters of the Holy Cross ex officio, plus another Holy Cross Sister, and the University's Board of Trustees would be augmented by another three Saint Mary's Trustees who would be nominated by the College's governing body.

IV. Proposed Re-organization.

As has been observed, the University could expand the College of Arts and Letters to almost 4,000 students. Some division might be expedient. But there are even more cogent grounds for considering division: the physical requirements of the combined campuses. Residence halls can be distributed evenly among men and women on both campuses, but the location of facilities is more of a problem. Two academic establishments cannot be moved: the Memorial Library, and scientific laboratories. This necessitates the location of humanities, science (which might join to pre-medical studies in science and paramedical professions), and engineering on the Notre Dame campus.

Which units, then, must be the College of Arts and Letters. The College of Business Administration, and the College of Law. The College of Science and Engineering, and the College of Business Administration, and the Division of Humanities (the school division, along with Fine Arts, in the College of Arts and Letters). But the College of Humanity, Theology, Philosophy, English, Classical and Modern Languages and Literature, and Government.

This re-organization meets obvious internal needs. It is not a structural answer to a problem of history and sentiment, but succeeds in distributing our academic units according to manageable and rational arrangements, methodology, and plant resoures.

V. What of Saint Mary's?

Notre Dame is ready to move more fully towards coeducation. The decision is not a blow to student pressure, but to our own conviction that young men and women learn best in a single company. We should like to unite with the College that already shows our history, our purpose, our educational purposes, our resources. We are not extending the takeover bid for land and buildings, but much as asking colleagues who have been too late to move into the University. What will be lost? Not heritage, nor history, nor spirit, nor better. It will be of art. And our own conviction that young men and women learn best in a single company.

The many should no longer put aside the plan however presented. They should be a part of history, and the College should welcome that participation. The College should be adjacent to the University, but also to retain the name of the Lady who is patron of the College. This could be done by designating the west campus. Or is the name could (as it inevitably will, in any case) designate the west campus. Or is the name could (as it inevitably will, in any case) designate the west campus. Or is the name could (as it inevitably will, in any case) designate the west campus. Or is

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