

600 Protest King's Murder

On Friday, April 5 the largest demonstration in the brief history of UCSD appeared in downtown La Jolla. Shocked and angered by the assassination of Martin Luther King, Jr., leader of the Southern Christian Leadership Conference, students left a University-sponsored "meditation" to demonstrate the immediate crisis confronting American society.

The march chose "civilizing the community" as its theme. (The text of the leaflet distributed by the marchers appear on page 8). La Jolla was considered to be a particularly important place to strike because it is the symbol of wealth and whiteness in the San Diego area. Students moved for the first time to try to reach a community which has generally been characterized as wealthy and conservative.

The number of those demonstrating was swelled by the arrival of non-student contingents of the Peace and Freedom Party of San Diego County. Students and citizens assembled at the La Jolla Cove Park for the march, which proceeded up Girard Avenue through La Jolla and back to the park for a program of speeches and planning of further action. Although police were on hand in large numbers, there was no violence, either by the authorities or the demonstrators. There were, however, some heated verbal clashes between marchers and the La Jolla shopkeepers who refused to lower their flags in honor of the slain civil rights leader.

Reactions of the community ranged from open hostility to confusion: some La Jollans plainly resented the intrusion of young people; others didn't understand the relevance that King's death or the march had for their own lives.

The students are planning further demonstrations, community organizing projects and university reform actions in the coming weeks. They have divided La Jolla into 'precincts' and will canvass in squads to talk to people about white racism and the black revolution. They also intend to reach the faculty in order to insist that these issues be integrated into the UCSD undergraduate education.

Graduate Deferments End; Unions Formed

The new draft laws will hit first year grads and graduating seniors very hard. According to the new Selective Service Law, deferments will be granted only for the fields of medicine, dentistry, and the ministry. This will mean that unless there is further qualification by the Selective Service System, all other fields will not be deferrable. It is already apparent that the effect of the new law on graduate schools will be dramatic. The National Council of Graduate Schools predicted in a report of March 14 that the total graduate enrollment in the U.S. will drop 70% next year because of the draft.

In the face of this crisis situation, students on many campuses across the country who feel unwilling to be drafted have organized into 'unions' and associations for mutual self-defense and moral support. (A questionnaire survey by the Harvard Crimson was answered by 65% of the graduating class. 22% of the class said that they would not go if drafted, 11% saying that they would go to Canada, and 11% saying that they would go to jail.)

At UCSD, several students started the Ad Hoc Committee for Draft Information just before the Spring break. Over vacation, Fred Gordon, a member of the Committee, travel-

ed to Boston, New York, and Chicago to see how college anti-draft groups were organized elsewhere. The best organized group, according to Mr. Gordon, was the Harvard Draft Union but, he said, the term 'union' really doesn't apply to the group. A union, he said, is a group which has bargaining power, and the Harvard Draft Union plainly realizes that it has no power to prevent people who are classified 1-A from going into the armed services. The alternatives for a graduating senior or first year grad, it appears, are either to go in, to go to jail, to apply for a CO, or to go to Canada. The union does, however, give legal advice which can slow down the induction process by from 3/4 of a year to a year and a half. In addition, it finds legal ways out based on medical deferments which the draft board would not have granted unless they were insisted upon by the draftee. Besides these efforts, which are to help the drafted union member, the union also counsels people on the political meaning of the draft and the war and builds a sense of solidarity through support actions for people who are called for physical examinations. These support actions, according to Mr. Gordon, bring out from 150 to 500 students and community

people to protest the Selective Service System. The Harvard Draft Union hopes soon to have support actions of thousands several times a week. The anti-draft groups at Columbia and the University of Chicago are engaged in these same activities.

The Ad Hoc Committee for Draft Information proposes to follow the plan of the Harvard Draft Union. The first concern, Mr. Gordon stresses, is the need of individuals for help against the Selective Service. Only after answering the individual's needs do the counselors propose to raise the wider political implications of the draft and the war.

Mr. Gordon said that there were also a number of people who wanted to do off-campus draft counseling in San Diego. Classes to train draft counselors for both on-campus and off-campus counseling, he said, would start next week or the week after at the latest, and that anyone who is interested in learning how to do draft counseling should contact him through the Grad. Dept. of Philosophy.

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The Indicator Exists

A recent editorial of the Triton Times announced in polite terms that the Indicator had 'gone under' and that the Communications Board had voted that there should be but one campus newspaper. Cries were raised by Dean Topolovac, the Publications Board, and the Triton Times staff for a merger which should take place through a spirit of co-operation to produce a single balanced newspaper. It behooves us now, first of all, to explain to our readers why and how we continue to exist, despite our proclaimed "demise".

The Indicator did, for a brief period, cease to exist. It is now re-organized and is very much operative. We were offered a merger of our staff with the Triton Times. We refused that offer. We were denied university funds. We devised ways of supporting ourselves.

This dogged determination to maintain the separateness of our voice may seem like an unreasonable rejection of reasonable offers for consensus and co-operation. It may also appear as if the Indicator has now fallen into the hands of political dogmatics - of the Left or of the Right - and that this is why we do not want to merge. We wish to put to rest any suspicion that either of these is true.

The reason that we were not enthusiastic about the prospect of a merger is that we had already put together a staff of experienced people. We enjoy working together. We did not, quite frankly, think that the Triton Times was a very good paper and, since we had adequate resources, saw little advantage in joining it. Then we had our own ideas about what kind of paper we wanted.

It seemed to us that if one tries to characterize the UCSD campus, one at last decides that it has very little distinctive character. There is really nothing that can be said about what the place is like. There

are, of course, vestiges of certain identities; there is a sort of pallid 'conservatism' that nobody seems to argue with any force or intellectual conviction. It seems to persist only out of childish deference to provincial authority figures. There is a kind of mindless and petty hedonism, a philosophy of the 'good life', self-centered, consumer oriented, neat and sterile. And then there is the Left; the Left seems to be most distinguishable force on campus not because it has engaged any significant number of undergraduates, nor because it has proved itself to be an effective political group, but simply because it seems to have more sense of purpose than any other. It seems only to be one of the more identifiable features of a rather dull landscape.

What a college newspaper should do we felt, is to puncture people's consciousness. It directs attention to issues. It makes things public, and, if what it makes public is vital to people, the issues it raises are taken home and talked about in dorms and over dinner. A good paper is a catalyst to discussion - there is at present a clear lack of any but the most banal sorts of conversations. But it is in conversation that bits and fragments of thought become ideas and the nerves knit themselves together into commitments. A good newspaper also helps to destroy and discredit that which is irrelevant. We may as well confess at the outset our own taste for 'the critical spirit'.

Our aim, then, is to try in various ways to move this community to begin defining itself by raising vital issues, by criticism - by concerning ourselves with what is important. This cannot be done by excluding any element of the community. We therefore proudly announce our rebirth and solicit the contribution of any who wish to help us.

