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Bucher defends military intelligence missions

by Dave Fromm

"The United States could not be the great country it is without maintenance of its military force," said Commander Lloyd Bucher while addressing a capacity crowd yesterday afternoon in the library auditorium. Bucher was advocating the idea of the dedication of the people who prevent war. "The dedication of the people in the military is rather tremendous and people who knock the military establishment tend to ignore the fact," continued the former Captain on the intelligence vessel USS Pueblo.

Defending U.S. spy missions, Bucher said, "If we're going to be protected, we need a collective intelligence. If you don't, you're shutting your eyes to the other guy's swinging at you."

The Pueblo's mission was to collect peripheral electronic intelligence off the coast of countries which might prove hostile to the United States. S.U.S. Bucher was engaged in this type of activity off the North Korean coast in January of 1968.

The Pueblo commander went on to outline the events leading up to and following the capture of his ship by North Korea. Near the end of January, Bucher was heading south along the North Korean coast. He felt that the mission was worthwhile since he hadn't been able to collect any information. The cold weather caused ice to form on the hull and brought about other problems as well. He intended to recommend that no future trips be made to the Eastern Sea of Japan in winter. "But by this time they were really hammering into us. A few of us, including myself, were already wounded," Bucher explained. So he decided to let the command staff come aboard.

Bucher concluded that the North Koreans were merely looking for South Koreans planning to infiltrate the North. He was convinced that they were unaware of the true nature of the Pueblo's mission.

"At no point was I stupid enough to go within their territorial waters. Whenever I wasn't sure of my exact position I would move twenty to forty miles out to sea," Bucher said. He later determined that he was 16.8 miles offshore when the incident occurred.

The North Koreans boarded the Pueblo and accosted a number of crew members while being South Korean. "They beat the tar out of anyone who even looked South Korean," Bucher said.

Then about noon on January 23, the Pueblo came under harassment from four North Korean gun boats. As Bucher headed to sea, the North Koreans commenced machine gun and three-inch cannon fire. The captain then commanded emergency destruction of classified material.

"I had heard that the North (continued on page 2)"

Landry no longer coordinator

by Cliff Winstead

Larry Landry Thursday announced that he would no longer remain as Student Government Executive Coordinator.

The decision was the result of discussion and thought between Landry and Student Body President Bill Gibbons. It was emphasized this process of "dialogue and thought" between the two resulted in the mutual decision.

Landry said his decision was not the result of displeasure with student government but a recognition that he was not doing an effective job in student government.

"It (my decision) is because of the intensity and commitment of the dedicated individuals working as a team, that I, realizing that I am not an effective cog in the functioning of this organized drive towards a better community, have to terminate my stay as executive coordinator," Landry said.

Landry cited outside interests as the main thrust of his time which prevented him from "involving very often" with the cabinet members.

"My workings on the student development program, undergraduate work studies, university town relations, the urban institute, and the functioning as a chair of various committees and the chair of commerce's research director have with a wonderful girlfriend and a taxing academic schedule has been my concern," he said.

Landry justified his decision by any other reason than to leave him as an individual to pursue his present course of action rather than trying to be a good executive coordinator because he was afraid he could not be anything near a competent executive coordinator. Landry added that he felt the position of executive coordinator was necessary, but that other cabinet members had taken up his slack.

Landry commented on the value of what he was doing in his outside activities.

"I plan to continue my free lance writing activities as I feel that I am making progress toward a better community," he said.

Theft of cornerstones played down by officials

by Bill Carter

At the dedication of Flanner Hall Sunday afternoon no cornerstone was placed in the empty space in the wall facing the main entrance. There was no cornerstone to place in the wall because the stones from both Flanner and Grace Halls had been stolen sometime last week. But the original program for the dedication ceremony never included plans for the laying of the cornerstone.

Jim Gibbons, who is in charge of the special events for the university, supervised the ceremonies, which centered around a dedication mass and the unveiling of the portrait of Mr. Thomas Flanner painted by Notre Dame art professor Stanley Sestok.

