

scholastic
october 1, 1971

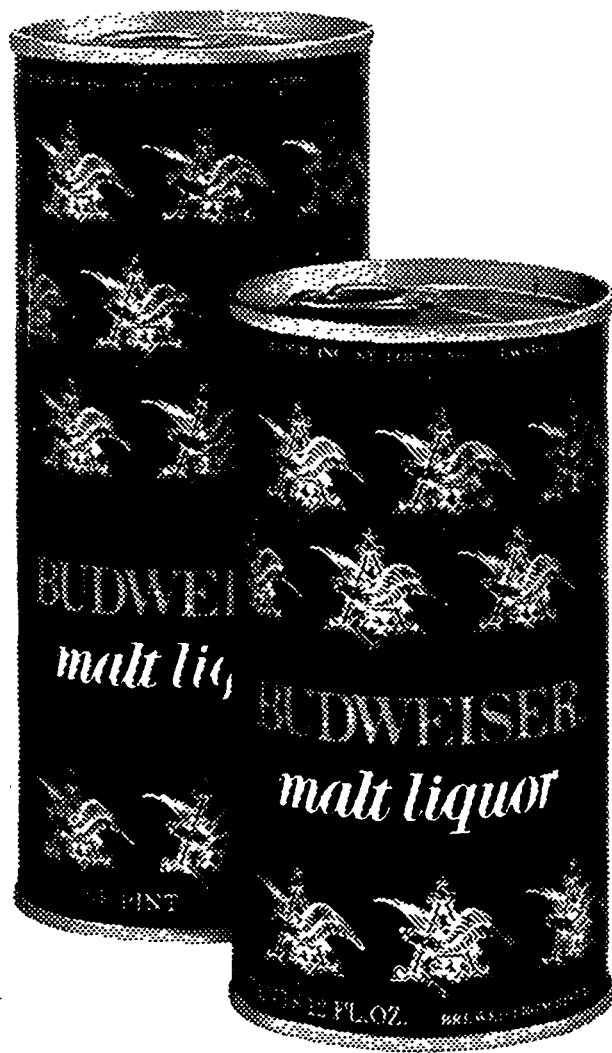
**the apparition
of the
draft**

UNIVERSITY OF
NOTRE DAME

OCT 4 1971

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COLLECTION

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editors-in-chief: joe hotz, mary ellen stoltz
managing editor: greg chinchar / art director: rick fitzgerald
associate editors: mike mooney, greg stidham / assistant editors:
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business and circulation: joe leahy, ron hein, jack reschauer, marty zone
art and photography: jim hunt, michael lonier, bob mcMahon, joe raymond,
pam seifert

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editorial

rite of passage

In this issue, the SCHOLASTIC has attempted to focus attention of the Notre Dame on the draft. The topic is a highly discussed one, to be sure. Yet, tragically, it so often seems to be one that is completely divorced from the immediate concerns of the student. The issues of war and killing should always be ones of immediate concern, but with the passage of the newest revisions of the draft law, they take on an even more urgent tone.

That concern about the draft is usually belated is evidenced by the overwhelming number of second-semester seniors who besiege draft counselors each spring. Now that II-S deferments have been cancelled, we may expect the surge of worried students will include many freshmen and sophomores. In essence, the abolishment of the student deferments is a step forward, as the old system was clearly discriminatory. Yet the new law produces some new problems.

Foremost among these problems is the involvement of more younger men than previously. It is now the junior and senior in high school who must confront the issue of the draft. Obviously the graduating high school student must approach his future plans differently. Where he once might have been secure in the knowledge that his college career would be uninterrupted, he now has to consider that his chances of being drafted during his sophomore year are greater than one in three.

However, now that the draft involves younger men, the implications are even more serious. Now it is the high school student who must consider the moral questions involved in conscription and war. No longer will he have the benefit of several years away from the influence of his home to consider these questions on

his own. No longer will he have the opportunity to study at a Christian university and to weigh the various considerations with the insights obtained there.

Essentially, the recently graduated high school student has two alternatives. One, he can attempt to determine immediately his position with regard to the draft, whether he will comply if called or will select one of the few alternatives. Two, he can postpone such a decision for one year, at which time he will be assigned his "number" and will presumably know what his future holds.

The issues of war and killing and one's involvement in a system which perpetrates both are questions much too grave to be considered hastily. One must consider *all* the implications involved: To what extent should I serve my country, and what form should that service take? Is there a conflict between my own morality and sense of justice and the dictates of the state? Can I compromise my personal convictions to accommodate the "greater general interest"? Could I ever kill a human being?

It is an unfortunate speculation, but probably an accurate one, that many juniors and seniors in college have not yet considered these questions adequately. So much more, then, must this be true of newly graduated high school students with their generally limited experiences. Our society's involvement in killing and war is much too serious ever to be ignored, and it is even more inconceivable that students at a Catholic university should be able to file such issues in dustier drawers of the mind.

pete peterson



john & yoko & jill

William Craddock's book *Be Not Content* [Doubleday, 1970] is perhaps the definitive novel of the early hippies, tracing a four-year search for the Void on the part of one Abel Egregore and his friends. Because it not only gives a clear picture of what it is like to be tripping, but also states the questions that acid was supposed to answer, I sent my parents a copy of the book. [Communication, dig it.]

My mother didn't miss the point, but she raised another one and succeeded in embarrassing me. "Okay," she said, "these guys are looking for truth and beauty and the key to the universe. So why are the women in the book portrayed as a bunch of sexy idiots?"

I hemmed and hawed and tried to think of a woman novelist who might give the opposition viewpoint. Not one. The only "hip" women writers I could think of were Alicia Bay Laurel [*Living on the Earth*], Kate Millett [*Sexual Politics*], and the like. Not that women aren't writing novels; Joan Didion is dynamite, but the wrong genre. I decided to think about it.

The answer is that the portrayal is accurate. Sexy idiots. Perhaps "Sexual Idiots" would be more like it. I tried to name, instead of novelists, just generally together women I had known in the culture. Goose Egg.

There was Jill, who lived with us in the Summer of 1970. She had it pretty well together, until she and her old man moved out to Hawaii and formed a commune featuring five guys and Jill. The five guys horsed around looking for the meaning of reality. Jill cooked and washed, dished and vacuumed. Jill is now back in Colorado Springs working in a modelling agency.

Jill is typical of the "drop in," who returns to the major culture after a sample of communal living. The other type of woman is the Alicia Bay Laurel type, the "(drop out)" who drops out of the major culture into the drug culture, then drops out into the sub-culture beyond that, the culture of the "Mother Earth News" and the "Whole Earth Catalogue."

Women, and I speak of "women," have a keen ear for hypocrisy. Girls, and I speak of "niggers," don't seem to have much of an ear for anything, preferring to take in their information through other orifices.

In straight culture, girls get along well because there is very little hypocrisy. I play Robert Redford/ Joe Namath and you play Ann-Margret/Raquel Welch. I won't ask you to be real as long as you don't expect it of me. And there's nothing wrong with that, really, as long as there is a one-eyed man around to be king.

The problem comes when I decide to play Peter Fonda/ John Lennon. Yoko Ono/ Candice Bergen is a pretty heavy thing to fake, and to become the real thing is so far out of the question in most cases as to be beyond hope. Men are so raised as to be able to extend their fantasies into an intellectual realm. Someday you'll be a lawyer, someday you'll be President, sure. But women aren't. The fantasy a woman is raised in is pretty clear-cut. Reject your Maidenform and you're giving up the whole trip, and you have to be pretty screwed up to wedge yourself into the new fantasy. Ali MacGraw is usually the best you can do, under the circumstances.

In the current *Crawdaddy*, there is an extensive interview with Yoko Ono in which she comes off as being pretty together. Then there is a series of four photographs of John and Yoko and by the fourth photo, John has snaked his hand into her shirt. Question: Why not her hand into his pants? I mean, the article is about her, isn't it? Or can't the Lennon ego [what?] let that happen? One gets the impression, subterraneously throughout the interview, that Yoko recognizes the Lennon ego and is dealing with it in her own way. She *knows*. This, I think, is central to the concept of women. They *know*. Women, that is. And if you really are John Lennon, maybe they'll put up with it. If you're not really John Lennon, you'd better find someone who isn't really Yoko Ono.

j. b. brooks

the giant

Last spring I was fortunate or perhaps unfortunate enough to view an old horror movie three straight Saturday nights, each time on a different channel including once on a big-time Chicago station. I had already seen it twice before as a kid, yet there I sat glued to the tube in fascination.

You must have heard of it—"The Giant Mantis." All about this huge praying mantis that puts the *Queen Mary* to shame in bulk and flies merrily around the world wreaking havoc and insect crap on such internationally famous structures as the Washington Monument, the Eiffel Tower, the Great Wall of China, and Lenin's Tomb.

The movie begins by subtly building a mood of excitement and tension. Handsome Actor #1 notices a strange bleep on his radar screen while simultaneously Handsome Actor #2 scoffs at rumors of a huge insect messing around in the heavens. Beautiful Actress #1, Wanda Wonderful, outfitted in 1949 clinical duds and pursing her too bright red lips murmurs, "What's the deal?" Whereupon Handsome Actor #2 gives her a sly wink.

Suddenly we in TV land are aware of dull droning in the distance. The star is approaching. The realiza-

tion escapes the movie cast. The insect lands gracefully, peers curiously through the windows, sees Wanda and her cohorts and snorts disgustingly. But monsters being monsters, he groans fiercely while crushing the walls. Actresses being actresses, Miss Wonderful permits herself to be grabbed by its mechanical claws while screaming as madly as she could, considering it was probably the fourth or fifth "take" of the damn scene. And actors being actors, immediately commence futilely fighting the beast with their bare hands.

Following the Lysol commercial, the scene is rapidly shifted to national-international headquarters located in Oshkosh, Wisconsin. There, ant-like people crawl around radar screens, telephones and teletypes reporting the action. The whole world is united. A scientist cries that the insect was last sighted at longitude forty-seven, latitude two hundred eighty-seven. In a state of delightful terror, one overhears the Americans mutter, "Damn Bastard," the English, "Bloody Beast," the Russians, "Imperialist Pest," and the Africans, "Right On." A distinguished Harvard professor of biology appears on national television to speak about the enormous size and strength of the mantis, "The winged brute is so huge that its ankle's circumference is the size of

mantis

the Hollywood Bowl and its antennae so well developed that it carries a license to broadcast." Walter Cronkite next pops on the screen, smiles wanly and drones that the beast is extremely dangerous and that trained observers are searching the skies for it.

Radio shows too are interrupted. We see a happy family listening to Paul Harvey extol the virtues of America. The tense announcement is made. The little woman gazes into her husband's eyes; puffing sternly on his pipe, he squeezes her hand bravely. The adolescent is heard to mumble, "This is the biggest thing since Dick Clark and the American Bandstand." This touching picture is repeated in millions of homes all over the earth, even in China where the Chinese teenager whispers, "This is the biggest thing since Dick Clark and the American Bandstand."

Meanwhile, the giant mantis devours ships, planes, and an occasional potato chip. Needing a breather, the roving pest lands on a lonely street corner in a small Iowa town where a fleshy, bad-breathed barmaid waits for her bus. She sights the giant mantis. Giant mantis sights her. She screams between hiccups; he consumes between belches. Ironically this town is the home of



Wanda Wonderful and she is discovered sitting in her Packard petting heavily with Handsome Actor #2 cooing, "Oh, #2 you are the cat's pajamas." "And you are the banana splits," is the equally tender reply heard amid wet slurpy smooches.

The scream of the now deceased barmaid interrupts the lovers. They rush to the fateful corner in time to catch a glimpse of the mantis fading into the night mist.

The climax occurs in the Los Angeles sewers. There have gathered the LA police, the LA fire department, the US Army, and the Marines, the latter humming "From the Halls of Montezuma." The insect is quickly overkilled with a variety of weapons and bad directing. In the midst of the cheering and the flag-waving, Wanda Wonderful, about to lovingly kiss #2 is busted in the mouth by Handsome Actor #1 who turned out to be her husband. The party's over.

But I'm always impressed by the way the entire earth unites in common cause to battle a foe of mankind; nation with nation, parents with children marching arm in arm, Catholic with Hindu both putting on the armor of God, Black side by side with White. We could use another giant mantis right now. Besides it'd be the biggest thing since Dick Clark and the American Bandstand.

markings

Placement Bureau

Although the academic year has just begun, seniors and graduate students are already making plans for either continuing their formal education or beginning careers. The staff of the Notre Dame Placement Bureau will provide invaluable aid to students who take advantage of its free services.

The Placement Bureau is perhaps most widely known for its role in arranging on-campus employer-student interviews. The University will be visited by recruiters from six areas: MBA schools, law schools, educational employers, business, industry, and government. To be eligible for participating in these interviews, students graduating from both Notre Dame and St. Mary's must register at the Placement Bureau. Anyone who was unable to attend the programs on September 22 and 23 may register at the Main Office, Room 222, Administration Building. Also, the Placement Bureau will be holding an Open House on Monday through Thursday, October 4 through 7, from 1:30 to 4:00 p.m.

This year Notre Dame is one of 132 schools chosen to participate in a new nationwide program called GRAD II. Sponsored by the College Placement Council, Inc., GRAD II is a sophisticated means by which students are aided in narrowing down the field of prospective employers. Each student completes a computer form listing his qualifications and interests. After comparing with the requirements designated by various employers, the computer compiles a list of employers who could provide the "more promising avenues of employment" for the student. The student may contact any, all, or none of the employers suggested to him. This service is also free; the deadline for application is October 7.

