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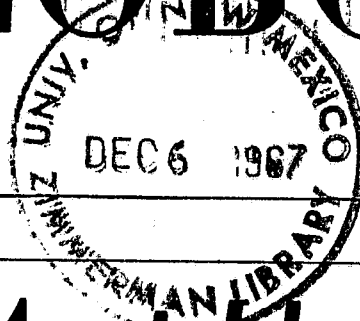
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Bill Weeks Quits Head Coach Slot; Will Remain at U.

New Mexico began its search for a new head football coach Monday afternoon after Bill Weeks submitted his resignation to UNM President Tom L. Popejoy.

Weeks just completed his eighth season at that post with the worst team in school history. The Lobos were 1-9 this year, their third losing season in a row.

Weeks, who has coached at UNM as head coach and as an assistant for 12 years, will be re-assigned to another post at UNM. He will either teach or take over an unnamed position in the administration.

The announcement came 17 days after the end of the football season and at a time when UNM Athletic Director Pete McDavid was out of town attending a Western Athletic Conference meeting in Denver.

McDavid had promised a decision on the future of Weeks two weeks ago today, but the announcement was delayed and then came out of the president's office, not from the AD.

In Loboland Weeks compiled a 40-41-1 record and his teams won or shared the first three WAC football crowns in 1962-64.

About Weeks President Popejoy said, "he has tried diligently to bring quality football to the University of New Mexico campus... We have a great deal of respect for Bill and we expect to honor his academic status with the thought that he will join either our teaching staff or be placed in a responsible position in our administrative structure."

Weeks has both his undergraduate and masters degrees in psychology from Iowa State University where he starred as a quarterback.

There is a great deal of speculation about who the replacement

Awards Juror

Architect to Talk In Kiva Thursday

Charles W. Moore, chairman of the Yale University School of Art and Architecture, will speak in the Kiva Thursday at 8 p.m.

Moore, whose talk is being sponsored by the Alumni and Friends of the UNM department of architecture, is visiting Albuquerque to serve as a juror for the awards program of the American Institute of Architects.

Moore is principal of the firm of Moore, Lyndon, Turnbull and Whitaker in New Haven, Conn. His work has been mostly in the residential areas, with his best known work being the condominium at the Sea Ranch north of San Francisco, which has won many architectural awards.

Lobo Basketball

Game time tonight for the Lobo's home opener against Pepperdine is 8:05 at University Arena. Students must pick up reserved tickets today at the Johnson ticket office.

The ticket and athletic ID's must be presented at the gates tonight for admission to the game.

The freshman game featuring Willie Long, who scored 55 points in his first game as a Wolfpup, starts at 5:50.



BILL WEEKS, IN HIS LAST game as the head football coach at UNM, shows the tension of the position. He resigned Monday from the post he has held for eight years, but will remain at UNM in some capacity. This photo by Lobo photographer Bob Pawley was taken at the game against New Mexico State this season.

Sororities and Gangsters

Kidnap for Charity Helps Raise Food and Clothing

Gangland teamed up with the Salvation Army Monday night in a sorority president kidnap by Lambda Chi Alpha fraternity.

In order to raise food and clothing for the Salvation Army, the fraternity members disguised themselves as gangsters and kidnaped eight sorority presidents, leaving a ransom note indicating that one can of food or article of clothing per sorority girl was needed for their president's return.

In accordance with the ransom note's orders, 300 girls arrived at the fraternity house at 7:30 p.m. where their leaders were being held. After depositing their goods in the Salvation Army truck, each sorority gave a serenade.

The kidnap was arranged on a Monday night because sororities hold their meetings at that time and more girls were able to par-

ticipate, Kent Swigard, Lambda Chi Alpha vice-president, said.

When the "gangsters" broke into each sorority, the presidents made enough noise to cause a general state of chaos among the girls.

The presidents, who had known what was happening all along, were then rapidly taken to a black "get-away" car and driven to the fraternity house.

A master of ceremonies equipped with a tambourine greeted the girls who came to retrieve their leaders at the fraternity house. After each serenade, a president was escorted out to the girls and released.

"Too many people associate the Greek system entirely with parties," Swigard said. "Actually, we are tied in with a wide range of things, many of which are oriented for the good of the community."

Dr. Slate Invited to Head BA Session Of Allied Social Science Conference

By CRAIG GUEST

Dr. Daniel M. Slate, UNM business administration professor, announced yesterday that he has been invited by members of his profession to be chairman of the business administration session of the Allied Social Science Conference in Washington D.C., Dec. 27-29.

Dr. Slate will also present a paper titled "Systems Theory and Analysis: Miracle or Mirage?" at the conference which will bring together leaders from throughout the nation who will present and discuss new concepts in the various fields of social science.

This will be the first time the UNM School of Business will be represented at the conference, thus Dr. Slate considers his chairmanship a special honor.

Dr. Slate said, "It will be a fairly important session in that there has been a dramatic shift in business administration education concerned with viewing the firm as a total systems process."

In his talk Dr. Slate will emphasize the system approach to administration as opposed to the functional study of an organization or firm.

'Hello, Dolly'

An extra performance of "Hello, Dolly" has been added to the Concert Hall roster. The play, starring Dorothy Lamour, will run Jan. 11, 12, and 13. Tickets are now available at \$6.50, \$5.50, \$4.50, and \$3.50 in the Concert Hall box office. UNM students may buy tickets for half-price with an I.D. card.

Poor Must Unite, Says Labor Head

By BOB STOREY

The only way the poor and discriminated-against masses are going to change their lives is by organizing into a militant power unit, says farm labor leader Cesar Chavez.

Chavez made the statement in a historic first meeting with New Mexico's Spanish American leader Reies Tijerina for a taped radio interview on KUNM.

Chavez reaffirmed his stand on non-violence, but said that the poor, including the Spanish Americans and the Negroes, must form a power alliance to bring about change.

Both Chavez and Tijerina represent predominantly Spanish-or Mexican-American groups. Chavez led a strike by laborers in the grape fields of Delano county, Calif., in 1966, which resulted in the formation of a grape-pickers union. Tijerina is the leader of a militant group claiming title to land in northern New Mexico under sixteenth-century Spanish land grants.

"When the government comes at you with troops and force, violence is out, not as a philosophy but as a tactic," said Chavez. As a force violence does not gain anything for the movement, he said.

Tijerina said he does not advocate violence, but calls it a reaction to the poor people's frustration after years of oppression.

"In a confrontation one member of the group may throw a rock and start something," he

said. "This does not mean that the leader supports violence, but it leads people to think that the movement is violent."

