Hesburgh, Burtchaell speak in the halls

by Ed Ellis
Observer Associate Editor

University Provost James T. Hesburgh addressed the question of the autonomy last night in Zahm Hall, and said that strictly speaking, "There is no reason to expect. It is a question of the University's role. Speaking in terms of financial, plumbing, and physical problems, Burtchaell said that to speak of hall autonomy "is inappropriate because the halls are not autonomous."

In answer to the question and answer session, Burtchaell continued that there was a difference between autonomy and "hall diversity," saying that the halls had already a certain degree of diversity, and that this was good, but that it was hindered by the fact that freshmen were assigned to dorms on a more or less random basis.

University President Theodore M. Hesburgh, in another question and answer session last night in Pasgorn Hall, also addressed himself to the question of the ideal hall life situation for the Notre Dame campus. He compared it with the situation he found in Radio Hall in the late 1960's, when he was assistant rector and "this thing was cared about and helped everybody."

In an interview later in the evening, Hesburgh commented on the policies that the halls students this week. He said that he looks at the situation in the context of the past few years at Notre Dame: "Two years ago, he said, "parietals existed only on Football Saturdays."

Hesburgh also said that all through a person's life, he faced with restrictions imposed on his behavior from without. Students, he said, should get used to a 2 am limit, because there will be similar restrictions placed on their behavior in the future.

One questioner in Zahm asked Burtchaell about the apparent discrepancy between the notion of "a public place" with respect to drinking violations and "a public place" with respect to parietals violations.

Burtchaell responded that the rules had developed independently and that they were

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THE OBSERVER

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Thursday, October 14, 1971

SLC to review sanctions

The Hall Life Committee of the Student Life Council will present a report to the SLC recommending the deletion of all University rules dealing with matters of conduct and distribution of drugs.

It is the view of the Committee that University Rule Number Five, the report says, "is the view of the Student Manual, as presently constituted, deals with matters which concern the good order of the individual halls and therefore University-wide rules are not appropriate."

The report comes as a response to the August 27 letter from the university for at least one semester as a penalty for the sale and distribution of drugs. According to the 3-page document, the University should distinguish between marijuana and other narcotics "in noting out more than the minimal penalties."

The report contends that it could not recommend minimum penalties for drinking and parietal offenses because of the "lack of any proof of possible violations of the present rules."

The committee states that these violations should be handled by the halls.

In a judicial matter, the report recommends that a structure be established to initiate all complaints at the hall level, determining the gravity of the complaint and referring it to the proper authority.

Two of the principles in the student sanctions controversy: But Embihill (L), chairman of the Hall Life Committee of the Student Life Council and Edmund Stephan (R), head of the Board of Trustees

Gorman speaks on space technology

by Jodi Campbell

"The American space program is similar to an ocean life, it may retrace briefly but it will come back strong," Robert E. Gorman told an audience of about six hundred persons Wednesday evening.

Robert E. Gorman who talked before a crowd in SMC's Carroll Hall

Gorman, Director of Launch Operations at Kennedy Space Center, was the speaker at the October lecture in the American Scene, Cultural Lecture Series.

Gorman spoke on space technology and the role of the space program in the American Society.

In the past decade, the space program has progressed from the 36 lb. Explorer I to the 30,000 lb. Apollo 15. Rapid technological growth has allowed this to happen and the effects that this growth has had cannot be evaluated, Gorman stated.

Gorman cited several advances in technology that came about due to the activities of the space program. The fields of meteorology and communications have benefited most with the placement of satellites for weather forecasting and use in the communications media.

The space program's long-range plans include the establishment of a space station and the initiation of a shuttle type space craft.

The shuttle is scheduled to be placed in an earth orbit sometime in 1973. It will be a space station built from existing rockets. The space lab will be manned by three groups of four men sequentially over a space of nine months. Since these periods in space will be longer than any previous missions the lab will be used as a source of medical research.

The shuttle program is scheduled for use in the late 1980's and later. The shuttle will be a reusable space vehicle. It will be used to place satellites in earth orbit and to repair existing satellites. After space stations have been established the shuttle will be used to transport persons to and from the station. Gorman stated that the facilities at the Florida complex are adaptable for launching of this type of vehicle.

