

THE OBSERVER

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UNIVERSITY OF NOTRE DAME

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THE LAYING ON OF HANDS -- Notre Dame's Pentecostal movement climaxed last weekend in a series of prayer meetings marked by numerous Baptisms of the Holy Spirit conferred by the Apostolic ritual of invocation and the "laying of hands" over members' heads. These were accompanied by various "manifestations of the Spirit" in the Gift of Tongues, Discernment of Spirits, and minor healings.

Hesburgh Delaying On Freedom Statement

BY DENNY MOORE

An unexpected furor developed in the Student Senate Tuesday night when Student Body Vice-President Bob Moran announced Father Hesburgh's refusal to allow Administration officials to comment on the Academic Freedom policy statement passed by the Senate early in March.

The statement, which elaborated on the student's right to a free and open intellectual atmosphere, was passed by a consensus vote in the Senate and was presumed accepted by the University Administration.

Moran had presented the declaration to Father McCarragher shortly after its passage and was

assured at that time that written comments on it would be forthcoming from University officials. However, when Moran returned to McCarragher for the critiques last week, he was informed that none would be available due to a directive from Father Hesburgh.

Moran told the Senate he was "very disappointed" with the developments; reaction within the Senate was somewhat more pointed. ASP Senator Bill Kelly immediately stated that the Senate was "being treated like a bunch of stupid little kids sitting in a room wasting 2 hours once a week." Kelly said he believed "it would not be improper for us to act on this tonight...we've got to stand up sometime."

Vice-President-elect Tom McKenna agreed with Kelly, adding that he feared "everything's going to be said to be under redefinition" by the Administration during the time the Lay Board is being set up. Moran had earlier listed this as a possible reason for the Administration's "no comment" policy.

Kelly then offered to draft a letter to be signed by each of the Senators and sent to each of the five University Vice-Presidents. This letter was presented to the body at the conclusion of the meeting. It reads as follows:

Dear Father,
Having received no response to
(Cont. on page 2)

Viet's Tom Dooley: An Ugly American After All?

BY ROBERT SCHEER

The following article is excerpted from "How the United States Got Involved in Viet Nam," a report to the Center for Study of Democratic Institutions.

One American who did much to blur the distinction between the Catholic minority and the rest of the population in the North was Tom Dooley, a young Navy doctor turned writer, whose book *DELIVER US FROM EVIL* had a great impact on the American public. Dooley had gone to Vietnam as part of the U.S. Navy's program of aid in transporting the refugees to the South. He witnessed the great suffering of an uprooted people. As a Catholic, he was particularly impressed with their religious opposition to communism and the fact that they fled with the physical symbols of that religion in hand:

... recognizing us as friends and not as foes, they hoisted, on a

broken spar, their own drenched flag; a flag they had hidden for years . . . their symbol, their emblem, their heraldry . . . a yellow and gold flag displaying the Pope's tiara and the keys of Saint Peter. Working among the Catholic refugees, Dooley took no account of the fact that 90 per cent of the Vietnamese population would be indifferent to the yellow and gold flag, even in the unlikely event that they understood its symbolism.

To Dooley, even aside from the religious aspect, these people were on the side of the "free world" in opposition to the total evil of communism: ". . . how, outside expanding Russia, do you go about being an Imperialist nowadays?" "Ho Chi Minh has been a Moscow trained puppet from the start." "The Godless cruelties of Communism. . . ." "The Communist bosses would. . . ." "The poisons

of Communist hatred. . . ."

The Viet Minh was indicted: They preached hatred against the institutions, traditions and customs of colonial Vietnam. Everything "feudal" or "reactionary" was to be destroyed . . . their Christian catechisms were burned and they were burned and they were told that religion is only an opiate. Dooley combined his anti-communism with a strenuous belief in an American-style economic system as the basis of any country's prosperity and freedom: ". . . we continually explained to thousands of refugees, as individuals and in groups, that only in a country which permits companies to grow large could such fabulous charity be found. . . . These companies (that sent drugs) . . . responded with the enthusiasm of great corporations in a great country. With this ideological background,

Spiritualists Claim 'Gift of Tongues' At Exorcism Rites

BY MIKE SMITH

Notre Dame's Pentecostal Prayer Movement reached a new stage of development last weekend in a series of prayer meetings involving ritual exorcisms and the "laying on of hands," resulting in some students receiving the "gift of tongues."

The events were organized by Kevin Ranaghan of the St. Mary's College Theology Department as representing a new spirit of pentecostal ecumenism within the Catholic Church. Involved in the weekend "retreat" were some 35 students from Michigan State University (including Patrick Galinagh, tackle on the 1966 MSU football team).

Besides the 40 to 50 ND and SMC students in attendance, there were a number of priests and nuns, including Fr. Edward O'Connor of Notre Dame's Theology Department, Fr. Jerome Wilson, University Vice-President of Business Affairs, and Fr. Francis Zipple, pastor of the MSU Newman Club.

At the opening prayer meeting on Friday night in Room 319 of the Main Building, Kevin Ranaghan spoke of the goodness and power of the Holy Spirit, placing special emphasis on receiving the "gifts and fruits of the Spirit."

Theology graduate student Brian Moore took the floor to tell the story of the great devotion to Mary that had grown up among the assembly. He spoke of this devotion as an inspiration of the Spirit; when he expressed a feeling that the Spirit had been compelling the group to recite the Rosary, others voiced a similar inspiration. Moore then led the retreatants in praying the Glorious Mysteries to intercede for an increased outpouring of the Spirit.

Fr. O'Connor next explained the theological and scriptural bases for the Pentecostal Movement, assuring the group of its Catholic orthodoxy. O'Connor cited manifestations of the Spirit in Apostolic times mentioned in the Acts of the Apostles and St. Paul's letters. While denying that he was in a position to judge the Movement officially as a priest, and admitting that he had received no gift of tongues himself, O'Connor reiterated his personal enthusiasm for the Movement and his wholehearted belief in the genuineness

of the Spirit's manifestations.

The group assembled Saturday morning for Lauds and Mass at the Grotto. A prayer meeting in the afternoon was followed by a full assembly in the evening in Room 316 in the Administration Building.

One of the nine visiting Protestant Pentecostal ministers of South Bend's Full Gospel Businessmen's Fellowship preached on the Gift of Tongues and the Fruits of the Spirit (patience, continence, long-suffering, etc.).

Meanwhile, one student stood up, raised his hands over his head while shouting unintelligibly. The crowd fell silent; a few people chimed in "Praise to the Lord" and "Alleluia." One of the ministers urged anyone who felt inspired to interpret the message just spoken to do so. No one replied.

Many of the participants then
(Cont'd. on page 2)

Inside...

• Observer Reporter Dennis Gallagher gives a critique of the controversial Episcopalian Bishop James Pike, who came all the way from California to advise the Notre Dame students to keep the faith, Page 4.

• Observer Editors explore the world of the Lotus eaters, commonly known as the Notre Dame student government. Learn the opinion, Page 6.

• Class elections are only a week away and Sophomore presidential candidate Rick Rembusch has already won. But, unfortunately there are others running for other offices, see the Observer rundown on the candidates, Page 4.

• It's time for the in editors to go out, the outs to go in. And before he goes, Bob Anson gets the treatment Pat Collins style. Collins writes of the left and the left-out, Page 3.

• W. Hudson Giles makes a fatal prediction about the 1967 Irish football team. Read Giles' rational unequivocal, responsible, intelligent outlook, Page 12.

ing grip." Those who fought the "devils" were, by definition, heroes:

The Vietnam governor of our small area was a patriot by the name of Nguyen Luat. He had been educated in France and chose to return to his own nation of Vietnam. . . . During the war he had fought with the French as an officer. This "patriot" thus fought on the side of the colonialists against the majority of his countrymen.

It is unfair to treat Dooley's book as history, although it may have served as such for many of its readers. Its significance was to provide a vocabulary of Communist horror that found its way into the speeches of Presidents and was, for many ordinary Americans, their only significant emotional encounter with communism in Asia. According to Dooley, Ho Chi Minh had disemboweling more than 1,000 native women in Hanoi!
(Cont'd. on page 5)

ND Vice-President Among Faithful That See Exorcism

(Cont'd. from page 1)

stepped forward to undergo exorcisms and receive the "laying on of hands." Several ministers stood around each seated recipient and began calling down the Spirit by various invocations such as "Lord help us" and "Alleluia." Bit by bit they broke into a chant or began speaking in tongues. The ministers spent ten to twenty minutes over each subject, chanting and massaging his head, then urging each recipient to raise his hands over his head and praise the Lord.

These ceremonies continued far into the night, accompanied by singing and speaking in tongues. Several witnesses, conversant in Greek and Hebrew, testified to the genuineness of some of the utterances. Those who were heard praying the Hail Mary in Greek and reciting Hebrew prayer formulas later claimed to be ignorant of these languages.

The group met Sunday for Mass in Cavanaugh Hall, followed by a similar prayer meeting and a communal meal at Old College to conclude the weekend retreat.

The Notre Dame Pentecostal



REV. JEROME WILSON

Movement began early last March with nine students participating in a prayer meeting led by a Professor visiting from Duquesne University. All received the "Baptism of the Holy Spirit" conferred by the Apostolic ritual of invocation and the "laying of hands" over the head.

Senior James Cavnar who was present claims that "a number



JAMES CAVNAR

of people received manifest gifts of the Spirit." Subsequent prayer meetings were conducted by Pentecostal ministers in Mishawaka and on the campus. Last weekend's retreat was intended to help spread the movement and to deepen the spiritual faith of students both at ND and MSU.

MSU graduate student Ralph Martin expressed a hope that the great number of manifestations of the spirit at Notre Dame would lead to an increased outpouring of the Spirit and deepening of love for God at both schools.



REV. EDWARD O'CONNOR

During the retreat, according to Cavnar, "many undoubtedly did receive manifest gifts of the Spirit, including tongues, interpretation of tongues, prophecy, discernment of Spirits, inspired preaching, and healing to some degree." Of these the most apparent and least respected gift was that of tongues.

Notable commentators on the Pentecostal Movement regard it as a fundamentalist reaction against the social activist and intellectualist groups within the post-Vatican II Church. Priest-

psychologist Henri Nouwen compares the intensity and emotional power of these chaotic meetings with the euphoric effects of LSD; there was a pervasive sense of abandon and a desire to merge with otherness. Critics of the Movement dismiss it as a means for psychological release of the unconscious by following the lead of some imaginary "spirit."

Members of the Movement, however, insist on its orthodox foundations and its merits as an instrument of ecumenism and dialogue between Protestant sects and the Catholic Church. Sophomore John Kirby saw proof of the Movement's authenticity in the way confidence in the Spirit had radically transformed the lives of many students by exposing the foolishness of their previous efforts toward salvation.

Other Pentecostals stress the value of their intense community togetherness as an aid toward deepening of their love of God. They cite dramatic instances of lax Catholics and even agnostics returning to the Church and the Sacraments.

The Movement welcomes open-minded observers to its prayer meetings, according to Senior Gerald Rauch, who recalls numerous instances of curiosity-seekers being eagerly converted.

'... the gift of healing working of miracles ...'

BY JAY SCHWARTZ

The coffee urn in Room 316 of the Administration Building was empty as the people attending the prayer meeting trickled from the building. Jean Decelles, the wife of a physics professor, passed the Security Office as she walked to the door. Inside, an overweight, balding guard sat at his desk. Outside, the sky was clear and the night chilly. As she left the meeting, Mrs. Decelles, intent on the religious experience that had occurred upstairs, was talking with a few friends. Their discussion continued as their car passed down Lake Road. The occupants were excited by the events of the evening, unaware that less than a block away, they were to witness perhaps a more spectacular providential phenomenon.

As Mrs. Decelles' car moved toward the Main Gate, two students from St. Leo's High School in Chicago, Don Sullivan and Rob Hatzell, were walking toward the campus on Notre Dame Avenue. Simultaneously, two cars, one driven by Daniel Duff and the other containing four students from Michigan State, were approaching the two high school students. Duff's car had one headlight and the driver could not see the pedestrians. Suddenly, the students came into view, but it was too late. Sullivan wheeled and yelled "watch out."

The boys rolled from the impact and lay prone on their stomachs. Mrs. Decelles jumped from her car. She was joined by two MSU students, Jerry Doll and Judy Thompson, who were in the car following Duff's vehicle. All three grouped around Sullivan. They had been together in Room 319 earlier in the evening and now they met again, kneeling next to a young boy who was bleeding. He appeared to be unconscious but he had rolled to his back. Sullivan, breathing heavily, lost control of his tongue. It rolled back into his throat and attempts to straighten it with a plastic I.D. card proved futile. Someone forced a bunched up coat beneath his head. Mrs. Decelles probed again for the boy's tongue but again was unsuccessful. Miss Thompson, on the other side of Sullivan's body, looked at Doll next to her and asked him to pray. "Jerry, kneel down and put your hand on him and pray for him." Doll grasped the boy's arm and prayed silently. He then stood up.

A few moments later, Sullivan blinked and began to talk coherently. He asked the group why his nose was bleeding. He did not realize he had been hit.

Two ambulances, one from the South Bend Fire Department and the other belonging to Notre Dame security, arrived and took both boys to St. Joseph's Hospital for treatment. They were kept overnight and released.

When questioned about the accident and sudden recovery, Mrs. Decelles, a registered nurse, said, "Something extraordinary happened... he became conscious so suddenly." Miss Thompson remarked that the recovery was "very possibly a providential answer to our prayer... but there is no way of telling. I don't think the prayer went to waste."

