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THE PAPER

world

Vol. II No. 17

East Lansing, Michigan, Week of February 27, 1967



coon blanton
brad lang
steve crocker

The State of
US pages 2-3



THE UNTENURED MIND

UNDERSIGNED STUDENTS AND FACULTY MEMBERS OF EAST LANSING STATE UNIVERSITY, DEMAND THAT THE UNIVERSITY REVERSE ITS DECISION TO DISMISS W. GARY GEART, J. KENNETH LAWLESS, AND ROBERT S. FOGARTY.

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COMMIT
NO NUISANCE
BY ORDER OF

If the enthusiasm that has been exhibited in Bessey Hall can be maintained and channeled toward accomplishing these ends, an important step will have been taken in humanizing the technocracy in which we are all inextricably entangled.





KISS-IN



9 pm Wednesday March 1 West Akers

So we've got this gigantic front-page collage and these two pages of copy on United Students, and I like to be able to say it was all planned way in advance by the editors and their ouija board and crystal ball who told us that the kiss-in and the boycott and the coffeehouse would all happen this week (plus, needless to say, Allen Ginsberg, who started it all), but we can't say that, cause that's not really what happened. It was pure coincidence, and so will it be next

week when Allen Ginsberg and the US Kiss-In share the SAME FRONT PAGE!

Putting our quivers of anticipation aside for a moment and talking about the issue at hand, let us take a line or two to apologize to all the non-MSU students to whom the US pages may seem perfectly unintelligible; let us furthermore feel sorry for all the MSU students who may share the out-of-towners' feelings. Hurry up, please, there's still time.

Progress Report

Where US is At

By BRADFORD A. LANG

"Are you going to write some more nasty stories?" asked the sweet young thing sitting next to me at the United Students meeting last Tuesday night. She looked at me tentatively. I'm not sure why my reply was—something to the effect that I would wait and see what happened. And (to make a long story short) I did and I won't not necessarily in that order.

I mean, God knows I try not to go out of my way to say "nasty things" about my friends. And I certainly haven't been responsible for some of the violent attacks that I've been accused of making. A lot of people have been running around lately saying that United Students is either dead or dying, and I'm not sure whether I'm supposed to have predicted it or caused it or what. But just for the record, let me say that US is neither dead nor dying, and that anybody who thinks it is must be crazy.

You see, I never really meant to convince anybody that there were basic flaws in the structure or leadership of US, that would prevent it from being effective. The structure is great, and the leadership is at least as enthusiastic (if not quite as experienced) as any student rights leadership we've ever had around here. The problem, as I see it, is that their analysis of the whole university and world situation is sadly lacking; my purpose was to warn them of the possible consequences of this. However, I'm tired of bitching about it; they're just going to have to muddle through for a while without a cohesive view of things until they begin to see the connections between what they now classify as individual, isolated issues.

So much for the nasty part, I have been accused (quite rightly, I suppose) of neglecting to mention all the good things that US has been doing lately. An attempt to rectify this gross error therefore follows (recommended reading for all those who claim they don't know what US is trying to accomplish):

(1) The East Lansing Price Study Project. A lot of E.L. prices are much too high. Some are lower than others. And a few are even lower than those in New York City. United Students' purpose, however, is not to praise or condemn anyone, nor have they gotten around to comparing E.L. prices with those anywhere else; their purpose is simply to present MSU students with information concerning where they can get the lowest prices in our fair city. The students will then be allowed to make their

own decisions. No picket lines or molotov cocktails are being planned or predicted. The people who have been conducting the price study—particularly Dave Crawford—have done a competent and seemingly thorough job; their goal is quite reasonable at the present time, although I suspect that some kind of stronger action will be necessary in a few cases when the effects of the study become evident.

The booklet, by the time this goes to press, will be nearing completion, and portions of it will be published by THE PAPER this term. The entire booklet should be ready for distribution in the dorms and on the streets of E.L. at the beginning of Spring term. Anybody who doesn't take advantage of the information which will be available to him deserves to get screwed.

(2) The Coffeehouse Project. Here, also, a lot of work has evidently been done by Dave Macomber's committee. They've been contacting clergymen, professors, and student groups, raising money, investigating various possible locations, etc. They seem to have settled on the concept of turning the coffeehouse into a quasi-commercial project, although no final decisions have been made. When they are made, the committee will not be changing without either financial backing or information. A very thorough job, to be sure, although I still have reservations about the purpose of the whole project. I also, well, it makes money and provides the "community of scholars" with another needed night spot—gathering place, the thing will have been worth the effort. It just won't be what we all originally expected. Ah, well.

(3) The Academic Freedom Project. A committee was established last term—chaired by a now inactive member—to investigate the Williams Report and to come up with recommendations. It never did anything (although the Williams Committee was provided with all kinds of recommendations, most of which it unfortunately rejected), and so lost its chance to have any effect on the Report, which is now as good as adopted. The reigns of the committee have since been passed to Marc Brown, and they are now working on a "Student Bill of Rights" which our ears will deal with those areas in which students are "running into the Man, so to speak." The idea seems to be to let the Report get adopted, then attempt to change it to conform with Student Bill of Rights at their last meeting. US passed a unanimous motion calling

for a one week study of the Report prior to US making its own report. I personally feel that US could have made such a report about eight weeks ago, but failed to do so through a combination of bad leadership and that particular brand of hesitancy which plagues so many groups whose most important virtue should be decisiveness. That's all in the past, however, and let's just say that I think Mr. Brown knows what he's doing. Like the Williams Committee, the Brown Committee has called upon all members of the academic community to present their views. But, unlike the Williams Committee, US will probably be more inclined to pay attention to the views of students. (4) The Open House Project: Annie DeChant, chairman of the open house committee, seems to have made an abrupt about-face from a formerly weak position, and the committee is now calling for permanent open houses all weekends and for several hours each week night, with no



restrictions whatsoever. That's a far cry from the MHA-WIC proposal, which involved a permanent open house one night a week, probably with the usual restrictions. The US proposal is now being considered by somebody along the hierarchy, but I'm afraid that its success or failure will depend on how much support can be gathered from the mass of students. It seems to me that the controversy over open houses is as close to the heart of general student unrest as one can get; if US doesn't push this issue as hard as possible, it will be making a very grave error.

(5) Off-Campus Housing. The Off-Campus Council has adopted a resolution calling for changes in the housing regulations to permit sophomores to live in unsupervised housing. The resolution also asks that parental permission be all that is required for a student to commute more than fifty miles. Petitions are now being passed, and US is giving its full support to the campaign, which looks as though it has a very strong chance of succeeding.

(6) On-Campus Parking. I strongly

suspect that only God knows exactly what's going on with the parking situation on campus. And even then I'm not so sure, I can report only that it looks like student parking lots are slowly being moved off-campus in the general direction of Sidney, Australia, and that US is upright about it. The fact that parking spaces are overwhelmingly restricted on campus is overshadowed in their minds by the absurd spectacle of students being denied parking spaces in favor of such functions as Farmers' Week and the East Lansing Chamber of Commerce luncheon. Anyway, the group voted to establish a committee whose function would be roughly to plan for more student parking or at least to hold on to what now exists. I, for one, refuse to think seriously about trying to correct the parking situation. When it comes to problems having to do with traffic control, I'm usually reduced to suggestion; that bubble gum be placed in the coin slots of all the parking meters.

(7) The Akers Kiss-In Project. I am honestly not quite sure how serious the majority of US members are about this one. The initial discussion of the project was mostly on the level of hysterical laughter in response to such faux-pas as J.J. Friel's: "If the people are getting screwed on this . . ." And so on. The heart of the matter rests on a report that Akers Hall now has a new rule which, in effect, boils down to a ban on all forms of public sex act. Hand-holding. (There are those, by the way, who believe that hand-holding is a sex act.) I don't know how new this rule is, and I'm not sure that it's restricted only to Akers, but I guess that now is as good a time as any to protest the ridiculous restrictions on civil liberties represented by such rules. The idea of a kiss-in (scenes of people kissing, hugging, etc. in the general vicinity of the Akers women's lounge) is, as someone pointed out at the meeting, "a real groovy idea." The demonstration will be held Wednesday, March 1st at 9 pm in West Akers Hall. Be prepared, perhaps, for the Revolution.

These are the major projects now underway. Others—such as the committee on grading policy—seem to have disappeared in the obligatory fog of red tape and committee meetings. It's just as well, since I doubt if United Students' limited man-power can handle any more projects, committees, or demonstrations. But on the whole, I think it can be said that US is doing a bit more than the minimum amount of work necessary to bring on the revolution. They would be a hell of a lot more successful if more MSU students would show an interest in improving their own situations. Even though US has a broader base of general membership than any other student rights group in the last few years, most members would not hurt them one bit.

Chairman Coon on the Orange Guard

By W. C. BLANTON

United Students is not a revived Committee for Student Rights, nor is it a substitute for ASMSU, nor is it a duplicate for SDS. It is not the scuzzies, the beats, the hippies, nor the protestors. On the other hand, it obviously is not the typical student interest group.

US was conceived, born and duly registered with the almighty University as an organization attempting to improve the status of the student at Michigan State University. The student is truly a second-class citizen at State, ranking somewhere below administrator, faculty member and janitor. He is allowed no meaningful voice in the shaping of his education; and he is denied a number of those rights and freedoms regarding his personal and social life which are enjoyed by those citizens of the United States who are not a form of lower life called student.

Furthermore, the student has in the past been severely limited in the availability and responsiveness of channels for improving his relative position in what is usually referred to as the "academic community." The administration is forced by the size of MSU to be more concerned with an efficient operation than with the rights and the needs of individual students; and the faculty demoralized by its reaction to the Bessey Hall vigil and its emasculation of the Academic Freedom report that it will jealously defend its own self-esteem and privileges at the expense of the students' rights. Therefore it is up to the student to do for himself what no one else will or can do—fight for his rights.

United Students is a group of students who are convinced that it is possible for the student to help himself, and will utilize all means available to exercise student power -- Orange Power. But it is also a group which recognizes the need for responsible action, rather than continually taking to the streets screaming about the bitch of the day. It is a group which I feel is cognizant of the socio-political context in which it operates.

That is, Brad, those with LITTLE actual power do not tell those with MUCH actual power how the world will be run. And it is also a group which is working for real, substantial progress on relatively minor issues, rather than attacking that fearful, monolithic, terrible, nasty system in toto because small victories and small gains accelerate the

changes in the total structure. Although US recognizes how PDA rules and women's hours and housing regulations and University College and in loco parents and the land-grant philosophy and everything else ties together, US is attempting to improve the situation rather than theorize about it.

There has been a great deal of debate both within and outside US about the methods to be used in US Projects, and much has been said about radical tactics and conservative tactics. Nearly everyone forgets that there is no inherent virtue in either radicalism or conservatism; there are times at which means from both extremes and all shadings in between are necessary. I find nothing quite so disgusting as someone pre-facing his remarks by "Well we haven't screamed about anything for a while..." unless it is someone else insisting that we can't upset anyone. It is absolutely essential to understand both that US must attempt to

use moderate methods and correct channels before employing radical tactics such as demonstrations and also that correct channels are not necessarily the ultimate answer in any particular case.

A much more important question is activism versus apathy. There is sort of an idealistic tendency among a great number of US members to assume that undertaking a project automatically insured that it will be successfully completed. US is spreading itself dangerously thin as long as each member is not actively working on a project. Especially in the areas of communication-publicity and maintaining sufficient funds for necessary items such as paper and paying debts, US is in trouble. Why? People simply are not willing to take on an unappreciated job.

There is great difficulty in accepting the idea that being an activist entails some activity other than attending meetings called on the whim of our grand and glorious leader.

Change and reform is not a direct result of desiring it; there's a hell of a lot of hard work involved. And if it is not done, US will die the inglorious death of GSR--and few will weep.

I feel that US has accomplished a great deal--relative to the unique conditions at MSU to be sure. US has shown that there is a growing minority of responsible students in control of our education and our lives. US has proven that the student can organize and work successfully for his self-interest. US seems to be in some way responsible for ASMSU's moving away from a bread-and-circuses puppet government position. And hopefully, US has given impetus to a movement in Michigan State University which will some day eliminate the need for US.