Thespeakers highlight Moratorium

Part of the throng that participated in yesterday's Moratorium activities on the main quad South Bend's unpredictable meteorological conditions did not curtail many of yesterday's Moratorium Activities. Tables and booths, representing the Meeting Point, Psychiatric Help, Draft Counseling, and "Sunsets - Scribes - Scribes - The Real Them," were set up in spite of the rain which began early in the morning and continued until mid-afternoon.

At 4 p.m. with the sun shining periodically, June Kennedy, recently released from prison for illegal anti-drug activities, spoke to a gathering of about 150 people about her experiences in the House of Correction. Miss Kennedy said that the prison was designed primarily for poor black women.

"It was very frightening, every threatening situation. There was a constant threat of punishment for non-conformist behavior. The worst punishment was the 'ship' when you stayed there, you didn't go anywhere," Miss Kennedy said.

On July 7, 1971, prison authorities conducted a skin search of the prisoners in an auditorium. According to Miss Kennedy, "the convicts that there was a sit down involving 65 persons in the prison yard. She said, "We didn't know what could happen. We didn't know who to talk to, or what to talk about. We didn't know what could happen to us. We just knew we had it."

Miss Kennedy. While striking prisoners were organizing, a discussion arose over the presence of several prisoners in the group armed with sticks and stones to protect themselves in the event of an attack by the dogs which the prison officials used on reluctant prisoners, the draft protestor continued.

Miss Kennedy talked about the faith meant between two human beings. We put away our sticks and stones," Miss Kennedy said.

The superintendent of the prison talked to the inmates asking them for two weeks to implement a new plan and bringing them to return to their cottages. However, she added, two weeks passed without any action on the superintendent's part.

"We didn't forget we were human beings. He thought we would cool down," Gorman stated.

(continued on page 8)
Garagiola replaces

by Lyn Leone

Joe Garagiola, Jr. has been appointed program director for WSND-AM to replace Lee Enderlin who resigned for personal reasons.

John Walsh, station manager, felt that Garagiola, now a senior, was the best person for the job since he has been involved in news and sports broadcasting since he came to Notre Dame as a Freshman.

Jim Murphy has been appointed to fill the vacancy left by Garagiola as sports director.

Garagiola has many goals he would like to see fulfilled this evening a letter to the general distribution tomorrow, which is important since the broadcasts to a larger audience.

Another goal is to program shows which is a labor of love. There are no salaries provided for students working in the radio station. As things stand now, everyone who works for the station is strictly a volunteer. There are no salaries and most of the operational funds are provided by means of selling ads.

"Few people are aware of this," says Garagiola, "and for many of us our efforts at WSND are a labor of love.

Many universities across the nation give credit to students who run their own campus radio stations and Garagiola sees no reason for depriving Notre Dame students of similar ac-

Enderlin

credit. "After all," he said, "managing and directing your own campus radio station is a professional practicum - just like student teaching is for future teachers."

Garagiola views his appointment as program director as an opportunity to initiate change. "WSND-AM is in its 20th year and it's about time for change," he stated.

Enderlin

Hesburgh urges frame for parietal regulation

University President Theodore M. Hesburgh released yesterday evening a letter to the general student body praising the concept of parietal hours and contending that "there is some character value in living within an established framework."

The letter, scheduled for general distribution tomorrow, also suggested an extension of weekday parietal hours. "It might be more symmetrical to say — midday to midnight during the week, as was argued in last week's meeting with the Student Affairs Committee of the Trustees," the letter said. "This will be the rule from now on, with Trustee approval."

The letter made no reference to the report of the Hall Life Committee, which will be introduced to the SLC during tonight's meeting. That report recommended that Parietal Hours be determined by the halls. (continued on page 3)

What is life without love?

"What is life without love?" inquired Garagiola, "unless you live in a cell."

"It is a great question," replied Enderlin. "The answer is 'one beer lover to another.'"

A TIME TO PAUSE FOR PEACE,
PRAYER, AND THE WORD OF GOD

10 P.M. - 11 P.M.
Catholic Ministry Room
118 Le Mans, SMC

This Thursday, and every Thursday
in the Library and the Campus

From one beer lover to another.
Many cite disappointment with Senate budget

The Student Senate budget appropriations left many student organizations with only a fraction of the funds they had anticipated. Thus such group as InPRIG, which had requested $1200 but was given only $800.

