

**Editorial  
opinion:**

**You can't  
afford to  
eat meat**

This week's meat boycott deserves your support. Ground chuck costs \$1.19 a pound. Boneless chuck roast sells at \$1.49.

At downtown markets, prices for different cuts of meat vary between stores, but both customers and store managers admit prices have soared for several months.

In times of inflation, many people will do more selective shopping or stop buying meat altogether. This is an invisible boycott, an individual's move to force prices down.

Today, the invisible boycott has spontaneously become a publicized, organized movement. Consumers are sending a message to meat producers and retailers.

Already, the threat of the boycott has played a role in President Nixon's decision to set a price ceiling on beef, pork and lamb at the wholesale and retail level.

But the new ceiling will not mean lower prices. Processors and retailers only will be prevented from charging more than the highest price at which they did at least 10 per cent of their business before last Thursday.

Prices will remain at record and near record levels at a time when other expenses for students are

going up. Federal aid to education has been cut back, and students can expect a tuition rise.

The price ceiling is too little action taken too late. Prices should be rolled back to a point where the American people can afford to include meat in their diets.

Few doubt that a meat boycott will result in lower prices in the short run.

Critics charge the boycott may cause farmers to withhold beef from the market, continuing the shortage. However, farmers must decide if the cost of feeding the animals is greater than their additional market value.

Lower profits, the critics point out may lead cattlemen to decide not to expand their herds, creating the same problem of high prices during a meat shortage in three years.

Cattlemen can be convinced otherwise. According to The New York Times, executives of the Swift meat packing company, are campaigning to persuade farmers to expand their herds.

Although a boycott itself cannot lower prices indefinitely, it will lead to increased concern by the government and the meat industry.

This week, the Nixon Administration will discover that the economy is the biggest issue. They can do more.

**Letters to the editor**

**Advice to Crusaders**

**TO THE EDITOR:** With regards to the column series on Campus Crusade for Christ, I would like to quote something by a "derelict" English folk singer:

"Mother's just bought herself a leaning post  
it's full of words and pages  
it says God gives us our daily toast  
but dad still earns the wages"

-Roy Harper

Maybe the present trend away from Christianity is because young people can no longer relate Christianity to present day life — a life geared to materialistic needs and studying for that degree, etc.

Maybe people are tired of having Christianity thrust down their throats from the moment they leave the crib.

Take heart, Crusade, from this nursery rhyme:

"Little Bo Peep has lost her sheep  
and doesn't know where to find them  
leave them alone and they'll come home  
wagging their tails behind them."

All I can say to the Crusade is: don't force yourself on people; just be around if they need you.

Jon Wainwright  
(adjunct student)

**He found the Way**

**TO THE EDITOR:** In response to the March 7 letters by Andrew B. Gokow and Richard Adler, I am a Christian and I believe Jesus Christ to be the Son of God, God come down incarnate to reconcile the world unto Himself, dying for man's sins and then conquering death to prove man is forgiven his sins and offered eternal life through faith in Him.

It is through this belief, Mr. Gokow, that I can believe Jesus Christ is "the Way."

Your comparisons of Christ with the Nazis and the Spanish Inquisition lack bearing. You claim these people all believed they were right, and that this led them to torture, maim, and kill many people.

But did Christ ever kill? Did He ever torture or maim others? No. Instead, He loved, cared, healed the sick, raised the dead, sacrificed all He had in the way of personal pleasures so that He might serve His Holy Father and, in the end, gave His life to save mankind from itself and death.

Your charges of Christians preying on the confused and mixed-up at Penn State are old charges often brought against Christians. Campus Crusade for Christ members admittedly are very militant, yet they are only fulfilling what they believe is their calling. And, indeed, Christ did call, did command us to go to all the world in the name of the Father, Himself and the Holy Spirit.

Christ, as God incarnate, was Jewish. He came to fulfill the Jewish religion. Christianity is the fulfillment of Judaism. By this fulfillment all Christians become the spiritual descendants of the prophets and the patriarchs; in a sense, spiritual Jews.