The Orange Myth

By STEVE CROCKER



One of the most prevalent myths at MSU today is that United Students mobilized the Bessey Revolution and is, therefore, a force to be reckoned with. US is widely assumed to be capable of mobilizing further mass action so that those looking for "radicals" to appease, utilize, relate to, or whatever, generally come to US. I think this stems from a fundamental misconception of the mobilization process leading to Bessey. One tends to think of an organization (US) which mobilized its members to respond to an issue (the ATL firings). A more correct but equally misleading version of this is that the people who were at Bessey took upon themselves the name "United Students" and that this group now owes loyalty to US and is available for mobilization by the US leadership.

A careful look at the events leading up to Bessey should prove instructive. The story first broke in the State News on October 26 in a story by Andy Mollison headlined "ATL Dept. in Uproar Over Call for Firings." The next day saw a story headlined "AAUP May Investigate Firings of ATC Instructors" and a letter from Ken Lawless billed as "Academic Freedom at State." That same day THE PAPER printed a story entitled "The Spirit of the

Times" by Char Jolles in which a critical analysis of the firings was begun. These processes continued, culminated in THE PAPER by Mike Kindman's four-page analysis "ATL: The Blown Mind," published on November 10. The State News continued to report the developments in the days following, as well as printing a host of angry letters, many from students on the three instructors and most of them NOT from "radicals."

The number 10 issue of THE PAPER also carried a small ad which in my opinion was the turning point in the rally to Bessey. It read, "Be an ORANGE HORSE for academic freedom!! Wear an orange button, symbol of the fight against ACADEMIC DEGENERACY. Available now from the QUESTING BEAST, The Paper, and Zeitzgeist."

At this point I want to interrupt this necessary but somewhat boring chronology of events for a few remarks on the role of THE PAPER in creating the necessary context in which the Orange Buttons could serve as an effective agent of mobilization. THE PAPER is essentially a medium of radical, innovative thought. As such it is read by a large number of people of diverse interests, opinions and beliefs, who value innovative thought. These include, as well as radicals and scuzzies, many "straight" people with independent minds. Those of us who would otherwise be relatively isolated and scattered throughout the various parts of the multiversity have one thing in common: THE PAPER.

Thus, at the time the Orange Buttons were introduced we were a non-community, all reading THE PAPER but having relatively little relationship with one another. Then came the Orange Buttons. One thousand of them were distributed -- almost entirely among the group mentioned above. Suddenly we were no longer separate. You could walk down the street and see friends all around you that you never knew you had.

This discussion becomes politically relevant due to its effect on a variable called "sense of efficacy" which in English means the feeling that your action can have some effect on things. This is well known by political scientists to be a key factor (I would assume THE key factor) in determining the probability of an individual engaging in political action.

Imagine (or remember) the effect on a person's sense of efficacy to suddenly discover a large, hitherto unknown group of people who share his own orientation (at least in a general way) on an issue. This was the political effect of the Orange Buttons.

At this time the Orange Button was still a very general sort of symbol. As nearly as can be reconstructed, it symbolized a gut-level sympathy with the alienation expressed in Ken Lawless' poem "The Orange Horse" (published in THE PAPER October 20, before the firings). It was given more specific meaning by the orange firings which started out, "Okay, so what's with all these Orange Buttons?" and proceeded to answer in terms of academic degeneracy with specific reference to the ATL three. This, coming at the appropriate time to meet the current of controversy generated by the State News and THE PAPER, mobilized the Bessey Rally of November 15.

At the Bessey Rally the 1100 people attending provided each other with an additional sense of efficacy. A large number of them were moved, by the speakers and their own personal convictions, to confront Dean Carlin in his office. That evening, a group of concerned people met in the Union and voted to hold a vigil at Bessey. The room had been reserved in the name of United Students, who consequently provided the chairman for the meeting and later leadership during the vigil. For most of the people at the vigil this was their first connection with (and indeed their first knowledge of) United Students. From there it was inevitable that many of the people at Bessey should come to consider themselves a part of United Students and act many of the pre-Bessey leaders of US to the new steering committee.

This, then, is the reality behind the Orange myth. What implication does this have for future directions of United Students? The six directions may be summarized by this statement

continued on page 15



In Media: Wrecks

DOUGLAS LACKEY

The Kindman - Tate battle which surfaced in Issue 15 of THE PAPER at first sight seems quite odd; this tension and conflict about the writing style of articles looks like much ado about nothing. But in fact the issues raised are quite serious and many-leveled; the problem is to keep them from tearing THE PAPER apart. I believe reconciliation can be reached, so far as THE PAPER is concerned.

It is most important in conflicts of this kind to disentangle the various threads and levels of the argument, so that it can be clearly seen what parts of it touch on actual editorial policy decisions. The following are some general polarities behind the discussion, which go far beyond anything either Tate or Kindman wrote--they, certainly, should not be tagged with the things I say.

First, there is the "religious" conflict between the "psychedelic" and the "realist" -- the latter insisting that it is a duty to see the world as it is, and to get others to see it likewise, the psychedelic concerned with painting the world in the colors of his vision, demanding that others see it simply painted in that color. As is the way, supposedly, the world REALLY is. Here, I feel, the errors lie mainly on the side of the psychedelic, who mistakenly infers the state of the universe from the state of the drug. The truth is that any drug can tell you one thing only--what it is like to take that drug. Since taking the drug is a part of the world, no deduction can be made from it to the state of the world, or even from it to any other part of the world. The philosophical, mystical, medical pronouncements of the psychedelics are all pure rubbish, doubly unfortunate since they have through their notoriety prevented a controlled exploration of the drug's scientific background, through which its curious effects can be explained.

Even if the psychedelic eschews his usual pronouncements, the values conflict can still go on with the psychedelic now claiming that, what-

ever its nature, the vision of the drug is of immense value, while the realist still feels quite a bit otherwise. Here all one can do is choose sides; for myself, when I am confronted with people telling me how when they are high everything is OK with them and right with the world, my usual response is SO WHAT--that is not very interesting; what is more interesting is that actually everything is NOT OK with me and NOT all right with the world.

Second, there is the conflict of the "intellectual" versus the "hipster," with the intellectual pleading for the use of reason and the reading of books, knowledge of what's going on in the world and what has gone on, while the hipster is decidedly anti-intellectual, or at least intellectually disinterested. Nowadays this conflict is especially serious, since intellectuals and hipsters always find themselves working side by side in movements for radical social change. Here I find myself aligned with the intellectual--It has always puzzled me how hipsters can declare that everything is right in the world and then need to be overthrown without first looking to see if there is anything of value in it. The real revolutionary thinkers, Marx for example, never lost sight of history, and the immense benefits that recent "bourgeois" society has provided mankind. Further conflict develops here because the intellectual, thrown in with the hipster, feels the need to educate the hipster into the things his intellectual values, which the hipster steadfastly refuses to be educated. Considerable frustration can be built up this way--many times I have sat and listened to people disgusted with the world, wondering if they could stay so miserable after reading Balzais, Cervantes, or Sterne. But these are my values, not theirs.

Much of Tate's letter, I think, really operated at these levels. It was a frustrated explosion, not at Kindman and THE PAPER so much as at the whole psychedelic hipster

THE PAPER FORUM

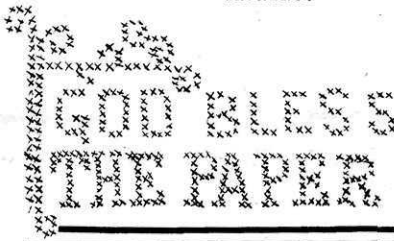
syndrome in general. I confess that on these levels, that I am "with" him, but as a comment on THE PAPER much of it is beside the point. Here the issues are a bit more mundane, hopefully no cause for war.

1. Tate argues that THE PAPER should be directed at MSU and its students, not at acid heads in San Francisco and the East Village. True, but in fact THE PAPER is directed at MSU, perhaps too much already. (Living in New Haven, I am in a good position to comment on this).

2. Tate argues that the style of articles in the paper is getting so poor that the articles fail to communicate. But THE PAPER can only print the best it gets; I have not been aware of any well-written articles that have been KEPT OUT by poor-medocre should run if there's room; the putrid should be kept out. Every editor, I think, accepts this; there is no reason to have a war about it. Some of the writing has not been as good as last year's, but it would be silly to blame this on LSD or some

such thing; there are simpler reasons...people running out of ideas (it happens), Dick Ogar leaving town, etc.

3. Kindman complains that Tate has either ignored, or doesn't like, the "evolution of the paper." This refers, obviously, to the media-mix. The total design of the paper is surely a question of art, and Kindman has the right to be sensitive about it. There is a real problem, however, in the conflict between the Art Nouveau layout and the actual text: the large amount of visual material can be worked through without strain; the reader gets adjusted to this level of effort, and never gets up the energy to plunge into the articles. Obsession with THE PAPER as a total work of art, i.e. a visual work, reduces the text to a mere component of the design consisting of numerous small squiggles. Some way must be found to cool off THE PAPER so that the articles become relatively more palatable. This is a question of design and calculation, and can best be done OUT of the heat of battle.



Extending Media

AN OUTLINE THEORY OF FICTION

By DAVID FREEDMAN

The underground newspaper is a new form of communications medium, and it is capable of publishing subjective news reporting as well as collage, cut-up, and experimental modes of fiction. This article is an attempt to explain why such communications media as THE PAPER should be encouraged to explore new boundaries of human experience and creativity. If you find the long quotations a complete hassle--because you're already familiar with Melanin, the death of the novel, Burroughs, etc.--feel free to skip them and jump directly to the end of the outline for the conclusions.

There is a certain very special kind of fiction being written today which is only beginning to receive recognition as the next step in the evolutionary process of creative writing.

The last great work of the monolithic figure of twentieth century letters, Finnegans Wake by James Joyce, still hovers darkly in the ominous unexplored depths of the mainstream of man's efforts to understand and explain himself. Very few twentieth century readers have been able to penetrate this twilight work (alternately comic, mythic, allegoric, cosmic, and prophetic in its explorations of man's soul and his very human condition), and any attempt to come to terms with it may have to wait until it is over 100 years old and is then open to evaluation through contrast with all the writing which has and will follow it.

The exiled American author William S. Burroughs is one of the writers to follow in the wake of the new possibilities, of the new waves created by the river undertow of the passing of Finnegan. His stylistic innovation is cut-out/fold-in and his means of reaching new depths of man's nature is "artificial": narcotic drugs that affect the perceptions of the writer's mind.

Burroughs' main concern seems to be with power and the way in which men gain and hold power over other men. Burroughs is able to talk about the sterility of modern complexity (in part, the "games" and "gamesmanship" that Leary talks about when he describes the revelatory nature of psychedelic chemicals), about the corruptions of sex when it is misused by persons searching for power over others, about the control which ma-

THE PAPER

THE PAPER is published weekly during regular school terms by students of Michigan State University and many of their off-campus friends. It is intended as a channel for expression and communication of those ideas, events and creative impulses which make of the university community a fertile ground for the growth of human learning. THE PAPER hopes to help the university strive toward fulfillment of the highest ideals of learning and free inquiry by reporting and commenting on the university experience and by encouraging others to do so.

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THE PAPER is a member of the Underground Press Syndicate.

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The Masked Bureaucrat Rides Again—Part II

“What the hell is a university?”

By MICHAEL KINDMAN

Summary of Part One: This week the Faculty Senate will vote whether or to accept a proposed set of guidelines for student regulations, as offered in a report of the Faculty Committee on Student Affairs. The report, if passed, then goes to the Board of Trustees, whose passage will make it law.

Last week, I talked about the inconsistencies and inadequacies of the first parts of the report—which includes statements of the theory of regulating students and discussions of student and faculty “academic rights and responsibilities.” I recommended that the report not be accepted or, at least, that liberal-minded students and faculty begin planning now for a fight to free themselves of its adverse effects after passage, as provided for in the report itself.

