

THE OBSERVER

Vol. V. No. 99

Serving the Notre Dame and Saint Mary's College Community

Monday March 29, 1971

ND and SMC student services to merge

Ed Ellis
Observer News Editor

The Notre Dame Student Union and the Saint Mary's College Student Services Organization (SSO) will merge effective April 1, according to a statement

released by student leaders of both organizations yesterday. The statement was released by Notre Dame Student Body President John Barkett, St. Mary's SBP Kathy Barlow, Student Union Director Bill McGrath, and Diane Shahade, of the SSO.

"As a result of the cooperation this year between the Student Services Organization of St. Mary's and the Notre Dame Student Union, and in an attempt to provide better services for the student body, we announce the complete merger of these two groups," the statement read in part.

In the new Notre Dame-Saint Mary's Student Union, there will be eight posts to be filled by application before Thursday. McGrath and Miss Shahade emphasized in their statement that all positions would be open to both ND and SMC students.

The eight positions are Associate Director, Executive Coordinator, SMC Coordinator, Comptroller, Academic Commissioner, Cultural Arts Commissioner, Social Commissioner,

and Services Commissioner. Applications and information for these positions will be available in the Student Union offices on the fourth floor of LaFortune Student Center until 5 p.m. today, in 317 LeMans or 521 McCandless until midnight tonight.

According to departing Union Director Bob Pohl, the merger has been under consideration since February. The move was delayed until the new administrations could be installed so they would have the benefit of starting out with their own system.

McGrath, Miss Shahade, and Miss Barlow emphasized that with the new setup the Union will be more resourceful and the duplication of services will be eliminated.

The entire merger is now

subject to approval by the Notre Dame Student Senate. McGrath said he expects speedy approval, probably at this Thursday's meeting.

The eight appointments are also subject to Senate Approval, according to McGrath, but he says they may not be ready for the Thursday night meeting.

The only new position among the eight is the position of SMC Coordinator. This job will guard Saint Mary's interests in the new organization and will attend to problems and programs operative on the SMC campus but not at Notre Dame.

The Executive Coordinator is traditionally a minority student appointed to safeguard minority student programs in an organization dominated by

(continued on page 3)

Minnicks wins GSU Presidential election

by John Powers

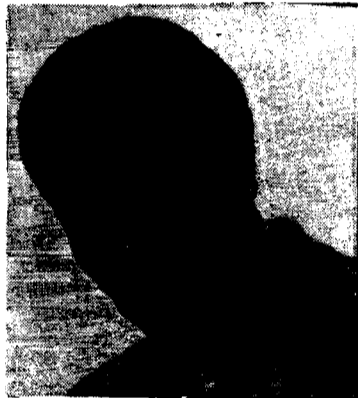
In an easy victory over one opponent, Matthew Minnicks, MBA graduate student, was elected the second Graduate Student Union President in the election on Friday afternoon. MBA student Bill Witt was elected vice-president and Sister Eileen Muench was uncontested for the position of secretary-treasurer.

About 20 graduate departments were represented by 40 students who voted for their constituents, according to Bill Fowler, who managed the election proceedings.

Minnicks defeated Marylyn Leone with a "heavy majority" on the first ballot. Fowler, refused to divulge the exact results of the election.

James Brogan, former OBSERVER critic, dropped out of the race for personal reasons Friday afternoon, according to former GSU President Bill Lorimer.

Minnicks and Witt campaigned on a program of academic and non-academic needs such as



Matthew Minnicks

graduate curriculum development, on-campus parking, increased research assistant salaries and more vigorous minority recruitment.

Minnicks said Wednesday that "the future of education at our nation's leading institutions lies in the development and improvement of graduate programs. We at Notre Dame should strive for the realization of a graduate community whereby this university is recognized not only as a football powerhouse but as a leader in advanced education."

Hesburgh names new dean for law school

Thomas L. Shaffer, associate dean of the law school, will assume the duties of dean on July 1, it was announced Saturday by Father Theodore M. Hesburgh, university president.

Shaffer, a 36 year old native of Billings, Mont., succeeds Acting Dean Edward J. Murphy, who has held the post since the resignation of former dean William B. Lawless. Lawless resigned in February to join the staff of a Wall Street legal firm.

The new dean came to Notre Dame in 1963, two years after graduating cum laude from the school he now heads. Specializing in estate planning, Shaffer spent the two years with the Indianapolis law firm of Barnes, Hickam, Pantzer & Boyd. He

received his B.A. from the University of New Mexico at Albuquerque, N.M. in 1958 after serving four years in the Air Force.



Thomas L. Shaffer

Currently on leave to teach at the School of Law at UCLA, Shaffer became a professor of law in 1966 and was appointed associate dean in 1969. He has been active in the American Civil Liberties Union (ACLU), the NAACP and the St. Joseph County Legal Aid Society. Shaffer has served on special committees dealing with preventive detention and abortion.

Shaffer was a member of the University Committee for Afro-American Studies which drafted the black studies program. He also served on the executive

council of the Notre Dame chapter of the American Association of University Professors

Shaffer is known for his humanistic approach to the training of lawyers. "Lawyers with people-centered preparation are in the best possible posture for the practice of law, which is new, nine-tenths counselling, that is, helping troubled people in one-on-one encounters," he has said.

Shaffer is married and has 8 children.

Congress ponders draft extension

WASHINGTON (UPI) - Debate over a proposed two year draft extension highlights congressional activity this week as both houses begin to wind down in anticipation of an Easter vacation starting April 7.

The Selective Service debate, scheduled to begin Tuesday, will be preceded in the House by consideration of a Senate resolution on Monday that would extend President Nixon's authority to order wage, price and rent controls to June 1.

Draft debate will center on a bill approved by the House Armed Services Committee that would extend the Military Service Act from its June 30 expiration date to June 30, 1973.

The bill would also authorize military pay and allowance increases totaling \$2.7 billion three times more than President Nixon asked for - as an incentive to attract a volunteer Army and permit Congress to let the draft expire.

Stoppard's drama talk well received

by Larry Ballantine

Speaking last night in Washington Hall without a microphone but with a noticeable British accent, the highly acclaimed playwright Tom Stoppard delivered what he called, "a series of non sequiters", to a fairly large and receptive audience. Stoppard, who recently received the highly coveted Drama Critics and Tony awards for his play, *Rosencrantz and Guildenstern Are Dead*, told his audience, "My coming 3,000 miles to talk about the theatre is only slightly more plausible than coming to take a football scholarship".

After warning his audience not to believe anything he told them, Stoppard began his discourse by explaining the difference between the rights and duties of a play. "A play has many rights", he said, "it has the right to inflame its audience, it has the right to titillate, entertain or outrage its audience, and it has the right to put forth any proposition it wants." He went on to explain a play has a multitude of rights but only one duty and that is, "the duty to capture and retain the interest of one member of any audience even if he isn't

there that night."

Stoppard argued that when one writes creatively one is writing as an individual and as such one can not and should not test what one writes against anybody else's writing. He said, he only writes "about concrete situations". He went on to say that as far as he is concerned the subjective response to a play was more valuable than its objective input. It was primarily for this belief that Stoppard chose not to argue with a recent acquaintance who assured him *Rosencrantz and Guildenstern Are Dead* was a fine protest against the Vietnamese war. Said Stoppard, "If I wanted to I could write a sophisticated thesis making the same argument about *Winnie the Pooh*."

The playwright spent a good bit of time explaining a dilemma he had worked himself into just before leaving London. He is in the process of writing a new play which has advanced to the point where an acrobat is killed thus causing a human pyramid to implode. Stoppard's problem lies in getting the corgie into the arms of a singer who is practicing in her bedroom. Stoppard explained that in the media of film this would be no problem but he enjoys the challenge the theatre media presents in ac-

complishing the same task. He attributes this enjoyment to "writer's arrogance and conceit." "When I finally do it" he said, "I want the audience to stand up and shout Clever! Clever!"

Stoppard said he loved to place completely unfounded diversion in his works merely for the sake of psychological diversity. Pursuant to this end every one of his works contains and incident where characters switch or forget names for no reason at all.

Stoppard also spoke about a "feeling of arbitrariness in art". He told of his favorite artist who painted a picture of a shoe in a bird cage. The shoe had no more reason for being in the bird cage than an alarm clock or a glove, whereas an egg might have more reason for being there. In attempting to explain his own position Stoppard said, "What I'd like to try and do is write about eggs in bird cages rather than shoes or alarm clocks."

In the question and answer period that followed his talk, Stoppard fielded a variety of questions ranging from "Are you one of the Beatles and are you a Christ figure?" to "Who is your favorite modern American playwright?" to "What is your favorite form of the media?"

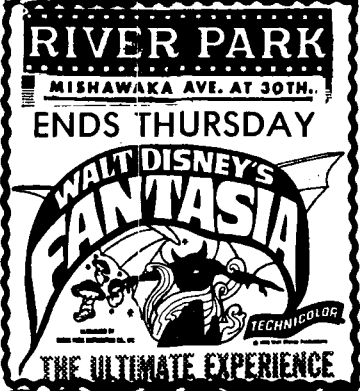
correction

The Observer wishes to apologize for a misleading headline printed on page 9 of the March 26, 1971 edition of the Observer. The headline read "Black Studies dept. approved". There is no Black Studies department.

We apologize to Dr. Joseph Scott, director of the Black Studies Program for the error. Headlines are usually written on the basis of what is contained in the lead or first paragraph of a story. The lead for this story was misleading for the headlines resulting in the above error.

The four page insert in today's Observer was paid for by the Non-Violence Program. It does not necessarily reflect the views of the staff or editors of the Observer.

Volunteers for general renovation work in the Work Release Center program sponsored by the Ladies of Notre Dame are needed for the next two weeks. The center will be used by prisoners from the South Bend community during the six months prior to their parole. The volunteers are especially needed for carpentry and painting work. Experience is not necessary. Anyone interested should phone 232-5755. Transportation will be provided.



Festival's keynoter lauds drama

Steve Lazar
Campus Editor

Rejecting the use to which language has been subjected in traditional, bourgeois theater, drama critic Richard Gilman affirmed his belief in what he called "the triumph of modern drama" yesterday to a large Sophomore Literary Festival Audience in the Library Auditorium.

Gilman, a former drama critic for Commonweal and Newsweek, keynoted the Festival in which his address was on the topic "The Fate of Language in Drama."

Gilman defined drama as a compound art, composed of both physical and verbal elements. The relations between the physical and the verbal are what,

in Gilman's conception, have determined the "fate" of language in the theatre.

Gilman traced the use of language in the theater since Elizabethan times, marking three periods in which the role of language has changed substantially.

The first period, that of "traditional" theater, is one in which drama was considered to be "characters in conflict, development and denouement, a story unfolding on the stage."

In this type of theater, Gilman said, language was subordinated to physical structure, serving merely to guide the audience from one situation to another. This unbalanced reliance on story, scenario and situation to the neglect of language resulted in what Gilman called "an-

tipoeury and anti theater."

The period of modern drama, beginning with Ibsen, marked a change in which drama came to rely more heavily on language, Gilman said. He described modern playwrights as being first and foremost writers, with the consequence that in their works language is not merely "illustration or a guide to events, but a creation in itself." The "triumph of modern drama" then, according to Gilman is a result of the resurrection of language and the subordination of linear plot. He remarked that the works of the "absurdist" Ionesco and Beckett is often resolved into "pure language."

At the present time, Gilman stated, the fate of language has entered a new arena. In this period language is being "besieged," questioned, "asked to account for itself." As a result

of this questioning many experimental movements have been initiated in the theater, among them, attempts at non-verbal theater, theater without actors, mixed media events, and "happenings." Gilman viewed many of these forms as attempts to compete with film, but because of that art form's technical and sensuous superiority he found their success to be only partial.

The success of drama, Gilman maintained, rests on the "live communion" shared between actors and spectators, a communion that results from the artistic blending of the poetic and the physical.