Mr. Adler, we do not deify Jesus alone. Instead, we deify the everlasting God. God through His love has revealed Himself to man as a loving Father (as shown in the Old Testament); as a man willing to endure and suffer all that mankind endures and

suffers, and still love us (Jesus Christ: the true Son of God), and as the Sustainer and Comforter of His own (the Holy Spirit).

We do not make God out as three separate gods, but rather the three functions of God come together through and are manifested by His love. For indeed, "O Israel, the Lord our God, the Lord is One!"

As for equality with Jesus: when any man accepts Christ as his Savior, he immediately becomes a brother to Christ, a Son of God, and has the offices and duties of prophet, priest and king to fulfill.

Yet, we are not equal with Christ, for God (Christ: one of the Triune) is still our Supreme King, our Heavenly Father, and we are his subjects and children. Therefore, I feel no shame to bend my knees in reverence to Him. As brothers of Christ and Sons of God, we are established together as a family and a community in Christ, sustained and guided by the Holy Spirit.

Therefore, if you cannot believe in Jesus as the Messiah, then believe in what He said and did (as you, Mr. Adler, claim) and hopefully some day Jesus will truly be known to you as the Messiah.

Do not reject Him because of the actions of some of His followers (the Spanish Inquisition, for example). Instead, do as Jesus himself asked. Listen to His words, read and study what He said. Learn what He did and believe that. For that is a beginning.

Don't let false teachers and prophets scare you away from the Good News. Study anew what you consider to be the "word of God" and compare it to what Jesus said and did.

If you find comparisons and similarities, good. God has shown them to you. If you don't; then don't totally reject all Jesus said and did. At least accept it as the teachings and doings of a profound teacher and philosopher who meant good. As I said, that is a beginning.

Christopher H. Dalley  
(8th — secondary education and history)

**Frisbee schism**

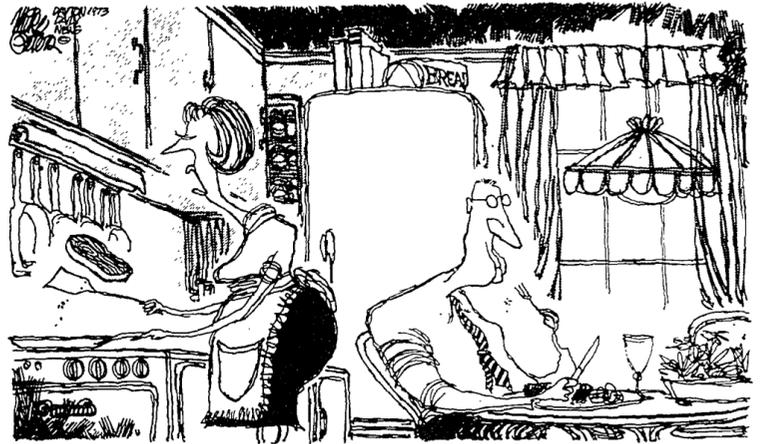
**TO THE EDITOR:** Concerning the March 9 letter by Richard T. Burk, I wish to lodge a formal protest against the degradation suffered by an organization I founded over three years ago.

The New Reformed-Orthodox Church of the Infinite Frisbee (the correct name) has never been associated with Dionysus or bacchanalian celebrations as they would take time away (as do studies) from the one true calling of mankind — Frisbee flipping.

My organization has been only associated with The Frisbee, Motherhood, Apple Pie and God, all good, true and patriotic inventions of America. To be associated with such lower class ideas as drunken orgies during the spring Frisbee season is an insult to our higher values.

Furthermore, Mr. Burk has never been a member or associate of my organization and is in no position to claim knowledge of or association with the organization.

Craig A. Lantz  
(11th-religious studies)  
Grand Omni-Potent Filpper  
The New Reformed-Orthodox Church  
of the Infinite Frisbee



**Wounded Knee: history  
of white man's racism**

By MICHAEL SOLLY  
of the Collegian staff

One of the great ironies of our time is occurring today at Wounded Knee, South Dakota. Surrounding a tribe of militant Indians, federal marshals are asking the red men to surrender themselves, to face the consequences of the law.