In this article, I will go through the latter parts of the report, discussing specific areas of student regulation. It's a real drag.

Article 3 of the Faculty Committee on Student Affairs' report is, remarkably, a short section on student records, which clears up at least some of the points that have been debated about this touchy subject.

Records are to be limited to those for which there is a “demonstrable need . . . reasonably related to the basic purpose and necessities of the University.” This should mean no secret records, such as the ones Campus Police have been suspected of having, but who will know, anyway? There is no check provided. There are to be limitations on political and religious records, on personal evaluations (none by unaffiliated personnel, such as RA's, and all entries signed and dated), on duplication of copies, on personnel handling records.

But—nothing is said about possible cooperation with outside agencies (government, business), which a more

ure is intended for punishment, but only for correction?

Some of the wording on records, just for fun, goes as follows: “responsible persons” -- “responsible policies and practices” -- “demonstrable need” -- “reasonably related” -- “basic purposes” -- “due regard” -- “persons who are qualified” -- “kept at a minimum.” Real precise.

The section on judicial structure is too much for me to think about.



I cannot see how someone intending to simplify and make more logical the current set of regulations could possibly leave as much intact as the committee has—in some cases even complicating the hierarchy of judiciaries that lack function and overlap in their authority. The judicial section takes up more than a third of the whole report, describing roundabout jurisdictional legalisms, mostly backed up by very little power.

First, it says: “Any student accused of violating a regulation shall have the right to appear before one or more members of a duly constituted judi-

cial body. All such bodies shall adhere to the basic fundamentals of due process as stated below.”

Three things to think about if you please:

1. What is a regulation? That is, everything in the Faculty Committee's document a regulation, punishable by judicial action—including the reminders to students to take full advantage of their academic opportunities and of their professor's office hours? If not, then what IS a regulation, and how will we know?

No one need be reminded that university bureaucracy produces more verbiage on students' lives than anyone can observe; will we be expected to adhere to it all?

2. Why are there so many duly constituted judicial bodies in the first place? There are living unit judiciaries (as many as one per living unit), there are governing group judiciaries in every “major governing body” (men's halls, sororities, that kind of thing), there is an All-University Student Judiciary, operated as part of student government, the lowest level judiciary with any real function at all; there is a new university-wide Student-Faculty Judiciary; there is an appeal procedure above that in the office of the Vice President for Student Affairs—and all of these have interchangeable functions, with decisions at any level susceptible of appeal to nearly any other level. The maximum penalties possible in any judiciary divide into only two groups—those with NO power (living unit, governing group judiciaries) which can only warn or declare short-term probation, and those WITH power (the higher levels, with authority to go as far as suspension). Why there are so many escapes me.

3. What, anyway, is “due process as stated below”? The report provides a procedure as follows: A student is notified he is accused of violating a regulation; he is given an opportunity to plead guilty and accept an administrative decision on a penalty or to request a hearing to determine his penalty, or he can plead innocent and have a judicial hearing; he is notified in writing 72 hours in advance of the time of his hearing; he receives written charges and admissible notices of witnesses or information against him; he is allowed to appear in person with counsel (but—only students or faculty can serve as counsel) and witnesses; he is allowed to refuse to answer; he is heard, and may even ask his own questions of the judiciary; he is told why the resulting decision is made; he is informed of his right to appeal and is left unpunished until any appeal is decided. That sounds kind of like normal due process and therefore, according to Article 1 (an outline of general procedures of student regulations), shouldn't even HAVE to be defined, since civil liberties are to be considered automatic—except that a lot of this procedure violates what we usually call due process. Even though some of the provisions, ordinary as they are, are vast improvements over the current judicial practices, they include very little NECESSITY of fair treatment of the individual, and are thus in violation of the stated spirit of the report, not to mention constitution law.

Some things that go wrong are: the way in which the low-level judi-



ciaries share original jurisdiction over certain kinds of things (curfew violations and things like seriousness, and violations in a living unit other than one's own); the way in which the warning penalties of the lower judiciaries are in essence meaningless and just provide an excuse for channel-clogging, since anything meaningful enough to bother penalizing will normally be appealed to a higher level anyway and nothing else really SHOULD be tried by a judiciary; the way in which at every level (amazingly, this includes the highest level, the Vice President for Student Affairs) no judiciary is REQUIRED to allow an appeal—in every case it must first hear the evidence and then consent to an appeal, which means there could be an instance deserving of an appeal which does not receive one; the way in which (as before) all the meaningful penalties at the higher judicial levels are interchangeable—there is nothing except habit to prevent a judiciary from giving a low-level warning penalty one day for the same offense which the next day rates suspension, and any high-level penalties at the highest judicial levels can also include “other action that may seem appropriate for any given case.”

In short, there is nothing resembling ordinary due process INSURED by the judicial system (although it is ALLOWED at least, -- something of an improvement. What IS insured, I am quite sure, will be a lot of confusion and arbitrariness, just like there is now. I think of personal experiences I have had and the experiences THE PAPER and Paul Schiff for example, had with university quasi-judiciaries, all of which disclaimed any professional competence

continued on page 12



cial committee might have investigated, and there are some strange provisions about a student's rights concerning his own record—he may not see recommendations “and similar evaluations” although he may see the rest of his record. His disciplinary record is open to faculty and administration while he is a student, but to no one else without his permission. Does this mean his record can be used against him by a faculty member? If so, why, since according to the report no disciplinary meas-



Movies

Georgy Girl: Mixed-Up Kid



By LAURENCE TATE

GEORGY GIRL

Movies are particularly vulnerable to a sort of artistic schizophrenia for two basic reasons. One is that, by their very nature, they tend even in the best of circumstances to be committee projects; the other is that they are, in the worst of circumstances (which usually prevail), subject to commercial pressures which dictate that any basically serious (hence uncommercial) story be made palatable to a large audience. Sometimes this can be accomplished by tacking on a happy ending; more often a serious film is provided with a conventional framework that disguises its purpose and neutralizes its effect.

I'm not sure what exactly happened to "Georgy Girl." The fact that it has two writers, one of whom wrote the novel on which it is based, may explain something.

It isn't a very serious film even in its serious moments, but it has a promising character in Georgy, the shy overweight misfit who says she "feels like a brontosaurus" around Meredith, her chic and popular roommate, and dreams of gambling with children in a magical world.

The film at first doesn't spare us Georgy's loneliness, and doesn't disguise her bitterness and desperation. When Meredith breaks a dinner date with her to go to a party, Georgy nearly gets hysterical; Meredith says disinterestedly, "Well, if you're going to be suicidal again, I'll stay"; and a whole history opens up to us. We can see Georgy clinging, demanding, crying, and Meredith giving in finally, but not without making Georgy suffer for it. It isn't pretty -- at all. (And you really wonder how two such improbable people would end up together in the first place.)

Early in the film Meredith shifts her but Georgy by that time has turned elsewhere, to someone safer, absolutely dependent on her: Jos's and

Meredith's baby. Jos tries to get through to her, but she has made up her mind, and appears without hesitation or much regret in effect forces him to leave her. That baby, if you care to speculate, is sure to be the victim of a possessive mother love which will probably hurt her psychologically warped for life.

There are motivational inconsistencies even in the way the film presents this much of the story, but that's nothing compared to incredible framework it's seen in, which is that of a pleasant little fairy tale. The formula is roughly: Georgy seemingly has nothing; Meredith seemingly has everything. But Georgy's heart is warm and Meredith's is cold and before you know it Georgy has won Jos over from Meredith, then rejected even him for the baby and a millionaire, while Meredith goes off (having taken Jos) to her round of pointless, loveless conquests. Moral: nice guys finish first.

The film's fairy-tale side shows most clearly in the character of the millionaire -- a fairy godmother ill-disguised, who under a cover of supposed lecherousness steps in again and again to save Georgy from probability and pain. She makes a fool of herself in belting an impromptu song at a party; he diverts her (and us) from the awful embarrassment she ought to feel by offering her a silly, legalistic proposal to become his mistress. To get her to accept, he buys a fortune in things for the baby. His wife ultimately dies (even that is played as sheer whimsy), leaving him free to marry Georgy (allowing her to settle down with her true love, the baby) and send the audience out cheerfully humming the title song.

In himself he is an appealing character, and James Mason plays him with a beautiful, intelligent sweetness; as long as Georgy turns out all right.

At the end The Seekers sing their hearts out, radiating sunshine all over Georgy's wedding. "Hey there,

Georgy Girl," they sing, "you got what you wanted all along" (or something close to that). Perceptive -- if very perceptive.

There are reasons for the film's immense popularity. Individual scenes tend to be quite well done, as long as you don't ask that they connect. A lot of people don't apparently.

OTHERS

"A Funny Thing Happened on the Way to the Forum" is based on the funniest show I ever saw on Broadway and directed by Richard Lester (of the Beatles movies and "The Knack?"). Lester's dizzying camera work does everything it can to distract us from the genuine funny material he has to work with, but the material is too good to let him get away with it.

"The Quiller Memorandum" had a good script by Harold Pinter but awful performances by George Segal and Senta Berger, and indifferent di-

rection by Michael Anderson. Better than usual for espionage pictures, even so. Coherent writing can do wonders sometimes.

"Funeral in Berlin" had a better director (Guy Hamilton) and a better star (Michael Caine) but a script that ran out of steam a third of the way through, leaving everybody working desperately to manufacture some kind of climax. No go.

"Tobruk" was as bad as they come, the sort of picture you have to see now and then to make you appreciate stylish botches like "Georgy Girl."

"The Liquidator" I walked out on -- I'd had enough reminding for one day.

The Oscar nominations were awful as ever, some very very strange. I may talk about them before the things are actually given out.

SEER Summer Program

CANDY SCHOENHERR

Richmond, Virginia, August, 1966: Ten Negro and white high school students are in a hot discussion about love, its barriers and James Baldwin's "Another Country." Sounds simple, even commonplace. But -- these kids are friends, they know and they care. Two months earlier they had never been in a classroom with someone of another color, let alone formed a friendship.

One afternoon a week all summer, these kids met and talked and learned together. They were bright, but some were underprivileged, and all were going to segregated high schools.

The deep bonds they formed did not happen accidentally. A very determined young lady, also from Richmond, was area leader there last summer for the Student Educational Exchange Roundtable.

SEER began in 1963 because of the dissatisfaction of a Columbia University undergraduate. He and some friends left their summer jobs to begin a summer reading program for underprivileged Negroes in their home town, Little Rock, Arkansas, and to start the Columbia Student Citizenship Council, a voluntary organization board, into sponsoring a similar national project.

In 1964, Columbia and Barnard undergrads worked in their home towns and led seminar discussions of various books, stories, poems and plays for bright underprivileged students. The intent is to introduce the students to the best, most relevant and most exciting books (though classics are ignored), and thus to help the student understand his world a little better.

In 1965 Harvard and Yale students joined to work with SEER, and this year Michigan State has been asked to participate. Which, among other things, brings me back to my story.

In Richmond, Sue Flax, a junior at MSU, had gone to the superintendent of schools looking for a list of honor students. She was refused when he found she had no intention of segregating the program. SEER was not only refused the student list and use of a classroom (otherwise vacant in the summer) by the school system, but the churches were no help either -- at least the clergymen's secre-

taries were pretty awful. The city public library helped, by making a room available one day a week. All Sue needed was students. She found them and they all got together each week at the library which required bus trips 30 to 45 minutes. The rest of the story repeats itself in every SEER establishment where SEER operates. Students and teacher read and learn and grow.

"The goal of every SEER leader," an information booklet states, "should be to establish among his group members the sense that the reading of literature has relevance of their own lives and aspirations." Presumably, exploring this aspect of literature is a new thing to be particularly happy about; hopefully, this exploring will be exciting and will carry on throughout their lives.

The SEER discussion leader is completely autonomous. He is provided with some guidelines and a suggested reading list, but is under no obligation but his own commitment to learning, and to opening the way of learning to others.