Gibbons said he received a phone call last Friday from someone who wanted to know if there were any plans for the laying of the cornerstone in the dedication program. "I had not seen the letter in the Observer (10-31 issue) about the theft of the cornerstones, so I did not know then why the call was made. But I told him the cornerstone laying was not in the program," he said.

As stated in their letter, the aim of the students who pulled off the robbery was to initiate a series of demands concerning food, housing, and more improvements and a rebate for the Grace-Flanner residences. The apparent blackmail tactic hinged on what they believed would be the irreplaceable value of the cornerstones.

"Actually the real, formal cornerstone for both buildings were put in long ago when the halls first started going up. What was stolen was only a block with the year carved on it that was supposed to be put in the wall near the door. But that was never a part of the dedication ceremony, so the theft didn't interfere with that at all," Fr. Whelan, Director of Housing, who also celebrated the mass was only slightly more disturbed by the loss of the stones. He also emphasized the pointlessness of the theft, since the stones had nothing to do with the program. 'They probably felt bad about something' anyway and decided to take the cornerstones.

"The thing is, all these things they were talking about in that letter have to do with money. The University is having some financial problems right now and then somebody pulls a stunt like this to get even with some kind of dumb," Maybe since the stones are gone we shouldn't bother to get different ones but just leave the dumbones there. Let the hole in the wall be a kind of dumb."

Then about noon on January 23, the Pueblo came under harassment from four North Korean gun boats. As Bucher headed to sea, the North Koreans commenced machine gun and three-inch cannon fire. The captain then commanded emergency destruction of classified material.

"I had heard that the North (continued on page 2)"

Commander Lloyd Bucher spoke on the Pueblo incident. Pat Gibbons

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"I had heard that the North (continued on page 2)"
Riehle explains Campus Judicial Board set-up

by Jim Graif

Rev. James L. Riehle, C.S.C., Dean of Students, explained yesterday the methods which will be used in setting up the three Campus Judicial Boards for the newly approved Judicial Code. The Judicial System will consist of three boards: Hall Judicial Board, Student Judicial Board, and University Judicial Board.

The University Court, which hears serious cases which are of concern to the entire university, will consist of six members of the Student Life Council: two students, two faculty members, and two members of the administration. The two representatives from each branch will be chosen by their constituents on the S.L.C. and the six nominees will be approved by the entire council.

The Student Board, which hears serious cases which only concern students, consists of five regular and five alternate members chosen from the student body. Student Body President Phil McKenna explained how these members would be chosen. McKenna, along with Judicial Coordinator Gary McBurney, and assistant Judicial Coordinator Dave Kelly will select ten people from the present board. These names will be submitted to the Student Senate for approval.

The Hall Judicial Boards will be selected by the various halls. There will be no limit on the number of members each hall board may have.

When asked why he had opposed the elimination of the limit on number of members on the Hall Board, Fr. Riehle explained that he felt that a small number of qualified and objective people could do a better job in a dorm than a large number of halfway interested people.

When asked to comment on the code, Fr. Riehle said that he felt it is a good code but that its success depends on the students: on how serious they would be in their endeavor. He also explained the reasoning behind the requirement that a student who commits an offense in a new hall after being kicked out of another hall for three offenses must be tried by the Student Judicial Board. Of the four offenses which could conceivably bounce from the individual in North Korea," Bucher said.

Bucher was very pleased that he and his men were released just in time for Christmas last year. "I couldn't have asked for a better Christmas present," he said.

Bucher is presently studying Naval Management at the Naval Post-Graduate School in Monterey. He doubted if he will ever receive another command although he would be delighted to accept one.

Commander Bucher was born in Idaho in 1927 and lost both parents within a year. He lived in orphanages until another unpiloted plane landed, he said. "I learned a lot about life and about people there," he said. He learned to appreciate how this great country can provide for those who have been wronged.

Bucher joined the Navy in his senior year of high school because he longed to see the world. But he soon tired of painting and moved up to Boston. He left the Navy and attended the University of Nebraska.