InPRIG's Bill Rahner said that the group will spend more of its time raising funds than had been planned. He did not anticipate that any of the group's activities would be cut, however. The cutbacks will, in Rahner's words, "a pain in the neck."

The recently formed Native American Association is similarly disappointed. Forrest Winterhabbt, president of the club, described the requested $1500 budget as "modest."
The money was largely earmarked for recruitment, but the group also intended to sponsor some educational events on campus. Winterhabbt commented on the cutback, "We'll live with it."

MECHA prepared a detailed budget requesting $2000. The actual grant will be $1250. Armando Alonzo, the group's president, said that the appropriation will necessitate a reordering of priorities. He stressed that recruitment would be of the highest priority. Members of the club will travel to midwestern cities to inform Spanish speaking students of educational opportunities at Notre Dame. A bi-lingual radio program, originally calling for $1000, will still be worth doing, but the cost must be held down.

Free University

Stritch opens lecture series

Professor Thomas Stritch of the American Studies Department opened the Free University's series of talks on the city last night by discussing the global village concept stated by Marshall McLuhan. This first lecture was a series of ten on the city was "and much more." The discussion was misdirected. They didn't discuss the merit of the course evaluation or the student demand for it. Instead they discussed the Scholastic.." Miss Stoltz felt that the Senate should have decided if a course evaluation was called for. If they determined that it was, they should have appropriated funds for it.

Alonzo ranked the midwestern student conference to be held in the spring as third in importance. The conference will allow an exchange of ideas between area MECHA groups. Finally, the group will continue with its on-campus programs. As in the past, these events will be open to the entire university. Alonzo cited last year's art festival as an example of such an event.

The International Students Organization asked for $250, an increase of 870 from last year. They got $1000. John Krasenstein, ISA president, said that some events would be cancelled. Emphasis will be put on those events which have become traditional, or those designed to bring students of differing nationality together. Such an event is the International Festival, held last year for the first time.

The Scholastic wanted $2000 to be used for course evaluations for the next two semesters. The magazine was denied any funds. Co-editor Mary Ellen Stoltz, felt that the Senate's emphasis would come from the students. Instead they discussed the Scholastic."

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Hesburgh discusses parietals; decries issue as a "red flag"

Hesburgh prefaced his remarks by contending that "much good has come from all these conversations" but that discussion grounds had "shifted" from "parties and community building" to "sanctions during the SLU segment" to "finally and most pervasively..parietals."

Hesburgh expressed a fear that discussion of parietals would "raid and accusations begin, with yelling and adding to the irrationality on all sides."

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Hesburgh closed the letter by calling for "serious conversations" centered upon "that lies ahead and how we can structure the experience we now face to make it better than what now is."

The letter, although released to the Observer last night, was dated October 11, last Monday.

Stritch opens the talk by tracing McLuhan's ideas on civilization from 3000 B.C. to the present day. He pointed out that now, with the advent of television, we can return to McLuhan's ideas of the performer who existed originally in 3000 B.C.: one who communicates in an audio, tactile medium and not a printed one, and lives in a tribal atmosphere.

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When most educated men think of the University of Notre Dame, they think of Hesburgh - square face staring stolidly from the front of the ship's bow for close to twenty years. They think of him as a sane man surrounded by a welter of insanity; a good man sincere solution. In it, too, Father Hesburgh violated all five educated and that in the context of a Catholic university, this taken seriously by the world at large.

That's why everybody ought to be distressed by the vague and disingenious letter Father Hesburgh released yesterday and dated last Monday. In it, Father Hesburgh, after a page and a half of gaudy pontification, set five standards for a sincere solution. In it, too, Father Hesburgh violated all five standards himself.

Father Hesburgh's pronouncement is full of empty statements. The very first sentence of his "solution" says: "I begin by the bland statement that we are all here to get educated and that in the context of a Catholic university, this must touch the heart as well as the head." What does this mean? Does it mean that Father Hesburgh concedes to the University the right to impose its corporate allitudes on its students? Does it mean that "Education is not the process of teaching men what they do not know. Rather, it is the process of teaching men to behave in a way they would not behave." as the Notre Dame Academic Guide Supplemental for 1962-3 said, presumably with Father Hesburgh's consent? Or does it mean nothing? Father Hesburgh does not elaborate.

