

Saint Mary's Collegian

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March 17, 1972



by Mundo Duran

On Wednesday, March 8, 1972, a Misa and Rally was organized by Chicano students in the DeLa Salle Quad. The students invited the Chicano communities of the surrounding Bay Area and Contra Costa County to come and show their support for La Causa de Third World people at Saint Mary's. A crowd of 350 people heard a Misa said by Father Valdivia, a Chicano priest from Hayward. Speakers and

Teatros presented speeches and performances, never before heard or seen in the Quad. Br. Mel Anderson was sent a formal invitation to attend the function and, to the disappointment of the Third World people, did not attend or send any reply to the students. The Saint Mary's College community was invited to attend the Misa in the spirit of brotherhood but it was evident that only a few Anglo students attended the function.

Fast and Meetings

Because Br. Mel failed to concede to the wishes of the minority students for a meeting to discuss the problems of third world students, a fast of water only was called beginning on Sunday, March 12, at 10:30 a.m. At both the eleven o'clock mass and the twelve fifteen mass, a statement was read to the St. Monica's parish community by Tomas Ramirez, explaining the issues and asking for community support.

On Sunday afternoon, Father Martin, the college chaplain, notified the fasting students that Br. Mel had contacted him to arrange a meeting. The meeting was agreed to take place on Monday morning at 9:30 a.m. with five reps from the M.E.Ch.A. and B.S.U., together with Br. Mel, Mr. Slakey and Br. Jerome West.

The students continued to fast on water throughout the night. At 9:30 a.m. Monday morning, the meeting

began behind the red velvet curtains of the Brothers' chapel. The first proposal to be discussed was academic amnesty for the students participating in the fast. By academic amnesty was meant that a week extension be given to participating students to prepare for mid-terms. This proposal was refused by the administration; because of this, all negotiations were suspended until the following day.

The situation was presented to the fasting students and it was decided that a proposal was to be presented to the faculty for a vote at Wednesday's faculty meeting on whether or not they would give participating students academic amnesty.

The fast continued throughout the night because of the length of time and because many students were weak and sick, it was decided that the fast would now include liquids. Negotiations

Chicano and Black Students Fast

FAST IN PROTEST Statement during initial day of fast at SMC Chapel, 3-12-72:

We have a cause, the cause of education which we must struggle for.

Our enemy is not the administration of this college, but rather, our enemy in non-education and those that don't believe in educational opportunity for all.

Our weapons are not massive violent tactics, not instruments that shoot and kill, not, as of now, violent methods of burning and plundering. Rather our weapons are books of learning which kill ignorance, eradicate prejudices and give courage to deal with the problems and issues of today such as racism, poverty, alienation and hunger.

The method we have chosen to bring forth our cause is the non-violent method of fasting in order to

sacrifice our daily life activities as long as necessary, so that the administration of the institution COME SIT WITH US and TALK about the problems and issues of Chicano and Black students.

Our cause of education, in relation to this college of Saint Mary's, brings us to the following conditions we have to live in here in this campus, as Chicano and Black students.

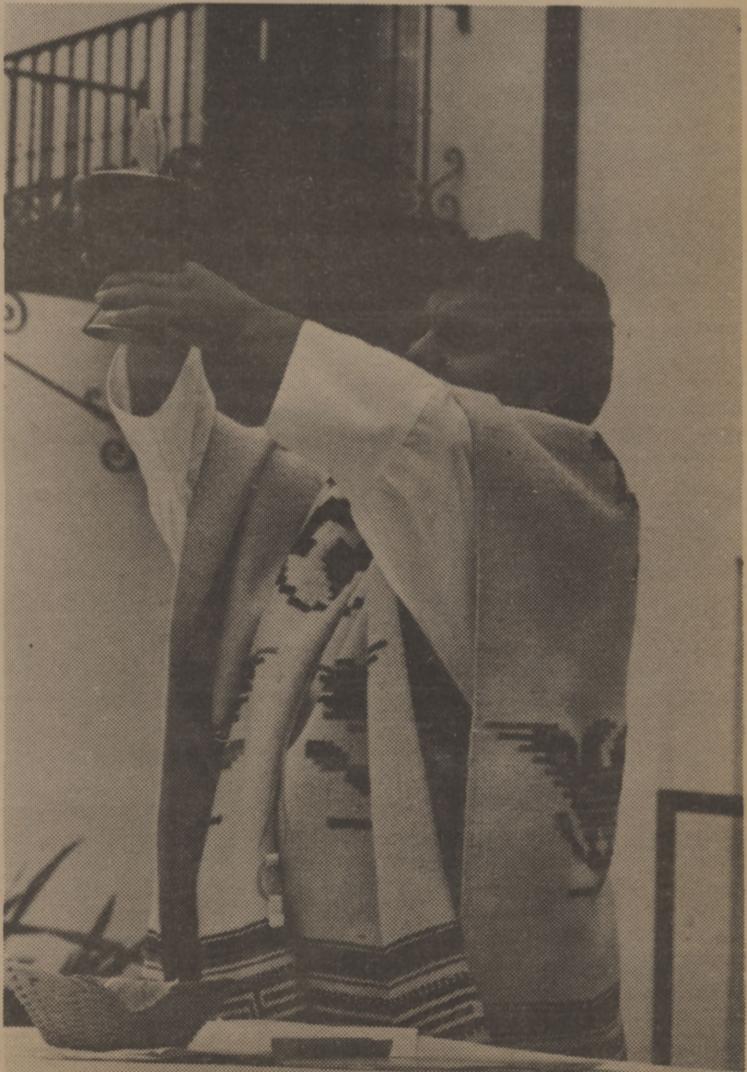
1) We as Chicano and Black students have got to struggle in this institution, to study the white academic curriculum, and at the same time struggle to be ourselves and keep our identity in the face of racism.

2) We as Chicano and Black students must identify with the meager number of 3-Chicano and Black combined full-time faculty members of this institution. We must also study in this

institution a curriculum which is not conducive to Chicano or Black students' needs and aspirations. Out of approximately 375 fully accredited courses taught in this institution, 15 are ethnic-courses dealing with the Chicano and Black experience.

3) We as Chicano and Black students must live amongst discriminatory conditions of this institution which dismisses the only one minority A-dministrator, Mr. Odell Johnson, and threatens to cut and do away with the life of the programs-office which Chicano and Black students have struggled for so long.

We will fast until Br. Mel recognizes us as equal negotiators and we ask for community support.



