



Most Valuable Player John Shumate, a big man on campus in more ways than one, stands above an enthusiastic crowd that was on hand to welcome the Irish home from the NIT.

Gov. Gilligan calls for involvement in gov't

by Terry Keeney
Staff Reporter

Governor John J. Gilligan of Ohio last night urged young people to involve themselves with their government. Speaking before a student audience at Carroll Hall, Gilligan pointed out the apathy he perceives among college students toward politics.

"I have been involved in politics for twenty years," said Gilligan, "and I've got news for you—the system works. Individual action can make a difference."

Gilligan, a Notre Dame alumnus (Class of '43), cited two reasons young people should be active politically. "You are alive and love life more than death. You have power over good and evil as never before. How much better could our lives be spent than in trying to achieve our dreams?"

Gilligan, in addressing students to the problems of the states, blasted the notion of revenue sharing. He warned that under revenue sharing the President could "Turn off the spigot and undercut anything done on the state level." Instead, Governor Gilligan proposed a system of tax credits to allow states to collect more tax dollars while cutting back on federal revenue. According to Gilligan, the state should decide where any federal funds should be allocated within the state, citing waste and mismanagement of federal grants for services such as law enforcement.

When asked why the McGovern-Shriver ticket fared so poorly last November, Gilligan blamed McGovern, rather than the Democratic Party as a whole. "The American people just did not know what McGovern was trying to say."

However, Gilligan believed that the Democrats had not lost their traditional New Deal majority. "We must convince the American people that we are still their instrument."

Gilligan also commented on the political influence of a fellow Democratic governor—George Wallace of Alabama. "Governor Wallace is a very sensitive political figure. He created the two big issues in the domestic arena during the Presidential election—bussing and tax reform."

Governor Gilligan, when asked to explain his position on the abortion issue, opposed a constitutional amendment to regulate abortions. He did express concern over the "gaping holes" left in abortion laws by the recent Supreme Court decision to allow abortions during the first two trimesters. He



Ohio Governor John Gilligan—"the system works."

also felt that the rights of perspective fathers must be legally defined.

In calling for youth's participation in government, the Governor decried the values and priorities of the American system. "We are more concerned with more electric toothbrushes than with granting people a means to sustain life."

Gilligan cited the defense budget as a flagrant example of distorted priorities in government.

"If we tried to fill the Grand Canyon with twenty dollar gold pieces," Gilligan commented, "we could not waste more money than to pour it into the defense system"

On the issue of socialized medicine the governmental control of the health industry, Gilligan blamed the excessive cost and inefficiency of the system on the profit motivation of many physicians. He endorsed more governmental influence over health care facilities.

In the area of education Governor Gilligan noted that his attempts to provide aid to non-public schools have been frustrated by the courts. He explained the \$62 million has already been allocated for this aid.

In addition, Gilligan described his proposal to finance higher education in Ohio. Under this proposal graduate students in medicine, law and other lucrative fields would be expected to reimburse the state whatever funds provided by the state for their graduate work. This payment should be made over a long period of time.

HPC questions outline of new student forum

by David Rust
Senior Reporter

Notre Dame's hall presidents were split last night in their reactions to the proposed "Student Association outline" worked up by an inter-governmental committee and published in yesterday's *Observer*, and most voiced their belief that their questions could be resolved at the Hall Presidents Council meeting this evening.

Several confessed their general unfamiliarity with the document which would replace the present legislative Board of Commissioners with an essentially non-legislative Forum, membership of which would be predominantly of hall presidents.

The new "outline" would also retain election of an association president and vice-president by the whole student body.

Badin hall president Kim Magnotta spoke for a slight majority of the fourteen hall presidents contacted when she said she backed the outline, though she had her reservations.

"The hall presidents are the most representative form of 'government,' because most emphasis in student life is on the halls," she said. "A couple elements I worry about, like the number of members the outline wants on the Forum. I think there are too many. There's also the existence of some inter-hall rivalry, but I think that can resolve itself all right."

But Bagnotta also found the document "terrifically vague," agreeing with detractors of the outline that "a big loophole exists" in relation to who actually is to control the association purse strings, pointing to the passages giving the Forum legislative power over the budget but charging the president to "be responsible for the financial operations of the Student Association."

"There also seems to be quite a bit of responsibility left with the student association president and vice-president," said Bagnotta. "It seems to be headed back toward what he had this year."

Bagnotta expressed confidence that "This will all be reshaped (this) evening" at the HPC meeting.

Other hall presidents were more unreservedly in favor of accepting the outline, though most still mentioned sections that disturbed them.

"I'll ask for its adoption," said Phil Byrne, Alumni Hall's chief executive. "My only complaints are with this petition thing. I'm totally against the whole idea of only ten signatures for off-campus representatives. And I don't think there should be allowed repeats on petitions (for student association presidency candidacy)."

Byrne said he'd press for modification in these areas this evening, otherwise standing in agreement with the outline.

"I'm in favor of it completely," said Sorin Hall president Ed Schute. "Our last student government was a waste and I didn't know who my representative was."

Schute called the proposed form "a good deal for the constituents."

He didn't believe the executive branch retained too much power in the new student association version, believing that even though the Forum was non-legislative, its duty to "advise" and other special relationships would "act as the check."

"It's only a provisional thing anyway," he concluded.

Pat McLaughlin, recently re-elected president at Pangborn, was unhappy with the document.

"(The proposal) would make student government almost the same as it is now," said McLaughlin. "There is still too much power in the hands of the executives."

He wanted the selection of commissioners, judicial board members and student representatives to university committees to be "at least (subject to the) consent" of the Forum, while asking a reason for the existence of any executive cabinet.

McLaughlin also joined several others, including re-elected Grace Hall president Kevin Griffin, in embracing several of the criticisms of the new Student Association put forth by former HPC Chairman Butch Ward in his editorial in yesterday's *Observer*.

Griffin pointed out that "flaws still exist, leftovers from our present system which the outline fails to alleviate."

"A student association president should be elected by the Forum," elaborated Griffin, "if he is not to be a hindrance to the workings of the Forum, as this year's president was."

He also disagreed with having the student members of the Academic Council on the Forum.

"They don't represent anybody," said Griffin.

Student on the Academic Council Ed Ellis called that particular outline proposal "stupid," but liked the idea of giving the hall presidents the majority of rein in the association.

Student government officials who worked to produce the compromise outline were stung by Ward's editorial against it.

"It seemed to be stepped backward for *The Observer*," said former student government Treasurer Mike Marget, whose resignation from his finance post was effective yesterday.

Marget attacked numerous of Ward's arguments, claiming that the outline's "procedure for selecting the number of candidates who will run in the runoff was written simply to insure that a majority of the student body would be represented in the runoff."

He pointed to this year's election, in which the two top tickets going in to the runoff had together garnered less than 50 percent of the vote in the first election.

"I see the thrust of the arguments against an elected student body president as an attempt to deny the student body a choice in their representative," said Marget. "And saying that the outline 'relies too heavily upon the election of a serious and dedicated student to the post of president' points up the basic problem of a democracy."

world

briefs

Miami - The White House announced that agreement had been reached with the four-party joint military commission in Saigon to complete by Thursday the release of the last of the United States Prisoners of war in Indochina and the withdrawal of the remaining American combat forces from South Vietnam. The agreement provides for the release in four states, beginning today (Tuesday) of 148 American prisoners, including nine held in Laos, and the withdrawal, also starting today, of about 6,000 American troops from South Vietnam.

New York - Sir Noel Coward, whose light, sharp wit had enlivened the London and New York Theater for half a century as actor, playwright, songwriter, composer and director, died of a heart attack at his home in Jamaica, B.W.I. He was 73. He was knighted by Queen Elizabeth in 1970.

Washington - The Senate's Special Committee on the Watergate conspiracy met privately to hear a synopsis of two lengthy interviews its staff held last week with James W. McCord Jr. The committee refused to confirm officially that McCord, convicted of spying on the Democrats last year, had implicated two high administration officials in the espionage plot.

Washington - The Supreme Court declined Monday to review the contempt citation of Harvard Professor Samuel L. Popkin, who had refused to answer the questions of a grand jury investigating the publication of the Pentagon Papers. Popkin said he believed as a scholar he had the right to keep confidential the sources of his information. The decision left standing a lower court ruling under which Popkin, an Assistant Professor of Political Science, served a week in jail.

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on campus today

4:30 p.m.--seminar--the role of selection in genetic polymorphism, dr. rodder milkman, galvin life science center

7:00 p.m.--organizational meeting, nd-smc red cross blood program, room 2-d lafortune

7:00 p.m.--lecture, are you properly insured, edwin s. ehlers, carroll hall, smc

8:00 p.m.--lecture, urban problems, mayor joseph alio o of san francisco, cce auditorium

8:00 p.m.--lecture, justice is illegal in america, david dellinger, library auditorium

Black students clarify aims at SLC meeting

by Janet Longfellow
Staff Reporter

Black students clarified their goals pertaining to the proposals made at the February 5 session on "Black Students at Notre Dame," at yesterday's general meeting of the Student Life Council.

Clark Arrington, Carl Ellison, and Ken Lee voiced their dissatisfaction with the progress made up to the time of the last SLC meeting on their proposals. It was felt that the publicity after the hearing misinterpreted their main objectives and hindered their progress. Further, they felt the black community was left out of the research and discussion process. All three representatives expressed the hope that the hearing was just a beginning to a series of dialogues on the complex problems of racism on the campus, and that the black community's own sources would become an integral part of the decision making.

Dr. Phillip Faccenda, vice-present of student affairs, pointed out that the SLC meeting following the hearing was not the end of the work being done to aid the blacks, but only the "second episode." He explained, "The recommendations that could be carried out were worked on immediately," and that the others were in the process of being researched by the SLC committees.

Meat boycott to be discussed tonight at 7:30

Off campus, and married students who have been hit hard by rising food costs, especially meat prices, can get information about the national meat boycott by attending a meeting at the American National Bank, Thursday at 7:30 p.m.

The meeting, which will be held in the bank at Angela Blvd. and Michigan, is being sponsored by a number of local citizen committees. Leafletting, beginning April first, at local supermarkets will be discussed. The national boycott will last for a week!