Again, he says "We are, all of us, young and old, striving mightily in this educational process, in this very special kind of place, to transcend facts, and to find meaning in our lives." (emphasis our own.) What do you have when you "transcend facts," anyway? And if facts are important, why are so many other "facts" running through the report? Father Hesburgh does not elaborate. Nor does he explain the relationship between "transcending facts" and parietal hours.

Again: "Are the parietals proposed by the Trustees good and proper? Possibly neither, although under the present circumstances, I agree with them." Are we thus to understand that Father Hesburgh is in agreement with measures neither good nor proper? Or is this one more example of the meaningless stunt that permeates his letter? Father Hesburgh's letter advocates no standards and is given to "instant virtue." In his letter, Father Hesburgh warns that "There have been girls, as well as men, saved by the bell, even at 2:00 a.m." By what? A sort of instantaneous saving grace poured into everybody by virtue of parietal hours? A couple set to copulate (we assume that this is the dread sin people are being saved from) will not be worrying about parietal hours; "instant virtue" doesn't descend like the Paraclete at 2 a.m.

Father Hesburgh's "solution" does nothing to end "blind vice." The University President admits as much himself when he says "Any student or adult who wants to get into trouble, alcoholic, sexual, or otherwise, can easily enough do so-with or without parietals." In truth, Father Hesburgh knows that blind vice is due to nothing less than inherent nature of people, and that there's nothing he can do to blind vice, save possibly cutting its tail off with a carving knife.

Father Hesburgh's "solution" is educationally inadequate. The President argues from an inadequate stance—for example, he asks the question: "Is there any value to having hours defined? Maybe not from your point of view, but this campus is very much in transition, and we can no longer view everything from what Woman's Lib (sic) calls the 'male, chauvinist pig' point of view." Does this mean that father the campus came into "transition", Notre Dame did have a "male, chauvinist pig" point of view? Before this "transition" came into being, hours were very well defined.

The President also argued to an inadequate conclusion—or, more properly, to no conclusion at all. In terms of solid action, Father Hesburgh suggests Noon-to-midnight parietals on weekdays—hardly the question under discussion. On the real question—whether the Board of Trustees or the Student Life Council will control student life on this campus—Father Hesburgh has nothing to say—nothing beyond, it seems, "grin and bear it, boys."

Finally, the spirit of Father Hesburgh's letter and the attitude of the Trustees will result in unenforceable and unkept regulations. Father Hesburgh must know by now that students are in no mood to have their life styles regulated by any remote board—either here on this campus or anywhere else. As long as a Board of Trustees unconnected to this University except by virtue of their appointment attempts to interfere with the private life of individual students, it will be rebuffed. And Father Hesburgh must know it will be rebuffed.

In fact, Father Hesburgh must know that his whole letter will be futile. That's what's so disappointing about it—its utter, preordained futility. There were times in the past when Father Hesburgh addressed himself to the heart of the problem. There is a need for such an address now. We call upon Father Hesburgh to make that address.

The Meeting: The Importance of Showing Up

Fortunately, not everyone seems to feel the need to be as evasive as Father Hesburgh was in his last letter. Specifically, we are fortunate indeed to find the Hall Life Committee of the Student Life Council responsible for a bold, honest, and intelligent reply to Mr. Stephan's letter of 27 August.

The report they passed would throw out the current ludicrous parietal hours. It would throw them out completely. And it would leave their successors—if any—to the hells.

But the report isn't law. It won't be until it passes the Student Life Council, and until the Board of Trustees reacts to it.

Six hundred students made the SLC jump last September 27. The SLC is going to have to jump again. There's no guarantee that the SLC won't turn down these fine recommendations and revert to something like the grotesquery proposed by the ad hoc committee—no guarantee save the continued, persistant presence of students ready and willing to make the SLC play for them.

