

THE OBSERVER

VOL. IV, No. 115

Serving the Notre Dame and Saint Mary's College Community

THURSDAY, APRIL 23, 1970

Chicanos blast Hesburgh policy

by Dave Lammers

Two hundred Chicanos met last weekend in the Continuing Education Center of Notre Dame and drew up a list of demands which call for the resignation of Father Hesburgh as head of the Civil Rights Commission, increased support of the Chicano cause by Notre Dame by increasing Chicano enrollment, and establishing greater interaction between Notre Dame and the local Mexican-American population.

Gilbert Cardenas, a Chicano from Los Angeles and a graduate student at Notre Dame, strongly condemned the inaction of Father Hesburgh, the University of Notre Dame, and the Catholic

Church, concerning the plight of the Chicanos. Cardenas wrote Father Hesburgh last January 28 and pointed out that there are only about twenty Chicanos attending Notre Dame, and only one Chicano professor. Cardenas, in his letter to Hesburgh, asked what the University policy of the college was concerning its commitment toward recruitment of Mexican-American in the South Bend area, and listed suggestion for increased University action in the Chicano cause.

Fr. Hesburgh replied to Cardenas' letter on February 5, saying "I read your letter with great interest and must assure you that there is no divergence or disagreement between your ideas and my own in the matter

you discuss. The only problem is one of finances, since what you are talking about would cost several hundred dollars and the University is already \$900,000 in arrears in this year's operating budget. If you have any idea how this extra money might be raised to mount a program such as you suggest, I would be very happy to hear from you."

Cardenas contends that Father Hesburgh ignored his list of suggestions for increased Chicano enrollment, and questions regarding university policy and commented only upon the problem of finances. Cardenas says, "Hesburgh took the familiar but traditional position that the burden of change rests upon the Chicanos themselves, thus ab-

solving the University of its social responsibility for change as well as its moral responsibility

for change as well as its moral responsibility toward Chicanos as Catholics."

Cardenas contends that there is a great divergence between Father Hesburgh's public statements and his contribution to the Chicano cause as head of the Civil Rights Commission and as president of Notre Dame. Car-

denas points to Father Hesburgh's statement in *The South Bend Tribune*, where Hesburgh said, "Until we have real equality of opportunity there will be the clear and present danger of creating two separate societies within the nation. The status of the nation's six million Mexican-Americans is even worse than that of the twenty million Blacks in the country."

(continued on page 3)

Black athletes dissatisfied with publicity on black aid

Three black athletes yesterday expressed dissatisfaction with the university's publicity concerning financial aid to black students.

In expressing their dissatisfaction, Tom Gatewood, Bob Minnix and Clarence Ellis noted that the university claims that 91% of all black students receive aid, the total aid being \$174,460. However, approximately \$43,000 of that aid goes to 14 black athletes.

A brochure prepared by the Afro-American Society states that "The black athletes constitute 18.8% of the black students on financial aid, and they receive the largest average amount of aid - \$3,100, which is also the largest total amount of aid offered any black student. Even though they constitute only 17.6% of the entire black community, they receive 25.1% of all the aid given to the black student."

Ellis said that "the Administration is coming up with facts that are misleading. I think the facts tend to give the impression that the black-non-athlete has it easy. I take a personal view mainly because they are using

the black athlete to give the impression that the black students are receiving financial aid needed."

He went on to say that "the fact is that we are grouped in as one big happy family. I think that if facts are going to be given, they must be stated as

they truly are."

In another prepared statement, the group said, "In effect, we feel the university is actually oppressing the Blacks by: 1) giving them insufficient funds to cover all his expenses;

(continued on page 11)

Ecology panel considers population dilemma

by Dennis McCoy

"If indeed conditions worsen, somebody will make decisions at the point in time when they will be necessary and then you might as well forget the strongholds of freedom that you cherish."

With these words, Dr. Thomas Griffing summed up the discussion that had just taken place in the Law Auditorium. The two hour discussion included Fr. Charles Sheedy, Dr. Willis Nutting, Dr. William Liu, Dr. Falvio de Silva, and Dr. Griffing.

Although there were no heated arguments or major disagreements among the participants, there were particular themes that were stressed by each. In particular,

Dr. Liu called for an awareness that "No matter how much money you put into it, you cannot solve a problem by using technical means." He noted that the problem could not be viewed from any one discipline because of the great "interrelation of factors."

In his initial comments, Dr. de Silva commented that not all nations realized the importance of the population problem and that in some places "today a large population may still mean power." Dr. Nutting agreed

adding "Everything might be all right now, but within ten years we might have a nightmare."

Griffing stated that although the problem would seem to be in other countries, that the United States was using resources "at the expense of the rest of the world."

Underlining the basic complexity of the problem, Fr. Sheedy said, were "The deep, hidden first principles that rule our thinking more than the arguments we use."

The difference in ideologies,

cultures and awareness that all of the panel commented upon lead to a question from the audience concerning how all of these factions might be brought together.

Both Dr. Liu and Dr. Griffing said that the method was not known.

But Dr. Nutting did call for "research and active programs against academics sitting around contemplating their navels."

One point of minor controversy was brought up by Fr. Sheedy when he disagreed with the practice of abortion from a moral standpoint calling it "killing of unborn human life." He made it clear that he was not speaking from a "legalistic" viewpoint and that the issue in the final analysis must be left up to the individual.

Commenting on Fr. Sheedy's comments on abortion, Dr. Nutting noted that "there was no telling what populations of other countries would be without abortions." He cited the examples of Chile and Northeast Brazil where he claimed that fifty percent or more of the births had been aborted.

There was a general agreement that the other two types of birth control, namely contraception and sterilization, were relatively unobjectionable morally.

When the question of zero population growth was brought up, Dr. Liu expressed doubt, saying, "ZPG already knows what is good for us. I'm not sure of that."

Dr. Griffing countered that this would inevitable have to come about either voluntarily or through legalistic means.



Dr. Liu said last night: "... you cannot solve a problem by using technical means."

Fr. Groppi calls for relevancy in Church

by Dave McCarthy

Last night in Washington Hall Fr. James Groppi, social activist and pastor of Milwaukee's "inner core" parish, St. Boniface, addressed himself to "The Church and Social Change." Speaking, "as an individual" he attacked the Church for moving away from slum areas saying "we're running away from the problem." To emphasize the Church's "policy of abandonment" he contrasted his over-crowded, undermanned, predominantly black parish with those in "the affluent white community."

Fr. Groppi, who received national recognition during 1967-68 for his participation in over two hundred consecutive days of marching for local fair housing chastised those clergymen who "taught people to be long suffering instead of teaching them to rebel against an unjust society." He stressed the idea that the modern priest should be socially involved

noting, "the position of the priest is with the people he pretends to serve."

He condemned an educational system in which, for years, black children have been exposed almost exclusively to studies of white history, white culture, and white religion. At present he and his six assistants, one of whom is black, are striving to "make the gospel relevant to modern man."

(continued on page 10)



Father Groppi



Water, water everywhere, but not a drop to drink

'Polarization' prevalent on SLC

by Steve Hoffman
Observer News Editor

Amidst a steady stream of debate and compromise, the SLC resolved in yesterday's special session to transmit a statement, drafted by student member Rich Meckel, dealing with the Trustees' recent letter on hall life, to an ad hoc committee of the Board of Trustees as a preface to the Trustees' meeting on Thursday and Friday of next week.

Although Meckel's statement was not approved on all particulars, the SLC voted to support the "priorities" of the statement.

Fr. James Burtchaell opened the meeting with a series of remarks to the effect that the SLC has worked important and noticeable changes over several Council members during the previous two years. Specifically, Burtchaell mentioned that such

members as Mr. Faccenda and Fr. Riehle have been moved by their experiences on the Council to a better awareness of student life.

However, Burtchaell claimed that a polarization of blocs on the Council has become evident the past year.

"We have felt no persuasion among ourselves this year, and have allowed conviction to slip away," he stated.

He observed that Dave Krishna's resolution to reject the Trustees' letter indicates this polarization since the resolution failed to convince faculty or administration. Contending that these men are just as important as the students, Burtchaell proceeded to offer his conception of the feasibility of hall autonomy.

Citing student drinking problems, vandalism, the failure of Student Government to recon-

cile racial conflicts in Alumni Hall, and general campus disarray, Burtchaell concluded that students don't face up to these problems.

"Students will not obey rules of their own making," he declared, "No one at Notre Dame is autonomous. Everyone must answer to someone."

Burtchaell reasoned that continued conflict within the SLC would accomplish nothing, nor would the repeated exchange of documents with the Trustees. He moved that a special committee be appointed to meet with the Trustees for the purpose of a direct discussion of student concerns, but was ruled out of order by the chair.

Responding to Burtchaell's remarks, Meckel maintained that even though he recognized the subordination of the SLC to the Trustees, he must propose rejection of the Trustees' letter regarding parietals and hall life since seven of the eight student members, representing students in general, reacted against the Trustees' action.

Quoting Fr. Hesburgh as saying that "the SLC voice is one I must listen to," Meckel argued that student opinion must be heard.

In reading from his prepared statement, Meckel agreed to Burtchaell's designation of campus problems, and stated "we're

blind if we believe students making rules is the only solution to these problems."

He stressed that these problems must be dealt with by looking at their causes, not simply their results. Pointing to a definite misunderstanding between the SLC and the Trustees



Rich Meckel

on hall life, Meckel stated that the subordination of SLC to Trustees cannot be regarded as "carte blanche" acceptance of everything the Trustees dictate.

Meckel observed that the urgency of the students regarding the establishment of a viable hall life was not satisfied by the letter. He termed it "unfortunate" that only one paragraph in the letter dealt with hall life, that it concerned itself primarily with control and regulation, and that it failed to treat the causes of hall problems.

Accusing the Trustees of offering a "simplified view" of hall life regarding the function of rectors, the qualifications of resident assistants, and the implementation of a judicial system, Meckel contended that students will not accept rules and regulations only because they have existed in the past.

"You are denying the capacity of students to act in the best interests of the hall, and your response reflects traditional, punitive responses to hall problems," he quoted from his

statement.

Regarding parietals, Meckel maintained that in setting limitations, the Trustees have failed to justify them to the students. He blamed the Trustees for refusing to confront a true philosophy of the residence hall.

Meckel concluded his statement with three proposals to be directed to the Trustees.

He presented plans for a study of a residence hall philosophy, for a study on the improvement of hall staffs with financial increases, and for a philosophy of discipline which would make the student of primary, and an abstract concept of Notre Dame of secondary, importance.

Fr. Burtchaell countered Meckel by reminding him that the Council would be divided on several issues enumerated in the statement.

Faculty member Professor Houck, while upholding the spirit of Meckel's statement and points of emphasis, declined to endorse the statement in full because he felt "hesitant to charge another body with high crimes and misdemeanors."

Meckel replied that he could have drafted a "safer" statement, but felt that in such a case the real issues would fail to be recognized.

Special Assistant to the President Philip Faccenda suggested that, instead of corresponding through letters, it would be more effective for the SLC to convey a response to the Trustees before the official meeting next week.

Meckel agreed that the statement would better serve as a preface to a call for a meeting with the Trustees.

Therefore, a committee consisting of two SLC student members, one faculty member, one administration member, and two hall presidents was proposed for the purpose of directing Meckel's statement, the priorities of which were approved by the Council, to the Trustees.

After further debate and complaints, the motion for the above action was passed by a vote of twelve to nine.

