

THE OBSERVER

April 5, 1968

Oakland University, Rochester, Michigan

Vol. IX, No 24

News Shorts

The Department of Public Safety has announced that there are a number of people on Oakland's campus who have obtained three or more State Violation tickets. The Department wishes to alert these people that unless their tickets are taken care of, the Justice Court may issue warrants for their arrest.

Professor William Schwab of the English Department will make his fourth trip to the Philippines this summer to participate in the Fulbright-Hays program administered by the U.S. Education Foundation in the Philippines. He has received a Fulbright Fellowship, his third, to lecture on the teaching of English at the College level.

The Ascendent, Oakland's student annual, is now on sale in front of the Book Store, in the basement of Oakland Center. The annual contains four-color prints and art work, as well as the usual pictures of students and activities, most of which have captions. Presale price for the book was \$4.00 but a limited number will be on sale at \$5.00 per copy.

The Oakland University Student Handbook, a guide designed for new freshmen and transfer students, will be published next fall under the co-editorship of two students. The students, Courtney Clara and Greg Willihnganz, state that the Handbook will be changed to include many more pictures, and new sections will be added concerning student government, student activities, and cultural programs.

The Oakland University Chorus will give its annual concert tonight at 8:00 p.m. in the Sports and Recreation Building. The concert will feature two works by Johannes Brahms: "Alto Rhapsodie" and "Ein Deutsches Requiem." Soloists will be Miss Alice Engram, Mrs. Carolyn Grimes, and Mr. Murray Hulse, who will be accompanied by the Chorus under the direction of John Dovaras. There is no admission charge.

Senator Edward Kennedy will be speaking at the Democratic Party's "Jefferson-Jackson Day" dinner at Cobo Hall on Saturday, April 6. Tickets are \$50.00, but anyone interested in hearing the Senator for free should contact Danny Phiffer, ext. 3132. Bus transportation will also be free, leaving at 4:00 p.m. and returning at 8:30.

The Academic Honors and Awards Convocation will be held at 8:00 p.m. Monday in the Matilda R. Wilson auditorium to honor students who were on the Dean's List this past winter term and the fall and winter terms of last year. About 450 students and 80 faculty members are expected to attend. Sheldon Appleton, associate professor of political science and Chairman of Charter College, will give the main address, and Provost Donald O'Dowd will present academic awards.

A Benefit Concert for the Issac Jones Scholarship Fund will be held at 7:00 p.m., Sunday, April 21, in the Birmingham Community House, 380 South Bates, Birmingham, Michigan. The concert will feature the Afrikan-Folk Ensemble and the John Guthrey Trio. Tickets may be obtained from Bill Peterson, 113 Oakland Center, Extension 2213.

Reserve Open Housing Precedent Set Now!

Beginning Friday, April 12, all presently enrolled Oakland students who are not living in the dorms will have an opportunity to reserve dorm rooms for the 1968-69 school year. Students presently living in the dorms have already signed up for rooms. Reservations for incoming freshmen and transfer students will be accepted beginning May 1.

Rooms will be available in Vandenberg, Pryle, Anibal and Hamlin Hall for women, and in Vandenberg, Van Waggoner, Fitzgerald, Hamlin and Pryle for men. Reservations must be made at the Housing Assignment Office, 125 Vandenberg Hall, and a \$25.00 security deposit, which is non-refundable after July 1, must be paid at this time. Anyone desiring to live with a presently-enrolled dorm resident must have this resident make a special request at the time he signs up for his room. Further information may be obtained from the Housing Assignment Office, or from Mr. Harold Johnson, Director of Housing at ext. 2926.

On Monday, April 1, Birmingham residents approved an open occupancy ordinance by a narrow 2% margin. This referendum set a national precedent. Birmingham is the first virtually all white community to approve an open occupancy ordinance by referendum.

Professor Sheldon Appleton, Chairman of Charter College and a Birmingham resident, worked with other residents in a drive to gain support for the ordinance. Appleton put extensive time and effort into the venture, addressing Birmingham civic groups and speaking on WTAK Radio in Garden City. Nearly seventy Oakland students also aided in the open housing success. The contingent of students was headed by Cindy Attwood, who approached Appleton and expressed her concern for the success of the venture and volunteered to help.

Miss Attwood, together with Nancy Bryant and Patti Kessler helped conduct a poll that classified the voting districts and also made phone calls to University students, faculty and staff who reside in Birmingham. On April 1, Oakland students met at Appleton's house at six a.m. to get the precinct assignments. During the hours the polls were open the students greeted voters and handed out literature that asked "Will we be proud of Birmingham tomorrow?" Appleton said that the students' involvement in the ordinance was an important factor for its success.

Publications Advisor MacLellan Retires

After three years as advisor to Oakland's student publications, Mr. John MacLellan is retiring. Affectionately known as "Mac" to students, Mr. MacLellan served as advisor to the Observer, Ascendent and Contuse.

Before becoming advisor, Mr. MacLellan was the managing editor of the Detroit Times. When the Times merged with the Detroit News he retired and came to Oakland as a student. At that time an advisor was needed for student publications and MacLellan was appointed, after which he continued to be both an advisor and a student. After he received his Bachelors Degree from Oakland, Mac commuted to U of M and received his Masters there.

Mac's future plans include traveling and general relaxation, with his wife Jean.

As of now, a new advisor to student publications has not been named.

Holiday Meals Set

The Jewish Student Association and the Newman Club are having their respective dinners Thursday and Friday, April 11 and 12.

Thursday night the Newman Club will hold the Eucharistic feast at the St. John Fisher chapel, which is also the site of the seder.

Friday night the Jewish Students will hold their Seder, the Passover feast. All wishing to attend the seder please RSVP to x-3173 by April 9. The seder is open to the whole campus.



Mr. John MacLellan

Final Exam Schedule

IF YOUR CLASS MEETS:	YOUR EXAMINATION WILL BE:
8:00 a.m.	Mon., April 15, 3:30-6:30 p.m.
9:00 a.m.	Tues., April 16, 12:00-3:00 p.m.
10:00-11:00 a.m. MWF	Mon., April 15, 8:00-11:00 a.m.
10:00-12:00 a.m. TTh	Tues., April 16, 3:30-6:30 p.m.
11:00 a.m.	Sat., April 13, 12:00-3:00 p.m.
12:00 noon	Sat., April 13, 3:30-6:30 p.m.
1:00-2:00 p.m. MWF	Tues., April 16, 8:00-11:00 a.m.
1:00-3:00 p.m. TTh	Wed., April 17, 8:00-11:00 a.m.
2:00-3:00 p.m.	Mon., April 15, 12:00-3:00 p.m.
3:00-4:00 p.m.	Wed., April 17, 12:00-3:00 p.m.
4:00-5:00 p.m.	Wed., April 17, 3:30-6:30 p.m.
IF YOU ARE ENROLLED IN:	
Modern Foreign Language	Sat., April 13, 8:00-11:00 a.m.

THE OBSERVER

The opinions expressed in this column are the opinions of the paper. They are not necessarily the views of the university, faculty or other students. Signed columns are the personal opinions of the authors.

Editorials

Personal Comments

To the Editor:

On Monday, April 1, Birmingham, Michigan became the first virtually all white suburb in the nation to pass a fair housing ordinance by referendum. Nearly seventy Oakland students gave their time and energy to ensure the passage of this bill. The efforts of these students were in large part responsible for the unexpected victory. These students helped win a historic battle.

I would like to express my personal thanks. Without their help and dedication the outcome of the Birmingham referendum might have been quite different. To these seventy students express my deep gratitude.

Cynthia Attwood

true Oakland style very few responded to this call for money. When the Fund officially closed there had been only a total of \$1,000.00 raised. Very little of this sum came from the canisters that were placed around the school. The largest sum of money was collected by the 5th floor of Vandenberg East, of which I am a member.

The 50-odd girls of my floor raised \$70.00, which the University doubled, as they said they would. We had hoped that if one floor, club or group of individual students collected a large sum of money, it would set a good example for the rest of the school to follow. This obviously did not work.

It is sad that Oakland's student body, when called upon to contribute to a good cause, cannot make a better showing.

Judy Haftka

To the Editor:

The closing date for contributions to the Issac Jones Fund has come and gone, and in

America

Here Is Your President

Based on the unwavering support of the Oakland Student Body, as witnessed in its landslide response to the Observer's request for essays on the candidates, the Observer predicts our next President - Harold E. Stassen. So we say to you, "Carry on Harold, with the knowledge that Oakland is behind you."

America is in crisis. In this solemn hour, a man has come forth to lead our great nation to a better tomorrow. This is a man of great courage, unquestioned ability, and unlimited vision. A man who understands America, its basic philosophy, its institutions, its people and who has faith in them. A man who understands the world and America's place in it. A man who knows war first hand by participating in it. A man who for thirty months lived with American fighting men in fierce battle and lonely isolation. HAROLD E. STASSEN.