Doll refused to consider the incident as a miracle. However, Bert Ghezzi, who was attending to the Hatzell boy, spoke to Mrs. Decelles and stated that he "believed her testimony" and wished to talk to Doll.

St. Paul might have concurred with the witnesses of the accident when he wrote, "...to another (is given) the gift of healing in the One Spirit, to another the working of miracles..." (I Corinthians 12:9).

Hesburgh Slows Freedom Statement

(Cont'd. from page 1)

our request of several weeks ago for your comments on our basic policy declaration concerning Academic Freedom, we would appeal again to you for your comments. We feel these comments to be vital in our implementation of the proposed Student Government re-organization, and we ask that you act on this as soon as possible as the business year of the incumbent Student Government ends May first.

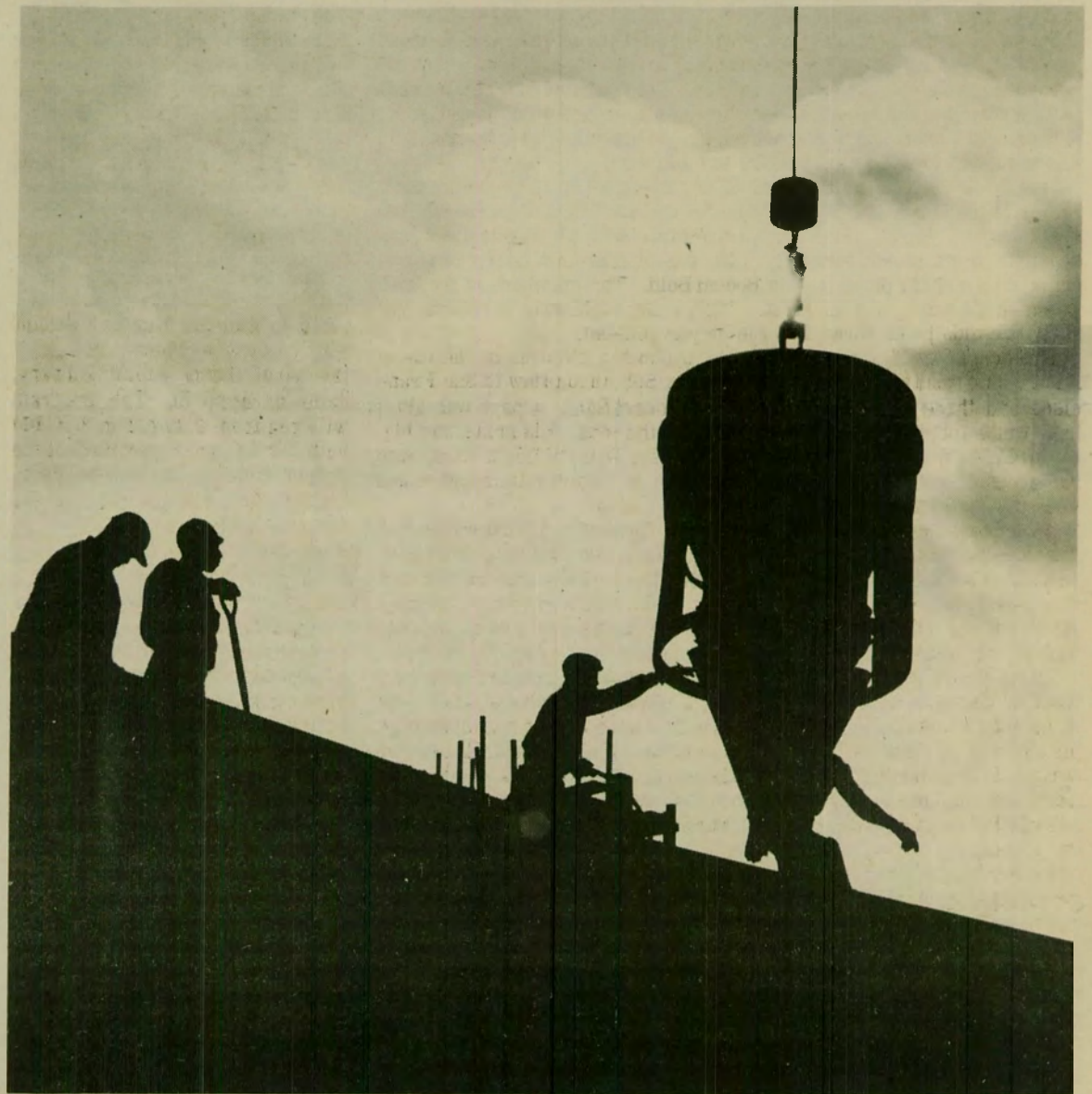
If you find it impossible to comment on the basic policy dec-

laration at the present time, we would appreciate notice of this inability so that we will be able to proceed along other lines.

Thanking you in advance we remain

Sincerely yours, The Student Senate 1966-67.

The letter was signed and will be forwarded to the five Vice-Presidents. There is no indication at this time what Administration response to the letter will be or what action the Senate might take if it receives still another refusal.



IF I HAD A HAMMER -- Much to the edification of the majority of the Alumni, work progresses on the eight-million dollar Athletic and Convocation Center. Construction across campus has resumed at an accelerated pace in an attempt to compensate for the time lost due to an overly inclement South Bend winter. Despite a 45% step-up in activity, the Convocation Center, Life Science Building and Accelerator Addition are still far from completion. Such are the hardships of the hinterland.

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PAT COLLINS

LEFT-OUT



Publications Name Bosses For Next Year; Collins, McInerney Get Top Weekly Slots

All four Notre Dame student publications, along with WSND, the student operated AM-FM radio station, have announced their changes in top level leadership. The new editors and their respective publications are: Patrick Collins, Editor-in-Chief, The Observer; Michael McInerney, Editor-in-Chief, The Scholastic; Dave Heskin, Editor, The Dome; Michael Ryan, Editor, The Jugger; Richard Riley, Station Manager, WSNDAM-FM.

Collins, junior English major, steps up from stints this year as Observer news editor and associate editor. Last year Collins served briefly as the Scholastic's News Editor. His appointment was announced this week by the newly-created Advisory Board of the Observer.

A long-time reporter for the Washington Daily News, Collins last summer won the Scripps-Howard newspaper chain's writer of the month award for his reportage of a fundamentalist sect's baptismal rites. In addition, he has for the last two years been Newsweek magazine's Notre Dame correspondent.

Collins has probably been best known this year for his sprightly, sometimes controversial column in the Observer's news pages. He is an outspoken supporter of the Action Student Party and was a



COLLINS

major force in the newspaper's final decision to editorially support the candidacy of Denny O'Dea in the recent student body president elections.

Coming with Collins to the management of the Observer are junior Dennis Gallagher, the new Executive Editor, who moves up from Associate Editor, and Mike Smith, C.S.C., Managing Editor and this year's feature editor. Rounding out the picture at the Observer next year will be News Editor Mike McCauley, Sports Columnist Tom Figel, who replaces W. Hudson Giles as the Irish Eye, Sports Editor Tim Daley, Features Editors Steve Rogers and Bob Brady, Jay Schwartz, Ken Beirne, Dennis



MCINERNEY

O'Dea, and John Aizamora as Associate Editors.

According to Collins no major changes in format or outlook are planned for the year old newspaper.

Next door to the Scholastic Mike McInerney, who describes himself as "committed to the left," has indicated some major changes may be in store for that centerian journal. Among these, according to McInerney the current News Editor, will be a more forthright editorial policy embracing national as well as traditional campus concerns. McInerney's alter ego at the Scholastic for the rest of this year and next will be Robert Sheehan now a contributing editor to the publication.

I'm not quite sure how left Bob Anson really is, but his reason for being there is quite simple. Anson's big problem, that is if we can assume he has one, became overt in a little Jesuit High School in Wisconsin. That school, affectionately known as Campion, was the sight of Anson's first rebellion. And strangely enough it was not about Viet Nam, sex, five-letter words or any such thing. In fact, Anson instigated a revolt against a very different kind of movement. . . an incessant bowel movement caused by the school's poor cafeteria facilities.

Yes, it was from the ranks of a common food riot, that the name Bob Anson (that's what they called him then) was first linked with the people's revolt. Every revolution needs a martyr and shortly after his demonstration, young Robert nestled in the seat of a New York Central coach and thought of his next high school.

For some strange reason Anson's disciplinary record at his Cleveland alma mater was either clean or lost--most probably lost, but nevertheless his senior year in high school remains obscure. It didn't take long for young Robert, oops now Sam Anson, to wield the sword of revolution. He came to Notre Dame, notorious hideaway for renegades, and began writing furiously, not for a newspaper or magazine, but to the Congo's rebellious premier Moise Tshombe. Anson was the name, fighting his game.

One day while sitting in his room, Anson decided he didn't like his roommate so he pushed all of the kid's clothes, books and even his bed into the hall. He used to write. And everything he wrote he brought to Bill Brew (our news editor) for inspection. Brew would read it, critique it and hand it back to young Sam. While on this mission, late freshman year, Anson tore into Brew's room but the Brew wasn't in. Then Anson spied one of Brew's essays on his desk, read it. . . thought it was terrible and ran around campus until he could uncover Brew and tell him what a crummy writer he really was. That's the way it was with Sam; he thought everything was crummy, unless of course he had something to do with it.

Spring of his freshman year young Sam turned on the radio, listened to WSND, liked it, joined it and announced for it. He even lied about his age so as to be promoted more quickly. But the people at WSND didn't quite appreciate the talent of Sam and as he approached his junior year, it became apparent that he was not going to be appointed station manager. Anson wanted to be boss. . . but he was left out.

Shortly after that, Sam leaped at the opportunity of becoming news Editor of the Scholastic. And then he discovered TIME, even though Anson swears, "Hank" Luce approached him. With the Scholastic Anson began to write more forcefully. He was or is from a family of newspaper men and his blood type is Bodoni Bold. The members of the staff assumed he was going to be it. "It" at the Scholastic is editor. But some one didn't like young Bob and he was left-out.

The Scholastic rejection marked a traumatic moment in the life of Anson. He wanted to get away. So young Bob Anson flew to San Francisco and three days later came back Robert Sam. A page was his if he'd write for the Scholastic and he liked the idea. His name was big, centered, he'd be in the center ring of Notre Dame's flea circus. And he wrote riot stuff, Dirksen stuff. But he wasn't editor and Anson wanted to be boss.

November, 1966 marked the birth of the Observer, a band wagon that Anson has built and peddled to the present day. Boss he was, more than just a flea he was a full fledged magot. And the man who wanted to cross him would have to do it on his battle ground. The twelve hard finished pages of the Observer. Robert Sam Anson, he was, and if you ever wanted to know what he could do he would be the first to tell you.

Anson never got a blue shirt with gold numerals, or a green blazer. Most of the time he'd wear sneakers, a sweater and a blue jacket. He is or was a senior English major, but he'd have to take a tour through the library to find the humanities section. He and the bank own two cars. He has taken two trips to the coast. And since he was born he has never sat in one place for more than 30 seconds. A month ago he sealed his life of capricious motion when he married a girl he had known for a week.

Yet through all this there were those who'd follow him. Those who would help him start panty raids, lend him money, write for him. Because they were enraptured by his bouncing approach and his cocky insecurity. These people were commonly known as his friends. And they were never sure where the blond buzzer would lead them. But they were sure of one thing, he is a pro.



BOOKIES: After all when you spend millions and millions of dollars for a Library . . . a good library with sanitary bathrooms, closet space, a dewy decimal system, snack bar and real live boisterous employees, or at least people who seem boisterous it stands to reason that you shouldn't have enough money to get real live books. It's the honey atmosphere that counts.

MIRACLE DEPARTMENT: The events of the God Squad brings to mind the mystical powers of the Notre Dame Grotto. It seems that an old woman near 40 years of age was driving by Notre Dame one day. She had heard about the grotto and she stopped. The lady had a serious problem and after she had lit a vigil lamp and said a prayer, the problem was erased. A couple who was having marital problems also made a visit to the grotto, lit a different vigil lamp and they too resolved their problem. But the most fantastic story was the one about the famous track star who while running near the lake was suddenly attack by a sharp pain in his side. He was out of breath. But after stopping five minutes, before the grotto, he regained his breath and the pain went away. And he, didn't even light a vigil lamp.

SIDE ITEMS: It was early Sunday afternoon of the Junior Parent week-end and two freshman took leave of mass after the communion only to walk out of Sacred Heart Chapel and find Fr. Hesburgh outlined against the pale blue sky. "You don't leave football games early. You don't leave movies early. Why leave Mass early?" The freshman just gasped and finally Hesburgh told them to go ahead reminding them that "it's your life."