Details on Third World Predicament

STATEMENT FROM CHICANO FACULTY MEMBERS

The struggle for a commitment of higher education to minority students began in 1968. It is a disgrace that four years later, the faculty at St. Mary's College has found it necessary to pass the following resolutions in order to make the administration take a realistic view at its lack of commitment to Chicano students:

a) that there be no reduction of ethnic courses or of minority persons on the faculty or staff for the coming academic year.

b) that immediate priority be given to increasing the number of minority persons, including women, on the full-time, permanent faculty staff.

c) that the college continue to give the highest priority in the financial aid budget to the needs of minority and low-income students.

Why did these resolutions have to be passed at a Christian school in 1972?

HERE ARE THE FACTS:

I. Academic program.

For the academic year 1971-72 St. Mary's College has hired, for the first time in its history, a full-time Chicano faculty member to teach in its regular curriculum.

Four part-time Chicano faculty members were hired in 1971-1972 to teach four Chicano courses.

Three of these part-time Chicano faculty members have not been re-hired for the academic year 1972-1973.

Of the six Chicano-oriented classes offered in 1971-1972, two will not be given next year because the teachers have been programed out.

Chicano students enrolled in the "Teatro" course in the January term gave to the campus community an evening of excellent theatre and dance, a rare treat on this campus. This course is considered "tentative" for next year.

The administration has made no effort to hire Chicano faculty. Last year, Chicano students were given a list of teaching positions that were open in campus departments. They were told to try to find Chicano teachers to possibly fill these positions. The administration could then claim that it was the students who failed if no Chicano faculty were hired. This is an obvious case of passing the buck by placing responsibility on 18-21 year old students who have come to St. Mary's to study.

II Students.

The following figures indicate the number of incoming Chicano students to St. Mary's College during the last four years:

Incoming students	
1968-69	8
1969-70	24
1970-1971	30
1971-72	14
Student drop-outs	
1968-69	1
1969-70	9
1970-71	3
1971-72	1

Once the students were on this campus, they found out that there was little commitment to them on the part of the administration: thus, as many Chicano students have dropped out in four years as were admitted in 1971.

St. Mary's administration may say that there has been an 800 per cent increase of Chicano students at the college over the last four years, but what does that mean when the figure breaks down to 60-70 students?

As in the case of the faculty, the administration has placed the burden of recruitment of Chicano students on the students themselves. Of the 60 plus Chicano students, the overwhelming majority come from two or three Christian Brothers high schools in Los Angeles.

Why is it that the administration has not made an effort to recruit more Chicano students from Oakland, San Francisco, San Jose and other places from the immediate area? We say that it is because then there would be a direct contact with the immediate organized Chicano communities.

St. Mary's has preferred to think that it has isolated itself and its entire student body from the problems of the world, although, to get available and needed federal monies, St. Mary's College has brought to the campus Chicano students from a distant community.

By ignoring the students once they are here it has attempted to evade reality. This tactic has only created problems for everyone.

Ironically, while St. Mary's may try to avoid contact with the world of today, its very structure, embedded with racism, breeds the causes for some of the problems in the world. Racists are found in every aspect of campus life, yet complacent and smug individuals have not confronted themselves with their own racism as they hide behind the facade of Christianity. Many white students are so infused with racism that no bridge exists by which they may be reached.

Take, for example, an incident that the press has not mentioned, as it reports that Black and Chicanos "have been up in arms over the economy dismissals of four minority faculty members at St. Mary's as well as the firing of Odell Johnson, the black dean of students." (San Francisco Chronicle, May 8, 1972, p. 40)

On March 1, 1972, a group of the most reactionary white students formed vigilante groups to make sure that the ground-breaking ceremony for the future College Union went on as planned. These students taunted Black, Chicano and White liberal students. The latter groups had had no intention of disrupting the ground-breaking ceremony. And, in fact, minority and White liberal students are trying to avoid violence at almost any price.

This is the atmosphere in which minority students live on this campus. Young minority men and women have been brought to St. Mary's to get an education. They have been given tuition scholarships and Federal N.D.S. Loans, which means that after four years, they owe the U.S. government \$5,000-\$6,000. St. Mary's is not giving a free education to minority students, as many people think.

Minority students work part-time, take four courses each semester, and are forced to recruit minority faculty and students, thus spending



Third World Press Conference

As delegated representatives of M.E.C.H.A., the Chicano student organization on St. Mary's campus, we feel that is now time to put the Chicano situation at SMC in its proper perspective. We are justifiably convinced that this socially and politically unaware administration of SMC is maintaining overt forms of institutional racism and carrying out policies that are directed towards the systematic elimination of Chicano students and faculty.

To further illustrate our point, in 1968-69, the year when the recruitment of Chicano students was imposed on the administration, 8 Chicano students were admitted to SMC; in 1969-70, there was an increase of 24; in 1970-71, there was still another increase of 30 Chicano students.

The increase of the number of Chicano students in this 3 year period however, has no significance when one takes into account the fact that in this same period there was only 1 Chicano instructor, who taught for only 3 months, and there was only the meager sum of 4 Chicano courses. From 1968-71, 14 Chicano students were forced to leave because of financial difficulties, while during this period the social, cultural, and academic environment did not meet the needs of Chicano students.

This in essence clearly reveals how the administration has manipulated the numbers to justify its racist position that "it is one of the leading American universities in recruiting minority students". With this historical background, it is then easier to understand the present crisis that confronts the Chicano students and faculty.

This present year 1971-72, only 14 Chicano students were admitted. This is an actual decrease of over

50 percent from the previous year. As of today, 2 out of 4 Chicano faculty members have been fired.

This is a prime example of the systematic elimination of Chicano students and faculty at SMC. St. Mary's has failed to meet its publicly stated commitment to serve the needs of Chicano students. The very basis for the existence of the Christian Brothers order stems from the fact that they are supposedly dedicated to the teaching of the poor. We are the poor! We have neither been adequately served nor properly taught. The implications are fairly clear. The administration of SMC has no sincere desire to meet the needs of Chicano students. What actually exists is the prostitution of Chicano and Black names by the administration in order to receive federal funds.

To absolve itself of the problems that it has in fact created, the St. Mary's administration is now attempting, through its racist press statements, to pass the blame on the minority students. This is why you now hear Brother Mel Anderson, the president of the college, state that the college was not prepared "to adjust to the sudden presence of minority students".

Before we conclude, we would like to make it known that the Chicano and Blacks of St. Mary's College are united in the common struggle against planned educational genocide.

Wednesday, March 8, at twelve o'clock noon, a mass and a rally began at the Saint Mary's campus. We are taking the initiative of informing Chicano students and community organizations throughout the bay area as well as the general public of the issues that now exist in Saint Mary's College.

M.E.C.H.A.

Oh Yeah?

There But For the Years...