Harold Stassen is a man of unparalleled qualifications to hold the most important job in the world. He was rated as one of the two most outstanding diplomats at the United Nations

Conference at San Francisco. His personal integrity is unmatched in public life. He has been rated the greatest governor in the history of Minnesota.

Harold Stassen stands boldly on the issues, never fearing to take an unpopular stand when he believes himself to be right. He believes in dynamic capitalism. Harold Stassen believes individual freedom to be precious and that individual economic freedom is inseparable from true individual social, civil, and religious freedom. He stands against backing socialism because socialism and communism "are two peas from the same confining pod". He has come forthrightly forward with an eleven point program for destroying communism in America. And it was Harold E. Stassen who explained and defended the American system in a conversation with Joseph Stalin. America needs Harold E. Stassen.

Submitted by:

J. W. Batchelor

Ed. note: Unfortunately, Mr. Batchelor cannot collect his five dollars since Harold Stassen was not on the list in the Observer's announcement.

Beyond The Fringe

"For the times they are a changing..." (Bob Dylan) And these changing times are deeply affecting the university student. The student, in turn, is dramatically changing the meaning of a college education. No longer is the thinking student content with "academia" or an existence isolated from the city, the state, the world. He feels concern for urban problems, the racial crisis, the pollution level; he questions the Vietnam war and the national political scene. He rebels at the inhumanity of human beings. And to the disgust of many of his elders, he deems these involvements more important than the quiz on 15th Century philosophers he must take tomorrow.

It is not that student involvement is new; throughout history there have been the rebels. But what was at one time a small, fringe group minority, usually labeled "kook," is now a national, even world wide body of students whose strength in numbers has been strong enough to make the daily press wires and the general population comment. Because students are purposely restructuring the meaning of education it seems clear that soon the system of education

will begin reflecting this change. It can no longer content itself with providing an educational setup that was workable a century ago. Students continually question the rationale behind a system that grades a student on his knowledge of Etruscan wall paintings and labels drug education as extra-curricular. And they should. The statement, "students don't have the wisdom of years to be able to direct their own education wisely," is not valid. Students are better prepared, and more sophisticated than ever before. The involvement level of students with today and today's problems is higher than past generations. The college student today knows very definitely what he wants to learn of life, of living, and it is not being sufficiently taught in the classroom. Either the educational system will change by student demands, or students will continually concern themselves with what educators consider only "extra-curricular." In the future, it may be proven that this extra education is the only learning experience valuable enough to give meaning to the experience of living.

Guest Editorial

Justice and American Way

by Mark Bennett

To many, President Johnson's Sunday speech was a source of great celebration. To them it was the end of a black era in American politics. Soon Johnson and his war will be only memories and we will once again return to "truth, justice and the American way."

This is both wrong and naive. If anything, Johnson has opened the door-a crack to be sure-and it's up to us to open it and walk in. It will take hard work and clear thought and most of all self-sacrifice.

It is painfully clear that the key note of American life has been personal gain. There has been all too little community responsibility. One only has to look at the large number of Oakland students who only come here to get a diploma never leaving anything to the University community except their tuition.

In his speech, the President called for the American people to raise above factionalism. What is factionalism if not self-interest. It is this

self-interest though that has kept Detroit papers off the streets and has caused the blacks and whites to begin arming for the summer and, in fact, it is this same ideal that prompted the American government to ignore the Geneva conventions in 1956 and give rise to our present situation in Vietnam.

Its a rough world and nobody's going to give anything away. Therefore, it would seem like a personal gain would be the only answer. But this is very short-sighted. In the long run, community responsibility is good for all. The keynote is to remember that you are a member of a society and then be selfish towards that society-a world society.

Within the next few months many prominent politicians will be vieing for the Presidency. The one who wins can only be as good as those who support him and the people he governs. Be vocal, voice your opinions. But when the elections are over don't expect the President to carry the ball. It is now clear what a Tonkin resolution can lead to.

Since this is the last edition of the Observer for this semester, the editors would like to thank the following people for their assistance:

The Publications Board, without whose steadfast guidance and unfaltering encouragement this paper would not have been possible.

The members of last semester's Observer, so many of whom remained on the staff.

The many people who spared a week or two of their time to work on ads for the Observer.

The members of the Student Life Commission, and University Senate, who always sent us the minutes of their meetings and went out of their way to see that we were aware of their activities.

Chancellor D. B. Varner, for his timely acknowledgement of the budget crisis.

The Editors of Fitz Bitz, who found space in their publication for news we were not able to cover.

And the entire student body of Oakland, whose kindness and concern has made this paper what it is today.

THE OBSERVER

Published weekly at Rochester, Michigan, by the Students of Oakland University. Financed solely by student fees and advertising revenue.

Offices are located in Oakland Center: Telephone 338-7211, extensions 2195 and 2196.

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Panoramium

By Judith Hoffko

THE ART WORLD:

The Detroit Institute of Arts (5200 Woodward) presents two great exhibitions. The first is entitled **Chinese Treasures** and includes 117 archaic bronzes, jades, ceramics and stone carvings. This is the South Wing and admission is 25 cents for students showing ID. The second exhibition is entitled **Sculptures and Drawings by Henry Moore**. Moore is one of the most important sculptors of this century. This too is in the South Wing. For information call 831-0360.

The Detroit Institute of Arts Film Series presents on April 9 **The Home in America** - a series of shorts devoted to the development of the American farmstead. This film will be shown in the Lecture Hall at 8 p.m. Admission free.

The J. L. Hudson Gallery presents **Willem de Kooning** in exhibition. Kooning is a good example of how an artist changes throughout his life. This exhibition is open only until April 13. Admission free.

AFTER DARK:

The Court Theatre presents **Macbird** - a hilarious yet powerful burlesque of the American political scene, which uses the plot of Shakespeare's *Macbeth* to impartially demolish the Johnsons, Kennedys and other current political figures. The show will play on Friday and Saturday evenings through April. Admission charge is \$2.00 for students showing ID. For reservations and information call 822-6655.

The Bonstelle Theatre presents a great Irish Comedy **Philadelphia, Here I Come!** - this is the simple and honest treatment of a lonely, frustrated young Irishman who dreams of leaving his native village to discover the glitter of an American city. It is highly Irish and rich with Irish humor. The play will be presented only 6 times, starting April 12 and running from Saturday, April 13, and Thursday through Sunday, April 18-21. Curtain will be at 8:30 p.m., the Sunday matinee will start at 2:30 p.m. Tickets are \$2.00. For information call 833-1400 ext. 265.

The Hilberry Classic Theatre, on Wayne's campus, presents **Becket** on Friday, April 5. On Saturday, April 6, **Hamlet**. All evening performances begin at 8:30 p.m. On Saturday, April 6, at 2:30 p.m., **Twelfth Night**. For information call 833-5151.

The Raven Gallery proudly presents **Danny Cox** for three great

COMING SOON:

Harry Belafonte is coming to Cobo Arena on Friday, April 19, at 8:30 p.m. Belafonte will be backed up by Kim Weston, a doll who can really belt them out, Pat Paulsen, one of the stars of the Smothers Brothers TV Show, the Young Holt Trio, the Seven Souls, and the Jimmy Wilkins Orchestra. Tickets start at \$3.50 and climb very fast to \$9.50. For further information call 342-2920.



FLICKS:

Studio 1 (Livernois at Davison - WE 3-0070) presents "La Guerre est Finie"; starring Yves Montand.

Studio-North (Woodward at 9 Mile-LI 1-5168) presents "Closely Watched Trains"; a Czech comedy-drama. Also Mike Nichols' "Bach to Bach"; a short 10 minute short.

Studio 8 (Greenfield and 8 Mile-LI 2-8827) presents "Bedazzled"; a sophisticated British comedy starring Peter Cook and Dudley Moore. **Times: Weekdays 7:30, 9:30; Saturdays: @7, 9, 11:00; Sundays: 5:30, 7:30 and 9:30.

Trans-Lux Krim, Woodward near 6 mile, **Carmen Baby** a jazzed up, sexy version of *Carmen*, the French opera. For information call TO 8-8300.

Detroit Repertory Theatre will present 5 films this weekend; **Confessions of a Black Mother Saccuba**, **Tell Tale Heart**, **Lot in Sodam**, **Trumpet**, and **Tung**. These shows go on at 11 p.m. and 1 a.m. on Friday and Saturday nights, and at 7:30 and 9:30 p.m. Sunday and Monday nights. Student admission is \$1.50. For further information call 868-1347.

The Radio City, Woodward at 9 Mile; **The Graduate** - a film that needs no blurb! Recommended for EVERYONE!!

The Washington, in Royal Oak; **Bonnie and Clyde** - a film that is almost as good as **The Graduate**. For further information concerning times and dates call LI 1-0082.