Viet War Parley Set for Saturday

BY LENNY JOYCE

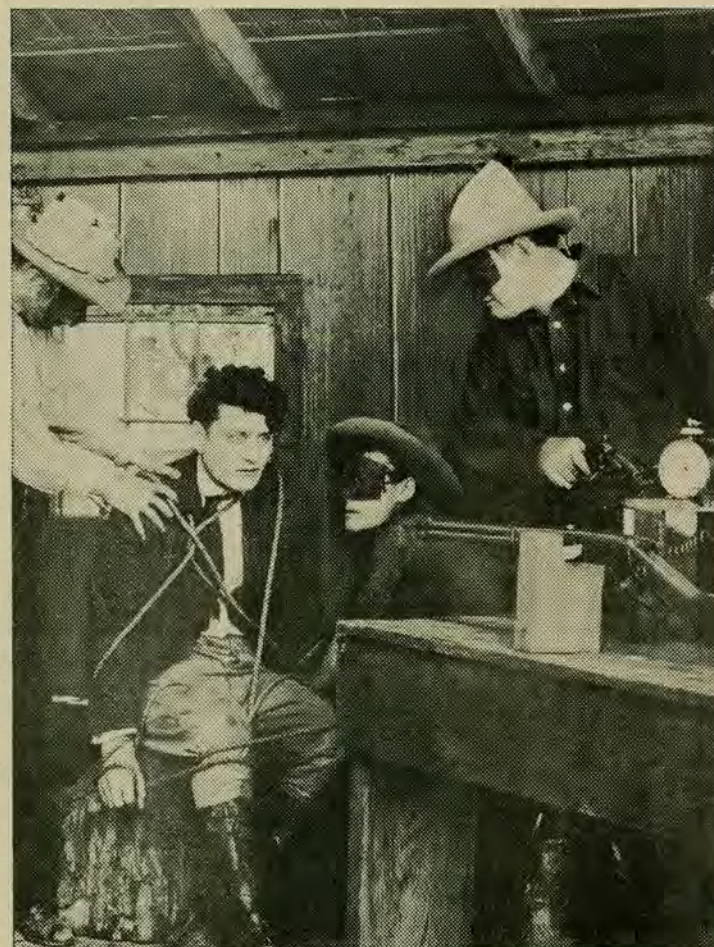
The South Bend-Notre Dame Committee of Residents and Students to End the War in Vietnam will conduct a Peace Parley at the South Bend Public Library, Saturday April 15. The program will run from 9:30 AM to 3:30 PM with a free lunch provided at the proper time on the second floor. Implicit in the meeting is the philosophy that since the South Bend-Notre Dame area is politically disorganized and since those progressives and liberals who are here remain isolated, it is time that an organization was established for peace and civil rights designed to reach the broadest group of people. An attempt will be made to fuse an alliance between those groups who have an overlap of interests but who, because of various factors, are not now in communication. Most importantly students and South Bend citizens will try to hash out a continuing peace organization. The organizing committee of the Peace Parley are the remnants of the peace group organized last year by Phil O'Mara and other SDS members.

Three speakers are scheduled to give short presentations: Lenny Joyce of Notre Dame SDS, Rev. Roy Ktatyama of the St. Joseph County Council of Churches, and David Simms, an Afroamerican worker in South Bend. With the de-emphasis on speechmaking the Parley will concentrate on workshops divided into the following categories: (1) Students, the draft, and University involvement in the war; (2) Minority groups and the impact of the war; (3) Community action presently being conducted; and (4) Moral Concerns, Church groups, conscientious objection and the like. Thus the different constituencies will retire to discuss their own special problems, how they see themselves in relation to the larger community and what approaches can increase their numbers. It is hoped that two definite decisions will be made on Saturday: the organization of a permanent peace group and the mode of public action to be taken on the following week.

The Peace Parley is being held in conjunction with the April 15 Mobilization to End the War in Vietnam which plans massive marches (half a million or more) in

San Francisco and New York. Sponsors for the Mobilization include: Harry Belafonte, Fr. Philip Berrigan, SJ, Stokeley Carmichael, Jules Feiffer, Rev. Martin Luther King, Carl Oglesby, Dr. Linus Pauling, Phillip Roth and a host of others. A representative contingent is being sent from South Bend-Notre Dame. It is planned that the March will end with a rally at the UN Plaza. The basis of the Mobilization is radical, that is it attempts to focus a root

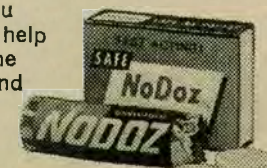
perspective of society, to distinguish between causes and effects. The action calls into question not only the single issue of the Vietnam War but rather a complexity of interrelated issues: the racist and aggressive nature of US foreign policy, the price increases and wage freezes, the nature of the draft and its effect on poor people, University complicity in chemical-biological warfare research and the impoverishment of the war on poverty.



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Church Needs Reformation From Within -- Pike

BY DENNIS GALLAGHER

Episcopalian Bishop James A. Pike spoke Monday night in the Memorial Library Auditorium on "The Need For An Institutional Church." An overflow crowd attended to hear the remarks of the controversial churchman who is currently awaiting the outcome of heresy charges which have been brought against him within the Episcopal Church.

In his talk, Bishop Pike stated that there had been a shift in the sort of questions which were being asked him on his speaking tours. Last year, he said, the questions concerned the credibility of specific doctrines. This year he has found that there has been much more concern with the relevance of the Church as a whole. Many seem to feel that an organized Church is as alien to the concerns of the modern world as astrology. The question arises, why have an organized Church at all?

Bishop Pike saw the cause of this rising tide of sentiment against the organized Church which he has noted as markedly increased in the past year as a culmination of modern trends towards anti-authoritarianism and empirical analysis. The bishop identified himself with these two tendencies and

predicted an ever more rapid move in their direction. As he views it, the doctrine of papal infallibility has become of secondary concern since in fact even his central authority (magisterium) is being questioned. Instead of accepting dogma, Bishop Pike sees faith in the modern world as inferring the credible from empirical data.

Despite his anti-authoritarian position, Bishop Pike firmly believes that an organized church is desirable and that the goal of the Christian should be to reform his own particular branch of Christianity and then seek to unite it with the other Christian churches. The bishop expressed his empathy with Charles Davis (a former Catholic theologian noted for his orthodoxy who recently left the Church) and others who feel the Church is beyond reform. While agreeing with Davis that the Christian Church is pseudo-political and cracking-up, he advised his audience to remain within organized Christianity and work for reform.

Not a theologian in the deep sense, Bishop Pike made no effort to expound at length on particular dogma or institutions. Rather, he issued a call for renewal, "while there are still people around to renew it with." Ultimately, he main-



BISHOP PIKE

tained, man is a social animal, so if there is to be Christianity at all, it will have to be organized. Further "there are untold values in continuities," so that it is important to preserve all that is good liturgically and doctrinally. The goal, Bishop Pike concluded, is reform and renewal to "bring the Church, though kicking and screaming, into the modern world."

The bishop spoke for nearly two hours, interspersing his serious points with anecdotal comments on those features which he considered absurd or outdated in Christianity. He referred to the

tradition oriented Episcopal Church as the "quaint" church and illustrated the point with a story about the customs and ceremonies revolving around the Feast of the Translation of St. Etheldrede at an Anglican Church named in her honor.

In a panel interview held earlier in the day, Bishop Pike discussed certain topics not raised at the evening lecture. Concerning the heresy charges now pending against him in the Episcopal House of Bishops, he explained that he himself had demanded that the heresy trial take place because the censure of him that the bishops passed as a compromise measure offered him no chance to defend himself. Currently the trial has been postponed while a committee seeks statements from leading theologians. The dispute revolves around certain Episcopal dogma which the bishop does not completely agree. Concerning the Virgin Birth, which is a source of controversy among Episcopalians but officially an article of belief, Bishop Pike declared that the empirical data led him to be "non-affirming."

Bishop Pike was asked if his proposal to make the creed an optional part of Episcopal worship would not in fact amount to a doc-

trinal break. He replied that creeds were merely attempts of men and had historically been subject to change.

Another question arose concerning the bishop's long and varied career. Raised a Catholic, he lost faith while a sophomore at Santa Clara due to a doubt concerning papal infallibility arising from his disagreement with the Church's position on birth control. An agnostic through the 1930's while he was teaching law and serving on the SEC, he became an Episcopalian in 1944 and soon after entered their priesthood. Asked whether he would have left the Catholic Church if he were in it today, he replied that he would not, considering the move toward reform. For the same reason, he added, he was unwilling to leave Anglo-Catholicism (Episcopalian).

Concerning his future plans, the Bishop explained that he had resigned his post as bishop of California because of the excessive extent to which he was occupied with administrative duties. Currently aligned with the Center for the Study of Democratic Institutions, Bishop Pike said he hoped to continue his study of theological problems as well as to analyze the Church as an institution.

Withers and Minton Battle For Senior Party King Title

With class elections six days away, the campaigns for Sophomore offices seem to be generating the most enthusiasm, if it can be called that and if enthusiasm is proportional to the number of candidates seeking office. The top four offices in each class are being contested, but a number of them, including the Presidency of the Junior class, have only one person filed for them.

The candidates for Senior Class President disagree on the progress made by this year's government. Morrissey Hall President Mike Minton says, "Our class has no identity, no personality." Minton feels that once this identity is acquired, a class spirit will naturally follow, much like Morrissey Manor caught on this year.

On the social level, Minton sees a more varied program of senior activities spearheaded by the Key Club. He intends to make graduate school information available in September; he also will establish Senior Advisory Boards in each hall. Minton also has plans for the Class Alumni Association, which the President heads for three years after graduation.

The other candidate for President, sees next year as "an improvement on this year without apologizing for what we have already accomplished." He plans to clean up the Senior Bar, putting someone in charge who "won't be afraid to throw people out." He also plans to hold two mixers during the summer for South Bend teenagers to raise money for Senior Week. He also hopes to re-define the Patriot of the Year Award, and then decide whether it is worth keeping.

The candidates for senior class Vice-President are Francis Minton, John O'Connor, and Jim Schaefer. Michael Cohen and Tom Godbout are running for Treasurer, and Leonard Pellicchia is unopposed for Secretary.

Rick Rembusch, this year's Sophomore Class President, is unopposed for President of the Junior Class, as is Tom Alter and Bruno Eidiets for Treasurer and Secretary respectively. The only office to be decided is that of Vice-President, with Dave Witt and Bob Folks running.

The platforms advanced by the four candidates for Sophomore Class President are similar on nearly all points. This is due partly to the fact that next year's Sophomore Class does not exist as a unit yet, and it is difficult to envision any special problems or

tendencies that will become apparent as a class personality develops; also, each of the candidates is aware of the success of this year's Sophomore Government, and their policies are imitative of that organization's activities.

The four candidates agree on the establishment of a Sophomore Key Club, and go into varying detail as to the types and numbers of class parties and trips they will sponsor. They also concur on the concept of a Sophomore Literary Festival, honoring both a published author and the talents of their class. All promise increased intra-class athletic events and an enlarged sophomore yearbook supplement.

Leo Klemm plans to realize communications after the campaign through a series of referendums taken throughout the year, and the establishment of a class council made up of representatives from each hall. Dillon's

Bill Picchioni plans a monthly sophomore paper in addition to publicity of class events through the other campus media. He also plans mid-week rallies sponsored by the sophomore class.

Joe Tomain plans to establish a class council, and also to support a business advisor to study the financial advisability of class projects beforehand. He also wants a Summer Job Program for Sophomores run through the Alumni Association. Jay Fitzsimmons plans to get a Sophomore Class Office and a bulletin board in the Student Center. He also intends to have a column in the class newspaper devoted to students studying abroad.

Greg Naples, Dan McDermott, and Kevin Donovan are running for Vice-President. Pat Barbella and Pat Murphy are candidates for Treasurer, and Jack Crawford is unopposed for Secretary, to complete the slate of Sophomore candidates.

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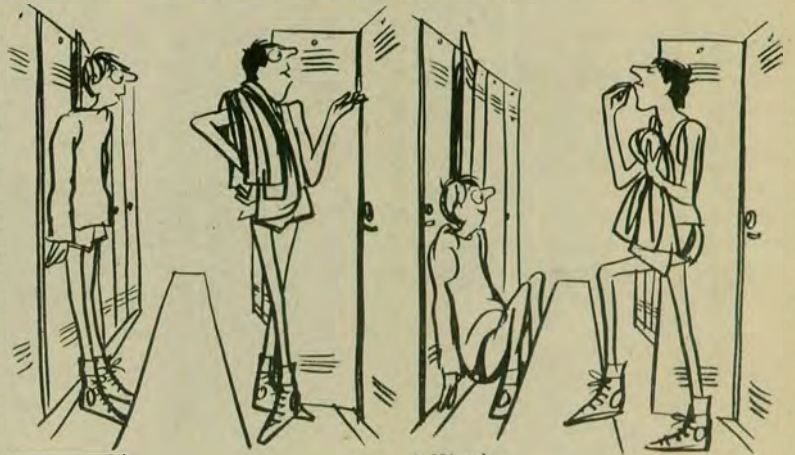


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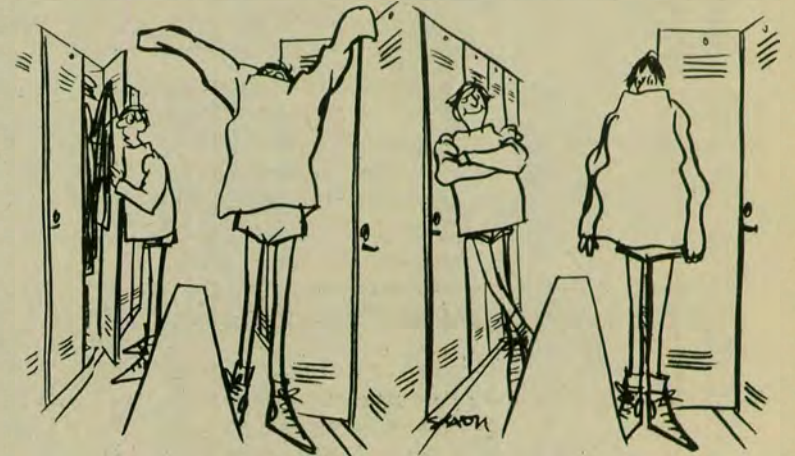


3. Gosh!

4. Wow!

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Betrayal by Innocence

The 'Devils' And Tom Dooley . . .