"If one life is lost in my fight to get the farm workers organized than it is not worth it," Chavez said. He said that he adhered strictly to this belief and would not tolerate violence in his movement.

Tijerina and Chavez agreed that their movements were aimed at bringing attention to the problems of their people.

"Mr. Chavez has chosen to work for getting higher wages and decent conditions for the farm workers," Tijerina said. "I work to get return of the land and upholding of their culture for my people, but we are both working to bring attention to people's problems."

Chavez said that his union's approach to the workers' problems was generally accepted by society and that he did not have much difficulty in organizing the movement.

He said that the farm workers' union is related to Tijerina's land-grant movement in that they have the same cultural and religious background and the same language. Both are also discriminated against, and are poor, he said.

"Mr. Tijerina has taken a new and different approach and this is why he is so controversial," Chavez said. Tijerina has dared to question the ownership of the land, a radically new approach to reform, he continued.



WALTER DINGMAN, Lambda Chi Alpha pledge, keeps a close eye on Shirla Scott, president of Alpha Chi Omega sorority, during the fraternity's all-sorority kidnap Monday evening. In order to raise food and clothing for the Salvation Army the Lambda Chis disguised themselves as gangsters and kidnaped eight sorority presidents, leaving a ransom note indicating that one can of food or one article of clothing per sorority girl was needed for their president's return.

LETTERS TO THE EDITOR

UNM Veterans Address Regents

To the Regents of the University of New Mexico:

Dear Sirs:

The ex-servicemen in attendance at the University of New Mexico have taken the following position with regard to the UNM Juggler.

1. We support the rights of freedom of expression and the press.

2. We support the right of the Juggler to continue to exist as a student-controlled publication.

3. While not necessarily agreeing with all the content of The Juggler, we do not find it subversive, traitorous, or treasonous.

4. We wish to disassociate ourselves from the position of the Albuquerque United War Veterans Council with regard to The Juggler.

5. We are strongly opposed to a non-University organization attempting to influence the internal affairs of the students of the University.

For the above reasons, we urge the Regents of the University to refuse to consider any of the charges presently brought against "The Juggler, and that any charges or complaints in this matter be considered by the Student Publications Board and that its decision be considered final.

Steve Van Dresser, President, Student Veterans Association, University of New Mexico

CPS Editor Criticizes Lobo Editorial

Dear Editor:

I have just read your editorial of October 25 "Can We Believe What We Read?" on press coverage of the October 21 demonstration at the Pentagon.

I, too, was amazed to see the discrepancies between our coverage and that given by AP, UPI, the New York Times, and the Washington Post. (The one publication which didn't surprise me at all was Time magazine, whose coverage was predictably biased and only peripherally related to what actually occurred.)

I would agree that these discrepancies are disturbing but I would disagree with several of the editorial's other statements.

You said that CPS "asserted that the soldiers unleashed their bayonets at every occasion and used their weapons and training to terrorize the absolutely peaceful demonstrators, who meant to harm no one and did nothing to harass the troops."

That is incorrect. We did report that very early in the demonstration the soldiers did unheath their bayonets, contrary to Pentagon statements, and then re-sheath them, not that they used bayonets "at every occasion."

We did point out that beating of demonstrators was more widespread than generally reported. Though most of the press reported correctly that the soldiers were fairly restrained, the U.S.

marshals, brought in from several Southern cities, were often unnecessarily brutal, beating demonstrators who had fallen to the ground. This is fact. It has nothing to do with perspective. We saw it.

Pew demonstrators came here with the intention of physically harming soldiers, but we did not assert that they did nothing to harass the troops. But most of this "harassment" involved trying to convince soldiers to defect and asking them why they would continue to be part of the military machine. It was not physical provocation.

As for the numbers game, the commercial press for some reason took official police and Pentagon estimates without question. CPS did not, however, as you seem to imply, do the opposite and take at face value the Mobilization Committee estimates of 200,000 demonstrators. We made our own estimate, as best we could. It was easy to do, since some people took part only in one portion of the demonstration (rally, march, and direct action). We finally settled on the general statement that there were "well over 100,000 people" involved at one point or another, based on comparisons with previous demonstrations occupying the same areas and on the fact that a march over the short distance from the Lincoln Memorial to the Pentagon started at 1:30 p.m. and did not end until after 6 p.m.

I agree that no one could present a completely accurate or exhaustive report, but I would suggest that our spirit of questioning Pentagon assertions about numbers, bayonets, and tear gas and our reliance on our own observations produced a more accurate description than the parroting of those claims by the Establishment press.

While I agree that "readers . . . of newspapers should not passively accept everything they read in the papers as fact," I disagree violently with your statement that "it is sad fact that some veteran newsmen as well as neophyte reporters can all too often allow their personal biases to color their reportage to an unreasonable degree."

In the first place, there are no neophyte reporters working for CPS. The three of us who covered the demonstration combine 18 years of experience as journalists.

Secondly, I don't think you could claim that we (or possibly even the Establishment press) allowed our biases to influence our reporting "to an unreasonable degree." Biases do influence reporting, of course. Reporters are human beings and their pre-conceptions do influence the way they view the world, the same as other human beings. That is hardly a "sad fact," though it is a fact.

But I, for one, am tired of reading reports colored by the same Establishment pre-conceptions. That is why we try to keep those pre-conceptions out of CPS reports and why they are often so different.

Phil Semas
Editor
Collegiate Press Service

Dr. Crenshaw
Dr. Virginia Crenshaw, a professor in the UNM College of Nursing, has been elected national president of Sigma Theta Tau, national honor society of nursing.

VISTA Will Recruit On Campus All Week

Two VISTA recruiters will be on campus all week in the Placement Center trailer from 9 a.m. to 5 p.m.

Robert Lunzo and Vickie Samson are looking primarily for people who can join the program within the next year.

A movie, "While I Run This Race," will be shown in the Union Wednesday, Dec. 6, and Friday, Dec. 8, at noon. It is a sequel to the Academy Award-winning "A Year Towards Tomorrow." The movie being shown in the Union deals with volunteers working with migrants in Arizona.

The Newman Center will sponsor a special VISTA night, Thursday, Dec. 7. Movies will be shown, and former VISTA volunteers from the area will hold an open discussion.

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The Rowan Column

Investigators See Threat Of Bigger Race Crisis

By CARL T. ROWAN



WASHINGTON—One evening in October, three investigators from the President's Commission on Civil Disorders walked into a meeting of Detroit's leading "black power" organization. What they heard, saw and reported back to Washington stood some people's hair on end. A Negro minister berated Negro parents for "failing the black children" during a flareup at Detroit's Knudsen Junior High School.