"It is in the Catholic school with its relatively small numbers, its concern about life and the values of life, its concern for the dignity of man rooted in the brotherhood of Christ, that the greatest possible opportunity exists to develop mutual understanding and respect, and to create a living Christian community where young people coming together from different social and family backgrounds can educate one another, develop openness of mind in dialogue, and learn to accept the uniqueness and limitations of each....If there is to be real meaning in this concern for the person and for his growth and fulfillment, there must be provision for the growth of personal freedom...the experience of freedom is absolutely indispensable to training in responsibility; students need to assume an active part in the life of the school itself, even in its operations and discipline....This is not to advocate anarchy, nor a disregard for law, nor a disrespect for authority. It is to advocate a sincere effort to educate to freedom and this means a more difficult task than regimentation, laying down the law, or insisting on conformity...It means a diligent and painstaking search for the truth, it means a deep and abiding respect for persons, it means a loving concern for the common good...It means that the freedom of one is restricted by the respect we must have for the freedom of another."

The above remarks were included in the 1968 Saint Mary's College commencement address, which I delivered while then Provincial for the Western Province of the Brothers of the Christian Schools. Since then, I have returned to the College campus and have become deeply involved in College ac-

tivities and in the lives of the students.

As a former student and instructor, and now Vice President of Saint Mary's, I cannot help but reflect on the great changes that have taken place at Saint Mary's, especially in recent years—changes in curriculum, requirements, student body, faculty, and most of all, in the methods now being used to reach the unchanged aim of the College: To bring its students into the full active possession of their intellectual, religious, cultural and human heritage.

Much has changed in the world and society about us, so no one is surprised that Saint Mary's has also changed. Still what has not really changed is the fact that the great majority of our students remain basically the same as always: young men (and women!) concerned about each other, about the world in which they live and must find happiness, about how some day they must become leaders in society, and, most of all, about how they can live and love in a world which gives only lip service to peace and brotherly concern.

...There is no doubt that educating students to personal freedom and responsibility so they can become that mature Christian person is much more difficult and demanding than in former days. It is much more important today to insist on a rigorous search for the truth—and students are as reluctant as ever in the past to undertake that kind of demanding study.

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joseph carey

McGovern and Socialists

Begins on page 3

I could go on discussing McGovern's inept positions on Israel and the Arab Revolution, the draft and a host of other concerns, but I'll refrain. Instead let us look at George McGovern's voting record and see how he voted on just a sampling of vital issues. Trusting in the capitalist press as I am my facts come from the Congressional Quarterly. The year as well as the number of the bill are given:

1966-HR 77 Voted against cloture of a conservative filibuster to prevent repeal of Section 14B of the Taft-Hartley Act—the 'right to work' law enabling states to outlaw the union shop.

1966-S 2791 Voted for a \$4,807,750,000 appropriation for defense of Southeast Asia.

1966-HR 15941 Voted for \$58,189,872,000 to the defense budget, including money for Southeast Asia.

1967-S 150 Voted for Senate study "to investigate the immediate and longstanding causes of riots and means of preventing them and preserving law and order."

1967-S 1432 Voted against an amendment to permit a draft registrant to be represented by a lawyer before a draft board.

1967-S 1432 Voted against an amendment to prohibit assigning draftees to duty in Southeast Asia unless they volunteered for service there.

1967-S 1432 Voted against an amendment to reduce length of service for draftees from two years to eighteen months.

1967-S Voted to send to the House of Representatives for approval the Selective Service Act which extended military draft to four years.

1967-665 Voted to allocate defense appropriations for Vietnam.

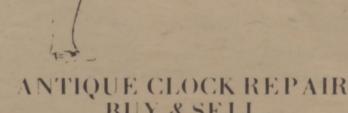
1967-HR 7123 Voted to allocate \$70,132,320,000 to the Department of Defense, including appropriations for Vietnam.

1967-HR 10345 Voted for an amendment to the State, Justice, and Commerce Appropriations Bill that, the Senate, having supported the United Nations economic sanctions against Rhodesia, should initiate and support similar UN sanctions against North Vietnam.

More next week.

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ISOSCELES

L'homme est ne libre, etc.....

By Lee Lipps

"The actions of the president and myself are in no way directed against blacks and chicanos. The responsibility of our positions have required us to make personnel decisions involving blacks and chicanos, but these shouldn't be misinterpreted as acts of racism."

Thomas Slakey, Academic Dean
San Francisco Chronicle,

March 13, 1972

Because of its subtleness, racism is perhaps the most difficult sociological and psychological phenomenon to detect. Obviously there are overt acts of racism that are clearly and immediately recognizable for what they are. However, there are also other acts done, or not done, which do not seemingly go by the name of racism but, which are, nonetheless, racist.

Let us consider the current situation at Saint Mary's. In 1968, the administration, under pressure from a few of the students over which it lords, began an intensive drive to recruit minority students and faculty. This amounts to a tacit admission by the school that it had been a racist institution and that now they were correcting the situation. However, it might be asked, does the admission of a few more minority students, the hiring of a few part-time minority faculty members, and the addition of a few "ethnic studies" courses necessarily mean that any particular educational institution has ceased to be a racist institution?

The obvious answer, I would think, is a resounding no; at least until one has a chance to assess the manner in which these students, faculty, and courses are treated by the powers that be. With this in mind, we now turn to 1972 and find that the administration has declared that the school is in financial trouble and that it will have to cut next years budget by 5 percent. One of the consequences is that certain part-time faculty members will have to be cut and certain courses will not be offered again next year.

To no one's great surprise it was learned that several of the dismissed part-timers were recently hired minority instructors and several of the cancelled courses were minority or minority or minority-oriented courses that had been taught by the dismissed instructors. Now, as the opening quote by Dr. Slakey implies, these acts are not racially motivated but are, rather, purely economic in origin. The further implication is that there will be no additions to the minority faculty or curriculum because this would defeat the whole purpose of the budgetary slash and would not be economically feasible.

My contention is that the recent cutbacks involving the minority elements at Saint Mary's are manifestations of racism, despite claims to the contrary. Admittedly, this racism isn't motivated by the same conscious forces that move the great American redneck, but rather the unconscious racism that determines the setting of priorities, perhaps the harshest and most dangerous form that racism may take. Unconscious racism is deeply rooted in the psyches of all men, and it stems from the environment in which they are brought up - an environment which is imbued with a particular value system that will govern the lives of its individuals in latter years. Hence, the selection of priorities will seem to be natural when you are given the prior value system that influences the individuals that make the decisions.