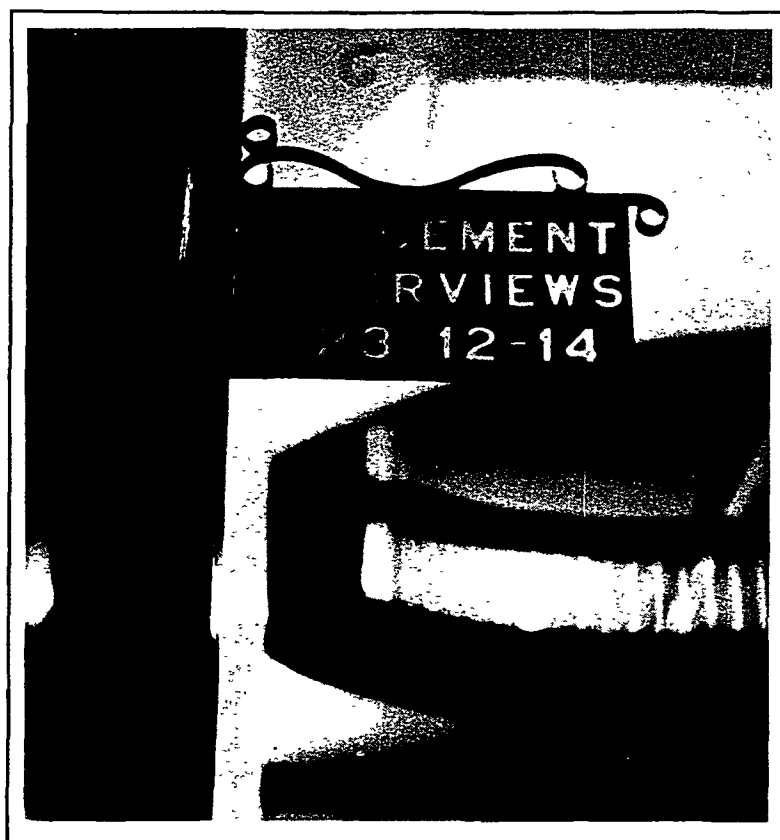
What success can students expect in attaining the employment of their choice? Richard D. Willemin, Director of the Placement Bureau, warns that competition is keen, and the number of recruiters coming to campus has declined. Despite the national employment situation, however, there is reason for hope. Mr. Willemin cited a survey made in cooperation with the Alumni and Placement Offices, based upon responses of 1287 students who graduated last year (approximately two thirds of the total number). The survey showed that most students not entering graduate or professional schools, military service, or national service organizations such as the Peace Corps, did begin employment careers. Mr. Willemin estimated that as few as 8% had no plans for after graduation, many through their own choice.

Although graduating students are receiving special attention, any Notre Dame or St. Mary's student or

alumni is eligible for Placement Bureau services. Mr. Willemin will be glad to help students in any way he can. Also, Miss Wheaton, the Placement Bureau Career Counselor, welcomes students from both campuses to her office in the Student Personnel Offices of Le Mans, St. Mary's. In addition to her own knowledge and experience Miss Wheaton offers a large collection of school and employment literature.

Every graduating student should receive a copy of the Placement Manual through the mail. Upon registration a student receives a copy of the Placement Manual, a national listing of employers and the sort of openings they have. Students should allow not only themselves enough time to complete their application forms, but also the professors they select to write recommendations. Registering early is one means of locating the most promising opportunities.

—Mimi Wheeler



| | | |
|--|------|--------|
| Number of students going to medical, graduate law school | 556 | 43.19% |
| Number of students entering Peace Corps, Vista, military, etc. | 349 | 27.11% |
| Number of students starting employment careers | 382 | 29.68% |
| | 1287 | 99.98% |

markings

Where to Register?

President Richard Nixon won the 1968 Presidential Election over his opponents Humphrey and Wallace by a slim national margin of 510,314 votes. In 1972, approximately 11,000,000 18-20 year olds will be eligible to cast ballots in a Presidential race for the first time.

The powerful increase of eligible voters comes as a result of the ratification of the 26th Amendment to the U.S. Constitution, giving 18-20 year olds the right to vote in national elections. Many states' legislatures have carried the thought further in applying the decision to state and city elections as well. But, the 18-20 year olds *must register* to vote. The law states that a person has only one legal residence where he can register to vote. For the majority of Notre Dame's students, this raises an interesting conflict: Where to register—at home or here in Indiana?

In an effort to assist students in registering through their home states, Instructor Robert Meagher in the Dept. of Theology is coordinating absentee registration for non-Indiana residents, as well as registration for Indiana students. The task is much more than a one-man effort, thus Mr. Meagher is establishing a student organization committee to execute the Notre Dame voter registration.

Given that the Presidential Election is still a year off, one may think it slightly early to worry about registration. But Meagher is placing special emphasis on the Presidential primaries. Many states such as New York, Indiana, and California (three of 20 states) will be sponsoring national primaries this spring and early summer, thus making early registration a necessity. Anyone who registers in time for the primaries will not have to file again next year.

Membership on the organization committee is open to all, but preferably to people who will be attending Du Lac next fall. Prospective members are asked to send a card (free, through the campus mail) to P.O. Box 54, University of Notre Dame, with their name, campus address, and phone. Cards should be mailed

this week. Any student who is a resident of St. Joseph County can register through Carl Ellison at 617 Grace.

In deciding where to register to vote, several factors should be considered:

- 1) *WHAT RAMIFICATIONS DOES CLAIMING A PLACE AS YOUR VOTING RESIDENCE HAVE? Where you register to vote may affect where you must register your car, what kind of insurance you must have, your eligibility for state scholarships, your rate of tuition at a state school. Do not register in a place which would adversely affect any of these considerations.*
- 2) *DOES EITHER THE STATE WHERE YOUR PARENTAL HOME IS OR WHERE YOUR SCHOOL IS, HAVE A PRESIDENTIAL PRIMARY? 18-20 year olds will be able to vote in the primary. The viability of the choice we may have in '72 depends, in large part, on the primaries.*
- 3) *CAN YOU VOTE BY ABSENTEE BALLOT IN THE PRESIDENTIAL PRIMARIES IN YOUR HOME STATE? If there are primaries in both your home state and your school state, you may not be able to vote in the one in your home state by absentee ballot. Thus you may want to register in your school state.*
- 4) *IS THERE GOING TO BE A SENATORIAL RACE OF INTEREST IN EITHER YOUR HOME OR SCHOOL STATE, OR A CONGRESSIONAL RACE OF INTEREST IN YOUR HOME OR SCHOOL DISTRICT?*
- 5) *IF YOU REGISTER AT HOME, WILL YOU REMEMBER TO GET ABSENTEE BALLOTS AND SEND THEM IN ON TIME? Registration doesn't make any difference if you don't vote.*

—Jim Pearce

markings

"How Terribly Strange to be

As time passes we have two choices: we must either grow old or die young. And as society grows more complex, one may seriously wonder which is the more viable alternative. For the twenty million elderly in the United States the traditional problems of aging must be faced on a greatly expanded scale. How does one spend his time in retirement? How can he continue to contribute to family and community? How is one to survive on a pension that does not take into account the inflated economy of the '70's?

Dr. John Santos, chairman of the psychology department at Notre Dame, along with Dr. Peter Naus and Bill Rakowski, has set the multiple goals of discovering new answers for the care of the aged. Attempting to educate us to the intensity of the problem and creating service organizations to meet the varied needs of our older citizens.

Dr. Santos stresses the unpleasant fact that in our youth-oriented society we frequently display an institutional prejudice against the old, which primarily manifests itself by indifference. The established solutions of nursing homes and mental institutions are inadequate by themselves in the realization that they cannot expand quickly enough to keep pace with those reaching the age of 65, currently 10% of the population. Radical ideas, along with massive improvement of existing situations, have been proposed but have met with only limited success for two basic reasons: funding for such programs is scarce and they fail to take into account the emotional health of the aged. An antiseptic room, clean bed sheets and proper medicine for grandpa are, at best, a poor substitute for love and personal concern.

Still a further handicap is the unfortunate tendency of nursing homes to lump oldsters into one huge category, treating them all as infirm or senile. Yet contact with the aged reveals that there is as much variation in the interests, intelligence, skill, and health of the elderly as in the general population.

A growing number of universities including Michigan, Washington, Penn State, Syracuse, and Southern California have been cautiously experimenting in the roles they may play in alleviating the tensions and complexities of aging. Notre Dame is among these schools.

Academically, Dr. Santos favors a program that would eventually create a concentration in the field of gerontology which could lead to master and doctoral programs. Such a program, while being centered in the Psychology Department, would demand that students cover specified areas of sociology, anthropology, government, and, possibly, education. Modest beginnings have already been made on the undergraduate level in the form of courses and seminars with the stipulation that the students spend a portion of their time in volunteer work at nursing homes in the immediate area.

The other traditional domain of the university, research, would also be expanded to work with pre-existing programs in the disciplines of biology, the social sciences, and education. The exact nature of gerontological research would be decided by bringing together experts in geriatrics and those who actually work with the aged. In this way all sides of the issue could be placed in perspective.

Bill Rakowski, student coordinator, emphasized that, on the service level, beneficial action can be accomplished now. Interested students are first given a crash orientation program in dealing with the retired

Seventy"

and then spend a few hours a week aiding senior citizens, and at the same time educating themselves. (Surprises are frequent in the relationship between young and old; for example, the oldster is often more amenable to a male student's long locks than are his parents.)

One might suggest, too, that because of Notre Dame's affiliation with the Catholic Church and supposed dedication to service, the University has an added obligation in this area. Substantial starts have been made in the establishment of the Holy Cross House here and St. Mary's Home across the road. Unfortunately, their service is limited, however, to the elderly members of the respective religious communities.

Given the guidelines suggested by Dr. Santos, the project could conceivably expand to year-round help for the aged by being a producer of trained people and by conducting workshops for the soon-to-be-retired or already retired in an effort to prepare him for the enormity of the problems he will face.

To keep such a project alive, responsibility must not be limited to Notre Dame the institution, to the Psychology Department, or even to those who remember the elderly at Mass. These simply are not adequate. Dedication and an empathy with the aged are essential if such a program is to be successful.

We seldom think of growing old, and then only fleetingly: living a semi-monastic life, tending the garden in the morning, reading in the afternoon, and square-dancing in the evening at some plush "Rainbow Retirement Resort." Instead, one's problems may just be starting, problems that need not be if one is willing to work for their elimination now.

—J. B. Brooks



the apparition of the draft

or, you,
being a
freshman,
may be
entering
some
building
other than
o'shaughnessy
next year

I. ---mike mooney

It has become the rite of passage, the actuality of the mythical/mystical hunt of Hemingway and Faulkner, the "real world's" initiation into manhood. At the age of eighteen, every American male must register with Selective Service and thus hold himself liable for drafting into the Armed Forces. At eighteen, the rite, the hunt, begins: for some, it means a possibly violent confrontation with the enemies of the State; for others, it means an inner conflict to find some meaning and solution to a madness. About two weeks ago, this rite was altered.

Though a young man entered into the Selective Service cult at eighteen, full participation was not required of him until at least a year later when he received his picked-at-random induction number. For many others, induction was postponed an additional four or five years, as the law allowed completion of an undergraduate education before entrance into the military. Though the II-S was obviously popular, permitting thousands of college students to avoid service temporarily and allowing time for hundreds of others to devise methods of avoiding service entirely, it was also inherently discriminatory, a benefit restricted to the academically, financially or influentially gifted. This controversial gratuity ended on September 21, when the Senate approved, 55-30, the pending draft extension bill, which included a provision allowing the President to determine the status of student deferments.

The President has announced his intentions to withdraw student deferments from those who received them after April 23, 1970, the date on which the President announced his intentions to request from Congress authority to eliminate such deferments. (Congressional Record 6/30/71, H7527; all subsequent references to the Record will be to this issue.)

With respect to student deferments, the new law disappoints the President by only the space of a few months. The President asked for authority over those who would apply for deferments after April 23, 1970; what he received was authority to eliminate student deferments for those who enter college in the summer of 1971 or later (C.R., H7527). In plain language, "men enrolled full-time as undergraduates in college during the 1970-1971 regular academic school year" shall be allowed II-S deferments until graduation, so long as they continue to qualify under the old II-S rules (Draft Counselor's Newsletter, 1971, issue # 7, p. 1; subsequent

references to the Newsletter will be to this issue)." This means that freshmen who are currently enrolled in college and who will, if nineteen, receive their lottery numbers this coming July, will be liable to drafting beginning in January, 1972, in the order of their lottery numbers. Eligible men who do not comply are now liable to prosecution until age 31. A student who is called under the new law will have his induction postponed "until the end of the semester or term, or academic year in the case of his last academic year or until he ceases satisfactorily to pursue such course of instruction, whichever is the earlier (C.R., H7521)." In addition, "a student who had not yet registered for the draft, did not request deferment, or for some other reason was not classified II-S during the 1970-71 school year, should nevertheless be able to get a II-S and keep it until graduation, so long as he met the 'academic requirements' for II-S during the 1970-71 school year (D.C.N., 1-2)."

