

# Notre Dame

magazine

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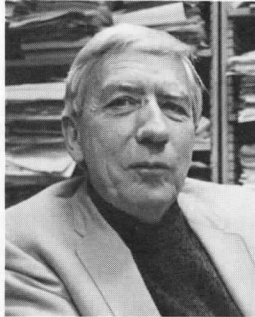
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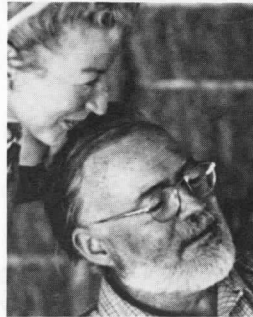
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# Letters



## Canonization

Your last issue made me wonder again about Notre Dame and the Catholic Church. It featured a six-page attempt to canonize Mario Cuomo, who took on the church on the issue of abortion, followed by an article by that well-known "modernist" Eugene Kennedy, who said laymen have "come of age." In the next article, Father James Burtchaell appeared concerned how Catholics will decide what is right and wrong because Cuomo and Archbishop John O'Connor had a "public debate" over abortion.

Somehow I missed the debate. What I saw was a public official who chose not to follow church teaching making a public matter of his disagreement, from a public platform provided by the University of Notre Dame. Finally, in the same issue I found Prof. Stephen Rogers' article explaining why he left the church.

Just whom do you support, anyway: those who promote the official teachings of the church, or those who gain fame and publicity by opposing such teachings?

William J. O'Connor '51  
Hammond, Indiana

## Exciting Times

I was pleased that you focused on Governor Mario Cuomo in your Winter issue. While some of us may not agree with all of his conclusions about abortion, one cannot help but admire the

man's intelligence and commitment to the faith that we share.

People like Cuomo, Father Burtchaell, Eugene Kennedy, Colman McCarthy and the staff of the magazine make me proud to be an alumnus and a Catholic during these difficult but exciting times.

Friar Brendan Farnell, O.F.M.  
Conv. '75  
Arroyo Grande, California

## Incredible

Your article on Mario Cuomo was second in hypocrisy only to Notre Dame's inviting him to speak. Cuomo supports abortion and you have given him the credibility of the Notre Dame name.

Well, so much for credibility.

J. R. Bohrer '64  
St. Louis, Missouri

## It Takes Two

Women do not get pregnant by themselves, but only one national leader has called for this obvious, incontrovertible and usually overlooked fact to be entered into the abortion discussion. In his Notre Dame address, Mario Cuomo urged: "We should better teach our young men their responsibilities in creating and caring for human life."

It would be enlightening to know how many women would not choose abortion if they were receiving adequate emotional, moral and financial support from the fathers of the children.

Irene P. Leahy '78  
South Bend, Indiana

## A Medal Next?

Is *Notre Dame Magazine* on Cuomo's payola list?

After the University provided him with a platform to expound his lame "I-personally-don't-believe-in-abortion-but . . ." apologia, you felt the need to reprise the Cuomo visit in the Autumn issue. Then in the Winter issue, you put him on the cover and give him the benefit of a backup story by Father Burtchaell.

What's the next step, the Laetare Medal?

John B. Powers '43  
Manhasset, New York

## Wise Restraint

If the church's position on abortion—and the behavior of its members—had the rational clarity and relative certitude that it does in the instances of poverty, civil rights, housing, etc., then Governor Cuomo would urge its legislative enactment in an unqualified way. But the abortion issue is far more complex in the direction of religious assent and far more muddled in the sphere of political action.

I am not certain that a consensus against abortion on demand really exists, especially in our large cities. The polls report contradictory and unreliable statistics. I am far more certain that a law abolishing abortion on demand would create a black market overnight that would make a mockery of all law and legality.

What Father Burtchaell interprets as a failure of nerve and conviction in Mario Cuomo may be the exercise of wise restraint.

Joseph F. Ryan '59  
Watertown, Massachusetts

## Nightmare

William Brashler's interview with Coach Parseghian brought back many memories to those of us fortunate enough to have had him as a coach and friend. It's consoling to know that I'm not the only one who still has nightmares of that U.S.C. game some 21 years ago.

Bob Meeker, in particular, was delighted with the article. Now an extremely skillful defense attorney, Bob has sharpened his technique over all these years by defending himself against that one dreadful holding call.