It's Time to Hear and See

According to my calendar this is 1968, a year distinguished from its predecessor by an extra day, but otherwise beguilingly similar. A four digit mark in time to be endured or enjoyed -- take it as you will 1969 will follow, and then 1970, 1971, and on it goes. Sure there will be unusual incidents -- public and personal -- and for some of us a birth, a death, a love, a divorce will come to be remembered against the back drop of 1968. But if one day our memories are jogged it will be by these events, the year itself will be recalled only as a point of reference; "yes, I remember, it was four years ago... let's see, this is 1972...."

I don't know that this almost lazy accommodation to time, this inability to be aware of anything beyond the immediate and momentary, is peculiar to Americans. (The hippies, for example, haven't discovered anything new in the "happening." They have simply given a less jaded content to the aimless, unrelated and incoherent pattern their parents have been weaving for years.) But whether this is a feature of our character alone or a trait shared with others, we would do well to examine its implications. Why? Because it has become pretty clear that many of us don't know what time it is, much less where it's at!

One instance of what I'm driving at can be seen in our attitude towards the war. Only recently has anything approaching a significant number of Americans begun to ask, "when did it all start?" At one glance there were a few thousand technical advisors pattering about in South Vietnam. Now we look around to find half a million, up to their ears in war, with more to go. Only a people who were totally immersed in their own little bags could have missed all those troop shipments. Now the troops are there and they must be defended. We went to sleep with a slogan and awoke to a flesh and blood commitment.

When did it happen, anyway? The answer has to be, "at no time." We can pick at dates (1776, 1860, 1945, 1954) and each of them will give us a clue but they won't tell us much until we can fill in all the missing years. But that is a tough chore; it would take too much time. So we will continue to be a party to escalation. Escalation! The word-mongers finally hit one on

the nose. We are like a guy who hops on at Walker Scott, focuses on the mini-skirt two steps above, and ends up being flung off at the second floor. He hasn't taken a step but here he is 70 feet from where he started, flat on his face.

But maybe we want to say it is a function of time and space. We happen to be a far piece from where the action is. What about the marine over there at Khe Sanh? Well, what about him? It is only a difference of degree, really. The war doesn't have any beginning, middle, or end for him either. He gets off a plane and starts a 365 series count-down. If he makes it to 1 he comes back, more or less whole. If he doesn't he becomes a statistic, which is all he ever was anyway.

Yet, if we look long enough at Vietnam we find that there are men who know where they are, where they have been, and where they are going. What is more some of them happen to be the "enemy" and one of the reasons they are going to win is because they know exactly where it's at. That is the way it is with revolutionaries. Time begins with the first act of oppression and the "event" will end only when freedom becomes a reality. Everything else--the years of prolonged and intensified repression, the long armed struggle, the birth-pangs of the new society--are all scenes in a developing drama. A man's combat time isn't measured in days but in terms of a life which has but one of two possible termini--death or victory. There is no generation gap because each child is born into a unified experience. Father and son, mother and daughter, partake of one consciousness; its object is freedom. For the "enemy" this is truly a "people's war."

There is meaning for us in the contrast between our fragmented approach to the struggle in Vietnam and the constancy of those who we kill. Our policymakers and our press would have us see this war in terms of the isolated phenomena alone--the daily body counts, the battles for separately numbered hills, the pacification program here, the free-kill zones there. And as we move, with fits and starts, from job to job, quarter to quarter, climax to climax, this disjointed picture of the war is wholly commensurate with our disintegrated lives. If, however, we stand back and survey the totality of our presence in Vietnam a different

Black Statement On King's Death



Profs Discuss Assassination

Biology 113 taught by Dr. Michael Soule began last Friday morning with a refusal to proceed with business as usual. Dr. Soule said he could not talk about biology when, for the second time in five years, an American leader seeking a reformation of United States civilization had been assassinated. Furthermore, Dr. Soule said that those incidents were not isolated malfunctions of demented men. The murder of the Reverend Dr. Martin Luther King, Jr. was the direct expression of the most violent nation in the world. Only in America are emotions considered to be socially unacceptable. The easily accessible firearm becomes the only available instrument of social expression.

Dr. Soule continued his indictment by pointing out the virulent apathy of students particularly at UCSD. Here the shocked silence of the students in the class was broken. Many students said they knew the difficulties which were rampant in our country but the problems were so overwhelming that they felt incapable of doing anything about them. One student even went so far as to say that if only the man who killed Dr. King had been apathetic he would not have fired the fatal shot.

The feeling in this class on the day after a national symbol of freedom, action and love had been brutally murdered was that Dr. Soule was idealistic in his distortion of the normal class procedure and that such questions should not be discussed in Biology 113, that education had been impaired.

picture emerges. Now our every act and gesture are the integrated components in a grotesque gestalt. With a logic clear and chilling our decision to secure a military solution in this, a people's war, becomes a decision to annihilate the people. The name of that game is genocide.

This is our crime and we need not wait for some future tribunal, earthly or celestial, to judge us guilty and pass sentence. The humanity against which we move is exacting its retribution now in the alienation of father from son, brother from brother. The fires which consume our cities are but the searing counterpart to those we kindle in Hanoi and Haiphong. And still we fail to grasp the connection. Long unaware of time, we don't recognize that ours is running out. For too long we have been like Dylan's immigrant. Now we will look, hear, and see or we shall perish.

Letters to the Editor are encouraged by the Indicator management. Please send your typewritten comments to:
Indicator
P.O. Box 2106
La Jolla, California

If any letter exceeds 500 words we reserve the right to edit.

Martin Luther King upheld the dignity of man in face of the fiercest and most prolonged oppression of a people in human history. He was one of the noblest men of all time. His assassination in Memphis last night by an agent of white racism now stands as the ultimate indictment of the USA, and concludes that period in American History when the Black oppressed appealed non-violently to the conscience of the White oppressors.

It is right that the nation as a whole should mourn Martin Luther King. But while White people mourn mostly out of guilt, the Afro-American people mourn out of deepest bereavement, drawing lessons for our future survival from this leader's death. Thus the Black Student's Union at UCSD wishes on this occasion to mourn above all with our brothers and sisters in Southeast San Diego. We would like to make clear, in addition, that Whites cannot define for us the significance of our leaders, and we plan to memorialize King justly when we celebrate the birthday (May 19th) of our national hero, Malcolm X.

If the White community feels real compassion for Martin Luther King's death, they can prove it in deeds rather than with the usual conscience-solving rhetoric. In this community, the University can do the following:

1) Vigorously recruit minority people until there is proportional representation. There are less than 1% Afro-Americans in the UCSD student body and less than that at the faculty and administrative level. We are well aware of being over-represented at the janitorial level (as well as in the front lines in Vietnam). We demand proportional representation at all levels.

