The American Freedom Train has come and gone, and we’ve all gotten a chance to assess, if not the nation’s past, then at least one way of celebrating it.

Riding on a conveyor belt that took them through the train in about twenty minutes, viewers were given a chance to see, among other items, Judy Garland’s dress from the Wizard of Oz, the glory of Indian life, a collection of rifles and a reproduction of Frank Lloyd Wright’s “mile-high building” (which was never build), displayed to the tune of “America the Beautiful.”

One man commented on the train by saying “Everyone comes out thinking differently than when he went in.” Another said, “I’d want my kids to see it. At least they know a part of their heritage. Even if it was only the good part.” Story on Page four.

The rumors of the haunting of Washington Hall by the ghost of George Gipp, former Notre Dame football wizard (played by Ronald Reagan in the classic “Knute Rockne: All-American”) has reached the ears of people far and wide.

Last Wednesday night, a group of religious-metaphysical-witchcraft wizards met in Washington Hall to search for the Gipper.

On page twelve, Andy Praschak (who bravely risked life and limb and spiritual devastation to get this story) answers such highly volatile questions as: “What will happen when we expand our aura?”

“What should we do when we walk into a room where, just two years ago, we saw a man with a bloody head moaning ‘You’re not here to help me; you’re only curious?’”

It is a disturbing observation to make, but Henry Kissinger seems to be one of the few world leaders to have held on to his job in the last five years. Just whether that’s for the better or worse is hard to tell, with all of his secret dealings.

Over the last year or so, his impressive record has begun to wane, and the critics are beginning to zero in on Henry the K. Many believe that he will be the next casualty in the wave of post-Watergate usurpations.

One such observer is Pat Oliphant, Washington Star political cartoonist. He has set his sights on Kissinger, see page ten.
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SACRED HEART MAIN CHURCH
June 23 through August 3

M O N D A Y T H R O U G H S A T U R D A Y
8:00 a.m. MORNING PRAY IN THE LADY CHAPEL
11:15 a.m. CONFESSION
11:30 a.m. MASS
5:00 p.m. CONFESSION
5:15 p.m. MASS
7:00 p.m. CONFESSION
7:15 p.m. EVENSONG IN THE LADY CHAPEL
(EVENSONG ON FRIDAY WILL BE CELEBRATED IN THE GROTTO)
S U N D A Y
9:00 a.m. MORNING PRAY IN THE LADY CHAPEL
9:30 a.m. MASS
10:45 a.m. MASS
12:15 p.m. MASS
7:15 EVENSONG IN THE LADY CHAPEL

The world's first roller-coaster that actually makes its passengers upside-down has appeared at the Knott's Berry Farm in California. The roller coaster is called the Corkscrew and is equipped with cockpit-like seats that hold the travelers in by means of a 360-degree turn. The passengers wear a shoulder-straps as the roller coaster plunges down the track and executes two complete barrel rolls.

Ray Townsend, of Santa Barbara, California, has ridden more than 100,000 miles on Greyhound buses. Greyhound calls him America's long-distance bus riding champion.

On his current trip, he expects to travel a record 34,000 miles in the next seven weeks. His secret of success: "I sleep on buses 47 out of 50 nights and eat a six-ounce chocolate bar daily for energy."

Hoyes Hall to be renovated for Department of Music

One of the University of Notre Dame's oldest buildings, the 85-year-old Hoyes Hall, will be renovated to accommodate the Department of Music. Father Burtchell, C.S.C., provost, has announced plans for the project.

"Currently occupying 3,400 square feet in O'Shaughnessy Hall, the department will move into Hoyes Hall, tentatively scheduled for 1976. Plans for using the 13,000 square feet in the new quarters include a study area and a choral room, which also will serve as a large lecture hall and a recital hall for student concerts. The new faculty also will include 13 teaching studios, 18 practice rooms, 2 smaller classrooms, a library for scores, a student lounge, a smaller classroom, and an administrative office area.

"The decision to give the Department of Music a new home speaks to its place in a renaissance of the fine arts at the University.""
Abortion: One man speaks out

by Andy Praschak
Associate Editor

The Circle of an unborn child, the human element of abortion, is the focus of this issue. Abortion is a complex issue, and this discussion will delve into the philosophical, ethical, and legal aspects of the topic.

One man speaks out

There are many perspectives on abortion, and one man's voice is often overlooked in the discussions. However, this man has a unique perspective, and his views are worth considering.

The man's name is John Doe, and he is a follower of the Notre Dame Life Movement. He is one of the members of the Notre Dame Catholic Action, and he has been involved with the pro-life movement for several years.

John Doe believes that abortion is murder, and he is dedicated to stopping this injustice. He is a member of the Notre Dame LIFE movement, which is a Catholic organization that works to promote a culture of life.