The bill hardly alters the conscientious objector's status before the law, retaining "the existing statutory language defining a conscientious objector (C.R., H7526; also see the accompanying interview)." The new law does, however, move the authority for the assignment of alternative service from local boards to the Director of Selective Service. In their explanatory remarks, the joint committee gives an interesting rationale for this move:

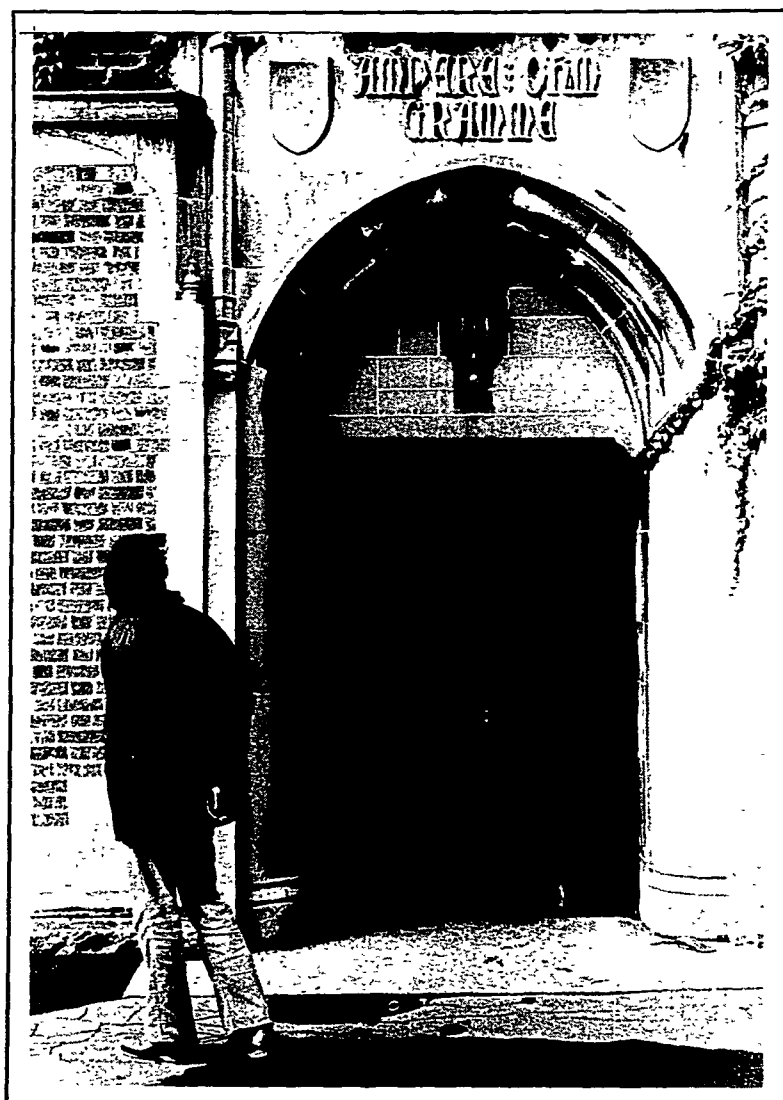
The Committee of Conference emphasizes its belief that the young man who is granted the classification of conscientious objector (I-O) and is then assigned to alternative civilian service may be required to parallel in his experience, to a reasonable extent, the experiences of the young man who is inducted in his stead. . . . Obviously, a civilian work program for a conscientious objector cannot entail even a reasonable facsimile of the many burdens which are placed upon the inductee who takes the conscientious objector's place in combat. . . . Selective Service System should place the conscientious objector in an alternate-time work program which [meets] national requirements . . . regardless of the location of such work. (C.R., H7526)

The requirements covering "sole surviving son" have been changed. For the son or brother of a man dying as a result of military action before December 31, 1959, the old regulations still apply. However, anyone, sole surviving son or not, is eligible for deferment "if the father or a brother or a sister . . . was killed in action or died in line of duty while serving in the Armed Forces after December 31, 1959, or died subsequent to

such date as a result of injuries received or disease incurred in line of duty during such service (D.C.N., 3)." The deferment also applies to those men whose father, brother or sister is in a "captured or missing status."

The bill provides for other changes in draft procedures and military pay, but the most important change to most of the people reading this magazine is regarding the II-S deferment. The new law may have profound effects on the lives of those who have chosen or would choose to attend college. Those students who had ordered their lives on the assurance that if they remained students "in good standing" they could avoid conscription until graduation from college. This meant that for most male college students, the draft did not become a "reality" until their junior or senior year. Now, the burden of confronting that reality shifts to high school juniors and seniors (setting aside that most high school students *have* had to face the draft at graduation since most do not go to college).

The burden shifts to the even younger students in the case of those considering conscientious objection. As it is not unusual for the college student who re-



requests a C.O. his junior or senior year to begin preparation for the request his freshman or sophomore year, the burden of that preparation must now shift to the early high school years.

The original Senate version of the draft extension included a provision allowing for the filing of post-induction order claims of conscientious objection with a postponement of induction while that claim was pending. The House version contained no such provision. In the joint committee sessions, the House was adamantly opposed to validating such claims; the Senate acceded to the House in the understanding that in "unusual cases" the local board would have the discretion of granting a postponement of induction. Given the new draft structure, with the possibility of thousands of students receiving temporary postponements of induction until the end of the term or semester, the number of "unusual cases" may be quite high. The current policy of local boards (D.C.N., 5) and the apparent sense of the joint committee are that post-induction claims will not be honored. It is not clear how the boards will be instructed to act under the new condi-

tions, but given the problems involved in requiring a 15- or 16-year-old student to formulate and deliver a convincing case for conscientious objection, the new law may serve to decrease the number of CO's granted but to increase the occurrence of outright resistance to the draft (see the accompanying interview).

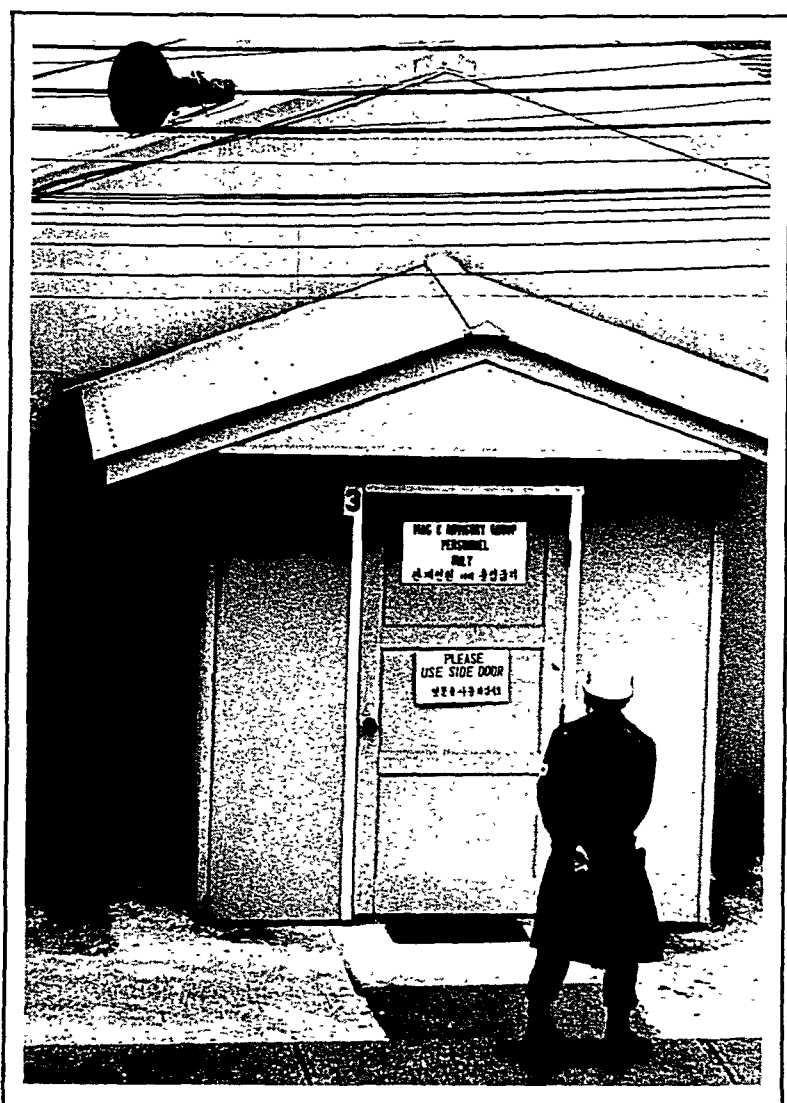
Most high school students, however, will choose neither conscientious objection nor resistance, but resign themselves to either entering the university and gambling on a high number or waiting a year to arrive at a more certain point before entering college. Both alternatives pose interesting questions.

If a student chooses the first option, that of entering and taking a chance, human nature being what it is, he would want to assure as far as possible his likelihood of completing college. Though only about one-third of the eligible students will actually be inducted, a growing number of uneasy freshmen may be inclined to consider ROTC, through which they would at least have the chance to complete their undergraduate education.

Notre Dame's ROTC detachments, for example, all expect a "slight increase" in the number of applications resulting from the new law. Col. Murray Staples, U.S.M.C., commander of the Navy detachment, commented, "This (joining ROTC) might be one way to postpone an induction, so to speak; perhaps give you a better assurance of completing your undergraduate education without interruption as far as obligated service is concerned. It might serve to reduce the number of imponderables."

But the ROTC programs have no cause for unbounded expectation. Currently, there is a large discrepancy between the number of freshmen who begin the military programs and the number of seniors who complete them (the difference is the least in the Navy program which contains mostly scholarship students). There is no reason to anticipate that this disparity will be greatly reduced through the new draft law. Though a higher number of freshmen may enter the program, those freshmen will discover in the July between their freshman and sophomore years just what their draft situation is. Since in most cases no final commitment is made to ROTC until the beginning of the junior year, those students finding themselves with "good" numbers will, in all likelihood, drop out of ROTC.

Furthermore, the bill leads one to expect more strongly the formation of a volunteer army. The increases in military pay (the new recruit, for example, will receive \$268.50 monthly instead of \$124.50), the provisions in the bill for the retention of the Selective Service for emergencies should a volunteer army be created, the ceilings on the number of draftees (130,000 in fiscal 1972; 140,000 in fiscal 1973), the statements



from the President supporting such an army—all indicate that a volunteer force may be a reality in the near future. Whether this possibility will affect participation in ROTC, particularly regarding those students willing to incur an obligation to receive a scholarship, is difficult to say.

Even more difficult to determine is how the bill will affect college enrollment, per se. How many students will decide to wait before entering college, and of those who wait and are not drafted, how many will decide not to matriculate after all? The pattern of smooth transition from high school to college had been sacrosanct for many students; now that pattern appears vulnerable, dissolved to a question: once out of the rut, will the student want back in? From another point of view, will the law result in a significantly increased percentage of women in universities?

Notre Dame's Director of Admissions John Goldrick does not think the new law will significantly affect applications. Dean Emil Hofman of the Freshman Year was not certain how the law would affect the present or future freshman classes; he did think that the lack of deferments might induce some men to wait a year before applying and thus produce a "more mature" college student.

The law may pose a peculiar problem to Notre Dame. Currently, du Lac accepts about one of every three applicants, expecting half of those accepted to actually matriculate. With the merger and the advent of coeducation, the admissions office expects a 20 percent increase in applications (based on the experience of other schools in a similar situation) and may be forced to accept only one of every four or five. These facts and expectations may prove less trustworthy under the new draft law; to their list of variables concerning admissions and the merger, the admissions office now must add the questions more young men will be asking themselves of whether and when to go to college.

There is a larger question than all of these. Now that one-third of one class each year will be forced to withdraw midway through their college education; now that an increasing number of students may prefer to wait before entering college—thus producing at least a more chronologically "mature" student—what may be expected in terms of the student's approach to education? Will he indeed be more "mature," or will "mature" in this case prove to be a euphemism for "cynical"?

At this point, though the bill lacks only the President's signature before becoming law, all these questions appear as idle speculation; even now, the fact of the end of student deferments is blurred, dulled in a haze of disbelief and misunderstanding. There are many questions, precious few answers.

One further question is necessary. It is one experi-

ence to send a son to college, confident that he is assured more or less of completing his undergraduate education and that once graduated stands a good chance of avoiding the more violent activities of the military; it is quite another to know that your son is entirely vulnerable to the draft within two years after high school graduation. Thus the parents of college age freshmen may add their support to the push for a volunteer army.

But no rite, religious or political, exists independently; they are all more or less reflections of an underlying, supporting ethic. Thus a society chooses a particular maturity rite as the best reflection or creator of the sort of mature man it desires. The drive for a volunteer army may indeed be successful, but whether that success will significantly alter the ethic that now makes the draft and other political and military "rites" necessary, is questionable at best.

WASHINGTON, Sept. 21—Following are the roll-call votes by which the Senate voted today to apply closure, limiting further debate on the draft extension bill and by which it passed the bill extending the draft law for two years:

ON CLOSURE FOR THE MOTION—61

Democrats—23
Anderson (N.M.) Jordan (N.C.)
Bentsen (Tex.) Kennedy (Mass.)
Bible (Nev.) Long (La.)
Byrd (Va.) McGee (Wyo.)
Byrd (W. Va.) McIntyre (N.H.)
Cannon (Nev.) Montoya (N.M.)
Chiles (Fla.) Randolph (W. Va.)
Eagleton (Mo.) Sparkman (Ala.)
Eastland (Miss.) Spong (Va.)
Ervin (N.C.) Stennis (Miss.)
Hollings (N.C.) Talmadge (Ga.)
Jackson (Wash.)

Republicans—38

Allott (Colo.) Gurney (Fla.)
Baker (Tenn.) Hansen (Wyo.)
Beall (Md.) Hruska (Neb.)
Bellmon (Okla.) Javits (N.Y.)
Bennett (Utah) Jordan (Idaho)
Boggs (Del.) Miller (Iowa)
Brock (Tenn.) Packwood (Ore.)
Brooke (Mass.) Pearson (Kan.)
Buckley (N.Y.) Percy (Ill.)
Cook (Ky.) Roth (Del.)
Cooper (Ky.) Saxbe (Ohio)
Cotton (N.H.) Schweiker (Pa.)
Curtis (Neb.) Scott (Pa.)
Dole (Kan.) Smith (Me.)
Dominick (Colo.) Stafford (Vt.)
Fannin (Ariz.) Thurmond (S.C.)
Fong (Hawaii) Tower (Tex.)
Goldwater (Ariz.) Weicker (Conn.)
Griffin (Mich.) Young (N.D.)