"You should have been down there breaking windows," he scolded them.

Then lawyer Milton Henry, self-styled leader of "black rebellion," offered a resolution of condolences to be sent to the family of Che Guevara, the Cuban revolutionary who was slain recently while trying to turn Bolivia into another Viet Nam.

"Che Guevara was a black revolutionary murdered by white imperialists," Henry told the audience.

The resolution passed without dissent. These were but two of the "surprises" the Washington investigators got as they sat through this meeting of Detroit's Citywide Citizens Action Committee (CCAC). This black nationalist group gave the probers some shocking new insights into:

1. The degree of hopelessness, alienation and just plain hatred that can be stirred up among the Negro masses these days.
2. The growing likelihood that "guerrilla warfare" will be employed as "a defensive tactic" in some American big-city ghettos.
3. The probability that the summer of 1967, when rioters did more than \$270 million worth of damages, was only a prelude to a bigger racial crisis.
4. The impact of international forces, possibly including the money bags of Red China, on protests and upheaval in the U.S.
5. The rapidity with which the Negro masses seem to be abandoning integration as "an attainable goal" and are rallying to the separatist cries of the black nationalists.

Officials of the President's Commission (headed by Gov. Otto Kerner of Illinois, with Mayor John Lindsay of New York as vice-chairman) retain disciplined silence about their work. But I have learned from totally reliable sources that reports from riot-scarred Detroit have given the commissioners a new sense of the critical nature of their impending report to the President and the American people.

The President's Commission has turned a keen eye on the Citywide Citizens Action Committee because:

- A) Its leaders form a curious black power brain trust, and there is more than routine interest among Negroes and law enforcement officials as to the role this brain trust played in the riots that wracked Detroit last summer.
- B) CCAC as a group sprang up in the wake of the riots, but even committee investigators concede the CCAC boast that it now has a larger following among the Negro masses of Detroit than any other group.
- C) There have been worrisome reports, backed by some evidence, that the Peking-oriented Progressive Labor Party is manipulating and perhaps financing CCAC through its Detroit operatives.
- D) CCAC has established increasing liaison with similar groups in other major cities, with the result that the black nationalists could have, in a few months, the most potent and effective political instrument among American Negroes.

The leader of CCAC is the Rev. Albert Cleage, pastor of the Central United Church of Christ and a former Black Muslim and close confidant of the late Malcolm X. Mr. Cleage ran unsuccessfully against George Romney as the Freedom Now party's candidate for governor of Michigan in 1963.

Upon learning of Washington's concern about CCAC, I telephoned Mr. Cleage. He turned out to be an utterly articulate, outspoken advocate of black power. He admitted proudly that the resolution of condolences for Che Guevara had been proposed and passed.

When he had finished telling me why guerrilla warfare is a possibility in America, I knew why the investigators were watching Detroit. And I was as concerned about the direction of American race relations as I had ever been in my life.

BLACK POWER

American Crisis—Black and White

Why Violence?

By LARRY SCHWARTZ

What is "Black Power?" Dr. Nathan Hare, a Negro sociologist and "Black Power" advocate defines it in the following way: "Power" is the ability to influence another person—even against his will, if necessary. We know what 'Black' is. So 'Black Power' means the exercise by black people of influence on the forces which oppose us. Those forces happen to be white for the most part."

In 1954, the United States Supreme Court declared that segregation was unconstitutional and this opened the way for a new form of civil rights protest, a militancy. James W. Vander Zanden points out that when a minority lacks access to the major sources of power in a society and the society has a stratified social structure and a functional division of labor, non-cooperation in that society becomes very effective. This can be seen through the many effective boycotts and demonstrations which have occurred during the last thirteen years. These facts, and others, were responsible for the formation of the militant type of civil rights strategy and is made up of Negroes who were dissatisfied with the speed and progress and some of the tactics used by the old militant form of civil rights protest.

To understand "Black Power," I believe that we first must understand militancy. James Q. Wilson, in his book Negro Politics, gives a very good presentation of this. He first points out that the militant confronts issues in simple terms, or in other words, tries to keep the problem from being complex. They seem to be concerned with the immediate issue, not taking into account latter effects. Militant leaders frequently combine several issues. They are very conscious of our society's shortcomings because they see society as it should be. Militants have the same norms and values as the white society with the exception of race. Militants are more concerned with raising status, welfare is a secondary consideration. The militant leaders place great faith in the passing of law but have little faith in the lawmakers or enforcers. They will use the grass roots technique rather than rely on intellectual appeal. The militant is usually far removed (great social distance) from influential whites. They see the white power structure as made up of white leaders acting in union and he thinks they usually run contrary to Negro ballots.

This type of technique causes a conflict in the white middle class society. This conflict arises from the fact that the Negro has been trying to gain full admission into society by gaining economic and political equality in a society which is opposed to this. This society has not allowed the Negro, as a group, to gain political and economic power or status (with the exception of the athletic or entertainment fields), which are basic needs. The "Black Power" movement is gaining support from Negroes because the militant movement has not been able to fulfill these needs. The Negro has been unsuccessful in gaining power and status through the militant technique.

In Dr. Hare's definition of "Black Power," he states, "power" is the ability to influence another person—even against his will if necessary." So "Black Power" means the exercise by black people of influence on the forces which oppose them. "Black Power" advocates feel that the white middle classes will not relinquish very

our actions must be guided by the deepest principles of our Christian faith. Love must be our regulating ideal. Once again we must hear the words of Jesus echoing across the centuries: Love your enemies, bless them that curse you, and pray for them that despitefully use you . . . To meet hate with retaliatory hate would do nothing but intensify the existence of evil in the universe. Hate begets hate; violence begets violence . . . We must meet the forces of hate with the power of love; we must meet physical force with soul force. Our aim must never be to defeat or humiliate the white man, but to win his friendship and understanding." (Martin Luther King)

Through the last twelve years, we have seen a development of the Black movement in America. It began on the incredibly high principles enunciated by Dr. King when he insisted that "we shall match your capacity to inflict suffering by our capacity to endure suffering." Christian love in all its fullness guided the early efforts to attain equality. In the Negro community today we find the opposite views expressed with considerable vehemence. "To hell with the laws of the United States . . . If a honky tries to shoot you, kill him before God gets the news." (Stokely Carmichael)

The switch has not been a full turn-about. There have been radical persons in the black community all along, but the balance of power is beginning to swing to the radicals who have lately joined the black struggle. Martin Luther King still urges peaceful means, Whitney Young of the Urban League and NAACP's Roy Wilkins argue for politics of coal-

ition. As James Meredith stated in his talk at UNM last year, "Just because we are all black doesn't mean we have to agree any more than Kennedy and Johnson should agree because they are both white."