SEER people are notuffed shirts or pompous intellects; the program is driven by love -- by very special love which means giving of yourself to others, for their sake, as well as for the rewards of attracting others to share in the reading.

Columbia and SEER have invited the undergraduates of MSU to participate as seminar leaders in the program this summer. They may work at their home towns or in a newly developed program with Lansing area high schools. The seminars are usually one evening a week, and so need not interfere with other jobs.

Students interested in joining SEER are invited to attend a roundtable meeting Sunday, March 5, at 3 p.m. in Room 21 of the Union. Jay Dobkin, now a senior at Columbia and national chairman of SEER, will speak. He and Sue Flax will be available to answer any questions.

If you've got the answer to finding happiness, or think objectivism is the greatest thing that ever was, or have any other great ideas you want to spread, you can do through SEER. You'll not only help others find it out but you'll open pathways in lots of other directions, too.

LYNN REDGRAVE

James Mason • Alan Bates

"IRRESISTIBLE" LIFE

friend Jos takes Georgy out when Meredith stands him up. Back at her flat he starts to make love to her, but stops, although she begs him not to, realizing (he says) that she would inevitably turn it into a messy emotional hangup.

And Jos is right: though the title song urges Georgy to "bring out all the love you hide, and don't what a change there'd be," it isn't quite that simple. Georgy is desperately lonely, and desperately lonely people are perpetually in emotional danger. For one thing, they CLING. Everyone who happens by looks to them like their last chance, and in their terrible insecurity they search for someone to whom they will be indispensable.

Ultimately Jos sees Meredith's shallowness and turns to Georgy;

problem is that there's another movie going on at the same time, in which probability and pain ARE at work and which won't fit into the neat structure of a fairy-tale. If the movie were a simple fairy tale, Jos would discover that it is Georgy, not Meredith, whom he really loves (because her heart is pure), and they would live happily ever after. But Georgy and Jos can't live together, and something has to be done quickly or things will get depressing; thus the millionaire Jos is made to take all the blame for the split, made to seem irresponsible and callous when he's seemed fairly reasonable and sympathetic for most of the picture; and Georgy is absolved because she allegedly wants to "save people" -- like the baby. We aren't supposed

Some Fallacies of Humanism

By DOUGLAS LACKEY

Paul Goodman apparently repeated at MSU an informal comment he made several months ago at Yale—"there are students here (in astronomy) who are whizzes at calculation, but they'll never be astronomers, because they don't love the stars." Everyone at both universities seemed to accept this; "love" is one of those disarming words, and no one wants to go on record against it. The comment brought to mind a charming image of some greybearded scientist on a toterop, peering into the illimitable vault of the heavens, his heart thumping with devotion. The realities of contemporary astronomy, in its empirical moments, are perhaps less charming, with the scientist squinting at a photographic plate (black dots on white background--very ugly), or some grapped data from a radio telescope, his starry-eyed thing is thought legitimate, just so long as his heart is thumping.

We have here illustrated a widespread fallacy in liberal and radical thought about education--the actual activity--that it is not the work that counts, but rather the person's personal attitude towards the work, his motivation towards it and the personal meaning he discovers in it. Appended to this error is the humanist's Act of Faith--that only if a person has the "right" attitude towards his work (where "right" is tied up with love or some such thing)



will his work be valuable, not only from his point of view, but also in a more objective sense.

The humanist's argument, I think, on behalf of these views is this: all value lies in the individual, viewed as a complete person. A person's labors are a part of that whole, and therefore the value of these labors can only be estimated by reference to what that person gets out of them. But this is too bluntly stated; the humanist would probably add that what the person "gets out of" his work must be some proper humanistic value -- a sense of personal "satisfaction" or "meaningfulness," say, as opposed to power or money.

Against this I argue that standards are always more objective, and that the products of labor, if they are to have their full value, must be considered apart from anyone individual. The beauty of a work of art is not for its maker, but for all men; the measure of the excellence of a scientific hypothesis is its objective confirmation and eventual acceptance by the whole scientific community, not the degree of devotion some one scientist lavishes upon it. To think otherwise is to cheapen the real value of a creative achievement--the contribution it makes (to wax Hegelian) to the history of spirit. To create something is to let something BE--to loose it from dependence on oneself, to let it stand forth in the sight of all men. The circumstances of creation fall away from the work; the creator gives it up out of his hands.

We have in history any number of cases of dissociation of men's personal lives from their creative endeavors. An especially appropriate one is Beethoven's conduct the

night of the premiere of the Ninth Symphony-- appropriate because the symphony itself is flawed, in the fourth movement, by its concession to the breast-beating humanism it is my purpose to oppose. Certainly the curious contrast between Beethoven's petty, mean, obnoxious conduct that evening (he felt he had been cheated of his fair share of the receipts) and the overwhelming majesty even of his flawed creation presents a puzzle to those who attempt to pass judgments only on the "whole person." The distinctly unpleasant character of Wallace Stevens expressed in his recently published letters provides another example, and there are hosts of others.

"But," the humanist might respond, "even if there may be inconsistencies between some aspects of a person's life, there can be no inconsistency between the humanist principle in that part of the person's life tied up directly with his work. In Beethoven's case, when it came to music, he must have been motivated by a strong sense of artistic integrity, just as the scientist, if he is a good one, must be motivated by scientific integrity, and so on. This integrity is self-imposed, and without it, no labor can have either personal or public value."

The integrity of the work of art, however, lies in the WORK, not in the soul of the artist, and the work is something separate from him. It is sheer Puritanism to think that all good art must develop with some

integral struggle for "honesty"; many artists--Mozart, Rubens, etc.--have worked with no sense of "struggle" at all. It is sheer romanticism--further, to claim that artistic standards must be self-imposed -- there are many instances of great art produced in response to a specific set of public standards--the Chinese painting of the Southern Song --

This brings us to the humanist's act of faith--that a good heart is necessary for good work, while a bad heart cannot bear fruit. Aside from its esthetic ring and the lingering hope that justice will prevail, the ground for this view is the perfectly valid observation that creative work almost always requires a measure of persistence, and a bringing to bear all at once of the full resources a



person has at his disposal. Such concentration, says the humanist, can spring only from a passionate love of the activity being engaged in.

But again the facts belie the case. The creator need not devote his whole being to his craft; Leonardo considered painting a sideshow, while e.e. cummings sometimes said that painting was his main calling. Nor must the creator be prodded on by feelings of love; he may be goaded by desire for fame (Byron), need for money (Blazac), conceit (Wilde), neurosis (Proust) -- similar examples could be produced from science -- all of which can provide the necessary persistence needed for fine work. There is no mystic superiority in the psychic thrust provided by love. Perhaps that source is preferable, but it is surely not necessary.

What has been said about the creator's attitude and intention in his work also applies to what the person "gets out of it." There have been creative men who have regarded their work as a complete failure (Kafka), or at least as profoundly dissatisfactory (Wittgenstein). These subjective reactions, obviously, are no measure of their work's true worth. On the other hand, there have been individuals who have been completely satisfied by the fame or financial success resulting from their work, but surely these things are no measure of their work's true value either. Of course, in this latter case, the humanist might argue that such a

person is not "truly happy"--but I do not see how personal satisfaction derived from money can be distinguished by the humanist, short of arbitrary definition, from sheer delight in creativity or any of the nicer kinds of satisfaction.

It does indeed seem preferable, other things being equal, to go about one's work with a sense of love, meaningfulness, and personal dedication. Without this, deep personal happiness is difficult to obtain, and personal happiness in ourselves and in others, certainly, is a goal worth working for in the world. But it is not the only goal, nor the source of all value. It is a task of education to cultivate attitudes towards one's work, but not the sole task, to cultivate them exclusively can only distract from other sources of value, and leave us, as so often happens in radical organization, with all of the proper attitudes and no work being done.

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the case for relegalization of marijuana

Reprinted from a pamphlet published by Detroit LEMAR

(Legalize Marijuana)--

MSU and East Lansing LEMAR chapter now forming. Write MSU LEMAR, PO Box 140, East Lansing for information.



The history of marijuana or hemp in the United States goes back to the revolutionary days. George Washington grew hemp and it was an important cash-crop of the Southern states, second only to cotton. In Wisconsin, Indiana, and other corn-belt states it was also a major crop. The poorer economic classes have long used marijuana as a euphoriant as it required no special care to cultivate or produce and it was considerably cheaper than alcohol. In spite of the increasing popularity of marijuana during the thirties, most middle class Americans still had no contact with the herb and had little if any knowledge of it. But the anxiety-producing stresses of the Depression had made the country panic-prone. Deprived of the facts and primed on hysteria-provoking horror stories given to the press by the Federal Bureau of Narcotics, Americans were sold a mythological bill of goods.

When the Marijuana Tax Act was passed in 1937, despite the conclusions of hundreds of investigations that marijuana was nothing more than a harmless herb, there was only one dissenter--Dr. William C. Woodward of the A.N.A. Dr. Woodward suggested that the measures were being enacted too hastily, that the measures were exaggerated, and more study was needed. He was badgered, browbeaten, given a very bad time, and his testimony was discredited and finally ignored. (It is interesting to note that the reinstatement of alcohol to a legal substance in 1933 closely approximates the time in which the government began their public scare tactics against marijuana. It is thought by some that the liquor lobbies have played a major role in the repressive legislation against marijuana.)

LEMAR takes the position that marijuana should be relegalized. Science has shown that the plant has a variety of medical uses, and investigation has PROVED that its popular use is harmless to the individual and to society. Legalization should be two-fold. First, marijuana should be accorded the medical status once held in this country as a legitimate prescription item. Second, since it is in no demonstrable way poisonous or harmful, as are nicotine and alcohol, marijuana should be granted at least the same public availability and legal status as tobacco and liquor.

LEMAR along with other responsible citizens further declares that marijuana is mislabeled as a narcotic and the laws dealing with marijuana are unconstitutional and in violation of the eighth amendment's provision against cruel and unusual punishment. In many states the penalties for use, possession or sale of marijuana are more severe than those for first and second degree murder, e.g. Timothy Leary was convicted of possession of less than an ounce of marijuana, he was sentenced to thirty years in prison and a fine of \$30,000. This sentence is currently being appealed to the Supreme Court....

The following is a summation of conclusions that reputable investigators have found to be true concerning marijuana and its uses.

New York State Medical Society Narcotics Sub-Committee Report, May 5, 1966. "There is no evidence that marijuana use is associated with crimes of violence in the United States...marijuana is not a narcotic nor is it addicting...New York State should take the lead in attempting to mitigate the stringent Federal laws in regard to marijuana possession."

House Marijuana Hearings, Ways and Means Committee 1937, p. 24. Rep. John Dingell, Anslinger: Dingell: "I'm just wondering whether the marijuana addict graduates into a heroin, opium or a cocaine user?" Anslinger: "No, sir. I have not heard of a case of that kind, I think it's an entirely different class. The marijuana addict does not go in that direction."

Report of the Indian Hemp Drug Commission, 1893-94, Ch. XIII, pp. 263-64, par. 352. "In respect to the alleged mental effects of the drug, the Commission have come to the conclusion that the moderate use of hemp drugs produces no injurious effects on the mind."

"In regard to the moral effects of the drugs, the Commission are of the opinion that their moderate use produces no moral injury whatever. There is no adequate ground for believing that it injuriously affects the character of the consumer...for all practical purposes it may be laid down that there is little or no connection between the use of hemp drugs and crime."

"Viewing the subject generally, it may be added that the moderate use of these drugs is the rule, and that the excessive use is comparatively exceptional."

Panama Canal Zone Governor's Committee, Apr. - Dec. 1925 (The Military Surgeon, Journal of the Assoc. of Military Surgeons of the United States, Nov. 1933, p. 274): "Delinquencies due to marijuana smoking which result in trial by military court are negligible in number when compared with delinquencies resulting from the use of alcoholic drinks which also may be classified as stimulants and intoxicants."