But he was recalled at the outbreak of the Korean crisis at which time he earned his commission. Bucher soon decided to make the Navy his career.

He felt this was the best way I would repay the many kindness bestowed on me by the generosity of the people of this country," he said.

Bucher went into the Submarine Force where he found "the hardest working people in the U.S. Navy." After his discharge he was assigned to the Pueblo.

Stone theft

(continued from page 1)

witness to someone's stupidity. I don't even know what they could do with the stones. Maybe they would make a nice doorstop," he said.

Fr. Riehle indicated that he has more than a good idea where the stones were and could get them back rather quickly if it became necessary. However, he has no immediate plans for getting the stones back or bringing the thieves to justice.

"I don't think the security people are involved in this and there really is no reason why they should be. I think it would be taken care of very soon and very easily," he said.

SMC names new program director

Mary A. Gerber, 51952 Lilac Road, South Bend, has been named director of programming for Saint Mary's College, Notre Dame, Indiana. She succeeds Mrs. Katharine Cooper who accepted a position in the local business community.

Mrs. Gerber is a native of Minneapolis, Minnesota, attending West High School in that city and the University of Minnesota before coming to South Bend. She has also attended Saint Mary's College and Indiana University in South Bend.

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The Free University at the University of Notre Dame offers courses to help people cope with life, understand life, enjoy life, or just plain out-of-life.

Senior Rick Libowiz, a member of the Free University board, described the purpose of the varied offerings as "helpful people gain knowledge relevant to their personal roles in contemporary society and developing individual sets of values with which to assess their growth as human beings." Libowiz expects 600 students from Notre Dame and nearby St. Mary's College to enroll in courses which can be led by anyone, attended by anyone, and are always free. There is no official tie between F.U. and the University.

The 31 courses offered generally fall into three classes, the first composed of discussion groups which help students explore their own attitudes and values. Such a course is "The Brain," taught by Mike Kowcuch of South Bend, and described as a "course for confused, concerned people." The discussion sessions will consider the alternatives of induction, resistance, leaving the country, or accepting deferments, and will enroll a complete board for the students to consider the questions, "Will I go if called? If so, why? If not, am I willing to accept consequences?"

Another discussion course called "Ecological Living" will explore "how a gentleman faces life," and will impart such rare knowledge as "how to live the gracious life on $7,000 a year." On the serious side are courses covering environmental pollution and ecology.

The second group of courses teach skills not usually offered by the traditional university, such as "Juggling," "Beginning Contract Bridge." Other skills offered are "Advanced Guitar," "Elementary Italian," and "Advanced Squash Techniques."

Thirdly, F.U. offers courses quite similar to many offered by the traditional university, but with heavier emphasis on the offset. These include a course for military buffs on " Battles and Leaders of the American Civil War," "Baseball Terminology," and "American Locomotives."

Workshop will primarily serve as a place to get specific criticism or guidance in developing a writing skill. Mr. Isbell plans to conduct the program on a one-to-one basis in its early stages, and if the response warrants it, the formal discussion groups will be plumed twice a month.

He emphasized the Workshop's basic lack of structure since, he noted, both students and himself have busy schedules.

For all those interested in talking about writing, whether it be prose or poetry, Mr. Isbell's office in Room 126 Madelva. His office hours are 10 -12 on Monday, Wednesday, and Friday, and 11 -12 and 1 -2 on Tuesday and Thursday.

Herschbach offers Reilly lectures.

New techniques to observe the behavior of individual molecules will be presented in three Reilly Lectures in chemistry at the University of Notre Dame next week.

Dr. Dudley R. Herschbach, professor of chemistry at Harvard, will speak at 4 p.m. in Room 123 of Newell Science Hall November 3, 5, and 7. His addresses are titled "Reactions Generated by Potential Curve Crossing," "Long-Tailed Oscillations and Activated Collision Complexes" and "Correlation of Reaction Dynamics with Electronic Structure."

Herschbach, a former John S. Guggenheim Fellow at the University of Freiburg, Germany, and winner of the Award in Pure Chemistry of the American Chemical Society, has refined techniques to study individual molecules as they undergo collisions and reactions.