The system of priorities that determined that minority students were not actively recruited prior to 1968 was not a conscious act of exclusion on the part of the administration but rather a value system that simply didn't allow for them to think anything of the fact that there were painfully few minority students or faculty at the college. Their value system left them unable to understand why so few minority students didn't try to matriculate at Saint Mary's, or why there were so few qualified instructors that wanted to teach there. Furthermore, the value system that determined the priorities of faculty and curriculum cuts didn't allow for the administrators to gaze in other directions, but rather in the direction which was considered most expedient, the part-timers and the "fringe" curriculum. That the dismissed faculty included a sizeable percentage of the minority instructors is, in their view, regrettable but since they were the last hired and carried the smallest work load they had to go first. Obviously they must

go before the tenured philosophy professor or the associate professor who has put in sixteen years of loyal service. However, it might be pointed out that these instructors were hired last and as part-time help because of racism.

Even the determining of what is or what is not a fringe course is determined by value systems. Hence, a course in Western Civilization is a solid, necessary, academically sound subject, but a course on Kenyan history is frivolous, so only added when the budget can allow for it and cut when a financial crisis occurs. If one were to suggest that Western Civilizations be cut instead of Kenyan history then the academic community would go into convulsive shudders. And yet, what makes a Western Civilization course intrinsically more valuable or academic than a Kenyan history course?

Let us face it - there is racism at Saint Mary's; both of the rednecked variety and the unconscious variety. I would argue that the unconscious variety is by far the more dangerous because it is less definable and, hence, harder to deal with. You can always recognize and deal with a redneck, but it's hard to fight something that is not understandable and generally not recognized or admitted to.

Canyon residents ask support

Canyon needs your help to save its school, the only two-room public school house in Contra Costa County. Canyon has 80 voters. You can support Canyon's struggle by voting AGAINST school unification. Register to vote now.

Sacramento is trying to eliminate Canyon School by pushing unification of the school districts. In the June Primary this issue will come before voters for the third time. It has been voted down twice despite the bribery of the State in offering \$20.00 per student to those districts which vote for unification.

Unification means transferring local control to a small, insulated bureaucracy many times removed from the educational needs of children. In the past unification was considered essential to progressive education; however, it has been proven financially, administratively, and educationally disastrous.

Canyon has had its own school district since 1918. Originally built and still maintained by the community, Canyon School is the smallest public school remaining in Contra Costa County. To the people of Canyon, unification means bussing its 40 students to a district of 20,000. The participation of the

community in the education of its children provides Canyon School with an exceptional, creative environment, an exciting example of an alternative in education within the public school system.

Canyon people do want to exchange this for an alienated, suburban climate which would remove parents from direct involvement and influence. They feel that this exchange would result in an inferior educational situation for their children. In 1971, Canyon's small group of first graders scored among the highest in California on State reading tests. Canyon was the only district in the county that voted to raise its school taxes. Canyon School does not receive money from any other school districts.

Many people consider Canyon to be an ecological sanctuary and an extraordinary example of community organization. Over the years Canyon has been forced to fight desperately for its survival, and now, the school, the real center of the community is threatened. Canyon's 80 voters need your help. Please...

Register to vote right away. Don't Forget. Vote AGAINST school unification.

Save Canyon School.

Love and thanks,
Friends of Canyon

Household Hints

by Michael Welch

Here we go again in the wonderful world of my household hints. Yes, friends, this is it, and for this week we'll try to cover areas concerned with birthday gifts. Now I know this is a hard subject to cover but I am sure that you all have problems in buying that certain someone a present. So, here's a couple of stabs at it.

For the foxy young sweetheart who is expecting something special, I stumbled across the key to her heart. Roses brothers, roses. Somehow I learned that no woman could resist them or refuse them. So if there's a honey that you're sweet on, buy her a dozen roses and she's yours.

Sow for all you married men, with a ring on your finger and one in your nose, it's a little different. Instead of spending all that money on all those roses, you buy only one rose. The condition attached is that you also have to write her a poem. If her heart still isn't pumping, take her out to dinner to a quiet place with the money you saved from the flowers.

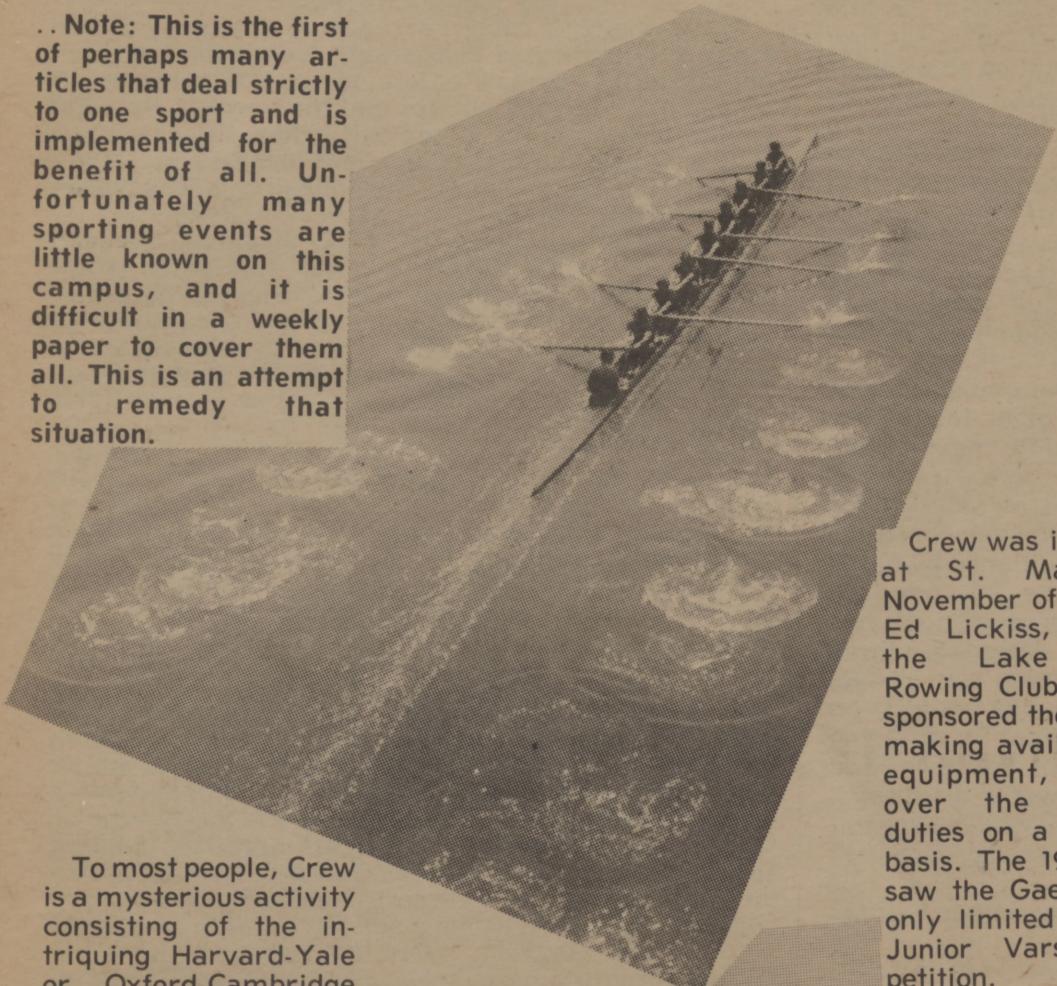
We now flip the coin so as you hens know what to get your old men. To answer this dilemma, I'll have to reflect those gifts from women that have stuck through the years. My answer would have to be anything hand made. Of course this can vary from a knitting piece; which would be rather impractical at this time of the year, to an art work. A mobile, macrame or even a drawing would be an example of this. Although the male ego views this type of handiwork as domestic, they still treasure a gift of this kind. This also works for women that may want to lure some poor character to her web. A gift like this and a couple of sweet favors will let him know what a good thing a woman is. Well I'm getting choked up now, so I'll have to boogie.