The law? Do white men have the right to ask obedience to laws that they have applied to Indians so indifferently?

The United States government has broken more treaties with Indians than it has written in all of the 20th century.

For two hundred years, America promised land to displaced tribes, from western Pennsylvania to California.

And we have the nerve to ask them to obey our law?

It began when European settlers were totally dependent on the Indians for survival. The tribes were willing to share their land and food with the white man.

Later, with deceit and cunning, so-called civilized man uprooted the Indians and drove them west, justifying his murders with cries of "Manifest Destiny."

We pushed them, massacred them, deculturated them, denuded them of everything they were, all the way from

Boston to Arizona, leaving behind scattered remnant reservations on whose ground few white men would walk without a feeling of superiority.

Wounded Knee is a symbol of the white man's treachery. There, in 1890, a rebel tribe of Oglala Sioux, many of them women and children, were cut down by machine guns and cannon and buried in a mass grave.

Worst of all, the discrimination continues at a time when Americans are trying to break free of traditional hatreds and prejudice.

Isn't it ironic that one of the federal marshals laying siege to Wounded Knee is a black, his own race only now emerging from centuries of oppression?

Isn't it ironic that the white man spent the entire 19th century killing Indians by the millions and now reveres the spot where Custer and a regiment suffered a similar fate?

Isn't it ironic that Indians had to battle for a piece of land in San Francisco Bay which previously held only murderers and the trash of white society?

This country was originally the property of the Sioux and the Apache and the Cherokee. These were nations, no less independent than Russia or France or Israel. We would not consider denying the sovereignty of Russia or France, yet

we destroyed the Cherokee nation mercilessly.

So today mighty Apaches now walk in working clothes, live in fabricated houses and speak English.

Christian America had forced its religion, booze and democratic ways on receptive tribes who only later discovered European styles were alien to Indian life.

As a result, Indians often abused the democratic process, and today alcoholism is a chronic disease on the reservations.

"The only thing the white men ever gave the Indian was disease and poverty," declared Vine Deloria, Jr., author of "Custer Died For Your Sins." It seems the height of hypocrisy that the government still classifies full-blooded Indians as "incompetent."

Is it any wonder the Indian spirit now stirs in rebellion?

Rather than besieging them and surrounding them as we did in 1890, we should turn inward and examine what we have done to the Indians.

Perhaps Wounded Knee will enable the nations we obliterated to pull a few pieces of their broken culture together into a new Indian pride, a new movement for the equality they have long been denied. May it be the beginning.



**the Collegian**

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The Daily Collegian welcomes responsible comment from interested townspeople, faculty members, alumni, undergraduates and graduates. Anyone interested in submitting a column should contact the Editorial Editor, Box 467, State College, Pa. 16801. Telephone 865-1828. Offices in 126 Carnegie.

**Letter policy**

The Daily Collegian welcomes comments on news coverage, editorial policy or noncampus affairs. Letters should be typewritten, double spaced, signed by no more than two persons and no longer than 30 lines. Students' letters should include the name, term and major of the writer.

Letters should be brought to The Collegian office, 126 Carnegie, in person so proper identification of the writer can be made, although names will be withheld by request. If letters are received by mail, The Collegian will contact the signer for verification.



**REVIEWS: Now playing downtown**

**'Cat and mouse game'**

By JEFF DeBRAY  
of the Collegian staff

"The playing of particular games is my special passion; in a way, my whole life," detective writer Andrew Wyke tells Milo Tindle, proprietor of a London hairdressing salon, as the two become entangled in a cat and mouse game in "Sleuth," a fascinating and impeccably made thriller.

Wyke, superbly played by Laurence Olivier, is the creator of the fictional detective character St. John Lord Merridew, who continually outwits the absent-minded police in Wyke's 12 books.

Wyke is a man whose life is virtually obsessed with gimmicks and gamesplaying, be it slot machines, billiards, jigsaw puzzles or games with deadlier stakes. Ostensibly, he invites Tindle, invigoratingly played by Michael Caine, to Cloak Manor, his country estate, to discuss Tindle's affair with Wyke's wife Marguerite.