(Cont'd. from page 1)

who were associated with the French. There had been rumors about this, but no factual evidence is provided in any of the standard accounts of that period. An authoritative refutation is supplied by the French writer, Paul Mus: I am today in a position to state and to prove that four-fifths of the stories or reports of awful atrocities inflicted by the Vietnamese on our compatriots in Hanoi, December 19, 1946, are either made up or in error. Dooley lent highly emotional support to the goals of American foreign policy in Vietnam, but he sharply criticized inefficiency in execution. America proved receptive to this type of criticism and Dooley became a folk hero. In 1960 the Gallup Poll found him to be one of the ten most admired Americans.

Dooley believed in his work and his writing, and was deeply moved, as he said, when President Diem gave him the highest award of his land. It attests to his innocence that he did not know that the choice for the award had been inspired by the C.I.A.'s man in Vietnam, Colonel Edward Lansdale.



The late Dr. Tom Dooley, author, medical missionary and Notre Dame graduate, receiving the National Order of Viet Nam, the highest accolade of South Viet Nam, from Premeir Ngo Dinh Diem. The award, unknown to the naive jungle doctor, was made at the specific request of the United States Central Intelligence Agency. Robert Scheer, author of the accompanying article and now one of the editors of Ramparts magazine, charges that Dooley's misrepresentations about North Vietnamese treatment of Catholic refugees contributed to the cloud of misunderstanding about Viet Nam. Dooley died several years ago from cancer; Diem was assassinated in the first of a series of military coups.

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THE OBSERVER

A Student Newspaper

EDITORS - IN - CHIEF

ROBERT SAM ANSON

STEPHEN M. FELDHAUS

FOUNDED NOVEMBER 3, 1966

NOTRE DAME, INDIANA

Velvet-Gloved Radicals

Those who remain when the talk changes to action, as Saul Alinsky, the Great Old Radical, would say, are the radicals. Alinsky and various other radicals and liberals, including Dan Watts of SNCC, are coming to this hotbed of apathy to participate in a week long symposium on "student involvement in social revolution."

While there certainly is a need for Notre Dame students to become involved in the revolutions that are going on in that world hidden by the beautiful tree shaded lakes, and bring back this experience for campus-directed action, this academic method of a symposium is not the way.

This is not to say that the symposium is directed to an academic end, on the contrary, its purpose is to involve students, specifically to involve them in the campus organizations committed to social action. The problem of a symposium can be better understood if one realizes that the cliches about "student involvement" really mean "student change," and so the question becomes how do you change a person's beliefs and values.

Berkeley is the best known example of student involvement and student change and can serve as a paradigm example. In 1964, a few of the many small splinter social action groups became involved with San Francisco CORE and began working in the black ghettos of San Francisco and Oakland. These groups, mainly leftists, which had been sitting around talking with each other for years, then joined together in one organization and increased their work in the slums, steadily drawing more people from the campus into the projects. That year, 1964, was also the year of the Mississippi Summer Project, and many students from Berkeley worked in Mississippi that summer. Returning from the rural South and the slums, the radicalized students made the connection between civil rights, participatory democracy and student rights organizing the radical Free Speech Movement.

It is experience, not academic discussion or moral pleas, that changes people. The organizers of the symposium at Notre Dame recognize this, but they believe that the students are so apathetic that their interest must somehow be aroused and then channeled into the already involved student organizations.

The Lotos-Eaters

Student Government is too easily an excuse at Notre Dame. It is an excuse for the lethargic Notre Dame man. That sleeping giant rouses himself once a year, scratching and yawning, just in time to indignantly denounce the outgoing student government for inactivity. Determinedly he enjoins in the fierce struggles of campaigning. His last drop of sweat mingled with blood falls, as amidst popping beer can tops and salty tears the results are announced. Then drained of vigor by his efforts, he drops off into deep slumber again.

If he sleeps through this coming year then a certain Catholic university in Indiana will remain secure in its sacred tradition of somnolence. Campus politics here is becoming little more than a course in applied business administration. It is fortunate that Denny O'Dea did not receive enough votes. The freshman, not as hard and calloused as the upperclassmen, took pity on him. They realized that in his simplicity, O'Dea would have been overwhelmed. Grandly, he imagined himself marching up to the Dome at the head of a great student army.

"Father Hesburgh, I presume."

"It seems I have no choice to agree to your terms, Mr. O'Dea."

"Unconditional surrender?"

"What else? Will you accept my sword?"

It would have rated a full page spread with pictures by the Berkeley Barb. Interesting, as dreams go. What O'Dea overlooked and Murphy will soon realize is that the Notre Dame man would much prefer to return with his shield than on it, Commander O'Dea would have arrived in the hallowed halls of the Golden Dome to inspire his picketing troops only to find that they had folded up their sleeping bags and stolen away in the night...

Every year it is the same. Eager candidates begin to swarm like honey bees. Murphy will

But this is no longer the case, the social action organizations at Notre Dame do need coordination and money, but the number of curious and questioning students is large and rapidly increasing. ASP and the very creation of this symposium are examples. Another example is the Civil Rights Commission and its projects. With one flyer for its entire publicity, the spring vacation projects attracted thirty-five people, thirty-two of whom were completely uninitiated to activism. Many were deeply changed by the scant ten days experience and will continue to be involved, in South Bend and elsewhere, and will involve others. But the Civil Rights Commission projects in Chicago and South Carolina, the SDS projects in South Bend and Mississippi, CILA, the newly formed organization of migrant workers and students, the Community Services Board and the other social action organizations all lack money.

The Civil Rights Commission could easily have gotten more people for its spring projects, but didn't have enough money to feed the thirty people who spent their vacation in a Chicago slum. The organizers of the symposium are spending fifteen hundred dollars and admit they only hope to commit thirty new people to involvement in campus organizations. There is a handful of people on campus with the sophistication in social action to appreciate an academic symposium on activism. But it is ironic at best that \$1500 is spent to involve thirty people when people who are involved cannot act because they lack money and are in debt. It can be argued that any contribution such as the symposium will have a positive effect towards changing the isolated atmosphere of Notre Dame, and this is true.

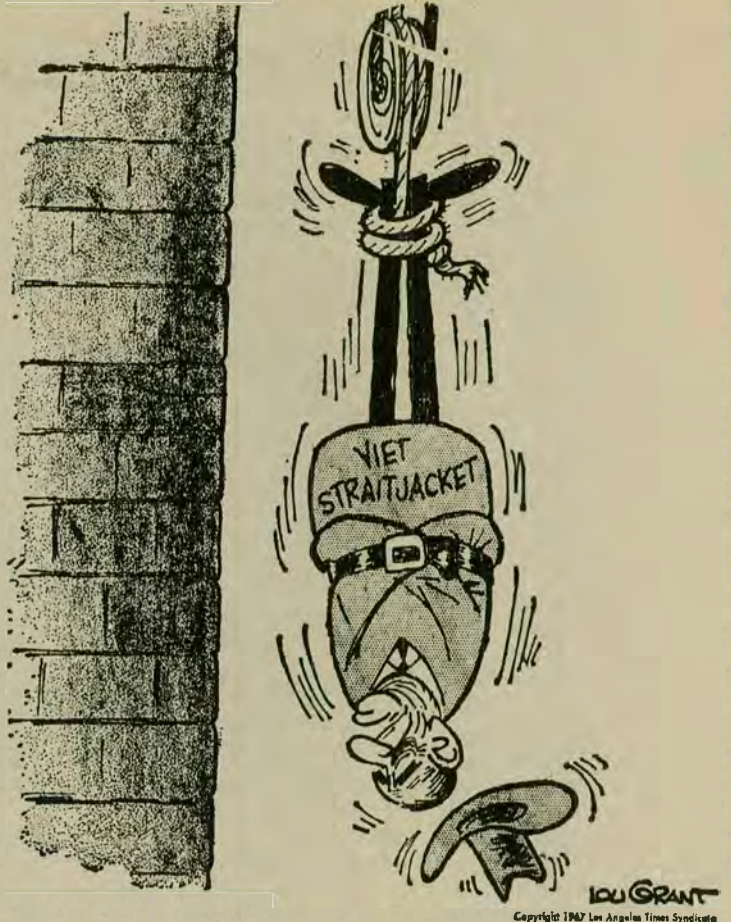
But Notre Dame is no longer socially backward so that just any positive contribution, per se is justified. Rather, we must judge our projects in terms of continuing priorities within the context of our financial resources.

And so, isolated from the emotional experience of the slum or the South, propped up by our familiar environment, we will discuss radicalism in the library auditorium.

discover that the prize sweet is much like cotton candy - you end up with a sticky mouth full of nothing. Real participation in running of the system here is denied. The President-elect is caught up in a bewildering maelstrom of superfluous details. A smiling administration takes him to dinner and he suddenly finds himself holding hands with them under the table. The "students' candidate" finds himself less and less in touch with his constituents, and eventually he quits trying. He then joins them in their hibernation and together they snore peacefully to the tune of "We Shall Not Be Moved."

Chris Murphy is capable of hard work and effective action. He has demonstrated that with the Arts Festival. He might wish he had stayed among the lotus eaters instead of joining the aspirin-heads. He has illusions of the students actually infiltrating the system and getting in on the determining how their university is set up and run. Murphy has been reading stories of how schools like San Francisco State, Harvard and Berkeley do neat things like that and wouldn't it be great if here at Notre Dame we could... Of course one needs student support. The administration is not going to just hand over one of the reins, for, as Father Hesburgh says, "Once you've seen Paris, you don't want to return to the farm." Give the students one right and the ingrates will ask for more.

Unless, however, ASP or some other group acts as an electric prod on the bovine backsides of this campus, Murphy will soon realize the percentages of fighting City Hall alone. He'll humbly go, hat in hand, to ask about the possibility of rowboats on the lake, or lights on an outdoor basketball court. The sleeping sickness infests this school. It is unfortunate because there is much potential here... Probably it will remain untapped.



It ain't Houdini

Cartoon by Grant

THE REPORTER

ONLY YESTERDAY



BY ROBERT SAM ANSON

"We see in Communism more than before the incarnation of human destructive forces," the leader was saying, and the people who heard rather than listened nodded in silent agreement. "We therefore oppose any attempt at spreading Communism, wherever it may take place. We shall always and everywhere champion peace and freedom against aggression." He was gesturing more expansively now, as he warmed to his subject, and the masses were warming with him.

"It is victory or defeat . . . We will never retreat . . . No human power can force us to do so . . . But we seek no wider war." There could be no mistaking it now in the minds of those the words fell on. Here was the call of peace, the incantation of Isaiah: "Come let us reason together, for we seek no wider war." Above their heads the man went on, his accents familiar, even through the crackle of the electric amplification system. He had said it before and would say it many more times: "We seek no wider war." But if it were thrust upon him he would take up his nation's terrible swift sword against the aggressor in the battle for the hearts and minds of men.

That this was Lyndon Johnson, outlining the ideals and goals of American foreign policy there could be little doubt. But in the smallness, doubt triumphed. These were his words, but another man had been saying them, before, years before The Asian President. The man? Adolf Hitler in speeches of February, 1938 and November 1939.

They had been taking tea, as was their daily custom, and the late afternoon shadows lurked across the brocade walls of the hotel sitting room. Polite meaningless glances were exchanged, along with like words and polite meaningless thoughts. The tinkle of the cups against saucers chased some of the stillness from the room, and gradually the pause made them one with themselves. It was then that the dreary wail, echoed back in forth in the chambers of a thousand bombed out buildings stole through the brocade, past the clatter and into their minds. The planes, this day, as was their deadly custom, had returned.

" . . . expects that every man will do his duty." Guns appeared mysteriously from behind the bar, and armed, they went into the streets, not so much in the slim chance of bringing down a low-flying invader but to make themselves one with the struggle. The din was tremendous. A block away a direct hit on a school. But this is modern warfare, and there are no non-combatants. ". . . expects that every man will do his duty." They did, and in the doing many of them died. "We shall defend our nation, on the beaches and in the streets. We shall never give up. Give us the tools and we will finish the fight."

This was terror bombing, to break the will to resist, to soften them before the final, terrible blow. "Sail on O ship of state, sail on O bastion great. The hopes and fears of future years hang breathless at thy fate." Out of the chalk sky a molten ball that had been an invader plunged earthward. From the streets a cheer. "Never in the course of human endeavor have so many owed so much to so few." This was London, 1940. And this was Hanoi a quarter century later.

They were the survivors, some of them the top ones, and their number was twelve. They were the first, but only the first of many groups that would come before the victors' bar to meet the victors' justice. In a few moments it was over, the charges repeated the conviction announced individually and the sentence pronounced. Life in prison, where they might have time to ponder their guilt, was the popular fate. A few, the bigger ones, were luckier: they were given death. And the slightest and darkest eyed among them had been most fortunate of all; he had been given a death of his own choosing -- suicide.

They were equals though in their crime, with only the degree, not the substance, separating their guilt. In the face of immorality, they had done nothing. What else could really be expected? They were simply following orders. Nothing and silence were not enough, that had involved them -- complicity it was called -- in the slaughter of the innocents. They had done nothing, true. No one had really done anything, not even the leader now dead. Nothingness was the killer. The twelve, or those who would follow them to this bar, represented the guilt, but they did not possess it. Only the nation could claim that.