In most reactions, there are so many molecules that the chemist cannot observe the behavior of any one, and can only obtain a statistical picture of whole process. Herschbach has refined techniques for generating "molecular beams" containing relatively small numbers of molecules, and using these beams to create interactions.

The Reilly lectures in chemistry were endowed by the late Peter C. Reilly of Indianapolis. Over one hundred distinguished scientists have delivered Reilly Lectures since the fund was created in 1948.

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Non-violence in mass movements

The advance publicity of The Mobilization on Washington on November 15 indicates a shift in tactics by the "non-violent" left. The October 15th Moratorium was intended to enlighten the participants concerning the nature of the Vietnamese War, and also to demonstrate to the government the necessity for a new course of action. The organizers professed no hate of President Nixon, the military, or the North Vietnamese. There was a total rejection of the human degradation and killing propagated in Vietnam.

Thomas Cornell of The Catholic Worker, who spoke on campus last Wednesday contended that this month's Mobilization would be non-violent. Minutes later he spoke of "tearing Nixon down," and "taking over Washington if Washington continues to oppress the Third World."

No one can deny that Cornell does have a point when he pleads for peace in Vietnam. However, a non-violent demonstration requires putting people before causes rather than causes before people. Participants in the Mobilization must realize the humanity of the people they are trying to affect. By threatening the government and ridiculing Mr. Nixon, Mr. Cornell is employing the very means that ultimately result in domestic and international violence.

If the Mobilization fails to speak of issues instead of personalities it is no longer being non-violent, rather it is employing the politics of force, which places ends above means causes before people. Carried to its extremes, the politics of force result in the suspension of morality so that "right ends" can be achieved.

A march upon Washington can never be non-violent if the internal disposition of the marchers includes a hate of the people in the government. The issues and problems of our nation must be examined in the context of the human condition of our leaders.

As people prepare to rally in Washington, Christ's simple command to hate the sin but love the sinner becomes relevant and profound. True peace can never come through the use of force, either covert or overt, but only through the enlightenment of all concerned. As Dag Hammarskjold said, "Unless there is a spiritual awakening in the world, we are doomed."

SMC Board of Trustees

Near the entrance to the old Reigrebeaux in LeMans Hall is the inscription set in stone which reads, "You shall know the truth, and the truth shall make you free." This supremely is one of the precepts upon which St. Mary's is founded. These words are meaningless for the St. Mary's student who is repeatedly stifled in her personal search for truth. Truth is personalized, not computerized. We believe that in the St. Mary's Community the search for truth is thwarted by the college structure itself, especially by the Board of Trustees, who are ignorant, through circumstance, of what that search entails for the St. Mary's student today.

The members of the Board of Trustees descend upon the college twice a year, or, as the problems, and depart. Few students are aware of who the members are, and, more important, few of those members have a real understanding of living and learning day in and day out at St. Mary's. Yet these are the ones who determine the policies that govern every facet of student life. The board acts as the director of academic opportunities, as the advisory committee, as the advisor of the student government; in short, as the one who is repeatedly stifled in her personal search for truth. These are the ones who determine what the students exist—everything from Afro-American Literature to University of Notre Dame, etc. Student policies that govern every facet of College, the University of Notre Dame, etc.

A student's life cannot be controlled by anyone but herself if she is to be free to apply the decisions she has made to: the basis of all knowledge and wisdom to which she is exposed. If a young woman cannot be trusted to accept the responsibility for her own search for truth; if she must be spoon-fed a prepared diet of course material and social encounter, she is defeated from the outset and she can never be set free. She compromises her own curiosity and adopts an attitude of dependency for the rest of her life.

David Darst is dead. Friday morning the news spread—his brother Chuck, stunned, remembered how they talked weeks before of how it might happen, like Camus, gone in an auto wreck. We embrace. All we have, it seems, is to hold to one another, all of us. Another Christian Brother who the day before received a letter from David, saying that he was going to visit a third Brother, imprisoned in Wisconsin for harboring Mecklenburg draft dodgers, was not to travel when his bail was set a year before but a man free enough to face the law for destroying federal property could hardly be coerced by an order forbidding him to visit his Brothers.