At the Royal Oak and The Americana, Charlton Heston stars in **Will Penny**. Call LI 1-2812 and 358-3920 for information concerning times and dates.

TAKE NOTE:

The Henry Ford Museum presents **Golden Oldies in Silent Films**. On April 7, **The Phantom of the Opera** (1925), starring Lon Chaney. On April 13-21 **Peck's Bad Boy with the Circus** (1938), starring Tommy Kelly and Edgar Kennedy, and **Happy Times and Jolly Moments**, starring Mack Sennett Highlights. This special Easter Week program will be presented at 1 and 3 p.m. on weekdays and 2 and 4 p.m. on Saturdays and Sundays. Regular times are 2 and 4 p.m. on Sundays only. For further information contact the Henry Ford Museum.

The annual exhibition of student art closes on Sunday, April 7. This exhibition has proven to be one of the best the University has had. Don't miss it!

weeks, starting April 9 and running to April 28. Danny is well known as part of Hootenanny '63, during which he received a standing ovation at Carnegie Hall. He's a great folk singer and well worth hearing. Admission is \$1.50 Tuesdays-Thursdays and jumps to \$2.50 on Fridays-Sundays. For information call 353-1778.

Meadow Brook Theatre presents two plays for the price of one! **The Firebugs** and **No Exit** are both good plays. Student tickets are \$1.50 and do not apply on Friday or Saturday nights. For information call ext. 2301.

ON CAMPUS:

Friday, April 5; **The Chancellor's Ball** - this annual ball is being held at the Kingsley Inn. Dinner starts at 7:30 p.m. and features the John Guthrie Trio who will play the background dinner music. The Ball itself begins at 9:30 p.m. and will feature Bob Turner and his Orchestra. Dance tickets will only be on sale up to Friday, April 5, and can be purchased at the Activities Center for \$4.00. Special prices can be obtained on flowers. Ask for information when you buy your tickets.

Friday, April 5; **Off Campus** - this weekend the Off Campus presents two great nights of entertainment. On Friday night **Bob White** - a specialist in old folk, blues and ballads. He is known for his fantastic guitar, autoharp and banjo playing. On Saturday, April 6; **The Princess and the Frog** - this group is WOW. Diane Berglund is the frog and Jim Phillips is the princess. Jim is one of the best guitarists around here and Diane's voice - well go and hear it yourself! Shows start at 9:15 p.m. and runs for 45 minutes. Admission charge still only 50 cents.

Friday, April 5 at 7 and 9:30 p.m. in 156 NFH, the University Film Series presents **Blindfold**. Admission charge 35 cents. Remember...on Sundays there is only one showing at 7 p.m.

Saturday, April 6; **Improvisational Theatre** - to almost end the Fine Arts Festival, there will be two presentations of what can only be called Improvisational Theatre. The first is the New College presentation of Improvisational Dance, **Encounter with Innerspace**. They will show a movie produced and directed by students connected with this new concept of modern dance. The audience is asked to wear informal clothes as they will be called upon to actively participate. Following this presentation will be **Endgame**,

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For Transportation, Call 338-3406
One of the reasons for our existence is to serve the students and faculty of Oakland University.

Collectors Prints On Sale Today at University Gallery

How would you like an original Goya print or 15th century manuscript etching to hang among the Levy's bread boy and Paul Newman in t-shirt on your wall?

Today is your chance to become a 'collector' at the "one day exhibition and sale of original graphics for collectors" in the University Art Gallery.

Original etchings, woodcuts and lithographs by such artists as Matisse, Rembrandt, Goya, Renoir, Picasso, Chagal, Baskin and Rauschenberg, as well as manuscripts and incunabula (look it up yourself) are being presented to Oakland at prices even students can afford by Ferdinand Roten Galleries, Inc. of Baltimore, Maryland.

The Roten Galleries have been bringing fine graphics to university communities for thirty-five years. It was Mr. Roten who introduced the works of important German Expressionists to Americans in the early 30's. These contacts abroad made it possible for the gallery to expand its collection.

Prices start at five dollars and run to infinity. Today is the only day of the sale; gallery hours are 12:30-4:30 and 7:00-8:30.



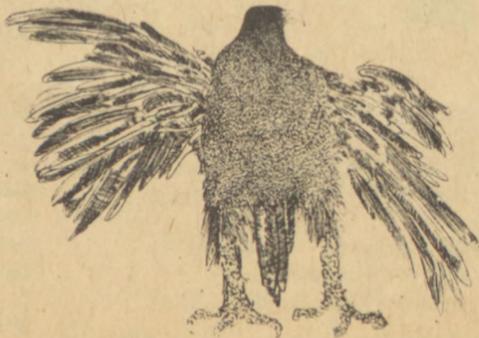
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University Gallery
12:30-4:30
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Tickets: \$9.50, \$7.50, \$5.50, \$3.50-at Cobo Arena, J. L. Hudson's (Downtown, Northland, Eastland, Westland) and all Grinnell stores. Mail Orders: Send checks payable to "Harry Belafonte Show" to Cobo Arena, 1 Wash Blvd., Detroit, Mich. 48226, together with stamped, self-addressed return envelope

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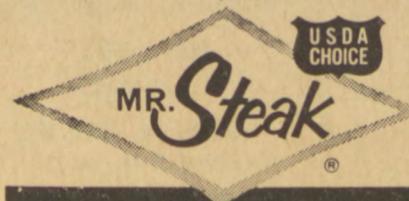
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Undiapered Staff Announces Annual Faculty Review

Oakland Undiapered, the student review of faculty, will go on sale next week for 75 cents a copy. The review, which rates each professor individually, is based on a questionnaire which over 1500 students filled out.

This year the review has been expanded so that more professors can be rated. The questions have also been changed "to offer more of the kind of information students are interested in," according to David Black, co-editor of the publication. As with last year's Review, a paragraph is devoted to each professor, after which there are numerical ratings in such areas as ability to keep the class interested, choice of reading material, etc. The paragraphs were written and the data compiled by "qualified upperclassmen" who are majoring in the particular professor's area.

Oakland Undiapered, which is in its second year of publication, has two purposes. First, it is an attempt to aid students in selecting the professor who will best serve their need. Second, the review gives professors feedback from their students.

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Austin Healey (1962) w/radio, heater, pirelli tires, overdrive and all standard accessories. Clean and in good condition. Call 463-5406 or 541-3975.

Ride needed to Florida after 3:00 p.m., April 16. Will share expenses, or am looking for someone to hitchhike with. Call Jack at 3003.

Girl wants hip girl to share apt...13 Mile and Crooks. Call Christi, anytime after 6 p.m. at 585-6348.

Spring term ride needed to O.U. from N.W. Detroit. Will share expenses generously. ext. 2628 or DI 1-4369.

Need your term paper, thesis typed? Low rates. Will pick up and deliver. Call 334-6576.

Camp Nahelu is taking application for summer jobs - contact Fred Stern at this number 627-2453 (Ortonville) or write Camp Nahelu. Ortonville, Michigan 48462.