"Language is never finished, never secure" Gilman stated, and through the reevaluation of language and for that matter all of drama, Gilman expressed a hope that theater will revive and flourish.

GET TOGETHER TO GET IT TOGETHER....

an experience in Christian sharing.

SPRING RETREAT April 17 - 18 (Sat. & Sun.)

SPONSORED BY SMC's Student Services Organization
and ND's Office of Campus Ministry

Open to 40 ND and SMC students

Reservations must be made.

For info call 5389 before Sat., April 3rd.

CAC revives Folk Festival

The Cultural Arts Commission will sponsor the first revived Collegiate Folk Festival with a two-session concert on the steps of Washington Hall, weather permitting, April 24.

Professional folk artists such as Chuck and Mary Perrin, Steve Goodman, Authentically Merrywether and others have been tentatively scheduled, as well as the best of campus and local talent. There will be no admission charge to the festival, which is seen as being the ground-breaking effort in establishing a permanent festival concept along the lines of CJC and the Blues Festival.

"We are envisioning a much wider concept for the permanent festival than this year's," said festival chairman John Hurley. "We ran into booking tieups this year because of the concurrence of Earth Week and the fact that the idea was not discussed until about a month or so ago. This will be a real start thought."

Sunshine & Polka Dots Fashion Show

Fashions By—
Village Scene

LA FORTUNE
STUDENT CENTER
BALLROOM

AT 8:00 PM
ADM. 50 cents
DOOR PRIZES

Sponsored By:
Student Wives Club

European
Student Travel
\$245 Round Trip

Large selection of dates - study tours and language courses - year round student service

Join National Union of Students, Inc. now for full benefits - write or call for full information and brochure.

Campus Rep required: Applicants for this financially rewarding position should mark envelope "Programme Co-ordinator." All interested write to:

National Union of Students
Travel Service, Inc.
Suite 911 159 W. 33rd St.
New York, New York 10001
Phone: (212) 565-1732
(212) 565-4199

Telex: 421437

Offices in N.Y., London, Dublin, Paris

The Observer is published daily during the college semester except vacations by the 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.

CLASSIFIED ADVERTISEMENTS

Mail in or come by Observer office.

For information call 7471.

TRAVEL

LOST

Lost from S.E. Dining Hall: Calc. text, Eng. Mandala, 3 note books. Name & room number in each. Reward.

TRIP

Want to take a trip to EUROPE this summer? Fly in a jet chartered by the NATIONAL UNION OF STUDENTS and SAVE! Approx. 60 dates available for round trips betw. London & N.Y. this summer for \$245. Many other benefits (travel passes, hotel discounts, etc.) Also available. For info, or application call: Tom 282-2250 from 5-10 pm. Mon-Fri.

FOR SALE

Time, Inc. 282-2250
Available at Student
Rates: Time, Life, Sports Illustrated, & Fortune Magazine. Call Tom, 282-2250

STEREO DISCOUNTS

PIONEER SX-990 \$239.95
PIONEER SX-770 \$199.00
KOSS PRO-4A HEAD-
PHONES LIST \$50 DIS.
\$34.95

ALSO DISCOUNTS ON
OTHER EQUIPMENT
TURNTABLES, TAPE
RECORDERS,
SPEAKERS, ETC.
ALLOW 10-15 DAYS
DELIVERY
CALL MARK 1501

'66 Chev. Impala-2 dr.
hardtop-283 V8 automatic,
power steering, air. cheap
\$750-call 289-3748 after 5
p.m.

\$150 Harmony 12 string
guitar with case-make
offer-Bill 3263

Cruise to Bahama
Islands for Easter
Vacation-\$100 for 4 days-
Includes scuba diving,
spearfishing, nights in port
at West End and Freeport,
meals and sleeping ac-
comodations-Ages 18-23-
For more information
write: Vic Horrell, P.O.
Box 892, Cocoa Beach,
Florida, 32931.

SERVICES

Green-Phillips Food Sales-
Call in pizza orders before
11:00 pm. 1294 or 1705.
Pick up at 11:30. Stop on
your way home from the
library.
\$1.25 Cheese
\$1.40 Mushroom
\$1.50 Pepperoni
\$.65 Everything

Crypt-New Hours
12:30-4:00

Now on Stock
Hendrix-Cry of Love-\$3.60
Cat Stevens-Ten for Tillerman
-\$3.10

Elton John-
Tumbleweed Connection \$3.10
Mountain-Nantucket Sleighride

Free taxi service
available: limited to
female aged 11-99. Phone
Norwood or Evil, 1993 or
233-9508. Day or night
(preferably night!)

Hang out at the
Rathskellar-Free coffee-12-
12

Coming Soon!
Waterbed Mattresses. For
information or advance or-
ders. Call Tom: 282-2250, 5-
10 PM Mon-Fri.

FOUND

Found: pocket watch-South
Dining Hall-March 25-Call
7798 or 282-1319.

HOUSING

To Be Married Student needs
suitable Off-Campus housing
for 71-72 school year;
Preferably furnished, Close to
campus, and Reasonable
Call Tom 282-2250
Leave Message

Responsible female grad
student desperately in need
of summer housing. Ideal
person to maintain home
during summer months.
Call 7159

Wanted to Rent House for
Fall-Spring 1971-72. Single
Woman SMC Faculty. Call
AnnClark 4503.

'71-'72 Seniors need
roommates for O.C. house-
Call Terry 234-3357

Professional male to
share beautiful apartment
with student instructor
now, summer or fall-Call
233-2394 after 5 p.m.

Will exchange house in
San Antonio, Texas for
house or apartment in ND
area. June, July, August or
any part thereof. Four
bedrooms, 2 baths,
Beautiful residential
district. Mrs. Anna Norton,
743 Susie Court, San An-
tonio, Texas 70216

For rent over summer: Four
bedroom house, air-
conditioning, two-car
garage, Good Location. Call
1075

WANTED

Wanted - 1 good typist for a
senior essay. Call 233-3453
Dave.

Men of all trades to North
Slope, Alaska and the
Yukon - around \$2800 a
month. For complete in-
formation write to Job
Research, P.O. Box 161,
Stn. A, Toronto, Ont. -
Enclose \$3.00 to cover cost

Wanted-wet suit for this
weekend-Call George 232-
9816

Boy Scouting Summer
Camp Jobs-Field Sports
Instructor-21 yrs. old (by
June)-N.R.A. certificate
\$700-Water Front Super-
visor-21 yrs. old (by June)-
Red Cross W.S.I. \$800-Call
1253 weekdays 4-5 p.m.

Greeting card ideas
wanted-\$10 each for college
oriented situations-
Important you enclose self-
addressed stamped return
envelope-Joy Card Co.-6th
Floor-18 West 18th St.-NYC
10011

Newly formed Waterbed
Company wants campus
representatives for hottest
selling item in states.

Good commissions for a
few hours work per week
that can be fitted easily to
your schedule.

Write:
Lightrays Designs, Inc.
Lovesleep Waterbeds
Division
3727 Walnut Street
Philadelphia, Pa. 19104
or Call:
(215) 349-9330

Interesting, fun job.
Prefer business or
graduate student but en-
thusiasm main
requirement. Able to work
on your own for in-
ternational student travel
organization. Represent-
atives eligible for free
trips to Europe, Caribbean,
Mexico the year round-plus
good commissions.

Write:
University Student
Services
Students Overseas
Division
3733 Walnut St.
Philadelphia, Pa. 19104
or Call:
(215) 349-9330

PERSONAL

Lettuce Unite,
Tom Filiak for Easter Bunny
Rabbits Arise!

Tigress,
You bid one diamond on your
hand.
I bid one heart.
Response?
Stripeless.

U.S. suffers heaviest losses of year

SAIGON (UPI) - Communist troops swept through the perimeter of a U.S. base early yesterday and killed 33 American soldiers in the single heaviest

battle involving U.S. troops in over a year. "An enemy force of undetermined size" including commandos charged under cover of a 50 round mortar barrage,

U.S. spokesmen said. The American artillery base is located in rugged Quang Tin Province, 330 miles northeast of Saigon, but well south of Khe Sanh where most recent action

has centered.

Seventy six Americans were wounded, the U.S. Command said. It claimed 12 Communists were killed.

U.S. soldiers managed to hold their ground and were still in control of the area late Sunday, U.S. spokesmen said. During the attack, helicopters, jet fighters and artillery fire were called in to help the embattled Americans.

Officers said the casualties were the heaviest suffered in a single battle in more than a year. "We haven't been able to find a single day casualty figure that is

as high as this attack Sunday" a U.S. spokesman said.

The attack involved troops of the hard luck Americal division.

U.S. headquarters' regular Monday morning battle communique listed five Communist attacks on American troops in the Kh Sanh area, with the loss of four U.S. dead and 14 wounded. Americans are still dismantling Khe Sanh and are preparing to abandon it.

The U.S. Command also listed an OH6 "Cayuse" observation helicopter shot down in Laos

Observer announces merger of news staff

The Observer's Notre Dame and Saint Mary's news staffs are now merged, announced Observer Saint Mary's Editor Ann Conway and News Editor Ed Ellis yesterday.

Under the new arrangement, students from SMC will be able to do news stories at Notre Dame, and ND students will be able to report SMC events. This was rarely done under the old system of news reporting for the campus

paper.

"The merger of the two schools, the two student unions, and the imminent merger of the student governments makes it futile to try to operate from two disjoint departments. This new plan seems to be the best from the viewpoint of management and efficiency," Ellis said.

Miss Conway was appointed last week as SMC Editor, which deals with all aspects of the paper at SMC, not only the reporters. According to Ellis, she will still have the job of gathering information at SMC, but the job of assigning stories will be given to the Assistant News Editor, who has been assigning the stories to the Notre Dame staff.

Ellis noted that two of the five Assistant News Editors are Saint Mary's students. "As usual, we'll try to give people a choice of stories, but now there will be the

possibility of more variety for the reporter. I think this will also encourage a higher level of competency, especially on the SMC side, where we are badly understaffed," he added.

SU, SSO merge

(continued from page 1)

whites, according to McGrath. He has specific responsibility for minority cultural programs.

The Comptroller is the watchdog of the Union finances. He has ultimate fiscal responsibility and must approve all expenditures.

The Academic, Services and Social Commissions are headed by by commissioners, each of whom deals with his own area of concern. The Cultural Arts Commission, soon to be reorganized, is essentially a coordinating unit, designed to prevent duplication of effort and programs among the various cultural groups on campus. A Commissioner also heads this unit.

The merger of the two organizations will mean another \$2000 for the consolidated Union, according to Pohl.

There will be an open house in the Union offices on the fourth floor of LaFortune this Thursday afternoon for anyone wishing to work in the new Union.

NDSMC STUDENT UNION

Applications for the positions of

ACADEMIC COMMISSIONER

SERVICES COMMISSIONER

CULTURAL ARTS COMMISSIONER

SOCIAL COMMISSIONER

May be picked up in the Student Union Office, 4th Floor LaFortune today and Monday, until 5:00 pm, and in rooms 317 Le Mans and 521 McCandless until midnite Monday. All applications must be returned to the Student Union by 5:00 pm Tuesday or to St. Mary's by midnite Tuesday.

All positions open to SMC. For information, Bill McGrath 7757 or 2345262 or Missy Underman 4229

The New Tiffany Setting



Over 100 years ago we invented "The Tiffany Setting" for engagement rings which has been standard ever since. Now, in addition, we introduce the "New Tiffany Setting" designed by Donald Claflin. Rings start at \$295.

TIFFANY & CO.

CHICAGO

715 NORTH MICHIGAN AVENUE
TEL: (312) 944-7500 · ZIP: 60611
Design Copyrighted 1971, T. & Co.

Holiday Bound?

Stop sitting around!



Allegheny's Young Adult Card lets you fly whenever you want to (even holidays), gives you advance reservations and saves you up to 33 1/3 %.