2) The University must stop mass-producing racists. Instead of offering any real analysis of the racist nature of America, the ethnocentric curriculum reinforces the illusions that sustain Racism. A complete program of Black Studies must be initiated at once.

3) The Black persons here should be afforded all means to implement the above.

Black people needed no further proof of the profoundly racist character of America, but King's murder must now prove this conclusively to Whites. U.C.S.D. is not exempt from this historic racism. Recently, there have been acts of intimidation against Black students here. We will resist these attacks with renewed determination and retaliate with maximum force, drawing upon all resources in our community.

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La Jolla Rally Blasts Racism



Radical Profs Organize Union

Chicago, March 23-4: On Saturday and Sunday, professors and teaching assistants from around the country met in Chicago to form an organization to develop a radical critique of the modern American university, and for the self-defense of radical university people. In the discussion of what is wrong with the university, two recently published items figured heavily: 1) the March issues of "Viet Report" called "The University at War" which documents the extent to which the university has become an instrument of the defense and intelligence network of the federal government (Generally, people at the conference were shocked at the extent to which the university had become an instrument of the military establishment); and 2) a book published by Pantheon Press called "The Dissenting Academy" which is a collection of critiques of the dominant fields of study as they are presently taught. (This book is the first of a "counter-curricula" series to be published by Pantheon).

At the same time, the conference saw the need of a union to protect radical professors and teaching assistants against repression from politicians and university administrations. Plan were made for a defense fund to bring cases of repression, such as loss of job for political reasons, to court. A placement service was also planned to find other teaching positions for radical professors or teaching assistants who are fired for their views.

The counter-curricula program will be implemented through soliciting and publishing articles attacking the nature and function of the modern universities and criticizing the narrow dogmatic nature of particular fields of study. A list of speakers is being drawn up who will travel around the country to publicize the aims of the conference and try to build it into a broad-based organization.

The instigation for the conference came largely from members of Eastern universities: M.I.T., Harvard, Boston University, Columbia, New York University, Brooklyn College, U. of Chicago, and several other colleges around the Chicago area. (Louis Kamps and Noam Chomsky, both from MIT, are two of the better-known founders). There were only two representatives from the U. of Cal. at a conference of over six hundred people. It was emphasized, however, that the bias was not intentional, but merely a matter of bad publicity and the difficulty in coming East for the weekend conference.

A chapter of the union will be forming at UCSD. All professors and graduate students who are interested can write to Union, c/o Grad Dept. of Philosophy, UCSD.

Birthday Celebration For Malcolm X

The birthday of Malcolm X will be celebrated this year in all awakened Black communities. A call has been issued for "A National Day for Black Unity Against the War in Vietnam" for Sunday May 19, Malcolm's birthday, and for May 20th as well.

Though plans have not been finalized in the San Diego area, there will be memorial services for Malcolm in the Logan Heights community. The Black Student Unions of UCSD, San Diego State, Mesa College, are organizing a youth conference for that weekend.

It is also foreseen that the ghettoized high schools, Lincoln and Morse, will be participating in Malcolm's anniversary. A Monday holiday might be declared for May 20th.

A spokesman for the UCSD Black Student Union emphasized the need to have Malcolm's birthday as a "legitimate" holiday for Black youth as well as for Black workers. He said this would build the consciousness in the Black population, that they are not scattered individualistic "Negroes" but do comprise a national "Afro-American" group within the USA. Such a consciousness, he said, provides the base for a movement of national liberation, which initially is what Black Power is about.

He also said the time has come for Black people to define their own heroes. In Newark, he noted, the white school board declared a holiday in honor of Crispus Attucks, the first "Negro" to die in the independence war waged by slave-owning America against Britain. Why not Nat Turner, he said, or Malcolm X?



25,850
days ago

The U.S.S. Maine was sunk in the international waters of Havana Harbor - cut out and send to our president.....

Galbraith Spoke

The evening of April 1st gave an overflow crowd at Summer Auditorium the opportunity to hear the eminent liberal economist John K. Galbraith elaborate his views concerning American foreign policy. It seems that the main problem facing policymakers is that of overcoming "frozen ideas" that have dominated their thinking since World War II. Unchanging approaches are only possible in a world that does not change. It is our commitment to outmoded ideas that has produced the problems of foreign relations that we now face.

He proceeded to outline the history of our foreign policy that has led to the present situation of international criticism of the U.S. and our military "stagnation" in Vietnam.

Galbraith courageously destroyed the traditional myths of the international communist conspiracy, the inevitable East-West confrontation, and the "exportable American revolution", and called for a rethinking of policy objectives and the overcoming of these "frozen ideas".

Galbraith argued that Vietnam represents the triumph of the confrontation theory of inevitable East-West conflict that has total, dominated military thinking for the last twenty years. The result is that we have failed to see the essential nationalism of Asian communist movements, and have failed to confront political reality. This primarily involves coming to terms with the fact that we have not brought about the "social revolution". Galbraith argued that there are several hard facts that must be faced. There is essentially no political or military force in South Vietnam supporting us. We will soon be upholding a "vacuum" government, and it is an "open secret" that important elements of the army have been in communication with the Vietcong for many years. We must also realize, he said, that the Vietcong in reality control a major part of the country, and have the sympathy

of the people. Galbraith called for a negotiated settlement of the war that would leave the majority of the country in Vietcong control, since that is the reality of the situation anyway. But negotiate we must, for time is running out for mutual distaste of the war to be a basis for negotiation.

Galbraith said the "magnanimous actions of President Johnson" seemed to signal the beginning of the overcoming of these stagnant ideas that have gotten us into all of this trouble. There was the tacit implication that Rusk, Bundy, and several others might learn from the President. Galbraith concluded his forceful presentation on a note of optimism; the overcoming of "frozen ideas" has indeed begun.

This reporter approached several people in the audience to get some reactions to Galbraith's speech. One individual who seemed rather familiar with Galbraith's work was critical. What seems to pervade Galbraith's approach, he said, is the "great mistake" theory. Our foreign policy is wrong because it is based on mistaken ideas. Galbraith refuses, he said, to confront the idea that perhaps there is a rationality to arms spending and soldiers shooting that goes beyond mistakes and "frozen ideas". Galbraith admits that we support reactionary dictatorships and "admit them as honorary members of the 'Free World' if they are sufficiently anti-communist". But he fails to see the connection between that support and our huge investments in Latin America, or U.S. firms controlling ninety percent of Venezuela's oil, or Brown & Root Construction doing \$300 million worth of contract work in Vietnam.

Most other people who were queried, however, were pleased with Galbraith's approach. They said that Galbraith was one of the few people who could see clearly through the contemporary political confusion, and grasp the important realities.

Latin America; Part One

(A series of articles concerning Latin America written by participants in a Depth Education Group sponsored by the Society for Human Awareness in the Twentieth Century.)