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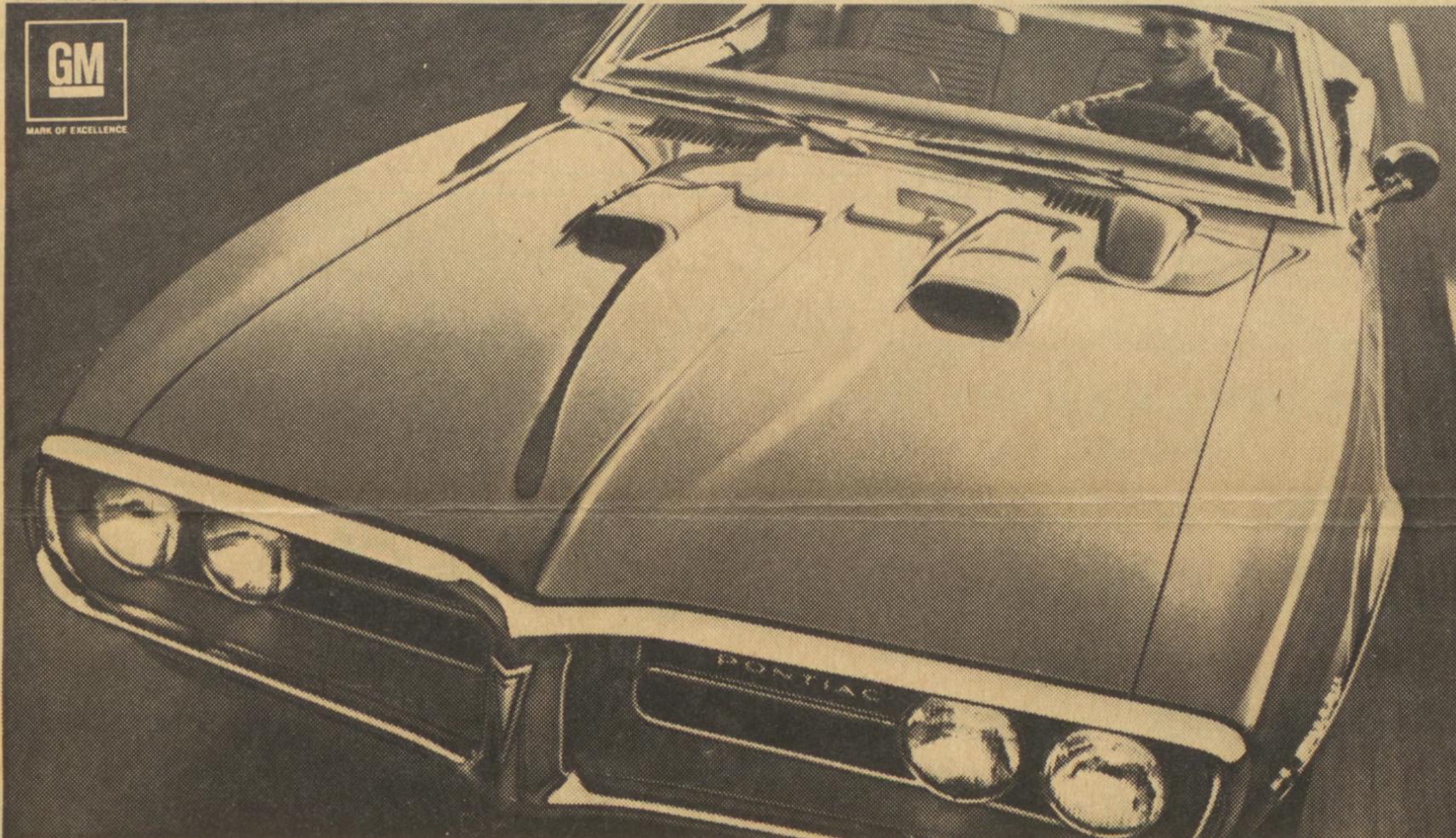
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1. Cheese	1.25	1.65	2.00
2. Cheese- Pepperoni - or SAUSAGE	1.65	2.20	2.70
3. Cheese- MUSHROOMS	1.85	2.30	2.85
4. Cheese- Pepperoni- MUSHROOMS	2.20	2.70	3.10
5. Cheese- HAM	1.65	2.20	2.70
6. Cheese- HAM- MUSHROOMS	2.20	2.70	3.10
7. Cheese- HAM- Pepperoni	2.20	2.70	3.10
8. Cheese- HAM- Pepperoni- MUSHROOMS	2.40	3.05	3.55
9. Cheese- GROUND BEEF	1.60	2.10	2.55
10. Cheese- GROUND BEEF- HAM	2.00	2.60	3.15
11. CAPTAIN'S DELUXE- Cheese- HAM PEPPERONI MUSHROOMS- GREEN PEPPERS- ONIONS	2.75	3.20	3.80
EXTRA MUSHROOMS	.40	.50	.60
" MEAT or Cheese	.40	.60	.80
" PEPPERS or ONIONS	.10	.15	.20
ANCHOVIES	.15	.20	.25

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Several Oakland students are attempting to publish a literary magazine this summer. Poems, essays, fiction works, pictures, and other materials suitable for such a publication are critically needed. Students interested should contact Dave Carr at 674-3673 (local call from campus) or Gwen Heard at ext. 2640, or leave their works or names at the Activities Center Office.

The Engineering Society will give \$5.00 for information leading to the recovery of a flasher light which was stolen during the Road Rallye. Contact the Activities Center office.

Applications for financial aid for Fall-Winter-Spring 1968-69 should be made now. Prepare a red card for Fall part-time, on-campus employment, or a blue card for Spring employment. See Mrs. Sumpter in the Financial Aid Office.

Summer counseling jobs at a northeastern Oakland County camp for underprivileged children are open to juniors, seniors, and graduate students in social or education studies. The

Notices

camp needs both paid and volunteer counselors from June 17 to August 24. For information, call the Oakland County Volunteer Bureau at 642-7272.

This Friday, at 8:00 p.m., the University Chorus will present its annual Spring Concert in the Gymnasium of the Sports and Recreation Building. This will be an all Brahms concert, and will feature soloists: Alice Engram, Murry Hulse and Carolyn

Grimes. The Chorus will be accompanied by Keat MacDonald on organ, and Robert Bates on piano.

Applications for internship during the Fall, 1968 and Winter 1969 semesters must be secured from the School of Education office, Room 316 Wilson Hall, before Friday, April 12th.

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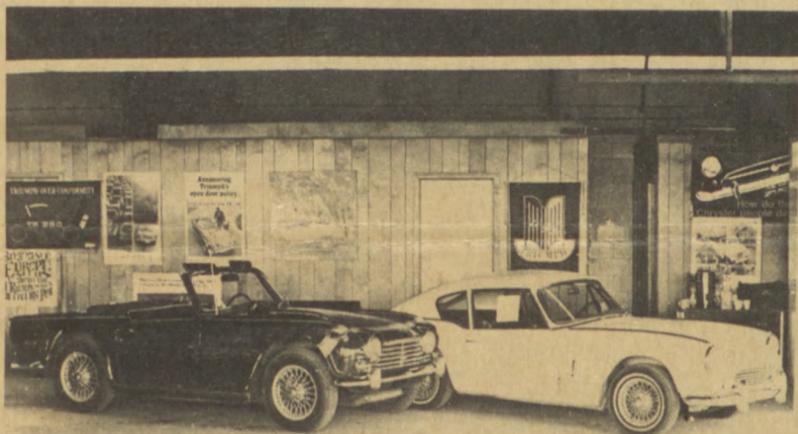


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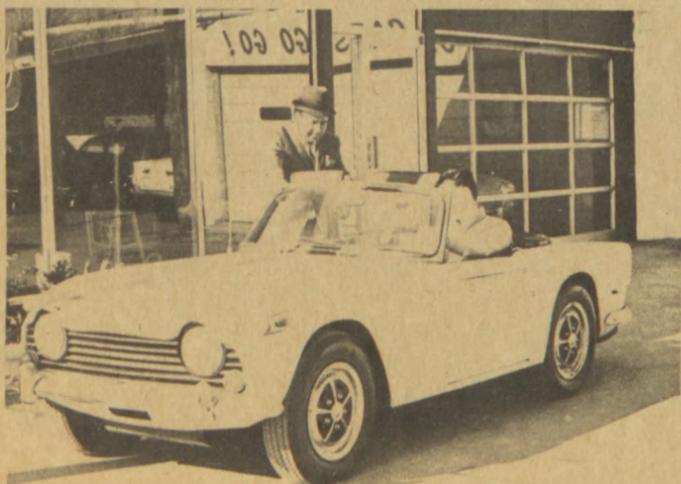


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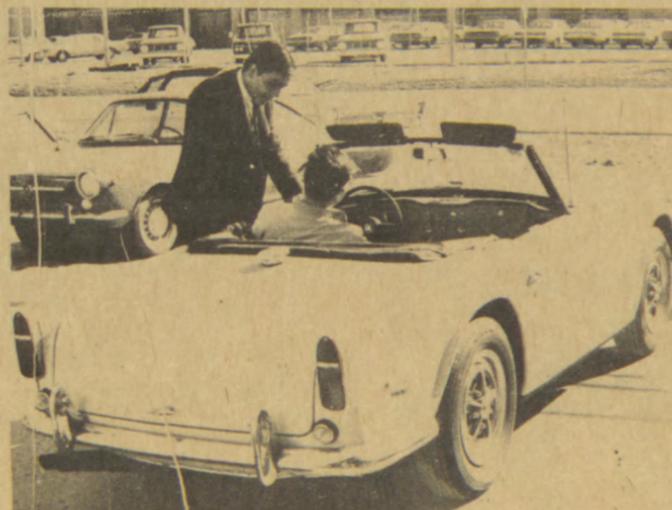
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Rick Grimaldi is showing our driver the Tach and warning him about that "Red line". Believe me that needle gets there is a hurry.



Will the Tigers Win it All?

So starts another baseball season. Next Tuesday, April 9, the Detroit Tigers play the Boston Red Sox in the first game of the year.

The Tigers, of course, are hoping to move somewhat higher in the standings and finish the season around October 15th instead of the first of that month like most of the teams.

On paper they should. They have a young, but strong pitching staff, four starters that

could win 20 games in a season, and a good, but slightly inconsistent bullpen.

Good hitters abound the starting line-up. Al Kaline, Bill Freehan, Jim Northrup and Willie Horton should average around .300 this season. Don Wert, Dick McAuliffe and Norm Cash provide bats that could also produce high averages.

Fielding also is not a real problem. Bill Freehan is the best catcher in the league. Don Wert controls third base superbly and Al Kaline owns right field. Ray Oyler and Norm Cash also play their positions as well as most of the other players in the league.