According to John Doe, the Notre Dame LIFE movement is committed to a pro-life message. He is pleased that his organization shares the same principles as Rev. Theodore Hesburgh, who is the president of the University of Notre Dame.

Rev. Hesburgh has made several public statements about the issue of abortion, and John Doe believes that the Notre Dame LIFE movement is following in the footsteps of the president.

The Notre Dame LIFE movement has been involved in several events to promote the pro-life message. One of the events was a prayer vigil for the unborn child, which was held on the Notre Dame campus.

John Doe believes that the Notre Dame LIFE movement is making a difference in the pro-life movement. He is pleased that his organization is following the lead of Rev. Hesburgh and working towards a culture of life.

Abortion: One man speaks out

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The Notre Dame LIFE movement is committed to a pro-life message, and John Doe believes that the movement is following in the footsteps of Rev. Hesburgh. He is pleased that his organization is working towards a culture of life.
Freedom Train rolls in and out of South Bend

by Sue Zwick
Production Manager

The American Freedom Train was here.

The train, a "mechanical wonder," is a traveling historical monument filled with priceless documents, artifacts and assorted memorabilia commemorating America's existence for the last two hundred years. The entire tour through the ten cars carrying transistorized sound units which pick up the narration for each display. The soundtracks include pieces of speeches, poetry and music relating to the various subjects on exhibit. The entire tour through the ten cars takes 10 minutes.

The cars are arranged in subject order, dealing first with America's conquest of unknown territories and moving through the mastery of industry and social organization. The latter cars depict other aspects of American culture achieved through the arts and sports competition. The changes of temperature in each car is necessitated by the valuable documents which must be preserved by any environmental controls.

The exhibits in Car 1 include a portion of the Star Spangled Banner, the first draft of the Articles of Confederation, Revolutionary War rifles and muskets, and George Washington's copy of the Constitution. The belt moves away from the mirrored images of the Bill of Rights, into the darkness of Car 2, where the glory of Indian life is exhibited. A video tape of an Indian man is flashed upon the background, and his words, "The Great White Father in Washington says, Saulk, Fox, Pawatime, Cheyene. Begin new life, life on reservation," are almost lost in the crowded car.

The compliant look on the Indian's face is contrasted by the brightness of Potowatime, and his words, "Begin new life, life on reservation." A voice narrates, our culture rich and ancient, we share freely with our countrymen. The accented English of the Spanish Americans fado into the whirl and hum of the other aspects of American culture. Among the other minorities represented are Indian, Chinese and Spanish speaking cultures, including carved religious figures from Puerto-Rico, and a Mexican-American newspaper. A voice narrates, our culture rich and ancient, we share freely with our countrymen.

The sixth car is an attempt to show the progress of American minorities. Behind a model of a slave ship, two black mahogany, a mother and child, are viewed in a typical 1975 American home. Among the two dozen of two people videoed on the dolls, giving a lifelike appearance. The recording addresses the audience saying, "It's getting better. Many have suffered, many have died so that my child may truly be an American." Among the other minorities represented are Indian, Chinese and Spanish speaking cultures, including carved religious figures from Puerto-Rico, and a Mexican-American newspaper. A voice narrates, "Our culture rich and ancient, we share freely with our countrymen.

Still, the history collected in those ten cars give some viewers a sense of belonging. "It's like I wanted to search for my roots," one viewer said. "I felt that people were denied the opportunity of viewing their own interests, and that the speed of the system was a nuisance to those who really wished to look at the exhibits. I think there was more to America than..." stated Edward Harris, of Niles, Michigan. The feeling of emptiness followed some viewers. "Surely there's more to America than this," one girl remarked. The train and its exhibits only scratch the surface of the important events, and ignore many of the vital conflicts in America, like foreign affairs, Vietnam and pollution. "I think they were too selective. There's nothing here that deals with America today," one viewer said. "Our history started out as a struggle, why look passive now?" stated Edward Harris, of Niles, Michigan.

The major complaints about the Freedom Train deal with the conveyor system. "I'm sure there were some very worthwhile articles on the train, but the damned conveyor belt is a real pain," stated one viewer. He added that the system was so fast, you couldn't hear the voices enough and make enough profit on it, but the system was so fast, you couldn't hear the voices as you zipped by," he added.

An arm corporal traveling with the train, offered another perspective. "The train is supposed to be entertainment. If it wasn't, people would lose interest." He agreed that the bicentennial offers time for reflection, and "Maybe reeducation. But remember, it's still a birthday celebration." Whether confused or satisfied, most of the viewers agreed the trip was worth the time, travel and money. "Everyone comes out thinking differently than when he went in," one man said. His teenaged daughter remarked, "I think something everyone should see. I'd want my kids to see it. At least they would know a part of their heritage. Even if it was only the good part."
Free Speech and Publishing Reality

by Fr. John Reedy, CSC
(reprinted by permission)

Here at Notre Dame we recently had another of those recurring flaps about restrains imposed on student publications.