So the meeting's at seven tonight, in the auditorium of the CCE. If the turnout makes them leave the Lobby for the more spacious Engineering Arena, then the SLC knows that the students mean business. Let's mean business.
One day soon, hopefully, some jet-age Aquinas will assemble a textbook of dogmas to be entitled: Theology of a Lonely God. Actually, the traditional notion of a complement, all-sufficing Divity of Three Persons, needing for perfection just the company of the Others like the angles of a triangle, is not very comforting; even a good bridge game requires more than three partners. I prefer to think of creation as having taken a break in the middle of the moment against God Just Wasn’t Enough. And even with the teamwork of a Trinity, it took Him six days of shaping galaxies and firmaments, puppy dogs and infant boy-girls, and daughters of rare strength and beauty, beforecontentment on His handwork could drive of the moodiness of a Paradoxic instinct of a cosmic Carpenter.

As for loneliness, begetting—whether of galaxies or dynasties—helps only for a little while, as any parent can tell you. Even an Eternity for loneliness, of course, doesn’t seem to help much except for brief moments like at a Last Supper. The agape of an Upper Room ends in a Garden of abandonishment, and the Friday’s cross is always solitary.

Metaphysics, arguing from the interplay of cause with effect, establishes a bond between heaven and earth: from the loneliness of man one cannot go to the passion of Life-Triumphant isolated in the kingdoms above the snow-line. Needed as relevant by contemporary exiles: a Summa Theologiae of the Lonely God.

Last spring, a letter arrived in the Sunday morning mail from a student who described himself in homesexual terms as a non-person. A letter of loneliness and suffering, which I tried to answer through an article in the Observer. Twice since then, other letters have arrived from this boy, each of them filled with cries of help like those of a victim of brigandage on the road. All other efforts to reach him have failed—letters sent to inaccurate addresses, for example, or personal items in the press—I address this letter to my anonymous friend.

Dear child of suffering, sen of God: It is Friday night, cold and wet and rainy. Darby O’Gill, my dog, home for a visit, slumbers at my feet. Tonight I need sympathy as a break from my ground to contact worries, instead I have only puppy noises and memories of your letters, composed just Friday evenings when your best entertainment was to write sad words to an unknown priest. Do you remember when you were only small and awakening an awareness of people? Everyone, you thought (if your mind was like mine) came in different stages of being big folk. Your looks: roughly, they were old, middle-aged, young, and your age. Grandparents were ancient, always had been; therefore, they were dismissible, but you preferred not to think about that. Aunts were middle-aged spinster confirmed by the proposition that they could never have splashed through mud puddles or bared winter underwear; they would, predictably, always remain tarty, generally and excusably. Only the child had birthdays that involved growing up and change; everyone else had remained still in the same gater of age. But after a cycle of years, you learned the first sad lesson of time: while you were growing up, your family was getting old; the middle-aged had old (maiden auntie have never been: they always had and the old shuffled off the God in bedroom sliders.

“Change and decay— In all around I see,” we cheerfully sing the choir boy. Another stanza should have taught us this lesson: it is not only beauty and life that disappear in the cycle of time. Pain too: too much pleasure; too much spirit and sickness. In a world doomed to frigidity, death shall somehow die. Even your longest Friday faces the day: you can expect to be turned off at any moment, now as in eternity, when all the lights and shadows of pain and joy will fall into a single pattern of love at the feet of the Superstar.

Recently, a friend of mine called my attention to an extraordinary sight, from the rear door of Keenan. We looked up at the statue of Our Lady Mother of the Home, and right before it there was a strange, threatened sky. Never, it seemed to me, had that compassionate image looked more golden. Then—oh, it was the sound of the type of a typewriter on that Tiffany-plated head, where diadems should have rested, there was a lightning cord: a symbol of fear. For the first time I felt that there was something protective, herself protected. In the kingdom of loneliness, only its first law of love, even its Queen must fear the doom of fire fumbling from the skies: and all of us, in Merlin’s phrase, are the brothers of God learning to know the Christ of the burnt men.

The God lonely enough to permit suffering is neither cruel nor indifferent. That the He does upon us like a hen nesting its chicks is not, despite the words of the myth-makers. People needing to love one another is what you’re left with when you can’t find God, who broods over the life of each, with the pain of the loving. One another, and being loved, is what He commands us, whatever our deep-seated qualifying for the fellowship of saints caught into joy in the Everlasting Arms: “A man who does not love God and does not know whom he has never seen.”