Further information may be obtained by calling Dianne Devlin at 288-7779 or 233-1398

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The most important proposals made at the hearing were restated for clarification. In order of priority, they are the appointment of a Black Student Affairs person. Senior Carl Ellison, felt that an additional reason for this reason for this need had emerged since the hearing session. He stated, "Notre Dame says that it wants to diversify itself, but it doesn't protect blacks from being forced off campus by the lottery as it does for women and athletes."

The additional basic priorities are: a recommendation for an increment in the money available for endowments to minority students; establishment of a Black house; and the requirement of a minority-experience course.

The Rules Committee submitted its report on Campus Security Problems. Five recommendations were approved to be sent to the administration:

--To continue efforts to impress campus members of their mutual responsibility in caring for one another by locking doors, reporting obvious strangers, etc.

--Respecting the security rules and persons for the purpose of order.

--That a survey of lighting of campus be professionally undertaken.

--That the card access system into the building be used when it can be a significant deterrent to crime, based on the desires of each dormitory.

--An increase in student help in the security force, as supplementary security patrol assistants.

The Campus Life Committee planned and scheduled a meeting for Monday, April 2, concerning relations between the Notre Dame campus and South Bend communities. Several speakers are invited and announcements were sent out today.

The Hall Life Committee expressed its satisfaction with its recommendations for the housing problem. It was stated that the SLC's plans for a lottery system and room selection had produced a fairly workable system.

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Fred Giuffrida, SLC chairman, requested the committees to make their individual year-end reports in order for him to compile a summary of the SLC's activities for the year.

Dr. Faccenda made an addition to the meeting's agenda, suggesting that the SLC make a report on the Student Affairs Committee meeting with the Board of Trustees.

He also asked for the SLC's approval in appointing a committee of interested members to consider improvements in campus ecology and its beautification. Both motions were passed.

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MINORITY STUDENTS:

LIFE AT NOTRE DAME

Just as the percentage of minority students in the undergrad population has increased nearly four times, so too has the severity of their problems in academic and social areas.

Minority students have always been a part of Notre Dame (the first student was an American Indian), but their numbers have been so small that they became lost in the crowds of white students moving up and down the quads.

In 1967, minorities comprised 1.24 percent of the undergraduate body and were not very vocal. Their voices began to be heard as their numbers increased to comprise the present 4.06 percent of the undergraduate body.

But their voices have been cries in the wilderness if one judges by the response of the student body and the administration. If this were not the case, then the February meeting of the Student Life Council, at which several black students presented a list of proposals to improve life at Notre Dame, would not have been necessary.

Blacks have always been the most vociferous minority on campus, mostly because they are the largest group. Except for the Mexican-Americans, the rest have been content to quietly occupy themselves with in-group activities and some recruitment efforts.

Some proposals have been met by the administration. The Black Studies Program has expanded to many departments, its director has gained some say and financial control in the hiring of professors for Black Studies courses, minority counseling facilities have improved somewhat, there are more minority faculty members and the minority enrollment has increased. Even financial aid has stabilized.

However, most of these improvements have been minimal, bones tossed to the dogs

to stop the barking. Although the bark may have been silenced, MECHA and the blacks, in particular, continue to hound the University for more academic improvements and to pioneer in the area of minority student life.

The SLC presentation in February is an example of the more subdued approach, opposed to the 100 pickets who marched to the Provost's office last Spring. The meeting was held in accordance with bureaucratic guidelines. It was not a shouting match, but rather a rational presentation of proposals with an unfortunately abbreviated time to explain them.

Because the time for explanatory comments was abbreviated, and since the SLC recently produced wishy-wash reports that said less than has already been said, there has been much misunderstanding about the proposals.

Likewise, there has been a general lack of knowledge, and at times, misunderstanding, about the other minorities in residence. With this in mind, *the Observer* approached the various minority groups on campus to ask them to write about their organization and its activities, and to comment on the problems they face at Notre Dame.

The Observer has also included information about minority enrollment and financial aid policies, the view from the office of the Vice President for Student Affairs, and a look at the minority counseling office in the basement of LaFortune.

The St. Mary's College report indicates that the situation there has improved slightly since last Spring when a minority student leader burned an official notice establishing a task force to investigate minority problems.

Don Ruane

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There is no excuse for race hatred today

Ethnicity in the Soul of Academia

by
Dr. Aleck H. Che-Mponda
Asst. Prof. Government

Human generations do not seem to be capable of learning from the past in regard to their relations with one another. Wars have been fought among men in the various civilizations and are still being fought today.

Conditions of prejudice and servitude have existed, been studied and analyzed. Yet they still haunt mankind to date. Where ethnic majorities have had the reigns of power, minorities have often times taken second-class positions. This happens among the general public and even in institutional communities of higher learning which are the real soul of academia. What is wrong with Man?

Maybe there is nothing wrong with Man but just that the genes of social intercourse resist change and are easily aggravated to incite the animalistic instinct that is inherent in human nature. Lyrics of the song in "The South Pacific" include "you got to be taught to hate" other people. Some parents do teach their children to hate or dissociate themselves with those of another race. Some communities act likewise.

Love Thy Neighbor

Should we assume that most of these people who consciously discriminate against others are such pagans that they never heard the biblical teaching, "Thou shalt love thy neighbor as thyself?" Or

should we conclude that they are just devilish in that they don't care a damn about the feelings of others or even of their own conscience? There really should be no excuse for such behavior, especially in this day and age.

Ethnicity, blacks have probably suffered more than other minorities in recent history. For, even where they are in the majority as in South Africa, they have been ruled, humiliated, and discriminated against. Opportunities for equal advancement in all fields have been closed to them. Only within the last fifteen years has there been movement in favor of the African majority on the Mother Continent. This development has also helped to improve the condition of the black minority in America.

Serious Consideration

One thing that must be clearly stated here is that we black people can take a lot of beatings before we cry "Wolf, Wolf!" It is important to get this understanding because when a black minority petitions an administration in a predominantly white university, then conditions must really be bad for them. They may have reached a saturation point where they cannot tolerate the situation any longer. The best thing to do in such a case is not to aggravate the situation by publicizing their weak points that tarnish the black image even further. Rather, intelligent steps should be taken to investigate their cries in a spirit of sincerity. The black student proposals should be seriously considered not just with an appeasement haste but with a purposeful approach. Those which can be fulfilled

should be fulfilled without undue delay. Those which cannot be fulfilled must be explained in a dignified manner. Those minorities who so peacefully petition through lineal hierarchy instead of taking the dramatic route that has been a common campus feature in the past few years, have shown a sense of intellectual maturity and are determined to seek workable solutions. Thus, their humanity must as well be respected.

Soul of Academia

In an institution of higher learning, all members of the community must be considered on equal terms as *individuals* rather than on the basis of their ethnicity or any other discriminatory characteristics. Regardless of whether the individuals were appointed or accepted in the community under the principle of "tokenism," once they join the campus they become part and parcel of the *soul of academia*. Therefore, it is unfair to talk of them as "minorities" because when you do so you are bringing ethnic discrimination on campus, the place where individual character, merit and intellectualism should be the sole determining factors. There should thus be no need for the black faculty and staff to organize themselves into a formal organization.

Knowledge and Education

To any student, I would like to emphasize that the purpose of coming to a university is to gain knowledge and to be educated. You

don't know how lucky you are in America where opportunities for higher learning are so plentiful. In Africa where I come from millions of young people just like you thirst and hunger for a chance to go to a secondary school and to college. Let me briefly tell you

Own Experience

of my own experience. When I was in the fourth grade I could not go to the fifth grade because there was no vacancy. So I repeated the fourth grade. The next year out of 100 of us only 30 made it to the fifth grade. Then only 26 of us made it to the sixth grade from where only five of us went on to a secondary school which catered to the whole diocese. We all continued with 25 others from other parishes to the 10th grade where we faced the Territorial Standard X Examination. Fifteen of us passed that exam and only three of us were selected to go on to the Senior High School where we joined 25 others. In the 12th grade we did the Cambridge Overseas School Certificate.

Lucky

Only one failed but only five were selected to go on to the one college which was jointly operated by Kenya, Uganda and Tanzania. I was not one of those selected, but I was lucky enough to come to America to receive my university education.

So please, students, if you are in school take full advantage of it and make it!

Minority ethnic group students are increasing

by Art Ferranti
Executive Editor

The admission of minority ethnic group students (as defined by the Department of Health, Education, and Welfare) has been steadily increasing over the past three years at Notre Dame. The University had minority recruitment well before 1970 but "the Cotton Bowl" marked the first year of any commitment to the minority ethnic group" stated Daniel Saracino, one of the five assistant directors of admissions.

From the January 1, 1970 Cotton Bowl, Notre Dame received \$160,000 and allotted \$40,000 a year for the 1970-71 freshman class.

So, by June, 1974, the proceeds will have been depleted. This plan was continued in 1971 when Notre Dame participated in that year's Cotton Bowl. However, when it became apparent that the University would not always be playing in a bowl game (which Notre Dame did not do in 1972), a three million dollar endowment was raised specifically for H.E.W. defined minorities (American Indians, Negro, Oriental, and Spanish American).

A number of organizations and individuals contributed to the endowment, including the Knights of Columbus, which gave \$500,000 in return for use of the old ND post office. The three million dollars remains untouched with the University drawing \$200,000 a year interest for each incoming freshman class. This amount is then divided equally for that class's four years. In other words, the minority students must share \$50,000 a year. Realizing the various costs of the University incurred by the student, Saracino figures that this money can only reach approximately 30 students a year at most.

The Admissions Process

The admissions process is a relatively simple matter in structure, but obviously difficult when trying to accept or reject a student. If a student is so financially destitute that he cannot apply without incurring monetary hardship, the admissions fee is waived.

Therefore, anyone can apply to Notre Dame. Saracino listed the three alternatives to any application: the student is accepted without a scholarship, the student is rejected, or the student is accepted with either a scholarship or grant-in-aid. Up to this point all students have competed equally.

Any minority student who is ineligible for a scholarship or grant-in-aid becomes eligible for the endowment aid if his financial situation as reported in the Parents Confidential Statement (PCS)

qualifies him. The SAT is not heavily weighted, said Saracino. The high schol record is the most important thing.