Last Saturday I was a participant in a Latin American Conference held in Chula Vista. One of the objectives of that conference was to gain an understanding of some of Latin America's political and social problems. To receive full exposure to some of these problems, we were shown around Tijuana by members of the National Society of Democratic Students, which includes students from all schools beginning with secondary schools. They were all "activists", a few being openly declared Communists. My guide was president of the statewide secondary and normal school organization.

Our first stop was the slums or "colonia" just off the new highway to Guadalupe. The freeway cut through a hill on which the poor people's cemetery was located. One or two crosses stood precariously on the edge of the escarpment. If there ever had been a body beneath the cross, it was clear that there was not one there now. The rich people's cemetery had not been touched.

The houses themselves were spread up and down the sides of steep hills. They were constructed mainly of cardboard and used wood. The few who could afford it had houses out of purchased brick. Like most people of the Tijuana colonias, these were the green card workers, the agricultural workers in the United States.

The important goal for us was to try to talk to the people. We found a middle-aged woman who was willing to talk to us. Since a sound truck playing speeches of one party's candidates (there is an election June 2nd) had just passed, we spoke of the electoral

process. The woman said that no one paid much attention to the sound truck. The interpreter noted that the speeches did not promise the people any concrete changes. The woman agreed - since an official of the P.R.I. (party in power) had given some of her own land to these people, they would naturally vote for her party. The only thing the woman understood about elections was that one does not vote against the P.R.I., for fear of repercussions.

We talked on about the state of her family. There were seven children and her husband was an assistant brick layer. His wages were \$1.50 per day, but he had been out of work for a long time. Her seventeen year old son was not yet old enough to join a union and therefore, could not work.

The one matter that she was very determined about was that all her children should at least finish primary school (through the sixth grade). The only question she asked us was how her seven year old son could go to school in the United States. We had to explain to her that while the upper classes send their children to United States schools, in her case the problems would be nearly impossible to overcome.

As we left we walked past a small, dirty little boy carrying two bottles of pop almost as big as himself. He bought them at a tiny colonia store which may well be the only bit of civilization he will ever see.

We then went to see some workers in a factory inside the city. They were all women, working in a U.S. owned electronics component plant for \$3.60 per day. The conditions were a 48 hour work-week, breaks at 10:00 and 3:00 and an hour for lunch. The women all belonged to the majority union; which seems to mean that if they strike they would not lose their jobs. The discussion was cut short, however, because a P.R.I. rally had started, and if they did not go they would be fined \$50 by their union. The union, as all other Mexican unions, had told its members to vote for the P.R.I. candidates.

After talking with the Mexican students for a good part of the evening, we walked through American Tijuana. This was the world of the street people: cabdrivers, sidewalk watch dealers, and men at the doors to bars. Their expressions did not reflect the mood of the Americans. One wonders how many children they have, for which party they have to vote. They are the lucky ones though, the ones on top of the surplus labor force. At least they were able to get a job, a job whose wages are held down by massive unemployment. The night life did not please me, I was still dirty from the slums.



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"It seemed like I'd been doing this all my life ..."

Dave Tuck, 26, finds working at the Cleveland Post Office much calmer than his 13 month tour in Viet Nam. A combat veteran he spent most of his tour in the field in the Central Highlands.

SHARLET: What unit were you in over there Dave?

TUCK: I was in the A Company; 1st Battalion, 35th Infantry Regiment, which is part of the 3rd Brigade of the 25th. You know at that time our base camp was near Pleiku. I landed there January 8th, 1966 and flew back February 9, 1967. So that was the outfit I was in.

SHARLET: Did you and your buddies in the 3rd Brigade think you were combat-ready when you went over there?

TUCK: I would have to admit that we were the best of the leg outfits. When I say this I'm not bragging, it's just that, in fact, I believe we were the best at that time next to the 173rd. I think we were better than the 101st when they first got over there. You know, because the terrain in Hawaii is a lot like the terrain in Vietnam, and we spent a lot of time in the field in these exercises. Plus we were given classes in jungle warfare, jungle survival; we even had a prisoner of war camp, you know, which was made as realistic as possible, including the beatings. I would say that only the 173rd was ahead of us, and they were stationed on Okinawa before they left.

SHARLET: How did guys you knew in your outfit feel about it before and after?

TUCK: Well, in the first place you gotta remember that most of the guys didn't think about it politically. They looked upon it as another duty station, an adventure. At first everyone was scared, but since everyone hated Hawaii they were glad to be gone. In the main, by that time most guys thought we had no business getting involved in it, but they figured that since we were over there...you know, they figured that it's the same with any war, the politicians start it and the soldiers have to fight it.

SHARLET: Why did all you guys hate Hawaii?

TUCK: One of the reasons we hated Hawaii is because the local people certainly didn't appreciate the military. In fact, in the little town right outside Schofield Barracks the GIs had to go in pairs and carry knives, because the local boys would jump on them... See, now, what I'm trying to say now, the Hawaiians will be friendly to tourists, those they can make money off of, but if you're a serviceman who spends time the year round, well, they're just unfriendly. I can count on my fingers the numbers of guys both black and white, who had Hawaiian girlfriends, because it's just that the local girls wouldn't associate with us.

In fact, it was so bad that my outfit supplied gunners in those helicopter outfits. The Commanding Officer thought the men were all that patriotic; it's just that they hated the "Rock", as we called it. You know, we say "Rock" in the same breath that a con speaks Alcatraz. So guys were actually volunteering to go to Vietnam as gunners, this was TDY for three months, because they hated the "Rock", see. You know, I was amazed when I got there because I discovered guys that were so despondent because they were supposed to stay there until their ETS. There were some guys who even had their AIT in Hawaii.

SHARLET: What was your job over there?

TUCK: Well, in the first place my MOS is 1318, which is cannoner. But then in Hawaii they made me battalion mail clerk, see. Later I was RTO. When I hit Vietnam I was carrying 420 rounds, my rifle, my pack and also a mail sack.

SHARLET: How did you get changed around?

TUCK: Well, I stayed the mail clerk there for the first two months, and then I got into a big argument. See, this black sergeant accused me of attempting to hinder the mails while I was on KP, because I wouldn't give him the keys to my mail safe. Naturally, I'm responsible for it, I'm not supposed to give them to anyone else under regulations. You know how sometimes the Army is a stickler for regulations! So I told the man to go see the executive officer, but instead this Uncle Tom goes to the Sergeant-Major and tells him I'm

hinder the mails.

Now, how in the world can I hinder the mails when I'm on KP? But you know good and well if you're a GI that lifers will stick together whether you're right or wrong. So what they did, they went that time to the adjutant and told him I was trying to hinder the mail. Well, fortunately I had a friend in the office at that time, and as soon as I went off KP I went to see the adjutant. And he gave me this BS. You know: "Tuck, even though you're doing a good job and you have a perfect score on your IG, still, it's just like the battalion commander. If he can't get along with his officers, he gets rid of them. So from now on watch your step."