Wyke degrades and criticizes Tindle for his Italian heritage and his lack of wealth. Finally he presses Tindle into agreeing to an elaborate scheme to rob Wyke's wife's jewels, thus giving Tindle enough money to support Marguerite's "expensive tastes" and relieving Wyke of her permanently to pursue his own affair.

However things are not all they appear to be. What ensues is a verbal and sometimes physical battle of wits between Wyke and Tindle with each one attempting to outscore and ultimately outleuth the other.

Screenwriter Anthony Shaffer, who adapted the movie from his Tony award-winning stage play, pulls not one, but several well-motivated and genuinely surprising plot twists before the duel is through.

That "Sleuth" succeeds in its transition from the stage to the screen as well as it does is a tribute to director

Joseph L. Mankiewicz's skills.

Rather than attempt to deny the script's evident staginess, Mankiewicz acknowledges it by showing various shots of stage set designs at the film's beginning and with a final shot of a curtain falling on a miniature stage.

And by refusing to "open the film up" as so many other stage to screen shows do through the addition of pointless outdoor scenes, Mankiewicz does full justice to Shaffer's original play.

However the opening scene in which Tindle searches frantically for Wyke through a veritable maze of six feet hedges outside of Wyke's mansion, has been moved outside. Mankiewicz establishes, through this brief but pointed episode a powerful visual metaphor for what is to follow in the rest of the film.

The role of Wyke allows Olivier to run a wide range of emotions, which he masterfully does with simply a twist of the head, a flicker of the eyes or an inflection of the voice. Caine beautifully complements Olivier's performance, although in a less flamboyant role.

John Addison's appropriately satiric music score, which gently parodies the mystery genre, is in keeping with the rest of "Sleuth" and adds to the film's total enjoyment.

**'Rite of passage'**

By STEVE IVEY  
of the Collegian staff

Few films leave this viewer as moved as did "Deliverance" now playing at the Flick.

Using James Dickey's novel and screenplay, producer-director John Boorman has created a powerful film.

The seemingly trite setting of four city slickers' weekend canoe trip quickly becomes a bizarre and hellish experience for them.

Boorman's photography is excellent. The beautiful shots of the river and lush countryside rank with the best of National Geographic. The photography

and Jon Voight's acting as "Ed" make this film great.

"Deliverance" shows Ed's rite of passage from a man unable to kill a deer to one able to shoot an arrow through another man's throat. The film portrays the evolution of a meek follower, who once scoffed at the "game of survival," into the leader of the group and the architect of their survival.

Although at the beginning Ed is quiet and unassuming, he is the one to watch. In him is mirrored man's struggle against nature, his fellow man and himself.

"Deliverance" is not without its flaws. While Voight indulges in occasional bad acting, he does not come close to Burt Reynolds' total lack of acting ability as "Lewis."

Lewis is a fanatic, obsessed with battling nature and playing the "game of survival." Boorman's attention to detail is evident in the "survival" patches Lewis wears on his jacket.

Reynolds' acting is heavy-handed. His lines consist of platitudes about the evils of "The System." At one point, while Lewis expounds on the impending collapse of "The System," the camera pans to Ed, complacently sitting in the canoe sipping a beer, smiling.

Unfortunately, Reynolds cannot

handle his lines. When he tries to be philosophical and says, "You don't beat the river" and "Sometimes you have to lose yourself before you can find anything," the audience wants to laugh at him.

While he is perfect physically for the part of Lewis, Reynolds is not a good enough actor to make the character believable.

These flaws are not fatal, however. Ned Beatty as "Bobby" and Ron Cox as "Drew" put in believable performances that at some points border on excellence.

Besides showing the effects of the trip on the men, "Deliverance" is also an indictment of American society. The film's opening contrasts the diseased poverty of the backwoods with the opulence of the weekend adventurers. This is one of the more moving segments of the film.

Best of all is the greatness of Boorman's photography. He puts the audience in the canoes with the actors as they hurtle over rapids and white water, and allows them to scale a sheer cliff face with Ed. The lush countryside alone is worth the price of admission.

"Deliverance" is a film the viewer will remember. A film not all will enjoy, but a film all should experience.