In accordance with HEW standards and law, one's ethnic status is asked on the admissions application. It is held in strict confidence. This recent addition to the form began in 1972. This information is also requested on registration forms. There are two reasons for this: first, for qualification for the endowment, and second, so that a complete report can be filed with the Civil Rights Commission. This federal body decides whether the University is meeting federal standards and attempting to further entice minority recruitment. No complaints have been made to Notre Dame.

Statistics

Charles McCollister, the coordinator for analytical studies, has maintained reports of minority enrollment for the Civil Rights Commission since 1967 based upon registration findings. Before that, the unreliable method of visually spotting minorities was utilized. It was not until 1968 that HEW standards were adopted. Records for 1969 and 1971 were unavailable. The following percentages reflect a vast summary of the facts.

In 1967, at the undergraduate level (all classes), there were 46 blacks and 31 "others" out of 6,237 students. Minorities therefore made up 1.24 per cent of the undergraduate level. For graduates (excluding law), there were 79 blacks and 114 "others" out of 1,106 students of 12 percent. Law students in 1967 had 3 blacks and 2 others out of 259, totalling 1.96 per cent. Total percentage of minority students to undergraduate, graduate and law students was 2.41 per cent.

In 1968, of 6,162 undergrads, there were 66 blacks, 6 American Indians, 9 Orientals, and 38 Spanish surnamed or 1.93 per cent of the student body defined as minority. Of the 1,055 graduate students (excluding law), there were 10 blacks, 3 Orientals and 3 Spanish surnamed or 1.52 per cent. Of the 265 law students, there were 4 blacks and one Spanish surnamed or 1.89 per cent. Total percentage for 1968 was 1.87 per cent. Actually, there was no decline from 1967 because of the adoption of HEW standards, which required more minority groups.

In 1970 there was an increase in minority recruitment efforts. Out of 6,398 undergraduates, there were 105 blacks, 17 American Indians, 24 Orientals and 41 Spanish Americans or 2.6 per cent. Of the 1,044 grads, there were 13 blacks, 3 American Indians, 4 Orientals, and 10 Spanish Americans or 2.88 per cent. Of the 421 law students, there were 17 blacks, one American Indian, one Oriental and 3 Spanish Americans, of 5.23 per cent. Total percentage that year was 2.66 per cent.

Finally, for the 1972-73 enrollment, from 6,820 undergraduates, there are 137 blacks, 19 American Indians, 17 Orientals, and 99 Spanish Americans, or 4.06 per cent. Of the 1,870 Graduate students (including law), there are 17 blacks, 17 Orientals and 11 Spanish Americans or 2.42 per cent. Total percentage is 3.75 per cent.

Interpretations and Comments

Therefore, it can easily be seen that minority enrollment is steadily increasing. Notre Dame is far above HEW standards for blacks for the nation (1.9 per cent). It is to be remembered that all schools became aware of the need for minority recruitment in 1964 with the passage of the Civil Rights Act, according to Registrar, Richard Sullivan.

The Attrition Rate

Despite an increase in blacks, majors in black studies, reports Sullivan, have been few. But this is not an indicator of the success of the courses. These courses fall into the other majors as history and anthropology so, although they are popular, they are rarely majored in themselves.

Also, the attrition rate for minorities and non-minorities is not significantly different. In fact Saracino said that if Notre Dame lowered its admission standards for minorities, there would be a major attrition increase. There has not been any such fluctuation.

Problems and the Future

There are two major problems confronting future minority admissions. Blacks are getting a great deal more attention on other campuses than Chicanos, for example, said Saracino, and it is getting harder to entice many blacks to a white, Catholic, middle-income, mid-western university such as Notre Dame. The second, more major problem, will hit Notre Dame next year.

Three federal scholarship programs, the Educational Opportunity Grant program (\$1,000 to a student whose family makes less than \$7,500 annually. There are 100 such students at N.D.), The National Defense Student Loan (which has absolutely nothing to do with defense), and the College Work-Study jobs, will be eliminated under President Nixon's new budget. This means that Notre Dame will 1) have to pick up the tab for the students now benefitting from these programs, 2) cut back on financial aid, 3) raise tuition, and or 4) tap the three million dollar endowment principle to be paid back over a short period plus any lost interest. The last seems to be the most feasible since the replenishment could easily be accomplished by contributions or a bowl game.

In any case, minority recruitment may be cut back next year due to this financial ill, and that would be disastrous to a University like Notre Dame, because ethnic diversity is necessary for one's complete education.



Dan Saracino

\$850,000 in scholarships given this year at ND

by Mike Baum
Senior Reporter

Although the figures for student financial aid at Notre Dame reflect an over-all increase during the past five years, cut-backs, especially in federal funding, will make such assistance more difficult to obtain.

Particular cases of programs out by the federal government are the National Direct Student Loan Program and the Educational Opportunity Grants, a minority funding program.

Direct aid from the University has increased during the past few years. For the 1967-68 school year, \$500,000 was awarded in university scholarships. This includes all endowment awards and any other monies used directly for scholarships. The figures for 1972-73, in comparison, is \$850,000.

Money provided for student jobs at Notre Dame has similarly increased during the five year span—from \$420,000 in 1967-68 to approximately \$750,000. Several of the figures for the 1972-73 school year can only be estimated before the final accounting. The estimates are conservative.

Outside student loans, from banks and other sources, also increased over this period, from \$956,000 five years ago to a predicted figure probably in excess of \$1,800,000 this year.

On the other hand, some sources of financial aid are becoming increasingly shaky. Scholarship money awarded from outside the University in 1967 came to about \$435,000. This year the figure will stand at roughly \$600,000, but this apparent increase hides several facts. According to Mrs. Jane McCauslin, director of the Office of Financial Aid, "About three years ago when there were a lot of disturbances on campuses, this had a large effect on Boards of Trustees who ordered aid to students cut."

General Motors lost

One loss has been large foundation grants from General Motors.

The single major factor that has kept the figures for outside financial grants up has been the Indiana State Scholarship program, instituted in the meantime, which channelled some \$200,000 to Notre Dame students for this school year.

Other losses include the National Direct Student Loan program. This program, which endured a change in name along the way, supplied \$400,000 in loans to Notre Dame students in 1967-68, and another \$600,000 (at least) in 1972-73. According to McCauslin, "As far as we know this program will be not funded."

A parallel case is the Educational Opportunity Grant Program, a federal program offering direct grants in aid to low income families. This program supplied \$195,000 in aid to Notre Dame students five years ago, \$140,000 this year, and will be terminated this year.

In contrast, aid to minority students, although affected by government cutbacks, has become somewhat more secure in past years.

Five years ago there were no figures kept on how many minority students at Notre Dame received financial aid, such statistics having only recently become to be of interest. One of the first major steps taken by the University in the direction of financial aid specifically for minority students came in 1970 when it was decided to use the proceeds from Notre Dame's participation

in the 1970 Cotton Bowl to set up a minority aid program. These proceeds allowed the University to fund one particular class at a rate of about \$30,000 a year for their four years at Notre Dame.

Rather than rely on the uncertain fortunes of the football fund, the Board of Trustees then set up a three million dollar Minority Endowment. Used in low risk investments, interest from this money never falls below 4 per cent, according to McCauslin, and is generally higher.

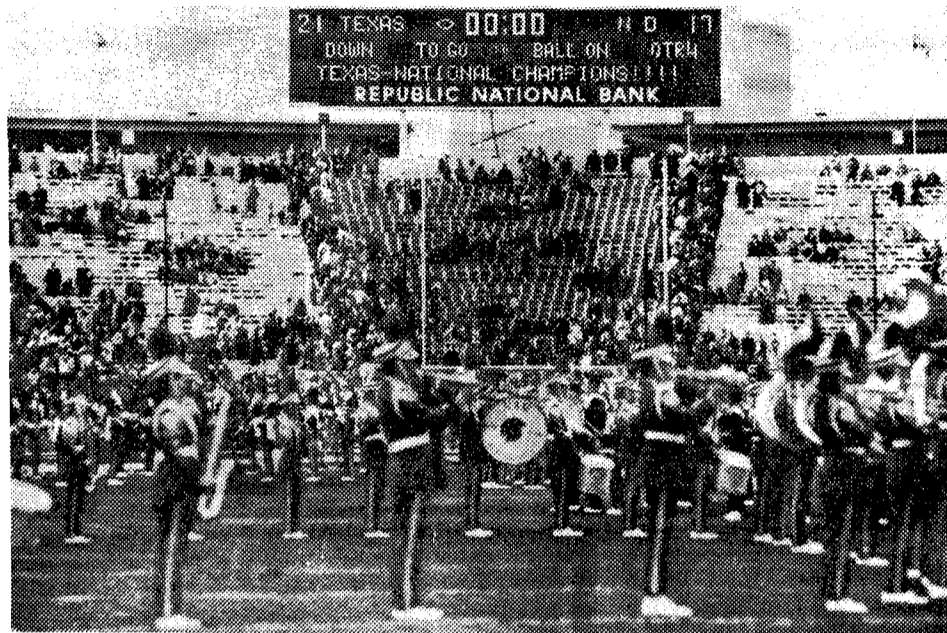
Currently at Notre Dame a little over 200 students are listed as receiving minority aid of some sort. These funds from all sources—University and outside scholarships, loans, work-study programs, ROTC scholarships and the like—amount to in excess of \$500,000.

One interesting sideline of the minority aid picture are the qualifications for being a member of minority.

Notre Dame recognizes minorities as detailed by federal guidelines. These break the population down into: American Negro, American Indian, American Oriental, Spanish-American and the popular "Other."

A Spanish-American, for example, can be recognized by having a "Spanish-American surname." There are no guidelines for being an "American Negro, outside of the student's statement of that fact. Said Mrs. McCauslin, "If he considers himself black, then we consider him black."

Currently at Notre Dame a little over 200 students are listed as receiving minority aid of some sort. These funds from all sources... amount to in excess of \$500,000.



Notre Dame's Football Team funded one class's scholarships with its loss to Texas.

Minority Counseling Center

by David Rust
Senior Reporter

Little more than two months old, Notre Dame's Minority Counseling Center has already begun to produce sparks that might put a Black Student Affairs office into the University administration.

It was the Minority Counseling office, a "satellite" of the Counseling Services and located in the basement of LaFortune Student Center, which was the coordinating power behind the "SLC Proposals" made by blacks to the Student Life Council early last February, proposals which included the establishment of a "Black House" and the inclusion of a minority experience course in the curriculum.