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The Now Generation "Turns On"

BY ROBERT HASSENGER

The following is the first in a series by Robert Hassenger, Assistant Professor of Sociology at Notre Dame. This and subsequent articles inquire into the effect of America's changing value system on the college student, his attitude toward himself, the University and the society he will eventually enter. Ed.

The college student of today is a distinctive breed of cat. His questions are different from those of his counterpart of a decade ago, for he is involved in the changing of values at the foundations of the American scene. An increasing amount is being written about the "generational gap." The TIME Man of the Year cover story gave innumerable examples of, and anyone could undoubtedly find more in their own lives, several times a day.

The TIME people chose to call them the NOW Generation; others have recently written of the "Hungry Generation", or "The Restless Believers". And anyone who has paid attention to what's happening (baby) can only agree. I suppose I have been most helped to understand what is happening--the new sound, the psychedelic experience, the mod look, the Dylan and Simon-Garfunkel songs--by reading Marshall McLuhan. New electronic communication has shaped both the modern culture and the individual psyche, resulting in a stylistic revolution, most manifest in this generation: the post-war babies

who have experienced the new media from their earliest days.

This revolution has made the space-time categories of the 19th



PROF. ROBERT HASSENGER

Century philosophers--let alone the Scholastic formulations of substance and accident--hopelessly obsolete. One knows not whether to laugh or cry at the Jesuit who, as late as September, 1966, can insist that the philosophy courses in Catholic colleges should "provide answers" to the questions of life, using the same categories as those appropriate for the student at the University of Paris in the Fourteenth Century. These include quite conclusively: how to prove the existence of God (five ways), how man is a unity of body and soul, why contraception is against something called the natural law.

Another characteristic of our

time lies in the curious combination of the certainty of the "good life" which awaits the young, and the awareness of the uncertainty accompanying the international political tensions. The incredible discrepancy between lower class poverty and middle class affluence aside, the overwhelmingly positive picture which the present college student has of his or her future has its dark side. This is comprised of a touching resignation to the lack of challenge, which many perceive in their own futures. I was struck by a recent sample of statements I collected at Notre Dame, about "your life in the year 2000". There was a constant theme of passivity, manifesting itself in the language of "I guess I'll be, followed by a recitation of a fairly standard set of expectations, about their future lives. The assumption seemed to be that, if one kept his nose clean, the rewards of gracious living would follow in the natural course of things. These kids are well-socialized to our system. They seemed to feel locked into it, and almost certain to remain there.

One of the characteristics of our time is the less of what one sociologist calls the "positive myths". The frantic flux we are caught up in has seemed to generate a disenchantment, a quite literal loss of enchantment with the simple things an earlier generation may have been more attuned to. Many young adults seem unable to believe in the lastingness of anything, the permanence of people and places.

The cult of the present has arisen, exemplified in such things as the drug trip and "total environment" discotheques. Timothy Leary urges us to "turn on, tune in, drop out," to kiss off middle-class values. And we do have our hang-ups about success, about getting ahead, about "making it". There is something to be said for a radical questioning of our assumptions.

For a period ranging from five to fifteen years, the youth culture permits most youths to remain uninvolved in the adult world, without having to take an open stand against it. This de facto alienation is sanctioned and even required. But this socially supported separation is in danger of dissolution, with graduation. And yet the young see no clear alternatives.

Certain observers have noticed the increased anger at the middle-class life right after the Christmas vacation. Students returned with renewed dedication to avoiding the bag of Barbies and Kens who people the PLAYBOY's and SEVENTEEN'S, the lives many saw their parents and older brothers and sisters walking through. Perhaps the increase in anxiety and tranquilizer consumption at Notre Dame after the holidays stems in part from the temporary immersion in the culture of the adults, and their realization that they either cannot or will not make it there. For them, "making it" seems to imply "selling out", the uncritical acceptance of values and styles which are presently in.

Those who delight in the emptiness and campy "happenings" seem to be no better off. It's not altogether clear to me that Andy Warhol is to be preferred to James Bond. They both seem to live by the same code: "what doth it profit a man if he gain the whole world, and lose his cool?" Some of us wonder if there might not be, underneath the "cool", a real inner coldness, and inability to feel, to love. Either way, it comes down to Desolation Row.

This element distrusts all commitments, even those which might be benign and facilitating. And yet, in their ambivalent search for TOTAL freedom and individuality, in their complete refusal of the conventional categories of experience, in their view that their entire cultural inheritance is a burden, they are inevitably led to personal frustration. Even after the massive put down, the young still sense their collective loss; the cult of the present doesn't really eliminate the sense of homelessness, of estrangement.

This "historical dislocation" brings an enormous feeling of freedom, a sense of creating oneself at each moment of one's existence. Yet, characteristically, a philosophy of absolute freedom, based on a denial of any necessary relationship with the past, is most often a philosophy of the absurd; the signs of this freedom are not joy and triumph, but rather nausea and dread, the its possessors are not creators but strangers and outsiders of the universe.

OBSERVER FEATURES

Ho's War For Liberation: Part III

BY LENNY JOYCE

"One can see that behind a mask of democracy, French imperialism has transplanted in Viet Nam the whole cursed medieval regime, including the salt tax; and that the Vietnamese peasant is crucified on the bayonet of capitalist civilization and on the cross of prostituted Christianity."
—Ho Chi Minh.

In the political vacuum resulting from the defeat and collapse of both the Japanese occupiers and the Vichy colonialists, the Viet-minh formed a provisional government on the basis of a popular unity achieved during the liberation struggle. In northernmost Vietnam, a Vietminh congress was conducted at Caobang which prepared the way for the August 19, 1945 seizure of power in Hanoi, meeting with little resistance. The Vietminh People's Committee, announcing itself as a subordinate of the Hanoi government, established itself in Saigon on Aug. 25, the day after it had called a demonstration of more than 100,000 people, conducted with an almost religious order. Thus by September the Resistance Front had control of both northern and southern

Vietnam; peace and order was restored to the country, thousands of political prisoners were released; for the first time since the French had colonized Indochina in 1873 the Vietnamese were unified under an indigenous leadership which promised to be both independent and progressive.

In contradiction to French charges of widespread terrorism only one Frenchman during the whole month of August was killed, and he in a street fight (as the French government was later to officially admit). On Sept. 2 the Democratic Republic issued a Declaration of Independence ironically modeled on and quoting from our own. It seemed to herald a period of order and development for the twisted country, even though the seeds of destruction were even then being planted at Potsdam.

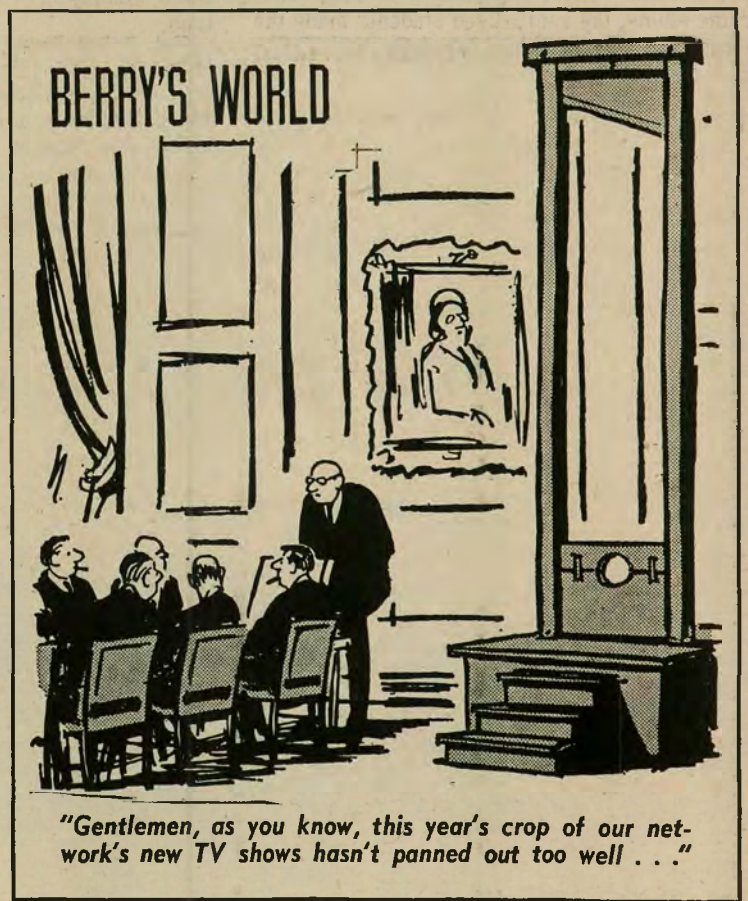
Ignoring the actual victory of the Vietminh the Big Three Conference proclaimed the all of southeast Asia to be within Britain's sphere of influence: "The Agreement reached there in July 1945 stipulated that... British forces were to occupy the southern half of Vietnam up to the 16th parallel, and Chiang Kai-shek's Chinese forces were to take over the country north of that parallel...the mandate of both the British and Chinese forces was restricted to "the round-up and disarming of the Japanese, and the Recovery of Allied Prisoners of War and Internees." (THE UNITED STATES IN VIETNAM, Kahin and Lewis p.25)

The two parties, however, applied markedly different interpretations to these agreements: 1) the British, under Major-General Gracey, refused to recognize or negotiate with the Vietminh and formed an opposition to them by allying the Japanese, French and British-Indian forces in the area, finally driving the Vietminh from Saigon and several other provinces. Gracey, disobeying the Conference directives and his immediate superiors, rearmed

most of the 5,000 French troops around Saigon who launched a coup d'etat on Sept. 23. By Dec. 1945 the French buildup had reached 50,000 and the British began to withdraw. 2) The Chinese Nationalist troops to the north however, acted quite differently; for the most part the gigantic and unnecessary army of 180,000 spent more time in a systematic rape of the country rather than in its avowed task of disarming and repatriating the Japanese. On the other hand, although seizing power in a few isolated places, the Chinese recognized the de facto government of Ho Chi Minh and allowed it a great latitude of freedom; nevertheless, politically and economically the Chinese occupation was unacceptable to the Vietminh.

In direct contradiction to the optimistic hope of Allied support expressed in the Declaration of Independence, it became clear that

Continued on Page 10.



When A Man Loves A Woman

BY DENNIS GALLAGHER

A MAN AND A WOMAN is a great movie. Whatever else I say in praise and dispraise, this must come first. It is a film that is entertaining, beautiful and true, altogether a masterpiece.

When I am immediately taken by a movie, I always wonder if perhaps it doesn't appeal to me because of something basically irrelevant to its actual worth. I remember enjoying a Hollywood mediocrity titled INSIDE DAISY CLOVER very much simply because it was credibly optimistic and I had been feeling depressed. I still believe that many of the people who were so enthusiastic about BLOW-UP liked it for its hippie qualities more than for its vaunted technical achievements. But if A MAN AND A WOMAN appeals to a human fault, it is to that most eminently beautiful one - the need for love.

The story of love which is A MAN AND A WOMAN is at once simple and complex. It is a simple variant of the boy meets girl paradigm. In this case, it is Grand Prix driver-widower meets script girl-widow. Yet like a symphony, the film develops its thematic simplicity with com-

plex technical brilliance. Director-photographer Claude Lelouch has been much influenced by Godard and Antonioni. His camera views various scenes not only from different viewpoints but in different colors, ranging from straight black and white through several polarized shades up to some truly lush color. But his cuts and phases are not gimmicks any more than meter is a gimmick in poetry. They give the film a rhythmic, genuinely poetic flow.

The twenty-eight year old Lelouch also wrote the script. He has been criticized for its lack of depth or brilliance, but I found the natural, seemingly extemporaneous dialogue most appealing. The uncomplicated story line gains in realism what it lacks in cleverness. Of all the action, only the suicide of the racer's wife seems idiosyncratic or forced into pre-conceived plot outlines.

Anouk Aimee and Jean-Louis Trintignant are really exceptional in the lead roles. The musical soundtrack is not only good in itself but integrated effectively into the general mood of the film. In sum, it is the rare movie which deserves to be seen more than twice.



LIBERATION WAR CASUALTY

Woodlawn, That's Blackstone Ranger Turf

BY PAT MALLOY

The Blackstone Rangers is a youth gang that has risen up in one of South Chicago's Negro ghettos. During the recent spring break, twenty-two Notre Dame students spent about ten days working in an area that might romantically be referred to as "Ranger Territory." These students were, for a brief period of time, able to observe the "spectacular reality" of the Rangers in terms of their own social setting and daily activity. This article is an attempt to relate some of those observations.

Blackstone is a street that runs North and South in an area referred to as Woodlawn. Running from 61st to 67th, Woodlawn comprises one square mile of the City proper. The population of that one square mile is approximately 80,000.

This fantastic density is the ghetto's stigma. As many as ten adults share three room apartments. There are sometimes two or three families in a seven room apartment. The present housing could take care of 35,000 or 40,000 at most. In one building, it has been estimated that there are ten children per apartment. While almost all families are on welfare, the rents remain unchanged, even in the face of housing code violations: the locks on the doors don't work, the roofs leak, the plumbing doesn't work and mothers are careful to see that none of their babies go to sleep at night with milk on their lips for fear of the rats that infest the degraded apartments.

All of this leads up to the Blackstone Rangers. There is a fantastic number of kids whose reading levels at the eighth grade are that of normal fifth grade students or worse. Many are illiterate at that stage. There is school frustration and defeat. The dropout rate at Hyde Park high school is almost 60%. Kids realize closed doors and frustration builds up.