When Christianity, another popular movement, began to spread, it started with the same gentle and pacifist "turning the other cheek" policies. The result was martyrdom and persecution, but not war or retaliation. Christianity was a way of life that saw each man as a child of God, as a potential friend of God, and the rule of that life was love and non-violence.

It seems that the Black movement in America has moved from non-violent pacifism to Black Power just as Christianity itself has moved from non-violent pacifism to the concept of a just war. Is this bad or good? Can we justify ourselves as Christians without justifying Black Power? If we can tolerate war in Viet Nam as a necessary evil demanded by unjust aggression, can we also tolerate riots "war" in our cities as a necessary evil demanded by unjust deprivation of human rights? These are significant questions and we must struggle for some reasonable answer.

Why did Christianity move from its original pacifist position? It seems that Christians began to serve militarily in the fourth century. In the fifth, when the barbarians began to sweep over Europe, it was practical necessity that forced violence upon the Christian efforts of the Church. Along with this was the growing awareness of man's inevitable corruption, that his perfection would not be found in this life. This being the case, it was necessary to defend the rights and institutions that had developed.

The complexity of thinking that lay behind the eventual definition

of a just war theory is too varied to bring out here. Compromise eventually was reached and has been lived with through the centuries until the present when the issue again has been raised because of the atrocities of modern warfare.

The black movement in the United States has developed in much the same way. In a realization that the white man, as any man, is corrupt and will not give the black quality in fact, the Negro in America has felt that he is entitled to some defense. We define rights. The Negro in America can, therefore, in many instances, regard the white man as his enemy. However many laws that the Supreme Court passes to guarantee official rights of the black community, there will still be attitudes which result in the deprivation of rights. We cannot legislate brotherly love.

How can the black movement in America unite in their own cause against the enemy? It can be done in many ways. It is essential that a unity be set to give the Negro bargaining power. Many in our country hesitate and fear the appellation "enemy." In the "just" wars we have waged, we have always been the upholders of justice. Now we are polarized necessarily in the position of enemy by the Negro and it is not pleasant. It is a position we have never acknowledged before. But in the absence of willingness to honestly change our attitudes, the black man in America must unite.

Black America has toured the route of non-violence and now must face the hostile attitudes which still obscure whatever legal success the non-violence brought. The black movement is beginning to polarize the nation.

Is this cause for violence? Even within the just war theory even when there is legitimate reason to retaliate, there are certain principles that must be maintained. Even when circumstances force man into a polarized situation, man still must strive to bring reason to bear on the problem.

One principle reads: "Retaliation must never take place with disproportionate means." In our present situation in Viet Nam this statement seems absurd because of the incredible technology that has developed such potential for

over-kill. Yet this is not the situation in America and the caution can be taken.

The extreme radical Black Power groups seem to be tending towards an actual war-mentality. How this comes about is understandable from what we have said above. Whether the existing conditions warrant such an all-out irrational is another question. 1.) Violence is always the last step, it is allowable only when every other means of retaliation has been exhausted. 2.) Violence can be possible in a reasonable context only when it will bring about the desired goal.

The desired goal is in this society and not outside it. The reason for the black movement at the very beginning is that the Negro was treated as an outsider, not as an equal. Dropping out of the society does not guarantee an attainment of rights within that same society. Violent separation cannot attain the goal of equality. It may be understandable when a man visits Harlem and the other slums and sees what our society has done to the Negro, but it can only fail desperately. Violence will maintain the inequality; it will destroy the positive efforts that have been made; it destroys dialogue.

A moderate Black Power, in the sense of Black pride does seem necessary. In war, where polarization is taking place, there must be negotiation for peace. In America, where polarization is taking place, there must be dialogue. Dialogue is the voice of reason in any conflict. But to have dialogue there must be equality. Dialogue is a fearsome thing because the partners who engage in it must enter themselves to the possibility of change. They must submit to the fact that what the other person says may force them to change some very cherished opinions.

Is America ready for dialogue about racial issues? I can only say that we have to be! Both white and black must be willing to enter dialogue and give. Both must be willing to change. Both must have the courage to suffer the loss of very old opinions (prejudices). The Black community must develop enough solidarity (Continued on page 4)

esperanto review

Vol. 2, No. 2

The Black View

By James Anthony Martino

Black Power is the rallying cry of the American Negro. It is the watchword of a race deprived of its culture, its pride, and its human rights, which now demands of the white man that which belongs to it by virtue of human rights.

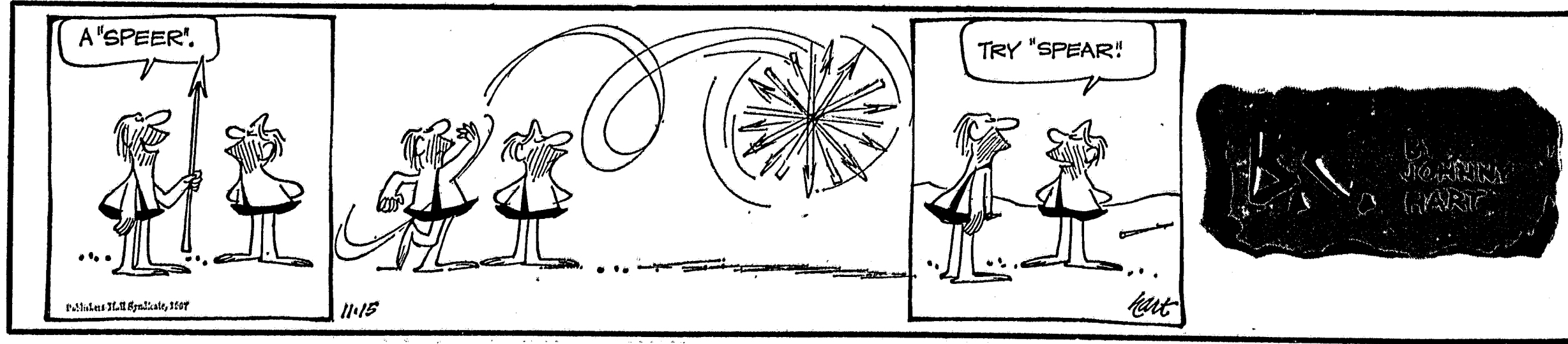
The white populace speaks of individual incentive. A man—a people—can have no incentive if they lack pride and economic standing. The white race has exploited all minorities—especially the Negro in America—and the concept of Black Power is the Negro way of saying, "No, we won't take it any longer. We're black and proud of the way we are. We're equal and if you (the white people) fail to realize this fact then we will have to force you."