In the meantime, that day I had to take some mail out to the field, and I didn't need anyone to tell me this. So the Sergeant-Major he stops me and asks me where I'm going, deliberately knowing I'm taking the mail out, you know. So, I tell the man, "I'm taking the mail out." He said, "Who told you to go?" I said, "I told myself!" So then he asked me what I told the adjutant to prevent my going out to the infantry. So I told the cat that I told the man that you're prejudice against me as an individual, and I also believe that you're prejudice against me as a black cat, you know.

So when Captain Fryor, that was the adjutant got back, the Sergeant-Major sent for me and I repeated what I'd said about him. Captain Fryor said, "Well can you prove it?" So, I told him, "I can't prove it in a court of law, but I know that the individual is prejudice because I've heard the man make remarks." Then Captain Fryor said the one thing he hates is guys who claim discrimination when there isn't any, and he claimed Negroes have been integrated into the Army since 1948. I said, "Well, sir, this doesn't mean that there aren't prejudice individuals around." So, anyway, the Sergeant-Major said, "If I'm prejudice how come I don't mistreat Sergeant Williams?" That was the name of this Uncle Tom. So, I said, "Maybe he's just your stooge!" The adjutant said, "Well that's it." Do said, "Well that's it." So they sent me to my tent.

About a half hour later they sent along one of my two alternates to tell me to pack my gear and be prepared to stay a long time. You know, I didn't get back to base camp until that operation ended October 18th, and this right here was way back in the Spring. So what they did, they made me an RTO, part of the forward observer team. I was carrying a pack-25 on my back, and my job was to call in artillery fire. They gave me on-the-job training.

But the real reason was they were hoping I'd be killed. Unfortunately for them I wasn't. I told them if I caught him out in the field I'd kill him, but unfortunately he always stayed away. So, while I was artillery, RTO, you know. But I might as well have been infantry since I'm out there walking with them anyway.

SHARLET: Did you see much racism by the Army over there?

TUCK: The racism I saw - well, in the first place there was only a little. As far as the bars, you had bars to which black GIs went and bars to which only white GIs went. And then in Pleiku you had bars in which both groups mingled. But on the other hand, if I went into a white bar I wouldn't see any trouble, since the 25th is a combat outfit. They realize that everyone depends on everybody else. However, they do have a little discrimination as far as the job of point man. It seems invariably a soul brother ends up being the point man. Other than this, I really didn't see any racism.

SHARLET: Did the lifers use the point position for generally unpopular men, guys they wanted to get rid of?

TUCK: You know, if a guy was against the war or if a guy was a fuck off or a show off, whichever one, they would assign the man a dirty job. Sooner or later he'd get knocked off. They'd put the guy on point - which they can do all the time if they want to -- or they'd give the guy the dangerous job at a listening post. They'd make certain the listening post was right out in the open, particularly if it was the night of the full moon. And if you're a combat veteran, one thing

you hate is the full moon. Especially in a listening post where you're not supposed to fire unless fired upon, just listen, to call in, you know. So there's a whole lot of ways.

But then again, there are a lot of NCO and brass who are pricks who get knocked off too. I know personally of a lieutenant in the 3rd Brigade. These guys were on night patrol and somehow this 1st Lt. let 40 PAVNs walk by without firing. It was an L-shaped ambush, so, unknown to anyone (or so they claimed) this Lt. went up to the corner of the L to see what was going on. When he came back a machine gunner opened up and cut him in two. However, I heard through the grapevine that guys knew he'd gone up there, and did it on purpose because he was such a prick. See, it doesn't pay to fuck with anyone over there because everybody has guns and you don't know what a man's breaking point is.

SHARLET: What were some of the other things that burned you over there?

TUCK: There was one other thing that always burned everybody up, and of course it made us laugh at the lifers. Everytime they got an announcement that Gen. Westmoreland or one of the other distinguished visitors were about to arrive, they would have everybody clean their boots off, polish their boots, if there was any polish available, make an extra effort at cleaning their rifle. Half of us would be standing out there in the hot sun in starched fatigues just so this, I don't know what you'd call him, could inspect us.

It always made us glad to see all the lifers running about like a chicken with its head cut off. I mean, they actually panic, it's so funny, everybody from the commander to the cook if they're lifers. The enlistees are the only ones who maintain their cool.

SHARLET: What do you think of all these guys who they're playing up as heroes over there, like Captain Carpenter, the Medal of Honor winner who was all american at West Point?

TUCK: I would like to say this. I believe that in Vietnam, just as in a lot of other wars, there are individuals who've gotten medals who didn't deserve it. The Sgt-Major I mentioned earlier, he got the Army Commendation medal, and all he did was stay in base camp and meddle in the affairs of everyone else. That burns GIs up.

Now, while I was ready for R&R at Cam Rahn Bay, I met a man who was a member of Captain Carpenters company, one of the few survivors. I forgot the company; it was either B or C company, you know, the 1st

Battalion, Five-Oh-Deuce. So this individual told me that the survivors of Carpenters company hate the man and call him "napalm" Carpenter. In fact, he said that after they got back to base camp somebody took a rock and hit him in the head with it.

What happened (according to this man) was Carpenter and several of his officers were leading, which is unusual. But they happened to spot a VC... well, taking a shit. So, against his NCO's better judgment, I'm sure, Carpenter shoots the man and then all hell breaks loose. Okay, the way the cat describes it to me right in back of them was a hill which they easily could of held. You know, a slope where the man was down there with a little stream and huge bamboo thickets all around. Like I say, all hell broke loose.

Well, Carpenter, instead of retreating to this hill which they could of held, gets panicky and while the fire fight is going on calls down the air strike on his own position. But according to this individual, they might have avoided the VC altogether, and even if they couldn't have held this hill until help arrived. So this guy told me that's why many of the survivors hate the man.

SHARLET: There's been a lot of grapevine talk about the morale problem in the 4th division. What do you know about this?

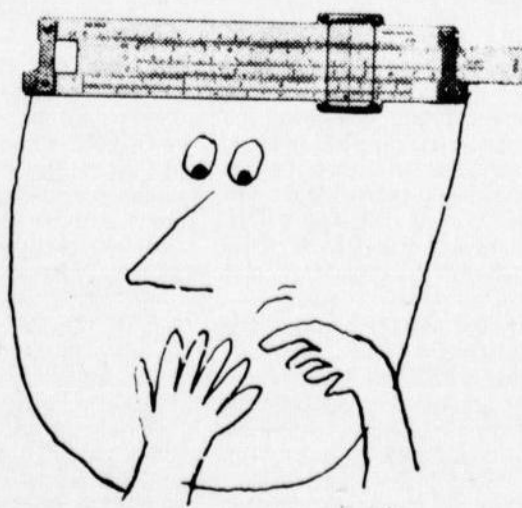
TUCK: The 4th is the worst outfit I've ever seen. I don't mean that its inherently bad; I mean, I believe it's bad because of the brass. In fact, we referred to them as the "Fucked-up-Fourth". The first casualties that these people took were inflicted upon them by themselves. Two companies got into a fire fight and both companies radioed back "We are receiving heavy automatic weapons fire." Before they discovered, they had lost a total of 20 men. It never entered their officers heads to find out who they were firing at.