If you're between 12 and 22, what are you waiting for? Stop by an Allegheny Airlines ticket counter and purchase your Young Adult Card. Only \$5.00 for the rest of 1970.

And remember, Allegheny also accepts other airlines Young Adult Cards, too.

ALLEGHENY AIR SYSTEM®

We have a lot more going for you

THE OBSERVER

AN INDEPENDENT STUDENT NEWSPAPER

Glen S. Corso, Editor-in-Chief

John Abowd, Executive Editor

Bruce Rieck, Business Manager

FOUNDED NOVEMBER 3, 1966

NOTRE DAME, INDIANA

The Merger's a Good Thing

Both in implication and in execution the long-awaited and long-overdue merger of SMC Student Services and ND Student Union organizations is a boon to the students. The implication, of course, is that merger of student governments is just around the corner. The execution promises both a trimming of self-defeating duplication and a further SMC involvement in the vital social functions Student Union controls.

Now that Student Union will cease to be Notre Dame Student Union, the Union will have to end its Notre Dame orientation. That termination will be particularly important if social activities become small-scale, as they have shown tendencies to do in the past and as indeed they must do if the Union is to be responsible to our social desires.

That trend towards diminitude-towards Over-the Hill concerts and their successors, towards hall social functions, and away from the grandiose and expensive-ACC concerts that have characterized every social season since the ACC was constructed-puts very special demands on this newly-merged Union. The Union must make sure that the new social functions can appeal to both campuses. Both campuses have made it known that the informal atmosphere of a hall get-together is infinitely preferable to the large hoop-do-doo of a say-Grand Funk Concert. The new commission is charged, then, with making this kind of function a regular thing.

Such a move would not be inconsistent with President-elect Barkett's campaign promise to direct money back to the halls; nor would it be at all inconsistent with good sense and practicality. The merger was a good move; the merged Student Union must move well now to assure its usefulness.

Letters

Editor:

Last Saturday night at a showing of Bresson's *Pickpocket*, we and our friends were disturbed throughout the entire film by the college children sitting behind us. The inanity of their remarks and the total inappropriateness of their responses were clear proof that they lacked the depth, the perceptiveness, the maturity, and, one fears, the intelligence, to have any idea of what was going on in the film. Bresson's films are inward, quietly composed things which use very little music or dialogue and much empty screen work and silent nuance. However, since there were no orgies or nude scenes in this particular film, and not even any rock music, its significance was obviously far beyond the capacities of the part of the audience sitting near us. It occurred to us that a better introduction might have awadened the interest and understanding of these students. We would have given a pitch something like this:

Everybody who really knows about these things realizes that Bresson was a filmmaker far ahead of his times. Although this film was made way back in the 50's, it is actually about a super-dool character who is stoned throughout the entire movie!

He's supposed to be a pickpocket, but we all know that's only a metaphor for masturbation. And besides, he's a homosexual; just watch that relationship between him and the police inspector! It's obvious that his mother ruined him by being so possessive and never giving him a chance to resolve his Oedipus fantasies. Pay close attention to the scene where she appears—it seems unimportant but of course it's the key to the whole film, if you know what to look for. His friend Jim has strong homosexual tendencies too, but unconsciously tries to deny it—which is why he gets the girl pregnant. He even calls the pickpocket "queer" at one point, though he secretly envies him and makes a habit of visiting in his bedroom. The pickpocket doesn't get really turned on until the very end, when the girl introduces him to stronger stuff than the grass he's been smoking. In the jail scene he talks about a sweet light rising, which is just a censored English translation; what it really says is "a light sweetly dawning," and if you're with it you can find a hidden allusion in those initials, right there under the

nose of the authorities! Now, can you see what a revolutionary film this actually is? What Bresson is really talking about is sex and drug smuggling!

We can almost guarantee that with an orientation like this, the film would not have escaped the comprehension of the audience as completely as in fact it did. There would have been an enthralled silence throughout the showing (which would have allowed those of us who came to see and hear the film to do our thing), and the remarks afterward would have been along the lines of "Oh, wow!" "What a great film!" "Man, was that symbolic!" After all, art is fine in its place and even great art can be OK, as long as we make it RELEVANT. Right?

Some Graduate Film Buffs.



K. Krisholt

Steve Kane

There is Another View

The ever mounting enthusiasm over co-education has reached its zenith during the past few weeks here at Notre Dame. Amid popular backing of strong demands and petitions aimed at obtaining official consent from Administrators, consider two questions. First: What inequities or faults are inherent within the present co-exchange structure? And second: How does co-education remedy these imperfections?

After gathering together all that has been said by proponents of the change, we can list their reasons as the following: social life on campus needs considerable improvement; Notre Dame males lack a proper understanding of the female; and a campus should resemble the outside world, i.e. one of a heterosexual nature.

According to these same students it can easily be shown that with co-education, a) social life is improved, b) each sex can more easily learn about the disposition and mental attitude of the other, and also c) campus life will be more representative of the world that college is supposedly preparing the student for.

Logical? Not really, since the case for co-education has never honestly dealt with why the co-exchange program is inherently harmful. For if the problem, once decided, can be corrected within the status quo arrangement, then co-exchange is not the villain, but rather the problem itself is.

Now our immediate concern is determining and defining the real problem. If the reasons for co-education are those previously mentioned we need go no further. What do all three statements essentially declare? That girls at St. Mary's are too far away? Obviously not. They find fault with the "number" of girls available, the large ratio of males to females. This is the obvious undertow of the argument.

So the complaints have been manifest and the problem arrived at. My first question has been answered. As to the second, I now proceed. How is co-education the solution? If we can imagine a St. Mary-Notre Dame merger, with the present male-female ratio remaining constant, how apparent a change would be effected? I think most would agree that such a change of events would only frustrate the majority of N.D. males, since their association with the opposite sex would still be limited to a small number of co-eds.

Conclusion: The availability of females is more dependent upon their number than upon which side of the lake they reside. So, co-education is not necessarily the answer to the problems stated. Can we not increase the enrollment of St. Mary's, continue and expand the co-exchange program, and be assured of the same desired results as we would if N. D. became a co-educational institution and levelled off the ratio of male to female in the process? Certainly.

The difference between the two? Co-education would virtually erase the identity of St. Mary's. It would invade the privacy of the Notre Dame man and drastically affect his habits and disposition. It would involve a more tedious and complicated organization. It would naturally attract more abuse, including more parties with more social drinking for longer periods at more frequent times; and also detract from what should be our primary objective: that of academic achievement and growth.

The co-exchange program is a workable one, able to fulfill social needs while not discouraging our academic goals and pursuits. To date the program has not failed. Once males are in proportion to females, there is no reason why university responsibilities and personal wants should not be satisfied.

Managing Editor: Don Ruane
Editorial Page Editor: T.C. Treanor
Features Editor: Rick Smith
Sports Editor: Terry Shields
Campus Editor: Steve Lazar
SMC Editor: Ann Conway
Advertising Mgr.: Bill Bauerle

Night Editor: Marty Miller
Layout: Gene Slason
Headlines: Mike Moore
Vartypers: Bill Clemency
Controllers of the Night: Sue Banker
& Rick Smith

The Peacemaker

We have a plan

We have a plan whereby Notre Dame and Saint Mary's students can reduce the intense suffering of the Southeast Asian refugees. Six to seven million persons in South Vietnam, Laos, and Cambodia have been driven from their villages and homes because of the ground fighting and the extensive bombing. The question that has been on the minds of many students and faculty and administrators is this: "What positive action can this group of people take to reduce the suffering that the war has caused?"

Our plan is this: Notre Dame students, faculty, and administrators would voluntarily agree to give up luxuries from April 4th to May 3rd. April 4th is the date of Martin Luther King's assassination and May 3rd, the day of the Kent State killings.

Persons who agreed to give up luxury items such as cigarettes, alcohol, marijuana, record albums, new clothes, concerts, etc. would contribute the money that was saved to a Notre Dame fund that would be given to a refugee assistance program that is yet to be determined.

The community of people that agreed to

spend money only on essentials would have a further responsibility. Two letters a day would be written by each member of the community to Notre Dame and Saint Mary's alumni, explaining why the sacrifice is being made and requesting that they join in the efforts of the community by making financial contributions.

This is a form of political action that is based upon personal commitment and sacrifice. There is a basic difference between this form of political action and traditional actions that seek to reduce the suffering in Vietnam, for giving up luxury items that have become actual, everyday, habitual needs is a form of personal sacrifice that transcends marching, leafletting, lobbying, or speechifying. Living on a subsistence level will not be easy, but it will be a living testament to our responsibility to reduce the suffering of

have been substantially destroyed by American military actions.

A true community of giving, loving, caring people can be created around this service to the refugees that will not diminish the joy or the enjoyableness of our lives during this month long period.

The awareness that our communal efforts are making life a little less miserable for homeless Asians is joy in its true form, and more than makes up for a few missed pot parties, or a pair of Gilbert's madras shorts, or a few hundred cigarettes.

The alumni may respond in ways that they have never responded before. Knowing that students are giving up part of the "easy life" that alumni are so often critical of may induce alumni to take a serious view of our concern for the Vietnamese, the Laotians, and the Cambodians. Personal letters touch a human chord that no newspaper ad can ever reach.

This community effort is essentially non-partisan. It can find support among right-wing, pro-Vietnam elements as well as among NLF supporters.

It does not really matter to us how many students, faculty, and administrators agree to live without luxuries for a month. Obviously, the more people that contribute, the more suffering can be reduced. But this is not meant to be a mass political campaign. We are going to do it, regardless of whether many people or few agree.

But the response to this idea has been enthusiastic. The entire steering com-

mittee of the Non-violence Program, including two priests, three lay faculty, and several students, have agreed to give up luxuries during this month long period. Father Hesburgh supports this campaign. Other students that have been presented with the idea have responded that they would agree to participate.

This plan can reduce human suffering in Southeast Asia and it can have a revolutionary effect upon our own lives in terms of what is really important to a meaningful life. It does not require much time to write two letters a day to alumni in your home town or area. It does require will power to give up luxuries that have become secondary needs in affluent, Playboy America.

If you would like to participate, simply give the idea some personal reflection, talk about it with your roommates, your housemates, your friends, your teachers. Perhaps you know a person at another school that would like to organize a similar action at his high school or college. Perhaps your parents would like to participate. Soon, there will be tables in the dining halls and in the concourse of the library where you can sign your name to join the community.

The people are making the peace.

Why are we in Vietnam?

by Carl Estabrook

The fundamental causes of the United States' involvement in Indochina should be sought in America, not in Southeast Asia. It has recently become fashionable among liberals (especially Democratic liberals) to castigate the war as a "mistake" which should be liquidated as soon as possible. But the war was not a mistake. It was a logical development of American policy—both domestic and foreign—for at least the past thirty years and, in its general orientation, for the past century and more. Critics of the war must ask themselves if they can separate the war from over-all American government policy in the last generation. Or does the existence of the Indochina war suggest that there is something seriously wrong in the American soul?

Even if the basic forces that cause the continuation of a war which no administration, Republican or Democrat, seems able or willing to end are internal to America, it is nevertheless worthwhile to reflect on the circumstances which allowed these forces to descend upon the people of Indochina and also on what the United States has advertised as its mission in Vietnam. In terms of Southeast Asian history, how did what Bernard Fall call the "Second Indochina War (1961-...)" come about? And how did the U.S. get involved?

In the first place it should be realized that "Indochina" is the name of a geographical region, not that of an historic nation or people. "Indochina" refers to the great peninsula on the south-eastern flank of Asia which has historically been shared by

a variety of peoples and political organizations ranging from the feudal Thai empire (which is supposed to have offered to send elephants to aid the North in the American Civil War) to Chinese client states and near-Stone Age tribes such as the Meo of Laos and the hill people of Vietnam whom the French called "Montagnards." Although the principal cultures and languages of Indochina belong to the Chinese cultural sphere, Chinese states have never exercised control over the entire peninsula. Indeed, the corner stone of the diplomacy of Indochinese governments for a thousand years has been resistance—generally successful—to the "colossus of the North."