However, said Clark Arrington, Minority Counseling Ombudsman, these were not "our major proposals."

"What we'd really like to see," explained the second year law student from Philadelphia, "is the creation of a Black Student Affairs office, and one of its functions would be to check into the feasibility of such things as a Black House and a black experience course."

Putting together a list of suggestions concerning black student life on campus and the development of ND into a "really human community" is only the latest project sponsored by the Center.

Staffed by Arrington and counselor Ann Williams, a first year law student from Detroit with training in psychology, the Center came out of a realization that even though the central counseling services located in the Administration building were open to all students, blacks were proving to be somewhat reluctant to take advantage of them.

Consequently Arrington and Williams, both involved with ND counseling since the start of this school year, spent the fall semester sounding out the campus black community mood before pioneering the branch service for minorities.

What kind of things do the counselors at the Center do for individuals who stop by?

"We do a lot of ego-boosting," said Arrington. "That's one of the biggest ways to combat racism. Black power, black pride helps by creating identity within the individual."

No longer do counselors take the opposite tack and encourage "unreal" expectations of complete integration.

"The biggest thing we try to do is acquaint students with the reality of America," Arrington said.

Arrington sums up the Center's goal as being the betterment of "human relations."

"I think the challenge we're posing to the Notre Dame community is a human challenge, a challenge dealing with one's humanity, with understanding and empathizing with other students at Notre Dame.

We're not espousing segregation, nor any political theory. We hope simply to make Notre Dame an all-around school. The school's made great inroads into the world of sports, into the area of academics - now is the time to start making inroads into human relations."

Do they service all minorities?
"That's a question we haven't totally dealt with yet," said Arrington. "We're definitely open to black students, yes, but we have made no overt effort to attract any Indians, Mexican-Americans or Japanese-Americans."

"Our focus is black," he admitted. Since it is a relatively new office, the counselors have not had time to establish much in the way of a routine to service the approximately 150 black undergraduates on campus, although both hold alternate and generous office hours.

There is some delineation of roles, according to Arrington. Since it Williams is working with psychology before, she is more apt to talk to students whose problems fall into that line.

"But all the real repercussions of the problems students come to us with are psychological," said Arrington. "Incidents and situations come up which internalize their problems."

One of these "situations" is the treatment accorded blacks by Campus Security, said Arrington, such as frequent and humiliating requests by security officers to see the ID's of black students.

"When I hear a problem connected with this sort of thing all I can do is call Security and ask what's going on. Otherwise," Arrington made clear, "there's little that can be done. The real effect is withing the mind and spirit" of the student asked to show his ID.

Because therapy after the fact is so difficult to obtain the Minority Counseling Center is intent on alleviating the causes behind the effects, and conducting projects that effect changes for whole groups of people, not just one.

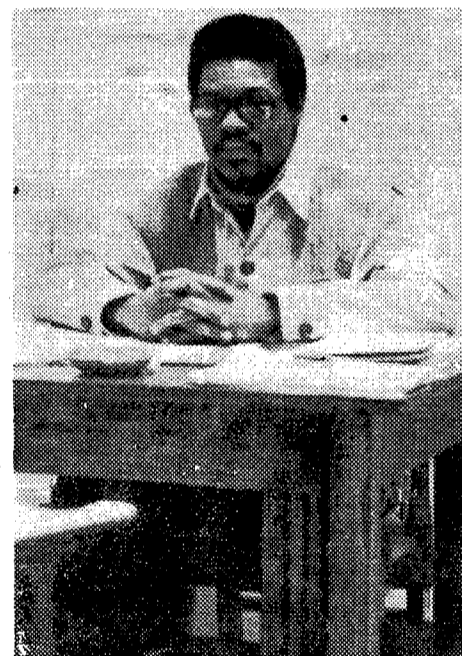
This is the rationale behind the Center's involvement with the larger issues of a Black Student Affairs office, a Black House, and a Black experience course. To understand its involvement it is essential to understand the reasons why.

"We try to get to the root of the problems," said Arrington. "We think it's an attitudinal problem, and we think it can be diminished by instituting this black experience course at Notre Dame."

Arrington put forth other reasons for the course.

"Blacks are forced to deal with whites everyday," he explained. "A white can spend four years at Notre Dame without ever coming into contact with black students.

Yet many of these same whites will



Clark Arrington

graduate into decision-making positions in which they'll have to make decisions which affect blacks," he went on. "If they have some empathy they'll make better decisions for blacks. They'll make better decisions for the country."

The idea of setting up a Black House off campus, said Arrington, tried to satisfy three purposes: to have "some type of off-campus outlet for black students where they can feel at home," to give the South Bend community some professional expertise in the area of tutoring, income tax and application forms, and "to give Notre Dame a much better image than they now have" with South Bend blacks.

"Our proposals are so misunderstood," said Arrington. "These were all to be studied by a Black Student Affairs office."

According to Arrington this proposal has come up several times in the last four years, dying each time.

"Yet we need someone in the administration who can present the needs of black students to the administration, someone who'll look out for job placement, grad school opportunities, social activities, scholarship opportunities and research."

Granville Cleveland, Black Student Affairs committee chairman, holder of several other positions in the administration and the unofficial liaison between Student Affairs and the black community, does not have enough time or authority, said Arrington, burdened as he is with his offices.

"The Counseling Center has been pushed for the creation of a Black Student Affairs office, and we will continue to push for it," he concluded.



Mrs. John McCauslin

MECHA's message: Chicanos are American

"Pensamientos" do Jose Luis Gonzalez
Sobre Mecha A Las
Ocho De La
Manana

About the time of the Christ Passion there was unfolding on the other side of the world an event that went unnoticed and unrecorded in the journals of Western man. It was in the valley of Anahuac down in the interior of Mejico that the Nahuas, the Toltecs, the Chichimecas, and the great Aztecs formed one of the truly great civilizations man has ever discovered.

The advent of this civilization came as a result of the exodus from Aztlan by the tribes. They moved down into the interior of Mejico where they flourished until the coming of the Spanish. It is in this exodus where Chicanos find their true origins. En la epoca del Quinto Sol, Quetzalcoatl gave birth to his people.

With each "new age" comes its own youth identity crisis. Chicanos, surprisingly, are not new upon the scene. But ours is not simply a problem of youth; ours encompasses a struggle for survival—a struggle that includes the survival of our culture, our heritage, and our language. I have yet to find a Chicano that has admitted he can identify with his "American heritage." It almost sounds foreign to us. It is the language of the barrio that has helped Chicanos keep their identity. For those of us fortunate enough to live down in the Southwest, the proximity of Mejico to our borders certainly has not hindered our advancement. Our forward progress continues undaunted.

But don't get Chicanos wrong. We are as American as la Jefa, tacos, y la ruca I left behind.

When you picture the hard and difficult times our country has faced, and stands to face with the reign of Richard Nixon, you see concerned citizens mobilizing to protect their hard-earned rights. Out of this concern Chicanos banded together, formed their small but ever-growing clubs, and proceed to reform their second-class status. It isn't as bad now as it was when I was a kid (and boy howdy, could I tell you some stories), but one should not overlook the fact that Chicanos in their peaceful but vocal efforts have managed to make some politicians listen. Hence, the entire system has just barely begun to move to rectify the many inequities that exist. To paraphrase Jose Angel Gutierrez de Crystal City, Texas, to the Anglo, justice has too long meant "just-us."

El Movimiento Estudiantil Chicano de Aztlan is just one of the many national Chicano youth organizations preserving what has already begun while at the same time carrying forth various programs of improvement. Such action could constitute political, social, and cultural among other efforts of awareness.

MECHA here at Notre Dame admits slightly over 100 members—both active and non-active. It is no secret that many would like to believe that, say, five to ten years ago, they could have still come to Notre Dame without any reference to their ethnic status. Foolish, little people. MECHA's, MAYO's, et al., all over the country are chiefly responsible for the progress that has been made. While some have been more successful than others, here at Notre Dame, MECHA has met with moderate success.

This moderate success is measureable in terms of the student body's response to the various lectures and functions Chicanos make available to them. MECHA tries to bring quality speakers to the campus who have something important to say without spewing out the rhetoric and losing the audience. Yet the failure to communicate comes often from both sides. More often than not, Anglos are willing to admit a problem exists, but they would much rather not talk about it.

When I came here as a freshmen back in the fall of 1970, there were only 10 or so undergraduate Chicanos, with a slightly lesser number of graduates, that were active. With that handful of students we have progressed in two years to increase our size close to ten fold.

Within the organization, undergraduates, graduates, and the law students all work together to solve our common problems and lend a helping hand to those that prey on our members collectively and individually. With this concentrated effort implemented by the present Chicano administration, things seem to be going well, although we don't seem to have the groomed efficiency of Mr. Nixon.

Thus, one of our two major goals is recruitment. The second is organization here on campus. The recruitment program is going well as can be testified by the freshmen Chicanos at Notre Dame today. Statistically, these Chicanos are the very

best and they have performed well. But, "Well" is not good enough, for there seems to be something about Notre Dame that turns Chicanos off.

Thus, our attrition rate is terribly high and frightening. Those who stay do outstanding work considering many of their backgrounds. But, nonetheless, the problem of keeping Chicanos here at Notre Dame is something the University should seriously consider.

It is incumbent upon the University to hire counselors that can cope with Chicano problems. This request is a fair one. Majors of every kind have their respective counselors, but one should remember that academics are not the entirety of life—social problems can get the best of anyone, especially here at Notre Dame.



Jose Gonzalez

Chicanos as freshmen have encountered the stereo-typed administrators and counselors here at Notre Dame. Comments such as, "How come you're white if you're Chicano?" and "If you're Chicano, how come you don't speak Spanish" are some of the lesser bad experiences of Chicanos at Notre Dame.

Predominantly, most of the Chicanos attending the University come from conservative, Catholic high schools. As a consequence, MECHA finds it difficult to attract these Chicanos. They regard us as remnants of Red herrings and Mark Rudd. Quite the opposite is true.