The civil rights campaign of the early '60s lighted the light in the forest, the forest of ethnocentric pitfalls built by whites. Now the Negro rallies behind men like Stokely Carmichael (at the moment with a lot of questioning), H. Rap Brown, and Ron Karenga, the

architects of black pride and black motivation. For through Negro "cohesiveness" can the aims of the blackness be attained.

In these, the early stages of black power, communication between concerned whites and blacks is of the utmost importance. But how can there be honest, straightforward communication when the white press prints only according to the bias of the individual reporter, when it quotes the black man too often out of context, and prints only what the editor thinks will help sell his paper—namely sensationalism. The labeling of Malcolm X as anti-white and militant, and of all black militants as anti-white, are examples of such journalism.

When the Irish in Boston, the Jews or Italians in New York, or any other ethnic minority group united itself to form a power base for self-improvement, were they labeled as being anti-something? Black Power is pro-black, not anti-white, and the white press should print its articles with (Continued on page 4)



Board of Editors

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The articles in the *Exposition Review* do not represent any consensus of beliefs. We do not expect that readers of the Review will sympathize with all the sentiments they find there, for some will flatly disagree with others; but we hold that while keeping clear of mere vagaries we can do more to aid student opinion by a broad hospitality to divergent ideas in the Review, than it can by identifying itself with one school. It does not accept responsibility for the views expressed in any articles which appear in its pages. What it does accept is the responsibility for giving them a chance to appear here.

Why Violence?

(Continued from page 3)

in itself to force the white community to the point of dialogue. To this degree, black power seems necessary.

The voice of reason should predominate in the affairs of men. Race is not exception to this rule. We realize, as did the early an unavoidable evil. We can see that the seeds for racial revolt have been thoroughly planted in the

black community in America. If Black Power in its extreme form, however self-destructive it may be, rises to the fore, we must acknowledge our share of the guilt. But, in Christian love, we cannot allow such a thing to destroy the progress that has been made. Nor can dialogue be accomplished without love.

Fr. Stephen Shimek

The Black View

(Continued from page 3)

this understanding—or at least the readers should realize this fact.

Now how about the Negro situation in the cities? Why is it that only after riots and destruction will the whites hear the cries of the forgotten man in the ghettos, which are in reality only reservations? Dick Gregory, speaking at the NSA Congress this year, said "riots produce results." Was he correct? We need only one example: Cambridge, Maryland. The school in the Negro section of town was falling down, it was too old, and its facilities were inadequate while those in the white sections were new, well-stocked, and the students were receiving a normal education. One day H. Rap Brown came into town and said, "that school should have been burned down five years ago;" it was burned down last night. Now the school board is building a new one. Why did the white man have to wait until the Negro reacted in the way he did before doing anything? And who is to blame or to be condemned—the Negro making a move for a better education, or the white school board that had refused to build a new school long after it was needed?

Also involved in the issue of Black Power is the current question of the war in Viet Nam. The popular feeling of Negroes is that the struggle or war for the black man is in America—not in the steaming jungles of Viet Nam. For why should the black man fight in Viet Nam and then return to the U.S. only to be treated as a second-class citizen?

The Negro Revolution may well end in bloodshed, but then this country was founded on violence and may it not well end someday because of it? Violence seems to be the only way to bring grievances to the public attention, to the American eye—the eye which at present is apathetic, unaware, and moved either by peaceful demonstrations or to the problem itself.

"Power can only be gotten through unified leadership and constructive organization" — Henry David Thoreau's words pattern the mood of the revolution itself to create a bona fide leadership of well-educated black men within the helms of government.

To prevent racist-anarchy it is then essential that the white majority in the country make an equal economic effort to aid both the American Negro and himself.

The Black Writer: A Bridge to Understanding?

One hot, August afternoon this summer, a KUNM News team composed of Jim Johnson, Dennis Luchetti, and myself talked with four black militants at the Douglass House Writers' Workshop in Watts, Los Angeles. It was the third anniversary of the Watts uprising.

What follows has been extracted from that discussion. It is a compilation of the remarks of former Harvard student Johnnie Scott, whom Budd Schulberg has described as "The Poet Laureate of the Ghetto." Although drawn from various portions of the discussion, this essay retains the context of Scott's thoughts. It has been edited only for clarity and efficiency of space.

My comments are limited to these few introductory remarks, because I agree with Johnnie Scott that the black man is his own best spokesman.

—Bill Olson

Black Awareness

People here are aware that poverty programs are training them for jobs that automation has already said will not be here five, ten, fifteen years from now. People here realize that the automobile, itself, will soon be obsolete, that jet planes and the rest have made communications very vital. Blame television in part for a great deal of your disturbances. And why? Because you can look at "Ozzie and Harriet" and realize that the American way of life is not really practiced in the ghetto. Ozzie and Harriet do not live here.

Whites have a dream. That is to retire at 30, sooner if they can. I've run into whites at Harvard and Stanford who'll never have to work a day in their lives. On the other hand, the poverty program trains us for administrative positions within the poverty program. It trains us to be auto mechanics. There's so much hypocrisy.

And once everybody sees, feels, talks like me, then you're dealing with an entirely different subject. Then you're not going to be dealing with 22 million or 30 million angry blacks, but 22 million or 30 million aware blacks. And that's not the pessimistic picture. That's just reality. It's like saying "don't brand me the agitator. I just brought you the envelope with the news in it. You opened it up. Now, if the news is bad, why chop my

head off? That went out! I think with the Persians. We're not barbarians. Or at least we say we're not.

The Black Spokesman
I was up at Stanford on "Black Power Day," and Ed Keating of "Ramparts" was speaking, and he spoke all of 45 minutes. He talked about everything from Viet Nam to the apathetic audience. He called Stanford everything from a "bourgeois ghetto" to an "intellectual cesspool." Well now, when I got up there to follow, I looked at the audience, and I said, "It's just a shame that a white man has to talk 45 minutes about what I feel."