Unknown friend, said without exception, is a fulfillment of God’s command. All love—puppy love, parent’s love, sexual love, harlot’s love, saint’s love—in love, courtly love, heterosexual love, homosexual love—all of it, if it is, in the exercise of holy precepts, and from the lifelessness of the Trinity, is not maturely constantly needs self-discipline and restraint; lovers must always guard themselves against love’s parody, chiefly noted for its self-indulgence.

As long as you live with your heart in a hermitage, in a desert, you must find the other. Like every other soul, you’ve got to take the risk of loving. With the context of that experience, learn the cost of discipleship in the company of Christ. Who taught us that love makes its journey with a cross on its back.

There are no easy roads to one’s personal destiny in the Kingdom of the Lonely God.

the parietal mess
the view from off - campus
sanctions.

As at least, the students should be concerned for their school’s image, and the school’s image for their school. The student members of the SLC feel that the Housing's wrath with a yawn and outflanked the now appropriate talk the new regulations as a united body, limited intention of upholding through hall judicial proceedings. They think student administration? University. This phrase has been used by Robert Griffin, O’Gill, who should be most concerned of Trustees - and be enforced by the parietal violators—up to the extreme of University could not afford to boot an offender. What is the SLC’s part in SLC. Each hall could make its own set of hunch of women show you up.

The SLC should refuse to adopt any set of rules which have been used by Robert Griffin, O’Gill, who should be most concerned of Trustees - and be enforced by the parietal violators—up to the extreme of University could not afford to boot an offender. What is the SLC’s part in SLC. Each hall could make its own set of hunch of women show you up.
Action Corps to terminate recruiting tonight

by Art Ferranti

Representatives of ACTION CORPS, adopted last July by President Nixon to unite the various volunteer organizations across the United States including Peace Corps and VISTA, have been on the campus since Monday for recruitment purposes.

Bay Sweet, area representative for the state of Indiana, is in charge of the operation, located in the Memorial Library. Sweet said that the Corps closes tonight. It will return in January.

So far, the applicants have reached 10,000 over the past few days. Sweet said that the Corps is not only recruiting, but also seeking volunteers from less traditional communities. The Corps seeks volunteers of all backgrounds, including those with limited educational or financial resources.

Concerning the volunteers themselves, Sweet said many are discouraged and frustrated when they first begin, but later they are deluged with loads of work and become totally absorbed in what they are doing. Volunteers, according to Sweet, usually wonder how much their influence will affect the lives of those with whom they come in contact.

The families are close knit in Samoa and a volunteer becomes a member of the family. It is due to this tie and the improvement they see that they are making in the community, that leads many of the volunteers to sign up for an additional two years.

So why do there have to be a formal dance before you buy your favorite girl some flowers? 

World Briefs

WASHINGTON- Amid concerns over possible deepening involvement in Cambodia, the Senate Foreign Relations Committee brushed aside administration opposition and voted 10 to 3 Wednesday to limit United States military and economic aid to the Southeast Asian country to $250 million in the current fiscal year. The committee also voted to limit the number of American civilian volunteers in Cambodia to 150.

WASHINGTON- Defense Secretary Laird said a continuing buildup of missiles was already in progress. He provided Congress only seven months ago. He warned that the "momentum" of the buildup could end the American technological lead in strategic weapons.

MOSCOW- A joint communiqué issued at the end of three days of talks in Moscow between President Anwar El Sadat of Egypt and Soviet leaders announced new Soviet military aid to Egypt and a condemnation by Sadat of "anti-communism and anti-Sovietism" in the Arab world. The announcement of the arms agreement was seen as an attempt to pressure Israel to give ground on her terms. This is the first time such a test had been prepared. Usually, New Zealand tests, which had a higher standard of living for a basis, had been the standard. However, Dr. Hanna's two-year term expires at the end of this year, creating an opening for an educator of this caliber.

Waging such a war takes a lot of planning and coordination. But it is worth it, especially when you consider the potential for more warfare in the region.

Samoan was just one of 59 countries across the world that make use of the Peace Corps. Two things can be definitely said about this organization today, according to Sweet. The first is that the countries that have used the Peace Corps continuously throughout the years have been those who have proved in some way due to the volunteers' efforts as evidenced by the movement towards specialization. Secondly, more work still needs to be done and this means more people. If you are interested or desire more information, the group will be in the library concourse today.

1971 SENIOR TRIP

L.S.U. vs N.D.