The average Negro is constantly being told of his dignity and his manhood and yet he cannot break out of the system. He sees opportunity but cannot use it. His is a disorganized life—out of work for the most part. He lives in a matriarchal society. His mother is faced with a life that becomes a survival from one crisis to the next. She is unable to raise her kids properly and the kids begin

to establish their own patterns of survival in an environment that provides no facilities.

The Negro youth reacts bitterly to his situation. He sees how hideous it is. He despises his environment and refuses to accept it. His problem is that he doesn't know what to do about it. He is exposed to the violent culture that is associated with the poverty and overcrowding. Gang patterns develop. The gangs resort to a "methodology of terrorism" to get what they want. The gang is a crystallization of a lot of frustration. To be a Blackstone Ranger is to be somebody. "Blackstone Ranger" is written on the walls and sidewalks everywhere you go. The Rangers become, for an individual, a source of pride, security and identification.

Within the Rangers, there is a very strict organization—a sophisticated hierarchy. There are approximately 1,000 youths, ranging in age from 14 to 22, believed to be a part of the Ranger organization. The Blackstone Rangers is really a federation of about thirteen separate gangs, all containing the same organizational structure, and each gang controlling a certain area in Woodlawn. The "Ranger nation" has a president and a vice-president and a second mainstay of leadership referred to as the "Inner 21."

There is a third segment of the leadership hierarchy—the "executioners," whose job it is to enforce all leadership edicts. It is fear of the "executioners" that maintains discipline in the gang. Membership in the Rangers is accomplished two ways. You can either "volunteer" and you are accepted with no initiation or you are "drafted." To be drafted is to be forced into the Rangers by threat of physical harm. The cohesiveness of the gang has been illustrated in several instances. For example, last summer, the City of Chicago was faced with the possibility of an all out gang war between the Eastside Disciples and the Rangers. In order to prevent the conflict from taking place, Ranger leadership was asked to organize a bus trippicnic to Notre Dame. Almost 1,000 youths were transported to South Bend and back without a single incident and the entire affair was conducted by the Rangers themselves. Another example of the

gang's discipline was indicated in a very dramatic way. After being in Woodlawn only two days, three Notre Dame students were attacked and beaten. When Ranger leadership heard about it, the word got around who we were and why we were in Woodlawn. There were no more incidents reported.

The gang's most feared enemies are the Eastside Disciples, the police, and a newly formed group of vigilantes. The Disciples are a rival gang and it is in contest with the Disciples that the majority of large scale violence takes place. The police have stepped up their attack on the gang. The increased reports of brutality, "stop and frisk," and illegal arrests have increased the tension between the gang and the city. An irate citizen once commented that "sure this is a violent neighborhood and the most violent are the police." In order to appease public pressure, "Rearden's Raiders" has been organized. Five squad cars follow each other bumper to bumper through Woodlawn, looking for disturbances. Much of the attack against the gang has been directed at the leadership—the reasoning being that if you get rid of the leaders, you get rid of the gang. The vice-president of the Rangers was picked up not more than two weekends ago and arrested for possession and transportation of marijuana. Social workers in Woodlawn believe that the car the Ranger was driving was stopped and a "reefer" planted in the back seat by the police. This particular Ranger was picked up and charged with separate crimes no less than ten times in the month of February. With regard to "stop and frisk," eight Notre Dame students, including myself, were once stopped and searched for possible possession of firearms. "Stop and frisk" for any reason is illegal.

Very few people see any positive good in the gangs. However, it must be pointed out that every attempt to dissolve the gang has failed. The attempts have failed because they are directed against the Rangers themselves and not the underlying problems. The ultimate solution is to get rid of the density. Meanwhile, there are a few who argue that it is wise to accept the Rangers as an organized and disciplined group-de-



linquent though it may be. There are a few who believe that ends can be accomplished through the use of the Ranger structure and leadership; that by working with the leaders some good can be accomplished.

In the end, whether we agree with this proposition or not, if there is ever to be any effective influence brought upon the activity of gang members, a thorough understanding and sympathy for their way of life must be achieved. And imaginary wall has been set up around the ghetto. It is ironic that the University of Chicago has finished the construction of several new, tall buildings and a beautiful grass median to separate the University from the dirt, poverty and hideousness of the ghetto that is so close.

A combination of fear and ignorance colors our conception of the ghetto and the Rangers. However, we cannot turn our back on a problem that eventually confronts all of us. If we were to follow the lives of individual Rangers through later stages, we might find that there are a few isolated cases where a man has risen out of the slums to achieve a certain amount of success. Of these isolated cases, there are some who can never forget the reality of the ghetto and who attribute the plight of their "brothers" to the long history of White prejudice and indignancy. This type of individual might well join the voices of the Malcolm X's and the Elijah Muhammad's: "Every Negro who does not challenge, on the spot, every instance of racism, overt or covert, committed against him and his people, who chooses instead to swallow his spit and go on smiling is an Uncle Tom and a traitor, without courage or guts, or any other commonly accepted aspects of manhood."

Confrontation with the ghetto can be a very emotional and frustrating experience. The Ranger story is a very complicated and confused one but is nevertheless part of an even more complex episode in American history—the struggle of Black and White. The forces behind the conflict in Woodlawn are very often buried beneath the visible surface. For the brief period of ten days, twenty-two Notre Dame students were at least brought into contact with some of these generative forces.

Migrant Workers Plight Brings Out Student Pickets

On March 7th 35 ex-migrants and students of Notre Dame and St. Mary's picketed Centro Cristiano de la Comunidad to ask for redress of a long list of grievances. Four weeks later the Board of Directors of Centro, a local anti-poverty program to aid the migrants took disciplinary action against two migrant employees who had supported the picketing. Mr. Leo Trevino was fired and Mr. Gaudalupe Rocha was put on probation.

The leader of Notre Dame students who aided the migrant pickets, Henry Topper, explained the situation, "In January Miss Braulia Carrillo, a migrant employee of Centro, spoke out for migrants who had grievances about the program. Later that month she was fired for being in a fight. She appealed to the Board but was not given a fair hearing. After attempting to pursue all avenues of redress the migrants were forced to demonstrate to be heard. Now two of those migrants have been disciplined for speaking out for their people."

Centro was established to help migrants get out of the migrant stream. While in the migrant stream migrants form one of the lowest rungs in the poverty ladder. They travel thousands of miles a year to pick crops at below the minimum wage. They are at the mercy of farmers who provide them with inhuman living condi-



tions. Automation is fast replacing their means of income.

Some of the migrants come to cities like South Bend to get out of the stream. But they need jobs, housing, schooling, and a chance to learn how to live in the city. Programs like Centro were set up and funded by the OEO to help the migrants do this.

In South Bend, some of the migrants who have worked with Centro have found that their problems have not ended when they are

helped by Centro. Mr. Leo Trevino said, "We came to Centro hoping to soon be able to help ourselves. Instead we found people who don't understand our language, our culture, or our problems. The Centro board listened to us with closed ears and closed hearts. They don't understand that we don't want welfare or paternalism. And when some of us spoke out we were treated just like those who organized migrants on the farms. We were slapped

down."

Some members of the Centro board began to see the problem that Mr. Trevino pointed out and have convinced the Board to redress grievances and reexamine the program. However, they were not able to stop the majority of the board from disciplining those who first brought the grievances forward.

All across the nation migrants have been organizing for better wages and living conditions.

Sparked by the National Farm Workers Association, led by Cesar Chavez, they have won contracts in Delano and legislation in Wisconsin.

Local migrants in South Bend have now organized to help themselves and those still in the migrant stream. Guadalupe Rocha, chairman of the Migrant Cooperative, said, "We are organized to be better heard, to help each other solve our problems. We hope to be able to better support legislation to help our fellow migrants get better legislation to protect themselves. We are going to help migrants organize on the farms this summer."

Mr. Rocha went on to say, "The migrants cannot do this by themselves. We are poor and have no power. We are always under the threat of reprisal. We need people who are not threatened to give us help."

Topper has started a group called Friends of Migrants to provide this help. "Our group hopes to start anew in supporting the Cooperative the migrants have formed. We hope to aid the whole migrant community in getting legislation, in organizing, in financial aid, in whatever way we can and are needed." He said, "I hope that Students and faculty of Notre Dame and St. Mary's who want to help local migrants will join us to help in whatever way they can."

Book Marks

As a Writer, a Good Director

BY TOM DONNELLY

"THE ARRANGEMENT" by Elia Kazan (Stein & Day). Elia Kazan, the talented director of stage and screen ("A Streetcar Named Desire," "Death of a Salesman," "On the Waterfront," etc.) has noticed that something is amiss with the contemporary scene and has written a novel about the rotten way we live now.

Mr. Kazan's hero, Eddie Anderson, has a big fancy house, a nice art collection, a dandy record library, a pretty daughter, a swimming pool, and a loyal, if somewhat dull, wife. Eddie is an advertising man. In Southern California.

Eddie might never have noticed how empty his life was if Gwen Hunt hadn't happened along. A passionate, vivid, recklessly candid creature, Gwen gave her heart to Eddie one night when he slugged her. They were in bed at the time, enjoying themselves. Eddie wanted to show that this was no cheap sex thing. He used the big word, the word he'd never used before. Love. Then he hit Gwen with all his might, open palm across her face. Not in anger, but to make her believe what he was saying.

Or was Eddie trying to make himself believe it?

(You never know with these complicated contemporary heroes: on the outside they seem like vicious, greedy, snarling animals. But way down deep inside there's maybe nothing.)

On page 55 of "The Arrangement," Eddie's wife, Florence, acquires some pictures Eddie took of Eddie and Gwen in the nude, making love. (It wasn't easy, to take the pictures and be in them, but Eddie managed.)

I checked at this point to see how long Mr. Kazan's novel is. It's

444 pages. Well, I thought, Mr. Kazan must be about to wind up the Eddie-Gwen-Florence situation and get on to some really big issues, like urban renewal, or our deficient school system, or the credibility gap.

To my considerable dismay, Mr. Kazan went on and on and on about the love life of Eddie and Gwen. Gwen, having decided that Eddie will never marry her, leaves town. Eddie drives into a trailer truck and behaves strangely while recovering from his injuries. He keeps telling everybody what he honestly thinks about things. This naturally upsets poor Florence and all her friends, and all of Eddie's friends.

Gwen has an illegitimate child by a reactionary politician, and whimsically decides to marry the politician's brother, a young man of unearthly purity and terrifying idealism. This youth shoots Eddie when he discovers him in bed with Gwen. Gwen has never been able to forget Eddie for a very good reason. He is the only man who is able to turn her on, a thing dozens of others tried to do and failed. Eddie recovers from his bullet wound, but Mr. Kazan's novel died along about page 60.

A blurb on the jacket of this idiotic and depressingly vulgar volume indicated that Mr. Kazan has given up directing to "write full time." God forbid.



"TIGERS OF TAMMANY" by Alfred Connable and Edward Silberfarb (Holt, Rinehart, and Winston). In this history of Tammany Hall ("The oldest continuous political organization on earth, the best known . . . and least loved") the authors give their major attention to nine tigers, from Aaron

Burr, the first of New York City's back-room bosses, to J. Raymond Jones, the first Negro to head Tammany Hall, and the only Negro county leader in America. Others studied include Martin Van Buren ("the first machine politician to reside in the White House"); "Honest John" Kelly, who reorganized Tammany in the 1872-1886 period with such expertise that his blue-print has been copied by major party organizations ever since; and of course, that star of stars, Boss Tweed.

Fernando Wood, the Mayor who was deposed by Tweed, is worth reading about. Wood was a bold and imaginative plunderer, and at one point the State Legislature attempted to cope with his chicanery by establishing a Metropolitan Police Force which was not responsible to the Mayor. Wood insisted on retaining his own police department, and after minor practice skirmishes the two police groups clashed in a big battle in the immediate vicinity of City Hall. Total anarchy was avoided only by the intervention of the Seventh National Guard Regiment, which just happened to be marching down Broadway at the time. Wood surrendered; he probably wouldn't have if he had known that the Guards-men carried empty rifles.

Oddly enough, when he took time out from his stealing and conniving Wood showed admirable class, as when he insisted (in the face of furious opposition from civic groups and economy-minded aldermen) that it would be a shame to allow "the entire island of Manhattan to be taken possession of by the population" without allowing for some spot devoted to "pure atmosphere." Mayor Wood's gift to posterity was Central Park.