From the western point of view, the modern history of Indochina begins with the arrival of French missionary and military forces in the nineteenth century. The French penetration of Indochina again has to be seen more as a result of internal European political and economic pressures than as a matter of European-Asian relations. The incorporation of Indochina into the French colonial empire was part of the general "scramble for empire" by the newly-industrialized European nations throughout what we would now call the Third World a century ago. (The U.S. also participated in the scramble, of course, but somewhat belatedly, so that it was stuck with only a few true colonial outposts, such as the Philippines—which resisted the Americans with a 12-year guerrilla war of its own; we were therefore forced by circumstances to

develop a new form of "informal empire"—classically formulated in the "Open Door" policy in China, which meant that all Western nations should have equal rights in the economic exploitation of Third World countries.)

The gentlemanly division of Asian—and especially Indochinese—empires among the French, British and Americans (with a few other Western players) was rudely interrupted in the 1930's by the appearance of a non-Western power as industrially strong and as aggressively nationalist as the Western nations: Japan. It has been argued that it was the Japanese attempt to extend its "Greater East Asian Co-Prosperty Sphere" to include the French and British holdings in Indochina in the years immediately before the entrance of America into WW II that fundamentally destroyed relations between Japan and the U.S.—which saw itself then, as now, as a "Pacific power." In short, the U.S. fought Japan at least in part over access to Indochina: we were not willing to be excluded from part of our informal empire.

As far as the Indochinese peoples were concerned, the coming of the Japanese in place of the French was simply the replacement of one conquerer by another. A native resistance movement appeared in Vietnam against the Japanese. Although it was led by Ho Chi Minh—a poet, Communist organizer, and nationalist revolutionary against the French—it also included Vietnamese who had cooperated with the French. Like the contemporary Resistance in France, the Viet Minh represented a coalition of all anti-Axis forces, Communist and non-Communist alike. With the defeat of Japan, the Viet Minh emerged as the principal native political organization, and on 2 September 1945, Ho Chi Minh proclaimed the Democratic Republic of Vietnam. If imitation is the sincerest form of flattery, there is a certain grim irony to the following words of the Vietnamese Constitution of 1945 when one thinks of the million or so Vietnamese that America has killed in the last decade: "All men are created equal. They are endowed by their Creator with certain inalienable rights and among these are life, liberty and the pursuit of happiness."

Given the anti-Fascist orientation of the government under Ho Chi Minh in 1945, the United States was willing to let it survive; Roosevelt had not wanted the French to return to Indochina after the war. But the

French and the British had other ideas, and although France had originally recognized Vietnam as a free state within the French Union, in 1946 fighting broke out between the French and the Viet Minh. This "First Indo-chinese War" was to rage for the next eight years (1946-54). With the victory of Mao Tse-tung's Communists in China in 1954, the French were able to divide the Vietminh coalition by presenting the members with a choice between

(Continued on last page)



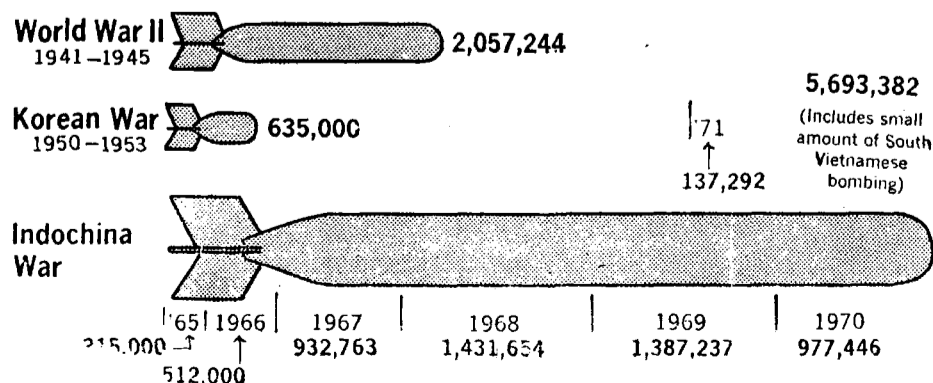
Films

"Time is Running out" and "Vietnam Dialogue" will be shown this evening and Tuesday evening at 7:00 and 10:00 p.m. in the Engineering Auditorium.

"Time is Running out" was released early last week and deals with recent developments in the Indochina war. It was produced by Rennie Davis and the May Day People.

The second film, by Schronbrine, discusses war activities up to the end of 1970. Schronbrine has produced three other documentaries on Vietnam.

U.S. Bombing Tonnage in Three Wars



South East Asian refugees

WASHINGTON--Because of the ground invasions into populous areas of Cambodia and Laos and the poundings from the air that have reached a tempo of a thousand sorties a day, a new vale of tears is flowing across Southeast Asia.

Senator Kennedy's Subcommittee on Refugees estimates that the conduct of the war in the last two years has resulted in an additional half-million civilian casualties and generated three million refugees. Supporting evidence for these figures can be found in audits by the General Accounting Office and certain secret field reports from several sources in Washington.

The precise numbers of these "wasted" people (to borrow a grisly word from the Mylai trial) can never be known. Their welfare and whereabouts are not of prime concern in the Vietnamization program; nor do the three nations living under American bombers keep track of families attempting to flee the main business of war. But even if these numbers are arbitrarily cut in half, the displaced persons still exceed by far the million Palestinians who have been stumbling-blocks to peace in another sensitive area of the world for two decades.

American casualty figures are imbedded in mind: 45,000 dead, 300,000 wounded. But foreign nonmilitary losses are overlooked and buried officially. The Senate Subcommittee on Refugees says that there have been one million civilian casualties and five million refugees in South Vietnam; tens of thousands of civilian casualties and nearly one million refugees in Laos; tens of thousands of civilian casualties and more than one and a half-million refugees in Cambodia.

In Washington, officials have attempted to show that the refugee problem in South Vietnam is nearly solved. But unfavorable documents from the battle areas not shared with the American public about bombed-out civilians indicate otherwise. Villages are uprooted so that "unrestricted military strike operations" can be carried out by American bombers. People themselves are in a sense military objectives: the phrase actually is "to deny population resources to the enemy."

Semantic games have been played to make hundreds of thousands of refugees disappear so that budgets could be cut for their health and rehabilitation. Some have stopped being refugees and emerged as "war victims." No longer are they

"resettled"; instead they are "resettled in place." When this phrase was disputed by the subcommittee counsel as a misnomer describing the actual conditions under which refugees lived, "resettled in place" became "resttled in place, with deficiencies."

One phrase that is no longer heard around Washington is "voting with their feet." That referred to the scores of thousands of refugees who had fled from the North Vietnamese and Viet-cong supposedly to reach the democratic havens of the Saigon Government. But after the war was extended into Cambodia and Laos, refugees "voted" to go anywhere, including some Communist-held areas, to escape United States B-52's, fragmentation bombs, gunships and napalm. Looking skyward, they have become human shuttlecocks.

Ironically, while the General Accounting Office confirms Senate Subcommittee staff reports findings that "official

statistics on refugees and civilian war casualties have been misleading and grossly understated," their treatment has been placed in "the lowest category" of American A.I.D. health concerns. The new

budget of the one Government agency directly concerned with public health and social welfare of the war's victims faces severe cuts.

In his office a few days ago, Senator Kennedy described the refugees, civilian casualties and destroyed homes as "a regional crisis of millions of people." He urged that such centers as those of the World Rehabilitation Fund in Saigon, Danang and elsewhere to rebuild limbs and lives be multiplied. South Vietnam's civilian population of fourteen million has only 400 of its own nonmilitary doctors. Senator Kennedy envisions an international war relief under United Nations auspices.

Long after the B-52 vapor trails have disappeared in the deceptive skies and defoliation of the countryside has ended, millions of civilian casualties and refugees will remain as testimony to the human destruction caused by the great engines of war. Right now, however, these wasted people are (to borrow another Mylai phrase) "no big deal."

Herbert Mitgang is a member of the editorial board of The Times.

The following statement was signed by Father Hesburgh and other national leaders:

We believe that the United States should now set a deadline for the withdrawal of all American military forces from Indochina--including men in helicopters and bombers or serving as advisers--not later than December 31, 1971

A clear and public commitment to total American withdrawal will demonstrate to the millions of concerned Americans that the United States military involvement will allow the Vietnamese people to determine their own future, and can pave the way for a negotiated political settlement. We believe that making this commitment is the best and perhaps the only way to secure the release of American prisoners of war and to assure the safe withdrawal of American forces.

We believe that Congress should legislate a date for the withdrawal of all American forces from Indochina. Any risk involved in legislating a deadline is far outweighed by the risks of not doing so: the risks of further escalation and endless military involvement. A failure to set a date would also mean the certainty of further killing and suffering in Indochina and continuing dissension at home.

We call upon our fellow Americans to join with us in this effort and to help achieve the deeply felt desire for an end to American military involvement in Indochina.

SPRING ACTION CALENDAR

APRIL 2-4--TRIBUTE IN ACTION TO DR. MARTIN LUTHER KING, JR.--A series of local actions demanding 'Freedom from Hunger, War, and Repression,' called nationally by the Southern Christian Leadership Conference and the National Welfare Rights Organization

APRIL 10--Women march on Pentagon in solidarity with women of Vietnam and the people of Southeast Asia

APRIL 19-23--War crimes tribunal, White House vigil, and other actions in Washington, D.C., sponsored by Vietnam Veterans Against the War

APRIL 24--Massive mobilization in Washington co-sponsored by the National Peace Action Coalition, demanding immediate withdrawal from Indochina, a guaranteed annual income of \$5500, and freedom for all political prisoners

APRIL 26-30--People's Lobby, carrying the three demands to legislators and Federal employees

MAY 1--Youth festival for peace in Washington (camping facilities will be available)

MAY 2--Peaceful rally in Washington, D.C. sponsored by Southern Christian Leadership Conference (SCLS), People's Coalition, National Welfare Rights Organization and Mayday Movement. Poor people's mule train arrives. Movement center opens.

MAY 3-4--Sustained nonviolent civil disobedience (under regional leadership) and disruption in Washington

MAY 5--Issue call to Joint Session of Congress to deal with demands. People march to Capitol. Camp out around the Capitol

MAY 16 (Armed Forces Day)--Local actions in solidarity with the GI movement.

April Speakers

Staughton Lynd

Therese Tull, State Dept.

Daniel Ellsburgh, M.I.T. prof.

Sen. Vance Hartke

Prof. Carl Estabrook

Sen. Edmund Muskie

Prof. Bernard Norling

Prof. Goerner

Cynthia Fredericks, Concerned Asian Scholars



When we kill enough. . .

by Steve Raymond

As the U.S. Government has stated, we seek no wider war.

—L.B.J., February 7, 1965

We have not widened the war. To the contrary, we have shortened it.

—Laird, February 9, 1971

"Protective reaction" bombing of North Vietnamese missile sites stopped as of noon today. "I want to make that clear. Those strikes have stopped."

—Laird, March 22, 1971

On February 7, 1965 the United States Air Force began bombing targets inside North Vietnam. On February 9, 1971 the United States Air Force stepped up bombing raids in Laos making possible an invasion of that country. On March 23, 1971 "United States fighters and bombers struck at missile sites inside North Vietnam for the second consecutive day" (New York Times, March 23).

One need not follow the war very closely to recognize the extreme inconsistencies in Administration policy statements and the actual military situation in Indochina. This political double-talk is not as important as the result of recognized tactical U.S. actions in Indochina.