The Pharmacological Basis of Therapeutics, Goodman and Gillman, 1956 ed., pp. 170-71: "There is no lasting ill effects from the acute use of marijuana, and fatalities have not been known to occur...Careful and complete medical and neuropsychiatric examinations of patients reveal no pathological conditions or disorders of cerebral functions attributable to the drug...Although habituations occur, psychic dependence is not as prominent or compelling as in the case of morphine alcohol, or perhaps even tobacco habituation."

Proceedings, White House Conference on Narcotic and Drug Abuse, Sept. 27-28, 1962, State Dept. Auditorium, Wash. D.C., p. 266: "It is the opinion of the Panel that the hazards of marijuana per se have been exaggerated and that long criminal sentences imposed on an occasional user or possessor of the drug are in poor social perspective. Although marijuana has long held the reputation of inciting individuals to commit sexual offenses and other antisocial acts, the evidence is inadequate to substantiate this. 'Tolerance does not produce an abstinence syndrome.'"

Bulletin of the World Health Organization, vol. 32, Nov. 1965: Drug Dependence: Its Significance and Characteristics, by Nathan B. Eddy M.D., H. Halbach M.D., Harris Isbell M.D., Maurice H. Sewers M.D., Cannabis (Marijuana) type, p. 729: "...There is in consequence no characteristic abstinence syndrome when use of the drug is discontinued. 'Whereas cannabis often attracts the mentally unstable and may precipitate temporary psychoses in predisposed individuals, no unequivocal evidence is available that lasting mental changes are produced.'"

"Drug dependence of the cannabis type is a state arising from chronic or periodic administration of cannabis substances (natural or synthetic). Its characteristics are: (a) Moderate to strong psychic dependence on account of the desired subjective effects, (b) Absence of physical dependence so that there is no characteristic abstinence syndrome when the drug is discontinued, (c) Little tendency to increase the dose and no evidence of tolerance."

Joel Fort M.D., Director, Center for Treatment and Education on Alcoholism, San Francisco; Lecturer U.C. School of Criminology; Consultant on Drug Addiction, World Health Organization: "Cannabis is a valuable pleasure giving drug, probably much safer than alcohol but condemned by the power structure of our society."

James H. Fox, Ph.D., Bureau of Drug Abuse Control, Food and Drug Administration, State Dept. August 24, 1966, before the National Student Association Subcommittee on Drugs on Campus, Urbana, Illinois: "I think we can now say that marijuana does not lead to degeneration, does not lead to heroin addiction."

"The evidence available then--the absence of any compelling urge to use the drug, the absence of any distressing abstinence symptoms, the statements that no increase in dosage is required to repeat the desired effects in users--justifies the conclusion that neither true addiction nor tolerance is found in marijuana as in the case of many other habit forming substances, depend on the easily controlled desires for its pleasurable effects."

The Mayor's Committee on Marijuana, Mayor La Guardia, City of New York; George B. Wallace M.D., Chairman: "From the study as a whole, it is concluded that marijuana is not a drug of addiction, comparable to morphine, and that if tolerance is acquired, this is of very limited degree. Furthermore those who have been smoking marijuana for a period of years showed no mental or physical deterioration which may be attributed to the drug."

"No evidence was found of an acquired tolerance for the drug. "The drug sensations desired are pleasurable ones--a feeling of contentment, inner satisfaction, free play of imagination. Once this stage is reached, the experienced user realizes that with further smoking the pleasurable sensations will be changed to unpleasant ones, and so takes care to avoid this."

Conclusions--The La Guardia Report: "(1) The practice of smoking marijuana does not lead to addiction in the medical sense of the word. (2) The use of marijuana does not lead to morphine or cocaine or heroin addiction and no effort is made to create a market for these narcotics, by stimulating the practice of marijuana smoking. (3) Marijuana is not the determining factor in the commission of major crimes. (4) Juvenile delinquency is not associated with the smoking of marijuana. (5) The publicity concerning the catastrophic effects of marijuana smoking in New York City is unfounded."

Next Week:

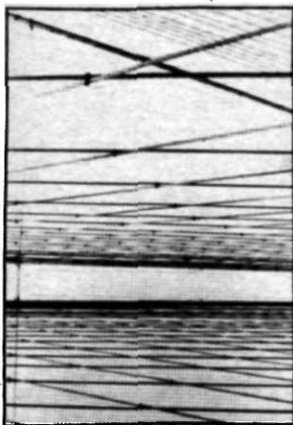
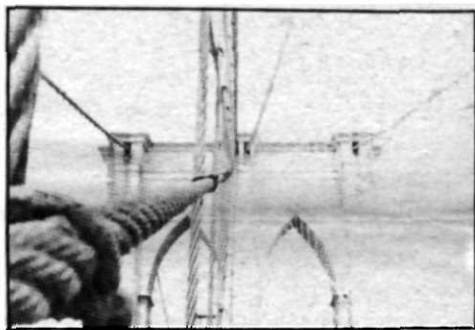
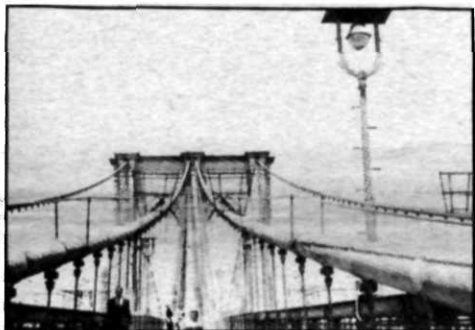
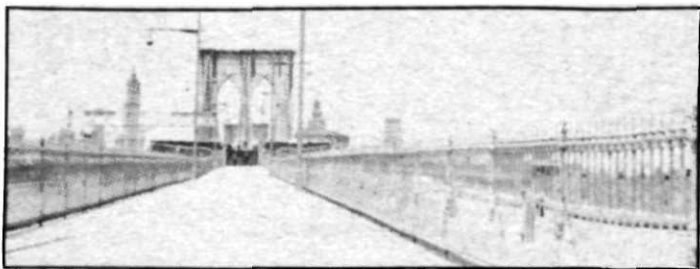
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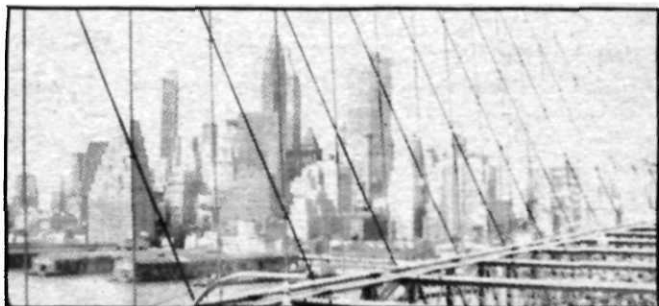
BROOKLYN BRIDGE

I once started out to walk around the world but I ended up in Brooklyn.
That Bridge was too much for me.

Lawrence Ferlinghetti
AUTOBIOGRAPHY



Photographs by
Richard Trilling



chines can exercise over men (the computerized brainwashing done by his character Dr. Benway), etc. The basic pattern for the misuses of power is characterized by the "Algebra of Need" in narcotic drug addiction, in which

The Pusher always gets it all back. The addict needs more and more junk to maintain human form . . . Joy off the Monkey, Junk is the mold of monopoly and possession . . . The more junk you use the less you have and the more you have the more you use. . . Junk yields a basic formula of "evil" virus: "The Algebra of Need. . . The face of "evil" is always the face of total need. A dope fiend is a man in total need of dope. Beyond a certain frequency need knows absolutely no limit or control. In the words of total need: "Wouldn't you?" Yes you would. You would lie, cheat, inform on your friends, steal, do ANYTHING to satisfy total need. Because you would be in a state of total sickness, total possession, and not in any position to act in any other way. (from Naked Lunch)

This vicious cycle is representative of the structure of all power bases, according to Burroughs, the aggressive instincts of man are viewed as characteristics which man should have shed during his upward evolution to civilization: passivity is preferred to power.

Yet, contemporary literary critics seem to have reached a consensus that, in spite of the exciting experimentation of recent creative writing,

Fiction continued from page 4



Page from Burroughs's Journal

he created. The underground press is one new possibility, with its subjective reporting of "objective" events.

As with Freud, it is beyond question that Joyce meant to extend the scope of realism and its correlative disciplines of reason . . . It may indeed be the case that Joyce inadvertently prepared the "assaults on the last bastion of the realistic novel."

If the novel truly succumbs to the assaults, perhaps the funeral games will be enhanced with the ultimate slogan: "Reality is dead!"

"If there were no reality, we would certainly have to invent it. . . One should be careful not to suggest by such slogan play that reality was, in the beginning, a human invention. It is enough to observe there is no evidence that it was anything else. Believing in reality is an act of faith, like believing in God."

. . . The decline and demise of one ritual observance—the novel, say—would not by any means prove that reality had shrunk or died, only that faith in it had lost one of its noblest props. . . As to nothing else in modern times, the race has entrusted to fiction its sense of RELEVANCE, of the interpretation of quantity and quality without which all notions of reality become unintelligible. Of all the arts, fiction is the one which most broadly connects the homely, private, errant, ridiculous and immature phases of our lives with the ripened abstractions of philosophy, the taste of consciousness invested in and replenished by fiction is simply the realistic orientation of the race to being and nothingness.

I think that behind the fascinating "death" slogans of the moment lies the unarticulated fear that new, emergent and, strictly speaking, non-human entities are usurping for themselves that realistic criterion without which we cannot know or be ourselves. . . It seems that to name this usurpation and its relevance to what remains human was the destined task of the novel. And here is the brutal point of the paradox that confronts us: Fiction can hardly be expected to report the general inanition which has made its own existence problematic. . . All around us proliferation of the argument that fiction has been relieved of its reportorial function altogether.

If the novel disappears, then, it will have disappeared for two quite different reasons: First because the artistic faith that sustained it was dead, and second because the audience-need it was invented to satisfy is being better satisfied otherwise. . .

So perhaps whatever optimism one feels about the novel can only be expressed in the conditional: only fiction could describe what has coerced mankind into letting it die. (from "Whose Novel is Dead?", R.V. Cassill, N.Y. Times Book Review, Jan. 1, 1967)

Fiction is capable of processing reality in ways other than "normal" perception of the five senses. Leary speaks of the psychedelic expansion of consciousness in its revelatory characteristics, but rarely has any chemical seer claimed that he could see the future with his expanded consciousness; prophesy is for most men acquired primarily through the very special ordering of reality by fiction. Malcolm Lowry's Under the Volcano (which is presently enjoying great vogue as an "underground" novel though Lowry began writing the first draft during the 30's) is an excellent example of the kind of prophetic fiction I am talking about. This book, a highly personal statement of the writer's hellish existence, as almost all great novels ultimately are, predicts the actual absurdities of, and in fact the actual individual holocaust of World War II. It described, in ways that all the journalistic reporting during and since the war have been unable to do, the terrible sufferings and absurdities of a whole race of people hurtling toward annihilation. It says frightening sunflowers of the condition of man that are still unfolding their petals. As E.M. Forster defines it in Aspects of the Novel:

Prophesy—in our sense—is a tone of voice. . . It demands humility and the absence of the sense of humour. It reaches back. . . It is spasmodically realistic. And it gives us the sensation of a song or of sound. It is unlike fantasy because its face is towards unity, whereas fantasy glances abroad, its confusion is incidental, whereas fantasy's is fundamental. . . Also the prophet—one imagines—has gone "off" more completely than the fantasist, he is in a remoter emotional state while he composes.

It is in the necessity of finding or creating a mythology, "reaching back" in other words, that the prophetic writer is said to have a double vision: first, the vision of the past, and second, the vision of the future, the worlds suggested or demanded beyond the book's first-world-view. William Burroughs would come under Forster's definition of fantasist but for two important facts: the effect of an opium-derivative drug is removal from the world of desire and action (Burroughs recounts he spent several months staring out of a window in the case of the surgeon who would be his room for more drugs), and the attempt of his nearly-automatic prose cut-out and folded-in, collage fashion, to extend its message beyond the rigid page of print.

Why is it that certain kinds of novelistic fiction can be prophetic? "The medium is the message," says Marshall McLuhan.