I can vividly recall the team reviewing the game film; we weren't quite sure who was flagged for the hold. Bob was standing next to Dick Arrington, and our camera view

didn't distinguish the players. The obvious difference in skin color was not apparent, nor was the modest height differential; and from the rear it was hard to determine which one was the real "Wide Load."

Norm Nicola '65  
Canton, Ohio

## Sad but True

I truly enjoyed Father Griffin's article about Coach Faust, "How He Plays the Game." It reflected on Mr. Faust's manhood, not his coaching ability, on his attitude toward the position he's in and what drives him.

It is sad but true, as Father Griffin said, that "life *should* be more fair to a guy who is fighting so hard." That's why I cry too when Notre Dame loses.

Dan Piennette  
Fresno, California

## Sign of Hope

In response to Professor Rogers' reflections: The birth of Christianity provides two very different role models of whether to remain in one's religious heritage if one's life experiences present serious differences with that tradition.

Jesus was born a Jew. His ministry was dedicated to sharing the depths of his experiences with a God remarkably different from the one his tradition portrayed. He directly challenged and attacked those within his Hebrew tradition who denied the validity of his own spiritual encounter. Despite such conflicts Jesus died a Jew, never leaving his tradition. His followers chose to leave their inheritance.

To be or not to be a Catholic, that's the question that multitudes who embark on spiritual journeys come to ask. That their responses differ is probably a sign of hope for both the church and the larger human community.

Douglas Daher, Ph.D. '71  
Stanford, California



Richard Gray

Mr. November, Van Percy, a senior from Andrews, Texas, and Miss October, Susan Hayes, a sophomore from San Antonio.

## The Models of a University

"Men" and "Women" are openly sold at the dining halls

by Margaret Fosmoe '85

Two photo-laden calendars featuring Notre Dame undergraduates as models touched off a lively campus controversy last semester. The episode began when a men's dormitory, Holy Cross Hall, announced plans to publish "The Women of Notre Dame," a full-color calendar spotlighting female undergraduates. The models, it was emphasized by *The Observer*, would be selected not just for appearance but also for poise and "contributions to the University." The selection process began, however, with a reception at Holy Cross to which "attractive" women were invited. Moreover, two of the chosen were freshmen, and critics charged they had not been at Notre Dame long enough to make significant contributions to campus life.

All this inspired a debate in *The Observer*. One letter from a group of female undergraduates calling themselves

*Margaret Fosmoe is a senior from Kalamazoo, Michigan, who majors in American studies and English.*

"Concerned Representatives of Farley Hall" declared, "Although some of the women [models] do participate in legitimate extracurricular activities, we venture to say the majority of them are average students, with little or no involvement worth noting."

George Jordan, a junior from San Diego and project coordinator for the women's calendar, explained that extracurricular involvement was only one criterion for determining a potential model's university contributions. "We wanted women who weren't hall presidents or team captains," said Jordan. "We wanted transfer students and freshmen because we wanted to include representatives of all aspects of the community. . . . The people who protested are people who felt they should have been invited [to pose] but weren't."