In considering the stepped up bombing raids in Laos, Cambodia, and North Vietnam one is struck by the fundamentally unchanging U.S. strategy. Nixon's policy of Vietnamization demands "decisive bombing" and extensive "support" of South Vietnamese "limited duration interdiction operations" (Laos) through heavy air cover. Mr. Nixon insists that "the war is trending down." What this means is that the "war", i.e. U.S. ground troops, U.S. casualties, and budget costs, are "trending down". Yet the Administration (and many Americans) simply ignore those aspects of the war that are "trending up", i.e. U.S. air operations and the resulting deaths and casualties in Laos, Cambodia, and Viet Nam.

Even without considering the hurried withdrawal from Laos and its relationship to the South Vietnamese ability to "hack it" on their own, as President Nixon put it, there is little disagreement that the South Vietnamese need and have been assured of extensive U.S. air support. The South Vietnamese "undoubtedly will have such air support for some time to come. Politically it poses little threat for the Nixon Administration. Militarily, it is vital... Virtually no air force men, for example, were included in the latest withdrawal installment."

Further, as Tom Wicker, Associate Editor of the New York Times, observed last week, it would be a mistake to think that the Laotian repulse will lead Mr. Nixon to a significant change of policy. Nor is there any reason to believe that the expulsion signals anything but even wider and more destructive aerial warfare "to protect American lives."

What were the civilian casualties resulting from this sustained bombing of Indochina by American aircraft?

According to Senator Kennedy's subcommittee on refugees: 125,000 to 150,000 civilian casualties from military action by both sides in South Vietnam in 1970, with 25,000 to 35,000 civilians killed. These figures do not include civilian casualties in Cambodia or Laos. They are included in the 1.1 million civilian casualties including 325,000 deaths, in South Vietnam since 1965; of the total of those casualties, about a third are thought to have been children under thirteen.

What is Richard Nixon's best estimate of the number of South East Asians — "enemy" and "non-enemy" — that U.S. firepower will kill in the next twelve months?

He does not have an estimate. He has not asked Henry Kissinger for one, and Kissinger has not asked the Pentagon; and none of these officials has ever seen an answer, to this or any comparable question on the expected impact of the war policy on human life. (Systems analysts in the bureaucracy make estimates as best they can of factors judged pertinent to policy: "costs" or "benefits," "inputs" or "outputs." The deaths of "non-combatant

people" has never been regarded by officials as being relevant to any of these categories.)

About 50,000 civilians were killed in Nixon's first year in office, about 35,000 in the first half of his second, and more than that in the second.

As I recount these statistics I find it impossible to comprehend the amount and

degree of human suffering which has been carried on in my name as an AMERICAN.

Curtis LeMay once instructed a RAND physician (Daniel Ellsberg): "War is killing... When you kill enough people, the other side quits."

IS THE WAR WINDING DOWN?

Peace Treaty News

On February 5-7, 2,500 student representatives from every state in the United States met at Ann Arbor to discuss the treaty. After unanimously adopting the treaty the Ann Arbor Conference formed a Continuation Committee to work for adoption and implementation of the treaty. The spirit of Spokespeople for the Continuation Committee such as Eliane Nanapolis of Indiana University and David Harker of Chicago stress that this is not a petition, but is a declaration of peace to a commitment of action:

"By ratifying this agreement, we pledge to take whatever actions are appropriate to implement the terms of this Joint treaty of Peace, and to insure the acceptance by the government of the United States".

The People's Peace Treaty is the result of December meetings held by the National Student Association with their counterparts in both Hanoi and Saigon. Student representatives attempted to set out the minimum requirements they felt necessary for peace in Vietnam. Thus, the treaty was drafted and first approved by the N.S.A., the North Vietnamese Union of Student and the South Vietnamese Liberation Student Union. Since then many peace, student and religious bodies have adopted the joint Treaty.

In Madison Wisconsin the City Council will be discussing adoption of the People's Peace Treaty.

Berkley, California residents made an attempt to have the treaty placed on a ballot for a city-wide referendum. They were prevented by a State Supreme Court ruling.

Supported by Clergy and Laymen Concerned About the War, the American Friends Service and Episcopal Peace Fellowships, groups have been going door-to-door and setting up tables on major activities in New York.

Several Indiana College legislatures, notable Butler University, and Manchester College have adopted the Treaty. At Ohio University eleven students have formed a MayDay Theater which will tour Ohio Campuses doing guerrilla Theater and talking about the Treaty. This activity will be a full time substitute for their their studies.

Locally, Elkhart's Unitarian parish has begun abstaining from everything except necessary food and clothing until the war ends.

The Peace Treaty

Be it known that the American and Vietnamese people are not enemies. The war is carried out in the names of the people of the United States and South Vietnam but without our consent. It destroys the land and people of Vietnam. It drains America of its resources, its youth, and its honor.

We hereby agree to end the war on the following terms, so that both peoples can live under the joy of independence and can devote themselves to building a society based on human equality and respect for the earth. In rejecting the war we also reject all forms of racism and discrimination against people based on color, class, sex, national origin, and ethnic grouping which form the basis of the war policies, past and present, of the United States government.

1. The Americans agree to immediate and total withdrawal from Vietnam, and publicly to set the date by which all U.S. military forces will be removed.

2. The Vietnamese pledge that as soon as the U.S. government publicly sets a date for total withdrawal: They will enter discussions to secure the release of all American prisoners, including pilots captured while bombing North Vietnam.

3. There will be an immediate cease-fire between U.S. forces and those led by the Provisional Revolutionary Government of South Vietnam.

4. They will enter discussions on the procedures to guarantee the safety of all withdrawing troops.

5. The Americans pledge to end the imposition of Thieu-Ky-Khiem on the people of South Vietnam in order to insure their right to self-determination and so that all political prisoners can be released.

6. The Vietnamese pledge to form a provisional coalition government to organize democratic elections. All parties agree to respect the results of elections in which all South Vietnamese can participate freely without the presence of any foreign troops.

7. The South Vietnamese pledge to enter discussion of procedures to guarantee the safety and political freedom of those South Vietnamese who have collaborated with the U.S. or with U.S.-supported regime.

8. The Americans and Vietnamese agree to respect the independence, peace and neutrality of Laos and Cambodia in accord with the 1954 and 1962 Geneva Conventions and not to interfere in the internal affairs of these two countries.

9. Upon these points of agreement, we pledge to end the war and resolve all other questions in the spirit of self-determination and mutual respect for the independence and political freedom of the people of Vietnam and the United States.

PLEDGE: By ratifying this agreement, we pledge to take whatever actions are appropriate to implement the terms of this joint Treaty and to insure its acceptance by the government of the United States.



Chicago: planning for Washington

by Dave Lammers

Steven Raymond and I went to Chicago two weekends ago to attend the national coordinators meeting of the People's Coalition for Peace and Justice, where plans were laid for action in Washington, D.C. for the period from April 24-May 5. At that meeting there were two modes of thought about the spirit of the actions that were being planned. The old time peace organizers, such as Stuart Meachum of the American Friends Service Committee, argued that any actions in Washington should be aimed at "opening up the government" to the demands of the people for an immediate end to the war in Southeast Asia, a guaranteed annual income of 6500 dollars, and an end to political oppression of leaders of black, student, and peace groups. The distinguished Mr. Meachum recommended reading the names of government employees that sign the People's Peace Treaty, organizing large groups of lobbyists that would talk to all government employees about the three demands of the coalition, and organizing civil disobedience actions at the Pentagon, the CIA, and the Selective Service offices. He believes that such actions would be acceptable by the 73 per cent of Americans that want the United States to leave the

war by the end of this year.

Younger, more militant members of the Coalition argued that it doesn't make any difference how many Americans oppose the war, because the government is unresponsive to the present three-fourths of the population that want our nation out of the war. A student from Madison explained his feelings to me at lunch one day. First, he said that 97 per cent of the people could want the nation out of the war and Nixon would still not leave, because he has committed himself to keeping South Vietnam non-Communist. Secondly, tactics that aim to "open up the government" are ultimately ineffective; what is needed, he said, is to close the government down by blocking streets and bridges and making it impossible for government employees to enter government buildings. Trained and disciplined groups are being prepared for such actions in the first week of May in Washington, D.C. The student from Madison argued that the public alienation that might result, and the bloodletting that might occur, were necessary risks if the domestic cost of waging the war were raised by acts of disruption.

I have outlined this tactical discussion not because I want people to choose what

they are going to do if they go to Washington, but rather to show that the Movement has faced a tactical vacuum this year that has produced a large group of young people that are willing to risk their lives in pseudo guerrilla warfare in Washington.

The two questions that students are facing this year are this: Have the past actions of the peace movement had any effect upon the course of the war, and secondly, what, if anything, can be done this spring that will bring the suffering in Southeast Asia to a close?

A priest told me recently that he does not even read articles about Laos because he feels that there is nothing that he can do. That attitude is understandable, widespread, but no less reprehensible. Twenty years from now, when our children ask us what we did to stop the genocide in Southeast Asia, are we to reply that we did nothing because there was nothing we could do? Are we so weak of body and spirit that we justify our present ostrich-like stance by saying that nothing can be done, that we are powerless before the war machine, helpless to stop mass murder.

I do not believe that we are helpless. I do believe that the consequences of our past actions for peace are vague, but when do

we ever know the consequences of our actions? How can we know what the character of the war would be if no one had raised their voice last spring? How can we know that actions this spring are doomed to failure, if we do not act in the first place?

The purpose of this newspaper is two fold. First, we desire to inform people of the character of the war and about what is being done around the nation to bring that war to a close. And since being aware of the situation is pointless unless something can be done, we will catalogue and describe forms of action that can be taken at Notre Dame to help bring the war to a close, to reduce the suffering of the Vietnamese.

Fellow students, we don't want to play political games. We don't want to be manipulative or rhetorical. We do believe that the war presents a serious challenge to our humanity, and that despair is not a proper response to the challenge that the war presents to us.

Resistance: saying no to the war

National Council to Repeal the Draft

Now that other nonviolent activities have failed to bring an end to the war, it is clearly time to move beyond peace marches, petitions, and peace politicians. We realize that these tactics, in themselves, are not enough to end this war. We cannot, however, out of frustration, despair, or appeasement, become actively violent or violently inactive. We have not begun to exercise this tremendous nonviolent power we possess. That is the power to resist collectively.

We are continuing to build a massive nationwide draft resistance program. As a first step only we are appealing directly to the consciences of the men and women in Congress, who are the most responsible for the continuation of the draft and the war, and who, at the moment, have the power to end it.

Over one hundred local Showdown centers and contacts have been established in all types of communities throughout the country. It is through these centers and contacts that most

of the work is being accomplished. As they organize, they move into other communities, especially the poor areas, from which the draft draws much of its manpower. These centers will also initiate local draft board actions as a way to dramatize resistance in their local areas. The time has come to take an active and committed stand. We must become consistent in our protests and collective in our actions. The fact is that there are millions of us who have protested this war and the draft. Yet millions of us are still supporting the war by carrying draft cards or paying war taxes. These millions of protesters acting in unison have the collective power to end the Vietnam War and the draft. By resisting together we can be most effective, and at the same time minimize the risk to ourselves. The government cannot easily jail hundreds of thousands of noncooperators.

Resistance has now reached the point where the federal courts can no

longer effectively prosecute us. Draft cases now rank fourth in number of federal criminal cases in the nation. In some areas, such as San Francisco, they comprise over 50% of federal cases. The Justice Department reports they have had to decide on 30,000 to 35,000 Selective Service cases in fiscal 1970 which were to be prosecuted. Of the total number of cases, only 3,873 prosecutions were initiated and only 988 (approximately 25%) of these received convictions.

The growth of resistance has been tremendous. There has been a 1000% increase in criminal actions on Selective Service cases over the last five years. However, convictions have dropped from 69% for cases prosecuted in the same five years to 25%.