In 1967 he and eight others raided the Catonsville, Md. draft board, burned the files with napalm made to Special Forces Manual instructions, and waited for arrest. They stated that "non-violent is no right to exist" including Hitler's genocidal ovens, or files used to send youth to a murderous imperial war. They challenged the religious, the "good Catholics" who, like the good Germain of 1943, calm consciences by claiming not to be involved, not to know what's really going on, or saying "I only followed orders." It was an act of faith that, somehow, the miracle of Christ's example might be repeated—that an acceptance of suffering might make a blind people see their fate, a deaf nation hear the cries of the dying, and a crippled national conscience rise and walk toward justice. The Catonsville Nine said that if the American people would permit suffering to be caused in their name in Vietnam, it would then become necessary to bring suffering on themselves at home. They declared that the law forbidding the destruction of federal property was void when such property was used to violate the rights of the Vietnamese to life, liberty and pursuit of human dignity; that all judges ignored that those claims be ignored, they were convicted, given two-year sentences, and freed on bond pending appeal.

It was just after the conviction, in Fall, 1969, that David came to Notre Dame. He spoke to a packed library auditorium audience on why he had joined the Five Points Nine. He called for support from Americans who love their country too much to accept its degradation—for resistance, the taking of risks, beyond casual protests, petitions, and vigils.

A group of us went with him to an off-campus house for beer and pizza, talking of nonviolence and sacrifice until we were loose enough to laugh and joke about our fears of prison, and the probable logistics of the action he had done. As much by his smiling presence as by his arguments, he had brought to Notre Dame an idea which he was to repeat a year later at the Vietnam Moratorium rally.

His idea was that to be a Christian was, as it was for the apostles, to be a revolutionary: to seek change at all levels of personality and society, to build a new order based on faith, hope and love, with the law of men always subordinate to the law of God. That we should be ready to violate the law of men, and accept suffering, in serving the law of love. And that this deepest of all revolusions demands a respect for the humanity of the oppressor, a willingness to laugh at one's own fears and rationalizations, and above all a celebration of life, a rejoicing in that freedom which an offer of one's own life brings.

It was his first visit which began the development of a community, through the CCA life, then St. Francis House, and now the South Bend-Notre Dame Resistance, of people trying to live the Christian radicalism of which he spoke. David's passing can only remind us that, at a time when soldiers are asked to be heroes, we oppose, people in the movement for peace and justice must be ready to answer with a commitment to accept suffering beyond even the suffering of simple man in prison: the offering of the precious gift of life itself.
by Jim E. Branan

Bob Dylan has called Smokey Robinson America's greatest living poet. I'm not so sure that he is that, but he is one of America's great entertainers, as he proved here in last Saturday night's Homecoming Concert.

Smokey and the Miracles have been around long enough to know how to really entertain an audience, and their show once it got started (after only a 45 minute wait - not bad Student Union, you're improving!) was the most professional that Notre Dame has seen all season.

For the first time this season there was some cohesion in the concert as a whole. There wasn't the effect of throwing together two different acts that weren't complimentary to each other like Woody Herman & Donnie Warwick, Campus folk talent & Chambers Brothers, but rather a blending of some solid soul performances. There also wasn't the problem of an unknown group doing unknown material.

The audience, which was packed to start with, was warmed up by Bohanna & the Motown Sounds. This 9 member group (2 guitarists, 3 saxophones, 2 trumpets, a drummer, and a congo drummer) performed 4 instrumental numbers. Although it is normally rather dull just sitting and watching a non-vocal band perform, the excellence of their sound coupled with their choice of material made their short stint more than bearable. Best received of their offerings were After and Everything Is Untillight, Thorough.