They did not have any night discipline, especially in the brigade forward area. They were looking at movies until they got mortared. Man, all these lights are on up here in the wilderness, and they're looking at movies! Finally the VC mortared them and they had no more of that. Now, this is something they should have known even before they got to Vietnam. I got to blame the brass. Perhaps they've improved since I've been over there, but when we were there they looked upon them with contempt.

SHARLET: I remember when I was stationed in I corps we could never trust the ARVN. We would always put an inner per-

cont. on p. 6

Math students count on PSA



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"King of Hearts" Trumps "Quiet Flows the Don"

Double features often bring together incongruous films. The Unicorn Theatre's recent program of "Quiet Flows the Don" and "King of Hearts" is a good example. The first is a Soviet epic of war and love, rather like a Russian version of "Gone with the Wind". According to the program, it "moves as a great river flows - with a massive power and inevitability." - that is slowly and ponderously. When the general in this film comes to the hospital ward to give the hero a medal, the gallant soldier tries to refuse it because his comrade has just explained to him that war is an instrument of the oppressing classes.

There is also a medal-planning scene in "King of Hearts", but the emphasis is entirely different. The insufferable general gives his speech about heroism - and then pins the medal on a gallant carrier pigeon's cage. In our cynical society, where we don't have an accepted explanation for the horrors of life, black comedy like this French film, with its hilarious distortions, becomes the only way to deal with serious problems. "King of Hearts", a French film first released last year, deals with everybody's favorite topic, the futility and insanity of war. The bumbling activities of various World War I vintage soldiers are contrasted with the behavior of the inmates of an insane asylum, accidentally set free to wander around in a deserted town which the Germans have booby-trapped and abandoned to the British. The British, however, have been warned of the trap. Alan Bates, cast as Private Plimnick, carrier pigeon specialist to a unit of Scots Highlanders, is volunteered to defuse the bomb, because he speaks French so he sets out, in his kilt and armed with

two pigeons and a password.

The first half of the film is very well done. The scenes of the lunatics taking over the cathedral, the barber shop and the brothel are hilarious. Bates wanders around, hiding from the Germans and sidling up to various inmates to whisper his password: "the mackerel like trying". In the brothel, he is sent upstairs with an innocent girl who has to have the whole process explained to her. The crazy towns people crown him king in the cathedral, while one of them burns enough incense to last most churches for a year, leaving a choking fog behind him.

The bright colors of the lunatics' costumes against the grey of the buildings and the sky foretell a change in this happy world. Soon the soldiers are back. While parts of the story of the military mind encountering a whole city of "madmen" are hilarious, de Broca is unable to maintain the delicate balance that sustains the first part of the film. Determined apparently to leave nothing out, he runs through a series of increasingly predictable situations towards the end. Only a few, like the awards ceremony where Bates, the hero, stands by while his pigeon gets a medal, stand out. But the ending, while rather unoriginal, leaves a beautiful image on the screen.

Unlike the Russian film it showed with, "King of Hearts" has no message. The contrast of sanity and insanity is not used, as in "Marat-Sade", to encourage much serious thought. This film merely tells us how ridiculous life is. We can sit back and laugh and enjoy it for two-hours - when it's as well presented as this.

only the VC. And so when one guy remarked afterward how bloodthirsty he was, you know, gradually men adopted a contemptuous and a racist attitude toward the Vietnamese.

SHARLET: What are your general feelings about the whole Vietnam setup over there? TUCK: I came to the conclusion that the people do not support the Saigon government, and the only ones that do have a vested interest in it. For instance, I found that the people in the towns and cities are glad to have American troops there. Not because of the VC, but because they are making money hand over fist, and that's the truth. Some of these people don't want the war to end. Naturally the prostitutes in any war get rich, but also the shopkeepers and all the others. They never had it so good.

But on the other hand, most of the people in Vietnam are peasants, who are bearing the brunt of the war. They supply the VC with food, shelter and manpower. I found them to be of two-types, either they are pro-VC or they just are tired of fighting and just want to be left alone by both sides. I don't see anything the Saigon government is doing for its people, even in the towns. In Pleiku the worst thing is sewage; they don't have any type of sewage system for the mass of people in that town. Anyway, what I'm saying is that the only ones who had running water or anything modern were the upper-class military officers, the AID officials and the CIA types.

Incidentally, as far as the AID, I didn't see anywhere they were doing any good for these people. Seems to me they stayed in town all the times, and as far as the foreign aid supplies they always seemed to end up in the black market. My division patch, my decorations, all this I had to buy on the black market. The PX didn't have it, but the black market did. Right outside my base camp a Vietnamese operated a car wash place. We saw his generator and it was the grey government type and it had the hand of friendship from the American people on its side. These generators, I understand, were supposed to be used out in the villages to provide the people with electric lights. So AID, from what I've seen, is a flop, a hoax.

SHARLET: Westmoreland says that the

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Ministers Discuss Church Viet Stand

To what extent does the Roman Catholic Church influence its congregation in political matters? Can some political policies such as the Viet Nam War be condemned by the Church? Father Ernest Mort and Father William McAuliffe of the campus ministry recently answered these questions.

The men agreed that the Church has taken a stand for peace in the Vietnam War. Pope Paul has emphasized the importance of a bombing halt as a first step toward negotiations with the North. The National Catholic Reporter has editorially denounced United States policy in Vietnam.

"Individual bishops have criticized the war," Father McAuliffe continued, "but American bishops as a group have left it to the individual to decide whether the United States is involved in a moral war. He further stated that, 'it is the individuals responsibility to ascertain as many facts as possible, and make his decision from the information he has accumulated. He should then make his decision with the basic tenets of Christianity in mind.'

Although Father Mort and Father McAuliffe oppose the war and privately support views such as those of Eugene McCarthy, they do not take their private views to the pulpit. Father Mort said that he tried to show the moral implications of the war and shed more light on the subject in his sermons. The individual will then hopefully reevaluate his stance.

"Once the individual has reached a conclusion, he must follow his conscience regardless of the consequences," said Father Mort. The individual who resists the draft in good conscience is acting in accordance with the Christian faith and is thus acting morally.

When asked if the individual could break

the law or damage property in following his conscience Father McAuliffe replied, "Presumably the law is established for the common good. If the individual, after serious evaluation, decides that the law is not in the common interest, he must challenge it; however, the method he uses must also be viewed in relation to the common good. He must ask himself whether challenging the law by non-violent or violent means would actually improve the situation of the community where the law is in question."