There is a basic principle that distinguishes a hot medium like radio from a cool one like the telephone, or a hot medium like the movie from a cool one like TV. A hot medium is one that extends one single sense in "high definition." High definition is the state of being well filled with data. A photograph is "high definition," "high definition." A cartoon is "low definition," simply because very little visual information is provided. . .

Hot media are, therefore, low in participation, and cool media are high in participation or completion by the audience. Naturally, therefore, a hot medium like radio has very different effects on the user from a cool medium like the telephone. . .

Any hot medium allows for less participation than a cool one, as a lecture makes for less participation than a seminar, and a book for less than dialogue. With print many earlier forms were excluded from life and art, and many were given strange new intensity. Francis Bacon never tired of contrasting hot and cool prose. Writing "methods" of complete contrast, he contrasted complete writing in aphorisms, or single observations such as "Revenge is a kind of wild justice." The passive consumer wants packages, but those, he suggested, who are concerned in pursuing knowledge

especially with forms and styles, the novel is dying out as an art form. Leslie Fiedler comments upon this:

From any traditional point of view, then, from the standpoint, say, of those still pledged in the eighteenth century to writing epics in verse, the novel seemed already anti-literature, even post-literature; that is, it appeared then precisely what we take television or comic books to be now. In the jargon of our own day, the novel represents the beginning of popular culture, of that machine-made, mass-produced, mass-distributed ERSATZ which, unlike either traditional high art or folk art, DOES NOT KNOW ITS PLACE; since, while pretending to meet the formal standards of literature, it is actually engaged in smuggling into the republic of letters extra-literary satisfactions. It not merely instructs and delights and moves, but also embodies the myths of a society, serves as the scripture of an underground religion; and these latter functions, unlike the former ones, depend not at all on any particular forms, but can be indifferently discharged by stained-glass windows, comic strips, ballads and movies.

Yet it is precisely this crucial AMBIGUITY of the novel which made it for so long so popular on so many levels, at the same time creating those tensions and contradictions by virtue of which it is presently dying. (from Waiting for the End)

Fiedler wrote this in 1964, and he seems unfamiliar with Marshall McLuhan's theories of communications media. McLuhan would identify another reason for the demise of the novel; it has become an inadequate medium of expressions for the citizens of a computerized, electric-instantaneous world, who have accustomed themselves to partaking more directly in the processing of information.

Western man acquired from the technology of literacy the power to act without reacting. The advantages of fragmenting himself in this way are seen in the case of the surgeon who would be quite helpless if he were to become humanly involved in his operation. We acquired the art of carrying out the most dangerous social operations with complete detachment. But our detachment was a posture of noninvolvement, in the electric age, when our central nervous system is technologically extended to involve us in the whole of mankind and to incorporate the whole mankind in us, we necessarily participate, in depth, in the consequences of our every action. It is no longer possible to adopt the aloof and dissociated role of the literate Westerner. (from Understanding Media)

Perhaps the novel is no longer a viable form of communication to describe the processes of the present age, and new media must necessarily

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and in seeking causes will resort to aphorisms, just because they are incomplete and require participation in depth.

The point here is that STYLE is itself a medium of communication that carries the "content" or message of the novel, which is itself a medium of communication. The exciting possibility in some recent fiction is that certain kinds of stylistic innovation may cool off the medium of the novel, make it necessary for the reader to participate more fully in the literary experience. We see that the novel MAY open, move off the page, to more directly involve the reader in the processing of reality toward prophesy.

One way to cool off the hot medium of print is "automatic writing." Mike Kindman writes this way; his reporting and commentaries are more spontaneous; his style is loose enough to encourage the reader to participate in the transmutation from his words on the page to thoughts in the mind. My "people fiction" was written the same way, at a single sitting, without revision. No doubt this may compromise the artistic sensitivity and expression, but since that particular fiction was intended expressly for, in fact is about, THE PAPER, that issue of THE PAPER is itself both the medium and the message.

Burroughs' cut-out/fold-in stylistic innovation has been extended even further in his Journals, on which he has been working for the last twenty years. Naked Lunch was written in part while under the influence of various morphine blue-highs over a period of years. Eventually, fragments were collated into larger segments of the whole book, for publication form. Thus, the early part of the book (sections of which were written years before others) sometimes predicts what follows perhaps a hundred pages later; the work is capable of being prophetic about its own unfolding nature (Malcolm Lowry does this also in Volcano). The Journals are a long journey into a non-Aristotelian universe; verbal and visual collage are mixed on a single page to achieve a non-linear effect; I believe this book to be the next step in the evolution of man's universal consciousness (incidentally echoing Leary and the genetic history of man to be unlocked by psychedelics).

Burroughs' continuous collages move off the page, expanding outward, trying to freeze up the hot and closed medium of print, involving the reader in a totally foreign universe, understandably not even fully under the

time travel, in taking coordinates, such as what I photographed on the train, what I was thinking about at the time, what I was reading and what I wrote; all of this to see how completely I can project myself back to that one point in time.

In one sense a special use of words and pictures can conduce silence. The scrapbooks and time travel are exercises to expand consciousness, to reach me to think in association blocks rather than words. I've recently spent a little time studying hieroglyph systems, both the Egyptian and the Mayan. A whole block of associations—boom!—like that Words, at least the way you use them in the way of what I mean by wholy experience. It's time we thought about leaving the body behind.

... Any narrative passage or any passage, say, of poetic images is subject to any number of variations, all of which may be interesting and valid in their own right. A page of Rimbaud cut up and rearranged will give you quite new images, Rimbaud images—real Rimbaud images—but new ones.

Yes, it's part of the paradox of anyone who is working with word and image, and after all, that is what a writer is still doing. Painter too. Cut-ups establish new connections between images, and one's range of vision consequently expands.

Cut-ups make explicit a psycho-sensory process that is going on all the time anyway. Somebody is reading a newspaper, and his eye follows the column in the proper Aristotelian manner, one idea and sentence at a time. But subliminally he is reading the columns on either side and is aware of the person sitting next to him. That's a cut-up. . . a juxtaposition of what's happening outside and what you're going inside and what you're thinking of.

Yes, it is unfortunately one of the great errors of Western thought, the whole either-or proposition. You remember Korzybski and his idea of non-Aristotelian logic. Either-or thinking just is not accurate thinking. That's not the way things occur, and I feel the Aristotelian construct is one of the great shackles of Western civilization. Cut-ups are a movement toward breaking this down. I should imagine it would be much easier to find acceptance of the cut-ups from, possibly, the Chinese, because you see already there are many ways that they can read any given ideograph. It's already cut up.

When you start thinking in images, without words, you're well on the way. I think it's the evolutionary trend that the cut words are an around-the-world, ox-cart way of doing things, awkward instruments, and they will be laid aside eventually, probably sooner than we think.

Fiedler discusses the new directions of recent fiction in "The New Mutants," an article in Partisan Review. This generation I believe he would call "the nothing generation," a phrase which ran through my mind while I was rereading the article. Another phrase which came to mind was "the death of everything."

More fruitful artistically is the prospect of the radical transformation (under the impact of advanced technology and the transfer of traditional human functions to machines) of homo sapiens into something else: the emergence—to use the language of Science Fiction itself—of mutants—amalgams of man and machine. In the midst are non-participants in the past (though our wisdom assures us this is impossible), drop-outs from history. The withdrawal from school, so typical of their generation and so inscrutable to us, is best understood as a lived symbol of their rejection of the notion of cultural continuity and progress, which our graded educational system represents in institutional form.

It is not merely a matter of their rejecting what happens to have happened, just before them, as the young do, after all, in every age; but of their attempting to disavow the veridical of the past, of their seeking to avoid recapitulating it: step by step—up to the point of graduation into the present. Specifically, the traditional form which they strive to disengage is the tradition of the human.

To be sure, there have long been anti-rational forces at work in the West. . . Only with Dada was the notion of an anti-rational anti-literature born; and Dada became Surrealism, i.e., submitted to the influence of those last neo-Humanists, those desperate Socratic Cabalists, Freud and Marx—dedicated respectively to carrying out a rationale of violence and a rationale of impulse. The new irrationalists, however, deny all the apostles of reason. . .

Not only do they reject the Socratic adage that the unexamined life is not worth living, since for them precisely the unexamined life is the only one worth enduring at all. . .

The new irrationalists, however, are preparing to advocate prolonging adolescence to the grave, and are ready to dispense with school as an outlived excuse for leisure. To them work is as obsolete as reason, a vestige (already dispensable for large numbers) of an economically marginal, pre-automated world. . .

The structure of those fictional vaudevilles between hard covers that currently please the young (Catch-22, V. A. Mother's Kisses) suggest in their brutality and discontinuity, their politics of mockery something of the spirit of the student demonstrations; but only Jeremy Larner, as far as I know, has dealt explicitly with the abandonment of the classroom in favor of the dionysiac pack, the turning from polis to thiasos, from forms of social organization traditionally thought of as male to the sort of passionate community attributed by the ancients to females out of control. . .

Writers of fiction and verse registered the technological obsolescence of masculinity (prophecy—D.F.) long before it was felt even by the representative minority who give to the present younger generation its character and significance. And literary artists have talked a good deal during the past couple of decades about the conversion of the literary hero into the non-hero or the anti-hero. . . Burroughs is the chief prophet of the post-male post-heroic world. . .

The second social movement is the drug cult. . . in which "pot" is associated with earlier forms of ritual, not a commitment to catatonia, and a rejection of conventional male potency. . . at any rate, is where the young lose us in literature as well as in life, since here they pass over into real revolt, i.e. what we really

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The medium, his style, moves off the linear-oriented page at the end of a straight-line thinking area and surrounds the reader by ellipsis.



Page from Burroughs' St. Louis Journal.

author's control; perhaps the ultimate in automatic writing which creates itself as it develops on (and off) the page.

Yet, Burroughs' process of writing in the Journals is more conscious than automatic writing. He "cuts out" newspaper and magazine clippings and then arranges them on the page, "folds" the clippings into the total arrangement along with his own writings and photographs. Burroughs' main concern at this point seems to be to control as much as possible the effect of his hybrid associations. He explains this and other aspects of his writing in a Paris Review interview (Number 35, Fall, 1965):

I don't know about where fiction ordinarily directs itself, but I am quite deliberately addressing myself to the whole area of what we call dreams. Precisely what is a dream? A certain juxtaposition of word and image. I've recently done a lot of experiments with scrapbooks, I'll read in the newspaper something that reminds me of or has relation to something I've written. I'll cut out the picture or article and paste it in a scrapbook beside the words from my book. Or, I'll be walking down the street and I'll suddenly see a scene from my book and I'll photograph it and put it in a scrapbook. . . I've found that when preparing a page, I'll almost invariably dream that night something relating to this juxtaposition of word and image. In other words, I've been interested in precisely how word and image get around on very, very complex association lines. I do a lot of exercises in what I call



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and used that as an excuse not to follow such provisions of due process as admitting witnesses and professional counsel or keeping of transcripts, although they were quite protective of their right to determine rather important personal and social matters. It would be very stupid to perpetuate this system blindly, as if the committee has done in its report.

There is little said in the report critical of the present judicial system--and what there is mainly concerns duplication of functions concerning women's social regulations. No attempt is made that I can see to straighten the thing out and require that real penalties will only be given for real offenses tried in a real court setting and that everything else will be eliminated as unnecessary complications. Anything else is superfluous, and the report's proposals seem to encourage superfluity.

The only significant improvements made are the clarification of All-University Student Judiciary's authority and the institution of a Student-Faculty Judiciary, which falls into the hierarchy of jurisdiction midway between the AJSJ and the Vice President for Student Affairs. It takes the place of several faculty disciplinary committees and administrative hearings that have had jurisdiction over certain kinds of cases. But it is, of course, just another judiciary and like all the other appointive groups outlined in the report, appointed jointly by ASMSU and the president of the university; why not election at large?

Another improvement: students on probation will now get off automatically instantly. We should be trying to make the bureaucracy more

livable and less intrusive, not more topheavy; I honestly can't see that the committee thought of this when it designed its judicial recommendations.