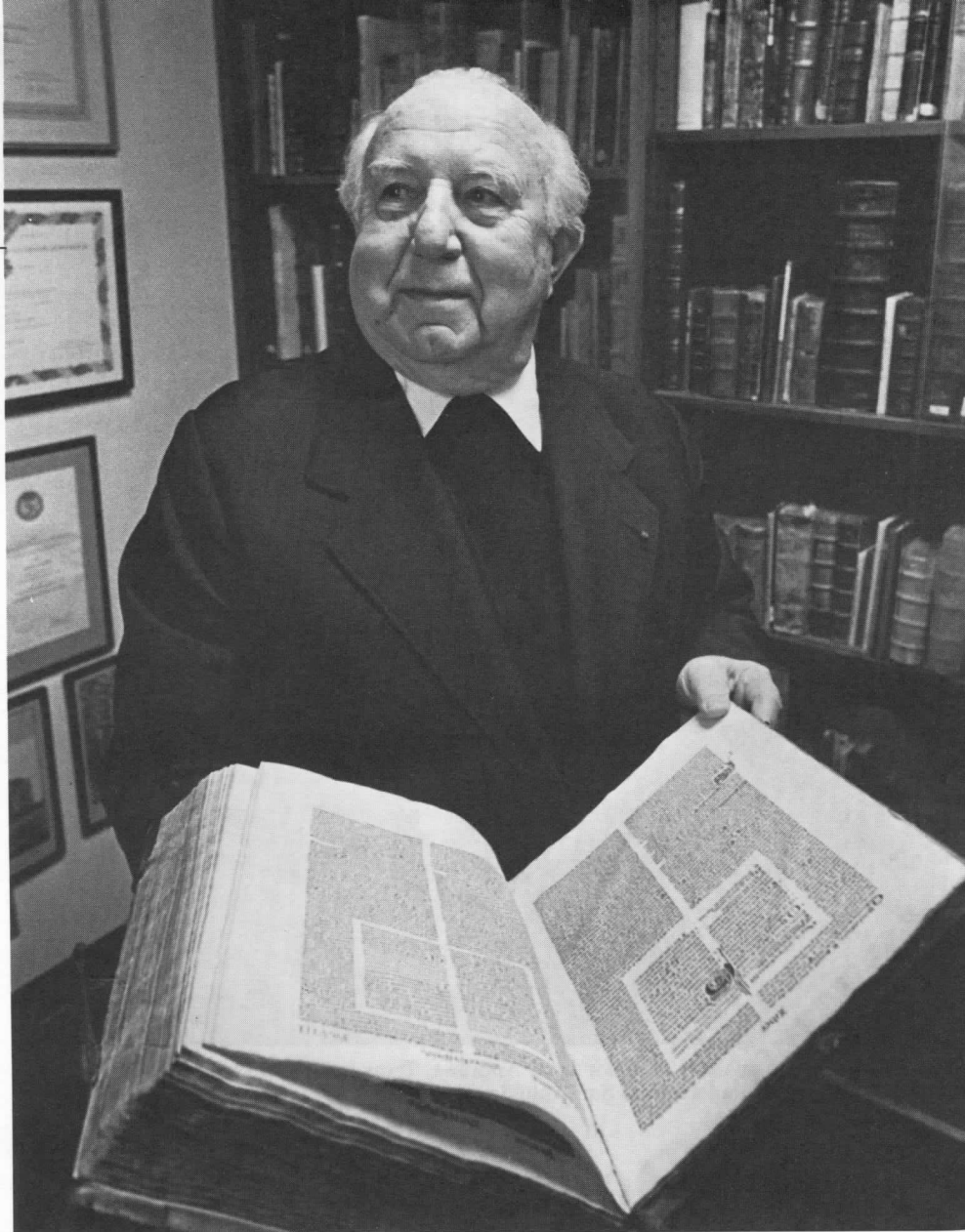
The Concerned Residents of Farley were not entirely disinterested parties in this affair: along with residents of Walsh Hall, they were working on the 1985 edition of "The Men of Notre Dame," featuring black-and-white photos of 12 male undergraduates selected strictly for their physical appearance. Farley and Walsh Halls had touched off the calendar stampede with a

1984 men's edition.

The 1985 calendars debuted on the same November day. They feature models in conservative attire and poses, and are strait-laced compared to calendars from other campuses. Both were sold in dining halls and residence halls; "women" went for \$7 and "men" for \$6.

In the end, both lost money. The 1984 male-model calendar sold 1,400 copies, netting \$3,000 for Farley and Walsh halls, but the 1985 version sold fewer than the 750 needed to break even. The female version fell around \$650 short of breaking even. Holy Cross Hall was unable to make good its promise to donate half its profits to a battered women's shelter in South Bend.

The two publishers agreed that the controversy had probably hurt their sales. But the fall-off may have reflected nothing more than the quick passing of yet another campus novelty. "Last year it was new and fresh," said senior Kelly Fitzgerald, committee chairman for the 1985 male calendar. "This year the campus was just saturated with the idea." □



Gary Mills

## The World's Foremost Authority

... on Michiana eateries and medieval education is Canon Astrik Gabriel

by Richard W. Conklin M.A. '59

The figure is short, the substantial waist a concern of his doctor. The mane is white and well-groomed. The mien is magisterial, except for the mischievous eyes. The stride is erect and confident, an umbrella swung as a walking stick.

Astrik Ladislav Gabriel—historian, linguist, medievalist, iconographer, mitred provost and xenodocheionologist—is among the last of a breed of Continental scholar. “Not dead yet” is his frequent interpretation of his rank at Notre Dame of professor emeritus. In his 77th year, he continues to direct one of his several intellectual legacies at the University, the Frank M. Folsom Ambrosiana Microfilm and Photo-

*Richard W. Conklin is the assistant vice president for university relations at Notre Dame.*

graphic Collection, a treasure of illustrations and manuscript pages copied over the years from Europe's first genuine public library, the Ambrosiana in Italy.