Distribution of an issue of the student newspaper was restricted or suppressed principally, I gather, because it contained an advertisement offering abortion创新创业.

In the next issue, the paper reported that in protesting the restriction staff members had mentioned the possibility of bringing suit against the university on a freedom of speech case.

The university officials realistically pointed out that even though it was offended, it would not force the school to provide the subsidy of space and money which enables the newspaper to exist. Personally, I wish more school officials in secondary and higher education would face this issue more realistically. Part of the problem seems to be that most of these people are ideological liberals who feel much more comfortable with the rhetoric of freedom. It pains them to be put in a position of restricting freedom.

In the various responsibilities of this position make it practically impossible for them to live up to their idealistic rhetoric.

To bring the issue of speech issue in quite clear. Student, like anyone else, have a legal right to publish, without great control, anything they wish including libel, slander and incitement to violence) as long as they have the resources and the time to do it. They are ready and able to face the legal and financial consequences of their actions.

The New Republic, one of the most liberal publications in the country, recently came under an ownership, and there has been an exodus of staff and contributors who have had difficulties with the privacy or the management of the new ownership.

These people might think the present publisher is a threat, intrusive or not very bright. But their freedom of speech has not been curtailed. They have contributed to making the publication what it is, but they own it. If it fails or becomes vulnerable to suit, he stands to lose most.

Students, student or other, do have a professional (not a legal right to clear knowledge of the government, the limitations, the taboos established by the people who are ultimately responsible for the publication. They can accept them or seek another outlet for their expression, it's their choice.

Here I suspect many schools are at fault. It's often embarrassing to formalize the limitations they have in mind. It's also very difficult to define the limits or acceptable taste. Almost every word or expression, no matter how vulgar, could be justified if the context is just right. But how do you specify good judgment and good taste in a set of publishing guidelines?

All that I've written also applies to Catholic publications. May I irritate some of the editors who buy this column but there is another wrinkle.

In reality, the bishop and the religious superiors are not actually the owners, though they may serve as publishers. The diocese itself, the people are the real owners of a diocesan paper. The bishop is their official representative, but he is also, in a sense, their representative.

If the diocese genuinely wants a bland, bureaucracy type publication, it has a right to specify that as the assignment for the editors. Personally, I think a local church needs much more, that it will be less vital, less mature if its publication avoids all items which might cause embarrassment or disappearance.

But the place for arguing the point is in the establishment of policy for the paper. Moreover, the people of a diocese have a legitimate complaint if local officials establish publishing policies which are fundamentally at odds with the needs and wishes of the diocese.

My point is that editors and writers whether they are in school, in the religious area or on commercial publications have no absolute right to publish whatever they wish. The principle of freedom of speech is exercised within the policies established for the journal.

Most professional journalists recognize this reality. It would be well for school administrators to recognize it candidly and avoid the idealistic rhetoric which they are unwilling to implement.

Now that the University has shown that it will act with a certain amount of force if the Observer prints something that it doesn't support of, it seems that the Observer is entitled to a working definition of what is expected of it by the University.

When I met with Fr. Burnchell (the University official referred to in Fr. Reedy's article), he told me that he felt the first Observer was totally "shoddy journalism." I felt that, outside of the ad, the issue contained nothing different than what was seen during the year.

I asked Fr. Burnchell exactly what articles he meant. His reply was, "If I have to spell it out to you, it's already hopeless." Well, what am I doing here, then? I had thought that I was working on this paper to learn something about journalism. That's the reason everyone on the staff is here. And we're at the University because it is a place of exchange, a place where raw talent is refined, where people help each other to grow.

I think it's about time that the Observer people and the Administration, particularly those in Student Affairs (who seem to be in a position to handle this best) get together and discuss just what the Observer is expected to do, and what it is expected not to do. In a sense, this has already been done in many small, informal chats between people but it's about time that we get out front about this, or there are going to be some very big problems when someone at the Observer decides to feel more musically than he has.

"when there's too much of nothing, no one has control!"

—bob dylan

I don't think there should be a set of formal do's and don'ts. That wouldn't be healthy, and it would, in a sense, put the Observer and the University in a position as publisher relationship. We don't need another Notre Dame magazine. But there has to be some understanding between the two. The Observer can't go much further in gaining some sort of understanding of the students and the University taking the time to tell the Observer what it expects of it.

And in the same sense, the Observer, has to take a closer look at how the student body views it. The daily skepticism of the student body towards the paper is a set of sharp criticisms that would do the Observer good to listen to.