Because when you talk about Black Power, you're not talking about whites who feel themselves involved in Black Power; when you talk about Black Consciousness, you're not talking about whites who feel themselves involved in Black Consciousness, because this country has not progressed enough psychologically to get there. And this is the open confession right here: the fact that we're here now, doing the talking, and not whites. It's like saying this: If it's speaking out, if it's living, if it's partying, if it's anything, we should do it, and not the other. If you want to talk about "blacks in America have it good," don't let that be you talking about it, but let it be us.

Because it always turns out like Mayor Addonizio in Newark. He says, "Well, Negroes here . . . I don't see any problem coming up." The next thing you know, Newark has blown up.

It's like John Lindsay saying, "Well, we can't really see anything happening here in New York." The next thing you know, Harlem has blown up.

It's like Chicago saying, "We've got a fairly decent thing going on here. People are integrating very well." The next thing you know, Chicago has blown up.

It's like Detroit saying, "We've got the most progressive city, really, going on. We've got Negroes involved in all ways and walks of life." The next thing you know, Detroit has blown up.

It's like the late Police Chief Parker saying, "We've got good Negroes here." The next thing you know, L.A. has blown up.

Not in one instance—not in one instance — was there a black speaking. I'm not talking about

Roy Wilkins or James Farmer or Phillip Randolph or Martin Luther King or down the line like that. I'm not talking about so-called "anarchists" like Stokely or Rap Brown, because whenever they speak up, I know what the press and public reaction is going to be. It's going to be fright and not understanding. It's going to be "Black Power! Push the panic button!" and not "Black Power. Well, what is it all about?"

Writing Black

And yet, do you know what the problem is when you say, "What should writers do now?" The problem is this: when we do write black, all of a sudden we're told "you're over-written, your story." Like you can write too much about hunger.

Or "You've over-written your story." Like you can write too much about how it feels to grow up without a father.

Or "You've over-written your story." Like you've written too much about what rhythm and blues is all about, hearing James Brown singing "Please, Please, Please," and seeing a friend of yours get bumper-packed in the head.

It's like saying, "Whenever blacks do write, it's a very brutal, a very cold writing, whereas we're used to a more refined and tranquil and fragile sort of writing."

Well, there's nothing fragile about the ghetto at all, except for the fact that it can explode at any moment. It's like saying, "Well, do you thing Watts will blow up?" I can't answer that. Because while we're talking now, Watts could blow up. On the other hand, Watts may never blow up.

If black writing can be seen in the light of therapy, then indeed, we are the doctors. But then too, as doctors, we are maligned, and we have our licenses taken away for being too real. For performing abortions when abortions have been called illegal, for performing any of a number of necessary deeds of mercy, when these have been called "circumventing the law."

And yet, we've always lived outside the law. Law in the ghetto is not law in Beverly Hills is not law in Sugar Hill is not law in Russian Hill is not law off in Detroit or off in Inglewood or Chicago. It's very simple.

(Continued on page 5)

The Black Writer

(Continued from page 4)

My writing is not going to be a white man's writing. The forces that shaped me, consciously and subconsciously, are not the forces that shaped you. It's like, even now, sitting here, I'm aware of a strangeness, of a difference. Why should I talk that long about it anyway?

I have all too many friends who've decided not to talk at all, but just to go on and be stupid and illiterate. Because the facts revealed by all the people who got Ph.D.'s documenting us show that we had tenth grade reading norms, compared to a national norm of twelfth grade. My high school, when I graduated, had an average grade point of 1.8. In my class, ninety-seven graduated out of an original 550 in the tenth grade. The reading level for my high school was the sixth grade. In my advanced composition class, I was the only one who read twelfth grade or above. We had another one in there who read at twelfth grade, and the rest of the class was tenth grade. When you hand me "War and Peace" to read—Tolstoy—I'm not going to read it like you read it. I'm not going to write the paper like you wrote it.

It's going to be different because growing up without a father makes you this way. Growing up without a mother who can really sympathize, growing up in an atmosphere of curse words, where profanity isn't really profanity, where you can be cursed and feel a strange sort of joy inside yourself, because you know that they're actually trying to communicate, well, that makes you different. Obscenity should not even bear in what we write about, because obscenity is not the way we see it.

I feel that the Negro hasn't committed a serious crime in this country yet, because every crime he has ever committed has been out of need, out of necessity. And the large majority of them have been spontaneous, not premeditated. It's like saying, "Need some money? Let's go out and get it. Best way we can." If you can't, if you need it tonight, right now, well, you've got to get it the best way you can. It's very simple.

The Great Society
My thing is this: We're not going to let you take our women away. We're not going to let you take our lives, our children, and the rest. We're not expecting you to say, "Well, look, we understand that, but wouldn't you say all of that ended with slavery? You know, with the Civil War?" Because it doesn't happen now.

There's a far more sophisticated way of de-tribalizing, de-traditionalizing, and de-humanizing a man. We call it this: we call it making it possible for black

women to graduate and go into Civil Service jobs as secretaries, because they're pretty. But the Negroes can't pick up jobs in the front, rather, in the janitor thing, which means not just a subordinate position, but also a lower-paying position.

You can't dictate if you don't have the money. You can't dictate—not only policy to a white man—you can't dictate policy to your woman. If it comes down to it, you have to get out. She will put you out: she will not suffer. Welfare has made it possible for black women to do without a man and do without him well. And I'm not against welfare, because I grew up under it, and at the same time, I'll tell you this: I didn't appreciate it. I didn't appreciate it, and I'm an ingrate, simply because I see what it can do to people. I saw what it did to my family.

The breaking up of the family takes place far more sophisticatedly. They've got money now to do without a father. Father has to make it the best way he can. They've got money to do without a whole lot of things where a man's involved. Like I said about "Star Trek," what irks me is that you've got a black woman on the show and not a man. And the only way a kid can look at it, interpreting it, is that momma's smarter than daddy, which isn't necessarily true. I don't think any white would go for that. The white man has always said, "I'm the head of my household." You've some blacks who've pride enough to say that they're head of theirs. But what is the child to say when he looks at "Star Trek" and sees the woman image projected? There is no male.

If you look at "I Spy," you see Bill Cosby in the role of what I call the "Super Friday" — you know, Robinson Crusoe's Friday — with karate, now, in his repertoire of tricks. And this is all it comes to. If it's not that we're absent, then we're there, and we're much better helpers now. We're much better workers. We fight better now. We dance better.

We've got better dancers. We've got greater entertainers now. We've got greater everything but men. We've always been entertainers and musicians and bards and singers and writers and poets . . . and really, people who suffer.

We've been everything but people in this mainstream. Great Society? Don't talk to me about it, because I've got my own interpretation of that "Great Society."