As the conversation shifted from international to domestic issues, Father Mort commented, "the Church is certainly not doing enough in the cities." However, Catholic welfare agencies and inner city parishes are becoming more effective in dealing with community problems in cooperation with other non-profit and public agencies.

Father McAuliffe added that the businessmen, real estate agencies and apartment owners still had to be awakened to the plight of the Negro. "It is the ministers difficult task to shock the only-on-Sunday Christians from his complacency. The minister must show these people they have a responsibility to their fellow men," he said. "The Christians must be awakened to his social responsibilities in the community," Father Mort emphatically added.

Concluding, Father Mort said, "The Christian cannot ignore what seem to be the most seemingly radically opposed ideas; The Marxist and the Christian share their aspirations for an improved human condition. Although the Marxist differs from the Christian on basic issues of religious belief, there is room for mutual understanding in hopes of attaining a better world for man."

"Civil Rights" Focus for Good Friday

A combination of films and recordings on the civil rights theme will add up to a cinematic "light show" on Good Friday, April 12, 4 p.m., at University Lutheran Church, 9595 La Jolla Shores Dr., on the western edge of UCSD's Revelle campus.

A Tenebrae ("shadows") service with Communion and the motion picture, "It's About This Carpenter", is scheduled for Good Friday at 7:30 p.m. The chapel is open for meditation during the day, and cars will leave at 12:00 noon for the 12:30 p.m. ecumenical service at La Jolla Presbyterian Church.

The Passover and Eucharist will be celebrated on Maundy Thursday at Genevieve's at 6 p.m. RSVP 453-0561. A Communion service is also planned at the church beginning at 7:30 p.m.

University Lutheran's Easter Festival on Sunday begins at 10 p.m. Vocal and instrumental music will be offered by members of the UCSD community.

Next Operation Jericho Dialog: "The Space Race and the Human Race"

Dr. James Arnold, Professor of Chemistry at UCSD, will speak as an advocate of the U.S. race to the moon, in dialog with one who favors giving higher priority to immediate human concerns on planet Earth, Wednesday, April 17, 7:30 p.m., at University Lutheran Student Center. All are welcome.

WANTED: Classified Ads to run in this publication. The rates will be:

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Constitutionality of Hershey's Call Dismissed in Dist. Court

Thurs. March 7 - Federal District Court Judge George Hart dismissed the first case contesting the constitutionality of George Hershey's October 26th statement. Issued at all draft boards directly after the October 21 march to Washington, the statement recommended the reclassification (to 1-A) of students for participation in protest demonstrations. In Hershey's words:

"...deferments are given only when they serve the national interest. It is obvious that any action that violates the military Selective Service Act or the regulations of the related processes cannot be in the national interest. It follows that those who violate them should be denied deferment in the national interest. It also follows that illegal activity which interferes with recruiting or causes refusal of duty in the military or naval forces could not by any stretch of the imagination be construed as being in support of the national interest..."

This initial suit was filed by the National Student Association, Students for a Democratic Society (SDS), Campus Americans for Democratic Action, and student body presidents from UC Berkeley, Cal State LA, and thirteen other campuses who charge that

the statement is simply an attempt to stifle opposition to Johnson's policies.

Judge Hart, however, dismissed the case since in his opinion the statement was not binding on the local draft boards. Melvin L. Wulf, legal director of the American Civil Liberties Union (ACLU) which is representing the students, argued that even if it is not a "regulation" (i.e. entered in the Federal Register) the statement carries more weight than a mere recommendation due to Hershey's position as director of the Selective Service System. Wulf said that he knows of over 100 students who have been reclassified 1-A since the issue of the directive.

In fact, there are currently six suits, including one in Los Angeles, concerning students who have been reclassified under this recommendation. One of the students John Ratcliff, a freshman at the University of Oklahoma, was reclassified in November 1967, since, in view of his local draft board, his membership in SDS was not "to the best interest of the U.S. Government". Ratcliff said that although he has participated in demonstrations, he has "never been arrested for anything other than a speeding ticket".

SELECTIVE SERVICE SYSTEM

SELECTIVE SERVICE SYSTEM
LOCAL BOARD NO. 76
322 FEDERAL BUILDING
TULSA, OKLAHOMA 74108

November 13 1967

John Milton Ratcliff
739 Chataqua Rm 15
Norman Oklahoma 74069

SS No: 34-76-48-723

Dear Sir:

Your file is being transmitted to the State Director for transmittal to the Appeal board for consideration of classification.

Information has been submitted to this office which the local board members did not feel was justification for continued classification in class II-S.

Section 1622.25 of the Selective Service Regulations says—

Registrant deferred because of activity in study—
(a) In Class II-S shall be placed any registrant whose activity in study is found to be necessary to the maintenance of the national health, safety or interest.

The local board did not feel that your activity as a member of SDS is to the best interest of the U.S. Government.

For local board No. 76
Tulsa Oklahoma

Laura T. Brown, clerk

March Leaflet

For the past few years, the oppression of the black people has become inescapably real to virtually every American. It has been brought into every living room on the television screen; its reality has been affirmed by politicians and expert panels after expensive and lengthy investigations. But the oppression of the black people in America has been a hard and clear fact for the past two hundred years. White America stands guilty of the crime of silence -- of evasion, cruelty and injustice for that whole period. But at this point these evasions and injuries cannot be avoided. White America must face up to its past and its present.

The murder of Martin Luther King by a white man means, unfortunately, the virtual end of efforts by the black community to try to talk reason, peace, and love to the white majority and the white politicians who run this country. Peaceful attempts to demonstrate the reality of the oppression of the black community have been answered for years by political platitudes which come to nothing. Now these attempts have been answered by violence. The murder of Martin Luther King is, for a very great number of blacks, the last straw of tolerance.

There will be riots this summer and the summer is starting early. Can white America face up to the real cause of the problem-- that the real cause is the white community itself? Is it too late for white people to respond with a humility that springs from an awareness of what they have been doing for the past two hundred years? Or is this country going to be torn in two?

There will be a demonstration rally at Scripps Park at the Cove in La Jolla at 3:00 p.m. to discuss the implications of King's assassination and to commence the civilizing of white America which is necessary for the survival of the country itself.

Hay meester, how would you like to sell your seester - in the Indicator classified ads. 9:00- 11:00, Revelle Plaza, every morning of the week.

C.O. Alternative

One need not be a pacifist to be a conscientious objector to war. The C. O. recognizes war to be mass, indiscriminate destruction of life, land, and property. Anyone who is unable to participate in this process of annihilation and demolition for scrupulous, religious, moral, or other conscience is a conscientious objector.