What is misleading about these figures is that this represents only a fraction of the total number of draft refusers. The San Francisco Lawyers' Selective Service Panel estimates that between 1967 and 1969, 75,000 young men refused induction. We have reason to believe that in 1971 Showdown will see these figures sky-rocket.

Showdown will sponsor massive civil disobedience and disruption of draft boards across the country during the last week of April. We also plan to turn Congressional offices into draft card collection centers. We urge resisters so inclined to bring their draft cards and those of their friends personally to their Senators and Representative. Continued Congressional support of the draft and the war should be confronted individually and personally. We will also endorse and participate in the April 24 anti-war activities.

Terminating the draft should not be considered an end in itself; for the Selective Service System is only one part of the oppressive system we must work to change. To end the draft first

and then other forms of oppression requires a logic based on the belief that we do have substantial power when we act together. This is why we must take the responsibility for ending the draft. In this way, we are forming a base for ending oppression on other levels and taking control of our lives.

—Fred Ingram and Marc Nevas
Showdown, Berkeley, Calif.

Why are we in Vietnam?

two ancient enemies: the French on one side and a united, vigorous China on the other. The Vietnamese communists followed Ho Chi Minh, but they were reduced enough by defections to the French that they were forced to revert to guerrilla warfare the next year, and the French were able to set up a government in the South under their former client emperor, Bao Dai. The Vietminh fought on, however, and the shaky governments of France's Fourth Republic faced increasing restlessness home at the cost of the war. (The war was so unpopular in France that the government was unable to use draftees in Indochina; U.S. governments have not had that problem: although only 11 per cent of the American military is made up of draftees, 65 per cent of the Americans killed in Vietnam in the first quarter of 1970 were draftees.) In May of 1954 the French fortress at Dien Bien Phu was overrun by the Vietminh forces of Gen. Nguyen Giap after a two-month siege, and an exhausted France was willing to discuss terms of a peace.

At the Geneva Conference of 1954, the parties agreed that Vietnam should be divided into two temporary "regrouping areas" under the government of Ho Chi Minh in the North and that of French through Bao Dai in the South. The division was to be healed by a nation-wide election to be held in two years. The United States,

while not a signatory to the agreement, promised at the time to do nothing to overturn it. Nevertheless, the U.S. immediately stepped into the breach left by the French and began to support with money and material the government of the South, whose principal virtue seemed to be that it was anti-Communist. In 1955, Bao Dai was set aside in a dispute with his prime minister, Ngo Dinh Diem, who proclaimed a Republic with himself as president. At the same time, Ho Chi Minh arranged to receive economic aid from the Chinese and acted sternly to eliminate his opponents in the North. The American picture of Ho as a blood-stained dictator is based on these events, but it was obvious to all that Ho, not Diem, was the popular leader of the vast majority of the Vietnamese, so in 1956 the Americans and the South Vietnamese government simply refused to hold the general elections for unification provided for by the Geneva treaty. At the time the reason given was that the American and South Vietnamese governments did not believe that free elections were possible in the North; the real reason, as President Eisenhower indicated in his memoirs, was that it was clear that Ho Chi Minh, the national hero, was the overwhelming choice of the Vietnamese, while the government of the South was facing armed opposition from religious groups and others even in the region it supposedly controlled. Simply

put, elections would have resulted in the unification of Vietnam under Ho, and therefore they were unacceptable to American's Cold War foreign policy: thus the U.S. betrayed its most basic ideological position, the commitment to democracy and self-determination.

Even with massive American help, Diem was unable to consolidate his position in South Vietnam. By 1960, even the anti-communist leaders in the South were denouncing his undemocratic policies, and in that year the National Liberation Front was established as an anti-Diem coalition similar to the old Vietminh. The U.S. responded by raising its troop strength in South Viet Nam to 18,000. In 1963 the continuing disaffection of the South Vietnamese from the Diem regime -- now including the opposition of the Buddhist leaders--leads President Kennedy to suggest that the Diem government "has gotten out of touch with the people": the military immediately stages a coup in which Diem and his family are killed but no new government that is at once acceptable to the South Vietnamese and to the Americans can be constructed. In the next two years, there are several successive changes of regime in Saigon, until Generals Thieu and Ky emerge as strongmen.

The final phase of American involvement in the war began with the "Tonkin Gulf Incident" of 1964, which it

seems now never took place. Two American destroyers cruising off North Vietnam were supposedly attacked by North Vietnamese PT boats. On the strength of this incident, President Johnson was able to secure a resolution from Congress authorizing actions "to repel aggression"; this resolution the Johnson Administration later argued was its "functional equivalent" to a declaration of war. (This sole legal base for the war has been repealed; yet the illegal war continues.) On this basis, Johnson ordered air strikes against the north which were increased to full scale bombing of the North after an attack on an American base at Pleiku early in 1965.

Since then, we have had three years of Johnson's "escalations" and three more years of Nixon's "incursions." The Pentagon says that 45,000 Americans have died in Indochina; some say that the figure is much higher. It is unclear how many of the "enemy" have died; American and South Vietnamese "body-count" statistics are a sordid joke. It is estimated that over a million civilian men, women, and children have died. Nixon's "Vietnamization" is not a plan to end the war but to continue it by shifting the burden from the American ground soldier to the Vietnamese soldiers supported by American air power. That plan kills more Vietnamese civilians but, it is hoped, it won't kill so many Americans: then we can fight to the last Vietnamese.

B. Sureshwara

Reincarnation and Hinduism

Editor's note: This is what might be called a typical features article. When I first heard of it, I figured that this would be the kind of thing that maybe a few people would read - mostly the Indian members of the community, who have heard all of it before, and those in the Indian philosophy class. Most importantly for me, it would take up space. But upon reading the article, I found it of excellent quality: highly readable, well structured, of unusually scholarly content and yet not too stuffy for this paper, and things like that. So I can honestly recommend this to all members of the community in search of new meaning for themselves and a new world. Thank you.

B. Sureshwara received his B.S. in Engineering from the University of Mysore, his M.S. and P.H.D. in Applied Mechanics from the University of Notre Dame, and is currently a faculty member at the South Bend branch of Indiana University.

In this article an objective attempt is made to present the fundamental ideas of Hinduism and Reincarnation. It is hoped this article will clear the misunderstandings that are currently in vogue in the minds of some people about Hinduism and the Spiritual truth is presents to its followers. The author will consider his efforts greatly rewarded if this article can stir a few minds towards accepting the fact that there are different paths, not necessarily our own, towards achieving GODHEAD.

In view of the very diverse religious backgrounds of each one of us, a brief recollection of the religious philosophy of Hinduism is essential to fully understand the Theory of Reincarnation. This is particularly true since the idea or the philosophy of reincarnation cannot be divorced from the basic ideals of Sanatana Dharma more popularly known both in the East and West as Hinduism.

One of the characteristics of ancient Hindu thought is its indifference to history. The Hindu writers went to one extreme in ignoring history altogether and this kept the date of origin of Hinduism always very speculative. The available records convey the existence of Hinduism as early as 5000 B.C. In fact, Hinduism is the oldest living religion today.

Modern Medicine presents Shangrila

"Man will soon have the ability to halt the aging process at 40," declares an article in the current issue of Coronet magazine.

The long-held dream of mankind—old age deferred—was explored at a little-reported conference of 16 specialists in gerontology conducted by the Center for the Study of Democratic Institutions, according to the Coronet article.

Dr. Harvey Wheeler of the center announced that even the conservatives amongst the biologists agree that within ten to 25 years it will be possible to alter the biological clocks built into man to make them run longer or even to set them back.

Dr. Wheeler believes that this could be done by diet and medication simple enough to be universally available. By "stopping the clock" at 40 and setting its alarm for 30 years later, for example, most of the deteriorative changes in an individual could be postponed.

Another noted gerontologist, Dr. Alex Comfort, goes a step further in his analysis in the Coronet article, stating: "I believe that direct experiments on postponing aging will be conducted by 1975, and one sure way of extending vigorous life by 20 percent will be found by the year 1990."

Dr. Comfort's predictions are based upon work currently being done on three different theories of aging. Chemical investigation is proceeding slowly but steadily in each of these areas, according to the Coronet article, and a breakthrough seems imminent.

The most influential religions are Hinduism, Buddhism, Christianity, Islam and Judaism. The affinities between some of them are many; the differences are also many. But all of them have supplied answers to many of the great questions roused in every human mind by the mystery of life. All have brought strength to bear its sorrows, all have furnished assurances in the presence of death. All have brought answers to mans' prayers.

Thousands of years ago, sages or holy men stood in India's river banks and sang divine songs. Out of these divine chants and out of the wisdom and spirituality of the sages in the centuries since has grown the religion known in the world as Hinduism, the faith of more than 450 million human beings in India alone. The ancient Hindu sages pondered the fact that all things eventually disappear. They were struck too by the eternal recurrence of life - by the caterpillar that became a butterfly and the butterfly egg that became a caterpillar. Individual bits of life, the sages reasoned must be born again and again. And behind the impermanent material world the sages concluded must be the invisible source of these individual bits of life and of all things - pure and unchanging spirit.

Since the physical world is temporal, all our worldly desires are doomed to frustration and this frustration is the cause of all human suffering. Real peace can therefore be found only in the control of desire, by turning the mind to the one enduring, everlasting reality: GOD.

The sublime objective of Hinduism is to achieve union with God - the eternal spirit which is Brahman. This union is achieved not only through ritual but through common ideals of Hindu ethics: purity, self control, detachment, truth, non-violence, charity and the deepest of compassion toward all living creatures.

The Brahman or the ultimate reality can neither be described nor debated. Hinduism has shown great capacity for absorbing ideas and adapting to conditions. Hindu religious thought is dominated by the concept of monism - the oneness of all things. To Hindus all is Brahman, including you and I. Only through ignorance do we see life as a multiplicity instead of oneness. When we have achieved God realization or self realization, we flow back into Brahman - giving up a finite

personality for an infinite one. Brahman the absolute is one, indivisible, unchangeable, beyond action and inaction, beyond good and evil.

Hinduism has no fixed creed by which it may be said to stand or fall, for it is convinced that the spirit will out grow the creed. Hinduism is human thought about God in continuous evolution. It welcomes all new experiences and new expressions for truth.

The Hindu - a follower of Hinduism - does not refuse to find reality in the Christian description of his personal converse with Christ, nor does he discredit the assurance which comes to the devout Buddhist who follows the middle way. He does not deny the Muslim account of cultivating submission to supreme sovereign of the world.

The Hindu scheme of life is expressed in Sanskrit (the classical language of India) by the formula:

DHARMA - ARTHA - KAMA - MOKSHA.

Dharma denotes duty, Artha the wealth, Kama our human desires and Moksha - implies not the annihilation of the soul but the annihilation of its finiteness and the consequent realization of its unity or identity with Brahman. It means therefore, not eternal death but eternal life. This formula indicates the ideal of a complete life taking into account all the facts of human life without doing injustice to the flesh or the spirit.

This is proclaimed in thousand different ways in all Hindu literature. Hence Hinduism nowhere indicates or implies escape from the responsibilities of the earthy life. It only reminds us to concentrate all our efforts to achieve a strong healthy balance between the physical desires and Spiritual needs, as long as the Spirit of the man is separate from the Spirit of the Universe.

An important development in the period 2000 B.C. is the conception of the characteristically Indian ideals of the Law of Karma or Fate. In fact, the Law of Karma is the fundamental basis of not only all schools of Hinduism but of all schools of Buddhism and Jainism.

A man is the creator of his own fate

A man cannot fly from the effects of his own prior deeds. A man reaps that at the age whether infancy, youth or old age at which he had sowed it in his previous

birth. To a Hindu all the inequalities of life can be explained by the doctrine of Karma or Fate. Karma teaches that they are a result of mans' own doing. Karma is cause and effect applied to morals. Every action a man takes including those in his previous incarnations has inevitable moral consequences in this life or the next. In some cases it can affect a man through several reincarnations. An individual goes through this cycle of birth and death - reincarnations - until he attains union with the infinite.