In his well-tailored lapel, Gabriel wears a rosette that any French *maitre d'* might recognize as the *Legion d'Honneur*. He is a fellow of four national learned academies, has been decorated by two foreign governments and by the Holy See. The world's foremost authority on medieval education, he is also a former Stillman professor at Harvard; a former colleague of George Kennan, Albert Einstein and Arnold Toynbee at the Institute for Advanced Studies at Princeton, and current president of the International Commission for the History of Universities. A listing of his publications requires 15 typed pages. In academe, he is both a symbol of continuity (“The very name, structure, officials, curriculum and student life of the modern university would be easily understood by a

14th-century professor,” he once observed) and of change (“It is fine for some university people to be writing best-sellers and to be intensely involved in public affairs, but who cares for the old-fashioned scholars working away quietly in our libraries?”). Gabriel gets no calls from *Nightline*.

Yet if Ted Koppel knew his story, he might be interested. Gabriel was born in southwestern Hungary, in the town of Pecs. Shortly after he completed his secondary education, he was ordained a member of the Canons of Premontre, an order of priests founded by Saint Norbert and known for their dedication to learning. At the University of Budapest, his scholarly aptitude was quickly noticed, and he was sent to France for additional study—which he did at the University of Paris, at the Bibliotheque Nationale, and at an assortment of academic taverns in the City of Lights which had nourished teachers and students since the late Middle Ages.

"To watch Gabriel handle a book is to see a man in love with  
a living object, one with a past, a present, a future."

Returning to Hungary, Gabriel received his doctorate from the University of Budapest in 1936 and subsequently was appointed a professor there. During the war years, he managed to shelter (at some personal risk) a number of Allied airmen shot down over his Nazi-occupied homeland. He also continued his research, which more and more was drawn to the life and history of the University of Paris during the Medieval period. During the Russian siege of Budapest, he lost his library and research notes. Sensing that a Communist takeover of Hungary was imminent, he headed again for Paris and the circle of scholar-friends he had made there.

Etienne Gilson, the director of the Pontifical Institute of Medieval Studies at the University of Toronto, invited Gabriel to Canada, and with a "distinguished professor visa in his pocket, Gabriel set sail on the Queen Mary in September 1947, a year later he came to Notre Dame to study at its two-year-old Medieval Institute. His research and scholarship flourished, and in 1953 Gabriel became both an American citizen and the head of the Medieval Institute, a position he was to hold for 22 years.

"With each passing year," recalled Professor L. S. Domonkos, a Gabriel protege, "it became more evident that in the area of medieval education—especially in the history of medieval universities—Gabriel was *the* scholar with new ideas, the insights based on primary research, and a breadth of knowledge not found anywhere else." Gabriel was taking Voltaire's advice and cultivating his own scholarly garden. The meticulousness with which he did so is evident in what may be his greatest scholarly achievement, a record of the English German Nation at the University of Paris in the 15th century. This 837-page book, published in 1964, attempted to identify every student and teacher in that medieval community, and to give complete biographical and bibliographical information about each (other universities attended; books written, edited or possessed; subsequent ecclesiastical or secular career). What emerged from this tedious archival research is a vivid record of the intellectual life of Paris in the 1400s.

Many of Gabriel's graduate students over the years were engaged in researching that mammoth work. He was a *magister* to be remembered. "After more than 20 years," says Domonkos, "I still have a recurring nightmare that the phone rings and Gabriel wants to know why I did not notice that a treatise of Johannes Major was missing from the bibliography." Fonder memories can be found in Gabriel's *Festschrift*, a

volume of scholarly articles contributed by former students and colleagues in his honor. "It was more than study and research and dissertations," wrote one student, "it was an engaging relationship with an unusual man, in whom the spirit of the medieval master is wedded to that of the modern scholar. . . . While never blurring the distinction between master and disciple, Gabriel made us partners in a rigorous but exciting search for knowledge."