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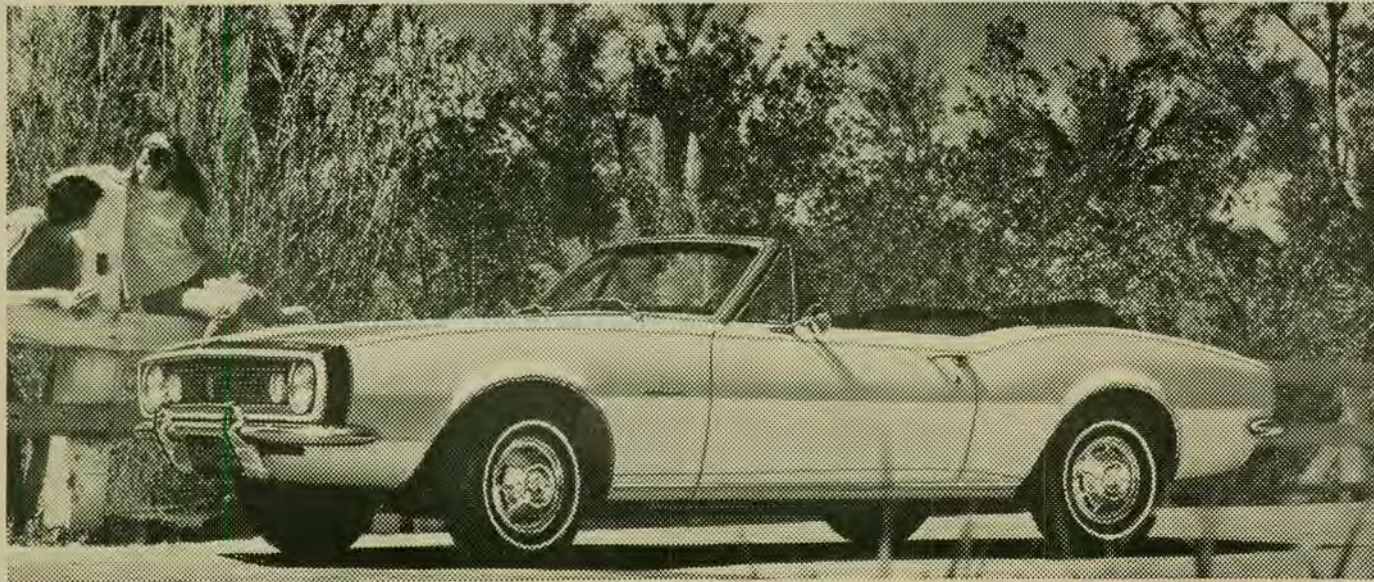
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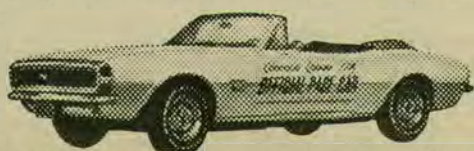
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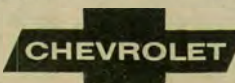
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In the Mailbag the Usual, Plus a Threat of Extinction

Editor:

THE OBSERVER holds a unique position indeed on the campus at Notre Dame. It is effective and widely read, as well as being our only campus newspaper.

Perhaps because of a paucity of intelligent reporters, or due to financial limitations, THE OBSERVER has not yet become a first-rate campus newspaper. This was evidenced only too well in the last edition. The coverage of the Student Body Presidential election was not only overt one-sided, but at times even libelous. The editorial column on the election was not rational "observ"ation but the voice of a whining malcontent.

The rights and freedom which the ASP expounded, and which THE OBSERVER lauded, demand an equal amount of responsibility and maturity. Neither the ASP at the Student Center election night, nor THE OBSERVER in its last issue proved that they possess this maturity and responsibility. THE OBSERVER MUST recognize that it is not just an empty mouthpiece, but a responsible reflection, even observation, of the student world.

Grow up OBSERVER! Or else face extinction by the students you represent.

Garrett W. Olney

Editor:

Concerning Pat Collins' emotional but hardly realistic article on the class of '70's "disappointing" stand in the recent election, it appears to us, residents of Stanford "Niagra Falls" Hall that if anybody is "soaking wet" it is your REPORTER.

Mr. Dennis O'Dea has truly been concerned since joining the ASP - one month ago. The freshmen "miscast" their votes along with the upperclassmen of Sorin, Badin, Walsh, and Dillon, who have also been here since the Fall of 1964. We do, however, concede there are some "wet heads" in the latter hall.

And so, we members of the Class of '70, trust that the cooler head of Mr. Murphy will prevail over Mr. McKenna's "mis-cast" and hopefully miniscule role in the student government of 1967-68.

Luke Griffin, Gene Ritzenthaler and Rich Werner

Editor:

Along with many other students, I have become upset with the policies and performance of THE OBSERVER. The most recent disappointment concerns THE OBSERVER's invitation of that long-haired draft-dodger to speak on campus. Don't we have enough of them here already? I refer to Mr. David Harris, ex-Student Body President, soon-to-be convict from Stanford University who has apparently been invited to Notre Dame to speak on Draft-Dodging and the Viet Nam War.

It would seem to me that a more appropriate speaker, and certainly one more representative of our student body on the subject of Selective Service and the Viet Nam War would be a man of the caliber of Larry Dirnbirger. Larry, a recent graduate of Notre Dame, died two weeks ago in Viet Nam, fighting to defend world peace and our American heritage. What we need here at Notre Dame is more men like him who are WILLING to defend their country. We do not need a David Harris!

Dick Carrigan

Editor:

RE: Vietnam: For Freedom or Cadillacs?

While not wishing to extend the war any longer than is absolutely necessary, it is difficult to restrain the desire to have it last just long enough to provide Mr. Chandonia with the opportunity of writing, in his own inimitable literary style;

"Until a few months ago I had never met a service man going to Vietnam, now I am one."

Hugh F. Mandy, Law School

Editor:

I didn't like your editorial, "Drugs Without Tears," one bit.

Do you think that the editorials of a student newspaper should reflect the attitudes of the majority of the student body? If so, do you think that that particular editorial reflects the attitudes of a majority of the Notre Dame student body? I don't believe it does. If not, I have very little respect for your opinions.

Sincerely yours, Frank J. Foley

Dear Mr. Collins:

I have two comments to make about your bemoaning Mr. Murphy's election as SBP. First, the freshmen were not alone in supporting Murphy. Largely or exclusively upper-class halls also voted for him, including Farley (ASP headquarters), Zahm, Sorin, Walsh, Badin, and Dillon, the largest on campus. Alumni and Morrissey both voted for O'Dea by 15 votes or less. Not exactly an overwhelming mandate for O'Dea was it?

Second, your unwillingness to accept the validity of a student body preference in opposition to your own, was more than just poor journalism ... it was immaturity and poor sportsmanship. Denny O'Dea had fought a strenuous, enthusiastic, and very commendable campaign, yet he congratulated the victor and accepted the defeat like the man he is, not like a whimpering child that couldn't get its own way. He took the constructive road, planning in the future to serve his party and his fellow students as a "creative prod for Student Government." You chose the destructive road, opening old wounds and condemning the Murphy administration to doom even before its inauguration. Denny O'Dea, though facing a heart-breaking defeat, stood like a man --- how about you?

Phil Mika, 282 Dillon

Dear Mr. Collins:

In your article appearing in the March 16 issue of the Observer you spoke of the Action Student Party (ASP), the freshman class of 1970 and other subordinate subjects. You slanderously insulted the hall rectors by referring to them as gestoppo cops. However, could YOU not also be referred to as a "gestoppo cop" in telling the freshmen of Notre Dame that they should have voted for Mr. O'Dea and the ASP political group? You have also constructed a clever metaphor in comparing one of the presidential candidates to Sir Lancelot and his white knights. May I point out an oversight? You, in your tactful article, have forgotten to mention Blackbeard and his long-haired pirates.

You also spoke of the foolish soul who attempts to impede the progress of freedom of the Notre Dame student--obviously personified by the ASP. You could have appropriately expanded your "gestoppo cop" analogy even further by comparing this 'foolish soul' to one who had attempted to impede the progress of the Third Reich in World War II. You spoke of the responsibilities and freedoms of the Notre Dame student. You for got to mention that ALL Notre Dame students have these same responsibilities and freedoms. All students, including freshmen (they too are students Mr. Collins), have the responsi-

bilities to make and the freedom to maintain the decisions they feel are most helpful to the Notre Dame student community.

Finally, you spoke of the freshman's decisions in the past student body elections as "all wet." Once again you have overlooked another element pertinent to your article. If a class of students is not free, as you so strongly advocate, to voice its opinions in an open election without the unequivocal rebuke of a student publication at Notre Dame, perhaps their decision to become a member of the esteemed Notre Dame family was, in fact, all wet!

Sincerely yours, Scott Braley
153 Cavanaugh Hall, Freshman.

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Vietminh Retaliation Provoked by Allied 'Conspiracy' of Isolation

Continued from Page 7

the Allies (including Soviet Russia) were tacitly or openly conspiring to assure the reestablishment of French colonial power in Vietnam. Despite strong opposition from some members of the Vietminh, Ho was forced to negotiate with France on the latter's terms. Therefore, in March 1946 an agreement was reached between France and the Democratic Republic which included the following points:

(A) France would introduce 15,000 troops into northern Vietnam to relieve the Chinese; each year thereafter the French would withdraw 3,000 until none remained in 1951.

(B) Paris recognized the DRV as "a free state, having its own government, parliament, army and treasury, forming part of the Indochinese Federation and the French Union."

(C) The French agreed to accept the results of a referendum to decide upon the status of Cochinchina (southern).

It soon became clear however that the colonizer had something less than independence within the French Union in mind for Vietnam. On June 1, 1946 Admiral G. Thierry D'Argenlieu established a separate puppet government in southern Vietnam and recognized it as "a free Republic." Furthermore, French actions appeared increasingly suspect as it became clear that they intended to maintain control over that half of the

country, where some 60% of their economic interests were concentrated.

Again promises made to the Vietminh were broken: once more the "white man's burden" was taken up as the people were put down. Small-scale skirmishes and mounting tension culminated with the French bombing of Haiphong in November killing an estimated 6,000 Vietnamese. The struggle against colonialism resumed throughout Vietnam, repeating a classic pattern: the French, by sheer military might controlled the cities and towns; the guerrillas controlled the countryside in large part, the extent increasing as the war progressed. Yet for the former power its control of an area was often merely formal and military. No Frenchman or Vietnamese puppet was safe on the streets; the guerrillas of the Vietminh were even so bold as to collect taxes in Saigon itself, right under the eyes of the colons. Thus began the eight year road of the First Indochinese War resulting in the clear defeat of France at Dienbienphu in 1954 by a unified people under Ho Chi Minh.

In consideration of the first year of that struggle several points should be emphasized. At that time the guerrillas briefly tasted victory, became pawns in an international power struggle, were disillusioned. The sense of isolation pervaded the whole movement: projected aid from the allies turned into a conspiracy; Com-

munist parties throughout the world supported a Soviet policy of nationalist design; and China was in the throes of civil war and external pressure. The Vietnamese were suddenly all alone.

Even the Americans, to whom the Vietnamese looked with somewhat dissipated hops, were underwriting the costs of the French War (selling some \$160,000,000 worth of military and industrial equipment to France). Indeed the French eventually spent the equivalent of all US aid under the Marshall Plan in Vietnam. With all the factors conspiring against them the Indochinese Communist Party dissolved in 1946. It was at this time that Ho Chi Minh stated: "My party is my country; my program is independence. Independence is the thing. What follows will follow. But independence must come first if there is to be anything to follow at all later on." Or as one Annamite communist put it: "The Russians are nationalists for Russia first and above all. They would be interested in us only if we served some purpose of theirs....The French Communists (who at that time possessed considerable power in France) are Frenchmen and colonialists first and Communists after."

Keeping well in mind the historical aggression of China and the more recent "requirements of Soviet foreign policy" the Vietnamese returned to the swamps to fight the devil.



THE TROUBLE WITH YOU BOYS IS THAT YOU'RE TOO DAMN NICE -- Chief lion tamer John Ray gives a few words of encouragement to what may be the new front four of next fall. They are from left to right, end Kevin Hardy, 6-5, 270, Bob Jockisch, 6-3, 260, Mike McCoy, 6-5, 270, Jay Ziznewski, 6-7, 250. The four average 6-5, 263. Hardy, a senior among three sophomores, has been tested at end after two seasons at tackle.

Fencers 6th in NCAA Donlon All-American

BY BOB SCHEUBLE

In the NCAA Fencing Championships held on March 30, 31 and April 1 at San Fernando Valley State College, Coach Mike DeCicco's Fighting Irish finished a strong sixth with a total of 56 points. Defending champion NYU recaptured its team title with 72 points.

In individual competition, Junior Steve Donlon earned All-American honors in epee, finishing fourth with a 22-7 won-lost record.

John Crikelair, also a Junior, barely missed All-American honors. His 21-10 mark earned him an eighth place finish.

Pat Korth, the only Senior representing Notre Dame at the Nationals, slumped to a 13-14 record in Sabre. Korth had been the top Irish fencer during the regular season with a 35-3 record.

In the regular season, the Irish swept by 18 opponents for the best record in Notre Dame history. Coach Mike DeCicco loses four seniors who contributed heavily to this year's success, but there

is enough depth to insure another banner season next winter.

Co-captain Jack Haynes is the only Irish loss in epee. However, four juniors, headed by All-American Donlon, and one soph, are on hand to take up the slack.

Jack Carroll, and impressive three-year competitor in foil, is DeCicco's lone loss in foil. Next year Crikelair and Tom Sheridan may be the best one-two punch west of N.Y.U. Tom Connor, 13-3 as a reserve, is the top prospect for the number three spot.

Sabre is hit hardest by graduation, as the Irish lose the 57 victories Co-captain Korth and Al Evan recorded. Mike Daher (21-13) returns, as do the two top reserves, John Tschetter and Bob Mendes.

Looking ahead, the Irish should be loaded again next winter. If sufficient depth in foil and in sabre develops, Coach DeCicco's forces should come close to matching this year's undefeated record.