Michael J. Welch

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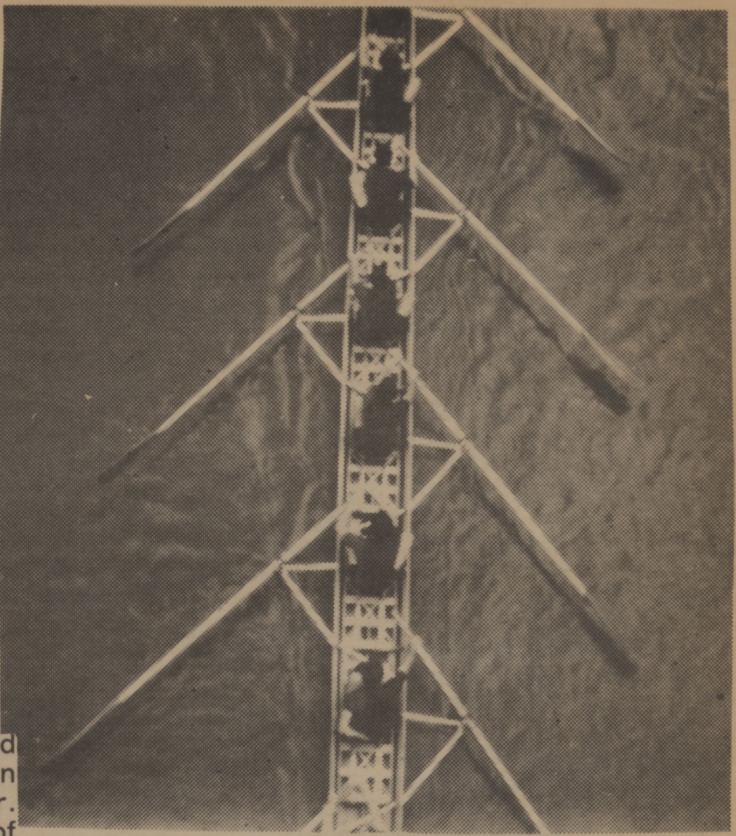
CREW

.. Note: This is the first of perhaps many articles that deal strictly to one sport and is implemented for the benefit of all. Unfortunately many sporting events are little known on this campus, and it is difficult in a weekly paper to cover them all. This is an attempt to remedy that situation.

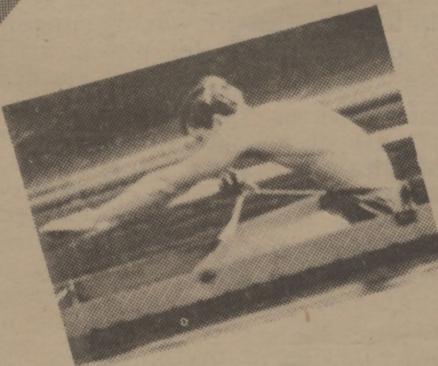
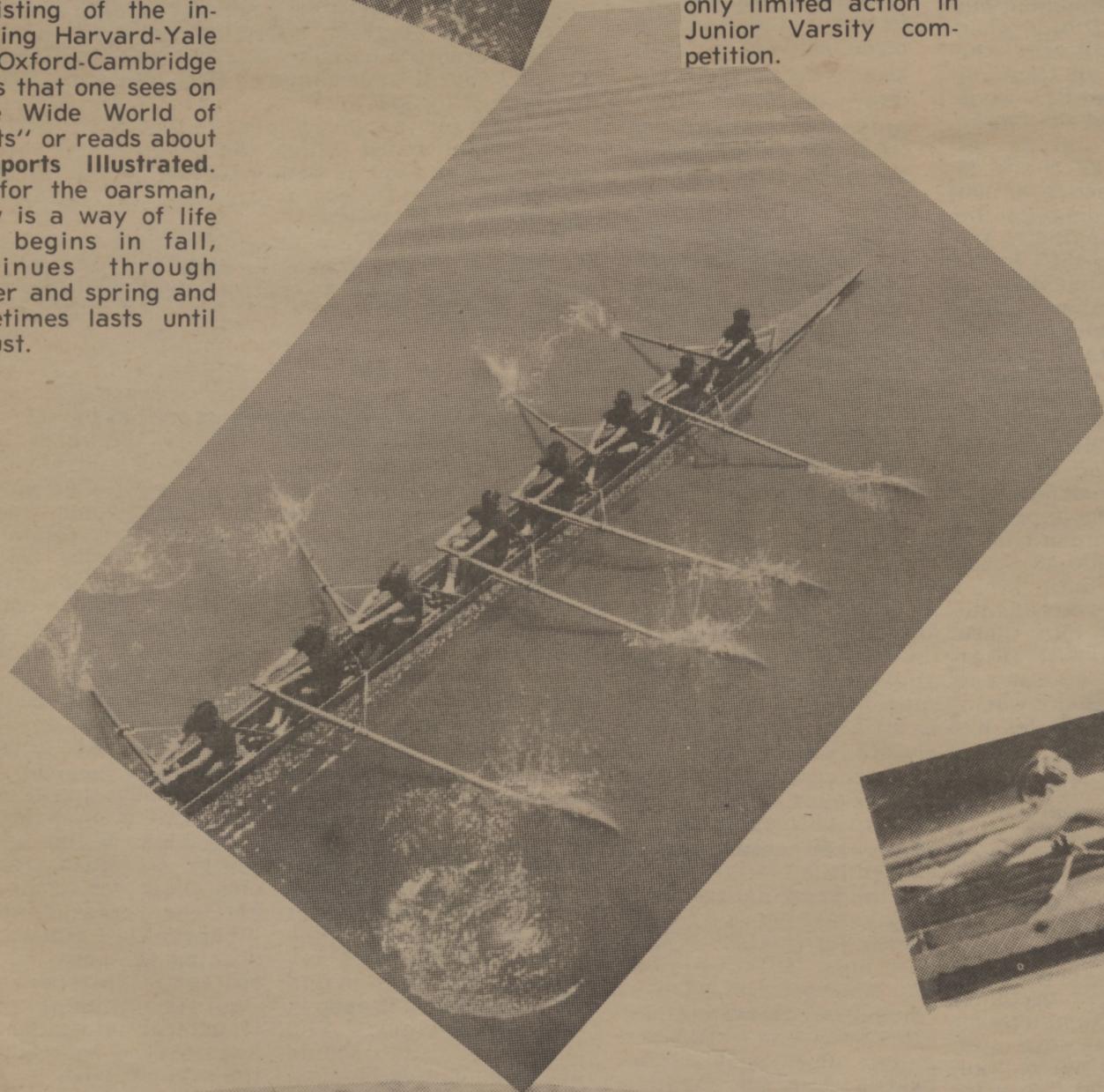