The remainder of the first half of the concert was performed by Yvonne Fair, a Motown artist who has worked with such notables as James Brown, Chuck Jackson, the Supremes, the Temptations, Stevie Wonder, and Marvin Gaye. Her experience with these musical Hall of Famers has helped make her into a whirlwind of activity the moment she sets foot on the stage. She not only sang in the Aretha Franklin - Tina Turner tradition, but she danced like a female James Brown.

The essence of singing blues music is total involvement on the part of the singer. Miss Fair was involved in her music and belted out her songs, the likes of which Notre Dame hasn't seen since Ray Charles was here for Homecoming 1966. It is doubtful, however, that she will make it big as a recording artist because, like so many others, she sounds too much like an imitation of Aretha.

Fifty song that she did the audience appreciated. Of her seven numbers the best were Edwin Starr's 25 Miles Temptations I Was A Wonderful Man, and Marvin Gaye type rendition of Heard It Through The Grapevine. She was fine as a second billing to a bigger act, and the crowd's only disappointment was that she was not on longer.

After a 20 minute intermission, Smokey Bill Robinson and the Miracles appeared. At a point of information for the Student Union official who introduced them, they are not merely one of the original Motown groups, but rather it was Smokey Robinson teaming up with the miracles who recorded the first hit for Berry Gordy's Motown Records. It was called You Better Shop Around.

Their performance was flawless. It had all the elements of a truly professional concert. Smokey related to the audience with his songs and his between song patter. Probably the most interesting thing to note about this performance was the method with which Smokey introduced his act. Instead of just talking to the audience he used the vehicle for which he is most famous, to relate to the audience, that is he sang his introduction.

Smokey and group did 10 numbers altogether, including a 4 song medley called "Sad Measures," which included Yesterday and Tracks Of My Tears. They opened up with If You Can Blurt the powerful Second That Emotion, and a soulful version of Wichita Lineman. The best thing about these songs was that Smokey didn't just sing them, he really felt them. The audience could really believe and sympathize with him as he sang "I need love. More than want her," from Wichita Lineman.

He held the audience in the palm of his hand when he introduced Abraham, Martin, & John with "We are now living in a powder keg" and that they were about to dedicate a song to four men who had died leading a rightful struggle for freedom. And then when the high school element from town rushed the stage during Mickey Monkey, he sent them back to their seats with only a kind rebuke and they obeyed for the most part.

The last number that they were able to perform was Going to a Go-Go. For in the middle of their song the South Bend high school element stormed the stage again and were literally on top of old Smokey. He could perform no longer and hurried off the stage. These few wrecked it for the rest of the audience as it seemed that Smokey was ready to perform at least one more number after this. The ushers were nowhere to be found and an untamed few ended the concert for everyone.

If one event can be singled out as typifying the whole concert, it was when Smokey yelled, "Is everybody ready?" and the crowd overwhelmingly roared back in the affirmative. They were ready for Smokey and he was ready for them - everybody was ready.
Editor: Tim McCurry's column was very cute on Tuesday. Everyone of course will agree with him that Rome has horribly perverted the Christian faith, and that all the saints were holy,شرط, etc. However, I'm afraid that there is one thing I can't allow to pass without correction, because it involves questions of doctrine.

In the account of the controversy of Firmilian and Pope Stephen over the question of re-baptism of heretics, McCurry states that Firmilian's position was based on tradition; in fact Firmilian's position is what we would accurately, patently in more accurately, patently in

people who didn't have the time to pass without correction, be
date.

Stephen's position has survived to this day because it involves questions of

Augustine within a century.

Now the point there is not what I most object to - I do not expect that there will be a renewal of loving loyalty to the Pope at Notre Dame because Pope St. Stephen was indeed correct. What I most object to is the fact that such half-baked, or more accurately, patently inaccurate renderings of the truth can appear in print to influence people who didn't have the time that I did to check it out. People concerned with understanding proper Catholic loyalty to the Roman Pontiff have always sought to twist history to suit their purposes, and it is not too bad that McCurry has decided to repeat these old-fashioned, worn-out tactics. It can only be hoped that people will accept this account as the kind of disdain they deserve.