The Heretics Don't Like LeRoi

The "Heretics" sounds like a sad, warm voice crying out to stone, cold ears.

And they tell me there is one place/ for me to be. Where/ it all/ comes down. &/ you take up/ your sorrowful like./ There/ with us all. To/ whatever death.

In this short story, Jones confronts the problem of living a humane life in an inhumane society. He gets off the bus and he sees the busdriver with a knife "hacking chunks of bone." Then walking to the Bottom: white shut houses . . . drunk niggers roaring by in dead autos stabbing each other's laughter . . . life drained off in silence. At the joint, alone. Peaches, an overweight, oversexed female, is his. But he is afraid of himself and afraid of Peaches. Her blatant and demanding sexuality is not consistent with his life. Peaches is the pornographic proto-type of futility itself, and Jones is her victim.

"Filthy drunk women . . . despair . . . silence and laughter . . . Their frightening lives . . .", all hastening the emotional nausea, compounded by too much drink, too little sleep, and Peaches. More drinking, more sex, more crackers, more hated strangers, more hateful heretics, and senseless fight brought on ostensibly (by members of his own race) for money.

And after reading, falling forward on the floor, The Negroes danced around my body and spilled whiskey on my clothes, I woke up two days later, with white men, screaming for God to help me.

Negroes don't help him, white men merely scream, he is down, alone, solitary in his existential realization of futility. The sterile society completes the alienation of this one man, alone amidst a million mindless men.

Perhaps the passage most indicative of the mood of the story is where Peaches' sexuality is making demands on Jones' whole body, mind, and soul.

I was crying now. Hot, hot tears and trying to sing. Or say to Peaches, "Please, you don't know me. Not what's in my head. I'm beautiful. Stephen

Dedalus. A mind, here, where there is only steel. Nothing else. Because he is Stephen Dedalus he is crying. Because he is a mind where there is only steel . . . the steelness of a sterile, love-lacked society. . . . And there are immense, impenetrable barriers of loneliness, made of steel, that can do nothing more than isolate . . . isolate. LeRoi Jones, victim of heretics practicing heresy, is screaming for God to help him.

The heretics isolate. But who are the heretics and what do they do? A heretic is an actual or a

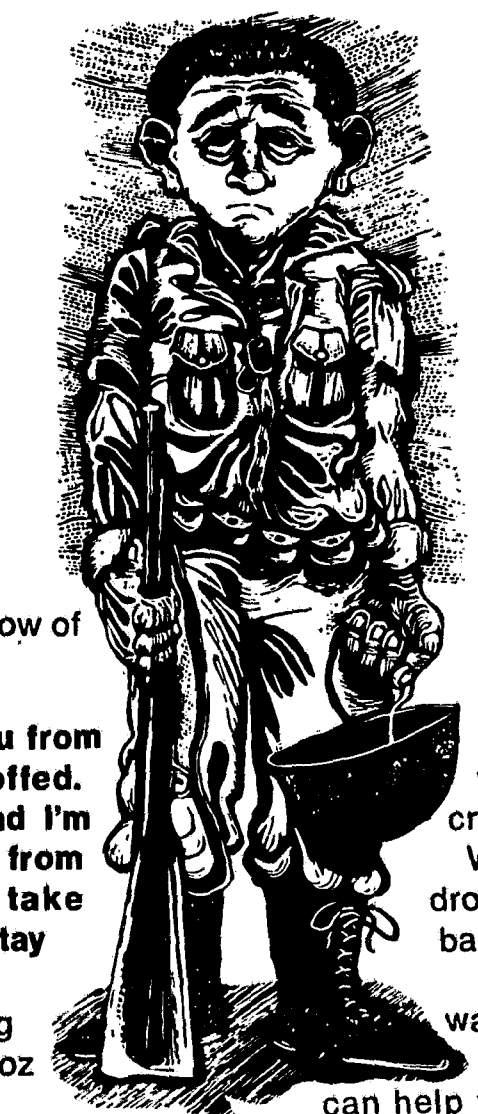
former member of a group who holds opinions contrary to the basic tenets of that group. Jones is saying that, WE, as humans, are members of the human race. WE, as humans, also manage to hold opinions quite contrary to even the most basic tenets of humanity. Humanity. Our actions seem to indicate that we haven't so much as even recognized the existence of the concept of humanity.

Heretics don't like humanity. LeRoi is humanity. The heretics don't like LeRoi.

—Jerry Serafino

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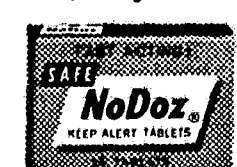
"No pill can stop you from flunking out," I scoffed. "Well, he's there. And I'm here. Take warning from my sad case. And take NoDoz to help you stay with it."

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MR. GERALD L. TRAUT

DEPT. OF BIOLOGY TEACHER

He is due to leave U.N.M. for the above reason. The student body—particularly those who have studied biology under Mr. Traut, feel that his leaving would cause more than the usual void in the biology teaching staff.

This committee is requesting your assistance in causing the usual ruling to be waived in this case, since Mr. Traut is considered by both faculty and student, to be an inspiring teacher and a credit to the University. Petitions are being circulated in biology laboratories. We request that you express your desire to retain Mr. Traut by filling in the ballot below and depositing it at the information center, Student Union Building.

To accomplish our purpose we must have all opinions counted and presented by Saturday, December 9th.

I WISH TO EXPRESS MY DESIRE THAT MR. GERALD L. TRAUT REMAIN IN A TEACHING CAPACITY AT U.N.M.

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KEEP MR. TRAUT
AT UNM STUDENT COMMITTEE



Execution, Rebounding Concern King

By NOOLEY REINHARDT

New Mexico basketball coach Bob King says offensive execution and rebounding are the major problems facing his young team that meets Pepperdine tonight in the third game of the season for the Lobos.

King talked as if the execution would improve as the squad gained confidence and experience and that he might alter his starting lineup to boost the rebounding.

Big 6'8" Ron Sanford got only seven rebounds in the first two

games against Oregon and Seattle and this did not please Sanford or King. However, Sanford did get in foul trouble early against the U of O, slowing his pace somewhat.

If the head coach decided against starting Sanford, 6'5" Steve Shrophire would probably get the nod against Pepperdine. Going into the game tonight the visitors are 2-1, after losing to Arizona State 101-88 Monday night.

At his weekly press luncheon Monday, King said that the overall poise of his team and the ball-handling of point man Ron Nelson were most encouraging.