AGAINST THE MOTION—30

Democrats—26
Allen (Ala.) Inouye (Hawaii)
Bayh (Ind.) Mansfield (Mont.)
Burdick (N.D.) McClellan (Ark.)
Church (Idaho) McGovern (S.D.)
Cranston (Calif.) Metcalf (Mont.)
Ellender (La.) Mondale (Minn.)
Fulbright (Ark.) Muskie (Me.)
Gambrell (Ga.) Nelson (Wis.)
Gravel (Alaska) Proxmire (Wis.)
Harris (Okla.) Stevenson (Ill.)
Hart (Mich.) Symington (Mo.)
Hughes (Iowa) Tunney (Calif.)
Humphrey (Minn.) Williams (N.J.)

Republicans—4

Alken (Vt.) Hatfield (Ore.)
Case (N.J.) Mathias (Md.)

ON EXTENSION OF LAW FOR THE MOTION—55

Democrats—23
Allen (N.C.) Gambrell (Ga.)
Anderson (N.M.) Hollings (S.C.)
Bentsen (Tex.) Jackson (Wash.)
Bible (Nev.) Long (La.)
Byrd (Va.) McClellan (Ark.)
Byrd (W. Va.) Montoya (N.M.)
Cannon (Nev.) Randolph (W. Va.)
Chiles (Fla.) Sparkman (Ala.)
Eagleton (Mo.) Spong (Va.)
Eastland (Miss.) Stennis (Miss.)
Ellender (La.) Talmadge (Ga.)
Ervin (N.C.)

Republicans—32

Alken (Vt.) Gurney (Fla.)
Allott (Colo.) Hansen (Wyo.)
Beall (Md.) Hruska (Neb.)
Bellmon (Okla.) Javits (N.Y.)
Bennett (Utah) Jordan (Idaho)
Brock (Tenn.) Miller (Iowa)
Buckley (N.Y.) Packwood (Ore.)
Case (N.J.) Pearson (Kan.)
Cooper (Ky.) Roth (Del.)
Cotton (N.H.) Saxbe (Ohio)
Curtis (Neb.) Scott (Pa.)
Dole (Kan.) Smith (Me.)
Dominick (Colo.) Stafford (Vt.)
Fannin (Ariz.) Thurmond (S.C.)
Fong (Hawaii) Weicker (Conn.)
Griffin (Mich.) Young (N.D.)

AGAINST THE MOTION—30

Democrats—23
Bayh (Ind.) McGovern (S.D.)
Burdick (N.D.) McIntyre (N.H.)
Church (Idaho) Metcalf (Mont.)
Cranston (Calif.) Mondale (Minn.)
Fulbright (Ark.) Muskie (Me.)
Gravel (Alaska) Nelson (Wis.)
Hart (Mich.) Proxmire (Wis.)
Hughes (Iowa) Stevenson (Ill.)
Humphrey (Minn.) Symington (Mo.)
Inouye (Hawaii) Tunney (Calif.)
Kennedy (Mass.) Williams (N.J.)
Mansfield (Mont.)

Republicans—7

Baker (Tenn.) Mathias (Md.)
Brooks (Mass.) Percy (Ill.)
Goldwater (Ariz.) Schweiker (Pa.)
Hatfield (Ore.)

II. nervous young men

---greg stidham

The young man was tall. Light, curly brown hair fell over his forehead and a dark look of apprehension over his features as he sat, fidgeting. His chair was isolated from others, and his glance shifted from the door through which noisy students were entering with armloads of books, back to the window of the study room before which he was sitting, waiting.

His turn came soon, and he entered the door of the renovated study room as another student was leaving. The immediate and friendly greeting helped to dispel his apprehension.

"Hi! Pull up a chair. My name's Tom."

"I'm John."

"What can I help you with, John?"

The young man looked even younger now than he had through the glass of the window. He hesitated.

"Well . . . I just turned nineteen last summer, and . . . well, my number is 67 . . ."

" . . . And you're worried now about the draft?"

"Yes, and my dad wants me to join ROTC, but . . . I don't think so."

And so begins another counseling session for Tom Theis, one of anywhere from three to ten such conversations that Tom will have during the course of a two-hour stint at the draft counseling center in the Notre Dame library. The first session with the curly-haired young man will probably last only a few minutes, no more than ten or fifteen at most. But the chances are that he will be back a second and third time, maybe more.

Tom Theis is a third-year graduate student in Engineering, probably the only person who can be seen on campus wearing a 1966 Interhall Football Champion letter jacket. His introduction to the business of draft counseling came in the spring of 1970 when he himself was one of those fidgeting young men in the counseling

office. At that time the counseling service was in its infancy, and Tom's counselor was the service's founder, Mike Kovacevich, a 1970 ND grad. The idea for the counseling service had been conceived during the winter and was implemented in the spring by Kovacevich and an overworked staff of three.

Kovacevich's attempt to start this service was not the first, but it was the most durable. In the fall of '70, the chores were turned over to Tom Theis; the response that year was overwhelming as some twenty to twenty-five people asked to help out, including a number of seminarians from Moreau. The response was welcomed—and needed—as some 800 students came to the counselors for help during the '70-'71 academic year. In the meantime, a counseling office was established in the first-floor library office given to them by Director of Libraries, Father James Simonson.

This fall finds the draft counseling services back down to a staff of four, but those four are a nucleus representing extensive background and experience. The four counselors, in addition to Theis, are Tim Pine, a '71 graduate, Hal Smith, a senior in English, and fourth-year seminarian Kevin Kearney. The staff will be expanded soon, however, as representatives from the Midwest Center for Draft Counseling in Chicago will be conducting a training session in early October for selected interested students. As the staff is increased, they should be able to expand their hours from their presently limited 8-10 p.m. Monday-through-Thursday schedule.

With the recent cancellation of all future II-S deferments, one can expect more nervous young men to be more fidgeting, and sooner in their careers than previously. Simultaneously, one might expect an increasing appreciation of the work done by the counselors in their Memorial Library "study room."

III. draft counseling: an interview

--- joan j. deegan

Tom Theis graduated from Notre Dame in 1968 and is currently in his third year of graduate work in Engineering. His involvement in draft counseling since taking over the reins of Notre Dame's Draft Counseling Center and his own grasp of the draft law make him one of the more knowledgeable people on the subject.

Scholastic: What effects might the elimination of student deferments have on your draft counseling?

Tom: One thing that will probably happen, although I wish it wouldn't, is that a lot of people, a lot of freshmen who aren't in any danger this year may tend to put the whole problem out of their minds and wait until they get a number, which for most freshmen will be next July. Then there'll be a crisis. When they start drafting in January of 1973, a lot of them will get induction notices and not know what to do about it. The alternative of Conscientious Objector will come to mind then, but once you've been issued an induction notice, your chances are nonexistent for recognition on the local level for a C.O. You have to wait until you get into the army and petition through their channels. In which case your chances of getting out are very much lowered; that is, if past history is of any indication. So that I can expect that I'll probably have a lot of people with post-induction C.O. claims.

Scholastic: In two years, almost a third of the undergraduate student body will be completely uncertain of their being able to stay in school. How will this affect the University atmosphere?

Tom: The entire spectrum of American education is

geared to preparing oneself for the future. But now the high school senior or college freshman or sophomore will be forced to look at his alternatives, C.O. is just one alternative. Whereas in the past we've had mostly second-semester seniors coming into the Center asking for information on the C.O. It has always seemed to me that the type of education we go through here really suffers from the problem of "learn now and act later." There really is no pressure to develop a life style in the undergraduate curriculum. But you have to remember that the majority of people are unaffected by the draft, period.

Scholastic: Do you plan to focus draft counseling on the high schools?

Tom: We tried to do that the year before last in the South Bend Community School Corporation. We went through the administrations, but we were given rather a rude nose all the way down the line just for simple things like giving out some information to seniors; nothing subversive or radical. It was kind of a discouraging experience.

Scholastic: What would your approach be in the high schools? There seems to be a difference between getting a 17-year-old and a 21-year-old to make the moral decision to resist or to apply for a C.O.

Tom: There's a sense in which draft counseling really can't do that if you're talking about the case of C.O., which really is a good case to bring up since it really is one of the few alternatives left. If you're honestly applying for a C.O., and I'm not saying it's wrong to dishonestly apply for it, there's a sense in which you have to have been relatively versed in a lot of different

ideas. And I can't do this. Say if a high school senior comes in to me and says, "tell me about a C.O.," I can say "read this and this," but what am I doing? I'm just cramming him full of intellectual knowledge so that maybe he can make a good C.O. form. There is an extra burden, now, I think, on the high school administrations themselves as far as their own curriculums and the things they're talking about go. Actually, the most I can do is explain the mechanics of how you go about applying for a C.O., read over the forms, and make suggestions for changes based on the history of what they've accepted and rejected in the past. As far as counseling goes, the basic approach, I think, will still be the same, except we'd have to have a greater number of counselors because the average high school senior knows virtually nothing about the draft. Virtually nothing about something that, at least on the books, can control his life for the next 18 years. So we start with the basics when a high school senior comes in.

Scholastic: With the new law, do you expect a change in this attitude you've encountered in the high schools?

Tom: At St. Joe's High they were very receptive. But that's the exception. It would seem to me that if high school administrations and school corporations are at all receptive to the needs of the students, and I don't know if they are, they'll have to start dealing with the draft. We had a lot of high school seniors coming into the Center last summer though, which is encouraging. But I'm powerless to do anything really. I can't go up to the principal of LaSalle High School and say, "Look, your ethics course should deal with the problems of war and peace, and here's some literature

for you."

Scholastic: Do you sense that the resistance movement will grow as a result of the new draft law?

Tom: I expect that there'll be a lot more people resisting insofar as there'll be a lot more people with induction notices before they expected them. And a C.O. is really closed off once you've gotten an induction notice. We don't get too many people that actually say they're going to refuse induction, but when we do get them we always try to keep them together to talk it out among themselves. On a small scale, this is what you're talking about. Obviously if we had more people, we could really organize and do a lot of other things. But things won't be changed much this year. There'll be a lot of C.O.'s. There always are.

Scholastic: Do you plan to enlarge the counseling services?

Tom: Yes, we're going to have a counseling session soon with 10 or 15 people who want to counsel. We did this last year and were able to staff the office pretty much Sunday through Thursday afternoons and evenings. We reached a lot of people that way, seven to eight hundred. When you stop and think that only a third of the student body is affected anyway, it's a lot of people.

Scholastic: What other changes in the draft law do you consider important?

Tom: There's been no change in the C.O. section. Alternate service was not extended to three years instead of the two years as they were talking about last spring. The important changes are in the mechanics of the



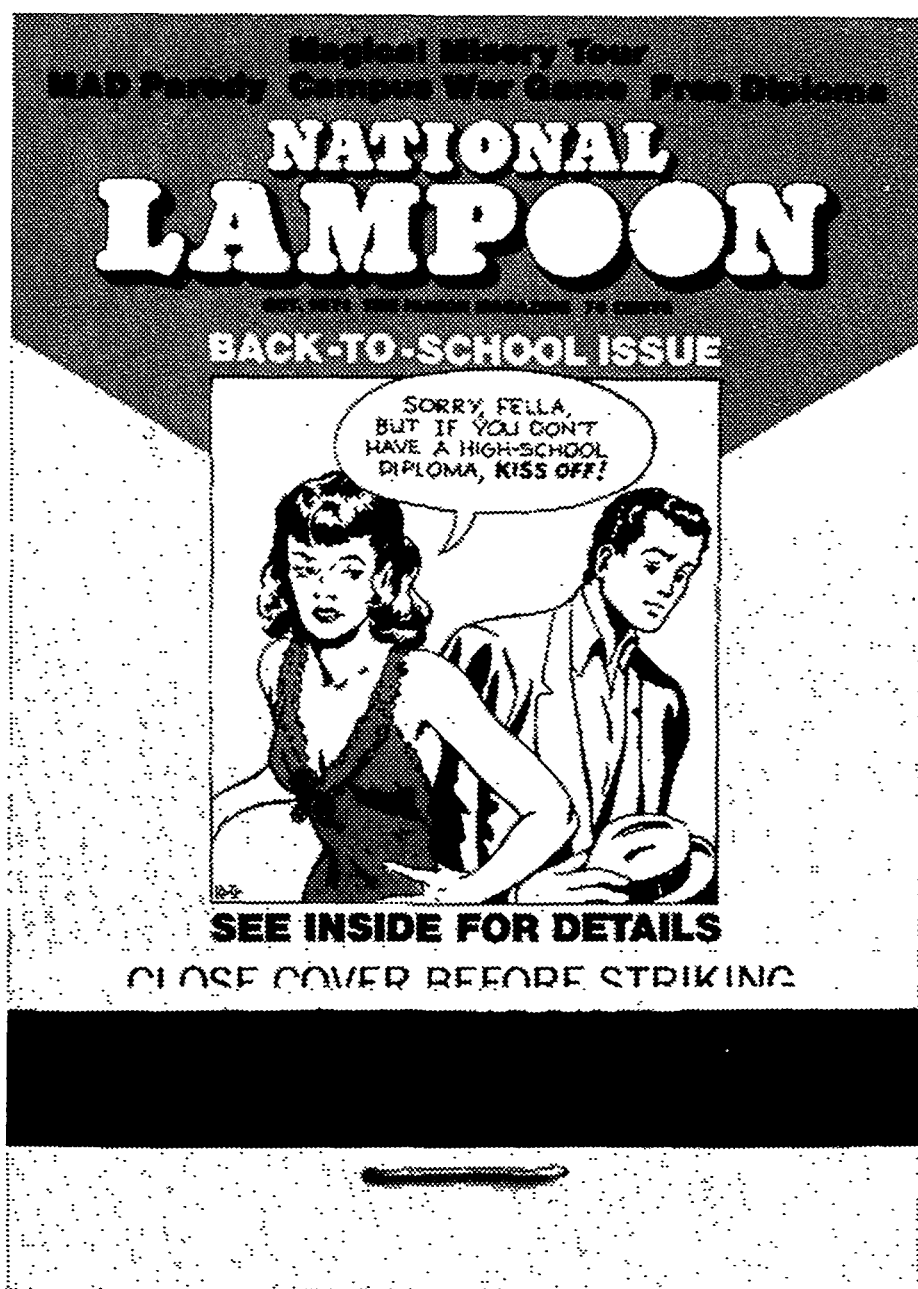
draft boards. You all know that you're allowed to appeal any classification within 30 days after receiving notice. Then you're allowed to go in and talk to the board. That's called a personal appearance. Almost all personal appearances nowadays come in the form of C.O.'s. In the past, if you were turned down at that level, you could still appeal at the state level, but they just forwarded your file. There was a lot of indication that the state appeal board, which consists of five men, was not really looking at the file but looking at, perhaps, resumes prepared by some secretary. In other words, they were not considering the file on its merits and what you had written and what you'd put in, but just some resume. This, of course, doesn't go well for you. Under the new law, they've eliminated this, believe it or not. You're allowed a personal appearance on the state level. Now, exactly how this is going to work, I don't know. The advantage of draft counseling at this stage under the old law was that we knew how everything was going to work; we had past history to go on. But now, if you're applying for a C.O., you get two hearings before two different sets of people, which is also important. I think this will help immeasurably in C.O. cases. If there's a dissenting vote, a vote in your favor on the state level, even if you lose, you're allowed to appeal to the Presidential Appeal Board in Washington.