Chris Wolfe
721 Grace Tower

Salaried sisters

Editor: I am writing in connection with the Salaried Sister article (Observer, October 22, 1969) on The plight of the T.A.'s. Having been a T.A. myself, I certainly agree that the salary received is entirely disproportionate to the services rendered. However, I would like to make another point here, one connected with Miss Empirc's comparison between the T.A.'s and the members of a religious order. One might interpret her analogy to mean that, while the TA must struggle daily with financial reality, the "panarchal school nun" can live in blissful "unconcern," because the religious community "assumes the costs of food, clothing, lodging and medical expenses." But just what is "the religious community"? It does not exist apart from its members; it is just too large a concept to accurately characterize a situation. Thus, if the T.A. is to make his analogy correct, he should have thought that nun" got everything free because this is a Catholic university.

In view of these considerations and the many other I've not run into, I would like to share a few facts about my own religious order, which is not untypical.

Close to half the members are either still finishing their education, or working in an area where they make no salary at all, or ill and temporarily not working, or past retirement. These are the ones. Therefore, the other half are supporting themselves and someone else. Those Sisters who are in hospital work generally receive regular professional, salaried, but those who are teaching are lucky to get as much as $1500 a month. Even with all these drawbacks, it is becoming more and more difficult to retain food, clothing, medical expenses, building upkeep or rent, education, recreation and charitable donations, plus the care of the infirm and the elderly, without having to combine incomes of the Sisters. The point is that religious orders are being stretched thinner and thinner, and they do not have unlimited resources; they can no afford to support Ph.D. students in history. Not in the future. Some kind of financial aid or supplementary work is necessary to keep up the standards of those students as for any other, their orders. In addition, there is a kind of higher, more specialized salaries, salaries which often have to be raised and supplemented in order to provide funds for whatever charitable work the Sister is engaged in. In the past decade I have been member of a religious order. Of course, school teacher, college high school teacher, college teacher, graduate student, and T.A., and I speak from all those perspectives when I say that the myth "of the rich nun" is just that a myth. Sister Ellen Fitzgerald, S.M.

326 Lewis Hall

Model T.A.'s

Editor: Your series on "The Plight of the T.A.'s" calls attention to the needs of a segment of the student body often overlooked and taken for granted. However, some of the figures given do not relate to the stipends received by T.A.'s at other universities; there are considerable differences from figures given last spring. At that time I wrote to the History Department in the nineteen universities rated highest in history by the Carter Report on graduate education. I inquired what stipends were paid to history T.A.'s. Seventeen of these universities responded. It was not always clear whether tuition was included in the figures reported, and there are further uncertainties about whether the services required of a T.A. are strictly comparable in all cases. In spite of these drawbacks, the results provide some basis for comparison. All the figures that follow are for the academic year 1959-60 unless otherwise indicated. The size of the endowment of each institution, also useful for comparison, is given in parentheses.

Berkeley (Endowment $62,000,000), Stipend for History T.A.'s: $4200 for 3/5 of a full teaching load; also $1100 for full-time T.A.'s. Berkeley ($50,000,000), Stipend $3240-3285-3330 (three step raises).

Chapel Hill ($50,000,000), Stipend $4200-4500-4600.

Illinois ($14,000,000), Stipend $2700 (1960-70).

Indiana ($25,000,000), Stipend $2500-2700 (two step raises).
When the Senate hearings on the budget began, I was a supporter of the expansion program. I thought the student government should pay off its entire debt and then cut the budget to meet its quota of $1,690,000. But during these hearings, I found myself feeling the pinch of the comfort. The entire proceedings began but I had trouble putting my finger on the cause of my discomfort. After the discussions were over and the students had cast their votes and used the vehicles for personal vendettas against several people in student government.

The first consideration which began to create a growing doubt in me was the brutal treatment afforded the Sophomore Literary Festival by the recently formed Student Literature Officers. I was taught that students should be active in their school and not just sit in class.