To most people, Crew is a mysterious activity consisting of the intriguing Harvard-Yale or Oxford-Cambridge races that one sees on "The Wide World of Sports" or reads about in *Sports Illustrated*. But for the oarsman, Crew is a way of life that begins in fall, continues through winter and spring and sometimes lasts until August.

Crew was introduced at St. Mary's in November of 1965. Mr. Ed Lickiss, coach of the Lake Merrit Rowing Club, not only sponsored the Crew by making available Club equipment, but took over the coaching duties on a voluntary basis. The 1965 season saw the Gael Crew in only limited action in Junior Varsity competition.



Tomorrow's race against Stanford should finally let the crew see just how far along the road to success they have come and how much farther they have to go. The schedule is not an easy one this year, for it includes such top-ranked schools as U.C.L.A., Loyola, and Long Beach State. Every time the crew gets into a shell for a race they will almost always be the smallest crew on the water. But the spirit, enthusiasm, and desire to win will make this years crew a good team to keep an eye on.



So, if you want to, come to the Stanford race tomorrow. The oarsmen on the crew think that an upset is a real possibility.



Letters to the Editor

Dear Editor:

I would like to direct this letter to the misconception which appeared in last week's Collegian, The Obscurantist Alternative. First of all, the attitude taken by "Someone who cares" seems to be much like that of the British just prior to the American Revolution. I doubt if that same person would refer to George Washington or Patrick Henry as "misguided individuals". Also I would like to point out that the very same people he accuses of destroying St. Mary's College are actually the ones who care the most, not about keeping the country club atmosphere here at St. Mary's, but of the lives of all of us in the future. Those "few individuals hell-bent on destroying St. Mary's College" are actually a majority of the college community hell-bent on creating an environment more like that of the outside world. The purpose of education, in the minds of these "misguided individuals", is to prepare young men and women to live a little better in the real world. Now let's take another look at our school.

We have co-education. How could St. Mary's College possibly try to portray a true picture of the world if it excluded (as it previously did) one half of the representative world population?

It offers a liberal arts education that the student can pursue as his own interest directs him. It is true there are few required classes, but to look on the bright side, it also prevents the usual drudgery of having to take a class which doesn't interest one in the least.

We have drugs. What school in the United States doesn't have them? Realistically, in order to completely eliminate drugs on campus, the school would have to make "Yahooism" a requirement to enter the school and employ a secret service to squelch any eruptions of drug-oriented activity on campus.

We have a total of 14 ethnic studies courses (which may be reduced in the next academic year) that try to provide students, primarily the white student, with a little better idea of the

military, social, scientific, artistic, literary, and musical contributions of the Third World peoples in the development of the United States.

We have a decline in the interest in sports. I shudder when I think that right now as I write this letter there are approximately 30 Third World students literally starving for a cause and someone who thinks he cares is worried about a lack of interest in sports. Personally, I feel that it is time that these "destroyers" received some of the support, thanks, and encouragement which they so strongly deserve.

Rob Stewart

Dear Editor:

There are all kinds of conflicting emotions in me now-the stereo is doing its best to drown them out-but it really isn't any good because I still see the patterns of all that is floating around-last week and this week have changed all kinds of things-whether there is any kind of justice or not things are going to be different-the apathetic are still apathetic-the bitter are still bitter-but there is an ever so imperceptible slide into hopelessness-we vote and we rally around some goal or philosophy-but afterwards everything is the same-the power-plays and the silence remain-most of us have proven that we don't care-the rest of us have proven we care too much-and it hurts now inside as proof of that-the emptiness grows and we retreat into ourselves and into those we love-and all that remains is to be content with the sky and the warm sun and all the smiles we have come to cherish-it's either that or the quick certainty of a bomb or a riot-what it is in the longrun depends on what we value most-whether anything can be settled by merely obliterating those things we cannot understand what causes it-can we be sure of anything more than the happiness of those things we love and then go on trying to take each instant and live it to its fullest?

things don't happen in instants-people don't live just in instants-the actions of a moment have as their penalty a lifetime of retrospection-last I heard nothing but cries for the "now"- and I felt the urgency as much as anyone-but the op-

Observations

It seems that at this time of rumor and low key hysteria a certain amount of factual information on a couple of major bones of contention may be in order. This is offered with the hope that what amounts to side issues may be shunted off the main track in order to give full front page coverage to the real issues.

Item number one: as to the other faculty not returning next year, there are included besides Mr. Hekymara the following: these are not mentioned by name because of pending libel proceedings) two have resigned, three are going on leave, three are going on sabbatical for differing parts of the year, and nine were dismissed, three of which were full time and six were part time.

Item number two: as to the fence and the trees inside of it, there are to be no cutting down of those trees already standing (marked white). As to the fence it is here to stay, and supposedly the perimeter is fixed by the necessity of the contractor to protect his business from possible suit occurring from an accident. So that's how a couple of the current semi-crises stand. Let's drop them for some of the more crucial issues.

portunity to consider in anything more than a moment shatters the myth of such immediacy-the ages of man have shown us that the immediate has always been the most superficial of judgments-to strike in an instant is always easier for ones conscience that any kind of serious questioning-it is so easy to destroy in an instant what centuries have caused to be built-and the hand that commits such an act bears a heavy burden-for the sad fact is that most strike without any conception of what is to come about as an alternative-so man or a part of man then embraces chaos-and light is dimmed or perhaps forever put out-we race headlong in dissolution without ever knowing why-we speak for people we have no right to speak for-we destroy lives we never had any right to-lives that might have had the answers to those questions of

George McGovern and the Socialist Alternative

Part 2

By Vaughn Hogikyan

McGovern is a racist, a racist of the most vicious kind. McGovern has consistently voted for increased appropriations for law enforcement, law enforcement mostly aimed at the ghettos and the barrios. He voted for the 1968 Omnibus Crime Bill, which allocated \$100 million in 1969 and \$300 million in 1970 for the police and permitted wire-tapping by the police. This was passed just after the 1967-68 ghetto riots.