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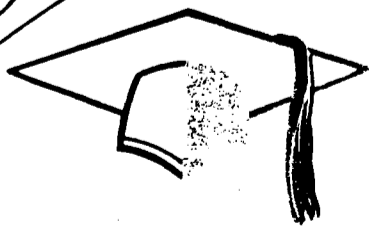
IS ACCEPTING APPLICATIONS FOR 1971 FROM NOTRE DAME AND SAINT MARY'S STUDENTS FOR THE POSITIONS OF CHAIRMAN, ASSOCIATE CHAIRMEN, AND COMMITTEE CHAIRMEN (FINANCE, PUBLICITY, SPECIAL ARRANGEMENTS). SEND A BRIEF RESUME AND IDEA OF THE FESTIVAL TO BOB HALL, 327 GRACE TOWER. NO APPLICATIONS WILL BE ACCEPTED AFTER APRIL 30th.

MEASUREMENTS

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TAKEN April 22nd and 23rd
DATE

Collegiate



Caps and Gowns . . .

TIME 9:00 AM-4:30 PM

PLACE ND BOOKSTORE

ATTENTION SENIORS

Biologists speak at pollution teach-in

by Al Defrees

Yesterday afternoon's "Earth Day" activities included a teach-in on the Main Quad. Three of the speakers were Dr. McAntosh, Dr. Adler, and Dr. Pleasants.

Dr. McAntosh, professor of Biology, talked of the pollution of Earth by industries, harmful chemicals, automobiles, and common litter. He said that the waste that is created by mankind has reached an intolerable level and that if action is not taken immediately, there will be no hope for Man. The reason for this, says McAntosh, is our increasing productivity: "The

Gross National Product of a country can be measured in the number of tin cans that litter the countryside." Dr. McAntosh stressed the importance of individual conscience in the fight for a cleaner world.

"When you are faced with problems of environmental improvement," Dr. McAntosh believes that individuals must act because "We are dependent on Man's manipulation of the Earth."

Next to speak was Dr. Adler, also a professor of Biology. He spoke on the problems created by the population explosion.

"We must simultaneously attack the population problem and other environmental problems" said Adler, "for the one 'aggravates' the other."

He pointed out that one of the major threats arising from our increased population is the problem of "noise pollution". The maximum decibel level that a human being can under-go for long periods of time is 85: an idling bus is 90, a motorcycle is 111, a jet at take-off is 150, and a sonic boom from the proposed Super-Sonic Transport would be 160 (15 Decibels over the pain level).

Dr. Adler said that noise pollution not only puts hearing in jeopardy, but it is directly linked to serious heart disease.

"Time is needed, to come up with solutions to the population problem, but with the present population doubling in the next 30 years, there is not much time," he warned.

He said that sending people to other planets would not be practical because we would have to export 70 million people a year to keep the population at its present level. Another problem that is created by increasing population is the greater

depletion of natural resources. Already essential substances such as Mercury, Tin, Tungsten, and Helium are becoming scarce. Helium, which is very important in Nuclear Reactors is being lost because natural gas companies do not take the time to remove the Helium before it is used. Dr. Adler believes that only through environmental awareness will man be able to overcome these problems.

Dr. Pleasants, professor of Microbiology, talked of the food shortage present in the world today.

"Only 30 years ago", said Pleasants, "food shortage was only a speculative problem. Today, hunger is world-wide with the United States being an 'Oasis of Plenty'."

Mexican-Americans criticize Hesburgh

(continued from page 1)

"We are charging that Reverend Hesburgh is contributing to the creation of two separate societies within the nation by representing an institution that discriminates against Chicanos," Cardenas says. "We are demanding that Hesburgh resign from the US Civil Rights Commission and that a Federal and Congressional investigation of the racist, economic and discriminatory practices by the University on the Chicano community be undertaken."

The Chicano conference last weekend endorsed three demands. First, that admission policies be modified so that Mexican-American students who may not meet formal academic standards, but who show promising potential and motivation, be admitted. "This involves providing necessary financial support, providing counseling and orientation, seeking, training, and appointing a Mexican-American administrative assistant, and initiating a Chicano studies program that gives proper attention to aspects of Mexican civilization in the Western Hemisphere."

Secondly, the Chicanos feel that the University must foster a greater interaction between Notre Dame and the local Mexican-American community, i.e. permanent residents and

migrant farmworkers. "The University must develop supportive programs to educate the academic community, i.e. students, personnel, and faculty as to the needs and problems facing the Chicano community."

Third, that the University set up through the Urban Studies Program a Chicano information center that would serve the Midwest.

Cardenas places his demands on Notre Dame in the context of the moral obligation of the Catholic Church. "These demands are not without foundation. They reflect the growing Chicano sentiment toward institutions of higher education, especially those that purport to be Christian institutions."

Cardenas indicated that he hopes to meet with Father Hesburgh in the near future to discuss the actions of the Chicano convention last weekend. "Father Hesburgh has no alternative but to respond to the

needs and demands of the Chicanos, that is, if he claims to be a Christian.

More than 100 minority students have applied for financial aid for next year. Of these at least 90% are black students. Puerto Rican, Mexican-Americans, American Indians, and Spanish surnamed students com-

prise the remaining applicants.

"The amount and distribution of funds including program priorities indicate the necessity for aggressive self defense on the part of the minorities, especially the Chicanos."



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Busses leave Circle 8:30

1 PM BED RACE

3:30 TRIVIA BOWL South Quad

8:50

1 PM LOG PADDLING

4:30 BASKETBALL

9:10

1:30 WATER BRIGADE

Behind Bookstore

9:30

2:00 PIE EATING

6:30 FLAGPOLE South Quad

(Leave SMC 10 min. later)

2:30 TUG OF WAR

7-12 BAND NORTH QUAD

3:00 PIANO SMASHING

CANSTAKING

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JAIL BIRD

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Thursday-Friday

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The Observer is published daily during the college semester except vacations by students of the University of Notre Dame and St. Mary's College. Subscriptions may be purchased for \$8 from The Observer, Box 11, Notre Dame, Ind., 46556. Second class postage paid. Notre Dame, Ind., 46556.

THE OBSERVER

An Independent Student Newspaper

DAVID C. BACH, Editor

GAETANO M. De SAPIO, Publisher

FOUNDED NOVEMBER 3, 1966

NOTRE DAME, INDIANA

A Forum

Campus Opinion

Edited by Glen Corso

This is a position paper on abortion that was submitted by Professor Charles Rice, of the Law School. When I researched my column on abortion I was unable to find any material in various news magazines or in the New York Times that set forth the case against abortion with any sort of clarity or rationality. In keeping with the efforts of this forum to present both sides, I asked Professor Rice to write a paper expressing his views.

The basic principle of the abortion movement is precisely the principle that underlay the Nazi extermination of the Jews. It is the principle that an innocent human being can be killed if his existence is inconvenient or uncomfortable to others or if those others deem him unfit to live.

The unborn child is in fact a human being from the moment of his conception. This could easily be demonstrated at length. It is so clearly a scientific fact that we teach it as such in our schools. As the fifth grade sex education text in the New York City school system flatly says, "Human life begins when the sperm cells of the father and the egg cells of the mother unite." When the child in the womb weighs only 1/30th of an ounce he has every internal organ he will ever have as an adult. On the eighteenth day after his conception his heart starts beating. At eighteen weeks, he can suck his thumb, scratch himself and even cry, although he makes no sound because there is no air in the womb. He can feel pain. Even if you somehow do not believe that the child in the womb is a living human being, you ought at least to give him the benefit of the doubt.

Incidentally, it is increasingly clear that the fusion of the abortion and population control movements involves the implicit coercion of welfare clients and other poor persons to undergo abortion. The overtones of coercion are unmistakable when welfare caseworkers "suggest" that their pregnant clients consider abortion to resolve their problems and to ease the taxpayers' burden. The idea seems to be to eliminate poverty by eliminating the poor. Of course this is a form of genocide. Instead of working constructively to alleviate poverty, the abortion proponents turn to the mindless and cruel solution of death for the helpless child in the womb. Moreover, the experience in Japan, Sweden and Hungary indicates that legalization of abortion does not decrease the number of "back-street" illegal abortions.

People sometimes support abortion because they do not realize what it is. Until the twelfth week after conception, a common procedure is dilation of the entrance to the uterus and curettage. Dr. Alan Guttmacher detailed this method in the *Clinical Obstetrics and Gynecology Journal*:

"A sharp curette is then inserted to the top of the fundus with very little force, for it is during this phase that the uterus is most likely to be perforated. Moderate force can be safely exerted on the down stroke. The whole uterine cavity is curetted with short strokes, by visualizing a clock and making a stroke at each hour. The curette is then withdrawn several times bringing out pieces of placenta and sac. A small ovum forceps is then inserted and the cavity tongued for tissue, much like an oysterman tonging for oysters. . . In pregnancies beyond the seventh week, fetal parts are recognizable as they are removed piecemeal."

When Dr. Guttmacher mentions "fetal parts," he means an arm, a leg, a head and other parts of what moments before was a living, though small, human body.

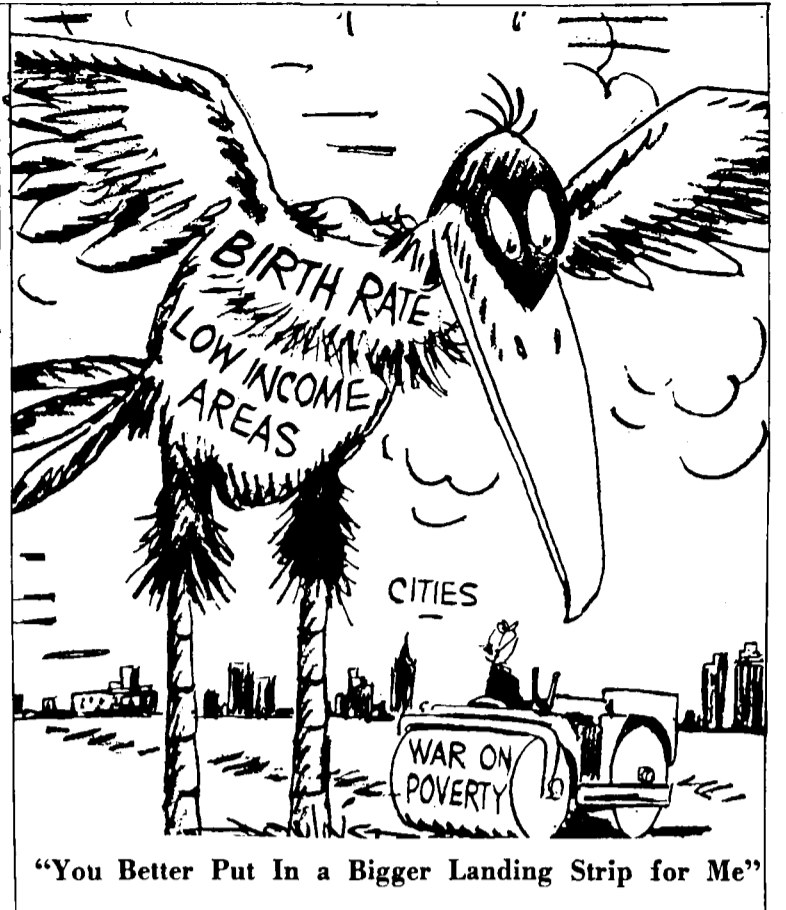
Beyond the fourteenth week of pregnancy, the child can be killed in two ways. One is to inject a salt or glucose solution into the womb. As Dr. H.P. Dunn described it, "The baby can be felt to make a few convulsive movements, and within a few minutes it dies. In about twenty-four hours labor starts and the already disintegrating baby is delivered." By this means, of course, the baby is simply pickled alive. The other technique is hysterotomy, where an incision is made in the mother's abdomen and the child is lifted out. Mrs. Jill Knight, a Member of Parliament in England, described an abortion of this type which she witnessed in Sweden. Her description reminds us that an abortion climate generates a callousness toward life:

"In Sweden, if the child has not been killed by the operation, they drown it in a bucket like a kitten. The child will kick miserably until it dies.