THE LEADING FENCERS:

Foil	
John Crikelair (Jr.)	26-6
Tom Sheridan (Jr.)	25-8
John Carroll (Sr.)	24-11
Tom Connor (Jr.)	13-3
Frank Fox (Sr.)	14-4
Joe Venerus (Sr.)	6-0
Sabre	
Pat Korth (Sr.)	35-3
Al Evan (Sr.)	22-13
Mike Daher (Jr.)	21-13
Bob Mendes (Soph.)	8-2
John Tschetter (Sr.)	9-3
Bill Merrill (Sr.)	10-6
Epee	
Jack Haynes (Sr.)	22-9
Steve Donlon (Jr.)	26-11
Glenn Burchett (Jr.)	24-11
Tom Reichenbach (Jr.)	17-6
Jeff Pero (Jr.)	10-6
Bill Rose (Soph.)	7-6

Briefly . . .

TENNIS

Despite the loss of two-time letterwinner Gary Rieser with a knee injury, Coach Tom Fallon's tennis team stretched its unbeaten streak to 22 straight last weekend. The Irish edged Indiana, 5-4, last Friday before blanking Cincinnati, 9-0, on Saturday.

Rieser reinjured the knee which was operated on last spring in a pre-season match against Rollins College. His status at present is undetermined.

Senior Bill Brown, Junior Jasjit Singh, and Soph Jim Barnett are all 2-0 in singles competition. Brown and Barnett combined for 2 more victories in doubles as did Singh and Carlos Carrideo.

Bradley and DePaul visit Notre Dame Saturday, while Purdue awaits the Irish at Lafayette next Tuesday.

CREW

The Notre Dame Crew enjoyed its best spring in history, winning four races. Howard, American, Fordham, and N.Y.U. all finished in the Irish Wake.

The Irish also claimed two wins by forfeit when Villanova and Philadelphia C.C. could not locate the Schuykill River at the prearranged time and date.

The Irish travel to Lafayette Saturday for a match against Purdue and return home April 22 to face Grand Valley College and the wayward Philadelphia C.C.

TRACK

Notre Dame's four-mile relay team, composed of Pete Farrell, Bob Walsh, Chuck Vehorn, and Ken Howard, set a new record of 16:55.9 last Saturday in the University of Kentucky Relays.

Previously, the Notre Dame track team had enjoyed a profitable Easter recess. The Irish traveled south to open their outdoor season in a dual meet with Eastern Tennessee, and a triangular with Tennessee and Ohio University. But the profit doesn't show in the team's record for the excursion -- the Irish won the dual, and ended third in the triangular.

Sophomores Bill Hurd, Ed Broderick and John Reid carried over their winning ways from the indoor season and the performances of the upperclassmen were encouraging. Biggest surprise of all was junior Bob Timm, who turned in a 48.5 clocking in the quarter mile.

The Irish hit new low times in many events, including a 3:13.9 time in the mile relay as the Southern competition brought the best out in the Notre Dame team.

Notre Dame travels South again this weekend when it competes in the Civitan Relays which will be held Saturday in Memphis, Tennessee.

GOLF

Fr. Clarence Durbin's golfers open their home season Saturday on the Burke Memorial Course against Southern Illinois, Toledo, and Dayton.

The Irish opened their season last Saturday 3 victories on the Ball State course at Muncie, Indiana. Notre Dame edged the host Cardinals by 6 strokes, 573-579. Miami (Ohio) and Cincinnati followed with 587 and 604 strokes respectively.

BASKETBALL

Jim Monahan, captain of the Irish five last winter, will compete in the Second Annual Indiana-Kentucky All Star Games this Saturday in Indianapolis. He scored 5 points last Saturday when Kentucky humbled Indiana's finest, 115-74, in Louisville's Freedom Hall.

The series started last spring, when the two teams split the home-and-home series.

BASEBALL

The Michigan Wolverines struck for three runs in the last of the eighth to spoil Notre Dame's Northern opener, 6-3, in Ann Arbor Tuesday.

Pitcher Tom Cuggino absorbed his initial loss of the season, but deserved a better fate. All of Michigan's runs were unearned as Cuggino lowered his earned run average to an impressive 1.26.

The Senior Ball will be to Senior Week
What D-Day was to World War II
Make plans now to be in the first wave.

THE SENIOR BALL MALAGUENA, THE CROSSROADS

Ticket Sales Monday night, April 17
from 7-9 in the Rathskellar's Coke Bar



NUMERO UNO -- Seems like everyone wants to be No. 1 these days. Avis and Hertz, Mao vs. Russia, yes, everyone wants to be No. 1 and the Notre Dame maintenance department is no different. The vehicle pictured above is the wagon bearing the tower from which Ara Parseghian gets the big picture out on Cartier. One player recently remarked that when he booms out a word of wisdom from a high it is "something like the burning bush on Mount Sinai."

Ruggers Hit East, West, Islands Face State and Bubba(?) Saturday

BY JOHN CORRIGAN

So far it has been an extremely interesting and quite successful spring for the Notre Dame Rugby Club. Snow and just 13 degrees worth of warmth in New York was followed by sunny skies and 80 degrees in Jamaica before the Irish were greeted by pretty girls and a huge crowd (an undemonstrative, peaceful clan, though) in Berkeley last Friday and Saturday. Sunday there was fried chicken with the alumni (who else?) in Los Angeles. Through it all the Ruggers won four games, lost one, tied two, and rolled up sixty points in one game against some hapless refugees from the Ivy League while making off with the Island Cup from the Montego Bay Rugby Tournament. However, this weekend may come with the spring's biggest surprise: Bubba. At least it looks that way.

It all started in New York over the St. Patrick's Day weekend. Because six inches of the white stuff covered the green line on 5th avenue, that part of the fun was cancelled. But the business in Central Park wasn't. Since it 'twas a bit nippy in the air, the Irish traded their shorts for sweat pants, kept their shillelaghs and did a job on the Fordham Rams, 16-0. Things were not so rosy the next day though as the Westchester Rugby Club, a bunch of weekend refugees from the world of business, tied Notre Dame, 6-6.

After returning to Domeland for a brief respite (can't cut that last class) before the Easter exodus South, the Ruggers borrowed and begged rides and cars, made their way to the Miami airport, and hopped a flight to Jamaica landing there March 24th. Immediately after deplaning, Notre Dame played some of its best Rugby ever and kicked the be-jabbers out of Rutgers, 14-5. Before engaging the Irish the following day, the clairvoyants from Yale had made it known 'round the Island that they were going to be the ones "to shake down the thunder." The lads from New Haven didn't, but they came mightily close, a 12-12 tie on a penalty kick in the last two minutes.

Tourney rules stated that if there were any ties, the team with the most total points would take the title. Since Yale had also beaten Ruggers (11-3) somebody had to play scapegoat. Cornell got the nod. While the Elis got them by only 23-0, the Irish were bombing away to the tune of 60-0 and that was that.

Last weekend the Notre Dame travelling squad--fifteen strong--flew to Berkeley. That meant there were no reserves. But since the Bears were nice enough to pick up the tab, no one made any bones about it.

Met at the San Francisco airport by orange-

bearing Cal lovelies, the Irish were treated to a robust steak (nine bucks a shot) by the Cal Inter-Fraternity Council Friday night.

Saturday was the game, and no one on the veteran-studded Notre Dame club had forgotten the 37-3 rubdown absorbed under the same conditions last year. Notre Dame again scored but three points, and again lost. But the Bears got only 15 this time with one of their three tries coming on a busted play, and a second after football halfback had made a "cut on a dime" and raced fifty yards. Though Notre Dame lost, no one said the Irish were beaten as they were last year. There was no pride lost this time 'round.

Sunday morning the Notre Dame jet set winged to L.A., engaged the Loyola rep of that fair city, and beat them and their 6'7" jumper 12-0. Following the barbeque with LA's Notre Dame Family, the ruggers returned to campus Monday to prepare for their version of HATE STATE week.

Michigan State's mighty (?) Spartan ruggers are coming to town this weekend and they may bring an extra-added attraction. With the compliments of his new owners, the Baltimore Colts, Bubba Smith may make another appearance against a Notre Dame team. The festivities are set to start at 2 Saturday afternoon behind the Stepan Center. It's free; you can't lose.

OBSERVER SPORTS

THE IRISH EYE

ONLY YESTERDAY

BY W. HUDSON GILES

One of the traditions of spring football practice is "Picture Day." It is the day which marks the beginning of spring drills and the day on which all the members of the news media are invited to record the day for prosperity.

Three years ago "Picture Day" marked the first time a man named Ara Parseghian appeared as the head coach of the Notre Dame football team. Needless to say, things weren't very settled that day three years ago. The Fighting Irish were coming off a horrendous 2-7 season and it was anybody's guess who would be playing where the following fall. Add to this a new coaching staff on alien grounds and you have a picture day that resembled the circus.

One of the more memorable moments of that day came when Charlie Callahan, Quixotic publicity man, announced that all quarterback candidates would now line up on the 50 and throw their footballs through a tire, painted white, which was suspended on the 40. Eight candidates lined up to throw as the press quickly assembled to get the big shot. Callahan, gave the signal and the balls flew through the air as cameras flashed. None of the eight balls made it through the tire. Ara Parseghian raised his hand to his forehead and closed his eyes, lifting his head to the heavens.

The past three years are now history. John Huarte, Jack Snow, Jim Carroll, Nick Rassas, Bill Wolski, Dick Arrington, Nick Eddy, Jim Lynch, Larry Conjar, Alan Page and Tom Regner have helped to make it happy history. So has that man named Ara Parseghian. And tradition being tradition, and history being history, this spring saw the start of another spring session, and another "Picture Day." But this year, things were different. The tire was gone. And so were the blues.

One of the fellows who threw his football at the tire that day three years ago was a fellow named Kevin Healy, then a freshman who had been invited to give the varsity a try by Parseghian along with a couple of others who had won "stardom" in the interhall meatgrinder. Looking around on Cartier last week, he shook his head with a disbelieving smile, "Three years ago despair, three years later a dynasty."

A National Championship Notre Dame team was beginning a new year. The team appears to be loaded and everyone is expecting them to pick up exactly where they left off in the Los Angeles Coliseum. Never before has Notre Dame had so many good football players at one time.

The size of his offense and defensive lines makes people assume they are fed on hay. The linebackers are set and so is the secondary and depth is there in both departments. The quarterbacks are legend and lack nothing. The backs are little but quick. They should be bigger -- the pounding of a ten game schedule is rigorous. But they appear to be more than capable. All they have to do now is get together and make up a winning football team. Dynasty!

Maybe. But Ara Parseghian isn't wearing any crowns. He's still putting his hand to his forehead, closing his eyes and lifting his head to the heavens.

Something else is missing this year too. Hunger for victory. Starvation was the word three years ago. The Irish are no longer the hunter, they are the hunted. John Ray, in his unduplicatable style puts it best, "You don't know the sweet smell of success until someone has rubbed dirt in your face." Sad, but true.

But while times have changed, Ara Parseghian isn't going to let the Notre Dame football team get fat. If there is going to be a dynasty, then it is going to take hungry football players every spring. The "Golden Age" of Notre Dame football may be at hand, but Ara Parseghian and his team aren't going to afford themselves the luxury of acting like it.

Watching guys throw footballs at tires it too hard to take.



JUST NOT ENOUGH -- Pete Metzger (6) opened the scoring last Saturday with this effort against Oberlin, but the Irish couldn't make it often enough and lost, 8-3. After a highly successful eastern tour during Easter, in which Notre Dame routed Georgetown 19-3, George Washington 12-7, and Holy Cross 10-5, while losing 7-6 to the Navy Plebes, the Irish host their Third Annual Invitational Tournament this weekend. Ohio State, tops in the Midwest a year ago, faces the Irish under the lights of Cartier Friday at 7:30. Notre Dame concludes the tournament Saturday with a 2:30 game against Denison on the Stepan Center Field.

KLINE'S NINE CONQUERS DIXIE

BY PAT BUCKLEY

The Notre Dame baseball team enjoyed its finest spring in recent years, compiling a dazzling 5-1-1 record in winning the Rollins Invitational Tournament.

Rollins College played the part of a gracious host, supplying the Irish with three of their victories. Colgate split with the Notre-Dame, winning 13-3 after a 4-0 loss. Lafayette stymied the Irish with their only tie 1-1, but also dropped a 2-1 decision.

The team's biggest problem, catching, still is not solved, according to Coach Kline. "We were surprised and pleased with Joe Kernan's (a reserve outfielder) catching performance..." but the veteran Irish mentor hinted he may take a look at Bob Lorey, plagued with a sore arm, and Brian

Peters before long.

The expected strength of the Irish, the pitching staff, proved to be just that as the Irish hurlers held the opposition to only 42 hits and 20 earned runs while striking out 54 in 58 innings. Leading the way was basketball MVP Bob Arnzen who yielded no earned runs in 13 innings while fanning 14. Rounding out Coach Kline's top five were Tom Cuggino (1-0, 2.03 ERA in 13 1/3 innings); Dave Celmer (2-0 ERA of 2.39 in 11 1/3 innings), team leader in whiffs with 15; George Restovich (2-0, 3.66 ERA in 12 1/3 innings); and finally, Bob Bentley (0-1, 10-80 ERA in 5 innings).

Although the pitching was excellent, the slugging and defense

was weak, though both are expected to improve in the next few weeks. The team average was a lowly .225 and only 3 players were over .300 after 20 at bats. Outfielder Bob Kocmalski currently leads the team with a .333 mark, while Kev Hardy, who needs only to wait the ball, is hitting at a .318 clip. Soph first baseman Dick Licini, who gives away 60 pounds to Hardy, but little else to opponents, rounds out the trio with a .308 average.

After two road games earlier this week, Notre Dame's home campaign starts Friday against St. Procopius. The customary honor of starting the home opener could go to anybody. As Coach Kline put it, "We just try to win all the games."