When Senator Robert Byrd (D. W. Virginia), a former Kleagle of the Ku Klux Klan, was nominated to the Supreme Court McGovern was overjoyed. He called Byrd "a man of enormous industry and personal pride" (N.Y. Times October 12, 1971). If George is a man of the people why hasn't he spoken out on the Angela Davis trial? Why has he remained silent after George Jackson was brutally murdered?

Let us turn now to McGovern's economics. McGovern expresses support for the wage controls. These wage controls are supposedly going to harness an inflation that is rampant in this country, an inflation that is caused primarily by the war. This is not a war in the interests of the people. It is in the interests of the corporate bodies that make money off of it. Yet, McGovern, as well as every other major Democratic Party politician, has expressed support for the workingman's wages to be controlled.

It is the workers in this country (professional, skilled, non-skilled) who have to pay for this war. With the wage controls they are clearly being robbed again. McGovern gets semantical and calls for an alternative--a wage-price spiral. Well, you can use a crow-bar or you can use a cork-screw but it still amounts to being screwed up the ass. Where, George, are the profit-interest controls on the corporations during this time of control? McGovern wants a selective freeze on prices:

"Selective controls, affecting perhaps the 1,000 largest corporations, could be effectively administered by the Federal Government." (Congressional Record, November 10, 1971)

He calls for the government to watch the prices of corporations which control the government--an absurd contradiction as demonstrated by the failure of the government to control prices during World War II and the Korean War.

In 1970 G. McGovern was the leading proponent in the Senate of the Economic Stabilization Act which gave Nixon the power to control wages. The wine has a sickly taste to it.

Policies Reproached

At different times during the last three years, I have heard mention of the so-called college "community". Webster defines community as "a group of people with a common interest or characteristic living together within a larger society". The only common interest we possess in this community is that of education, but even here we differ. We are all receiving an Anglo education, and it seems that I, as a Chicano, have no place in it. In reality my heritage is so deep in what our education should be that you have only to say the word "Moraga" to find it. The southwest is deep in Chicano History. The place the Chicano should have in education is huge, but his history has been repressed too long and has just begun to surface.

Today a Chicano's education consists of the classes gavachos dictate to us, they present only their view of history, science, and politics. Here at Saint Mary's we have

Francisco Torres
Carlos Reyes

Announcements

MOVIES....BEN HUR
Tuesday, March 21....5:00 and 10:00

admission....75 cents

William Wyler's spectacle is still the classic of the big Hollywood epic. Its story is the conventional melodrama which one simply accepts rather than examines critically. Ben Hur is the Jewish prince betrayed by his boyhood Roman friend who finally achieves retribution after many miseries.

The film's highlight (and one of the most memorable reels in screen history) is the chariot race. Charlton Heston, Stephen Boyd, Jack Hawkins, Hugh Griffith, and Haya Harareet stand out as individuals among all the film's myriad cliches and stereotypes. Ben-Hur is a grand example of Hollywood narrative film-making and should not be missed by anyone who enjoys spectacle or is interested in film history.

Ta Oinopa Ponton

Another approach to the Odyssey this past Tuesday, March 14, Mr. Dennis Kelly gave a lecture on another look at the Odyssey of Homer. The lecture was an attempt to see a kind of development within the characters of Odysseus and Telemachus through the journeys they both endured. Mr. Kelly claimed that both characters are, in a sense, educated into a recognition of one eternal, unchanging principle governing human action, the unwavering justice of Zeus. This concept, as a ground for human action and society on one principle, is similar to pre-Socratic philosophy as Mr. Kelly pointed out. The lecture was part of a project Mr. Kelly is pursuing which would link Homer to the pre-Socratic philosophers and early Greek social theory.

Next Tuesday, March 21 there will be an Integral Program seminar on the story of Joseph in Genesis as well as on the book of Exodus. The seminar will be conducted by Mr. Michael Ussorgin, a Russian priest who teaches at Saint John's College and formerly instructed at Saint Mary's.

Money from Ronnie

Applications for State Graduate Fellowships for 1972-73 must be postmarked and sent to the State Scholarship and Loan Commission by April 3.

KSMC

KSMC, as a part of its expanded educational program services to the College, is now presenting recorded British productions of Shakespeare's works. The programs, presented Monday at 2:00 PM and repeated Wednesday at 7:00 PM, can be received on your AM radio at 880. The Schedule runs as follows:

Week of: March 20, King Henry IV, part II; April 3, Romeo and Juliet; April 10, Julius Caesar; April 17, Hamlet; April 24, King Lear; May 2, Othello; May 8, A Comedy of Errors; May 15, A Midsummer Night's Dream.

Debate

On Monday, March 6, 1972, six teams of debaters representing St. Mary's College invaded the California State, Hayward Campus to participate in the mid-winter Cal State Invitational Debate Tournament.

After four rounds of vigorous debating the Gaels emerged victors in the tournament picking off first and second places. Among those colleges and universities defeated by the Gaels were University of California, Berkeley--Cal State, Hayward--and University of California, San Luis Obispo, all of whose teams placed well.

First place award in the tournament went to the St. Mary's team of Fred Wagner and Dennis Mastrantonio, second place award went to a three man team made up of Stuart McIntosh, Sam McHenry and Clark Smith.

Also participating for the Gaels in the tournament and impressing with fine records were Tim O'Brien and Charles Brewer, Sherwin Aurea and Frank Tays, Charles Calloway and Jim O'Brien and Ted Treat.

New Seminar Proposal From Academic Council

Report of the Academic Council for the Meetings of February 23 and March 1

The Academic Council is proposing to the faculty a revision of the eight semester collegiate requirements. To enable the faculty to understand the background of the present proposal and the reasons for the motions finally passed, I am attaching:

The Academic Council first voted unanimously that:

A course in American Government no longer be considered a College requirement or as a means of fulfilling the State "American Institutions" requirement.

The reason for this action is the State law no longer requires such a course, except as a credential requirement for teachers, who can meet it by taking courses presently offered in the History and Government Departments. It is understood, however, that readings on political questions, and, in particular, on American political institutions, will continue to be an important part of the general College requirement. It is only that no separate semester course on American Institutions is required.