So, if someone tells me my work is shoddy, I ask them why and get a reply that makes my shoddy journalism look classic in comparison, what am I supposed to think? I think somebody is missing the point of why they are here.
Abortion: The liberal hypocrisy

I understand and sympathize with those who want abortions. I know that they are in most cases wrong. I guess I might want an abortion for my wife to have enough children to have in their teens. But I would be wrong too. A white, young, middle-class woman does not want a child to get in the way of her "creativity." Fair enough. Most of her products, written or sculptured or whatever, turns out to be less interesting than any baby. Many of the women want to be "free" in order to do hard work in the business or publishing worlds. Still, that is what they want. And I think they should have it. The obvious solution is to have the baby and give the child up for adoptable babies is at an all-time high. I know people who are truly desperate to bring children up. Certainly white, middle-class families would have no trouble finding a home.

What prevents such young "creative" women from having their unwanted child and giving it to those who want one (a creative and altruistic act, one would think)? Three things stand in the way: 1) The mother does not want to be bothered. Admittedly, childbearing is difficult. Abortion is fun, and aside, is almost inexpensive. But it takes less time. A liberated mother might think this job shows the boss is not very liberated. It also shows that the mother is job-oriented as any gray-flannel type from the Madison Avenue fifths. But for the baby, she could pass her time clock, complete, get a new account.

2) The mother thinks it is a matter of principle to have an abortion. Admittedly, her child could be cared for. But what about all those who could not? What about the population explosion? What about how black children who are not as readily adopted? Well, one reason black children are not as readily adopted is that they are not put up for adoption. The black woman, by and large, likes to have her children around, no matter how many afflict her. That is a failing in liberal's eyes, but not a failing easily cured. At any rate, it is a poor argument for the white, liberal lady that she is having her abortion as a gesture of solidarity with the black woman who is not her equal.

3) The white liberal lady is ashamed to put her child up for adoption. Here we come to the real reason most women of art I am dealing with have their quiet and righteous abortions. The creative young lady is no rebel against conformist mores, after all. She would just feel socially guilty giving up a child she could support, if she cared to, and letting another couple have her child. I said at the outset, I understand the pressure to abort. It is now a bourgeois pressure. Aborting is almost fashionable. But giving a child up, except in dire economic straits, is definitely not done. Not by the Joneses, anyway. That is the real pressure on respectable white folk like us. We could all support a child. Could all give it up for a successful adoption. But we do not want to do either, for suburban-conformist reasons; so we manage to think our easiest way out is a "liberal" solution. We are a bunch of very comic and timid weaklings, who congratulate ourselves for acting on our fears.

The high cost of Henry

PARIS—Every time Henry Kissinger comes to Europe he finds prices skyrocketing. While nobody talks about it at the State Department, the comptroller is becoming very nervous about Kissinger’s expense accounts and has urged him to cut down on his traveling. In fact, just before he left on his recent trip to Paris, Geneva, Bonn, and London, he had a terrible row with a Department employee. The minutes of this fight were found in Kissinger’s garbage. “Mr. Kissinger, I see you’re going to Europe again. Don’t you think that’s a bit much?”

“I haven’t been to Europe in several weeks. I have to see Giscard, Gromyco, Rhain and Callaghan.”

“I appreciate that Mr. Kissinger, but your job is to keep an eye on expenses. On your last three trips you’ve gone over the $54 per day allowance that all State Department employees are entitled to. You’re setting a very bad example for all our other personnel.”

“But I’ll only be in Paris overnight. I’ll eat on the plane and Giscard has invited me for lunch.”

“But what about breakfast? That will cost you $6.”

“I’ll let you pay for that.”

“And laundry? The last time you were in Paris you put in a laundry bill for $120.”

“I needed a clean shirt because I was going to see the Pope the next day.”

“And you split the $49 you paid to have your suit pressed was also necessary?”

“I couldn’t talk to Giscard in a rumpled suit, could I? He puts an emphasis on neatness.”

“I don’t know what we’re going to do with you, Mr. Kissinger. Do you have to send a scarf to Madame Giscard for your last three trips you’ve gone over the $54 per day allowance that all State Department employees are entitled to. You’re setting a very bad example for all our other personnel.”

“I promise you I won’t even tip this time. And I’ll take the bus to the airport.”

“It isn’t just Paris I’m worried about, it’s Geneva. Do you know what the Swiss franc is worth as opposed to the American dollar?”

“I have it all planned, I’m going to stick Gromyco with the check for lunch. If they want detente they should pay for it.”

“And what about the hotel?”

“I’ll share a room with Marvin Klab and we’ll let CBS pay for it.”

“They’ll never know the difference.”

“You say that now, but you’ll probably come back with a dinner bill for two like you did when you went to Brussels.”

“I can’t let people pay for all my meals. It looks bad for American prestige. I’m not even taking Nancy with me on this trip. The only major expense I foresee is when I meet with Prime Minister Rhain of Israel in Bonn. But since I want him to give up the passes in the Sinai I can’t really expect him to pick up his lunch, too, can I?”

“Why can’t you split the check with him? Keep track of what he eats and you each pay for your own.”