This picture looks very promising, but it has been almost the same since 1961. What the Tigers need is for all of these people to click at the same time. If this happens they might just wrap up the title by Memorial Day. It's possible. They have the potential, but can

they tap their power? September will tell the story.

Bowlers Roll To A Finish

Following are the final statistics in the Oakland University Mixed Bowling League:

High average	Ted Rabaja	184
High Game		
Scratch	Ted Rabaja	266
Handicap	Mike Wagner	308
High Series		
Scratch	Ted Rabaja	666
Handicap	Mike Wagner	727
1st place	Fat Man & Friends	
2nd place	Luv Men	
3rd place	Pic-Kits	
4th place	"AA" Dropouts	

The Observer would like to congratulate all the trophy winners in the league and wish those who return next year good luck.

A Sports Editorial

Sports at Oakland is growing year after year. We now boast five intercollegiate teams with the possibility of more to be added in future years.

The athletic field now being built will give students more chance for participation in intramural sports and viewing OU sport teams compete with other schools.

BUT, the use of the sport facilities for Oakland students has been cut down by these sports and even more outside use of the gym and pool.

It is true that the University must rent the building to maintain it, but who was the building built for? Local Boy Scout chapters and Men's clubs? Or the students and staff of OU?

It was brought up that we should have taken some of the \$250,000 set aside for the athletic field for maintenance, but these monies were earmarked for the fields whether we needed it or not.

What we must come up with is another way to raise the necessary funds, possibly charging admission at sporting events and selling refreshments. It would not cover it in full, but it would be a start.

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Tues. - Wed. - Thurs.
2 P.M. to 10 P.M.
Fri. & Sat.
2 P.M. to 2 A.M.
Sun. 2 P.M. to 10 P.M.

Two intramural tournaments are in progress as this paper goes to press, Handball and Volleyball.

In the student division of the Handball tourney, Henry Feinberg is in the lead, while the faculty division shows Father O'Bee destroying every opponent he faces.

In Men's Volleyball League Y, Southeast boasts the team to beat. Greg Ranney and Chuck Clark have controlled their opponents to date. League X is much closer.

Intercollegiate Tennis begins on April 18 with a match against OCC-Highland Lakes here at Oakland.

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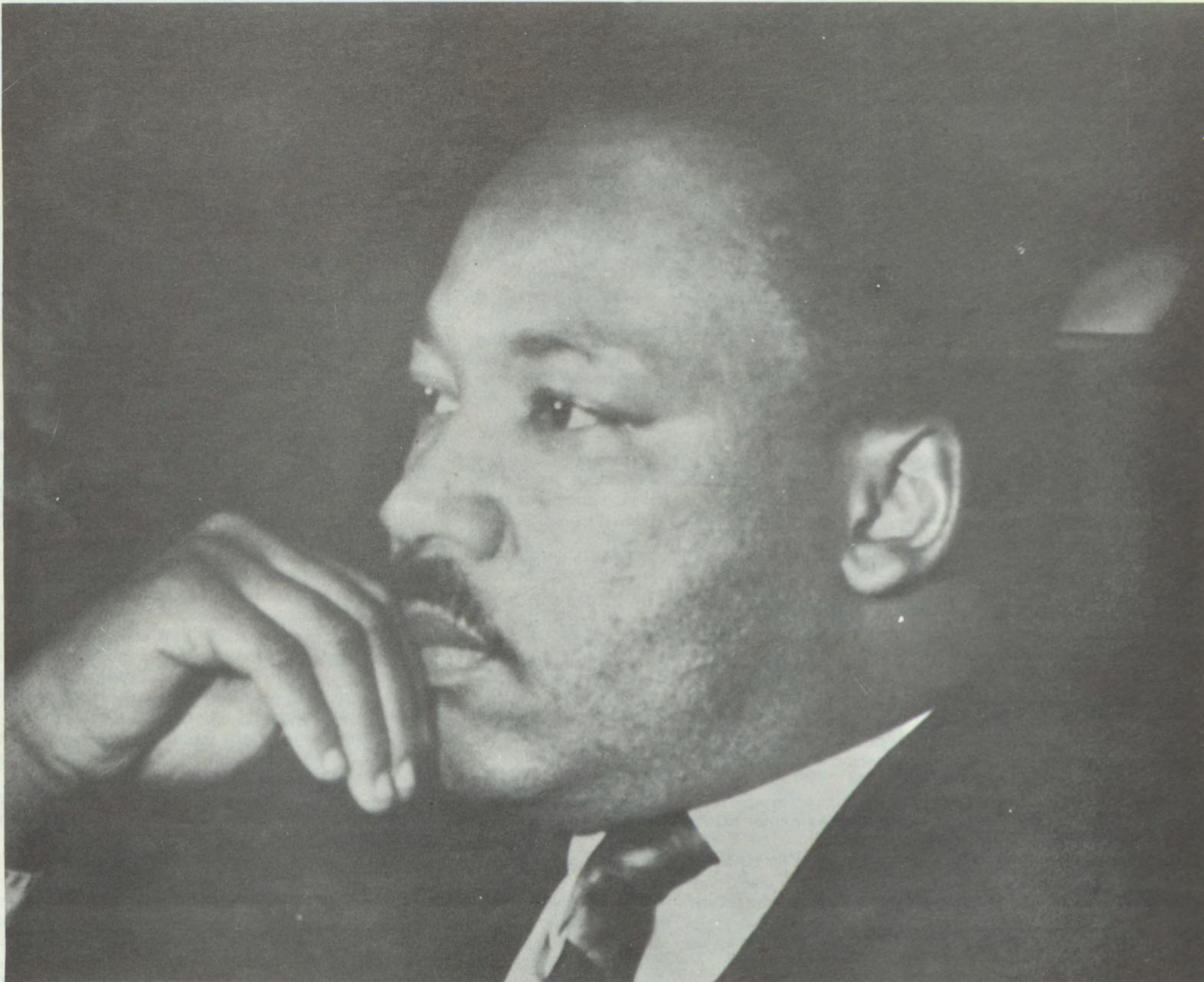
IN THE

STUDENTS ACTIVITIES OFFICE

8:30 p.m.	May 20	"Luisa Miller"
8:00 p.m.	May 21	"LeNozze Di Figaro"
8:00 p.m.	May 22	"LaForza Del Destino"
8:00 p.m.	May 23	"Carmen"
8:00 p.m.	May 24	"Madame Butterfly"
1:30 p.m.	May 25	"Tosca"
8:00 p.m.	May 25	"Romeo et Juliette"

All tickets are for main floor seating.

Performances at the Masonic Auditorium, Detroit



FROM BIRMINGHAM CITY JAIL
April 16, 1963

"...I must make two honest confessions to you, my Christian and Jewish brothers. First I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negroes' great stumbling block in the stride toward freedom is not the White Citizens' "Counciler" or the Ku Klux Klanner, but the white moderate who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says "I agree with you in the goal you seek, but I can't agree with your methods of direct action"; who paternalistically feels that he can set the time-table for another man's freedom; who lives by the myth of time and who constantly advises the Negro to wait until a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

"I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice, and that when they fail to do this they become the dangerously structured dams that block the flow of social progress. I had hoped that the white moderate would understand that the present tension in the South is merely a necessary phase of the transition from an obnoxious negative peace, where the Negro passively accepted his unjust plight, to a substance-filled positive peace, where all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive.

"...I had also hoped that the white moderate would reject the myth of time. I received a letter this morning from a white brother in Texas which said: "All Christians know that the colored people will receive equal rights eventually, but is it possible that you are in too great of a religious hurry? It has taken Christianity almost 2000 years to accomplish what it has. The teachings of Christ take time to come to earth." All that is said here grows out of a tragic misconception of time. It is the strangely irrational notion that there is something in the very flow of time that will inevitably cure all ills. Actually time is neutral. It can be used either destructively or constructively. I am coming to feel that the people of ill will have used time much more effectively than the people of good will. We will have to repent in this generation not merely for the hateful words and actions of the bad people, but for the appalling silence of the good people.

"...If our white brothers dismiss us as 'rabble rousers' and 'outside agitators' -- those of us who are working through the channels of nonviolent direct action -- and refuse to support our nonviolent efforts, millions of Negroes, out of frustration and despair, will seek solace and security in black nationalist ideologies, a development that will lead inevitably to a frightening racial nightmare.

"Oppressed people cannot remain oppressed forever. The urge for freedom will eventually come. This is what has happened to the American Negro. Something

within has reminded him of his birthright of freedom; something without has reminded him that he can gain it. Consciously and unconsciously, he has been swept in by what the Germans call the "Zeitgeist," and with his black brothers of Africa, and his brown and yellow brothers of Asia, South America, and the Caribbean, he is moving with a sense of cosmic urgency toward the promised land of racial justice...If his repressed emotions do not come out in these nonviolent ways, they will come out in ominous expressions of violence. This is not a threat; it is a fact of history.