"They also do experiments on aborted babies. Put them in simulated wombs and feed them through the cord, poking them now and again to see if they are still alive.

"Why not, I was told - no one wants these babies."

If an innocent human being can be killed because he is too young, that is, he has not lived nine months from his conception, there is no reason in principle why he cannot be killed because he is too old. Or too retarded. Or too black. Or too politically undesirable. The philosophy is Nazi Germany's. And this nation is adopting it.



rich smith

economy of death :2

Almost two-thirds of the Pentagon's budget goes to the so-called "General Purposes Forces," which includes all the men and equipment in the military establishment except those with the duty of assuring the nuclear annihilation of Soviet and Chinese societies. These forces, which now cost in the vicinity of \$60 billion each year, have been steadily increasing since 1961 and now number approximately 3,000,000.

In the event of atomic warfare, the General Purposes Forces would be of little use. Then why does the U.S. need to maintain a permanent military force of such size?

The military budget is based on the premise that American armies must always be prepared to fight three major wars ("contingencies" according to the generals) simultaneously: a war with the Soviet Union in Europe, a communist-backed revolution in Latin America, and a Chinese invasion in Asia.

Despite the more moderate language in President Nixon's foreign policy statements and despite the rising uproar among hitherto acquiescent or somnolent members of Congress, it still seems that the three war objective is basically unchanged.

U.S. forces are prepared to meet two types of wars: conventional war—where one nation attacks another; and counter-insurgency warfare—where the U.S., as in Vietnam and Laos, aids a government in putting down a revolutionary challenge.

The United States has made commitments to 42 countries to defend them against outside aggression. Except in one or two cases, the interests of the American people in these commitments has never been publicly debated. They were all undertaken years ago under radically different circumstances.

Based on these assumptions—that the U.S. has pledged to defend 42 countries from external attack and that we must be ready to fight three wars at once—the present military budget is much too low. It is not large enough to win the war in Southeast Asia, much less to carry on two more at the same time.

Planning for three wars at a time justifies unlimited military spending and costs the taxpayer more than fifty cents of each tax dollar.

But the fact is that the greatest part of our General Purposes Forces are maintained not to defend our allies from outside attack but rather to defend their governments from their own people.

Two prime examples may be cited. In Vietnam our massive intervention has failed, politically and morally. Yet in Nixon's first year, we spent \$28.8 billion, up from \$26.5 billion in Johnson's last year. All in the name of American security.

And for more than 20 years, the United States has carried on a global campaign against revolution and native insurgent movements, conducting a major military campaign or a CIA operation in an underdeveloped country about once every eighteen months.

The premise of this effort is simple: when revolutionary movements overthrow corrupt, oppressive governments, U.S. security is somehow threatened. What we fail to see, due mainly to our obsession with the Red Devil and the Yellow Peril, is that if a country in Asia, Africa or Latin America "goes communist," the Soviet Union or China does not necessarily benefit. Communism today is not a unified world force.

We are presently acting like the Policeman of the World. Or, as Johnson euphemistically put it, the "Guardian at the Gate." The time has come to ask just how vital to American security is our military "presence" in Asia, a ring of military abses around the Soviet Union, a five ocean navy, and a world-wide counter-insurgency program. Our "defense" budget is now based on a strategy suited to the world of the 1950's. It must be changed. Now.

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AN ECOLOGY WEEK SPECIAL

Ecology for liberals

Edward Manier

Professor Manier is from the philosophy department.

"Philosophy precedes ecology." We have Normna Cousins' word for that. An altogether amazing thing to say about a discipline (philosophy, not ecology) that has lately come to pride itself on being of absolutely no use to anybody, at any time, or at any place. Cousins probably has some terribly loose colloquial meaning for 'philosophy' buzzing around in his head.

Or the editor of *Saturday Review* may not be interested in professional philosophy any more than you are. "Everything begins - or ends - with a view of life. If supreme value is given to life, it will not be impossible to create and maintain those institutions that are required to serve and sustain man. . . . What is most needed today are new realizations about man's place in the universe, . . . a new joyousness in the possibilities for essential human unity, and a new determination to keep this planet from becoming uninhabitable." Identify supreme values, stir up joy and determination philosophers just don't do that kind of work these days. A leopard can't change his spots just because of a little survival crisis.

I do not want to imply that there are more things in Earth Day than are dreamt of in philosophy. You should know, however, that philosophers are more expert at analyzing the meanings of 'nature' (we use single quotes to indicate that we examine words, not things) than at documenting the interdependence of man and every other living thing. So be on your guard. We have it on Plato's authority that there's no idea of mud (and that goes double for all sorts of offal). Presumably, Platonists oppose pollution, but their basic aim is to escape the Cave, not clean it up.

For a change, existentialism isn't right on top of things either. Radical individualism, the irrational leap, the devastating critique of all sorts of essentialism - including the thesis that man's evolutionary history provides him with reliable guideposts to ethical action - these are hardly the raw materials for a handbook of ecotactics, or a constructive environmental ethic.

The philosophies which seem to be most in tune with Earth Day - panpsychism (all things are alive, be-souled, and conscious) and romanticism (which can exalt the state of nature, unspoiled before the advent of technology and civilization) - are available if you believe in picking a philosophy to match the topic of the day's discussion. Before we launch a new Teilhard renaissance, however, we should look very carefully at the political condition that precedes the union of all in Omega.

Somehow it strikes me as well adapted, thoroughly organized, neat, clean, and non-polluting - pretty much like an ant hill.

Perhaps that's the basic philosophical problem of Earth Day, at least for the select few who share my moral and social predilections. How do we reconcile the central dogma of liberalism "There is no ultimate goal so valuable that all men should devote their freedom to achieving it" with the kind of submissiveness to central authority and single-minded scientific planning that the new biopoliticians seem to require?

At least philosophers should know that nobody has a corner on wisdom. There's no particular reason to be awestruck by a biologist who says, "In the long run, voluntarism (concerning procreation) is insanity. The result will be continued uncontrolled population growth." Nor by one who thinks, "Two people cause much more than twice as much damage to the environment as one person." Counter examples are not hard to come by. There is evidence that affluent American women, completing their childbearing years since 1964, have voluntarily had fewer children than the 2.13 required to

replace the parental couple, given current mortality rates. There is also reason to think that two people can be more than twice as effective as one in combatting pollution, if they want to be.

Obviously, this is no argument against Zero Population Growth - it is simply a skeptical slant on a new cult and its liturgy. The population control approach to the world's problems has the allure of all neat, manageable solutions. But do we really want the agents of an international C.I.A. putting contraceptive chemicals in the Chinese water supply? It would be nicer than nuclear or overt C & B warfare, I know. And I do believe in cutting your losses. But this approach also has the seductive appeal of a minimal investment of resources and of intelligence. Why should we spend tens of billions on

(continued on page 9)

The iron and steel claws of America gave lip service yesterday to a well deserved day of rest for our ravaged environment, but it is business as usual today.

The magnitude of our crime against nature defies understanding and comprehension by most people.

With misunderstanding, comes false hopes and false solutions. Business is being pinned with the villain tag, but ironically business is also being chosen as the savior of the race.

The villain is us. Each individual who is always looking for the cheapest bargain, who is completely mesmerized by the plethora of gadgets available to him and can only demand more in the name of "progress."

Self-discovery is a long and painful process. Self-discipline is a rigorous course. But man does not have precious time to come to an understanding with himself.

If we are to survive as a race, we must accept our guilt now and act to remove that cancer before it becomes incurable.

The environment and politics

John Roos

Professor Roos is from the government department.

The last two years has seen the emergence of the environment as a political issue of major proportions. From the bitterly divisive issues of the sixties, the war, poverty, civil rights, we move into a new and different age in which Richard Nixon and Abbie Hoffman stand together to defend the environment against pollution. The prospects are startling. In 1976 America might achieve for the first time a true coalition government. Spiro Agnew is President, Martha Mitchell is vice-president (having won the liberal vote by requesting the New York Times to "crucify" polluters.) Jerry Rubin is appointed to a New Cabinet position, Secretary in charge of Radical Environmental Concern.

Sarcasm aside, there are serious questions which must be asked of the political aspects of the legitimate concern over our environment. In this brief article I will simply attempt to raise some of these questions.

First, we must consider the mass character of the present movement. Admittedly the enormous grass roots involvement in both gratifying and necessary to move the government to action. The problem, as in most democratic decisions, is that information and understanding are unevenly distributed across the population. This coupled with the fact that pollution controls involve many complex technical standards, raises the specter of popular demands which cannot be translated into reasonable legislation. The example of the ABM issue is instructive. Grass roots pressure was strong, but because of misunderstandings of the issue much of the protest was circumvented (i.e. by moving sites away from cities). Similar problems will certainly arise with respect to pollution. For example, what is an acceptable definition of "clean" water and air? What should be the trade-off between incremental removal of pollutants and sharply rising costs?

It would seem that at some point leadership must emerge which can remain responsive to grass roots demands and yet have the leeway to translate demands into workable legislation. Events such as the teach-in can help considerably. But the qualified technical people must take a lead in articulating the issues in such a way that meaningful debate can take place. Our democracy is plagued with the contrary demands of technical competence and mass participation in decision-making. At some point the environment movement must balance off

these demands.

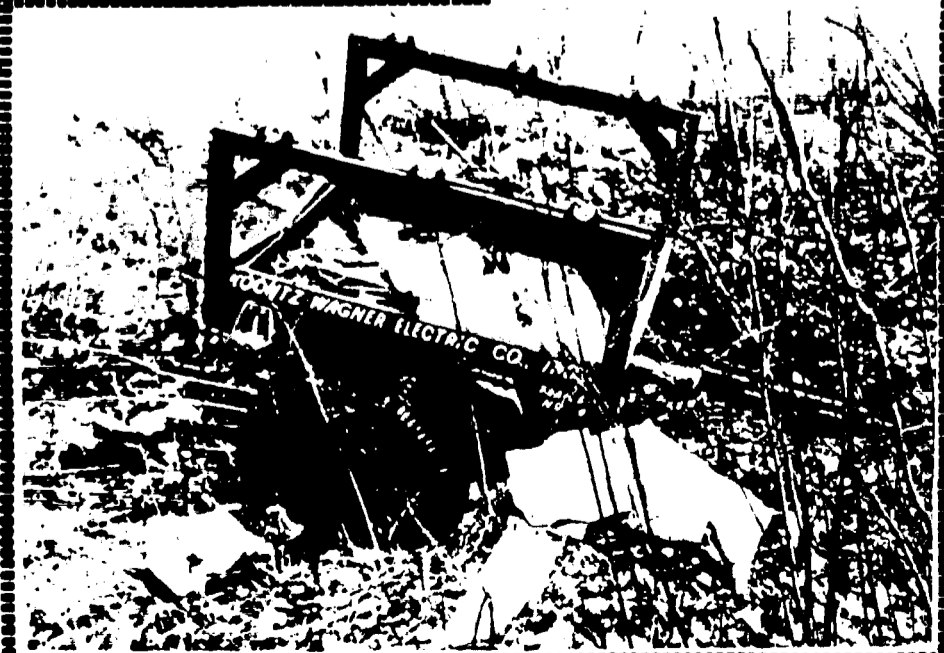
Second, we must consider the question of priorities. The sarcasm of the opening paragraph was not entirely in jest. There is some charge that concern over the environment will preempt other issues which perhaps more justly call for our attention. Education, poverty, racism, foreign involvements, all these are issues which remain unsolved. I would contend that there is no need to slacken efforts in these areas. That available resources are sufficient for solution of all these problems. Financially, these may be true. But these is a tendency in politics for human and political attentions to be concentrated. Some politicians seem to be already aware that by playing upon the safe issues of the environment, they can neglect or mute their stands on other issues. Perhaps the environment movement must consider the alternative that any efforts in their cause must be in addition to rather than instead of efforts towards solving the basic issues of social justice which confront us.