Liberation from the cycle of birth and death or the end of reincarnations is to be sought only through the realization of the identity of Brahman and Atman - the spirit of the universe and the spirit of the man. This concept comes to occupy the foreground of a Hindu's religious life. All other things are subsidiary. This is in essential the concept of Reincarnation or rebirth. Reincarnation is the ultimate truth based on the law of Karma or Fate.

The common aim of all religions is spiritual life. The spiritual life insists on a change of consciousness for which all else is the means. Each of our religions have dogmas and creeds. But when we get down to the depths, we discover that all religions draw their strength from the same unfathomable source. The recognition of this fundamental unity should make possible for co-operation on a common basis for the good of mankind as a whole. All great religions arouse and developed in various parts of the world when mutual communication was impossible. In the years to come let us hope our efforts - including yours and mine - will be towards the gradual assimilation of all religious faiths towards a universal one.

Let us conclude with the following wise words of Dr. Radhakrishnan, a great philosopher-statesman of the world. "The human community must become the organic expression of the faith in the oneness of the creative spirit of the universe and in a sense of fellowship. There is an immortal aspiration inhabiting every human frame, a universal consciousness expressing itself in limited minds and divided egos. Truth alone conquers, not falsehood, whatever events may befall us, the light of truth will not go out".

Tara collection exhibited at gallery



The feature exhibition of the year at the University of Notre Dame art gallery, the Tara collection of African primitive sculpture, opened Sunday, March 21. The Rev. Anthony J. Lauck, C.S.C., director of the gallery, was the host at a public reception for the owners of the collection, Mr. and Mrs. J.W. Gillon, New York City, from 2 to 5 p.m. last Sunday, March 28.

Distinguished by many unique, rare and outstanding examples of African design, the Tara collection includes several Guro masks from the Ivory Coast, junerary figures, symbolic and ceremonial images, and an unusual shrine door of wood and metal from the Senufo or Siena tribe.

Carved in hard wood and painted red or black the Guro masks are portraits of ancestor spirits, and are considered among the finest carvings brought out of western Africa. Camaroon masks with surmounting figures are equally rare and the Gillon collection includes a wood sculpture with deep red patina.

An image of a four-headed woman holding a bowl, the only one of its kind in the world, comes from the Baluba Shankadi of the Congo. The figure is believed to represent a protective spirit, and the bowl to hold kaolin to protect the owner from evil or sickness.

While these sculptures were prized by European artists like Picasso or Epstein because of their appealing design or wrought these works for more important reasons. They were symbolic or ceremonial images, done perhaps as fetishes to be worn by women to encourage fertility, or used as divination figures to bring good fortune or to protect persons, families or whole tribes.

Joining Mr. and Mrs. Gillon at the reception on March 28 will be Mrs. Margot Plass, professor of primitive arts at the University of Pennsylvania, Philadelphia.

Located in O'Shaughnessy Hall, the art gallery is open to the public from 10 to 5 weekdays and 1 to 5 on weekends.



NDSMC STUDENT UNION

Applications for the positions of

ASSOCIATE DIRECTOR
SMC COORDINATOR

COMPTROLLER
EXECUTIVE COORDINATOR

May be picked up in the Student Union Office, 4th Floor LaFortune today and Monday, until 5:00 pm, and in rooms 317 Le Mans and 521 McCandless until midnite Monday. All applications must be returned to the Student Union by 5:00 pm Tuesday or to St. Mary's by midnite Tuesday.

All positions open to SMC. For information:

Bill McGrath 7757 or 234 5262
or Missy Underman 4229

Harvard prof to talk on transportation

Dr. Paul W. Cherington, professor of transportation at Harvard University' graduate school of business administration, will discuss "Our Transportation Problem—How Can We Solve It?" during a Cardinal O'Hara Memorial Lecture appearance at 3 p.m. Thursday in Notre Dame's Memorial Library auditorium. The talk is open to the public.

for policy and international affairs in the U.S. Department of Transportation, Cherington will also speak to faculty members and graduate students in the College of Business Administration at 7:30 p.m. in the Hayes-Healy Center. His topic will be "The Transportation De-regulation Controversy" at this meeting.

A former assistant secretary

Cherington has been associated as a member, officer or consultant with Pan American Airways, Africa Ltd.; U.S. Army Transport Command, U.S. Senate Military Affairs Committee, U.S. Civil Aeronautics Board, Board of Economic Advisors to Gov. John A. Volpe, Massachusetts, and Transportation Research Foundation. Among his publications are "Airline Price Policy," "The Business Representative in Washington," and "Logistics and Transportation Education in Graduate Schools of Business Administration."

Directed by Dr. Herbert E. Sim, professor of finance and business economics the Cardinal O'Hara lectures supplement the regular program of courses in the College of Business Administration. They are presented several times during the academic year by outstanding scholars, businessmen and men of public affairs.

IT'S THE REAL THING!

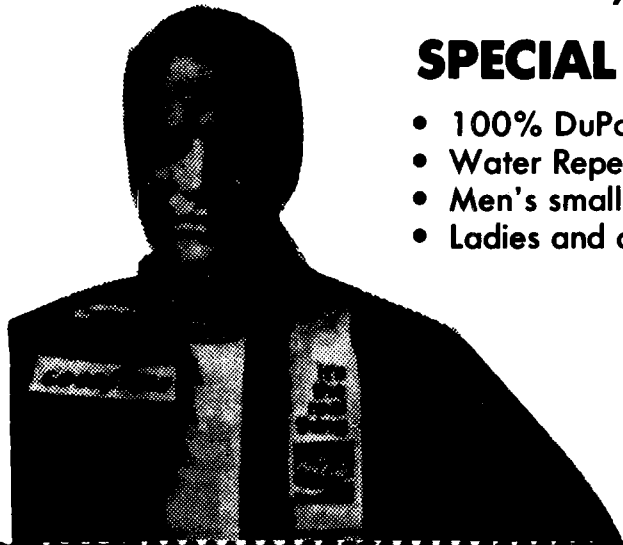
Paul Newman's RACING JACKET

Professional Style

SPECIAL OFFER

\$399
in the mail

- 100% DuPont Nylon
- Water Repellent
- Men's small, medium, large and X-large
- Ladies and children small, medium and large sizes



See Details
On Cartons of

Coke



Available April 5 thru May 1, 1971

"Coca-Cola" and "Coke" are registered trade-marks which identify only the product of the Coca-Cola Company. Bottled under the authority of The Coca-Cola Company by: THE COCA-COLA BOTTLING COMPANY OF SOUTH BEND, INC.

How many cups of Gatorade® can you drink between Corbin, Ky., and Tampa, Fla.? (For free.)

On your way to your Florida Easter break, every Marathon station along I-75 from Corbin to Tampa will give you new orange Gatorade free. With or without buying anything. There's no limit. If you're thirsty, drink all you want. (Our cup runneth over with conviviality.)

There's also a straight reason for stopping at Marathon. Even your parents would approve. Our gasoline. That we don't give away. We sell it. (A little capitalistic, maybe, but it's a living.) And to show that our hearts are pure, all Marathon petroleum products and automotive services are guaranteed. Satisfaction or your money back, as our lawyers say.

For considerations not entirely altruistic, our dealers accept most major credit cards. BankAmericard. Master Charge. American Express. Carte Blanche. Diner's Club. And our own.

So when you go south, keep your car filled with the Big Red M (your basic sis boom bah). Then when you get to Corbin, start filling yourself, too.

If you're flying down, we don't even want to hear about it.



DETROIT CLUB EASTER BUS

SIGNUP: 7 - 9 pm
Mon, Tues, Wed
333 Walsh
OR
CALL: . 8132 At ND
4618 AT SMC
FOR RESERVATIONS

ROUNDRIP:
\$11 members
\$13 nonmem.
LEAVES:
WED AFTERNOON
RETURNS:
SUN EVENING

DON'T

BUY ANY

CAR TILL

YOU GET

HAROLD

MEDOW'S

PRICES!

*DODGE
*CHRYSLER
*RENAULT

HAROLD'S CORNER
LaFayette & LaSalle
Phone 233-3154

Sinnott: a sixth man moves it

by Joe Passiatore
Observer Sportswriter

When you've got a backcourt that consists of one of the most potent scoring threats in the country and the other fellow is one of the game's most clever playmakers, it can be quite a task to try and break into the line-up. Just ask Tom Sinnott, who, in

competing with Austin Carr and Jackie Meehan, found himself paired against one of the greatest combinations at Notre Dame since Rockne and the game of football got together.

Despite being a victim of circumstances and having to be content with being a top flight "sixth man", Tom Sinnott has no regrets about coming to Notre

Dame. Tom hails from Elizabeth, New Jersey and by the time college came around he had made enough of a name for himself at St. Patrick's High School that he rated college offers from such schools as Marquette, Georgetown, Duke, Notre Carolina and of course, Notre Dame. "I had always wanted to go to Notre Dame, so it wasn't a real tough decision. I have no regrets about coming to Notre Dame. I played on a great team for three years and was associated with some tremendous guys."

When asked if he was satisfied with the way the season turned out Tom replied, "I am a little disappointed that we didn't do a lot better than last year. Of course we lost a lot of tough games." One of those tough games was the game that ended Notre Dame's season, the Drake loss. Tom accounts for the loss this manner, "They slowed the game down and got us to play their tempo of ball. As a result Austin Carr didn't get as many shots as he usually does and they beat us in a low-scoring game. They played a tough man-to-man defense, though, and were able to station themselves between our players and the basket and draw an unusually high number of charging calls against us."

Questioned about his greatest thrill in a Notre Dame uniform, Sinnott quickly recalls, "My greatest thrill, teamwise, was

when we beat UCLA this year. As for me personally, it was when I stole the ball from Marquette and fed it to Austin to beat them in double overtime last year."

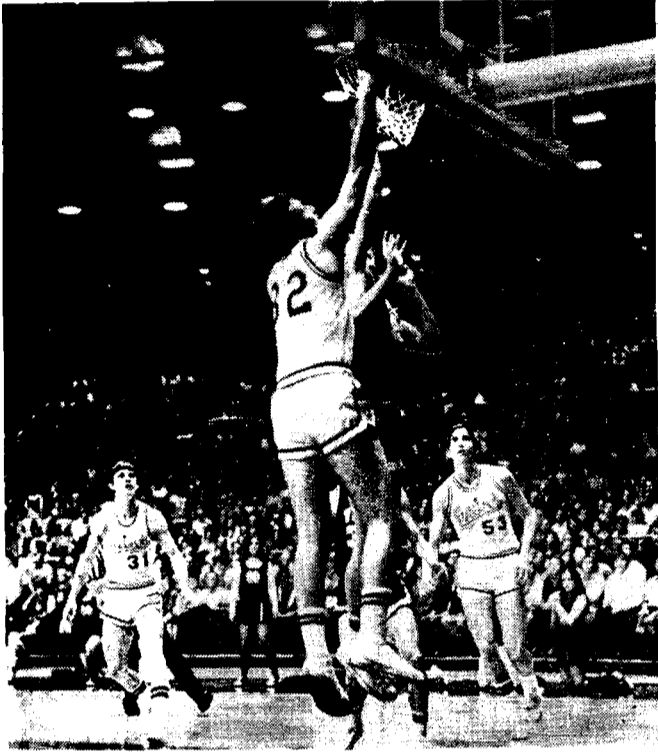
Sinnott was then asked about the handicaps of being a "sixth man." "I'd say the most difficult thing is to be mentally ready. Usually when I came into a game my purpose was to speed up the game, maybe press on defense, and try to get some points in a hurry, so I had to be ready to go."

Will Austin Carr have any problems adjusting to the pros? "I sure can't foresee any. In my opinion he can't miss becoming a superstar. Back home I used to watch Bill Bradley at Princeton and people used to say that he was the best ever at moving without the ball. This is probably

Austin's greatest asset - his ability to shake a defender. I know, I guarded him in practice and by the time it ended I was worn out from trying to stay with him."