For organizational purposes, MECHA held its first Chicano-sponsored freshmen orientation during September, 1972. Chicanos attended and for the first time were given an opportunity to meet the other Chicanos at Notre Dame. During last semester's trying times, Chicanos were having problems academically so MECHA and Dr. Julian Samora, our faculty sponsor from the Sociology department, got together to offer some counselling services to the students.

Furthermore, MECHA holds its regular meetings in the office located in La Fortune Student Center. These meetings provide an opportunity for Chicanos to plan any future social and cultural events plus any lectures desired. Needless to say, this also provides interaction between Chicanos on an informal basis. The meetings are conducted informally and all a Chicano need do is walk in, sit himself down, and join in.

Our organizational efforts have been fairly successful this semester. Thus far we have two lectures scheduled. The lectures are by Ramsey Muniz, 1972 gubernatorial candidate in the state of Texas, and the second is by Fr. Juan Romero, executive director of PADRES, an organization of activist priests founded in the 60's after the Rangers were playing gang-busters in the Valley of Texas. Muniz should tell you all you ever wanted to know about La Raza Unida in Texas and Romero should give you the Church's view—from a Chicano perspective.

Our community involvement has been excellent. In the past years we have been unable to give our time to organize the small fry at the labor camps, but we did contribute funds to finance their Pee-Wee league baseball teams. Similar help has been offered to other camps, but true to our tradition, our Chicanismo prevailed and we were noble in our efforts. This year the beleaguered bi-cultural, bi-lingual day care center, El Campito, asked for our help and we responded by giving them \$500 in Mardi Gras charity funds. Community involvement such as this enhances the image and relations students share with the community.

To attest to the efficiency of our organization, the budget approval by the Student Government made back in September, 1972, shows evidence that we submitted a plan that was impressive. We received an amount of funds that was substantially more than what the average would have been, i.e. 21 organizations sharing \$20,000. This show by the Finance Committee is surely a sign of approval and acknowledgment that MECHA would wisely use the funds according to the budget proposed.

In conclusion, I would like to offer recognition to those Chicanos who have made MECHA what it is today. Our thanks go to Dr. Julian Samora for sponsoring us and giving us the incentive to want to work. Knowing that he is there to help makes the effort much easier. To the graduates, Gilberto Cardenas has always given 100 per cent. Delfino Landeros whose papas and frijoles were delicious on those cold winter nights back in 1970, and the dynamic duo of Mike Carranza and Albert Mata. As for the Undergraduates, we are really too numerous to name. Roberto Gomez, Jose Antonio Garza, Phil de Miguel, and Tony Molina have been excellent. And last goes to nuestro abogado, Luis Jaramillo, head of the Chicano Law Students.

Saludes a los del west side de San Antonio y para el mundo—

pay y tierra

International Students Association represents all minority groups

by Amaury Velez
Pres. International
Student Association

There are presently enrolled at the University 350 foreign students from 56 different countries. These students and several other interested American students form what is known as the International Student Association. The I.S.A. is the only official student organization representing the total international student community at the University of Notre Dame and St. Mary's College.

The objectives of the Association are to provide assistance to the foreign students in solving their various problems and to coordinate events and activities of interest to them; to stimulate and support programs of international interest on the campus; and to stimulate greater awareness and communication between the American and the foreign students and between the foreign student and other interested people of the local community.

Under the I.S.A., there are three national associations, Indian, Chinese, and Pan American which maintain their individual identity, but at the same time participate in the overall planning of activities affecting all international students. These three associations plan their activities for the year ahead, and prepare a budget of anticipated expenses which is submitted to the I.S.A. and then to Student Government. These budgets are added to the funds requested by the I.S.A. on behalf of all international students.

This budget is always the largest, since it requests funds to finance activities involving all international students and interested American students.

With respect to annual elections, members of the I.S.A. working committee were elected at a general meeting of all International Students. The Pan American, Indian, and Chinese Associations elected their own presidents and these served as the representatives to the I.S.A. Executive Board.

This year however, at the last meeting it was decided that membership to the Board would be changed to provide for two delegates from each of the three major clubs and two delegates from those students



I.S.A. Officers (top) John Cunan, Juan Fabrega; (bottom) Amaury Velez, Judy Wong

who are not represented by the three major clubs.

The delegates from each of the three major clubs would be determined by elections held within those clubs themselves. The election for delegates from the other international students would be coordinated by the Office of International Student Affairs. The eight delegates would elect a chairman and appoint a treasurer and secretary from among themselves.

This measure was taken because the present apathy, one of our major problems,

would make it difficult to conduct a representative election this year as it has in the past. Hopefully, this will provide for a better representation of the whole international student body and establish better communication among the students belonging to the different national associations. This Executive Board will promote and coordinate activities and shall represent the collective body of international students before the University Administration and the Student

(continued on p. 9)

Notre Dame a citadel of ignorance; whites must understand now

by Carl Ellison

Few white Americans have taken time to study the real dimensions of the color problem, except insofar as it touches them personally as whites. In the context of our segregated society, it touches all too few very acutely.

Rev. Theodore M. Hesburgh, C.S.C.

Limitations of space prevent more than a cursory discussion of the frustration this black student has experienced in attempting to address the numerous and intricate problems which blacks encounter at Notre Dame. Limitations of meaningful contact with black people may prevent many whites from understanding the essence of what will be said anyway. But no matter. At least the attempt will have been made again.

The University has long lauded itself for the degree of academic excellence it maintains. That Notre Dame is a good (perhaps great) school is entrenched in the minds of many. Yet, believe it or not, Notre Dame is a citadel of ignorance insofar as black students and their needs are concerned.

The University's ignorance of black desires is manifested in many ways. On the part of the administration, the clearest example of it can be found in a brief investigation of the effect on black students of the university's move toward coeducation. Everyone recalls that men were asked to vacate Badin and Walsh Halls in order to provide space for female students. By becoming uprooted from their halls, these men sacrificed in the name of coeducation. Black men were among those who moved. But the degree to which Notre Dame became coeducational for them is shameful. Of approximately 135 black students only 7 are women. If that is coeducation it is taken at best.

The Admission's Office has gone to great pains to explain why so few black women are enrolled here. And while they have put forth some credible arguments, they have failed to point out what is perhaps the most reasonable explanation of it. Simply put,

the interests of black people were virtually ignored because the University became involved with what it considered more important concerns. I refer to the "merger-unmerger" with St. Mary's and the University's eventual decision to go coed. Because black women applicants were in many cases out of contact with an Admission's Office busied by the aforementioned concerns, black women applicants soon lost interest and decided to cast their lots elsewhere.

The unfortunate consequence of this is that in spite of warning as long as three years ago by Dave Krashna and others, a coed Notre Dame is not coed for black students. In deciding where to point the blaming finger, one could easily single-out the Admission's Office. That, however, would be unfair and unrealistic.

The source of the problem resides beyond the confines of the Admission's Office. In its purest sense it can be traced to the top level decision makers of the University.

They seem to make decisions which affect the University in general without considering the potential side-effects of such decisions on black students. There is no built in administrative check which allows the concerns and desires of the blacks to be articulated when the top level decisions are made.

The result of this is obvious. Black desires are often negated by a University ignorant (due to lack of input) of the needs of the black people.

In hopes of making my point more clear, I will cite another example. Many black students want to feel as much a part of Notre Dame as is possible. They recognize that they are a resource the University sorely needs in order to satisfy its desire for diversity. Their presence on campus provides a needed element in the Notre Dame campus community.

But their ability to stay on campus is threatened by the university's decision to force students off-campus. If the University seeks to retain a high visibility level among female students by not allowing them to move off-campus, why then should the visibility level of blacks on campus be threatened? Is not our presence on campus as important as women and athletes. Do athletes add more diversity to campus life than blacks? Is not forcing blacks off-campus an act of counter-productivity? An

appropriate response to the above questions must come from the University.

The point of all of this should be evident. The University is guilty of making yet another policy decision without considering the effect of it on black people. Further the University has failed to be mindful of the counter-productivity of its action. Because of it, all will suffer. Blacks will be forced to make yet another sacrifice in the name of the token coeducation they experience. And whites will suffer from the lessened opportunity of having meaningful contact with blacks. Such is the tragedy ND experiences due to the University's ignorance of the needs of black students.

I certainly do not accuse the administration of general ill will or sinister intentions. They are, for the most part, sincere, dedicated and well-meaning men. Usually the University moves to correct an error caused by an administrative oversight. I expect that to occur in regard to the matter discussed above. My only hope is that the University takes steps to remove the web of ignorance under which it operates in regard to the problems, desires and needs of black students.

It would be unrealistic to pretend that the entire blame for black students troubles rests on the shoulders of the administration. Students too are guilty. They too are ignorant of black student needs. With them though the tragedy is even greater than with the administration.

Should one recall the Black House proposal which was one of a group of proposals outlined by a number of black students at the February 5 meeting of the S.L.C., one will remember that it drew the greatest amount of comment from the campus white student community. It did so primarily because it called for the University to become pioneering in providing resources for the blacks. It asked the University to take a chance -- to deviate from the safe confines of University policy conservatism. White students failed to see the pioneering aspect of the proposal. All they saw was the University being asked to provide a party house for niggers.

Although I have been surprised by the level of social consciousness on the part of the white student body on a few occasions, whites have generally impressed me as well-meaning, walking-and-talking examples of ignorance and naivete of black



Carl Ellison -- It would be unrealistic to pretend that the entire blame for black students troubles rests on the shoulders of the administration.

people. Some would argue that they are typical of most white people. In terms of the average white student's contact with blacks prior to coming to Notre Dame, the amount is probably quite low.

I say this not to brow beat whites, but to make the point that often the white student who criticizes a proposal put forth by blacks students is in no position to understand the needs of blacks students. Consequently, blacks usually must spend time trying to correct the misunderstandings of whites in order to get support for proposals. Our energies become spread thin. The result: we suffer the frustrating experience of constantly having to combat the ignorance of whites about black people.

Forced to be our own advocates for programs and resources, we, of course, can never deny the need for student support for any proposal we make. We need you. But it is up to you to realize that you are, in part, responsible for thwarting efforts put forth by us.

The time to create greater white student understanding of blacks is now. One means of doing this could be the proposed required "Minority Experience" course. It may not work. But until the University and the white student body are willing to recognize that a web of ignorance surrounds their reactions to black student proposals, our efforts will remain frustrated.