They've changed some of the regulations for people who serve on the local draft boards. Under the old law, you had to retire when you were 75. Now it's at 65. Eighteen-year-olds can also serve on the local boards now. The maximum service for board members is 20 years instead of 25 years as in the past. In the past, it was up to the local board whether or not you could

bring in a witness, and more often than not, they refused. Under the new law, they must permit you a witness which can sometimes be quite important; psychologically at least, because you can think to yourself that instead of facing these people alone, you have someone with you who's on your side. In another change, both on the local and state levels, they must give a reason why they refuse your claim for a C.O. This wasn't always the case, although in recent years the courts have said you have to have a reason other than "the kid's insincere." This really places an extra burden on board members. Now they're forced to find an inconsistency in an applicant's philosophy. In the past they could say, "Well, I don't like you," and they got away with that many times.

The 1-S(C) classification has also been eliminated. This was a peculiar kind of classification where if you were issued an induction notice while you were a full-time student, your induction order was automatically cancelled and your file was reopened. You were given this temporary 1-S(C) deferment, or if you were in high school 1-S(H), and it was good until the end of the semester or in some cases until the end of the academic year. The important thing about it was that you were given full appeal rights. Again you were reclassified 1-A at the end of the semester or academic year, and you were given thirty days to appeal, and, of course, in this time you could apply for a C.O. They're eliminating this now, which again means there will be a lot of post-induction C.O. claims. Under the new law, a postponement means nothing because they won't consider a C.O. claim or any other claim for that matter. Your file is closed, and as far as Selective Service goes, you're in the Army.

Light up.



This fall, when you and Sally Torque go to the big game with Purvis U., take along a copy of the October issue of the *National Lampoon*. For the 75 cents you would have spent on a football program to find out that Billy Glefson, tight end for the Purveyors, hails from Mofongo, Indiana, and majors in port construction, you'll have something to do during half time when the Asher B. Durand High School Large Drum and Aimless Marching Corps slides into John Philip Sousa's "Bataan Death March" for the fourth time. You'll be reading a fifteen-page *Mad* parody; "125th Street," the educational TV show where those adorable Muthas, Big Rat and the Cocaine Monster, teach ghetto children their place; "Magical Misery Tour," which records the Beatles' trip to a land where all you need is a lawyer; "The Final Seconds," a gridiron gripper starring those inseparable chums, Moose Nixon and Ruff Mitchell; and "Right On!," the *same* campus war game played for years in army think tanks and radical encounter groups. And much more. The Back to School issue of the *National Lampoon* is on sale at newsstands everywhere.

a conscience objects

tim kendall

Timothy Kendall graduated from Notre Dame in 1971. The following article contains excerpts from the statement which he delivered while on trial for refusing induction into the Army. The opening chronicle is by Dr. Bill Storey, his chief witness and a close friend. —Ed.

Holy Thursday, 1971

Before the *Berakah* was pronounced over the fourth and last round of wine, "the cup of blessing," and before the *Great Hallel* was sung, Tim — inimitably — treated us to a splendid Yiddish hymn, a final touch and a final gift for a *Seder* of memories and of hopes. Afterwards, when the festal table was cleared away, we danced to exhaustion, and Tim, full of wine and music and the exultation of his cherished Jewishness, outdid us all. "Next year, Jerusalem!"

Good Friday, 1971

At Lauds this morning the insistent refrain to Psalm 21: "We adore your Cross, O Lord, and we praise and glorify your holy Resurrection; by the wood of the Cross, joy came into the whole world." At noon, under the Golden Dome, Tim destroyed his draft induction papers, and his brother, Jerry, his draft card. His friends embraced him afterwards.

June 28, 1971

In Judge Meridge's polished courtroom, Tim tried, with all the logic he could muster, to speak the full human and religious dimensions of his action. He failed brilliantly; the law has no ears to hear a tale of compassion, of righteousness, of obeying God rather than man.

Sept. 3, 1971

Tim was sentenced to four years in Allenwood Federal Correctional Institution.

—William G. Storey

From the beginning I must acknowledge that I did indeed knowingly fail to comply with orders from the draft board, and that no attempt to prove otherwise will be made. But the fact that this is so does not suffice to convict me of the charges named in the indictment: for the indictment charges that what I did was done "*wilfully*." My contention that I am innocent of the charges in the indictment is based solely upon the assertion that the word "*wilfully*" does not apply to my failure to cooperate with the Selective Service System, even though it is a prominent and essential part of the indictment.

It is to be hoped that this line of defense will not seem trivial, or in the pejorative sense, semantical. On the contrary, I hope to be able to show that this is a matter of the utmost importance, for it has to do with one of the basic differences between a human being and a lower animal: the concept of the human will, as it relates to questions of right and wrong — to questions of morality.

Whatever else the word "*wilfully*" means, I submit that it implies that there was a choice open to me: that I *could* have *chosen* to cooperate with the Selective Service law, but did not do so. This is not true. I shall attempt to show that there was in fact *no* such choice open to me: that I have been, and continue to be, *forced* to refuse cooperation with the draft law.

There are plural meanings to the word "*force*," and the kind of force to which I refer is not the kind one ordinarily thinks of when he hears the word. But when we speak of human beings, we admit the existence of other kinds of force, among which is *moral* force, and it is moral force that this defense will deal.

Moral force may be defined as the coercive action of the conscience upon the conduct of a human being. But conscience never operates in a void: it always functions in conjunction with intellectual awareness of the circumstances of each particular case. And so there-

fore we may think of moral force as taking into account all the knowledge of the circumstances of the case which is available to the intellect: for if the conscience does not consider all the circumstances which are known to the intellect, then it is not being true to itself.

To affirm the existence of moral force is to recognize that the conscience can force a person, against his will, into some act or course of action. Let me illustrate what I mean by using a familiar example. Suppose a child has broken a window, and is asked by his mother whether he is the one who did the damage. What are the possibilities facing the child? They are several: he can blame the damage on someone else, he can claim not to know how the window got broken . . . or he can tell the truth. Certainly, he does not *will* to tell the truth, for then he will be embarrassed and possibly punished. He would rather lie, so as to escape the consequences of the truth's being known. He doesn't want to take the consequences of telling the truth. But if his conscience is sufficiently trained, he will tell the truth even though he doesn't *will* to do so. This is because he knows that it is wrong to tell lies, even if the truth causes pain. His conscience, that is, has forced him to act against his own will. If his conscience has been trained past a certain point, we can say that he had *no choice* but to tell the truth, since he could not do what was wrong (even though he might have wished to, in order to avoid the consequences).

Notice that this argument points up a very important distinction between the conscience and the will, and that it says that the conscience can prevail over the will. I should like to point out that these ideas are not new: indeed, they play an important role in Judaeo-Christian moral theology and moral philosophy over a very long history. It is often the case, in this day and age, that we tend to think of the conscience, the will, and the intellect (when we think of them at all) as if they were somehow the same thing. This is not true. We often find ourselves willing to do things which our consciences tell us are wrong. And the reason for our not doing such things is that "subordination of the will." There is no similar phrase involving conscience, for the conscience is not susceptible to being subordinated.

I have known for many months that one day I would be brought to trial for not cooperating with the Selective Service System: I thought for a very long time about simply pleading Guilty and hastening the business to its conclusion. In May of this year I was convinced by one of my teachers, Mr. K. Basil O'Leary, who himself has served time in prison for destroying Selective Service files in Milwaukee, that it was rather my duty to society to plead Not Guilty so as to argue my position in open court. But even though I was convinced of this, I doubted very much that I would have grounds for pleading Not Guilty — until I actually read a copy of the indictment. For until that time, I had assumed that I would simply be charged with violating the orders of the draft board. It was only after a close reading of the charges that it became clear to me that I am innocent of the charges in the indictment *even though I am guilty of violating the orders*. Violating the orders is only a *part* of what I am charged with.

I shall argue that the other part of the indictment,

the part which says that I acted wilfully in violating the orders, is not true, and that therefore I am not guilty as charged. In order to do this, I must discuss the formation of my character, the nature of the draft law and the circumstances surrounding it, my knowledge of that nature and those circumstances, and the inevitable conclusion of all these considerations taken together: and that conclusion will be, not that I did not violate the orders of the draft board, but that I had, and continue to have, no other choice.

* * *

From my earliest childhood onward, I was given constant training in the concept of right and wrong. I was taught to take this concept seriously, both for its own sake and as it relates to the matter of setting example for others (for I am the oldest of my parents' children, who eventually came to number thirteen).

At the time I was in high school it simply never occurred to me that Americans or the American government could ever engage in anything criminal. If the United States was involved in Southeast Asia, it was because a poor little country was threatened by a mighty and monolithic beast whose intention was to devour the world. After all, that's what everyone said, with the exception of a handful of disreputable-looking people who were obviously somehow perverted.

* * *

I suspect that a main contributing factor to what has been called the "generation gap" may be the fact that my generation is the first one in history to have grown up under the shadow of nuclear arsenals. With all due respect for my elders, I somehow don't think that the possibility that civilization could be destroyed by these arsenals has actually dawned upon them, as a group. They can speak about nuclear warfare and its possibilities *intellectually*, they can speak about it rationally enough, but somehow they don't seem to realize that it really is a possibility.

* * *

The effort to aid Biafrans (my sophomore year) was naively optimistic, and hence it was maddening. At the beginning we had all actually believed that by making people realize that millions of people were literally in danger of starving to death due to war, we could induce them to take the time to write to their representatives, or at least to contribute a little money to the relief effort. By and large this was not true.

* * *

By the time I returned to the University for the beginning of my junior year, I was a thorough-going pacifist. I knew that I would never be able to participate in a war, even if this country were attacked, because I had seen the unspeakable tragedy brought about by war, and I realized fully the insanity of courting nuclear suicide. I also had observed that in this day and age, any war involves unjust killing. *Unjust killing is murder*. Likewise I knew that I would never be able to participate in the military at all, for any job within the military contributes to the more efficient carrying out of warfare. I had thought that my commitments would allow me to leave it at that. I was wrong. And so I had resolved, by September of 1969, to apply to the draft board for the status of I-0 (the Conscientious Objector status).

To begin with a minor point, there is something morally repugnant about being placed in a position wherein one must ask someone's permission not to kill or help kill. As the court is aware, no one is granted the status of I-O simply because he claims it. The draft board must *approve* his claim. I have recently written letters of recommendation in support of the C.O. claims of two personal and very close friends of mine, and I am quite at a loss for words to adequately convey the indignant feelings which arose in me as I pleaded as eloquently as possible to say, in effect, "Please, gentlemen, won't you allow my friend to do his conscience?" I do not mean to sound like one more rebellious youth, but it seems to me that killing is not something one asks permission not to do: the draft board is *not* the God to whom one answers for his deeds. My own feeling is that I am sincere about my belief in the sacredness of life, whether the draft board thinks so or not.

The SS law requires a draft board to judge the sincerity of a young man's C.O. claim before granting him the status of I-O. I submit that it is impossible for a draft board, or a state appeals board, or a Presidential appeals board to judge such sincerity with anything approaching certainty. This is to say that the officials involved simply cannot do what the law requires them to do. Thus, the matter for the claimant becomes one, not of sincerity, but of eloquence and intellectual sophistication: in a word, of education. If one is sufficiently well-educated to write a convincing statement (and if he knows enough people who can write convincing statements of recommendation), it will be much easier for him to obtain C.O. status than it will be for one who has never had the opportunity to be educated. It is not enough for one to be sincerely pacifist: one must also be able to prove that he is a pacifist, to the satisfaction of a group of men who do not agree with him in the first place. This puts the uneducated (or undereducated) at quite a disadvantage.

Since I am a believer in equality before the law, my conscience will not permit me to take advantage of an unearned privilege, which gives me an advantage over my peers who are subject to the draft law. Everyone has heard the proverb which says that if one man is enslaved, then all are not free. If, likewise, the system is a discriminatory one, then it applies to me in a very real moral sense — we are all affected. If one is going to remove himself from contributing to war, particularly the Indochina war, and suggest to others that they should do the same, then he must remove himself in a way which is available to all equally. It is most unfortunate that the only such way, at this time, is non-cooperation with the draft. It is open to the pacifist and the selective C.O., the educated and the uneducated, the rich and the poor. *Within* the system, the uneducated and the poor have poor chances of exemption from military activity, and the selective C.O. has *no* chance. Since inequality and discrimination are inherent in the system, and since I am powerless to change this situation, my conscience demands that I share the lot of the disadvantaged rather than the privileged.