“Rhain is tough. He might not go for it. The last time he bought me a meal I asked for $2.5 billion on military aid. When he’s dealing in worldwide diplomacy there is no such thing as free lunch.”

“Mr. Kissinger, you have your job and I have mine. But unless the dollar makes a miraculous recovery in Europe you’re going to have to find another way of giving all those countries, the money they want.”

“What do you suggest?”

“Have you ever considered a package tour run by one of the airlines? You get your transportation, your hotel rooms, two meals a day and a chance to visit one nightclub in any five cities in Europe. It’s quite a saving.”

“I am not interested in a package tour. This is getting ridiculous. Are you going to sign my travel voucher or aren’t you?”

“All right. But I’m going to ask any of your laundry bills when you come back. There is no reason you can’t take enough clean shirts and socks to last you through the entire trip.”
Egyptian front was militarily, on the rapid mobilization of a bargaining. David Ben-Gurion always argued that the Israelis should hold no more land than they could work with their own hands. Employing a helot population of Sinai offer the long sands of the.border. It depends, with little effort, and could race each own propaganda on the value of the chips, and fail to bargain with them even when the trade-off favors him.

But consider what happened in 1973. The Egyptian front was 120 miles forward, with the long sands of the Sinai between this output and the 1967 border. In order to hold this output, the Israelis built their extensive version of a Maginot Line - the bunkers of the Bar-Lev Line on the Suez Canal. But it was hard, short of permanent effort, to keep the bunkers adequately manned and supplied. Even as a look-out post, the Line proved delusory — Egypt did all its practice maneuvers in full view of the bunkers, and hid its invasion plans behind ridiculous ease. General Arik Sharon had opposed the Bar-Lev installations. Instead, he poured further millions into improved roads in the Sinai. The tanks must be able to roll swiftly, if Israel had to race across the Sinai each time attacks were feared. His plan worked no better than Bar-Lev's. He had to hit-chokc to the 1973 war in a journalist's truck, so slowly were Israel's tanks moving.

Now, of course, if Israel returns the Sinai peninsula to Egypt, that country gets the benefit of the road improvements and fortified passes. It is a type of the whole problem presented by the territories. They get harder to give up the longer they are held - yet they are held, originally, only to be given up.

It is the "bargaining chip" problem. Things held only to be bargained away, can, in time, prevent any bargaining from taking place. In order to strike a good trade, the person holding the chips has to stress its innate value. He wants them to buy large concessions. But if he places too high concessions. But if he places too high concessions. But if he places too high concessions. But if he places too high concessions.

Things held only to be bargained away can, in time, prevent any bargaining from taking place. In order to strike a good trade, the person holding the chips has to stress its innate value. He wants them to buy large concessions. But if he places too high concessions. But if he places too high concessions. But if he places too high concessions. But if he places too high concessions.

It was a normal death — a soap-opera written into the script at the right moment, climactic but distant. For the next part of America's soap-opera, it is looking bravely, though some go on blindly pretending it isn't so. A normal enough response — but like it or not, after months of anxiety, the Resignation has finally kicked off. However difficult it may be to convince the bereaved, the funeral will certainly proceed in grand fashion. In fact, the contrived demise was written in specifically to have political consequences that will be difficult to ignore. This was one of those legitimate assassinations ideal for starting a campaign, the timing was no accident.

Requiem

His official candidacy only a few days old, President Ford was already stomping about this week singing requims for the slump. In these days of covert assassinations, this is one killing for which the Administration is sure it wants credit. The fact is that re-election committees are amongst those political families that often gather at funerals like this one. Recent incumbents have been quick to parade cadavers of unhappy issues around the country, managing — like the soap operas — to kill off just the right nuisance at the right time. If many of the departed were only playing possum, no matter — the illusion of death is better than no death at all.

So Richard Nixon sent Viet Nam to an early grave in '72 when headlines said peace was at hand. Lyndon Johnson heralded no less than the end of racial discrimination in 1964, and even Franklin Roosevelt buried the Depression in five years before anyone knew it was ill. For the squish, a political funeral may seem a distasteful way to begin a campaign. The usual convention business is, after all, more marriage than burial. But tradition notwithstanding, Jerry Ford had had far too much time with political matrimony, both his "good marriage" with Congress and his honeymoon with the press ending up quickly on the rocks. He was off to the chess with Nelson Rockefeller — left now in an uncertain separation. No, if the Republican family is to reunite, it's time for a funeral.

The Big Fish

The slump is actually only the most recent in a series of metaphorical wakes. In one year, the Administration has managed to announce the interment of Watergate, Congressional over-building, CIA sting and just this week, the Resignation. It was the Big Fish — the one they'd all been waiting for — and we'd be likely to hear the dirges for a long time. It's not all bad, really. It's reassuring to find a political death for which the CIA is surely not responsible. And be besides, it is likely to be years before anyone feels the loss at all.
Fee cuts threaten IUSB INPIRG

A proposal by former trustee Carl Gray, an attorney from Petersburg at the June 30 meeting, requesting the collection of fees for non-university related activities such as INPIRG was made into a recommendation for a moratorium at the July 11 meeting until a committee made up of faculty, staff, and administration would make recommendations to the board.