Third, the environment movement must attempt to critically evaluate the substantive status of its protest. There is much evidence that the present protest falls into the same pattern, as most protest in America. This pattern involves the apposition of obvious wrongs, but the failure or inability to articulate substantive standards for the society. The New

(continued on page 7)



Save
the
Earth



An ecology week special

PSYCHIC POLLUTION

Royce Lanier

Mr. Lanier is a graduate student of Notre Dame and a member of the environic design program in the department of architecture.

Scientists, engineers, politicians and the host of other specialists spawned by our technological society may be on the way toward alleviating the horrors of polluted air, befouled water, and ravaged land. At least it must be acknowledged that a great deal of reassuring rhetoric has been directed toward convincing the public of this nation's capacity to "clean up our environment."

Efforts thus far are hardly convincing, however. Isolated phenomena have been approached with the same techniques of analysis and decision-making which originally produced the problem, not as a direct objective, but as the result of a piecemeal analytic process we reverently call the scientific method. The concept that physical (natural) phenomena can be isolated and manipulated apart from their total context is the basic fallacy of western thought. Such a distorted concept of the world can only lead to the chaos we now endure.

Hope?—there really isn't much. Only re-education of the entire society could eradicate the psychic pollution which has warped the mind of western man into a distorted view of life. The concept of an anthropocentric universe has led to a quest for power. Domination, manipulation and control characterize the ultimate objective of the western value system. Attitudes remain unchanged whether the

objective is exploitation of natural resources to acquire personal economic benefit or to fuel the consumption mania which propels American Society at supersonic speeds down a congested freeway leading nowhere. The path of mass consumption can only lead toward devastation of the natural environment and dissipation of human energy. Recy-

cling can only be a partial answer—a reprieve allowing time for changes in consumption patterns. The inevitable destination of our current course is social crisis, spiritual deprivation and environmental chaos.

Any hope for significant change in social attitudes is truly slight as institutional education itself is permeated by

the fatal tendency to compartmentalize knowledge while ignoring the concepts of wholeness, oneness, and interdependency which are essential to environmental understanding. The educational potential of mass media has served to direct public attention toward the issue while providing limited information. Yet, systematic programming geared to re-orient basic social values seems an unlikely undertaking by an industry within the control of those economic interests which depend upon continuation of existing patterns of mass consumption.

An optimist might interpret the emergence of courses, curriculums, programs, organizations and entire institutions waving the banner of environment as a sign that education may yet address itself to basic issues of environmental husbandry. A close analysis does not support such optimism however. Most of the courses have only assumed new titles while retaining a discipline-oriented approach to one particular aspect of the environment. Many supposedly new curriculums offer no new approach to education and no revised viewpoint toward the man-nature relationship. Those few programs offering significance are confined by the rigidity of existing academic structures and the tendency toward self-perpetuating bureaucracies. The inertia of educational institutions as well as their natural tendency toward support of the status quo, leaves optimism only to those who feel that destruction of the existing order will lead to the emergence of a higher state or to those who cannot see through the screen of their own psychic pollution. Any chance for success rests with enlightened individuals who work toward achieving thru scientific research, a better understanding of the environment and at the same time toward the re-orientation of social attitudes.



An economist's reflections on Earth Day

James Rakowski

Professor Rakowski is from the economics department.

We must take immediate action to safeguard the air we breathe and the water we drink and to prevent the very light by which we work from being obscured by man's foul waste materials! But I find upon inspecting my office here in the Library basement that the air I breathe is supplied by a small vent on the

It seems to me that we should face the fact that we live for the most part in an artificial, controlled environment and not a natural environment. And I wish to suggest that we not overemphasize the value of an untainted natural environment.

I wonder how many of my readers can say as they read these lines from which direction the wind is blowing outside. Someone who truly lived in a natural environment, say a sailor or a hunter, would be as aware of this as we are of the day of the week.

On the other hand there are in nature many things of beauty which we value highly, but not inestimably. And it is also true that we have introduced into our environment many hazards, some of them

Earth

not fully understood, which we would prefer to be free of, but not at any cost however high. I am not convinced that people who are unwilling to pay the nuisance cost of fastening their automobile seat belts will or should collectively be willing to bear large costs to purge the environment of any trace of potentially hazardous pollution.

And it is certainly true that many of our essential natural resources are becoming scarce. But the economist, trained to think in terms of allocating scarce resources to competing needs, is not alarmed by scarcity. Our society has developed tolerably workable ways of rationing our scarce goods. Thus, for example, salt is scarce, but we find that a sufficiently high price on salt will allocate the salt available to roughly its most valuable uses. Now that we perceive that pure water, for example, is a scarce commodity, society must be about the task of rationing it. It is hardly necessary to put flat prohibitions on the use or pollution of water for industrial purposes; we do not forbid the industrial use of salt. On the other hand we do not hand over salt to industry for free, and we should not allow industry to appropriate for itself our water resources. Many firms, when forced to pay for the resources they

use, will be forced to raise the prices of their products. But, if the charge for industrial use of water is set rationally, (continued on page 8)

Population and pollution:

Richard LaManna

Professor LaManna is from the sociology department.

The recently aroused public concern with the quality of the physical environment is a long overdue development that hopefully will lead to a reevaluation of the way we use and misuse our natural resources. It is unfortunate that the discussion to date has been so dominated by people whose ideological commitments and emotional involvements seem to take precedence over their scientific objectivity and respect for facts. In their eagerness to promote their cause they have frequently distorted, misrepresented and grossly misunderstood the problems they have discussed. I do not wish to engage in polemics but I do feel that it is important to call public attention to some of these issues if the real problems are to be dealt with intelligently and reasonably.

How

First, let's take the fashionable notion that virtually every social and physical ill of the society is a result of population growth. Paul Ehrlich, for example, claims every thing from garbage in the environment to rising crime rates and riots are "caused" by "growing population." He said an oversimplification of the relationship of population growth to social problems would be laughable if it were not that it is taken seriously by a lot of people. Ehrlich's lack of sophistication as regards social problems is easier to understand than his oversimplification of the causes of pollution. Barry Commoner in the Saturday Review (4/4/70) notes that nearly all the stresses that have caused the current environmental crisis—smog, detergents, insecticides, heavy use of fertilizers, radiation—began but 20 to 25 years ago. That period saw a sharp rise

in the per capita production of pollutants. For example, between 1946 and 1966 total utilization of fertilizer increased about 700%, electric power nearly 400%, and pesticides more than 500%. In that period the U.S. population increased by only 43%. Commoner notes "this means that the major factor responsible for increasing pollution in the U.S. since 1946 is not the increased number of people, but the intensified effects of ecologically faulty technology on the environment." It would appear then that biologists like Ehrlich might better spend their time examining questions like why we come to accept so widely these new products; what can be done to protect the public from a reoccurrence of these disasters? What alternative products can be developed that would have the desirable but not the undesirable effects of these innovations? rather than how to attain a zero population growth, a subject on which they do not appear to be too well informed.

Ehrlich's organization ZPG advocated limiting families to two children in order to achieve a stationary population but even a demographer can tell you that a two child limit would not result in a

Long

stationary but a declining population. Today an average of just under 2.2 children per completed family is required for replacement.

One wonders if these advocates have seriously considered all the consequences of even a stationary population. A stationary population with an expecta-

(continued on page 9)

Our ceiling which functioned quite dependably even before I became concerned. The water I drink comes from an electric fountain fifteen steps down the hall which seems secure enough. And even if all my pipe-smoking colleagues were to drop in at one time, I doubt that the light beamed forth from the fluorescent lights on the ceiling would be dimmed below reading intensity. Otherwise, I do notice that a certain amount of noise pollution drifts in from the faculty lounge across the way, but that is at most a minor annoyance. And so I suppose I really do not understand what all the rhetoric is about.



An ecology week special

Idiocies on population and pollution

Donald Barrett

Professor Barrett is a member of the department of sociology. His special concern is the population explosion and what can be done to curb it.

In case you didn't know, you are polluting the earth by your mere presence. Further, if you plan to have any children, you are guilty of high crimes and misdemeanors against the "laws of nature." And not only is the new-born baby the bete-noir of the argument, but population growth generally is allegedly the cause of the abuse and destruction of our planet. Consequently you rational beings become the only unintelligent animals on the face of the earth.

Such are the ideological conclusions and arguments now cluttering the urgent concern and needed protests about abuses of the environment. It seems important to list conclusions first, and arguments and evidence later, because facts and demographic scientific analyses tend to be selected and abused to back up such conclusions.

But clearly that the issue here is not that rapid population change and environmental destruction are unconnected. They are connected, as can be shown later. At this point the basic question should be framed in terms of the quality of the arguments. No educated man should accept purported "facts" and lines of reasoning without demanding proof. Significant doubt must be attached to the citations of "experts," especially where such people are working outside their field of expertise. Mr. Finch of HEW, for example, appears to think that birth control is THE answer to all problems, the growth of the economy, inflation, poverty, the ghetto, abysmally inadequate schools in slums, foreign aid and everything else.

Special caution must be attached to accepting the interpretations of the "technician-become-humanist". Anyone,

including the demographer, the medical doctor, the engineer, the ecologist can and should be concerned about human values and the human condition. But such an expert can more readily overwhelm the uncritical citizen with strident, abstruse data to "prove" a conclusion without consideration of values outside his specialty. Leadership given to specialists thus becomes hazardous to the full round of societal values. Just such an importance is attached to human and social values that we make a set of pentagon generals subject to a president (hopefully), a non-specialist, who must submit to constant national judgement. On these grounds it would be vital in the present controversy to listen also to social philosophers and political scientists concerned with the freedom so hard-won in the history of mankind. Technicians in good conscience would often rather run pell-mell toward authoritarian programs which would force "ignorant" and "stupid" people to conform to the new gospel, regardless of consequences.

Is the Population Explosion the Issue?