That search took place not just in classes and seminars but also in bars. In this respect, among others, Gabriel has emulated his medieval forebearers. Lacking central heating, much less well-appointed faculty clubs, 15th-century academicians from the University of Paris frequented places with names like Warm Bath and The Bald Head, taking care of business and forging a thinking and drinking solidarity. Gabriel still likes to work in bars on occasion. This has made him a variation of Diogenes—not carrying a light but looking for one. To read and write, Gabriel needs more candle-power than is available in today's crepuscular cocktail lounges. At South Bend's old Town Tower bar, he was taken care of by a burly bouncer: "The Doc wants his light," the bouncer would announce as he hit the switch; "any objections?" At the University Club, however, a former faculty member of the College of Business Administration once threatened Gabriel with fisticuffs when he tried to increase the illumination of the Stein Room.

All of which brings up Gabriel as xenodocheionologist—a lover of inns and hotels. His manner in restaurants and hostelry recalls an early scene in the classic movie, *Miracle on 34th Street*, in which Kris Kringle rearranges in proper order a model of his reindeer pulling a sleigh in a department store window. "Now please get this right," Kringle tells a quizzical store official. "I can't be around all the time to do this." Gabriel brings the same earned hauteur, honed in Paris, to *haute cuisine* establishments. Most accept his advice in good temper; a few are resentful. For Gabriel, bars and restaurants are places to transact business, to tell stories, to advance a cause, to read and write, to confirm a friendship, to welcome or bid farewell—all the things medieval scholars used to do in the old academic taverns.

Gabriel versus headwaiters resembles the mongoose and the snake. He speaks fluent French, German, Italian and Hungarian (and Latin), and the *maitre d'* in an ethnic restaurant who attempts the language-barrier ploy is doomed at the start. Further-

more, those who consult the reservations book as though it dictates hierarchy do not understand that a diner about to close a six-figure foundation grant, as Gabriel does from time to time, is not going to sit next to the kitchen. Some imperious *maitre d's*, however, have gained Gabriel's approval—such as the one who, in his presence, refused Burt Lancaster because the actor wore no suitcoat ("If I didn't," the headwaiter confided to Gabriel, "tomorrow he would want to come in barefooted"). Another time, a headwaiter gave Gabriel a surprisingly good table which proved to be right next to Charles Laughton, dining alone. Explained the *maitre d'*: "I knew you would not ask for his autograph."

If he is not in a restaurant, Gabriel is most happy in a library. As befits a man who owes so much to archives, his own library has been rebuilt with the care and craftiness of a rare book ferret. It includes a collection of incunabula, extant copies of books produced before 1500, in the earliest stages of printing from movable type.

To watch Gabriel handle a book is to see a man in love with a living object, one with a past, a present, a future. Take one of his incunabula which he recently donated to the Memorial Library: the *Exposition of Saint Augustine to the Letters of Saint Paul*. He fondles the contemporary binding: Blind-tooled, with stamped leather, restored and rebaked over wood, it includes a 17th-century *ex libris* of the British royal family. The two men who printed it in Paris on November 28, 1499, were both associated with the University of Paris, as was the theologian who wrote the preface. The book is important to the history of the interpretations of Saint Paul's epistles, and it is in only one other American library—a fact on which Gabriel dwells. He bought it in 1971 during a Christmas vacation in Paris, from an antique book dealer near the Bibliotheque Nationale, a neighborhood familiar to him from his student days. He still savors the find.

It was Gabriel's passion for books, combined with his international *savoir faire*, that led to his major role in one of the largest individual purchases ever made by the Notre Dame libraries. In 1972 the priest negotiated the sale to the University of the 15,000-volume private library of Canon Jarry, a retired professor of medieval studies at the Catholic University of Paris. The deal was complicated by the fact that each volume more than 100 years old—half the library—had to be cleared for export by the Bibliotheque Nationale. The process was expedited by Gabriel's knowledge of French customs, and soon 287 crates of books were shipped to South Bend.

# Notre Dame News

Gabriel's greatest contribution to the preservation of learning, however, remains the University's unmatched Ambrosiana Collection, which reproduces much of the contents of the renowned Ambrosiana Library in Milan. The collection includes 12,000 black-and-white glossy photographs of virtually every folio in the library and 11,500 microfilm copies of codices, quires of manuscript pages stitched together to make the earliest form of book. It also includes 8,000 photographs of a special library collection of drawings and sketches, color transparencies of miniatures and drawings, and photos and slides of 350 paintings and other art objects from the Ambrosiana gallery. The idea for the project came from a conversation between Father Hesburgh and Giovanni Cardinal Montini, then Archbishop of Milan and later Pope Paul VI, during Notre Dame's commencement in 1960. Gabriel went to

work. "Armed with little more than blessings and a hunting license for funds," said the Rev. Paul Beichner, C.S.C., a colleague, "Gabriel cut through bureaucracy, complications and inertia, securing required permissions and two generous grants." (Gabriel, in fact, will go down as one of the most successful arts-and-humanities grantsmen in the University's history; he has had a hand in channeling an estimated \$600,000 in grants from public and private sources to make Notre Dame a major resource for medieval scholars.)