Right now, Tom is seriously considering an offer to go over to Europe and play in the European league next year. "The league has been around for about five years and they're starting to recruit college players from America. There are teams in Italy, France, Yugoslavia and a couple other countries. I know John Pleick is thinking about going over there and I heard that Rich Rinaldi of St. Peters is considering it."

It appears that Tom Sinnott has not yet given up in his quest to shake that "sixth man" tag.



Terry Shields

The Irish Eye

The Winners

After a time, you learn one thing about sports. That is, no matter what the contest, there can be only one winner. And so it went for another year in collegiate basketball. There was once again just that one final winner and for the fifth year in a row it just happened to be UCLA.

Many fans were distraught to see the Bruins wind up on top again but, looking at the entire season and all of the teams, it was apparent that the UCLAns were worthy of the national championship again.

Since there can only be one winner, how does this effect the many "near winners" in college basketball? Or more specifically, how does this season results effect Notre Dame?

The real die-hard Irish supporters were probably quite put out with the team's tourney showing. After all, hadn't ND done as well the year before? Also, didn't they have all the really important members back from the '69-'70 squad? Anything less than a finish in the final four wouldn't be acceptable.

Well, this is true. Everyone expected great things from the Irish this year and there were days when these great things became reality. The only blemish on the mighty Bruins record came at the hands of Notre Dame. Adolph Rupp was finally beaten in "neutral" Louisville. Still there were disappointments during the season that people seemed to remember better than the achievements. But with the NCAA bid, all this was history.

When tourney time came, Johnny Dee, head coach of the Irish, stated that this was a "new season, it doesn't matter whether you're 26-0 or 19-7, the real season starts now." Dee's team finished 1-2 in "the real season" and ND was admittedly not in the toughest regional. So does this make the 1971 basketball campaign a total failure for the Irish?

It wouldn't be just to call the season a failure because that would mean all of the other college teams that didn't win the NCAA would be failures. It was a disappointment but not a failure.

The reason why it wasn't a failure can be seen by noting the final four participants in the tourney. Truly UCLA had the best material and altogether best team in the country. But the credentials of the other three teams were suspect. Kansas had but one loss throughout the season, but compare the Jayhawks schedule to that of the Irish. They were a fortunate team to get as far as they did.

Then there were the Western Kentucky Hilltoppers. To their fans WKU was without a doubt number 1 but to the rest of the nation they were comparable to numerous other teams. The Villanova Wildcats were probably the team in the NCAA's most like Notre Dame. Granted, the Wildcats manhandled the Irish in their meeting during the year but a rematch at South Bend could have produced the exact opposite results. Both were capable of greatness or mediocrity.

What the tourney boiled down to was a matter of which teams were able to get hot and stay hot. Only UCLA, among the finalists, were considered true favorites at the tournaments beginning and Kansas could at best be considered a darkhorse. WKU and Nova came from nowhere to reach Houston. It's just a shame that the Irish couldn't have been one of those teams to get hot. They already proved that they could play with anybody during the season.

And so the season closes with ND only a fourth place finisher in the Midwest but it managed to accomplish a few goals that will keep Notre Dame respected in the basketball ranks for years to come.

Maybe Johnny Dee doesn't have the same value system as a lot of people. Maybe winning the big prize wasn't his only objective. He did take his team all over the country to play in front of more fans than any other team and at the same time to play the best competition possible. Darrell Royal said of the ND football program, "Why hell, that Notre Dame will play anyone, they don't care." He could have just as well have been speaking of the basketball program here also.

So take heart Irish fans. Maybe your team wasn't the best but it certainly came through with some top thrills and it did this with the best around. Besides, Notre Dame did have one man who proved against the best around that he was the best of them all.

UCLA took the honors of best team but on that day when they came up against the best player it was then that the Irish could be proclaimed "the winners."

Ara's boys open workouts

Notre Dame, Ind. - Notre Dame's football team, an upset winner over Texas in the Cotton Bowl, will begin preparations for its 83rd season on Monday, March 29.

Head Coach Ara Parseghian will greet 88 varsity candidates and proceed with drills during the next four weeks with the annual Blue-Gold spring game scheduled for Saturday, May 1.

Parseghian, starting his eighth season at Notre Dame, will be seeking to fill spots left by the departure of nine senior starters.

"This will be an extremely important spring for us," reasoned Parseghian. "First we must take a good look at quarterback, find key replacements

Interhall

This spring the Interhall office will sponsor:

BASEBALL

Rosters must consist of at least 14 players. Maximum number of players is 18. Rosters should be submitted to the Interhall Athletic Office or to the Interhall Issue Room. Deadline for all rosters and roster changes is April 6.

SOFTBALL

Roster must consist of at least 12 players. Maximum number of players is 16. Roster should be submitted to the Interhall Athletic Office or to the Interhall Issue room. Deadline for all rosters is April 1.

TENNIS

There will be a singles tennis tournament. The competition will be conducted in singles elimination manner. There will be two divisions—open and novice. To enter call 6100 or 8975. Deadline for the tournament is April 5.

at other positions and then experiment on position changes and perhaps get an idea as to what type of offense our personnel is best suited for next fall."

A considerable amount of attention will be focused at quarterback, where the Irish will be without All-American and Heisman Trophy runnerup Joe Theismann. Juniors-to-be Pat Steenberge and Jim Bulger and freshman Cliff Brown figure to be the leading candidates for the quarterback position.

In addition to Theismann, All-American guard Larry DeNardo, running mate Gary Kos, halfback Denny Allan and fullback Bill Barz leave the offensive unit.

Defensively, the staff will be faced with replacing two linebackers—Tim Kelly and Jim Wright—plus defensive end Bob Neidert.

Considering who started in

Notre Dame's 24-11 Cotton Bowl victory over Texas, eight of 11 starters on offense and eight of 11 defensive regulars will return. Parseghian will have 24 of 37 lettermen returning.

Anchoring the offense will be All-American receiver Tom Gatewood, one of the co-captains, and halfback Ed Gulyas, the leading rusher last year with 558 yards and a 4.3 average.

Defensively, co-captain Walt Patulski at end and defensive back Clarence Ellis, an All-American for the past two years, return along with veteran tackles Mike Kadish and Greg Marx, linebackers Rick Thomann and Eric Patton and back Ralph Stepaniak.

The Irish finished the 1970 season with a 10-1 record and final number 2 rating (AP).

Spring practice is starting a week earlier than usual because of the new academic calendar.

Gustafson places

Notre Dame's heavyweight wrestler, Phil Gustafson, was the only member of the 1971 varsity to make it to the NCAA finals. Gustafson, who entered the tournament with an undefeated career record made his way to the finals held at Auburn Alabama over the past weekend by placing fourth in the Region IV of the NCAA.

Big Phil went 4-2 in the regional enabling him to secure the fourth position which was the minimum needed to reach the NCAA finals. Region IV was composed of teams from the Mid-American Conference, the Big Ten and Independents from the Midwest.

In Gustafson's first win he registered an impressive 8-0 whitewash over Marquette's heavyweight Jones. Phil rolled on in the second round by pinning Dan Gurth of Wisconsin. The junior who also is a member of the ND football squad, recorded his second tourney pin with a win

over Illinois' Donatelli.

Gustafson's first loss came to Osborn of Indiana State University. He was leading 2-1 in this match but Osborn managed a takedown with only 15 seconds remaining in the match to secure the 3-2 decision.

Gustafson was given second life when he was granted a wrestle-back opportunity. He won the first of these matches but in the Regional consolation he lost on the narrowest of margins on a referee's decision. The scoreboard read 1-1 after an overtime period and then Michigan State's Ben Lewis was awarded the victory.

Results are not yet available on Gustafson's showing at Auburn but they will be printed in tomorrow's Observer. On the season the Galesburg, Illinois native compiled a slate of 26-2-1. Of his 26 victories 16 came by pins.

KARATE

Learn the Fastest Growing College Sport.

CALL NOW 272-8448

KARATE INSTITUTE

52139 US 31 N

South Bend, Ind.

St. Marys & Notre Dame students eligible for

Student Teaching

during the 1st semester 1971 -72

should come and apply

in room 320, Madeleva.

Application deadline - Friday, April 9

THE OBSERVER BUSINESS OFFICE

is now accepting applications for the position of Business Manager for the Academic year 1971-72.

Applicant must be present Junior Business Administration major or MBA Candidate. If an undergraduate, it is preferred that applicant be concentrating in either Finance or Accountancy. He must have a working knowledge of both fields as position entails periodic preparation of formal financial statements, (Incomes, Financial Position, Source and Application of Funds, Cash Flow) maintenance of note liability, maintenance of Accounts Receivable, Capital budgeting, bookkeeping, and other aspects of financial management.

Individual should be oriented toward growth of the observer and be presentable in appearance and personality as position requires dealing with University administration, local financial institutions, and advertisers and their agencies.

Applicant must be willing to devote 15 to 20 hours perweek. There is a possibility of academic credit in Business Administration and the salary is \$100 per month.

Apply by sending letter including name, local address and phone number, BA concentration, experience in extra-curricular business management; and other information deemed pertinent via first class mail to:

The Observer
c/o Bruce Rieck , Business Manager
P.O. Box 1100
Notre Dame, Indiana 46556

Sophomore Literary Festival continues

Fictionalist Leonard Michaels and the novelist John Hawkes will lecture and read from their fiction today as the Sophomore Literary Festival moves into its second day of presentations.

Both American writers, Michaels and Hawkes are widely published and both have received a number of outstanding awards for their creations.

Michaels is the author of *Going Places*, a collection of short stories that was nominated for the 1970 National Book Award. His stories have been published in a number of American journals including the *Evergreen Review* and *Esquire*.

Among the awards he has received are the O'Henry Short Story Award (three times), the National Institute of Arts and Humanities Award, the Massachusetts Review Quill for Fiction (twice) and a Guggenheim Fellowship.

Presently Michaels teaches in the English Department at the University of California at Berkley and is also working on a novel.

Michaels will lecture on the short story and read from his fiction today at 3:30 p.m. in the Library Auditorium. Hawkes will appear this evening at 8:00 pm.m in Washington Hall.

A teacher and playwright as well as a novelist, Hawkes has travelled widely in both Europe and the Americas. His latest novel, *Second Skin*, was written during a sabbatical which he spent on the island of Granada in the West Indies.

Hawkes other works include his novels, *The Beetle Leg*, *The Cannibal*, and *The Lime Twig*. He has published a book of short plays, *The Innocent Party* and a collection of his short fiction titled *Lunar Landscapes*.

Hawkes has been the recipient of a Guggenheim grant and a National Institute of Arts and Letters award in 1962. In 1965 he lived in San Francisco as playwright-in-residence at the Actor's Workshop under a fellowship from the Ford Foundation.

Currently Hawkes is teaching at Brown University and working on a novel *The Blood Oranges*.

INTERNATIONAL STUDENTS ASSOCIATION MEETING

Date: Wed, 31st March

Time: 7 p.m.

Place: International Lounge
(La Fortune Basement)

AGENDA:

1. Annual Elections
2. International Festival
3. Freshman Orientation
4. Spring Activities
5. Annual Send Off For Seniors

Continental Hair Styling Inc.

Has Moved To

1321 E. McKinley Hwy.

Mishawaka

(approx. 2 miles east of Town & Country Shopping Center)

Serving the ND students in all hair care needs for 3 yrs.

Call Now for appt.
259-7679

IF YOU'RE 18 OR OVER AND
CONSIDER YOURSELF A REAL ADULT

CinemaArt
208 N. MAIN
MISHAWAKA THEATRE

NOW PLAYING

"Don't Just Lay There"

and

"The Final Blow"

PROOF OF AGE ALWAYS REQUIRED