To work within the confines of a law—to cooperate

with a law — is to give at least tacit assent to that law.

I am no more able to give assent to the draft law, by cooperating with it, than I am to give assent to the war, by participating in it. This points up one of the basic differences between my position and that of a Conscientious Objector. The C.O. says, "As far as I am able to observe, what the draft law requires is wrong for me, though it may not be wrong for others." I say, "As far as I am able to observe, what the draft law requires is wrong. Period." If my observations are correct, then what the SSS demands is *not* all right for my brother, even if he is unaware of it. There is always a *chance*, of course, that my observations are incorrect. But I do not have any reasonable doubts about them. They are honest observations, and they are all I have.

In summary, I must reiterate my basic contention that I can be, and in fact am, innocent of the charges in the indictment even though I am guilty of knowingly violating orders from the draft board. The word "wilfully," which appears in the indictment, implies that there was a choice open to me, either alternative of which I could have chosen. I argue that this is not true, that I have been and continue to be *forced* to act as I do. And the force of which I speak is *moral* force, the coercive action of the conscience, which can prevail over the will, on the conduct of a human being.

In demonstrating this, I have attempted to show that my conscience is such that I *cannot* cooperate with what I know to be a grave evil, even were I to will to do so, in order to avoid the consequences of refusal. In this regard, I ask the court to consider that I have fully expected for a long time that I would go to prison for non-cooperation with the draft. Prison is not something that one "wills" his way into. Prison is something that one resigns himself to only when he has no other choice. Unlike the Milwaukee Fourteen or the Catonsville Nine, I did not set the wheel in motion by attacking the draft. But like Sir Thomas More, I must resist when the law initiates the action by demanding my cooperation and assent.

And finally, I must restate the fact that the grave evil with which I am prevented from cooperating is *not only warfare, but the draft law itself*. I do *not* argue for acquittal on the grounds that the draft is evil. I argue for acquittal on the grounds that *since* the draft is evil, unspeakably so, I have no choice but to refuse cooperation with it, thus incidentally violating the law.

Since I have had, and continue to have, no choice but to act as I do, I submit that the quality of wilfulness does not apply to my action, and that therefore I am innocent of the charges named in the indictment.

To plead Guilty to the charges against me would have been, quite simply, a lie.

And I did not feel, either, that I should remain silent before the court. For I believe that one should, against whatever the odds, make whatever attempts one can to impress upon both individuals and upon the institutions of nations that wars absolutely must be stopped, and that the cries of the oppressed for justice must not go unheeded. Finishing one such attempt, I wish you Peace!

hesburgh on busing

Among Father Hesburgh's many extracurricular activities is his Chairmanship of the Civil Rights Commission. The following was submitted by Father Hesburgh to the New York Times who subsequently printed it as an opinion column on September 15. The SCHOLASTIC feels that the essay warrants reprinting.

NOTRE DAME, Ind.—After seventeen torturous years, the United States was about to desegregate many of its formerly segregated schools, North and mostly South. Following a decision of the Supreme Court, many of the school districts were using busing as a means—often the only possible means—of doing so. After more than a decade and a half of legal struggles, the law seemed clear and finally, through the heroic efforts of many school boards, mainly in the South, the law was about to be followed. The result would be that finally, more than a century after slavery was ended in America, the great-grandchildren of former slaves would finally have the opportunity to obtain a first-class education—the key to final liberation and upward social mobility.

At this strategic point, the President of the United States declared that he was opposed to busing. The case in point seemed to be Austin, Texas, which was following a plan devised by the Department of Health, Education and Welfare and seemingly approved by the Department of Justice and the White House. Then came the intervention by a powerful Texas senator that led to the repudiation of the Federal Government's plan by its leader. All who had worked for the implementation of the *Brown* decision during these seventeen dreary years were stunned, but little was said. It was the August doldrums. Then came the second blow with the White House press office reiterating the President's statement, and indicating that anyone in the Government opposing it might well find himself working elsewhere.

Who could respond? Most of those who might have responded were long since gone—from H.E.W., Justice, White House. The only maverick left was the U.S. Commission on Civil Rights—an independent, bipartisan agency created under President Eisenhower in 1957 to try to discover the facts on equal protection and discrimination and to advise the President and Congress regarding corrective action. The commission is a peanut. It has a budget that is one-fourth the cost of a single fighter plane, a staff of about 150, and six commissioners who are employed full time elsewhere.

Even so, they spoke out, indicating that the Presi-

dent's statement, at this particular time, could only give aid and comfort to those who opposed the desegregation of schools, and render the task of those trying to comply with the law immensely more difficult.

Moreover, the President's statement, while obviously popular with those who are unwilling to pay the price for a united America with freedom and justice and good education for all, especially blacks, really ignores the facts of busing. Forty per cent of all school children in America are bused to school—two billion miles a year—at a cost of 98 million dollars for 250,000 buses. To be opposed to busing is to not want 40 per cent of American youngsters to get to school.

If the commission had hired Governor Wallace, he could not have performed better. The day after the commission's statement, Wallace began to help the President. All across the South, and also in the North where school buses were fire-bombed in Pontiac, Michigan, the forces of obstruction arose anew, buoyed by the President's stance, and the battle already won, had to be joined again. Numerous federal judges had to restate their cases and even the Chief Justice of the United States had to speak again—on the side of the angels, but with reservations.

Busing is really not the issue. What is important is the education that awaits the child, especially the minority child, for the first time good education, at the end of the bus ride. Busing never aroused emotions when it was done for all the wrong reasons—like the black youngsters in Wallace's Alabama who were bused 100 miles a day from Selma to Montgomery and back to attend a black vocational school when there was a lily-white vocational school where the buses left from in Selma. I remember Medgar Evers saying that his first recollection of busing was the new school buses passing him and other black children on the way to school—a very bad school—splashing them with mud as the white children on their way to a good school yelled out the window, "Nigger, nigger!" No objections to busing then.

One can argue about the costs of equality in America today. God knows we have known the costs of inequality—wasted talents, frustration, poverty piled on poverty, generation after generation. Laws have been grudgingly passed and more grudgingly obeyed, with every possible legal evasion tested. If we are ever to emerge from our present state of inequality, it will not be by insisting on minimum compliance with minimum laws. Generosity, magnanimity, and human understanding will alone allow us to transcend, in our day, our dismal history of racial inequality.

perspectives

a measure of truth

gerry mcelroy

Radical changes have come about in America during the last decade. There have been developments in science which have given testimony to America's technological expertise. The landing of Americans upon the moon is a concrete manifestation of the ways in which American technicians can work together to succeed in reaching a set goal. The first American astronaut to land upon the moon emphasized that this feat represented a "giant leap" for humanity, and the implication from the venture was that America is *the* leader in such progress. Even while one may have marvelled at the advances in science which have made these explorations possible, one cannot help but be somewhat skeptical about the role which moon walks and space flights play in America's struggle to move forward with a "sense of purpose." In addition to the question of whether money should have been spent for these technological feats in the first place, is the even more important question of whether America's technology is being used for the "benefit of humanity" in other areas. At the very moment when Americans first landed on the moon and while President Nixon was elatedly interpreting the landing in terms of the evolution of mankind, other Americans were engaged in a fierce "battle for freedom" in South Vietnam; in this case, America's resources were being channeled to "bring the Communists to the bargaining table." The very frustration of this effort and the havoc which has been wreaked in Vietnam as a result of our intervention bring into focus the central question of whether America's technological superiority is being employed for the destruction, rather than the benefit, of mankind.

The problem of how America is to use its technological superiority becomes even more pressing in light of her continued participation in a nuclear arms race with the Soviet Union. As both powers have responded to fears of nuclear advances on the other side, they have spent billions of dollars to amass incredible arsenals of nuclear weapons, which are capable

of destroying mankind several times over. The technological "progress" in our ability to wipe out civilization "with class" has been so extensive that the layman is at a loss to understand the complex terminology which is used in describing the nuclear might of a nation.

The skill with which America has gathered together weapons of destruction and her willingness to ally herself with the powers of death have been most influential in the current climate of disillusionment among America's youth. Although various demonstrations, strikes, moratoriums and riots have been the most obvious expressions of the sense of despair and alienation among the young and the oppressed, this climate of hopelessness found a less spectacular manifestation in the tone of student-speakers at graduation ceremonies last spring. The speech of the Dartmouth Valedictorian emphasized the absurdity of man's life and the senselessness of pursuing the conventional alternatives opened up for a graduate from a "prestige" school. The same despairing tone could be seen in speeches on other campuses, including Notre Dame where John Hessler delivered an eloquent speech entitled, "To Speak of Lies," in which he confronted the "profound wasteland of modern life" (the text of his address is found in the September 17 edition of the *SCHOLASTIC*). In his speech, Hessler seems particularly repulsed by the deceitfulness and sickness surrounding America's attempt to fulfill its dream of "union and peace."

In reading John Hessler's speech, I was captivated by the sheer lyrical beauty of his prose and by the brilliance of his insights into the nature of the sickness which pervades our country. In bringing out the "lies" present in America's course, Hessler notes that the triumphs in technology, which one sees in space flights and in the construction of superhighways, are merely the "externalization of our troubled psyches." There is something noble in Hessler's attempt to shake America from her lethargy by pointing out her lies. The at-

tractiveness of Hessler's speech becomes even more pronounced when one considers that he uttered the words in front of many people who had found solace in life through money, alcohol, football, prestige, and religion. One can understand why such people would feel threatened by this "radical," who had the audacity to attack at least two-thirds of the famed triangle of God, country and Notre Dame. At the end of John's speech, I felt a certain temptation to follow him in his "rage for truth" and in striking out against the indifference towards moral truths which one finds among people of our society. There is, however, something which holds me back from simply endorsing his speech wholeheartedly. I think that its roots can be traced to a feeling that life is not quite as clear-cut as Hessler's speech would have us believe. The key consideration in this regard is whether it is sufficient for us to proclaim ourselves "truth-tellers" and construct generalizations about the "deception and hypocrisy" of the greater mass of humanity. Stated another way, the question is whether one should simply *speak of lies* or whether one should go one step further and attempt to find some *measure of truth*.

To try to bring this discussion to a more concrete level and to clarify the limitations in John Hessler's view, it may be helpful to examine more carefully his specific responses to the amassing of weapons of destruction by our government. In his list of "lies" in the wasteland of modern society, John speaks of "billions of dollars," which have been burned away in "heart-breaking games of conquest." Further on in his speech, he presents a ringing condemnation of the government in Washington, which is composed of "play-actors of our own ignorance and incompetence." According to John, these bureaucrats gather daily, pathetically intent on maintaining our glorious dream, our way of life." Few of these voices are aware of the "gathering darkness." Just from what one reads about the national Government and from my previous presentation of the alliance between the Government and the powers of destruction, it seems clear that John Hessler has hit upon a "kernel of truth" in his description of its activities. The Pentagon Papers and the general tendency on the part of all Government agencies to "overclassify" documents, in order to cover up administrative bungling, certainly strike at the "deceit" to which John is so opposed. The rhetoric of the President of our country, in speaking of a "generation of peace" and of . . . the "crisis in spirit," at the same time in which he vows never to "lose the war" in Vietnam are further symptoms of deceit in the government. When one examines the Governmental bureaucratic system, one can understand why it is possible for men to overlook the "simplest of truths" and to engage in a senseless struggle to amass weapons of destruction.

Even though I often engage in the same sort of cynical statements about the Government as John does, and there are definite elements of truth in such assertions, this type of attitude is not sufficient to bring about any change in the *status quo*. Before one voices generalizations about the national Government and its spending of billions of dollars on destructive weapons, one should try to find out whether any constructive attempts are being made within the Government to reduce such expenditures. My purpose in writing about

the question of how to put limits upon the nuclear arms race is not to proselytize for the Arms Control and Disarmament Agency or to try to cover up the bureaucratic red tape and sluggishness which are present in any segment of the national government. I would, however, like to share certain insights, which I have gained from my work in the Government, for the past three summers, into how one can work against the spending of billions of dollars on weapons of conquest. Hopefully, these random thoughts on this particular issue will provide some justification for the assertion that there is room for constructive attempts to assert basic "truths," even in a world where the proponents of war have gained the ascendancy over these seeking peace.

The Arms Control and Disarmament Agency, created in 1962, is charged with responsibility for the preparation, operation, and direction of U.S. participation in international negotiations, dealing with arms control. The act establishing the agency also provides it with the task of "disseminating" information about its activities and of conducting research into the economic and social consequences of disarmament and of reductions in military expenditures. In support of the objectives outlined in the establishing act, the Agency has gathered together a variety of specialists, and public affair personnel. Since the inception of this agency for co-ordinating arms control policy, the developments in the field of limiting nuclear weapons have been considerable, although they have not nearly matched the spectacular advances in the building of more sophisticated nuclear arsenals during the same period. The control agreements since 1962 include the *Limited Test Ban Treaty*, *The Outer Space Treaty*, *The Treaty for the Prohibition of Nuclear Weapons in Latin America*, *The Treaty on the Non-Proliferation of Nuclear Weapons*, *The Sea Bed Arms Control Treaty*, and the *Direct Communications Agreement (a la "Hot Line")*. During this past summer, the United States and the Soviet Union submitted separate draft conventions at the Geneva Disarmament Conference which would prohibit the use, production, and development of biological agents of warfare.