There certainly has been and continues to be a population explosion. We are all familiar with the data of national populations doubling, since 1800, in 100, in 30, and in less than 30 years. Let us assume this knowledge here. But to assume that the growth-of-population curve remains an unretarded, exponential curve is an absurdity, completely rejected by population specialists. Rather, demographers speak of a logistic curve, a "lazy S" curve, in which there is a time period of very rapid population growth, and then also a levelling off in time. Also, we know that unquestionably the levelling

off at the top of the curve is attributable to human free decisions in the more economically developed countries which have had the time to move toward fuller-term of growth. The concern focuses on those developing countries where cheap, effective death control has blown the lid off the culturally-endemic methods of population control (all cultures limit births, but these are ineffectual when deaths plummet drastically). They have a shorter period of time, in regard to population growth and scarce resources, in which to pass through the "lazy S" transition to a levelling off. Must they experience economic and social catastrophe, widespread starvation and premature death, before they develop effective birth control methods?

The extremist argues that population growth in the United States poses such a threat that earth-abuse is an inevitable consequence. Hardly. If the apodaxis (last part of proposition) were caused by population growth, then an appropriate explanation is that we are having too few deaths and too many immigrants each year. Why? The facts show: 1) we have the lowest crude birth rate (over the last 3 years) in the history of the country, including the history of the 1930's (17.7 per 1,000 mid-year population); 2) our recent death rate has remained at a low level since 1950 (19.5 per 1,000) and thus more people survive to older ages than in any previous historical period; 3) our net civilian immigration rate has moved upward sharply since World War II (0.6 in 1942 to 2.1 today, i.e. 83,000 to 406,000 net immigrants). A more refined birth rate, the GFR (General Fertility Rate, i.e. number of births per 1,000 women 15-44 yrs.) has been falling radically since 1959, 89.2 in 1930, 123.0 in 1957, 86.6 in 1969 - unquestionably largely due to "the pill". The GFR broken into 5-year age cohorts shows that 1) older women, 35-39, have the higher fertility and they will shortly be out of the fecundity years, and 2) younger women, 20-24, have much lower rate. Note that the median age of the woman at her first birth is about 21-22 yrs. and at her last birth is about 25-26 - this compression of fertility time gives greater meaning to the lower GFR of 20-24 year olds. Finally, we may mention that the Catholic birth rate has been plummeting quickly since 1962 (the pill) and even the aggregate baptisms (total numbers) have declined considerably.

Connections: Population and Pollution

In this country this connection can be adumbrated in a number of ways, but space in this essay forces limitations. Urbanization is one connection. Clearly the primary reasons for the recent and massive internal migration to the cities are to be found in the extensive and rigorous commercialization of agriculture with its attendant technological (machines, pesticides) evolution, and the urgent need for economically depressed rural peoples (rural non-farm too) to flood the city in search of jobs in industry, trade and services.

Historically it is important to notice that there is no "natural law" or necessary connection between rapid urban expansion and earth-abuse. The experience of The Netherlands and other countries shows otherwise. County government in rural areas has tended to be weak, so with rapid depopulation the larger, more powerful commercial farmers, as industry, simply would not confront pollution and misuse the land, unless it had profit-value. Similarly municipality government, in central cities, has been confronted with the "flight" of wealthier peoples to the suburbs and the invasion of poorer, less revenue-producing peoples. On this basis many city governments find it nearly financially suicidal to prosecute their major industries for pollution practices, since it could force these

revenue-producing concerns to flee the city also. Suburban peoples resist moves toward "UNIGOV" or county-wide or multi-county control of abuses. So long as peoples in metropolitan areas are divided and so long as many state governments remain over-represented by rural delegates, it will take herculean efforts to induce individuals, communities, governments to take effective action.

Thus, despite the strident voices to the contrary, I reject the notion that fertility is the necessary cause. I reject the notion that the baby for whom I stood last Sunday as godfather in baptism is herself a pollution. There is no excuse for sloppy thinking or dangerous advocacy based on ill-reasoned ideology. Conservationists, like William Vogt in the early 1950's, have been warning us quite rightly for decades about earth-abuse, but their "population kick" is misplaced nonsense. Even the allegation that the United States produces 50 or 60 percent of the world's pollution (clearly unprovable use of figures) demonstrates no necessary connections. The problem is to effect a vital change in human priorities and this will be badly done if based on false premises.

Other nations have confronted the population growth question and are resolving it. The Soviet Union is ideologically opposed to discussion of birth control as solution to the population explosion. Rather changes in the politico-economic structures are needed everywhere toward the ideal of Marxism and then population will presumably take care of itself. But de facto the Soviet Union has faced the issue and today experiences massive control - best estimates show that there are over 5,000,000 abortions per year in Russia.

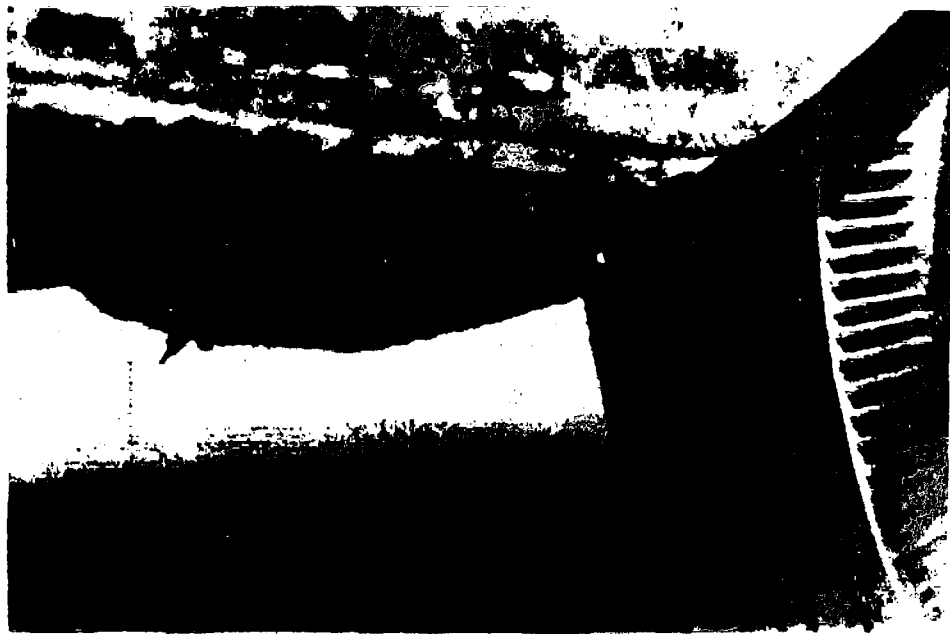
Developing nations, like Columbia, are facing not only rapid population growth, expecting to double in 35 years or less, but also are experiencing very rapid urbanization. Inexperienced, unstable, weak, and sometimes corrupt governments make it almost impossible to weld divergent ethnic stocks into a single nation. Strength and unity of purpose among the political, economic, religious sectors are difficult to achieve and rarely perduring. International meddling by United States aid programs and private enterprise further complicate the problems. Thus, there are more poor people than ever before in the history of the world (also there are more non-poor). To blame such a complicated mass of problems on the birth of a baby, on fertility, is dangerous over-simplification.

Blacks and Chicanos in the United States have fertility rates 20 to 25 percent higher than Anglos. Large proportions of Blacks and Chicanos have remained poor in our segregated and discriminating society. Is poverty, then,

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.. to speak to you on a most important... ah...



The environment and politics

(continued from page 5)

Deal put bread on the table. But it also paved the way for some of our present turmoil by failing to articulate what in principle was to be just for the society. Ad Hoc improvements in civil rights during the 40's and 50's improved conditions for some, but presaged the violence of the 60's by failing to address the violence of the word and deed a stoveland of real equality. The radical movement at present is probably right in much of its critique of evils in American society, but again fails to answer the most crucial political question: "What, in fact, are we about?" The environment movement is too clearly right in most of its protest. But if the movement is to adequately respond to the real aims of man's relation to his material world, there must be some attempt at articulating what a positive relation between man and "nature" might be about. At present, we abhor

technology, and choose "nature" instead. But the only definition we can give to nature is that which is statistically given, untouched by man. At some time, we must consider where this nature is to go. At least in part "nature" must be understood as being in man's service. It seems then that we must talk not only about those things which are ecologically unhealthy, but other "unhealthy" relationships to the environment.

Much of the active concern about the environment is rooted in these other concerns. One reason for the return to primitive nature is the abhorrence with what man has done to nature. Dirty water is connected somehow with progress gone wrong. It is not open to us to simply retrace the steps however. A dismantling of our technological society and a return to nature, even if possible, still leaves unanswered the question of what the new direction might be. To do this we must understand nature in a broader way, a way which includes ourselves.

An ecology week special

The ethics of population and pollution

Stanley Hauerwas

Professor Hauerwas teaches ethics at Augustana College in Rock Island, Illinois and will be visiting here this fall teaching a course in Christian ethics. This paper was written primarily for presentation in the form of a talk, rather than an attempt to investigate all the ramifications of the issue. He is attempting to correct what he considers a flaw in the ethical argument surrounding population control.

For many today the only ethical question involved in the population-pollution issue is what is the most efficient means to stop the rapid growth of the world's population. Once the issue is put in this stark way, however, the natural reaction of many is one of shock and then a determined resolve that something must be done about the coming crisis. The primary assumption often behind this response is that survival is the main value at stake and that all steps necessary must be taken in order to reverse the current trend. It is a corollary of this assumption that any means can be justified in this situation in order to achieve the end of reduced population growth.

For example there are only two ways to reduce population growth — increase the death rate or decrease the birth rate. Most of those who assume that survival is the one value presupposition involved in this question endorse some rather extreme and coercive ways of controlling the birth rate. However they also often assume that it is appropriate to use certain techniques to increase the death rate. They are, for example, impressed by the statistic that shows the most effective way to institute a sudden and dramatic drop in the birth rate is to resort to widespread abortion (and abortion is a death increase strategy; it is not birth control).

In such a context abortion is simply viewed as a means to a morally good end — no longer is the question of abortion considered as an issue in itself, the question of the viability of the fetus is often not even raised — it is simply assumed that the already born have a claim to life that is greater than that of the fetus.

However, as this argument now stands one must ask what prevents the same kind of reasoning from being used as a justification for the destruction of all unwanted infants before they reach their first year. That way we could separate the wheat from the chaff with greater precision. Or given the logic of the argument one must not ask why the proponents of abortion as a means to solve the population crisis do not recommend that all those over 65 be eliminated in the name of the good of the whole. (Of course that is not efficient since they are past the time of child rearing).

What I want to illustrate by these examples is that the form of the argument that is often used to discuss the population crisis is the classic utilitarian argument that the good of the whole justifies and dictates the right moral policy — and the good is identified by the quantitative satisfaction of the individual desires of the greater number. But as soon



as the argument is stated in this abstract form we can ask some rather important questions about it: 1) what is the content of such a good; 2) who is to decide what such a good is; 3) who is to suffer for the good of the whole; 4) and finally are any means justified if the desired end is achieved.

As soon as such questions are raised it becomes clear that the moral issues in the population-pollution crisis are more complex than simply the question of survival — that is, they are more complex if we are interested in surviving as fully human beings — otherwise we may simply be willing to survive at a cost of employing measures that would make us less than human. It is to recognize that human life is not an end in itself if it is divorced from the moral values that make human life worthwhile.

Often when someone raises these kinds



(continued from page 6)

rather than foreboding catastrophe for the consumers, this rise in prices is an indication that society's use of resources is being brought in line with its member's true desires and that welfare is increased.