The moratorium of fees means that INPIRG and university fees which have already been approved will still be able to collect fees at registration in the fall. Gray's proposal states: "Due to the confusion of understanding of the administration for collection of fees or funds from various organizations, I would like to recommend that the Board, at its next meeting, consider abolishing the collection of fees and funds for non-University purposes on all of the campuses, and also the place of registration or near the site of this collection by the student, faculty, and administration could make recommendations to the board."

Gray's proposal was not opposed by the July 11 meeting because of the uncertainty of what to do about non-university fees and how many would be in the registration lines during class registration. Marianne Ciesielski, IUSB representative, went to the July 11 meeting. Although INPIRG had been delayed until the committee makes a recommendation to the IU Board of Trustees, Ciesielski said INPIRG would have a table at registration to get voluntary donations for INPIRG.

The next meeting of the board is unknown, but it is believed to be sometime in early September.

For several years the university has collected funds at registration for the IU Student Government and for INPIRG. IU fees are voluntary in contrast to IUSB where they are mandatory. The IU collections, however, have been threatened because of Gray's proposal.

The IUSB INPIRG chapter was not approved at the July 11 meeting because of the uncertainty of what to do about non-university fees and how many would be in the registration lines during class registration.

The trustees have different definitions of a non-university group. According to trustee Frank McKinney, who seconded Gray's proposal, any activity related to the function and activity of IU should be on the registration card. He has misgivings of an organization such as INPIRG being a university function.

Trustee Joseph M. Black said he always has been worried about incoming freshman being enticed to spend money. "When the checks come back to the parents, they don't know if the money they spend, if they paid for those organizations, if for tuition or not." The administration must come up with a recommendation on the resolution before the board will act on it.

If Gray's proposal is ever acted it could mean that students may no longer be given options of contributing money to INPIRG or other organizations. Because of this, it could be that these organizations would no longer exist. Many students have become upset. The Indiana Daily Student has had many editorials stating the need for students to get the option of paying fees for non-university related projects.

IUSB library to host exhibit

America Bicentennial will be on exhibit in the IUSB Library until July 4, 1976. The exhibit, which will feature items of the past and books which the library has on America's history and heritage.

Wanda Mose has a student majoring in Fine Arts and Biology, designed the lettering for the library's bicentennial collection. She also, brought a few novelties from her great-grandparents for the exhibit. A handmade bedspread dating back to 1849 by Lily Mose is shown in the bottom right corner facing the reference desk. Other items include a cherry picker, an apple corer, molding plates and wood plates from the 1800's. A caricature drawing, "A Day at the American Flag depicting the American desert.

"Portraits of a President" by George Washington, carved in 1808 is another feature of the exhibit. It is a large volume and has a golden, eagle seal in the middle.

Other books on Display include: "The Americans" by Daniel Boorstein; "The American Experience, History of the 13 Colonies"; and "The Arts in America, The Colonial Period."

Other exhibits will touch on World War I, World War II and different periods in American Heritage.

The Lilly Library in Bloomington is celebrating the Bicentennial by having special exhibits.

The Lilly holdings include early "headbands" of Francis Scott Key's poem; first; second and third printings of the song with music; early book printings; an incredible number of different 19th century sheet-music editions, some for solo voices and some for voices in parts; many arrangements for piano solo, and numerous oddities.

There is a large sampling of past July Fourth's notions in the manuscript collection at Lilly. Some of the speeches date back to the 1780's.

"This grandeur, its solemnity, and its consequences on mankind, it was second only to that other deed of deliverance and redemption which 1776 years before transported on the Mount of Calvary." This is the way orator James S. Rollins described the Declaration of Independence at a centennial celebration in 1876 in Mexico, Mo.

On the nation's 100th birthday, John H. Frazhman gave an address in Salem, Ind.

Unlike contemporary approaches to historic anniversaries, the Centennial exposition was not so highly commercialized, according to Nugent's research. He noted that he did use some ads for an Indianapolis dry goods store which urged women to buy new clothes appropriate for the July 4th Centennial celebration. Nugent commented: "It seemed to be a very refreshing, perhaps today we would almost say naive, kind of celebration in a very literal sense of the word. People were simply taking it that it was a very special birthday for the nation."

As we approach our second 100 years, one might ask the nation has learned from our history. Can past mistakes be avoided? Nugent talked about this: "Maybe the sort of things we learn best from history is the idea that we have survived in the past. We can be confident about the future because our problems probably aren't as bad as they were 100 years ago."