The next section describes a genuinely unbelievable procedure for proposing and passing new regulations, supposedly providing for "considerable self-government at living unit levels, and increased participation in University government at higher levels." This seems to me an outright lie in terms of the steps outlined, but I guess the committee just thought it was protecting the university from anarchy or something.

Anyway, what it says is that at any level from a living unit up, a new regulation can be proposed that will affect everyone under the jurisdiction of the group proposing it. That is, a living unit can propose its own rules; the governing group over it can propose rules, too, if it likes, and those rules will affect all the living units under its authority; ASMSU can do the same, etc., BUT--at every level, whoever proposes the rule does only that, and has to send the proposal, after local approval, up to the next level. (Or down to the lower levels--it seems to vary or something), which discusses it and sends it back for amendment if it wants to, or passes it on to the next level if it approves; the next level up does the same. Passage doesn't come until the proposal is eventually accepted by the Vice President for Student Affairs, who, as ever, has veto power over anything.

The levels include: the local living units; the governing groups over them; ASMSU and the Faculty Committee on Student Affairs; and ASMSU simultaneously but independently of each other on any particular proposal;

The levels include: the local living units; the governing groups over them; ASMSU and the Faculty Committee on Student Affairs; and ASMSU simultaneously but independently of each other on any particular proposal;

the Vice President for Student Affairs who, when necessary to mediate certain kinds of disagreements, names Conference Committees from among ASMSU and the Faculty Committee on Student Affairs; and varying combinations of these.

Each of these groups, needless to say, has veto power over every group under it, and of course everything has to be defended adequately all along the way. This goes for something as trivial, it turns out later in the report, as placing a literature distribution rack in a single dormitory, and for affairs of this nature it is simply insulting to students that their choices have to be so carefully watched when they should be merely mechanical administrative matters. On important issues, there should be a procedure set up, of course, but it need never under any circumstances be this circuitous.

It is the committee's idea of "considerable self-government" then they have seriously violated any concept of human dignity which may remain in the multiversity. Anyway, I cannot see why there is this passion to control, control, control. What the hell does it matter to the

rest of the university what goes on in any one dormitory? Why does the Vice President for Student Affairs even have to KNOW about it? Legal questions can be handled at the local level as well as at the university level, if the policies were just written clearly to provide for that -- a disgruntled parent can simply sue the dorm instead of the university (something I am firmly convinced never happens the way they say it does when they defend their rules).

The final paragraph of this section says that proposals originating at higher levels are (sometimes?) sim-

ply passed down to the lowest level affected by them, there to begin the approval procedure as though they had originated there. More channels and red tape instead of less, less self-government instead of more.



ply passed down to the lowest level affected by them, there to begin the approval procedure as though they had originated there. More channels and red tape instead of less, less self-government instead of more.

Either the university is interested in letting students run themselves or it is not. This proposed procedure, it is clear to me, indicates it is not that interested, but it just doesn't realize--and if that is possible then students should begin fighting for more real self-government right away, because it is needed, I don't see why there has to be lip-service paid freedom and self-government when nothing in the system provides for it; this serves simply to deceive people and, in this case, to create a needless bureaucracy.

I'd be happy if they were more honestly totalitarian.

Okay, ready? Article 6 concerns student publications, university-sponsored. But it's the part I like about the State News is perhaps the best thing in the whole report. The part about the Wolverine is probably meaningless. The part about "other student publications" (trp-1a) used to be real good; that is, in earlier versions--but in the version we're considering here has been made restrictive again, especially concerning distribution. Maybe YOU can figure out what they think they're doing.

State News. The report wants to "make it clear that the State News is a student newspaper whose tone and content are determined by the student editorial staff, especially forbidding all other faculty administrators and students from exercising "any powers of veto or censorship over news or editorial content." You can't imagine what a victory that is, especially if it will really be followed. The structure then outlined for State News organization makes this seem rather more possible than it has been.

The Board of Student Publications which has formerly been the administrative authority over the State News as well as over the Wolverine and, supposedly, all other student publications, is specifically replaced by a new Advisory Board for the State News and the Wolverine, whose

The new Advisory Board will have two ASMSU-nominated, Hannah-selected student members, two Hannah-selected students from among petitioners, and four Hannah-appointed-from-faculty-nomination faculty members, all serving rotating terms (students for one year, subject to reappointment, faculty three years). The Advisory Board will also include non-voting professional advisors with publishing and business experience, from among the faculty and the university Business office, respectively. This sounds to me like it perpetuates the participation of administrators like Jim Denison and Phillip May, two of my less favorite members of the old Pub Board, but at least they won't vote now.

The Advisory Board is empowered to nominate an Advisor to the State News, whose powers are outlined as roughly similar to those of the current "General Manager"--and who will most likely be the same man, his position defined as the first time since he was hired five years ago. It is not specified whether he must be renominated each year or whether appointment means automatic tenure; for some reason, his appointment (which, of course, comes with acceptance by the president of the board's nomination) carries with it academic appointment in the College of Communication Arts. Anyway, the Advisor shall be responsible for the financial affairs of the State News and shall serve as professional consultant to the Editor-in-Chief of the State News and his staff." Both the Advisory Board and the Advisor "shall provide advice, counsel, and criticism to the staff of the State News, but neither shall exercise any veto or censorship over the content of the newspaper."

This limitation of power is a very significant concession to the twentieth century; I am quite seriously, proud of the committee for including it.

I'm also proud of them for making the editor-in-chief of the State News solely responsible for defining and appointing his editorial board; for providing recourse for staff members who disagree with the editor(s); for providing procedures by which the editor's authority may be ques-

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tioned by a majority of his editorial board and by which he may be fired after a rather good procedure requiring specified charges, hearings, etc., is followed by protecting the rights of staff members if fired by the editor; for providing authority to the editorial board to screen petitioners and nominate a choice for the editor's successor, who is formally appointed by the Advisory Board. There are all things that have been learned about on the State News through several difficult years of bad relations between various editors and staffs and the Board, including numbers of resignations and near-firings and many, many badly defined policies. The future is bright, or something. (For the record: I kind of like the State News this year.) The section on the Wolverine says nothing to me. Any yearbook operates kind of like a book-publishing firm anyway, mostly behind the scenes and with more attention to professional than personal or principled considerations. I recognize that the Wolverine should be provided for as is the State News, and this section gives its editors, staff members and adviser about the same rights as those of the State News. This is good.

Given all this, I am absolutely stunned at the idocy of the section on our student publications. Not that it's all bad--GOD help them if it was; they'd have half of Michigan jumping on them by now if they tried to reinstitute the ban on unofficial publications. It's just that so many questions that we had thought were settled are raised all over again, so many stupid privileges of the administration are reasserted when they should have been buried, that IT LOOKS like we're ready to do it all over again. We're ready if they are, but Jesus Christ.

Once again, it starts out with a statement of maximum freedom vs. maximum order, and then that phrase of theirs is: "Students should have maximum freedom to express opinions and communicate ideas by writing, publishing, and distributing materials." Just remember: "maximum freedom."

Then, in one of the most ridiculous turnabouts I've ever seen, the committee defines student publications in two contradictory ways, neither of which is what we use as the one used in last year's version of their report.

LAST YEAR, they said a student publication was one published by a living unit, a department or department, or by an individual student, registered student organization or (unregistered) student group. That about covers it. Last year, they also planned to provide more freedom than they wanted, but that would make it a curse to be labeled "student publication," but that's another matter.

THIS YEAR, they define student publications as 1) "publications in which Michigan State University students have been involved, AT LEAST IN PART, in writing, publishing, and distributing" (emphasis mine), and as 2) publications of living units, government groups, college departments or (catch this) MSU student organizations and MSU student groups.

You didn't get the distinction, did you? Not only are the two mutually exclusive, but the two publications by individual students and therefore, by implication, by unregistered organizations. All the distribution troubles of the last two and a half years have been with just such publications. The Committee for Student Rights' Logos, Zeitgeist, THE PAPER, SDS' anti-war literature, so, for anyone planning to rattle-rouse in writing, there is a built-in, completely unnecessary loophole provided

right in the document. But, let's pretend that we're not exempt from the rest of the section, as they surely couldn't have intended us to be.

There follows a statement of responsibility placing (at last) full responsibility for a publication on its publishers, who merely have to identify themselves in their publications. That's a year's fight for the right to be solely liable for our mistakes amazes me; anyway, there it is.

This means, as it says, that "the University does not authorize student publications," or worry about advertising or subscriptions. I wonder from what depths of Freudian politics the committee felt the compulsion thus to point out explicitly that the outdated authorization procedure used by the old Pub Board to harass us no longer exist. Government by disclaimer?

Now we get into distribution, and you really wish you didn't have to read this, I dare you to overlook it, though; it could be the previews of the next big scandal, if they have the nerve.

"These guidelines shall apply to all student publications, whether distributed free or offered for sale." This sounds like they're breaking down the distinction between free and sold distribution, right? Like they're about to admit that it doesn't matter in the least whether, say, THE PAPER is sold or given away for "contributions" as it was last year. Try again. All they mean here is that they will speak about both kinds of distribution--which they proceed to do, playing on just that silly distinction.

Any free distribution point (i.e., State News distribution point) will be available to all free publications. This is great. In fact, however, the latest administrative decision on THE PAPER's current sales policies are based is that THE PAPER, even offered for sale, may distribute to all free publications. This is great, in fact, however, the latest administrative decision on THE PAPER's current sales policies are based is that THE PAPER, even offered for sale, may distribute to all free publications. This is great, in fact, however, the latest administrative decision on THE PAPER's current sales policies are based is that THE PAPER, even offered for sale, may distribute to all free publications.



The Union and International Center are set aside as the only two buildings on campus where the privilege of setting up self-service stands or booths for sale of advertising, subscriptions, etc., is automatically granted, except that classroom and office buildings may have self-service stands by agreement between the Vice President for Student Affairs (how did he get into this?; it used to be the secretary of the university) and the administrative officers of the building. I think only we know the details. The Center has already been granted the privileges of setting up such stands, WITHOUT specific approval required. Why are they backtracking like this?

The provisions for living unit distribution are one of the least believable things in the report. First, remind yourself of the procedure for passing living unit regulations as described in Article 5--the business with six or seven levels of administration and government all vetoing each other before any decision can be final. Then, picture that procedure required in every instance where a dormitory would set up a self-service distribution literature rack or a self-service distribution stand for a publication which is sold, like may be THE PAPER. What possible purpose can this serve, you wonder. Well, friend, so long as we've been since there is a paragraph inexplicably stuck in the middle of this section which says "No solicitations for advertising, subscription or sale

shall be permitted in any organized living unit for any publication whatever." Doesn't "whatever" mean no exceptions?; the exceptions are detailed in the next paragraph, chained to that idiotic approval procedure.

Then, graciously, they provide the privilege of distribution of any free or sold publication outside campus buildings, "subject only to those limitations as are necessary to prevent interference with the use of streets, sidewalks and building entrances." They mean this to provide for political leafletting and such things, but it has been seriously suggested in the past as a weekly distribution method for THE PAPER and we have used it from the first in the winter, and, second, why must we be subjected to this indignity just to sell our rather accepted weekly newspaper?

It is the only sales method provided in dormitory areas that can be initiated by the publication and that doesn't require bureaucratic approval, so it's not unpleasant; why can't the same stipulation concerning flow of traffic and use of buildings simply be applied INSIDE buildings, anywhere on campus? (For those who care: we have salesmen hawking THE PAPER in several buildings every week, and always have; they have never been stopped, even when THE PAPER technically didn't exist on campus. That was the question of legalism here, which had no real substance and have never had any; somehow, though, the rules ought to make SOME sense and have SOME bearing on reality.)