"...So the question is not whether we will be extremist but what kind of extremists will we be. Will we be extremists for hate or will we be extremists for love? Will we be extremists for the preservation of injustice--or will we be extremists for the cause of justice? In that dramatic scene on Calvary's hill three men were crucified. We must never forget that all three were crucified for the same crime -- the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth, and goodness, and thereby rose above His environment. So, after all, maybe the South, the nation, and the world are in dire need of creative extremists."

FROM WHY WE CAN'T WAIT

"In measuring the full implications of the civil-rights revolution, the greatest contribution may be in the area of world peace. The concept of nonviolence has spread on a mass scale in the United States as an instrument of change in the field of race relations. To date, only a relatively few practitioners of nonviolent direct action have been committed to its philosophy. The great mass have used it pragmatically, as a tactical weapon, without being ready to live it.

More and more people, however, have begun to conceive of this powerful ethic as a necessary way of life in a world where the wildly accelerated development of nuclear power has brought into being weapons that can annihilate all humanity. Political agreements are no longer secure enough to safeguard life against a peril of such devastating finality. There must also be a philosophy, acceptable to the people, and stronger than resignation toward sudden death.

It is no longer merely the idealist or the doom-ridden who seeks for some controlling force capable of challenging the instrumentalities of destruction. Many are searching. Sooner or later all the peoples of the world, without regard to the political systems under which they live, will have to discover a way to live together in peace.

Man was born into barbarism when killing his fellow man was a normal condition of existence. He became endowed with a conscience. And he has now reached the day when violence toward another human being must become as abhorrent as eating another's flesh.

Nonviolence, the answer to the Negroes' need, may become the answer to the most desperate need of all humanity.

From a White Student.... (to White Students)

The purpose of putting out this four-page paper is not merely to eulogize Dr. Martin Luther King. It is an attempt to emphasize and clarify the Problem of America: racism. In this way, it is an attempt to continue his efforts to promote understanding and peace. The paper is aimed primarily at the white students of Oakland University. For in the wake of Dr. King's slaying, it has been apparent that most of those students do not understand the scope of the racial problem confronting them and their country. Yet there will be no peace and no justice in America until we, the dominant segment of society, take off our blinders and see things as they are.

This special paper is not necessary only because of the murder of Dr. King. Nor is his death what is really at issue in this country. What is at issue is the nature of American society. His death represents merely one more outrage upon mankind at the hands of a racist society...

RACISM IN AMERICA?

Racist is a strong word, one particularly disliked by Americans. It is disliked because it is so easily appropriate to the nature of our society; it is disliked because Americans find their most painful task in accepting reality. Whether we like the term or not, it is what King fought against in the North and in the South. It is because he fought against racism that he died.

Yet to many white people, his death seems only a tragic, isolated incident. It is not, they feel, the result of the general attitude of the whole society. The fact that it may have been one individual rather than a screaming mob that killed Dr. King, however, does not mitigate the guilt of America. He could just as well have been killed when he was stoned by a frantic white mob in Chicago's West Side while leading a march for an open housing law. He could just as well have been killed with the white minister James Reeb, or the black youth who died in Selma, Alabama. His life was in fact in constant danger from the white community in America. **And his death was the result of the general attitude of a large segment of American society.**

That most Americans do not condone the killing of King does not absolve them from complicity. Whether they condone this specific act is not at issue. What is at issue is that Americans have been promoting or ignoring the climate of racism which made his death inevitable. Many of those who now mourn for him never did a thing to further his cause. And despite the dismay at his death, little has been done by most Americans to understand the black man's plight in the United States, to eliminate violence and racism as parts of the American Way of Life.

THE WHITE PROBLEM

It is perhaps the ignorance of the magnitude of the racial problem in America which is the white person's worst failing. Continually he has seen the world from his own perspective and has failed to take into account the significance of being black in a White America. Whites can delude themselves as to the nature of the society -- as to the nature of a country which has the majority of its black people cordoned off into slums in the North and confined to tenement shacks in the South. They can convince themselves that the riots in the cities across the country are due to the presence of black "agitators", not due to the sickening conditions which the black race as a whole finds itself confronted with. The blacks cannot so delude themselves.

And black people are angry. Martin Luther King's death is only one more in a long series of deaths among the ranks of black people committed to the struggle for freedom in America. Whether the whole white population had an actual hand in the killing is irrelevant -- the climate which fosters such killings has been created, and is now perpetuated, by a white society. What we are confronted with in America is a human problem. But specifically, it is more of a White Problem than anything else.

THE RESPONSE AT OAKLAND

Apparently, most of the white students at Oakland do not know how really deeply the problem runs; they seem to fail also to see that what confronts America is really a racial problem.

Rather, it seems to them that it is a problem which confronts only certain segments of society, a problem which can be quickly smoothed over on a personal level. In reality, however, whenever whites and blacks mingle there is a problem to be solved -- unless it is ignored -- because the problem is so deep. **To expect an easy solution, without tenseness on either side, is to ignore the fact that we are all, black and white, products of a predominantly racist society.**

Yet most liberal white students seem to feel that distinctions between whites and blacks can be easily blurred, that the injustices of the society can be forgotten when talking or living with a black person on a personal level. That's not an easy thing for a black person to do when the day's headlines continually remind him of his status in society, and his daily living situation confronts him with the emotions that must go with moving about in a white world on a mid-western campus. And while the liberal white may be less race conscious than the Negro, simply because it doesn't smack him in the face as often, he still remains less understanding of what the black race is really up against.

ACCEPTING THE COLOR OF ONE'S SKIN

There is little if any room for impartiality on the race issue in the United States. It is an impossibility to ignore the significance which the country has forced into the color of one's skin. It is unrealistic to think the problem can be solved by acting as if that ascription did not exist. In doing so, we make a pretense -- and any black person who is not deluding himself knows it.

In not openly admitting to the clash of differences in the races fostered by our society, the white cannot help but alienate a serious black person.

It would be far better to accept the differences between the black and the white, to understand and respect the black's own individual, black identity. To accept him, in other words, not on the criterion that he has succeeded in emulating the white, but because he is an equal individual. Events in the past few years have shown that deception in race relations, even with good intentions, causes at least as much frustration as open racism, if not more: it is in the North, where everybody has been slapping themselves on the back for their own remarkable tolerance, that real racial violence has flared.

Once the color of one's skin has been accepted as a problem psychologically and physically built in by our society, then there is room to honestly solve the problems of relations between whites and blacks.

THE WHITE RESPONSE I -- "WHAT CAN I DO?"

The racial problem in America is one which has its roots in White action and reaction, in the long years of subjugation of the blacks by the whites. It is not a problem which has sprung up overnight. The whites have had plenty of time to avert major catastrophe. And yet we often find whites saying to blacks, "but what can I do," indicating that the black man's misery is not the fault of individual whites. A feeling of helplessness is understandable in our mass-power-oriented society. At the same time, however, the "what can I do?" attitude is often merely an excuse for general apathy. **While no one says you have to do anything about anything, if the white chooses talk over action, he can expect little regard from the black. There simply isn't time to fool with insincerity in our present crisis.**

If a white chooses not to take action in trying to solve the race confrontation, I suppose that it is his business. But it is often this same white who deplors black violence, castigates the black militants, and calls for patience in working out the problem. While they ask the blacks to go slow, they do nothing to reform the white community which is forcing the black into greater and greater extremism.

If the white does nothing to save America, he will have no "I told you so's" to say when it falls apart at the seams.

THE WHITE RESPONSE II -- CONDOLENCE

If whites aren't busy wallowing in apathy or criticizing the black for his attempts at gaining equality, he is busy telling the black how sorry he

What We Can Do:

Monday afternoon's meeting of "concerned" students on "What Can We Do" was perhaps a perfect example of "What We Don't Want Or Are Afraid To Do." While many people were anxious to talk about the problems of racism and of black people, few were anxious to talk about the necessity of serious political and social action by white people.

The roots and reasons for this hesitancy are deep. It is based on the still lingering doubts about the validity of an assertion that this is a racist society. It is based on fear of Black militancy. And most important it is based on fear of action, fear of making mistakes, and maybe fear of finding out where you're really at. It is also a fact, evidenced by Tuesday's March, that there are many people who are not concerned about doing anything.

It is unfortunate that the tactic of a march was not looked at as a means of building some type of organization or movement. Just showing the concern of a group of people does not, to any great extent, affect white middle-class America. And these are the people we, as students, have to reach.