On that July 4, 1876, he pointed out: "Fifty years ago we were unknown even to Europe, save as that remote and uninvolved appendage of the British Isles. Today we stand in the front ranks of a galaxy of Republics who have conquered their freedom under the auspices of '76. We are known, represented and respected wherever on the globe empire and commerce unite to influence the destiny of mankind."

Farnham expressed the hope that a speaker at the observance of the nation's bicentennial would tell of the "elimination of slavery in a land consecrated to freedom" and that he would talk of the "abolition of private war, and tyranny and plunder on the high seas."

It was the worst of times, but for a brief period during the Centennial celebration in 1876, it became the best of times and people renewed their faith in America. This is the way it was as this nation observed its 100th birthday.

Walter Nugent, chairman of the History Department in Bloomington who specializes in recent social and urban history, is writing a book which deals with the period from 1876 to World War I. He points out that the nation was in the midst of a severe and widespread depression as the country's 100th anniversary approached.

The trustees of Indiana University on June 30 approved an increase in ticket prices for basketball and non-revenue sports.

Increased costs of supplies, equipment, transportation, and salaries were primary factors leading to the changes. I.U. basketball ticket prices have not been raised since the 1972-73 season.

Single admission tickets to I.U. basketball games will be $6, $4, and $3--an increase of $1 per game. Three categories of season tickets will be $50, $40, and $30. I.U. will play 10 home games during the 1975-76 season.

Student tickets will be $1.50 per game, an increase of 50 cents, and student season tickets will cost $15. Faculty staff tickets will be $3 per game - up $1--and season tickets will cost $30. The purchase of basketball tickets by faculty and staff at the reduced rate is limited to a maximum of two tickets. Other tickets adjacent may be purchased at the regular price.

For non-revenue sports, charges for attendances will be removed from the football ticket price. Student and faculty-staff admission will be $1 per contest and public admission will be $2 per event.

Ticket prices to rise
A 1975-76 general operating budget—designed to cope with inflation and unavoidable costs in keeping with the intent of the Indiana General Assembly—was approved June 30 by the trustees of Indiana University.

The balanced spending program applies to all eight I.U. campuses and was recommended by President John W. Ryan to the trustees. It totals $189,929,375, an increase of $13,674,402 (up 11.9 percent).

The new budget figure reflects a savings of nearly $186,900 made possible by the reorganization plan implemented during the past year. Vice President for Administration Edgar G. Williams said, "The balanced portion of the budget increase—$12.5 million—is devoted to personnel compensation and will partially offset losses caused by previous budget cuts and inflation."

Another $3.7 million of the increase will absorb inflated costs of supplies and miscellaneous expenses. And the remaining $1.9 million is earmarked for unavoidable expenditures resulting from higher fuel and utility rates.

On this side of the ledger, Dr. Williams explained that the budget includes a conservative estimate of Indiana University's enrollment to support from the newly created Higher Education Enrollment Contingency Fund established by the Indiana General Assembly. The fund will provide additional money to state post-secondary schools which increase enrollments which year which increase enrollments.

"Since projections indicate our student population will grow by 3.4 percent," Dr. Williams said, "we expect we will qualify for better than $1 million in additional state support under the plan."

Last fall, I.U. enrollments hit a record high of 70,386 which was, at per cent of the total student enrollment for all six Indiana post-secondary institutions.

The Bloomington budget projects a deficit of $1.9 million for student aid—an increase of 5.2 percent and reflects President Ryan's policy of not increasing credit hour fees and room and board rates during the coming academic year.

The IUPUI operating budget is $49,365,678, an increase of 13.3 percent. It provides for current and future programs which are designed to meet the needs of the Indianapolis metropolitan community.

Five regional campuses will receive a total of $19,529,245, up 13 per cent. The trustees also approved the combined Indiana-Purdue expenditure budget for IUPU at Fort Wayne. It totals $10,177,558, up 9.5 per cent.

Fourteen chairs of academic divisions and departments have been appointed at Indiana University at South Bend. The appointments were confirmed recently by the university's board of trustees.

Heading major IUSB academic divisions are Thomas A. DeCoster, public and environmental affairs; Robert W. Demaree Jr., music; Gerald E. Harriman, business and economics; Donald Snyder, arts, and sciences, and Floyd D. Urbach, education. All are reappointments.

Willard reappointed

Dr. Urbach is acting chairman of the education division while a search for a permanent chairman is conducted.

Other appointments

J. Kenneth Davidson Sr. was appointed acting chairman of the newly created sociology department. Craig A. Hosterman, former acting chairman, was appointed chairman of the department of communication arts. Rogeio de la Torre was reappointed as acting chairman of the foreign languages department; he also serves as the campus affirmative action officer.

Bowen signs bill aiding IU students

A compromise bill allowing for the addition of students to state university boards of trustees was signed into law by Gov. Otis R. Bowen in April.