One of the most important points to be drawn from the agreements on arms control measures, which have been reached, is that they are specific ways by which men are attempting to come to grips with the complex problem of how technology relates to human values in our society. There can be some hope from these agreements that man may move further towards understanding technology as a means of affirming life, rather than perverting nature in the name of death. One of the pamphlets for the Arms Control Agency states that technological developments have made arms control agreements both necessary and possible. It is easy to see how technology has made them possible; technology has equipped us with the means of surveillance, which are needed in coming to politically acceptable agreements.

The more complex and important consideration, however, is how technology has made arms control agreements "necessary." The point being made here is advances in technology have necessitated arms control agreements by radically transforming the concept

of national security. From the beginning of history, it has always been assumed that the more armaments one side possesses, the more security it has achieved. The nuclear age, however, has altered this condition. Both of the nuclear "superpowers" have such an abundance of destructive power that for either side to launch a nuclear attack on the other would amount to "national suicide." A single Poseidon submarine can drop on the Soviet Union the payload equivalent to more than one-million World War II bombers; and the U.S. will soon have more than thirty-one Poseidons, in addition to other submarines. One can see, then, that the mere amassing of more nuclear weapons does not add to a nation's security. Given the "rough parity" between the two major nuclear powers, the only rational course is the negotiation of concrete limitations on both offensive and defensive weapons systems. This is, in fact, what the United States and the Soviet Union have tried to do in beginning the first round of the Strategic Arms Limitation Talks (SALT) in November of 1969.

Although the very attempt to negotiate with the Soviet Union in a serious and businesslike way represents a major movement towards sanity, it would be a gross oversimplification to say that there has been a radical shift in our government's policy from an era of confrontation to that of negotiation. It is essential to recognize that there are major currents within our national government that are bent upon undermining the seemingly self-evident truth that more nuclear arsenals will not enhance our security or build world peace. Consider, for example, the attitude of the Department of Defense Officials to the SALT talks. Since it is official Administration policy that all government officials support the SALT talks, there have been no major disavowals of these negotiations by any major defense officials. These officials have not been stopped, however, from working against the aims of the SALT talks in more subtle ways. Thus, Admiral Moorer, the Chairman of the Joint Chiefs of Staff, and other key Defense officials have been engaged in spreading the rumor that America, long the Number 1 nation in developing instruments of destruction, is now Number 2. They point to the superiority of the Soviet Union in the production of ICBMs; they lead the U.S. 1550 to 1400. The defenders of further expenditures on nuclear arms raise the horrid specter of another missile confrontation, like that in Cuba, in which the United States, not the Soviet Union, is on the weaker end.

The numbers games of the Defense officials and the specter of "nuclear superiority" are, however, clearly nonsensical, in light of the basic truth, previously explained, that both sides have secure nuclear forces more than sufficient to deter attack. But the "lies" and deception continue at the very times of delicate negotiations with the Soviet Union over arms control. Defense Department officials claim, however, that their "sabre-rattling" and their demands for increased expenditures on nuclear weapons do not hinder the progress of the SALT talks and are no indication of a lack of good faith on our part. In fact, they stress that the expansion of our nuclear weapons arsenal (and particularly the ABM system) is necessary as a "bargaining chip" in the SALT talks. With only an inkling of common sense, anyone can see that this position is clearly lacking in candor. It is a tribute to the two-

faceness of certain administration officials that any major buildup in Soviet weapons is condemned as "militariness," while any similar buildup in our own forces is a "bargaining chip." Obviously, our attempt to build up "bargaining chips" has given added weight to the arguments for expansion, which are made by the Soviet military establishment (which is at least as strong in their country as the warmongers are in ours). And so, both "superpowers" continue to engage in the senseless buildup of sophisticated nuclear arsenals.

Only time will reveal whether the forces of sanity will win out over the inane expenditure of billions of dollars on weapons of destruction. However, this issue should be of more than passing concern to us, since the very future of our civilization is at stake. There is a *hope* for sanity, however. This has resulted only because there were individuals who were convinced of the "lie" and deceit involved in building up weapons of destruction and who were persevering enough to fight with the warmongers. Some of those engaged in the struggle towards realization of truth have worked within the government; others have found it easier to undercut the lies and to move towards truth by viewing the problem from "outside" of the system. At any rate, these individuals were not content to stop after becoming aware of the "sins" of our time. Although one can hardly hope for a "simplistic" solution to the problem of the nuclear arms race or to the other "lies" listed in John Hessler's speech, it would be well for us to take note of the ways in which the proponents of "life" and peace have found constructive ways to fight against the reign of death and rancor in the world.

Gerry McElroy is a Notre Dame senior living in Grace Tower. He will graduate with a double major in Government and English.



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the blues: can't leave your inheritance



To a person unfamiliar with the music (begged, borrowed, or stolen) of the youth culture, the phrase "Blues Festival" might seem contradictory. Indeed,



how can a person be "festive" when he has the blues? The true meaning of the phrase, though, is probably quite obvious to most blues fans. "Blues" is the general name given to a particular form of musical expression with specifically black roots.

If one were to look for a truly unique Afro-American cultural form, one would probably come to the Blues (and later, jazz). Yet the young Black American has to a large degree rejected this medium in his search for a cultural heritage. However, it simply cannot be escaped. Howlin' Wolf, a Bluesman of no mean degree, answers the question of why young blacks don't like the Blues, in this way: "Well, he don't understand it. Forty percent of dudes, they say they don't like the blues, but whenever they get to a place and get to drinkin', then they fall right back on this inheritance, you know—the blues. Oh, you let him tell it out there, why, he got his hair slick and he don't like the blues. But as soon as he get out there and get to drinkin', you watch his attitude. Every time he run to the jukebox, he gon' put some B. B. King or Muddy Waters on, you know. And beat everybody in the house stompin' to it. You can't leave your inheritance, I don't care where you go. You might go off for a while, but you got to go back to



it. . . . Can't leave your inheritance, I don't care how far you go. You got to look back at it. To save your skin. I might be wrong, but that's the way it seems to me." (Howlin' Wolf from an interview in *LIVING BLUES*, Fall, 1970.)

An inheritance. A Black inheritance. That's an interesting and rather controversial definition of the Blues. But it is also an American inheritance. Buddy Guy, probably one of, if not the best blues guitarists around, played a tour of Africa. Asked if he saw "any relation between African music and blues," Guy responded: "No, don't start me to lyin', because I don't. Not of what I've heard yet. No, I mean, I met some people there and they told me that this is where it all came from, you know. I say, 'Well, I want somethin' to show me it came from here,' you know, and I haven't found anything yet. I mean, they playin' this South American beat, and the blues is a different thing, man. I mean, ain't no sense of me lyin', 'cause you know better. The blues is, you know, a feelin'. You got to feel it to play it." (Buddy Guy in an interview in *LIVING BLUES*, Winter, 1970.)

But to say that the Blues is a Black-American

medium is not, of course, a racist claim. Given the specific history of the Blues such a statement is quite easily proven. And despite Buddy's disclaimer of African heritage, certain aspects of the Blues, most notably melodic scales and performance style, can be traced to African roots. An American influence is also present in the music's form. These influences have blended together to produce a unique style of music, known today as the Mississippi Delta Region Blues.

This year's Blues Festival will certainly be a unique cultural event. The festival is not just another concert. Rather it will be the presentation of a truly American medium by people who have had a crucial role in developing it. A variegated cross section of Blues will be presented in a balanced three-day program. Rather than present country blues one night and city blues the next, each night will be an integral unit which complements the others yet can also stand alone. The scheduled appearances of such Bluesmen as Muddy Waters and Howlin' Wolf lead one to expect a presentation of Blues largely untarnished by commercial motivation, for these are men who have truly lived and felt and played the blues.

—Perry W. Aberli

coming distractions

The Academic Commission will co-sponsor various lectures with **Dr. Kertesz**, Prof. of Govt. and International Studies. **Mr. George R. Young**, head of Press and Information Dept., European Free Trade Association, will discuss "European Economic Integration" in the Engineering Auditorium on Oct. 5, at 8:00 p.m. **Prof. Friedrich Prinz** will speak on Oct. 12, his topic being the "Reconciliation and Integration in Europe." **Prof. Dr. Dagtolou**, a German Law Professor and expert on Eastern European Affairs will discuss the "Problems of German Federalism," Oct. 14, Law School, Room 102, 7 p.m.

SMC Humanistic Studies Dept., directed by Dr. Bruno Schlesinger, will present **Jaroslav Pelikan** from Yale University, Oct. 7, 8 p.m. in the SMC Little Theater. According to a former Yale student, Robert Wittebort of ND Law School, Pelikan is the "rarest of academic breeds—a humble, self-effacing man who is a world-respected scholar, a man who can mold his humanity and his scholarship into a unity, cemented by the dynamic of faith." The topic of his lecture will be "Luther Comes to the New World."

Lester Fox, South Bend Director of United Health Foundation, will lead a seminar on "Using Your Leisure Time in Retirement" and **H. Theodore Noell**, attorney at law, will lead a seminar on "Your Legal Affairs in Retirement." Both are speaking Sunday, Oct. 3, 2:30 p.m., in the Center for Continuing Education. Single admission: \$2. Season ticket: \$5.

Oct. 1, 3:30 p.m. in the Library Auditorium, Notre Dame Philosophy Dept. will present **Joel Feinberg**, from Rockefeller Univ., N.Y., whose topic is "Justice in Relation to Political Ideals."

"The American Scene," a cultural lecture series, carries recognition of 1-hour credit in four departments at SMC: Education, Humanistic Studies, Speech and Drama, and Psychology. **Jaroslav Pelikan**, Oct. 7, 8 p.m. in SMC Little Theater; **Jim Raymo**, "Photographs," formal opening in SMC Moreau-Hammes Gallery, Oct. 10, 7-10 p.m.; **Robert Gorman**, Director of Launch Operations at Kennedy Space Center, "Space Technology Utilization," Oct. 13, 7:30 p.m., Carroll Hall. Information about these and other lectures is posted outside Sr. J. Finske's office in LeMans Hall.

"Catch a Wave" with the **Beach Boys**, Oct. 2, 8:30 p.m. in the Athletic and Convocation Center. Admission: \$4, \$3, \$2.

Coughlop Prod. and Student Union present **Vintage Folk**, a show compiled of talents from the Good Old Days of Notre Dame Folk, including the **Occasional Blue Grass Band**, **John Bachmann**, **Dennis Lopez**, **Paul Guernsey** and many other old folkies: LaFortune Ball Room, Wed., Oct. 6, 7:30-2 a.m. FREE!

Celebrate Homecoming with the **Poco and Livingston Taylor**, Oct. 16, 8:30 p.m. in the Athletic and Convocation Center.

Cultural Arts presents Cinema '72; "**Z**," Oct. 9 and 10, 2:00 p.m. and 8 p.m. in Washington Hall and "**The Fox**," Oct. 15 and 15, 7:30 p.m. and 9:30 p.m. in the Engineering Auditorium.

"Last Gasp" Cinema sponsored by the SMC English and Religious Studies Depts. will present the "**Gospel According to St. Matthew**," Oct. 1, Pasolini's controversial, unconventional version of a very human Christ. He visualizes Matthew's text very accurately and has chosen his actors from the people for their rugged, non-glamorous vitality. "**No Exit**," a French film, made



in Argentina with European and American actors, all in Jean Sartre's vision of Hell, will be showing Oct. 8. **"Two Daughters,"** the highly praised latest film by India's great director, Satyajit Ray, will be showing Oct. 15. These and other films will be presented 3:30, 7 and 9 p.m., Fridays in the SMC Little Theater. Five films—\$3.50. Door—75c.

ND-SMC Theatre begins the school year with John Webster's **"The Duchess of Malfi,"** directed by Fred Syburg, Oct. 15, 16, 21, 22, 23, 8:30 p.m., in O'Laughlin Auditorium. Season tickets priced at \$5.00 can be purchased for all four major productions at the SMC ticket office in Moreau Hall at SMC, or make checks payable to the ND-SMC Theater, Notre Dame, Ind. Tickets will be mailed about one week in advance of production date. Deadline for subscription sale is Oct. 1. This is \$1.50 below regular box office price.

SMC Music Dept. presents **"Music in the Round,"** Oct. 5, O'Laughlin Auditorium Foyer, 8 p.m.

South Bend Symphony presents **John Browning**, pianist, Oct. 24, 8 p.m. He will perform Beethoven's "Concerto No. 3 in C Minor" at the Morris Civic Auditorium. Students can receive a discount for the South Bend Symphony season tickets, which include John Browning, Aturo Sergi, Domb Duo, Christopher Parkening, and South Bend Symphonic Choir. Adult prices for the five concert series: \$18—Main Floor and Mezzanine. Students: \$9. Adults, First Balcony: \$13. Students: \$6.50. Adults, Second and Third Balcony: \$9. Students: \$4.50. Single admission: Main Floor—\$4.50, First Balcony—\$3.50, Second and Third Balcony—\$2.50. For information call: 233-3730.

ND Art Gallery in O'Shaughnessy Hall will exhibit **The Kalamazoo Collection** and twentieth-century paint-

ings, drawings and sculpture especially selected by the ND staff from the collection of the Kalamazoo Institute of Art. ND's gallery, directed by Rev. Anthony J. Lauck, C.S.C., is open to the public from 10 a.m.-5 p.m. daily and 1-5 p.m. weekends.

SMC Moreau Hammes Art Gallery will exhibit "Photographs" by **Jim Raymo** through the month of October.

South Bend Art Center, 121 Lafayette, will exhibit "Recent Oils and Drawings" by **Anthony Droege**, Oct. 10-31, Main Gallery, and "New Works" by **Thomas Fern**, Oct. 17-Nov. 14, Local Artists Gallery. **Harold Zisla** will lecture on "Michelangelo," Sunday, Oct. 10, 3 p.m., in the Main Gallery of the Art Center. The South Bend Art Center will also present **"The Shop on Main Street,"** a great Czechoslovakian film that translates the apocalyptic tragedy of our century, genocide, into human terms; Schuyler Colfax Auditorium, at the South Bend Public Library, 7:30 p.m., Oct. 15.