Of course, rationing our air and our water is in practice a great deal more complicated than rationing our salt. Salt is a private good which is sold in the marketplace. Clean air and water are in many respects public goods for which government is responsible. In our political system the public must support legislation, and it is in its role of informing the public that Earth Day serves a useful purpose. But more important than crusaders are people who are willing to commit themselves to the drudgery of mastering the tools which with to attack the problem: chemists and biologists who can assess the extent to which an industry "uses up" our resources when it releases pollutants into the air, economists who can devise tax systems to provide proper incentives and disincentives, politicians who can formulate well-aimed legislation. (In this regard, Senator Proxmire has proposed an "effluence tax" which many economists seem to find appealing.)

And what we do not need at all is a "witch hunt." I notice that in Chicago student activists, seminarians, and other intensely sincere types have taken to wearing buttons proclaiming "Com Ed Kills!" Now this strikes me as a silly way of approaching the problem. I suppose that Commonwealth Edison (the local electric power company) does contribute its share to the multitude of hazards Chicagoans face every day. But it also

of questions that challenge the reigning orthodoxy surrounding the population issue the questioner is accused of being more concerned with the quantity of life than the quality. For example Robert Ardrey is a recent *Life* article says, "The humanist preoccupation with the numbers game has sacrificed human quality for human quantity. Life must be prolonged, whatever agony it presents to the dying. A child defective physically or mentally must somehow be saved to join the breeding population," he goes on to conclude, "That we will find one day overprotection of human beings will produce a genetic collapse in the most compassionate population."

While I do not wish to attribute Ardrey's views to all who follow this line of reasoning I do think that it makes clear the logic of the position. But it must also be pointed out that contrary to Ardrey's assertion it is those who adhere to the utilitarian argument that are concerned with the numbers game as they assume that all men can be treated as strict numerical entities to be added and subtracted as inorganic units. It is not finally an issue of quantity versus quality, but rather differing interpretations of the



quality of life.

In this connection I must admit that I am a bit concerned how some understand "quality of life" that take up the population issue in this country. For I sometimes think that they are more concerned with preserving a certain kind of middle class standard of living than moral quality. This is probably an overstatement but we must be on our guard not to use the population issue as a support for our own self-interest. In this respect it is interesting to note that some black Americans are extremely suspicious of the population argument as they perceive it as a possible attempt at genocide. Moreover, much of the third world views the attempts to regulate their birth rate as but a different form of Western imperialism.

Population, Self-Determination and Community

In the light of these questions I should like to suggest that the moral issues raised by the population-pollution crisis are best understood in relation to the dialectical values of self-determination and community. By self-determination I do not

(continued on page 9)

An economist's reflections on Earth Day

contributes immensely toward making life more pleasant and more human. If the public really want to embark upon expensive projects to completely eliminate pollution, Commonwealth Edison, as a regulated monopoly practically assured of a reasonable profit, is in an excellent position to take the requisite steps without endangering its corporate existence. In fact, in so far as it is resisting the pressure for absolutely clean air at any cost, Commonwealth Edison is probably representing the interests of Chicago's poor, whose banner has apparently been laid aside by the young activists. I doubt if Chicago's poor would choose to pay 25 or 50 percent more than they do now on their electricity bills and for the electricity content of the goods and services they purchase so that every trace of noxious material can be eliminated from the air over Chicago and its North Shore suburbs.

But it seems that modern American man chafes under economic restraints. Is there not another way of coping with scarcity? Can we not reduce or limit the number of people competing for our scarce resources? It is indeed true that, because of what economists call the law of diminishing returns, when a doubled amount of manpower is applied to a fixed amount of natural resources, output of goods and services will not double. Thus, for example, the economist might delineate two of the many possible alternative situations in which the United States might find itself in the year 2000.

Situation A: Thanks to population control measures, there are only about 200 million people in the United States, the

same as in 1969. Since the rate of growth of cap.stock and technology has continued at the level indicated in the 1960's, percapita GNP in real terms (which includes services comprising the "good life" as well as industrial output) has increased from \$4594 in 1969 to about \$9000.

Situation B: The population is 400 million, which means that there are twice as many people to enjoy life as in 1969. Aggregate output has certainly not doubled since 1969, but it has certainly increased somewhat. Per capita GNP, particularly if measured with an index sensitive to deterioration in quality, is considerably below the \$9000 of situation A but very likely somewhat above the \$4594 of 1969.

The economist can be helpful in delineating alternative such as situation A and B, but he has no special competence to tell society whether A or B is the wiser choice. In choosing society must bring to bear its own deepest values. I note that some on campus, the proponents of "Zero Population Growth," see their way clear to choosing situation A over Situation B and, apparently over any other possible alternative. As an economist I can not dispute the wisdom of their choice, but as a man I am troubled by the priorities implicit in such a value judgment. Personally, I rather think that given a vote between situations A and B only, I would vote for Situation B. I would wish to vote in a way that would express my desire to extend my hand and open my heart to all my new fellow citizens and to say, "Welcome to life and to what beauty there is left on earth, brothers; for we are, I think, what it is all about."

The ethics of population and pollution

(continued from page 8)

mean just the possibility that men have to determine their futures through their beliefs, intentions and choices. Such ability is of course a prerequisite for the value of self-determination, but it is not the normative principle itself. Normatively self-determination embodies those aspects of our moral existence that allows us to determine, rather than be determined by, the natural. This is the reason that the value of self-determination is so basic in any consideration of human behavior. It is that aspect of our lives that insures the possibility of human creativity and freedom and this human significance. Because we are self-determining we are able to form our lives in accordance with our perceptions of good and right, which provides the basis for our assumption that we can be held accountable for our beliefs, choices and actions.

The value of self-determination is related to many different kinds of our institutional behavior. For example, it is the primary value underlying the personal nature of human sexuality and propagation. As humans we think it important that we claim certain rights in regard to our responsibility for regulating our sexual activity. In this sense it is also the



value to which those adhere who advocate birth control as they assume that what it is to be a man is to shape rather than be shaped by his sexual "nature."

But equally important for human behavior is the value of community. Men cannot determine themselves in a vacuum for the content of their self-determination comes from their social groups. This is not just a recognition that men are basically social animals, but it is also a normative prerequisite for significant human experience. To be human is to be other regarding. It is to recognize that our self-determination must be limited in accordance with the rights of others.

This aspect of our moral being is institutionally and concretely determined by sets of expectations that allow us to be able to count on and trust the others. These expectations can be thought of as boundaries over which we cannot go if we are to maintain our existence together. Such boundaries of course can and do become perverted to serve causes that are detrimental to the human group, but such perversions do not cancel the basic significance of such sets of expectations. In this respect however it is extremely important to denote the kinds of communities to which we belong, for as men we will be as limited as our most inclusive communities.

What is interesting of course about these two sets of values is they are not

necessarily consistent. Often the value of self-determination is stressed to the extent it is destructive of community; or human community can be made so exclusive a value it results in the oppression of human creativity. No abstract balancing of these two values can solve the hard historical problem of striking the proper balance between them as this must be worked out in the contingencies of our concrete existence.

It seems to me that it is just this kind of problem - that is balancing the values of self-determination and community - that the population and pollution crisis is occasioning. The central issue I think both are calling forth is the question of community, for both force us to ask if part of the cause behind this crisis is not due to the fact that many of us have been working with too narrow community loyalties. For example the issue of pollution forces us to realize that our communities cannot just be limited to our immediate families and localities. It reveals that we are ecologically tied together in a network of interdependence. Unless we recognize this and work for a genuinely common good, a good that is not identified with each of our individual satisfactions, then we may all have to live less wholesome and healthy lives.

In a way this problem reveals beautifully that if self-determination is to be sustained it depends on adherence to a

community loyalty. We must communally decide to limit our individual potential as pollutants or we will find that we have not gained more self-determination but less. In a sense this problem is calling us to consider the importance of the idea of the common good for the criterion of governmental action.

This is even more to the case in respect to the question of population, for this problem is forcing us to see that in reality, not just in ideality, we are in a community with men everywhere. We in America cannot morally afford to ignore this as a problem for all the world for we are bound up with the destiny of the human community. In more personal terms this problem is forcing us to see what has always been true about human sexuality, but what we have often ignored - that is that procreative behavior is an individual and communal right. Our sexuality is not an inherent right that cannot be balanced by the demands of others - in fact if it is to remain our right at all we must learn to limit it for the good of the community.

Thus the population-pollution crisis does raise serious moral questions but it is not alone the question of survival, but rather it is the question of what kind of human communities do we want to

(continued on page 11)

Population and pollution: some neglected considerations

(continued from page 6)

tion of life of 70 years has as many people over 60 as under 15. The median age would be about 37 years. A society with such an age structure is not likely to be receptive to change, and indeed would have a strong tendency towards nostalgia and conservatism. When the population is stationary, there is no longer a reasonable expectation of advancement in authority with age, since the number of 50 year olds is little different from the number of 20 year olds. Zero growth is inevitable in the long run, it is highly debatable whether it is desirable now. As Onsey J. Coale, President of the Population Association of America, noted in his Presidential address, it does not "seem certain to me that the earliest possible stationary

population is the best choice today." (*Population Index* Oct-Dec. 1968).

Ehrlick, to note one other point, virtually dismisses the possibility of the world being able to feed itself. "The battle to feed all of humanity is over" he claims. Some time between 1970 and 1985 the world will undergo vast famine - hundreds of millions of people are going to starve to death. However, the United Nation Food and Agricultural Organization's "Provisional Indicative World Plan for Agricultural Development" presents a strategy whereby the food/population expansion would be brought into balance between 1975 and 1985. Moreover, recent developments such as the high yield "miracle rice" has already created problems of over-production of rice in South East Asia. Ehrlick's

unsubstantiated certainty is in sharp contrast to the view of careful students of the subject like British environmentalist Stanley Johnson, who notes in connection with his close observation of this problem over the year that "I have been astonished at the remarkable swings of opinion which occur from month to month, even from week to week, when agricultural prospects for the next ten, twenty, or thirty years are under discussion. This, it seems to me, is a subject over which about nobody can agree. There are too many imponderables." (*Vista*, March-April 1970.)

What we need are *commitment and understanding* based on careful study. Discussions, teach-ins, and slogans, useful as they may be are no substitute for formal education and specialized knowledge that unfortunately comes only with hard, disciplined work. The lesson of recent years with, for example, DDT, the birth control pills, cyclamates, etc. is that we should be extremely cautious in accepting the widespread application of technical and chemical innovations that may have serious unanticipated consequences. The lesson applies equally well to social and political innovations such as the proposed penalties attached to fertility and other techniques for bringing population growth to a sudden stop. The cure may be more disasterous than the alleged illness.

Ecology for liberals

(continued from page 5)

pollution control, the war on poverty, and the improvement of our educational system, if we can achieve the same effect by spending millions on population control?

Let me insist that I thoroughly agree with Rene Dubos that, "We human beings exist and enjoy life only by virtue of the conditions created and maintained on the surface of the earth by the microbes, plants, and animals that have converted its inanimate matter into a highly integrated living structure. Any profound disturbance in the ecological equilibrium is a threat to the maintenance of human life as we know it now." But man's social organization is an essential component of his ecological equilibrium. We can be sure that if man adopts the social organization of the ant hill he will obliterate that distinctive ecological niche which depends upon the versatility and free creativity of its inhabitant.

Good ecology is just as pluralistic as good liberalism.

Neither good ecologists nor good liberals can be content if we save Lake Michigan and condemn black children, to summers on melting pavements and vacant lot-dump yards, and to winters with underpaid teachers who hate their guts. Neither good ecologists nor good liberals can be content if we take the easy route of trying to solve our problems by replacing educational efforts with coercive authority.