SIGN UPS

THURSDAY, OCT 14

So why do there have to be a formal dance before you buy your favorite girl some flowers?}

The Fox

Oct. 14 & 15

7:30 and 9:30 PM

Price $1

Engineering Auditorium

Patron Cards will be sold in the Dining Halls Thursday and Friday.

The Duchess of Malfi

THE DUKE OF MALFI

Notre Dame - Saint Mary's Theatre presents John Webster's

THE DUKE OF MALFI
**THE OBSERVER**

**08, 43; tie Series**

by *Lefty* Rauschmann, '73

It was the fall of 1945, and Uncle Sam's collected draft choices had just run up back-to-back wins against the Big Ones over Germany and Japan. Now the warriors had come back to finish up their college careers; Notre Dame, like the rest of them, was experiencing a rejuvenation. One of these ex-GIs was J. J. Carberry. He and the great Johnny Lujack had a whole lot of things in common: both men lived in Sorin dorm the same time; both were busy and of great potential; both men lived in Sorin dorm the same time; both were busy and of great potential. In fact, by comparing their efforts and abilities, one could come to the conclusion that Carberry was the better of the two.

Carberry, in time, continued his pacing attack on his courses, and the same group of fell as, you didn't respect enough to let finish their training. But the same group of fell as, you didn't respect enough to let finish their training. As a result, IF Carberry's interest in the game, and the索in Body Coach, convinced him to return for this season. He and the great Johnny Lujack had a whole lot of things in common: both men lived in Sorin dorm the same time; both were busy and of great potential; both men lived in Sorin dorm the same time; both were busy and of great potential. In fact, by comparing their efforts and abilities, one could come to the conclusion that Carberry was the better of the two.

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Money is impasse in merger

(continued from page 1) related to different points of view. He did not see the contradiction as particularly troublesome. Burtchaell also compared the lack of student responsibility in matters of hall discipline to the lack of responsibility that caused the breakdown of the academic honor code several years ago. Despite the problems arising in Illiesburgh talked about matters of hall discipline to the society. Don’t come unless the breakdown of the academic

cept. Part time. Mail stereo equipment. Apply to audio manager, P.O. Box 1499, South Bend, Indiana.

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(continued from page 1) Miss Kennedy speculated. Miss Kennedy described her fellow prisoners as “human beings who truly understand the power of love, that human beings will take a lot much and realize that when human dignity is unalterably compromised, they will say no. Try prison sometime.

The prisoners, without any certainty that their actions would be effective, began to organize. According to Miss Kennedy, it was the prisoners from the ghettos who were most insistent.

“Human dignity is the only answer,” Miss Kennedy described as the reading of the liturgy was a dramatic one. Featured in the liturgy was a dramatist presentation by three seminarians as the reading of the Word.

Kennedy speaks in Moratorium events

(continued from page 1) Miss Kennedy was released. Miss Kennedy was followed by Sister Mary Ellen Traxler, who is also involved in the peace movement. Sr. Traxler invited Notre Dame and St. Mary’s students to participate in what she called “a non-violent witness before the White House” from Nov. 1 until Thanksgiving. Saying that each day in In-

ochina nearly 300 Americans and South Vietnamese are killed, Sr. Traxler added that in tribute to “the real silent majority, the dead” 300 citizens will walk silently around the White House every day in prayer and on a given signal will lie down and, since this is in violation of an ordinance, they will be taken to jail.

Sr. Traxler said she was “summoning those who are concerned - we need apololes of non-violence. People who are willing to look themselves honestly in the mirror. Non-violence, a gospel orientation of life and living is the only answer.”

The afternoon was concluded with a liturgy, concelebrated by four priests. Featured in the liturgy was a dramatist presentation by three seminarians as the reading of the Word.

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To The War

Mel Colpa, waltz trilogy thru the raindrops next time!

Love you almost as much as MY MOTHER’S COMPLAINT. Thanks for nicking me so cleverly.

Carol

You still are not extremely nice job. You are INDEED EXCUSED for your carelessness in typing.

Good Bye

Just for love

It is not true.

Help me, allow me to feel Not to think of your body. Not to think of your kiss

The love I once

Happy Birthday

DANNY

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DEB

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Noted student tickets for USC and Navy. Call John.

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