Can a person with epilepsy take mescaline? **The Student Drug Information Center** on the first floor of the Memorial Library is answering questions such as this, 7-9 p.m., Monday-Thursday, and 8-10 Sunday nights.

The Notre Dame Placement Bureau, Rm. 207 in the Administration Building, announces OPEN HOUSE, Oct. 4, 5, 6, 7. New perspectives on job opportunities, interviews, etc., are available NOW. Also, contact Miss Wheaton, Rm. 175 LeMans Hall, 8:30-5 p.m. **FINDING A JOB IS A FULL-TIME JOB!**

Oct. 2, **Notre Dame** takes on **Michigan State**.

Oct. 9, **Notre Dame** battles **Miami** at Miami, a night-time struggle.

Oct. 16, **Notre Dame** wages war against **North Carolina**.

—Cheri Weismantel

sports

where have all the tickets

Perhaps you were wondering last week just where the devil you could get a ticket for the Purdue game at Ross-Ade Stadium. Student Union sold out their package "bus-and-game-ticket" in a day. The ticket office never had any, as some who legged it over to gate 10 at the Convo found out. Let's suppose for a moment that you didn't want to accept the Student Union's package deal. Maybe you didn't want to just go down to Lafayette for the day. Perhaps you might've wanted to go down the night before, or stay over the night of the game. In other words, maybe you didn't want to take the bus. Where, then, could you get a ticket?

Well, if you were lucky like my roommate, someone might have called you at 2:30 the morning of the game. But if you weren't that lucky, and you didn't have any friends at Purdue, you just weren't going to get a ticket. So, where were they?

According to Notre Dame's Ticket Manager Don Bouffard, Notre Dame received 5,000 ducats from Purdue, who, like any other visiting team at Notre Dame, only receives 5,000 from us when they play here. Bouffard explained that the tickets were handed out thusly: 4,775 to alumni and 225 for the student trip. This means that the only tickets readily available to the students were available only through Student Union. Quite convenient, eh?

Now before any of you start storming the doors of Student Union (it's located on the fourth floor of LaFortune, if you're interested), let me try and explain just how the away-ticket situation is handled here at Notre Dame, as told by the three principals involved in the deal: Don Bouffard, Fr. Shilts (Vice-President of Student Affairs) and the ever-elusive Pete Van Brunt (Student Union's representative with Bouffard).

First, Mr. Bouffard: "About four years ago, when Mr. Cahill was Ticket Manager, we had to cut our visiting team's allotment to 5,000 due to alumni demand. Consequently, those visiting teams which have similar tight ticket demands (Purdue, Michigan State, etc.) cut our allotment to 5,000. Up until last year we usually set aside 300 tickets for students. The alumni get their

orders for away-game tickets in May of the football year. By July 15 we have to decide just where our 5,000 tickets are going. This year we had so many requests for Purdue and LSU tickets we actually had to make them available on a lottery basis. Luckily for the students, Pete Van Brunt had the foresight to come to me last spring and request that I set aside 205 tickets for a student trip. About a week after school started Pete called again and said that he didn't think he'd need 205, only 130. But after the student sales he requested 95 more, which I was able to give him because of alumni cancellations. There were no open sales for students at the ticket office."

Second, Father Shilts: "All trips run by students have to have approval through his office. Up until about two or three years ago there was one student trip a year, run by the now defunct Blue Circle. They usually arranged the trip so that it would coincide with a game near some area of attraction—like New York, for example. They would set up transportation, hotel rooms, theater tickets, etc., in a package deal. After them the Senior Class tried to get a few trips off the ground. Two years ago they had one for the Tulane game in New Orleans. Last year they scheduled Southern Cal, but the response was such that they had to open sales to all students just to break even. So now Student Union is trying to salvage something in this area. This year's Senior Class tried to set up a trip for the LSU game, but that fell through when they waited till August to request tickets. By then they were all sold. So myself and Pete are trying to get one more trip together for the Pitt game, which will, we hope, have some of the flavor of Blue Circle's old trips. We were lucky to have one for the Purdue game, and, with such late notice, only the Pitt game is open and reasonable for a trip.

"I realize that a limitation of 300 tickets to the students is quite minimal, but the alumni demand is such that it's forced to be that low. However, I think an ideal allotment of those three hundred tickets would be about 200 for a trip and 100 for open sales. We're trying to arrange that with the ticket department for

gone

---don kennedy

next year.”

Last, and certainly not least, Pete Van Brunt: “As I see it we at Student Union are here to offer the students services. For the trip our main concern was not just to sell tickets, but to get the students together by setting up a program such as the Purdue trip to exemplify the togetherness and unity that is Notre Dame. That’s why I don’t think it’s our responsibility to put the tickets on sale outright. As far as the LSU game is concerned, you can blame the Senior Class for messing up that one. When I found out last spring that they were going to try and get a trip going for that game, I first asked them if they’d let Student Union run it. After they refused I offered to help them in any way I could, but again they turned me down. As it turned out they never told Mr. Bouffard of their intentions until mid-August and by then all the tickets were gone, and that was the end of their trip.”

What I could gather from this investigation was that the problem with away tickets is a complex and intricate arrangement. One thing is clear, however. Unless somebody requests tickets from Mr. Bouffard in the spring before the season opens, he will sell as many as he can to alumni. This is precisely what happened to our 5,000 allotment of tickets to LSU. When July 15 came and Bouffard had to make a decision, he didn’t want to risk being stuck with unsold tickets in November. This is justifiable, especially when one notes that for the MSU trip last year, he was dumped with about 75 unsold tickets by Student Union a few days before the game. With the alumni breathing down his neck, his situation has its problems. Unless he can be assured of sales he has the right to get rid of the tickets as best he can, which is exactly what he did with the LSU tickets.

Fr. Shilts’ plan (200 tickets for a trip and 100 for open sales to students) is possibly the best solution to the problem under the circumstances. But there still remains one problem that only the powers-that-be can answer: why do the alumni have preference (and so great a percentage of allotment) over the students for tickets? There are approximately 40,000 living

alumni and about 7,000 students, a ratio of about 6 to 1. However, when “ticket time” comes around, alumni get 4,700 and students only 300, a ratio of about 16 to 1. When one considers that not all of the 40,000 alumni are able or geographically located to make these few away games, the ticket ratio gets even more lopsided.

Not many students may care where these tickets go one way or the other, but let’s take a hypothetical situation that may make some of you stop and think. Let’s suppose that Notre Dame and Michigan State were to meet in a situation similar to that of 1966. I think that a few more than 300 students might like to attend a game that was both accessible and important. The LSU game may not be accessible, but if the Irish are 9-0 come November 20, there will be a lot of students who’ll be wishing that Mr. Bouffard still had some available tickets.

In the final analysis, it appears that this whole arrangement with away tickets hinges on an element of timing. If students are going to want tickets for important away games, they’ll have to have the foresight to request them at least as early as Pete Van Brunt did. Pete did a hell of a job by getting even the tickets he did for Purdue. If it hadn’t been for him, there wouldn’t have been any tickets available for that game either. And, if he had his way with the Senior Class, there would probably still be some LSU tickets around somewhere.

One last note on the subject of away tickets. Games like Pittsburgh and Miami need Notre Dame to fill their stadiums. Consequently, there are still plenty of tickets available for those games (Notre Dame gets more than a 5,000-ticket allotment for those games). But if you’ll stop and think for a moment, you’ll note that last year’s game, which had few tickets available, and this year’s Purdue game were both shown on closed-circuit TV. How much do you wanna bet that if ABC hadn’t scheduled our game with LSU as a national TV affair, that that game wouldn’t also be a closed-circuit setup. Remember, the fewer tickets you sell to students for the game itself, the more you get to sit in the Convo to watch the big screen; at a price, of course.



contract bridge

The aspect of contract bridge which gives novices the biggest headaches is bidding. This is predominantly because they lack a complete understanding of what each bid should mean and also the concentration necessary to make it the correct bid. Both items are essential to a good brand of contract bridge.

The following hand illustrates some excellent bidding on the part of N-S. The secret lies in North's forming a mental picture of South's hand, according to South's bidding. South opened with one club as a general opener, which showed 13-15 points with no biddable suit. North returned with an intermediate jump in hearts showing 13-19 points with a biddable heart suit. After South showed support in hearts, North, realizing the possibility of a slam, went to an Ace and King call in Blackwood. Already at 6 hearts, North had a

decision to make. He had found 14 points in South's hand (two Aces and two Kings), and he wondered if he could possibly make 6 NT. He understood that South could legitimately have only one more power point because if he had two more it would have given him 16 points and enough for a 1 NT opener. North also realized that the partnership was missing one King, two Queens, and at least three Jacks. NT does not appear to be the correct bid to North because according to his count the partnership has 29 power points, 3 short of a 6 NT bid. Yet, 6 hearts appeared to be safe because of North's distribution. Also, North knew that there was a possibility that the distribution favored him which would make 7 hearts a possibility; however, he decided not to take any chances, and left the bid at 6 hearts.

South dealer: E-W vulnerable

SOUTH:

Clubs: K 9 7 3
Diamonds: A 7
Hearts: K 6 5 4
Spades: A 8 4

EAST:

Clubs: Q J 4
Diamonds: J 10 6 3 2
Hearts: Q
Spades: J 10 9 6

WEST:

Clubs: 10 8 6 5 2
Diamonds: 8
Hearts: J 10 8
Spades: K 5 3 2

NORTH:

Clubs: A
Diamonds: K Q 9 5 4
Hearts: A 9 7 3 2
Spades: Q 7

Bidding:

| N | E | S | W |
|----------|------|----------|------|
| 2 Hearts | Pass | 1 Club | Pass |
| 4 NT | Pass | 3 Hearts | Pass |
| 5 NT | Pass | 5 Hearts | Pass |
| Pass | Pass | 6 Hearts | Pass |

Opening lead: Q of Clubs

The importance of bidding correctly cannot be over-emphasized. At 6 hearts, this hand almost plays itself. Declarer played low from the dummy on the opening lead taking the trick in his hand with the Ace. North then drew two rounds of trump leaving himself on the board with the King of hearts with an outstanding 10 of trump in West's hand. Declarer led the Ace of diamonds, and then returned another diamond to the King in his hand. He then played the Queen of dia-

monds, discarding a low spade from dummy. After returning to the board with a spade to the Ace, Declarer played the King of clubs and sloughed the Queen of spades. North then cross-ruffed until West took his 10 of hearts at trick twelve and returned the King of spades for the final play, but North had the 9 of hearts left to make his slam and 680 points.

—Jim Jendryk

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the last word



As with most American males, I too am somewhat of a baseball fan (a Cardinal fan by birth, but my interest is only stimulated when a pennant seems possible). Thus, when my housemate suggested a visit to the "friendly confines of Tiger Stadium" this summer, I accepted without much hesitation, for even if the game was not enjoyable it certainly would be good to get away from home.

We arrived in Detroit about an hour before the game because parking is somewhat of a problem. As you approach the Stadium, you are greeted by a multitude of handkerchief-waving barkers, each trying to induce you into parking in their back yards. Since the Stadium is couched in a residential area, either you must do business with these enterprising entrepreneurs or find a place on one of the side streets. (We were chintzy and parked on the street.)

Having parked the car, we decided to investigate a little food market which was on our path to the Stadium. It was one of those neighborhood markets where a fantastic variety of items are crammed into an extremely small store. Since it was already noon, we decided to beat the ball park's prices and pick up some cold cuts for sandwiches. We ventured to the back of the store where a seedy old butcher was presiding over the meat, pickles, and flies. After a long debate over the attributes of various lunch meats, we settled on salami and headed for the park.

Since I had no attachment to or deep feeling for either team (the Tigers and the White Sox for those who are curious), my attentions turned to the Stadium itself. Unlike the new stadiums springing up, Tiger Stadium is by no means a tribute to man's architectural capabilities. It was built to fit between streets and houses; this resulted in its rather irregular shape. Since its original purpose was to provide a place to watch and play baseball, apparently little consideration was given to such aesthetic qualities as beauty or symmetry.

Once inside I was immediately struck by two obvious anomalies. First of all, the field was covered with *real grass*. With all of the new stadiums succumbing to the sea of artificial turf, it was really wierd to see that there were still places where grass is allowed to grow—even if it isn't as green as Astroturf. Also our seats were crammed close together; not exactly the Ritz. The old wooden slat seats were certainly not built to fit the body and everyone was so close together that you could unintentionally eat out of the popcorn bag of the person next to you. How could you possibly enjoy a ball game in such an uncomfortable situation?

But I guess that such a stadium was never meant to be comfortable. To be sure, the parking is inadequate, the grass is a burden to maintain, and the seats are uncomfortable, and yet there is a spirit of togetherness and enthusiasm which you don't find in the Astrodome or Busch Stadium. You do not go to Tiger Stadium to admire or to satisfy yourself with a structure, but rather to experience a ball game and to cheer your team on. You just can't sit back and passively enjoy a ball game; the setting just won't allow such a passivity.

Last week an article and picture appeared in a local newspaper about plans to build a new domed stadium in Detroit. I guess it is all part of baseball's new image. Baseball needs to be more exciting and entertaining, the owners say. So new stadiums are built where you can sit in a comfortable and spacious seat, where you can conveniently rush to and from the stadium and where you can sit and be entertained by a billboard which flashes extravagantly produced cartoons. You no longer need to be a baseball fan or even interested in the game to receive satisfaction. But maybe, just maybe, it is not that baseball is dying but rather that men no longer *remember* the essence of the game.

People forget how the ritual began.

—Joe Hotz

I love Stroh's Beer.

—Compliments of a friend

Michigan State Roster

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