Let there be no mistake, however. The sort of freedom this liberal is interested in has nothing to do with your keeping a car

on campus, big oil's offshore drilling, a GNP curve inflated by wasteful consumption, or the autonomy of Thieu's dictatorship. Some stupid, trivial things like autumn leaf burning, mud paths between the library and wherever you're headed, and pop-top beer cans (use returnable kegs!) can be dropped without remorse and without delay. Punitive fines or taxes should insure that they are.

But the big offenders are smarter than most of us, and it's going to take considerable ingenuity to prevent major polluters from passing the cost of the day of reckoning brought on by years of exploitation right on to the consumer - and adjusting the profit curve upward by selling pollution control devices on the side.

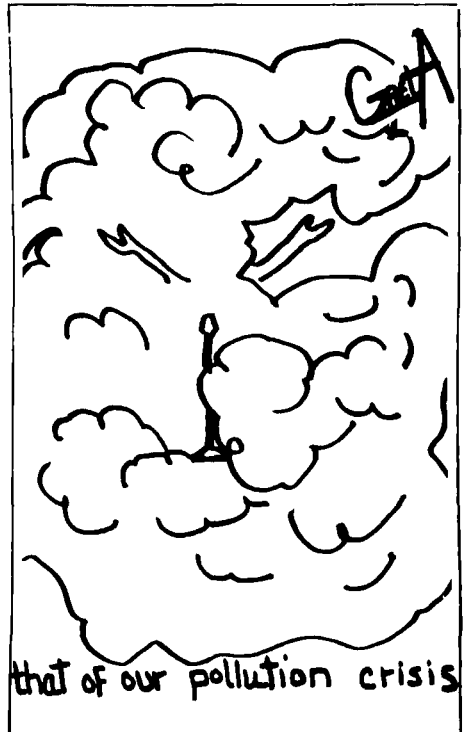
Few philosophers since Thales cornered the olive market have been much good at economics, and with tongue in cheek I defer to the experts in this matter. However, all the talk about tax incentives for investment in pollution control makes me a little edgy. It's too much like rewarding GM for its past foot-dragging conspiracies (current practice justifies loose use of this term; but this use is not loose). Something like a special excise tax levied on specific brands that lose industry wide competitions for pollution free products might put the mechanisms of private enterprise to work in a benevolent fashion. Polluters would have to cut profits to meet price competition; non-polluters would have the traditional incentive of relatively higher prices. But what philosopher can say that this would work given our

present economic system?

One final word for Paul Ehrlich and company. It's just a flat cop-out to say that population control is something a biologist can address with scientific expertise, but that price, wage, and general economic control are outside his field of competence.

I suppose that's why relatively few philosophers claim to be wise men or prophets these days. At least we know what goes with the territory.

What the territory demands, in the long run and on the academic side, is a rationale for inter-disciplinary research on problems that involve such historic constraints as the aspirations to individual freedom and social justice. The existing channels of communication between the relevant fields of research don't seem to be very good. In particular, biology and sociology have a tendency to regard each other as opponents in debate, and not as partners in a co-operative enterprise. Philosophy may have a small part to play in facilitating the requisite inter-disciplinary communication, if philosophers can ever bring themselves to look at what scientists and politicians are actually saying, instead of what they ought to say to make a really juicy issue out of the mind-body problem, or something like that. But nobody should expect that philosophy will appear on the scene with a store of correct definitions, insightful value judgments, and inspiring myths. When philosophers work between established, professional disciplines, they just have to hope that the dedicated amateur can still make some contribution.



Student Forum attacked at meeting

by Ed Ellis

The Constitutional Revision Committee, meeting last night for the third time, heard testimony from Rich Hunter, former Stay Senator, who opposed Student Body President Dave Krashna's proposed Student Forum, and then adjourned without reaching any decisions

concerning constitutional Revision, due to the absence of three of the four Hall Presidents on the committee.

Hunter, former Senator from Breen-Phillips and Stay Senator, who resigned last October, said that over the past three years, he had seen an attempt to create student interest in student

government by artificial means. He labelled the proposed Forum as such an attempt.

He criticized the use of Hall Presidents on the Forum because, he said, the Senate deals with problems that the Hall Presidents do not. He said that during the opening weeks of the school year, when the Senate was researching the budget, the "good" Hall Presidents were busy setting up their halls and getting freshmen involved in hall life.

"The place of the hall President is totally immersed in the hall," he said.

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Hunter also argued that, "You're removing your hall President from his natural constituency." He said that Hall Presidents should be elected on the basis of hall issues, not campus-wide issues that are currently dealt with by the senators.

For example, he said, no hall President from Flanner should be elected on the basis of what he thinks of black concentrations in Dillon. He claimed that this would be the state of affairs should the Committee approve the Forum, and in effect, he said, each Hall Presidential election would be a miniature SBP election.

As reasons for the failure of the Student Senate to gain the respect of the students, Hunter cited ineffective leadership on the part of the SBP for the past

year, and student apathy. In order to get respect, Hunter proposed action on the part of the Senate.

He argued, "To change the structure does not necessarily mean to get respect...The way to get respect is to produce. The primary responsibility of any body, no matter what you call it, is to produce. The you'll get respect."

He also cited the placing of a Hall Presidents Council member in the SBP Cabinet as a possible method to get student government back to the Halls.

Finally, Hunter addressed himself to the question of Dave Krashna's election being a "mandate" for the Forum as proposed in the election campaign. He contended that the election was a mandate "to get the students interested." If this could be done under the present system, Hunter said he felt Krashna had the obligation to do this.

After Hunter's speech, SBP Dave Krashna countered some of his arguments. First, he stated the past SBP was not ineffective. Second, he questioned the research value of the Senate, since he said Cabinet members could do this.

He stated that maybe the election of Hall Presidential elections as "small SBP elections would better emphasize the importance of these elections. He also defended the Forum as enabling the Hall Presidents to bring back the "feelings of the Hall."

As for the "mandate" issue, Krashna said he wanted emphasis to be placed on the halls, and there's the rationale behind the Forum.

To these arguments, Hunter countered that the Senate would be elected people doing research,

Fr. Groppi speaks on social change

(continued from page 1)

Because he believes it psychologically healthy for his black parishioners he hopes to leave soon and be replaced by a black.

A pastor obviously very sympathetic to his parishioners, Fr. Groppi has seen a fair housing bill voted down four times by the Milwaukee City Council, some members of which he considers to be racists.

For his activism Fr. Groppi has been constantly harassed by the police and jailed. He said that jail was "a very dehumanizing place. . . jail is hell." He also likened the presence of the police in the black community to that of an occupation army and blamed it for much of the violence in that area.

In calling for more professional training and higher salaries to alleviate the tension, he noted that the atmosphere is the "inner core" during the summer disturbances of 1968 as actually one of celebration where looting from easy credit "gip joints" was thought of as just restitution.

At the end of the seventy minute talk Fr. Groppi was greeted by a standing ovation.

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Idiocies on pollution and population

(continued from page 7)

the implied connection between population growth and pollution? I doubt that any liberals will argue this road in the United States

today, at least in public. Then, how can the same argument be used in regard to poverty in developing nations? Just perhaps there are some culprits among irresponsible landlords in slums, among staid educational administrators in school systems, among industrial employers who just "don't give a damn" about the communities in which their employees have to live, among ourselves who will not pressure our government representatives to effect the needed laws to curtail

earth-abuse.

To conclude, hastily because of space limits, it must be made clear that this essay neither advocates nor derides birth control. Quite pointedly it has stressed that earth-abuse can and should be resolved by placing control of the physical environment at a high priority level. If we are to believe the reams of evidence by conservationists and the evidence of our senses, this country is becoming each year a more dangerous place to live. Population growth is not THE cause thereof by some "natural law", but our individual and group decisions (or lack thereof) are irresponsible. We could add that Zero Population

Growth has the merit at a certain adaptability limit within a closed ecological system. The United States is neither a closed system, nor can anyone demonstrate that Americans have reached the apex of their potentials in adapting their environment, e.g. farmers of the Pennsylvania Dutch are more fertile and productive than when their ancestors located in that "natural" environment. Conservationists have lashed out at earth abuses in and by cities, certainly an "unnatural" (physical environment, but we must remember that through history only city life has meant civilization, the freeing of the human spirit and potentials in knowledge and control of natural forces. Thoreau is dead. We may mourn, but life

goes on. We today make our own environments, quite rightly so. But it is equally imperative that we heed the ecologists who propose that we are destructive of those links in the chain which are essential to human life. The "good life" is shaped in other ways.

For such reasons I can 1) favor the slowing of population growth for all nations, 2) believe in the proposition that man will control his population, especially as developing nations become stronger and more purposeful, 3) urgently espouse control of the physical environment so that we irresponsible people, and venal governments, and also the powerful profit-makers do not destroy our heritage. But beware of me, become humanist? In a slum on the mountain above Bogota, a lonely, unmarried Maria is starving, as are her 3 children (one spastic, one with epilepsy). I feel that Maria's freedom to choose pills or no pills is fundamentally more important than my attitude set as to what is good for her. Who is to say before her God and my God? I happen to believe that Maria is a beautiful, holy God-child.

Ethics of pollution and population

(continued from page 9)

live in. It seems to me that we would want such communities to at least allow for the significance of men's self-determination as it can be ordered to the common good. Society serves as the enhancement of our self-determination not as it defeat.

In this respect as we go about meeting the necessity of reducing population growth we should place a premium on birth control rather than death enhancement. This means I would favor if necessary extreme coercive birth control measures before I would resort to abortion. Moreover, this means that we would try to use those methods that would as much as possible preserve the voluntary nature of the propagative process. Thus

the importance and responsibility of becoming informed on these issues is to be stressed. Beyond information such steps the society can take to encourage small families such as tax breaks should be encouraged. Also better infant care should be stressed (especially in underdeveloped countries) as a way of making clear that large families are no longer a necessity. It is important in this respect to understand the wide range of possible ways to reduce population growth as a way of increasing our ethical option.

Each of the methods I have suggested above are designed to encourage the growth of community responsibility, but the question arises what if there is not time for voluntary family planning to work, as it would seem already the case in

some underdeveloped countries. It may be that more coercive techniques are necessary in such situations, but if so they must be justified in terms of the common good. Such coercive strategies should be used as much as possible to enhance human freedom and encourage responsible community behavior. For it may well be that survival is the question at stake but let us make sure we survive as humans - that is as men who are free to determine themselves in accordance with the need of the other.

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Earth Day across USA

(UPI) - Hundreds of thousands of Americans took part Wednesday in demonstrations for a cause affecting the lives of every one of them - keeping the earth livable.

It was Earth Day, an occasion for Americans of all shades of belief to unite in a determination to stop the spreading pollution of the earth, waters and atmosphere which, some scientists have warned, threatens the very existence of life on this planet.

Congress was closed down

while senators and representatives spread across the country to address mass rallies.

Thousands of colleges, universities and high schools took an active part, with the gas burning automobile a major target of attack on many campuses. Students blocked the four main gates of Syracuse University and manned barricades at Iowa State University to keep cars out.

New York led the nation's cities in demonstrating mounting concern over the threat of pollution. The city's Union

Square was made spotless by about 300 persons, aged 8 to 80, who showed up at dawn. Then an estimated 250,000 persons converged on the square to listen to speeches, watch a stage show, and stroll on nearby 14th Street, which was closed to traffic.