One of the still lingering problems of white students is their belief that the concept of Black Power and self determination, an example of which is the proposed Oakland Black Student Union, is Black Racism. Bobby Seale of The Black Panther Party For Self Defense of Oakland California, had this to say about Racism:

"When the Man walks up and says we're anti-white, I scratch my head and I say listen, anti-white, what do you mean by that? He says why I mean you hate white people. I say me? hate a white person? I say wait a minute man. Lets have a look at this. That's your game. That's the Ku Klux Klan's game. I say that is the Ku Klux Klan's game to hate me and murder me because of the color of my skin. I say I wouldn't murder a person or brutalize him because of the color of his skin, I say yeah we hate something alright. We hate the oppression that we live in. We hate cops beating black people over the heads and murdering us. That's what we hate. So if you got enough energy to hate someone just because of the color of his skin you're wasting a lot of energy and you better take that same energy and put it into motion out there..."

That statement was to a group of black people but it affects us too. There is also a difference between militancy and violence, Martin Luther King was an example of this.

Why is it then, that a significant number of white people has so much trouble in groping for an answer of what they could seriously and effectively do?

First we have to realize that black militants are not dealing with the white community. They are talking to the black community about a problem supremely important to black people -- their survival. As Stokely said, there is a history of genocide in this nation, and black people, as evidenced by Monday afternoon's discussion, realize this. This does not mean that Black People have all the priorities of truth on the matter. They don't. There is much in rhetoric and in tactic that leaves something to be desired in terms of effectiveness and the final goals of humanistic justice and equality. But right now it is the blacks' problem and they have to work that out themselves.

The problem is that while white people played a significant role in the beginning of the civil rights movement, they have for so long thought in terms of fighting other people's battles that it has become almost impossible to translate our own problems -- racism, and exploitation, into strategies and programs for meaningful and massive change. Right now there are very few groups, or people whom Blacks can even talk to.

What white students must learn, is that they must stop getting uptight every time they think they aren't getting enough love and

Last week saw the last official publication of the Observer. This week's paper is a special edition put together on an ad hoc basis; it was not produced by the Observer staff, but by individuals, some of whom are connected with the Observer. Its production is in response to the murder of Dr. Martin Luther King and the general state of the racial situation across the country and on campus.

is for what is happening in this country. Thus there is great mourning for the death of Dr. King among the leaders of the nation -- and meanwhile there are 6,000 national guardsmen in Detroit. White people have been feeling bad for a long time about individual atrocities against black people in this country. The problem is they haven't been doing much to insure that such atrocities don't recur. So now "we're sorry" again. Who will we be mourning for next time?

Many whites are truly sick at heart for King's death. With good reason. For King was as much a saviour of the white people, a saviour of the nation, as he was a prophet of the black people. We as a nation have lost

in this endless racist game. But it is not enough simply to feel bad, to express regret over what is happening. It doesn't matter how White America feels about the death of Martin King. What matters is what it does about it.

If whites wish to deny that this is a racist society, they will have to prove it through their actions. What is hanging in the balance is not whether we will "let" the blacks have their rights. It is the salvation of White Americans as decent human beings that is hanging in the balance. And it is the worth of our whole society (the blacks' and the whites') which will be decided by the outcome of the struggle to make this country live up to Martin King's dream.

-Mike Honey

A Program For Action

attention from Blacks. They must think about where they are going and what they are going to do.

This means that we must stop looking to blacks for leadership and direction. Strategies and programs have to be built that meet the needs, problems and priorities of our own communities and situations. That doesn't mean that it is entirely a white problem. It is also a human problem. But we have got to deal with that white problem first.

The concept of trying to reach middle class white America about anything, let alone race, has never really been tried. The Vietnam Summer Project of 1967 showed that with plain hard work it can at least be attempted. But how many students are interested in hard work?

Racism is not a simple phenomena. It is both covert and overt. Overtly it is fairly easy to recognize and attack. But covert racism is institutional and is much more difficult to identify and attack. But this is the key to the problem.

Programatically what does all this mean to us: On a superficial level it means building educational programs oriented toward the white community just as black people have instituted new programs in the black community. It means building a legal, financial, and information network to expose both covert and overt acts of racism and oppression by the white community. It means the organization of white people into structured units: not only to work on the problems of white society, but to provide material resources such as food and medical supplies to black people when and if they are attacked. It means attacking those institutions and individuals that are inept, exploitative, and unwilling to change and innovate.

Then and only then, black-white tactical coalitions, in which there is a coming together for specific short-term goals where each group involved has its own independent constituency, may be possible. There can be no true coalition for change unless there exist people in many spheres, committed and organized for the reconstruction of American life.

On local levels this concept can manifest itself in many forms. Many people were worried about the sale of large quantities of firearms and the existence of vigilante groups. Instead of just complaining about it, find out how many guns have been sold in a given area. Find out if vigilantes exist, who they are, where they meet, if they are being given local municipal aide, and expose them. But don't just sit around and worry about it.

Local programs such as People Against Racism can be set up. Cooperation can be arranged with local Church groups for meetings and massive community contact. There are two months left to reach thousands of young people in high schools. A Massive program of meetings and publications to reach them can be instituted. People can canvass door to door, and talk to people about problems. Neighborhood and small home meetings can be set up. The possibilities are limitless.

Naturally programs have to be tailored to the makeup of the individual community and to the availability of people. They can be made up of people working full-time, as is being organized in this area, or of a few students just talking to groups when they get home from work.

Before one attacks this problem, one has to understand it. The least anyone can do is study the problem. To this end, a program of required courses on race and American society should be supported. Support of Martin Luther King's March of Poor People on Washington is especially important.

Much more strategic thinking must be done about these proposed projects and problems, both publicly and privately.

The institution of any such projects is difficult. Many mistakes will be made, in goals, style, and approach. But, unfortunately, the questions of the hour are more pragmatic than philosophical. It is better to make mistakes in attempting action, than to take the advice of those who say "you might alienate people even more". It seems clear that white people are pretty well alienated now, and it's about time someone tries to un-alienate them.

The results of such programs are at best negligible. The problems of hundreds of years are not going to be solved by a few month's worth of evening meetings.

But it seems evident that we had better stop talking about "what can we do?" before it is too late to do anything.

-Marc White

they sat alone
He ground his teeth to blood-pulp gums
Bowel-felt. Ferocity of hatred
A scad of history -- gone faces, gone dreams, gone to...whitey
Awakened by a diesel hiss choking fume...
Ghettoed in academic suburbia
A white and red washed cinder prison...
Whitey was eating breakfast...sipping coffee...challenging toast...
Yawning and testicular as his history.
Gums raw from the night before
prospects of chewing another white day...filled with blue eyes
and death-match skin...
He sat alone
"Whitey" sat alone...
"Whitey" is crying

jim goldberg



"I don't think there is any black man in his right mind who would stay in the U.S. after our nation is set up," said Milton Henry. He predicted 75% of the blacks in the U.S. would support the move for a separate black nation.

Black Power, Separatism A View of Self Defense

Milton Henry, vice-president of a black separatist movement aimed at establishing the "Black Republic of New Africa", spoke at Oakland Thursday. He announced plans to set up the independent Black nation within the confines of the United States: as reparation for white injustices to blacks, he called for Mississippi, Louisiana, Alabama, Georgia and S. Carolina as Black states.

The sequence of events on Thursday on the Oakland Campus and the nation, has once again brought out the question of black militancy, black nationalism and black power. The violent death of the apostle of non-violence, despite all the protestation to the contrary, has challenged the viability of the philosophy of non-violence. It has destroyed many illusions about the effectiveness of this method for curing the sickness from which this society suffers. In a matter of a few hours, many who reacted to Milton Henry's speech as extreme were forced to confront the extremity of the reality of the violence pervading American white society.

For many blacks, it was a dramatic demonstration of a necessity to protect themselves from a similar fate. Jimmy King, a young boy with a "criminal record" was shot and killed by a white police officer. Isaac Jones, an Oakland graduate, a civil servant, a man of peace, was shot and killed by a white gas station attendant. Martin Luther King, Nobel Peace Prize Winner, widely respected by the white community a man of international repute, was shot and killed by a white sniper. The inevitable conclusion is that no matter who he is or what he has accomplished, a person with black skin can expect a violent death, at the hands of a person with white skin.

The realization of the above reality has forced many blacks to evaluate their existence in this society. It has become apparent to many that their meaningful survival rests primarily on their ability to protect themselves. Though most probably agree that a meaningful survival refers to their existence as free and equal human beings, there are disagreements with respect to

the ways this humane goal can be accomplished. Some believe that gradual integration within the white society should continue to be sought, though their number seems to be diminishing. Increasingly, the demand is for freedom and equality now and those who demand this are called militants, nationalists or black power advocates.

Until recently the militants had sought to achieve their objectives through the creation of black power within the context of American society. This has involved a demand that black people have a major voice in determining their own affairs. It has never implied the oppression of whites by blacks. To quote Carmichael, "Black people do not want to 'take over' this country. They do not

want to 'get whitey', they just want to get him off their backs, as the saying goes." For many blacks this goal appears increasingly impossible. They don't believe that they can achieve freedom and equality within the white society.