He remains a major resource himself. Gabriel is well aware that his own mentor, the French scholar Charles Samaran, was writing, drinking wine and burying his students until his recent death at the age of 103. In 1982 the priest finally revisited his native Hungary to be installed as a titular abbot. He had turned down several offers of free trips from the country's Communist

government ("I told them if I could not pay my own way back, I should not have come to the New World in the first place"). Last year he was present for the dedication of the Astrik L. Gabriel History of the Universities Collection within the Medieval Institute. He is 450 pages into his newest work, a study of the University of Paris on the eve of the Reformation.

The singular career of Canon Gabriel serves as a reminder of Robert Maynard Hutchins' description of a university as "the institution that performs its highest, its unique service to society by declining to do what the society thinks it wants, by refusing to be useful in the common acceptance of that word, and by insisting instead that its task is understanding and criticism." Over the more than 700-year history of the university as an institution, among those who have also believed that is Astrik Ladislav Gabriel, its faithful chronicler. □

## News Briefs

### New Masters

The Notre Dame School of Architecture will begin offering a master's degree next fall. The program will be supported by a \$1.2-million gift from William Bond, Jr., a 1950 Notre Dame architecture graduate. The 30-hour master's program will be designed to attract a small, high-quality group of candidates with several years' experience, according to Robert Amico, chairman of the school. The gift will also establish the Montedonico fellowship program in architecture in honor of Bond's mother, Rosa Montedonico Bond.

### The Price of Winning

No empirical evidence supports the widely held belief that donations to universities rise and fall with achievements in sports. That's the conclusion of Michael F. Etzel and John F. Gaski of Notre Dame's department of marketing, who report that winning teams may actually reduce the level of gifts. They acknowledge that more complex relationships between the two may exist than are indicated by their study.

### Senior Scholars

A pair of seniors have won two of the nation's most prestigious scholarships. Robert H. Vonderheide, an engineering major from Lexington, Kentucky, became Notre Dame's first Rhodes Scholarship recipient in seven years. Given to 32 Americans each year, the award will enable Vonderheide, who is editor-in-chief of *The*

*Observer*, to study biochemistry at England's Oxford University. David McGonigle, a senior philosophy major from Beaver, Pennsylvania, became the first Notre Dame student to win a Beinecke Memorial Scholarship, one of five given nationally. It will support McGonigle for three years of advanced study.



### Laetare to Calabresi

Guido Calabresi, Sterling Professor of Law at Yale and the recently appointed dean of Yale's Law School, is the recipient of Notre Dame's 1985 Laetare Medal, the oldest and most prestigious institutional honor

given to American Catholics. In announcing the award, Father Hesburgh described Calabresi as "a Catholic intellectual whose learning has tangibly influenced both the philosophy and the application of the law of the land."

### Accounting Up

Notre Dame's accounting program has been rated as the nation's seventh best by a national poll conducted by *Public Accounting Report*. Up from eighth place last year, Notre Dame trailed Illinois, Texas, Michigan, Southern California, Ohio State and

Brigham Young but ranked ahead of Wisconsin, Missouri, Michigan State, Stanford, Wharton and California-Berkeley.

### Duarte at Commencement

Jose Napoleon Duarte, the president of the Republic of El Salvador, will be the speaker for the University's 140th commencement exercises May 19. The 1948 Notre Dame graduate last May became his country's first popularly elected civilian president in more than 50 years.

### No. 1 in Diplomacy

For the third consecutive year, the University has been named by the College Football Association (CFA) as the member institution with the highest graduation rate for varsity football players. Notre Dame has graduated 27 of 28 players who entered the University in 1978, and its composite graduation rate of 96 per cent is more than double that for the CFA as a whole.

### Student Saver

The Notre Dame Student Saver Store, a discount general store operated by students as an alternative to the Hammes Bookstore, opened in January in LaFortune Student Center. Offering low-priced school supplies and beauty aids, the store may be followed by other student-run businesses in LaFortune after the building undergoes a multimillion-dollar renovation.