The reason was the staging of the Contemporary Arts Festival request. These events also enjoy national prestige. The programs offer the most culturally enriching experiences on campus, yet some of its programs were economically expendable. Modern Dance, because "most students weren't interested." The seeming paradox that most students weren't interested in modern dance because they had never been exposed to it was ignored.

A toastal weekend, one of the most successful social events of the entire year at Notre Dame, was cut off almost entirely.

The one event that turned me entirely against the proceedings was the cutting of the student subscription fee to the Observer. Off all of the organizations that presented budget requests, none of them could claim that virtually the entire student body supported them or that they could raise enough from the minority of the students.

Yet the Senate saw fit to cripple the paper, thereby possibly lessening its quality and ability to cover the broad scope of campus activities to the student in a company incomprehensible. I could not and cannot understand such an action.

My first feeling was that my theory of student support for the paper was totally wrong. I checked with the newspaper I was reporting for, and a reporter on my staff conducted a completely impartial telephone survey of 100 students, of which I talked to at least 4 students in every hall on campus, and claimed to be conducting the poll for the "Student Publications Board." The results were startling to say the least. Exactly 80 of the 100 students I surveyed by the method of the Observers, had reported that they opposed the $1.25 fee. The others reporting did not want the fee dropped to $1.00. Their reasons ranged from "the overall good quality of the paper," to "agreement with editorial policy," and to the need for the "daily information" most other papers had.

After considering the full implications for these feelings, plus the fact that a deficit of $13,000 will exist, I began to consider a rational alternative.

The concept of deficit spending is an entirely sound one. The entire world is in deficit. Only not virtually all governments follow it, it is also followed by the huge majority of the citizens in this country. How many people do you know that buy their houses on mortgage and are buying up their rates? How many companies buy their homes or properties at fair price? The answer is of course virtually none. Why should the student government be any different? We are in effect, buying and enriching experiences for the student body. Obviously these purchases should not be made on a small scale if they are everyone will be shortchanged. The reason for this tight budget is not even a good one: A $2,000 or a $25,000 deficit would not seriously impair the functioning of the student government.

There is nothing horrible about this concept. Nearly everyone in the country operates on this theory. The University itself is operating on a deficit. The administration is not passing and cutting off the appropriations for several departments, because they feel they cannot affect them. There is some portion of the budget, but not a wholesale butchering.

We should not, and must create a larger deficit, and properly fund those activities whose contributions to this university are beyond measurement in terms of dollars and cents.

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by Mike Pavlin

It was wild, just wild. Notre Dame hammered Navy 47-7 in a homecoming game which just about reached the opposite ends on offense and defense.

1.) ND's total offense mark of 730 yards is a new record, breaking the old total of 673 yards set against Illinois in 1968.

2.) The Irish had 91 rushing attempts, three more than the previous best against Iowa, also in 1968. (The 597 rushing yards fell short of the record of 629.)

3.) There were 14 runs over ten yards or better, one a 79-yard scamper down the left side-line for the third Irish score. Then, on third-and-one at the Navy 17, he called for the short yardage formation with nine men on the line. Joe Theismann faked the hand-off and rolled right hoping to pass. With no one open, he covered his field and headed down the left sideline. Joe made it to the one where he fumbled into the end zone and into the arms of Allan for a touchdown.

Coach Ara Parseghian expressed general displeasure with his offense the first half, commenting especially on McGallion, giving him nine on the turn-over. The Irish fumbled five times during the game, losing three.

4.) Joe Theismann completed only three passes, but they totalled 123 yards. One went for 56 yards to Denny Allen, the longest of the season.

5.) The Irish defense allowed Navy only five first downs, none on the ground. Navy's 114 rushing yards were its lowest since the half against Illinois in 1968.

6.) The harrassed Midshipmen managed 19 net yards rushing on 22 attempts and a mere 93 total offense yards.

Bill Etter continued to enjoy amazing running success as he piled-up 140 yards against Navy, becoming ND's third ranking rusher. Here Jim Yoder (9) attempts to spring Etter past Navy's Jeff Lammens.

The stats... a good time had by all

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