Gas masks were sold out in Omaha, Neb., because students throughout the city chose to observe the day by wearing them.

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Black athletes tell their dissatisfaction

(continued from page 1)

2) decreasing the amount administered to them while they raise their prices for tuition and every other thing with a price tag attached to it; 3) intensifying this indebtedness by 'loaning him to death;' 4) giving him a job that entails too much of his valuable study time; 5) dismissing black students by cutting off their financial aid; and 6) putting the black students in debts what will take years to get paid."

Minnix said, "As a matter of fact, some of the black students will have difficulty in returning because of lack of funds. The university cannot remain insensitive to this gross injustice. They must come out with the true figures of the financial standing of the black student. This is critical. Black men's educations and lives depend on it.

Gatewood added, "Being black, it is important for me to know what's going on at Notre Dame and since I was directly involved in obtaining the money which supposedly Gatewood said, "I feel that the figures that are projected for the Slack

Studies Program are disillusioning because the financial aid given athletes is included and it shouldn't be... Being black, it is important for me to know what's going on at Notre Dame and since I was directly involved in obtaining the money which supposedly backs this program. I feel that the administration and those who have set up this program should in some way make all the black students aware of where the money is going."

Dewitt Flemming, Minister of Campus Affairs for the Afro-American society added, "We've gone to Brother Kiernan Ryan twice - first with our grievances about financial aid and the other time with the proposals which he asked for as a solution for the alleviation of our financial burdens. Presently he is giving us the run-around."

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Improving netmen up their record

by Jack Schaefer
Observer Sportswriter

The Notre Dame varsity tennis team upped its season record to 8-4 by winning two out of three matches which were played over the past three days. Despite the fact that this was perhaps the most grueling part of the schedule the Irish did nothing but enhance their chances for an exceptionally fine year.

The brightest aspect of the last three matches has to be the

improvement and sparkling play at the number two singles position by Bernie LeSage. Bernie, who is a junior letterman from Pasadena, California, has really started to put his game together in winning back to back singles matches against Michigan and Michigan State.

Coach Tom Fallon has given his men a couple of days rest before their big match against powerhouse Indiana at home next Tuesday. The Irish played Indiana over the Easter holidays down in Washington D.C. at the

Cherry Blossom Tournament. Notre Dame came out on the short end of a 7-2 score in D.C., but the team's improvement over the past three weeks makes them a definite threat to upset the vaunted Hoosiers.

Monday, April 20, ND 5½ Toledo 3½ at Toledo.

Number one singles player Buster Brown got the Irish rolling with a tough three set victory. Mike Reilly (no. 3), Gil Theissen (no. 4), and co-captain Bob O'Mally (no. 6), followed suit with singles victories to move the Irish to within one point of victory. The third doubles team of Greg Murray and Bob Scheffer provided the clinching point. Each team was awarded a half point when the second doubles team of Bernie LeSage and Mike Reilly was deadlocked in the first set at 15-15 and darkness started to fall.

Tuesday, April 21, Michigan 6 ND 3 at Ann Arbor.

Despite the fact that they lost to Michigan the Irish gave a good account of themselves. Michigan is one of the country's strongest college teams, yet ND needed only a few points in some crucial situations and the results might have been different.



Bernie LeSage has been the hottest of a number of sizzling Notre Dame tennis players. The Irish are coming on strong after a so-so start and their record stands at 8-4. LeSage is one of the men responsible for this fine showing.

Wednesday, April 22, ND 6 MSU 3.

The Irish captured the first four singles matches against the

Spartans. After losing at the last two singles positions, the Irish came back to take the first two doubles matches for a sweet 6-3 victory.

JIM MURRAY

General Richie Knew

© 1970, Los Angeles Times

There are times when every good general relishes an enemy attack. Hitler's Guderian must have been glad to see the cavalry in Poland coming out after this tanks. The Indians were probably praying Custer's horse soldiers wouldn't get the measles or something on the way to Little Big Horn. The Americans at Bunker Hill must have prayed nothing would come up to persuade the British to turn back and they even held their fire hoping not to discourage them. Wellington WANTED Napoleon at Waterloo.

Thus it was a good deal of a surprise for a lot of us when Old Blood and Guts Guerin, the coach of the Atlanta Hawks basketball team, went around appealing almost all the way to the Red Cross when, with his team one point ahead Friday night, he went into a panic over what seemed to us an advance by a pop-gun, a spiked cannon, a water pistol.

Here was the situation: "Mr. Clutch" was on the bench. "Mr. Choke" was on the foul line. Richie Guerin should have had every reason to believe it was the Charge of the Light Brigade.

Wilt Chamberlain's range with a basketball popularly believed to be four-to-seven feet. The foul line is 15 feet away. He has scored more than 11,000 baskets in his life but, laid end-to-end, they probably wouldn't make a good walk or a tall building.

Wilt is one of the most devastating machines ever to play any game. His strength is so prodigious, he probably could carry a sports car around under his arm. When he goes up for a dunk shot, it is considered unwise to get a hand or an arm in the way, because you may go through life thereafter knows as "Wingy."

But this Samson gets his hair cut at the foul line, this Achilles becomes a heel. This mighty monarch becomes a 7-foot, 2-inch goiter at the free throw line.

Wilt chamberlain goes to that free throw line like a guy goes to the electric chair. They should give him one call to the governor and a chaplain to read him the 23rd Psalm.

Why, then, did Richie Guerin, the Gen. Patton of basketball, behave as if a Bill Sharman or a Big O had suddenly materialized at the line? You would have thought he would have behaved more like Gen. Montgomery at El Alamein when he heard the Italians were attacking - with a "Good. Let them come."

But Richie Guerin knew something. . .

Wilt Chamberlain has a reputation as a bad free thrower the way Sam Snead has a reputation as a poor putter - because the rest of his game is so impeccable, that part of it looks twice as atrocious by comparison. Yet, you know when a Snead shoots a 59 in a tournament, he CAN putt.

And when you know Wilt Chamberlain holds the all-time record of 28 free throws made in a game, you know he CAN shoot.

Wilt Chamberlain scored 100 points one night in 1962, 28 of them from the line. That night, he only went to the line 32 times. It has become common practice for the lilliputs of the league to four Wilt going through the lane. That would be good strategy even if he were a .900 free thrower, instead of a .450. You would still get a 10% break in the law averages. Because Wilt under the basket is a 100% shooter.

The Boston Celtics seldom fouled Wilt when Bill Russell was abroad on their court. I once asked the coach why. "Because Russell can't block a foul shot," he said. The Celtics had greater luck against Wilt precisely because they didn't give him 3- chances a night to make some free points.

Richie Guerin also know that Wilt Chamberlain used to throw free throws out from under his legs like a guy heaving an anvil. With Wilt's reach - 100 inches or so - the overhead toss he now attempts can make the throw as much as four feet shorter. The old under-the-leg way made it practically a mid-court basket. Richie also has been around long enough to know only two active players have more free throws made than Wilt Chamberlain, and only four in the whole history of the game.

All good generals suddenly get a premonition when an attack should not be invited. I think Richie suddenly realized Atlanta was going to get burned again.

A pro shoots in the pool room

Jack White, renowned pocket billiard star and trick shot artist will appear in the La Fortune pool room and the Senior Bar today from 1:30 to 3:00.

Admission is free. Mr. White has been a touring pro for over 41 years, and has appeared on a number of TV shows. Student Union is sponsoring the event.

Golfers coming up to par

The golf team improved its status over the weekend by placing second out of four at Ball State's Invitational Saturday, and securing fifth place in a 15 team tournament at Miami of Ohio Monday.

Bob Wilson fired a 69 at Muncie's Greenhills Country Club in the second round of champion Ball State's tourney, making him ND's low man with 144. Close behind were Bob

Battaglia with 149, Marty Best and Jim Dunn with 153, and Bill Cvengros and Mike LaFrance with 154.

Monday's tourney was played in heavy rain and winds up to 50 miles an hour making an already difficult 7370 yard course (Heuston Woods in Oxford, Ohio) even rougher. Indiana won, totaling 770 strokes, with Big Ten counterparts Ohio State and Michigan State close behind

with 773, and Purdue in fourth place with 781. ND was next with 790, and the ten remaining teams had scores up to 829 in the windy quagmire.

Cvengros totaled 156 and was low for ND in the tourney, although Wilson had the best single round with 76, following a first round 82. Battaglia and Dunn also totaled 158, and freshmen LaFrance and Best carded 161 and 168.

Voices from the crowd

Editor:

"No work-no food" seems to be the attitude that prevails at Notre Dame concerning the football players rights' to training table. but, strange as it may seem, sometimes even when they do "work" this privilege is denied to them.

Right now the football team is practicing at least four times a week and scrimmaging on Saturdays. They begin at 4:00 and finish as late as 6:00 each day. All this practicing is in preparation for the spring game on May 9 - a game all of us are anxious to see.

Its very easy to sit back and say the athletes here get more attention than they deserve - many students probably even resent the few training table meals they are entitled to now! But, these are also the same students that enjoy boasting about "their team!"

I feel football players are entitled to 3 training table meals, 7 days a week. Believe it or not, after the scrimmages on Saturdays in the spring and games in the fall there is no training table. Training table is a privilege no doubt - and if the boys who work so hard to make ND the football power it is and always has been don't deserve this privilege, who does? If extension of training table privileges is too much to ask, maybe having a number one football team is too much to expect.

If you have any doubts about

the worthiness of this request then just make it a point to go to a scrimmage and watch the team in action. I'm sure it won't take long before you are as convinced as I that there should be some changes made.

I'm writing this letter with the sincere hope that a few of the

people who take the status these guys have earned for Notre Dame for granted may come to the realization that there is a lot of hard work and energy involved which calls for some compensations to be made.

Sincerely,

A Concerned Sports Fan

MAJOR LEAGUES

NATIONAL LEAGUE

East	W	L	Pct.	GB
Chicago	8	3	.721	...
Pittsburgh	8	4	.667	½
St. Louis	7	4	.636	1
New York	7	6	.538	2
Philadelphia	5	8	.385	4
*Montreal	1	8	.111	6

West	W	L	Pct.	GB
Cincinnati	13	4	.765	...
San Francisco	7	8	.467	5
Houston	7	9	.437	5½
San Diego	6	9	.400	6
*Los Angeles	5	7	.417	5½
Atlanta	5	9	.357	6½

*night game not included
Los Angeles 6 Montreal 1 (7th inn.)
New York 2 San Diego 1
Philadelphia 6 San Francisco 1
Chicago 7 St. Louis 5
Pittsburgh 6 Houston 1

AMERICAN LEAGUE

East	W	L	Pct.	GB
Detroit	9	3	.750	...
Baltimore	8	5	.615	1½
*Washington	5	5	.500	3
Boston	6	6	.500	5
*New York	5	9	.357	5
Cleveland	3	8	.273	5½

West	W	L	Pct.	GB
Minnesota	8	2	.800	...
*California	9	4	.692	½
*Kansas City	6	6	.500	3
*Oakland	6	7	.462	3½
Chicago	4	8	.333	5
*Milwaukee	3	9	.250	6

*night game not included
Kansas City at Oakland, night
Milwaukee at California, night
Minnesota 3 Chicago 1
Detroit 5 Cleveland 0
New York 1 Washington 1 (13th inn.)
Boston 5 Baltimore 2