Black House helps relate university role to community Knowledge of black experience needed to understand demands

by Mike Nickerson

When the groups of black students under Carl Ellison and Clark Arrington's leadership went before the Student Life Council, the idea of the meeting was to present the current situation of blacks on the campus. It was one of the many attempts that have occurred in the past, and I am sure will occur in the future, of trying to educate whites in the needs of black students.

The meeting, for the most part, was



Mike Nickerson -- Blacks who are realizing their needs also realize that this University is not fulfilling their needs.

successful in its purpose. I believe that the administration understood our requests and has since then set out to move on the issues presented. But because of slanderous articles and attitudes, the idea of the Black House has been misconstrued. So I am writing this article to let the student body know just what is involved in our Black House proposal.

The Black House would not only benefit blacks on campus but through its establishment Notre Dame would be performing a much needed resource for the black community. Notre Dame would be giving blacks on this campus a resource where they could bring together the college brother and the city brother on equal terms.

Communication is not just a problem between blacks and whites, we also have problems communicating amongst ourselves. A Black House would not only help communications, but it would aid our black reality, something this campus doesn't do. It would be a place where blacks, who do not have means to travel, could go and relax from the atmosphere of this campus.

But its most important function would be the fulfilling of the young blacks need to relate what he learns at this University to his black community. Blacks cannot go home and work in the community since this is their home for nine months out of the year. The Black House would let him express this need in the South Bend community.

The Cultural Center in LaFortune is a place where information can be attained on the black experience while the Black House would be a place where the black experience could be felt.

When you talk about black studies, black affairs, or anything that concerns blacks on the campus, you have to have an understanding of the black experience. If you can't understand why blacks make certain demands for resources it is because you



The Cultural Center where information about the black experience is available to all.

don't understand this black experience. Blacks do not appear at the age of eighteen and enter this Catholic University. They have had eighteen years of playing a very rough game in this country called growing up black.

This means living in slums, where roaches and rats are play toys; attending a inferior educational facility, where school is not a place to learn but just a place to occupy time and a place to come home from to a family, where you play the role of father at the age of twelve because your old man couldn't handle it.

Because of different events of the past, black men and women are just truly finding their identity in this country. Blacks, then Negroes, in the past tried to be white. Through attitudes, material symbolism, and even bleaching cream, blacks finally tried to blend into the Great American Melting Pot. This method didn't work.

There are still some of my people foolish enough to still believe that this is the road to follow. But most of my people learn from this masquerade that no matter what they do, they will still be black.

From this awakening of color, Black Nationalism was born. Blacks started working together to break the oppressive chains that bound them in this country. Parents realizing this oppressive at-

mosphere in this country looked for a means to overcome it.

What they discovered was education. So, through a lot of toil and strife, blacks are now on college campuses. And the question that blacks ask is this, "Have we escaped this atmosphere or has the oppression just subtly been changed?"

I'm not going to answer this. I just wanted to point it out. Now, concerning the Black House, it has been strengthened by the Black people for the good of the black people. This is not unfair to the white community which benefits immensely from its facilities. Even the South Bend white community benefits from the presence of Notre Dame. Blacks who are realizing their needs, also realize that this University is not fulfilling their needs. A Black House would be one step in the right direction. We realize that there will be problems, but whenever something new is tried there are always problems. Already Mr. Ackerman (Student Affairs Office) and myself have sent out letters and plan to visit Black Houses at other major universities in an attempt to solve these problems.

So all we are asking for is the resources from the administration, support from the student body, patience from all and the time to work out the problems that will occur and can be conquered in the forming of the University of Notre Dame Black House.

Native Americans: living in a marginal zone



Forrest Whiterabbit

by Forrest Whiterabbit

In spite of racial prejudice that has kept the American Indian down over the years, in spite of the repeated acts of broken faith by the government, in spite of the brutal treatment of a defeated people and the inadequate attempts to restore their pride, dignity, and economic well-being, the American Indian still exists as a group.

A Marginal Zone

But the Native American lives in a marginal zone between the whiteman's world and his traditional culture. He is torn between the desire for success and a need to be true to tradition, a tradition that often includes a bitter, generations-old mistrust of the white man. He has learned from the white man not to count on promises.

Conflicting Culture

The Indian was told by the white man that his problem was one of conflicting culture. Yet, there was never a time when the white man said he was trying to help the Indian get into the mainstream of

American life and that he did not also demand that the Indian give up land, water, minerals, timber and other resources which would enrich the white man.

The American Indian is also going through a gradual re-evaluation of his image and his place in and out of white society. Pride in being Indian is growing, especially among the younger generation. Increased exposure to higher education is teaching them that their economic backwardness is due, not to an inferiority, but to the white man's failure to show them how to earn a living after systematically destroying their culture.

Frustrated by Limitations

The Indian is frustrated by the economic and social limitations imposed on him over the last two centuries. The majority of the reservations are notorious pockets of poverty where school dropouts are common at the fifth-grade level. Motivation ceases to exist, and yet in few other areas of America is there a greater need for trained business managers, teachers, legal and medical authorities.

The Native American Club of Notre Dame was formed in 1971 in an effort to help the

American Indian through the recruitment of Indians for higher education. Presently, the club consists of five Indian students. The objectives of the club are to assist the Indian student at Notre Dame, to educate the Notre Dame community in terms of Native Americans, to establish an awareness of Indians by Notre Dame faculty, and to take the initiative in assisting community action programs concerning the surrounding Indian communities.

Continue to Persist

The club's accomplishments include: helping to convert a two-car garage into a fully approved educational institution for both children and adults in an Indian neighborhood, conducting Indian culture classes at this center, sponsoring a weekend campus visit by more than 330 Sioux reservation leaders and perspective students, and increasing the number of Indian students at Notre Dame.

Through higher education and the formation of groups such as the Native American Club, the American Indian will continue to persist.

Notre Dame: a school with an Indian heritage

by David Rust
Senior Reporter

Why did the U.S. Government try so hard to corner Billy the Kid?

Was it because he robbed banks, stole horses, was a gunfighter and in general a despicable desperado?

The reason lies in none of these. Billy the Kid was wanted by the government for his violent support of Indian and Spanish - American land rights.

And it was during this time that the "Robin Hood of the Plains" teamed up with Notre Dame student Juan Petron and fought in the Lincoln Country war against land grabbers for the Indians.

Actually, Notre Dame's connection to the Native Americans extends several years further back in time. The school sits on Indian land, and Fr. Sorin was invited here by the Indians to introduce Christianity and education to the region.

The stories are true, said Dr. Adolph Soens, professor of English and Chairman of the ND Faculty Indian Affairs Tribe (FIAT), an organization chartered four years ago to increase the number of Native American students on campus and the financial aid they receive.

"We got started because some of the faculty had noticed that the University was on Indian land, pictures of Indians hung in the Administration building and the South Dining Hall, a sidekick of Billy the Kid was ND student Juan Petron, ND sports programs were initiated by Indians-- and yet with all these connections there were very few Indians on campus.

"FIAT is actually a faculty advisory committee on Aid to Education," explained Soens. "We try to get funding on Indian scholarships whenever we can." Indians study Notre Dame, said Soens, who hopes to eventually double that number, even quadruple it.

But just getting more Indians on the campus is not the whole answer, said FIAT's chief.

"Some kind of successful scholarship program must be set up to keep the Indians here once they get here," said Soens. "A lot of programs have a big dropout rate. That doesn't mean there is something wrong with the student--it means there is something wrong with the program."

These new programs would have to take into account the fact that half of all Indians in the United States today live in urban areas.

And there are urban Indians living in very close proximity to the campus right now. According to Soens the Shingomissi band of the Miami tribe, when the rest of the tribe was marched West, hid in the area north of Notre Dame and live there today.

"We've tried to set up programs for the Shingomissi," said Soens. "We did have a tutoring program going, with ND students tutoring Shingomissi children, but for some reason that hasn't caught on here this year.

"But of course we keep trying," he went on. "We're a long range group."

Thus FIAT continues to look into the possibilities for ND scholarship programs for native Americans, trying to hit upon the right formula.

"We've noticed that where scholarship programs for Indians have succeeded," reflected Soens, "that is, where students don't drop out--there has existed some kind of cultural enclave."

In trying to find that right formula and in the interest of service to Indian communities, FIAT has perpetrated several schemes, including creating libraries, setting up schools, giving legal assistance, sponsoring a campus visit by Sioux reservation leaders and prospective students, and setting up a campus powwow by representatives from several Midwest tribes.

So far, FIAT's main funding has come from University President Fr. Theodore Hesburgh's personal donations. "We've put out a couple of proposals for more substantial funding," said Soens. "So far we haven't connected."

There are other weightier reasons why Notre Dame has a commitment to bring Indian students to campus, argued Soens.

"Before we had our first coach, our sports program was being run by Indian students," the FIAT chief said. Those were the days when a significant number of Indians were attending the University.

"Lacross is probably the oldest sport on campus," said Soens. "Notre Dame is very closely related to the native Americans."

Right now two FIAT men are working on scholarly articles about Notre Dame's connections to Indians: Forrest White rabbit of the Shingonissi band, is working on a paper concerning early sports coach Chiev Pokagon and that group, and Soens is putting together a story on Juan Petron.



Three members of the Native American Club of Notre Dame.

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Internationals outnumber blacks

Law, attitude and money plague SMC minorities

by Maria Gallagher
St. Mary's Editor

Minority students at Saint Mary's are precisely that. Currently only ten international students and seven blacks are enrolled. Each group has problems unique to their situation, but both agree on one thing: Saint Mary's is not providing adequately for their needs.

The International Student

Legal entanglements are the primary problems faced by international students, according to Judy Fong, secretary of the Notre Dame-Saint Mary's association of international students. She placed these above language and social adjustments, although these too may prove difficult obstacles to some students. A member of the task force for minority and international students, Fong said that she's not sure anything will be done for them in the future, but she feels that a legal counselor on the Saint Mary's campus is definitely needed.

"When an international student has legal problems, there is no one here we can go to. We have an international student advisor, but I don't feel she's been helpful at all. In legal matters we have access to Notre Dame, but we should have someone here qualified to handle them."

Most of Saint Mary's international students are of Latin descent, the senior Panamanian noted. She would like to see the college "go more international, but only if they could provide adequately for the students."