There are a number of countries, having military draft laws, which recognize the guidance of individual conscience as having a higher priority in directing one's actions than military training. In the United States the law says that every man has an obligation to serve his country. The regulations do not specify the method of satisfying it. Consequently, the questions that each man must answer are the following: 1) Will I follow the law? 2) If I obey the law, what form of service should I choose to fulfill my obligation?

Assuming one chooses to act lawfully, for whatever reasons, he then has the following options: 1) volunteering for military duty; 2) Being drafted for armed service; 3) seeking all deferments for which he qualifies; 4) registering as a conscientious objector. The position of the conscientious objector, from a legal perspective, a personal one, and an obligatory one, is widely misunderstood. What follows is my point of view as both a conscientious objector to war and as a C.O. counselor.

It must be clarified that many people may be, in fact, conscientious objectors to war without having legal recognition of it. The Selective Service law, which is presently under challenge of constitutionality, says that a man may be recognized as a conscientious objector only on the basis of his "religious training and belief." In a 1965 case the Supreme Court of the United States stated that belief in a God in a traditional sense was not equivalent to religion. Here one may understand religion in its broadest interpretation to qualify under the legal standards established. The bugaboo connected with "religion" often scares away more people than it disqualifies. Also, membership in any religious group or organization is neither required under the law nor is it adequate justification for your "religious" beliefs, e.g. affiliation with or membership in Quaker, Brethren, or Mennonite groups, the historical

recognition as a "religious" person unavailable for war. Your religion must be your religious beliefs.

It is the emphasis on personal conduct and beliefs which characterizes a C.O. Each person must live with himself. How he acts may be determined by various factors over which he has no control. But over those facets of his existence which he can determine, he must choose the course which is most appropriate for himself. Some men who are unable to kill or destroy become recognized as conscientious objectors. Some men who may be violent under certain circumstances find it necessary to keep themselves divorced from those occasions as best they can. Among this group there are recognized conscientious objectors. Some men consider wars necessary, but because they themselves are unable to pull the trigger or push the button, they are classified as conscientious objectors.

What does it mean to be a C.O.? There are two classifications for the C.O. The I-A-O classification is for those who can support the military effort but who cannot participate in the violent aspects of military obligations. When drafted such a person is excused from combat training and serves in a non-combatant military situation. The person unable to participate in the military forces at all is classified I-O. He performs alternate service to improve the health and welfare of the nation for two years. Neither type of conscientious objector is absolved from draft. He is included in the draft pool along with other eligible men. When he is drafted he serves in that capacity for which he is registered rather than receiving training as a combatant or becoming a member of the military forces.

The C.O. is not a cop out. He is one who, in being true to himself, serves his country with distinction. Because he is likely to carry medicine, a shovel, or a pencil in his hand rather than a gun, bayonet, or grenade, he is too often thought of as soft. There are many men who consider war or combat inappropriate for themselves. Such a man has an obligation to himself to search deeply into his own life and thoughts to discover just what his position is. The C.O. counselor is available to help him probe.

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Calendar

April 10 - Wed. 7:30 - 8:30 p.m. 7:00 - 9:00 p.m. 7:00 - 9:00 p.m.	SHATC APO Film Documentary on UCSD Grad. Lit. Dept. Admission 50¢ Si Class	HL 458 506 MC USB 2722 USB 2722
7:00 - 9:00 p.m.		
April 11 - Thurs. 8:00 - 10:00 p.m. 5:00 - 7:00 p.m.	Mexican Amer. Group Organizing Meeting AEO	Formal Lounge HL 1166
April 12 - Fri. 7:00 - 11:00 p.m.	U.I.A.	Formal Lounge
April 13 - Sat. 7:00 - 8:00 - 10:00 p.m.	Russian and German Club Car Rally "Psycho"	South Parking Lot USB 2722
April 14 - Sun. 7:00 - 11:00 p.m.	Duplicate Bridge	South Dining Hall
April 15 - Mon. 8:00 - 10:00 p.m.	Circle K	UH 6257
April 16 - Tues. 6:00 - 7:00 p.m. 4:00 - 6:00 p.m.	Theos Grad. Lit Club Reading of Dr. Santos' Stories	HL 458 Informal Lounge
8:00 - 11:00 p.m.	U. Folk Dancers	South Dining Hall

Tuck Cont.

U.S. could win within two years. Do you think this is possible?

TUCK: The only thing I can say is ha-ha to that, because I can recall that McNamara when they first sent troops over there, he claimed the war would be over in two years. As long as they continue "search and destroy" tactics the war could take 10 years. Because after all, they're fighting as a whole people, not just an army.

Since you were over there, you know good and well that a VC can be anything from an 8 year-old kid to a grandmother. It doesn't take much strength to pull a trigger or throw a hand grenade. It's more than a military thing; they're fighting ideas, and even if we reduced the VC from a menace to a nuisance, I mean they would still be around. You'd still have skirmishes and all like that. So I gotta come to the conclusion that Westmoreland is only saying that because it's election year.

SHARLET: How do you figure out these guys who come back from over there, and after having seen it still say that we're fighting to "defend freedom"?

TUCK: Well, I believe that when a man, a GI comes back and says we're fighting for the freedom of the Vietnamese people, I believe that man isn't being honest with himself. He is unwilling to admit to himself and others that he was fighting for nothing.

Also, you got the fact that a lot of these guys who support the war are young guys, 18

or 19. These people are easy to brainwash. For one thing, they don't know what "democracy" really is. When they lived at home their parents told them what to do. They never lived on their own, and they went right into the army. Now the Army if you want to be frank about it, is more like communism than anything: Everyone wears the same clothes, eats the same food, and so on. So these people have never experienced any democracy. And as for the lifers, how can they tell you anything about democracy?

SHARLET: How did you get turned off about the war?

TUCK: I got turned off because, in the first place, I thought it was a civil war between Vietnamese before I went, and nothing I saw there disproved this. Lots of other things I saw made me angry, but if it hadn't been for my brother being drafted, I would probably still be like everyone else, still uncommitted. I got in touch with Cleveland Draft Resistance for help, and since they were sharing an office with the Cleveland Committee to End the War in Vietnam, well, it was only inevitable that I'd get involved.

SHARLET: How did you feel about anti-war demonstrators when you were over there fighting?

TUCK: Most of the GIs are against these people because they figured well, since they're against the war they gotta be against us, which is a mistake. So actually, we thought the typical peace demonstrator was a hippie, a gutless wonder. But I was surprised when I did meet the peace people to find that the great majority were ordinary people. SHARLET: Don't you feel funny, a Viet vet associating with draft-card burners?

TUCK: I admit it was strange at first. And I don't know, after having gone through a lot of experiences over there, there really isn't anything that shocks me. Also, I made up my mind in Vietnam that after this there was nothing that could scare me, nevermore. I'm just doing it. It's just like when it was time for me to come home from Vietnam. It seemed like I'd been doing this all my life, killing and war. Going home didn't seem real. Now the ending the war thing feels normal, like I'd always been doing it.



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