The first major issue was whether the Seminar should follow a "World Classics" model or the present Collegiate Seminar model. Reasons for and against each of these are presented at length in the attached memoranda. When a compromise was proposed to allow students an option between these two models, Mr. Springer, present at the meeting and speaking for the Collegiate Seminar Governing Board, opposed such a division of students into two groups. It was replied that the Collegiate Seminar is already far from providing all students with a common experience, since the readings differ so widely in the different sections.

The two following motions resulted:

That in revising College requirements the principle of requiring all students to take the same total

number of courses be observed. Vote: 7 for, None against, 1 abstention.

That students be allowed the option of fulfilling their College requirements by taking either classes in Collegiate Seminar or in World Classics. Vote: 5 for, 1 against, 2 abstentions.

The second major issue was whether the discussion of religion, and specifically of Christianity, should be spread throughout the general Seminar requirement or should be treated in separate courses under the supervision of the Religious Studies Department. Brother Gabriel argued vigorously for the latter.

A third issue was the number of Seminars that should be required. There was some argument in favor of reducing the requirement so as to give students more freedom to choose electives in the upper division. On the other hand, this would to some extent be met if two semesters taught by the Religious Studies Department were set to the side of the Seminar requirement, and not required at definite points in an eight-semester sequence. Thus, most students would complete their requirements as Juniors.

The second and third issues were resolved in the following motion:

That the College requirement should be eight semester courses, two of which are to be devoted to Religious Studies under the direction of the Religious Studies Department. Vote: 6 for, None against, 2 abstentions.

Certain related issues were discussed but not formally voted on. It is assumed that students may fulfill their requirement by taking some semesters of World Classics and some in Collegiate Seminar. No specific provision was made for transfer students, but it is assumed that, as at present, they will have at most one required course during each semester at Saint Mary's College. A required writing course has not been introduced, but two sections of expository writing were added as electives this spring, and will probably be

continued next fall.

The motions passed are the result of lengthy discussion by the Academic Council at the meetings of February 23 and March 1, plus discussion of various aspects of the question at two earlier meetings. Since these motions deal with courses required of all students, they are central to the life of the College.

Letter

Begins on page 3

ours-the moment of anger and bitterness and fear is one of almost total blindness-and man is much to blind already to be able to endure such an added burden-

the questions are all still there-the side of justice has been making itself very obscure in the present proceedings-but there is such a thing as justice-it can make itself felt and heard-but justice is neither vengeful nor blind-and neither are its adherents-the answer lies then in the direction of truth and trust and compassion for all-otherwise we have nothing.

Chris Sales

Chicano Faculty Statement

Begins on page 4

scores of hours that rightly should be spent by salaried persons. At the same time the same academic standards expected of other students are required of minority students to avoid going on probation.

Minority faculty members must prepare and teach their classes, attend regular college faculty meetings, work on regular committees, attend minority faculty meetings, work on minority faculty committees, finish their own doctoral programs, and generally carry on the struggle.

Then, why do we all stay at St. Mary's?

Because we all know that what we are doing must be done.

The time is right; the place is not.

We must make St. Mary's a "right" place.

Nosotros ven-
ceremos!

Roberta Fernandez
Ines Gomez Clark
March 10, 1972

Frosh named to Norcal Squads

Led by Mike Rozenski, a 6-8 forward from Brentwood, Saint Mary's placed three players on the all-Northern California freshman team selected recently by the Northern California Basketball Writers.

Joining Rozenski, a first string selection on the scribes' mythical squad, were Craig Casault and Mark Viera. Casault, a 6-3 center from Sturgis, Michigan, was named to the second team while 6-5 guard Viera, a product of nearby DeLaSalle High School in Concord, received honorable mention.

Rozenski, an All-Northern California prep selection last year, was the top scorer on Coach LaPorte's yearling squad. Over the just completed campaign the blond sharpshooter averaged 18.5 points a game and hauled down

14 rebounds. Casault, who averaged 16.9 points a contest, was the runnerup in scorer but was tops in rebounding, averaging 16.5.

Viera was a close third in scoring with an average of 16.5. The Saint Mary's freshman team finished up the season with a 19-7 record. Highlights of the season included victories over California, Stanford, USF, UOP, San Jose State and Fresno State.

Women's Recreation night will still be every Wed. night from 7-9 p.m.

SPORTS

KSMC will broadcast live all home Gael Baseball games. Tune in to 880 on your AM dial for play by play action.

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Saint Mary's Collegian

SPORTS SECTION

Monterey Tournament then off to London

The Gael Rugby Club will be powers to contend within the Monterey Tournament which begins tomorrow at Pebble Beach. The Gaels drew the Finlanders Rugby Club in their first match of the day. The winner will face the winner of the Portland Rugby Club and B.A.T.S. match. The Gaels will open play at 8:00 on Saturday morning on Field No 2.

Also playing in the Tournament is the Olde Gaels Rugby Club, a team composed of former Gael ruggers. The team has lost only one contest all year, and will face the Pensacola Naval Base team in the opener. The winner will face the winner of the Cal, Berkeley and Oregon State game.

Should both the young Gaels and the Olde Gaels win their first two matches they will face each other in the quarterfinals of the national tournament. Last year the young Gaels were comprised of many of the current Olde Gaels and they finished third in the 32 team tournament.

On Thursday morning the "young" Gaels

will board a plane for London for their annual Easter tour. Three matches have been arranged in London during their two week stay. The arrival of the Gaels marks the first time that an American team has traveled to England -- where rugby is the national sport--since Yale five years ago.

Arrangements for the tour were made by Orinda Travel Service through Pan American Airlines. The eleven hour flight from San Francisco to London is aboard a 747, as is the return flight from Paris. Proceeds from the sale of concessions during the football and basketball seasons, as well as contributions to Gaels sports and from the student-athletic tax helped to pay for the tour. Previous Easter tours have been to New York, Colorado, and Hawaii. Coach Pat Vincent is very confident of the ability of the Gaels, whose style will vary from that of the English.

The three games to be played are against the Esher Rugby Club, the Metropolitan Police, and the British

Broadcast Company teams. Coach Vincent expects Her Majesty to attend the post-game keggers!

Girls

Softball sign-up sheets are now being distributed for spring intramurals. All women interested should sign up now. If you've never played before then all the more reason to come out and learn. Try it--you'll like it!

Games are tentatively set up for Thursday afternoons. Sign-up in the Athletic office, with dorm representatives, or Mrs. Bilotta.

Because some students have raised the question of the availability of the tennis courts, particularly on weekends, it seems advisable to reiterate the present policy in regard to this matter.

These courts are primarily for the use of the members of Saint Mary's College. These members if they wish to use the courts have the right to ask non-members to vacate them. The athletic department has installed signs to this effect on the courts.

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