In the case of Indiana University, a nominating committee representing the Governor's office and student governments at each of the eight I.U. campuses will compile a list of its student trustee candidates. The Governor must then appoint one of these nominees to a two-year term as trustee.

The original bill had required a list of five candidates to be presented to the Governor, and he could reject all five and ask for as many more lists as he desired. The final amended version re-represented bipartisan compromise, giving somewhat more power to student government organizations but no limit on his unilateral discretion to the point at which the Governor had earlier indicated he would veto the bill.

The bill will not take legal effect until copies of the acts of the legislative session are distributed to Indiana's county clerks. This means the Governor cannot begin to implement the act until sometime late this summer.

In addition to I.U., a student will serve on the board of trustees at Purdue, Ball State and Indiana State universities.

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Vietnamese refugees in Notre Dame scientist's permanent, high-paying job, where that question of Vietnamese William T. Liu, director of Notre Dame's "They are. Dispersing the refugees "They're the most stupid thing. Physical throughout the population is the climate is familiar and because isolation will harm their with any other immigrant there is a large Asian population," Liu said. To the Vietnamese two other Notre Dame social professor of sociology and anthropology, and Dr. Elena Siok-hue severe cultural shock and stresses program to monitor a severe cases to be reported to according to Liu, between Liu predicted that the majority of Vietnamese will settle in Southern California because the climate is familiar and because there is a large Asian population, whose "culture is sufficiently close to the Vietnamese culture."

During June, Liu worked in California as consultant to the Navy Health Research Center, which was asked by the Marine Corps to study the health problems at Camp Pendleton. With the help of two Vietnamese social scientists, Dr. Tom T. Sasaki, professor of sociology and anthropology, and Dr. Elena Siok-hue Yu, visiting assistant professor of modern and classical languages, and two technicians from the University's Social Science Training and Research Laboratory, Bonnie Katze and Natalie Liu set up a program to monitor a representative sample of the refugees for severe cultural shock and stresses resulting from uprooted existence.

(Liu is a naturalized citizen; he was born in China and came to the U.S. in 1946. Sasaki is a second generation, native born American citizen. Yu was born in China and is now a permanent resident in the U.S.) The Notre Dame group worked with Navy psychiatrists and a Vietnamese psychiatrist. The staff was too small to test every refugee in the camp—according to Liu, between 30,000 and 40,000 over six weeks—but the monitoring system provided for severe cases to be reported to medical personnel.

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Thu., July 21, 1972

the observer

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The Gipper views first rate performance at home

by Andy Praschak
Associate Editor

If the ghost of the Gipper has a sense of humor, he undoubtedly had the time of his life on the night of July 9, 1975. The stage of Washington Hall saw a performance unlike any other it has ever hosted since its construction in 1881. A team of experts in the fields of religion, metaphysics and witchcraft assembled to investigate the reputed ghost of Washington Hall.

The team was headed by Reverend Patrick Ray Chesnutt of the Aquarius Spiritus Templum, a witchcraft church, in Elkhart, Indiana. Chesnutt, obviously the ring leader of the group, was accompanied by his wife, also an ordained minister of what they referred to as the "juggan temple." The other members of the party belonging to the team were Benninghoff, a high-priestess and member of the Aquarius Spiritus Templum, a witchcraft church, in Elkhart, Indiana. Benninghoff was accompanied by her husband, also a member of the group and has recently written about her experiences with the supernatural in Chicago.

Also joining the expedition was Reverend Dee Kuespert, an ordained minister of The Church of Holy Light and an investigator of E.S.P. and psychic phenomena. Kuespert was accompanied by one of her colleagues in E.S.P. investigation, Vicki Davis. Despite the lack of any supernatural activity in Washington Hall, Davis never lasted more than ten minutes before having to go outside and smoke a cigarette to calm her nerves.

At one point in the evening, Kuespert pointed out an area in the upper balcony where a group had a strange experience two years beforehand. "Light up there, was a man whose head was all bloody and he kept moaning. ‘You’re not here yet; you’re only curious,'" she said. She also explained that at this session she had an experience in which she felt like she was being hung by the neck. "I even had a slight trace of rope burns on my neck," she exclaimed. She pointed out how someone or something had taken her shoes off and moved them over about six inches. The other members of the party, obviously accustomed to these activities, paid little attention to Davis.

Kathy Herman, a graduate student in Communication Arts, had brought cameras to document the investigation. Vicki Davis, obviously accustomed to Davis' presence, was accompanied by her husband, also a member of the group. They had brought cameras to document the investigation. Vicki Davis was accompanied by one of her colleagues in E.S.P. investigation, Vicki Davis. Despite the lack of any supernatural activity in Washington Hall, Davis never lasted more than ten minutes before having to go outside and smoke a cigarette to calm her nerves.

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"I even had a slight trace of rope burns on my neck."