The task force has "not come to any definite conclusions yet," revealed Fong, but they have been

ISA executive board activities

(continued from p. 6)

Government in all matters of common interest, but especially in directing funds for I.S.A. student activities.

The international Students Board disburses all funds granted to International Students, with an especial criterion to the expenditure of funds leading to a greater international cultural, academic and intellectual contribution to the University.

The I.S.A. Board does not concern itself directly with activities of the Chinese, India and Pan American Clubs. Such activities are organized by the committees of each of these associations.

Some of the activities annually sponsored by the I.S.A. include an International festival, an evening of cultural entertainment from around the world. This year it will be held at Washington Hall at 7:30 pm on Friday, April 13. Also sponsored is a Fall Orientation for newly arrived foreign students.

Several social activities are organized and open to the entire St. Mary's - Notre Dame community. Unfortunately attendance has been sparse, both by American and foreign students.

The International Student Affairs office is located in the basement of La Fortune Student Center, and directed by Father Dan O'Neil. Also located in the basement is the International room, used by foreign students and their friends as a meeting place, and also used by the I.S.A. to conduct their formal business.

A host family program was developed with the South Bend community. The host families help the international student adjust to the American life style. AAlso affiliated with the International Student Association is a weekly radio program which goes on the air every Sunday at 4:00 pm on WSND (FM), conducted by a third year Law Student, Tom Misener.

studying the attitude on campus which she termed "not healthy."

"One of our main setbacks is financial aid. The financial aid office is considering a proposal to accept only those students who can be offered full four-year scholarships."

Currently, distribution of scholarships is handled by the American Field Service. Sophomore Rita Di Dio "did not choose specifically Saint Mary's," but came as a result of a scholarship awarded her through this service. A transfer from the University of Modern Languages in Milan, Italy and a resident of Milan, Di Dio said she was basically "not excited about Saint Mary's," and cited several typical problems that many international students face.

"My greatest difficulty was trying to transfer credits from my other school," she said. "Saint Mary's would not accept them, and when I came here, I had to start all over as a freshman." She is still working to have the credits accepted.

"The language was also a big problem for a couple of months, especially in classes," she recalled, "and it is also my first experience with dorm life."

Di Dio found the students "generally friendly, but it was difficult to get in a group because of the language, and there were some social adjustments to make. At home it's no big thing to talk to the guys in your classes, but if you approach them here, they think you're looking for a date. You have to learn the rules."

Di Dio agreed that "Saint Mary's doesn't do enough for international students."

"When I came here I had no idea what to expect, and the orientation program was very vague."

What is offered

What does Saint Mary's offer the international student? Scholarships handled through the American Field Service bring most of them here, but the consensus among both students and administrators is that better financial provisions could and should be made. However, this could further decrease the number of international students on campus. One recommendation being considered by the task force

"Legal problems are the biggest ones facing us."

--Judy Fong

is the acceptance of minority (both international and black) students who need financial aid only in the amount that can be provide four-year scholarships. This would alleviate the academic pressure felt by many who are worried about maintaining scholarship status. Saint Mary's Dean of Students Kathleen Mulaney favors the proposal.

"It's really hard for students to have to suffer cultural, social, and economic shock, all at once, plus the pressures of entering college," she said. "This would remove at least one source of worry."

An orientation program exclusively for international students is provided, but Di Dio called it "very vague." Most students are not given sufficient information before they come and the program doesn't help much. All it does is tell you how to find your way around campus."

There is an international student advisor, but as Fong put it, the help offered is negligible and there is a need for someone to help with legal problems. She believes that the office should be "more informative," and that international students should be better prepared for what to expect at SMC.

Social events are primarily handled through the international Students Association, which is

Senior Vansetta Childs, Human Affairs Commissioner was appointed to recruit black students.

"I couldn't in conscience do it because I don't want any more black students to come here. As Dr. Henry said, 'having black students is expensive.' If they don't have the money...then it's time to be honest about it. This year four of us will graduate and

St. Mary's had twenty-six blacks last year.

Now there are seven.

based at Notre Dame. Not only does the organization plan activities, but offers and opportunity for students to share common problems.

A task force in the Saint Mary's planning process has been created to review the situation of international and black student, but no definite conclusions have been reached, and only two of the five student members on the group are from minorities. Apparently the students feel strongly and the suggestions are there, but they do not express much hope for a response from the college.

The Black Student

Black students have met several times with SMC administrators this year, and they generally agree that their "high visibility" on a campus where they comprise about 5 per cent of the student body is their biggest problem. They feel the disproportion makes them "objects of curiosity" which can be remedied only by increasing the black student population.

However, the discontent of the black student at SMC lies primarily with administrative attitude towards them and accompanying financial

pretty soon the rest of us will be gone. And then Saint Mary's can be happy."

Saint Mary's has no other minority recruitment program; but until this year no recruitment program of any kind existed. No special plans are under way for actively recruiting blacks.

Psychological adjustment proves difficult in many cases, and although there are about 200 blacks at Notre Dame, SMC's black women cite a somewhat erratic social situation.

Interracial dating, while of little consequence to the international student, can be a problem for the black.

"It's a matter of individual choice," said junior class vice-president Monica Stallworth, "but although the brothers do a lot of it, the sisters are condemned when they do."

Pool doesn't see any large problems after a semester and a half, and noted that her first impression was "not good." Since then, however, she feels her outlook has improved through her personal experience.

"Social life is what blacks make it," she feels.

However, there is little or no participation of SMC women in Ujamma or the New Frontier Scholastic Society at Notre Dame.

Administrative policy brought mixed responses.

"Henry seems like he's willing to listen," said Stallworth, "and he did correct some financial problems and hire a counselor. But I don't know if that's enough."

Pool said she was not dissatisfied with any policies in particular, but other students cited bad (i.e. discriminatory) experiences with faculty and administration. The "paternalistic" attitude of the administration was criticized, along with the "white-upper-middle-class" viewpoint of some students.

Whether the problem of the black student can be solved by a simple enrollment increase is doubtful. Although tangible strides have been made in the past two years, a change in attitude is definitely indicated, as well as an orientation program.

The Administrative Side

The SMC administration has not been wholly unaware of the minority student's problems. A black counselor has been hired this year on a part time basis, and several scholarship discrepancies brought to Henry's attention were immediately remedied. As for recruitment, Henry stated that "we're definitely interested in a broader cross section of America and other countries;" in fact, SMC is applying for a federal grant reserved for minority students entering nursing which Henry

hopes will increase minority enrollment. The recent Haggard grant for students needing financial aid will also be available to minority students who qualify.

Henry realizes the high visibility factor can be remedied only by an increase in black enrollment, but he noted "most small private colleges can't do much about this, because of the financial burden."

The president believes the black student can offer SMC an understanding of the varied lifestyles of different segments of American society."

Concerning the hiring of black faculty (there are presently no blacks in faculty or administrative positions at SMC), Henry said that the college "has tried several times" to procure black faculty members, but they usually opt for larger schools who can offer better salaries. Henry stressed that SMC is "an equal opportunity employer" and said that all positions are nationally advertised, including publications geared to the black community.

"We'll always hire the person most qualified--reverse discrimination is equally wrong," Henry concluded.



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Student Affairs Office concerned with minorities' problems on campus

by David Rust
Senior Reporter

Notre Dame's Student Affairs Office is both directly and indirectly concerned with the problems of minorities on campus, and both past and present administrators in that office describe the last three years as being a relatively quiet and productive time in the office's relations with minority students.

MECHA

Today, Student Affairs is most involved with institutions such as the Mexican-American organization, MECHA, and the Black Cultural Arts Center; working out social programs; headquarters space and common purposes. Orientation for blacks and other minorities is also arranged by Student Affairs in coordination with minority students.

Frequently Consulted

For what areas is Student Affairs directly responsible?
"For a number of areas," said University Vice President of Administration and Director of Student Services Fr. James Shilts. "With respect to minorities, we help provide social services. And although we are not directly related to decisions on admissions and financial aid," continued Fr. Shilts, "we are frequently consulted."

Granville Cleveland

Granville Cleveland heads a Black Student Affairs Committee within the administration and many times acts as the Student Affairs contact with the black community.

"We feel we are pretty close to the black students because of Mr. Cleveland," said Fr. Shilts. "Even though he is not officially part of our Student Affairs staff, he does work closely with us and comes to most of our staff meetings."

The central Student Affairs "staff" consists of Fr. Shilts, Acting Vice President of Student Affairs Philip Faccenda, Director of Student Housing Fr. James Riehle, Director of Activities Robert Ackerman and Campus Ministry Director Fr. William Toohey.



Fr. James Shilts

Fr. James Riehle



"Whenever there is any kind of student function, one or all of us are usually involved in it," said Fr. Shilts. The students "work their heads off" while the Student Affairs office arranges for permission to use certain areas and facilities.

An example of this occurred last month, when black students invited coeds from five or six schools and scheduled a party for the Saturday night they arrived.

"We cleared them using the Fiesta Lounge for refreshments while they did the legwork," said Fr. Shilts. "They wanted to provide meals for the girls. That meant meal tickets, and we got them stacks of those. The girls that came stayed over at Lewis Hall -- we helped them get mattresses and bedclothes."

Parent Role

"We have a kind of parent role," he explained.

"Now we sometimes have requests come up like those made to the Student Life Council last February," he continued. "Something like that the Black House Student Affairs would be very closely associated with."

At this time, said Fr. Shilts, "Dr. Ackerman is checking with other universities reported to have black houses."

SLC Proposals

Since the unveiling of the black proposals the SLC has been "seriously and separately" studying them, reported Fr. Shilts, one of the SLC's most active members. In truth, the SLC and Student Affairs are closely related bodies and Fr. Shilts is one willing link between the two.

"The reason we held the hearing was that we felt that several things had happened around campus which led us to believe that black students were unhappy enough to be heard," explained Shilts. "Most notable was the armed robbery in Alumni, and the repercussions from our black students who've been stopped repeatedly by Security and asked to show their ID cards"

Security Crackdown

"The whole security thing is really beginning to hurt our blacks," he said. "Any crackdown means black students are bound to get stopped, simply because they are black. Carl Ellison (Grace Tower R.A., two years in student government) has been asked for his ID four times. I know him as Carl Ellison, but the officers know him only as black, and this constitutes a great sensitivity problem."