They feel instead, that this is only possible through the creation of a separate black nation, in which they will be able to determine their own social, economic and political life and provide for their common defense. They want to create "a society in which a spirit of community and humanistic love prevails." This will not be a society designed to oppress whites or anyone else. The demand for such a society is a moral and just demand

Saghir Ahmand
Arturo Bibrar



Our hands have
clenched hammers
hoes and hope

our backs have broken
ground

around
the world

our cries have crashed
through

terror torn nights

our bodies burnt
the
earth

a bitter block

to rise in anger.

Charlie Cobb, SNCC



Rochester was confronted by a Freedom March of "concerned" Oakland students on Tuesday, April 9. Although without a clearly defined single purpose, the march was generally considered to be a tribute to the late Dr. Martin Luther King, Jr. and a modest beginning in the war against white racism.

The marchers were sent off by the Reverend W. Brewster, who noted that although the march might indeed help to celebrate the memory of King, the crowd should have no illusions about what kinds of constructive results such a march could have.

Thus began an all-white procession of approximately 75 students and faculty members from the University, to Rochester via University Drive.

Silently marching in rows of two, the demonstrators carried no signs. As the line of marchers strung out along the shoulder of University Drive they were joined by two Sheriff's patrol cars which served as an escort for the rest of the demonstration. With the addition of latecomers to the ranks, the procession reached Rochester numbering about 100.

The reaction of the city of Rochester was most unusual: the streets were deserted but for policemen, who seemed to be everywhere. One woman peeked out at the marchers through her drawn window shades; some men stared in

disbelief from the gas station where they worked; but nothing that could be termed even a "minor incident" occurred.

Once in Rochester, the marchers proceeded up Main Street to the Episcopal church where memorial services for the late Dr. King were held. About a dozen sympathetic Rochester residents joined the University delegation in the church.

The service was opened with a reading by the Reverend Brewster from Dr. King's "Letter from a Birmingham Jail." (see page 1) Brewster then spoke of the changing role of the white moderate in these times of change. He stated that it is "about time that King's words--spoken more than five years ago--be taken seriously."

The past few days, added the Reverend, had brought frustration to all concerned. The time has now come for all to find sincere commitments and to act toward their fulfillment.

There were also speeches by Mr. Rosemont and Mr. Biblarz. Following the speeches, the song "We Shall Overcome" was chanted, and then came a moment of silence. The Reverend Brewster offered a final prayer: "While injustice remains, there is eternal silence from the Heavens...We have only one choice if we are to be human: we must become active and involved in history...We must have the courage to act for what is right. Go in peace, show your good works to your fellow man."

Students Discuss Racial Problems

On Monday, hundreds of Oakland students attended what was billed as an "Emergency Meeting of all Concerned Students" who wanted to discuss what could be done in response to the death of Martin Luther King. The meeting was chaired by Student Senator, Cindy Atwood.

While the main purpose of this meeting was to discuss the possibilities of having a march to Rochester, it served as a general forum for "concerned" white students to meet with black students.

During the course of the afternoon, several misconceptions were cleared up. The black students explained that the reason they had left campus on Friday was that they had received threats and were afraid for their safety. The black students also explained that the armbands they wore over the weekend were not signs of mourning, but were badges of identity with the proposed Republic of New Africa.

It also became apparent during the meeting that racial

problems on the Oakland campus were far larger than any white students had realized. The white racism that has been present on this campus over this last year, was brought out by one very revealing comment by a black girl: "I didn't hate white people before I came here. You people have made me hate you."

Many white students discussed racism and what they could do in their own communities to combat it. This brought the meeting back to its original purpose of deciding on whether or not to hold a march. It was decided such a march could confront Rochester on the issue of racism.

The meeting finally "talked itself to death" after more than two hours of often heated discussion.

Summer Programs

The following is a list of Community Welfare projects and programs in which white students can become involved.

The Poverty Rights Action Council wants to place college students all around the country in various social work capacities. For information, write: Nancy Ramset, PRAC, 1262 Corcoran Street N.W., Washington, D.C.

American Friends Service Committee Projects. Write the regional office in Ann Arbor: 1222 Woodlawn, Ann Arbor 48104 Michigan.

Minneapolis, Minn.. 12-16 people will work with various community agencies; part of the time in disadvantaged communities, and part of the time in middle class neighborhoods. They will draw on their experiences to develop a dialogue about the nature and seriousness of the racial and economic problems of the inner city.

The following are possibilities in this area.

Oakland County Volunteer Bureau. Serves the tri-county area, including Detroit. Geraldine Clemmons 642-7272.

Detroit Summer Planning Office. 833-3340.

Working with high school dropouts in Pontiac. Call Mr. Little 332-8386.

People Against Racism, Detroit, 962-3885.

Opportunity for work in an upcoming Open-housing campaign in Pontiac. Details soon available.

McConnell Community School, Pontiac. Howard Caldwell.

Other possibilities are local church, social action groups, YMCA's, etc.

For a list of national programs write - Drop out Programs, Students For A Democratic Society, 1608 West Madison St. R. 206 Chicago Ill. 60612.

The POEAT program will resume in the Fall. If you wish to participate, look for an announcement of the fall organization meeting, in the September issue of the Observer.

Council Discusses Campus Race Problems

Last fall it became clear that racial tension existed on this campus and that there was a general lack of awareness of the concerns and needs of Negro students at Oakland. The primary problem seemed to be related to the insensitivity of members of our community to the feelings of our Negro students.

In response to this situation, the University appointed the Human Relations Council. More specifically, the council was formed to increase understanding among, and acceptance of all members of the Oakland University community regardless of race, religion, national origin, or point of view. Initially, 15 students, faculty and staff were appointed to the council, and throughout the year other interested members of the University community have been added to the council. Currently, about 30 people are associated with the council.

During the fall semester most of the council's attention was devoted to identification of means through which greater understanding and awareness could be achieved among members of the academic community. In addition the council endorsed the Fair Housing Act of 1967, and urged members of the University community to become informed on this important issue and to communicate their views to the Legislature.

In February the council devoted considerable time to the question of how the University should respond to the tragic death of Isaac Jones, one of Oakland's first graduates, and to the continuing racial problem that had been intensified by his death. The council attempted to

identify appropriate means to demonstrate deep concern over the tragic loss of a contributing member of society and to make the academic community more aware of the nature and causes of racial strife and specific problems in the Pontiac area. One of the important conclusions that emerged from the council's discussions was that an Isaac Jones Scholarship Fund should be established for Negro students in the Pontiac area who wish to attend Oakland University. The objective of the plan was to offer the opportunity for more Negroes to attend college and to gain the preparation necessary to provide the quality of service illustrated by the career of Isaac Jones. To this end the council initiated a fund-raising drive for the scholarship on the campus and in the community.

Moreover, the council initiated lectures and discussions to help members of the community become better informed concerning the foundations of racial conflict and mistrust and approaches to the evolution of satisfactory relationships among all groups of people. The prominent events in this program were the addresses by C. T. Vivian and Milton Henry. Both of these addresses were sponsored in cooperation with Professor Appleton's class on America's Racial Crisis.

Members of the council are very much aware that their activities this year constitute only a meager beginning and that much work remains to be done on the campus. In addition to including more courses on race relations and the history, art and culture of Africa and Afro-Americans there is a great need for continuing discussions

among members of the academic community concerning the nature and causes of racial conflict and how the bases of this conflict might be eliminated.

Somehow we must expose members of the community more fully to the problem and stimulate them to make a personal commitment to the eradication of discrimination wherever it exists.

If the council has had any success this year it has been in the realm of increasing understanding among those who have been involved in its activities. This has helped to increase administrative sensitivity to certain problems and provide a base of support for expansion of the University efforts in the area of race relations.

The future activities of the council will not be effective without the strong and active support of members of the academic community. We must realize that we in fact do have a racial problem on our campus -- a problem that requires the attention of us all.

The death of Dr. Martin Luther King tragically dramatizes our failure as a society to deal effectively with the problems associated with deepening racial division in our country. It also illustrates the necessity of rapid and massive efforts to create and maintain a community in which there is true equality and in which the human dignity of all men is protected and respected. The council hopes that the University community will give its active support to the

realization of this objective.

Thomas B. Dutton
For the Human Relations Council



Memphis, Tennessee

The Southern Rural Research Project (SRRP) has called for volunteers to live and work in the South this Summer to help cope with acute problems of providing medical, legal, and social welfare of poor whites. For information, write: Don Jelinek, Southern Rural Research Project, 802 First Avenue, Box 956, Selma, Alabama.

Austin, Texas. Participants will work in an Area of Austin where Mexican-Americans, Anglos, and Negroes live together.

Compton, California. People will explore ways in which citizens of Compton can form a community free from exploitation. Compton is a racially mixed area.