Nelson is the only senior on the roster and the only starter back from last season's 19-8 team that played in the National Invitational Tournament in New York's Madison Square Garden.

Nelson is the leading scorer for the Lobos with 54 points in two games. Sophomore junior college transfer Greg Howard is second in scoring and first in grabbing rebounds. He has 30 points and 27 caroms.

Another sophomore, Ron Becker, is third in scoring with 28 points, after pacing the attack against Seattle Saturday.

King was most pleased with the two wins on the road and said that he had not expected to beat Seattle at home. He also said that the Wolfpack was shaping up as a better ball club than he had expected a week ago.

However, he was also careful to caution that the first two Lobo foes "were, at best, average teams" and that it was much too early to predict great fortunes for UNM on the basketball court this year.

The head coach also said the Lobo team would have to keep working on getting good bench play. Eight players saw action in the first two games, and there was at least one other who King would like to have seen gain some experience.

He told the press luncheon that Keith Griffith was being groomed to fill in for either Nelson or Becker, but that that duo had played such great ball that he just left them in all the way.

After looking at game films, King said the Wolfpack made an unbelievable number of mistakes. But then he quickly added that when you win the first two on the road it is still an awfully good start.

He also jokes about the team being lost and delayed before the Seattle game. First off, the plane was late, and then the motel was no place to be found and by the

Senate Candidates

Candidates for the Student Senate elections on Friday, Dec. 15, include: Barbara Bennet, Michael Cole, Mike Cortney, Dale Fogelstrom, Sandra Heide, George Hiller, Anne Knight, Sterling Nichols, Barney Paternoster, Ross Perkal, Suzanne Ralls, Ray Schowers, Cleve Seamon, Robert Speer, and Butch Whitcher.

Phi Sig Benefit

The Girls of the Golden Heart will hold a bridge benefit for the Sigma Phi Epsilon fraternity tonight from 7:30 to 10:30 at the Sigma Phi Epsilon house, 1901 Las Lunas NE. One dollar donations will be accepted. The funds will be donated to the fraternity.

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Weeks Resigns Post As Head Grid Coach

(Continued from page 1)
will be. There will be no set formula in selecting the new coach and an appointment is not expected to take too long.

The top applicants will be brought to the UNM campus and be interviewed before the final choice is made. A large number of applicants are expected for the post that was paying Weeks \$18,500 per year.

About leaving UNM Weeks said, "My 12 years with Lobo football have been very enjoyable and I sincerely hope it will return to the top of the WAC."

Popejoy added to his statement, "Throughout his tenure as football coach we have never had any reason to question his coaching, recruiting or his relationship with other coaches and the academic community. We are pleased that he will be able to remain here at the University of New Mexico."

Weeks is the only coach on the staff with tenure and needs only three more years to have 15 needed toward retirement.

McDavid said in Denver, "I have greatly enjoyed working with Bill these past 12 years and am looking forward to a continued association here at the University of New Mexico." The New Mexico Athletic Director said that the search for a new head football coach would start immediately.

The contracts of the assistant coaches will be honored for the remainder of the school year.

Weeks joined the University of New Mexico in 1956 as an assistant to head football coach Dick Clausen. He served as end coach under Clausen and then was back-field coach for two seasons under coach Marv Levy, who replaced Clausen. Weeks became head football coach in 1960.

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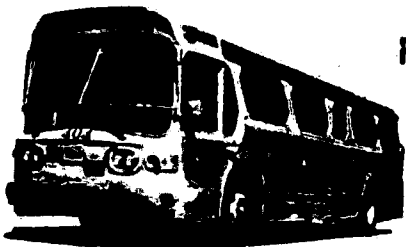
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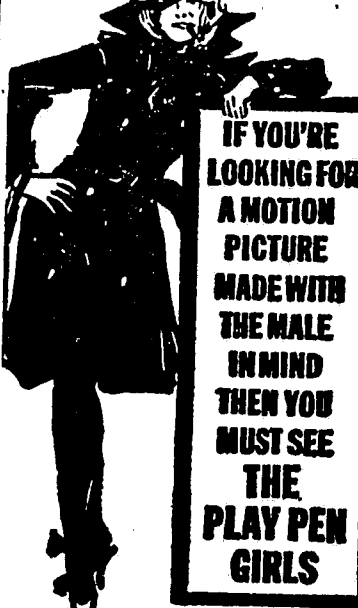
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Math Speech

The colloquium of the department of mathematics will present Professor V. S. Mandrekar of the University of Wisconsin Thursday, Dec. 7, at 3:30 p.m. in Mitchell Hall 202. He will speak on "Quasi-Invariance of Analytic Measures on Compact Groups." Coffee and doughnuts will be served in Marron Hall 225 at 3 p.m.

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Only Mature Males Admitted

Contrary to the Producers Instructions, The Guild Theatre in its policy against attempts of censorship and discrimination, will admit escorted ladies.

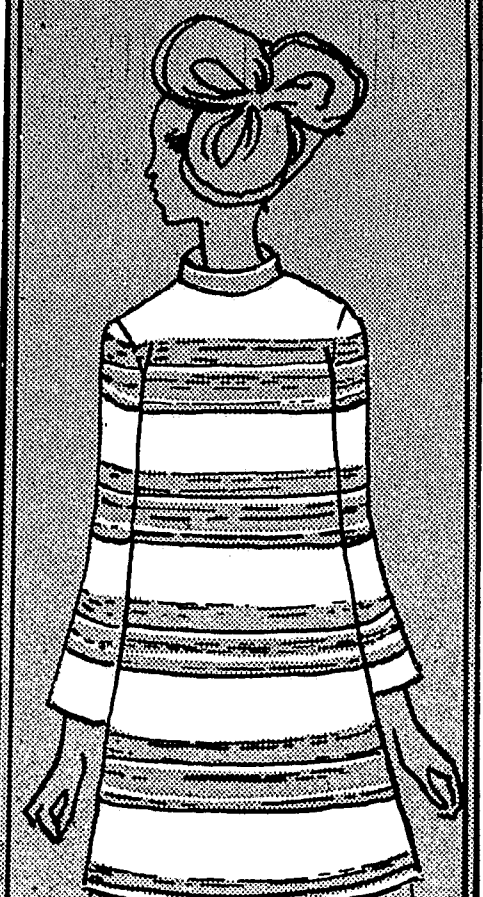
SHOWS: 2:15 - 3:35 - 4:50 - 6:05
7:20 - 8:35 - 10:00

DON'T MISS IT!

THE GUILD ART THEATRE

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PS We will admit escorted Ladies



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