University Archivist Fr. Thomas Blantz, who served a two-year stint as VPSA from July of 1970 to June of 1972, shared his ideas on the relation of his former office to the minorities on campus.

Particular Needs

"The University includes about eighty-five hundred students and I suppose it is possible to speak of them in various groups: Blacks, Chicanos, Indians, Orinotals, and so on. Each student or each group has particular needs perhaps, and also particular contributions which he or she or they can make to the University community. I think the University thus adapts itself at

"Each student or each group has particular needs perhaps, and also particular contributions which he or she or they can make to the University community. I think the University thus adapts itself at times to the needs of these particular students or particular groups."



Fr. Thomas Blantz

times to the needs of these particular students or particular groups.

"For example, if one residence hall has no television lounge, the Administration might allot a certain sum of money to build such a room without necessarily allotting the same amount to the other halls which may not have the same needs. Similarly, I think the University can make provision for the special needs or concerns of the various minority groups. Very often the initiative for this must come from the minority groups themselves simply because they are the ones who know the needs best and they are the ones who can offer more specific suggestions about what the rest of the University might do. Some requests may not be possible of fulfillment, at least at that particular time, but this is understandable."

Fr. Blantz did not think that this posture underwent any significant change during his tenure.

"The individual needs and concerns of different groups could vary year by year as progress was made or as the number of students changed and so on, and thus the implementation of the University's policy could vary with

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these developments, but I cannot think of any real changes in posture."

His Student Affairs staff, which both years included Fr. Shilts as assistant to the Vice President, worked closely with the Student Government and Student Senate, discussing such issues as allocations of funds for groups such as the Native Americans and MECHA.

It was also he who administered the creation of the Black Cultural Arts Center, although according to Fr. Blantz, "decisions on what to purchase were made by Prof. Joseph Scott Black Studies Director at that time and the students."

He continued that "Many of these organizations probably worked more closely with Student Government than with the Vice President's office, and I believe they were generally quite satisfied with Student Government."

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Netters find road rough; lose three

by John Fineran

The Notre Dame tennis squad, which lost only three times all last season, will take an 0-3 mark to Wisconsin this weekend in search of its first victory. The Irish of Coach Tom Fallon will meet traditional rivals Wisconsin Saturday and Marquette Sunday and Fallon realizes the task will not be easy.

To compound the matter, Notre Dame will be without freshman sensation Rich Slager, and the Columbus, Ohio native will remain in South Bend for the opening of spring football practice.

"We certainly will miss Rich," Fallon said. "He will be with the football team, but we will use him when he is available."

Lack of outdoor practice and unfamiliar courts proved to be a hindrance to the Irish as they suffered losses to Memphis State (6-3), Tulane (8-1) and LSU (7-2). Notre Dame came back to take a fourth in the strong, 13-team Big Gold Tennis Tournament in Mississippi. Mark and Paul Reilly won the number-three doubles title while captain Rob Schefter captured the number-six singles. Competition in the tourney was by flight.

"Wisconsin should be a close match," Fallon went on. "We beat

Vic Dorr

them last year (6-3), but again, a lot will depend on the weather where we play. Marquette should be tough for the same reason."

Fallon also expects number-one

ND ruggers defeat visiting Marquette

Notre Dame rugby team celebrated its home-opener last Saturday with three lopsided victories over the Marquette Warriors.

In the "A" contest the Irish spotted the Warriors a 6-0 lead but the Warriors never came close the rest of the afternoon. Notre Dame narrowed the margin to 6-4 when John Greving scored a try after fine passes from Pete Frantz and Don Greiwe. Dan Lee scored a try shortly thereafter and Ed O'Connell converted to give the Irish a 10-6 half-time lead.

The game remained close for a few moments in the second half until O'Connell hit a penalty kick to give the ruggers a 13-6 lead, and then the Irish ran away with the match. A try by Dave Simpson put the ruggers ahead 17-6, and then Jeff Warnimont raced over 60 yards for a score and O'Connell converted to up the Irish lead to 23-6. Pete Frantz' try added the final

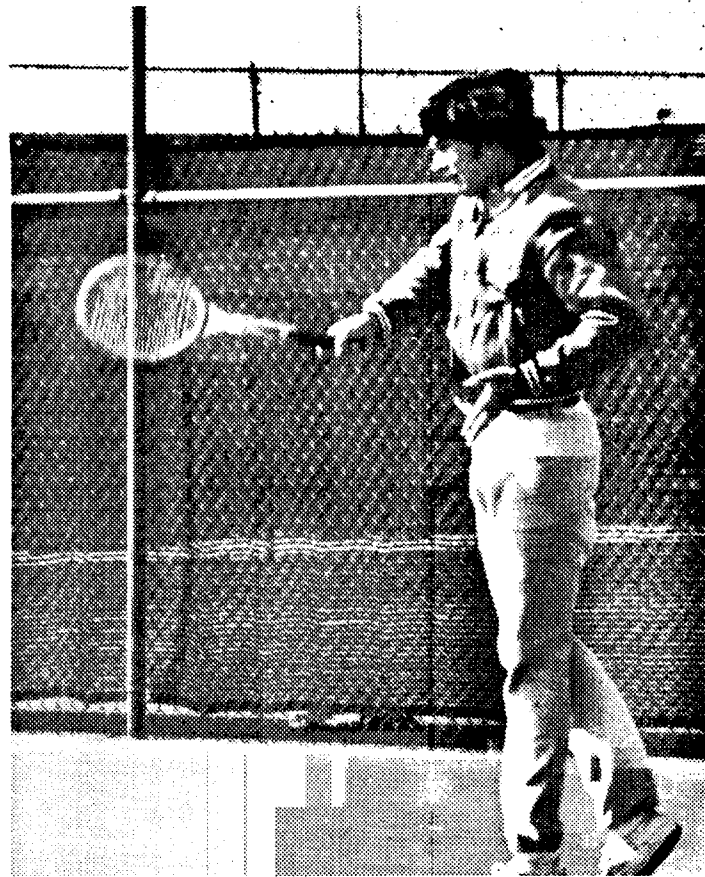
singles and doubles man Chris Kane to bounce back from his disappointing showing down South. Kane lost several close matches at Memphis State and LSU.

points of the day in Notre Dame's 27-6 win.

The "B" team played very well in its first game of the season, shutting out Marquette's "B" side, 26-0. Tom Hastings scored two tries for the Irish. Jim Kovac, Bill Sweeney, and Rick Cusik also added scores. John McIntyre chipped in six points on three conversions. The Irish scrum kept the pressure on Marquette all afternoon and the Warriors could never get rolling.

The Notre Dame "C's" completed the day's sweep with a 28-0 victory over Marquette's "C" side. Sean McDonald let the rout by scoring three tries, and Bill Arimony, Terry Smith, and Craig Simon also tallied. Bill Seetch chipped in four points on two conversions.

This weekend the ruggers travel to Columbus to take on Ohio State, and will return to ND for an April night game against the Washington, S.C. All-Stars.



Soph netter John Carrico was 16-4 last season.

OBSERVER SPORTS

The Irish Eye

Home again

The scene has happened before: a Notre Dame team returning from the coast after losing a championship in the last game of its season.

Two and one-half years ago it was the Fighting Irish football team, a team that lost a perfect season and a National Championship in a rainy, muddy game with Southern California. Yesterday it was the Notre Dame basketball team, a squad that suffered a bitter defeat of its own—a 92-91 loss to Virginia Tech in the final game of the 1973 National Invitational Tournament.

But the Irish cagers, like the '70-'71 football team, returned to South Bend in anything but losing style. They returned to campus by bus, with a police escort, and they returned to an enthusiastic crowd of some 1,500 students—a larger group than had greeted the team last Wednesday, during its initial homecoming.

Coach Digger Phelps and his charges were very much alive in the journey when they returned last week for their annual basketball banquet, but the mid-week date and the prospect of facing North Carolina in the semi-finals combined to lessen the student turnout. Such, however, was not the case yesterday.

The Irish, whose season was ended Sunday by Bobby Stevens' overtime buzzer-basket, were swarmed as they climbed out of their bus, and Phelps responded to the reception by having his game captains, John Shumate and "Goose" Novak, address the crowd.

The comments of the two players were brief and pointed, and dealt largely with the support given the team by the ND student body. "I was proud to be a part of this Notre Dame basketball team," said tourney MVP John Shumate. "We were really well supported." Novak, the only junior in ND's starting lineup, echoed "Shue's" sentiments. "The team stayed together and came on strong," he said, referring to the early-season record of 1-6, "and the fans never let us down. We beat some good teams, and it's just too bad that we had to lose that last game."

Coach Digger Phelps, who led the squad to an 18-12 record, let his own comments run in a similar vein. "We were stunned after that shot," he admitted, "and a lot of us were shocked. It was just something that was hard for us to accept. But still," he continued, "you never quit on us; even when we were 6-20 last year, and 1-6 at the beginning of this year."

"But we came on, we got our tournament bid, and then we upset Southern Cal, we upset Louisville, and we upset North Carolina—and that's something a lot of people thought could never happen."

"You've got 12 men here who didn't let you down," he finished. "Next year's a new year, and we'll be back. It's like I told you last week—we've only just begun."

But the Irish coach, who came within a split-second of adding a dream finish to a Cinderella season, may have been off the mark when he spoke of his team's having to come back. For the Irish cagers, who will lose only one regular, Don Silinski, to graduation this spring, did most of their coming back during the past three months.

They came back, of course, from a 1-6 season-opening record and went on to win seventeen of their next 23 games. They came back after trailing, 10-0, in an early game to DePaul, and went on to win, 72-67. They came back to earn an NIT bid after seemingly disastrous losses to Fordham and Duke, and they came from behind to win in each of their first three tourney victories in Madison Square Garden.

And even in the title game against the Gobblers, the ND cagers had to make a comeback. They twice trailed VPI by 10 points during the first half, and left the floor at intermission down by four, 44-40. The Irish quickly rubbed out that spread during the early moments of the second half, and didn't trail again until Stevens canned his game-winner.

But as NIT finalists, ND's youthful basketball team doesn't have much to come back from. Instead, they have a good base from which to work during the '73-'74 season. A base which may, as Gary Novak suggested, lead to the NCAA tournament.

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