The question detaches from the provisions of the report; what possible purpose can be served by making it so difficult to distribute literature, free or for sale, in dormitories? Surely, the committee is not ignorant of the thousands of students who live, go to class, are entertained and do everything else in their dormitory complexes and for all purposes never leave them. These people's lives are shaped by those asinine dormitory regulations, and when the regulations make it more difficult to distribute a pamphlet or a newspaper in a dormitory than to do almost anything else on campus, then these people just don't get exposed to ideas. What the hell is a university? This is not a moot point; it has been and continues to be THE PAPER's biggest single circulation problem. (Ah-hah--an answer?) Amendments can be proposed by the Student Board of ASMSU, by the Faculty Committee on Student Affairs, OR by a petition of not less than 100 students. Amendments will be approved by roughly the same procedure that has been approving the whole documents: things run around in committees for a while until everyone at the initiating level agrees, and the proposal then goes to the Academic Council, through the chairman of the Committee on Student Affairs; if the Academic Council passes it, it goes to the Board of Trustees, who more or less routinely

pass it, making it operative. (Difference: the whole document, this week, is going through the Faculty Senate as an intermediary body. I take it because it's "MEMORANDUM** or something.") If anyone rejects the amendment anywhere along the line, an explanation is sent back to the initiators and, I guess, they try again.

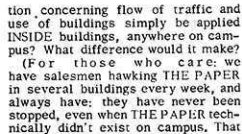
DO NOT FORGET THIS PROCEDURE!! YOU WILL NEED IT!!

The document ends, mercifully, with a few general proposals for making the university livable. They are good.

1. New students and transfers will be oriented to the university's regulations. Would you believe they've never bothered to do before?

2. A handbook shall be made available outlining all the current regulations and structures on student rights.

3. The office of Ombudsman is to be created. (Ombudsman: Scandinavian term, meaning a within-the-bureaucracy critic of it, whose job is to help the little guy survive.) He is to be a high-level faculty member appointed by you-know-who, to assist



students in solving problems--by investigating for them, by advising them when to lay off, by telling them where to lay off, by telling them where to go in the bureaucracy for a solution. He is empowered to look behind the scenes of things, more or less, and to point out ways in which the system is inadequate to the problems.

Obviously, his value lies significantly in his personality, and, as was pointed out by Bob Repas in a letter to the committee reprinted recently in THE PAPER, he really shouldn't be appointed by the president if he is to have credibility. Although there are lots of good people the president could name as easily as not.

4. The academic freedom report is to be passed by a procedure outlined in the last section, which by now means merely that the Faculty Senate has a go at it and then the Trustees pass it. A 120-day period of adjustment is provided, during which specific changes in rules, appointments and other kinds of implementation and adjustment to the report are to be handled.

Whoeeee. It really is a mess, you know, this really is really no excuse why an outline of student regulations should be the complex, confused, contradictory conglomeration this report is. It really could be done very simply if all they wanted was guidelines and philosophies. It really could be done much better if all they wanted was a minimum set of functioning rules. It really could have been done much more easily than it was--through more than a year of investigation, discussion, red tape and revision, resulting in this particular abortion.

It really all should be rejected and done better, but I don't guess anyone will listen to me now. TO ME, NOW. So, lots of luck, everybody, in getting along with it and in changing it. THEY provided the amendment structure.

Mount news center
Howl, Kaddish, Reality Sandwiches
by Ginsberg
Also: Artists' Workshop WORK-4

The Water Closet

Who's No. 1?

or Who needs Lew and Co., when he's got Wesley and Butch?

The pairings for the NCAA basketball tournament have been announced, but the Free Press, News, and State Journal have maintained the quality of their sports sections and refused to print them, so what follows is dependent upon whether Houston plays in the Far West Regional as last year, or is placed in the Mid-West Regional to protect UCLA.

Barring major upsets, the semifinal round of the NCAA will pit UCLA

against Louisville. And Louisville will win. Man for man, the Cardinals are at least equal to the Bruins, and UL coach Peck Hickman has an uncanny ability to get a team "up" for a tournament. Louisville has a "tournament team," even when entering with a mediocre record, and UCLA has only Houston (which can't really be dismissed all that easily) to contend with in the West, so the two should meet.

No one can completely stop Lew Alcinder, but Wesley Unselcan beats his effect on a game. Unselcan is 6-3, 240 and certainly won't be pushed off the court by Alcinder. Big Wes is averaging nearly five more rebounds than Lew and is scoring nearly as well, and his competition has certainly been much tougher. The Missouri Valley team at Alcinder's out West. Unsel's strength is a match for Alcinder's height.

Butch Beard, who decided not to integrate SEC basketball, has the smothering number and is virtually impossible to stop, for his ability to score from long range is matched by his moves against a lone defender. Dave Gilbert can handle Lucien Allen. Beard's counterpart, better than anyone can control Butch. Offensively, Gilbert and sophomore Jerry King are about evenly matched with the UCLA forwards. They are capable of scoring when needed, which isn't often, but usually in concentration on defense and boardwork.

Which leaves Fred Holden, noted

primarily for his ability to follow a 25-point performance with a scoreless night. At times Holden looks like an all-American, but at others, he couldn't play in the Big Ten. For UCLA, he'll be ready ("I feel sorry for them if they play us"). The game will be on Louisville's home court, where it will be held on Tuesday. The night of March 24 he'll outshine UCLA's Warren and be the main reason for putting Louisville into the finals against Western Kentucky (that is, if Tom Haskins is back in Western Kentucky).

Tulsa scoffed at Louisville's ability and blamed an early-season loss on a pair of local high school referees. I'll ignore the obvious chance to comment on that Big Ten officiating resembles, and merely mention that in the rematch at Tulsa, UL hit 63 percent of its shots in an 18-point win, and the Tulsa coach gave credit for the development of national competition.

Remember that when you're conceding the championship to UCLA.



WKAR FM 90.5 rec'd

TUESDAY, February 28

- 6:30 a.m.—"The Morning Program," classical music, news and weather with Mike Wise. (Monday through Friday).
- 8:00 a.m.—News, with Lowell's report. (Monday through Friday).
- 8:15 a.m.—"Scrapbook," with Steve Meuche. (Monday through Friday).
- 1:00 p.m.—Musical, "Allegro" by Rodgers and Hammerstein.
- 3:00 p.m.—Carl Orff's "Carmina Burana," conducted by Rafael Frubbeck de Burgos.
- 5:00 p.m.—"News 90," a full hour report prepared by the WKAR news and public affairs departments.
- 8:30 p.m.—The Chicago Symphony Orchestra in Concert, the opening concert of the 1966-67 season from newly renovated Orchestra Hall. Jean Martin leads the orchestra in performance of Beethoven's "Consecration of the House" Overture and Symphony No. 4, as well as Carl Neilson's Symphony No. 4.
- 10:30 p.m.—An MSU Music Department recital by pianist Hilda Rosa, recorded in the Music Auditorium Friday evening, March 27. Mr. Rosa performs music by Chopin, Beethoven, James Niblock, Debussy and Rachmaninoff.

WEDNESDAY, March 1

- 1:00 p.m.—Musical, "First Impression," conducted by Eugene Ormandy.
- 8:00 p.m.—"FM Theater," a BBC production of Sophocles' "Antigone."
- 10:30 p.m.—"Music Around the World" with Marta Nicholas. Tonight: Work songs from different areas of the world.
- 11:00 p.m.—"New Jazz in Review" with Ron English and Bud Spangler. Tonight, Miles Davis' latest album, "Miles Smiles" is reviewed.

THURSDAY, March 2

- 1:00 p.m.—Musical, "Can-Can."
- 7:00 p.m.—The Detroit Symphony in Concert, conducted by Sixten Ehrlén. The program includes Brahms' Haydn Variations, Karl Birgitta Blomdahl's Symphony No. 3 and Bartok's Concerto for Orchestra.
- 9:00 p.m.—"Jazz Horizons," till midnight, Bud Spangler.

PROGRAM HIGHLIGHTS,

February 28 - March 6

FRIDAY, March 3

- 1:00 p.m.—Musical, "Brigadoon."
- 3:00 p.m.—Makler's Symphony No. 8, recorded in performance in Rotterdam in 1954.
- 7:25 p.m.—Hockey, MSU vs. Wisconsin.

SATURDAY, March 4

- 11:45 p.m.—"Recent Acquisitions" with Ken Beacher and Gil Hansen.
- 2:00 p.m.—The Metropolitan Opera, live from New York. Today's performance of Mozart's "The Magic Flute" stars Judith Ruzicka, Renata Scotto, Renzo Stabile, Theodor Uppman and John Madoc. The director is Josef Krips, making his debut with the opera.
- 7:25 p.m.—Hockey, MSU and Wisconsin. After the game, till 1 a.m., classics by request on "Listener's Choice."

SUNDAY, March 5

- 2:00 p.m.—The Cleveland Orchestra in Concert, conducted by Eugene Szell and featuring violinist Edith Pelemann, Mendelssohn's Violin Concerto from "A Midsummer Night's Dream"; Bartok's "Violin Concerto"; and Debussy's "La Mer" are the musical selections to be performed.
- 6:00 p.m.—"Netherlands Concert," with the Amsterdamsche Concertgebouw Orchestra led by Karel Ancerl and featuring piano soloist Andre Watts. Program includes Liszt's Piano Concerto No. 1; Chopin's "Nocturne" op. 48, no. 1; and Ysaeyre's Symphony in D.
- 8:00 p.m.—"The 'Lascari' Era" hosted by Gary Barton. Tonight's program, conducted entirely by Arturo Toscanini, includes recorded excerpts from Verdi's "Aida," as well as Isaacovici's Overture to "The Creatures of Prometheus"; Barber's "Adagio for Strings"; Mozart's "Divertimento No. 15 and Rossini's "William Tell" Overture.
- 11:00 p.m.—"Offbeat" with Steve Meuche.

MONDAY, March 6

- 1:00 p.m.—Musical, "Porgy and Bess."
- 8:55 p.m.—Basketball, MSU and Minnesota, 10:30 p.m.—Musical, "The Sound of Music" with Hans Nathan and Gary Barton. This evening a program of works by Luigi Dallapiccola.



PROGRAM HIGHLIGHTS,

February 28 - March 6

TUESDAY, February 28

- 11:30 a.m.—"The Creative Person—Harley Golden, editor—publisher of the 'Carroll County Journal' and author of "26 Plains" and "Only in America" tells of his career, his literary achievements and his observations on life, as stated in the University of Michigan discuss the hopes, fears and attitudes of the Russian people as they observed them during their recent stay in Russia.
- 12:00 p.m.—"Understanding Our World—U.S.S.R. Today"—Professors Allen Shields and Nicholas Kazaninoff of the University of Michigan discuss the hopes, fears and attitudes of the Russian people as they observed them during their recent stay in Russia.
- 12:30 p.m.—Assignment 10—"Gas Games"—Service station operators, major oil company representatives and customers talk about games, sweepstakes and other buying incentives that supposedly make people select one brand of gasoline over another.
- 1:00 p.m.—"Choice: Challenge for Modern Woman—"Wages of Work"—A study of the conditions under which women work and the effect of their work on their families and communities.
- 7:00 p.m.—"Spectrum"—"Games People Play"—The first of a two part presentation in which author-psychiatrist Eric Berne explains and demonstrates his theory of "Transactional Analysis" (a "social analysis" with actual therapy sessions conducted by Dr. Berne and his associates.

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- 12:00 p.m.—N.E.T. Journal—"After the Miracle"—A probing look at the nature of miracle people concentrates on five aspects of life in Israel: defense, religion, integration, development and the Arab minority.
- 7:00 p.m.—Congress of Strings 1966—Conductor William Steinberg, music director of Pittsburgh Symphony, leads the 1966 Congress of Strings Orchestra in their performance of the Concerto for Cello and Piano, Op. 6, No. 10, by Handel.

THURSDAY, March 2

- 12:00 p.m.—"Your Right to Say It"—"Government and Railroads"—Newswoman question William Tucker, Chairman of the Interstate Commerce Commission, concerning the current railroad situation in the U.S. and the future of railroad mergers.

- 1:00 p.m.—"The French Chef"—"Artichokes from Top to Bottom"—Julia Child shows two methods for cooking the artichoke, being first with the heart and stem, and then going on to prepare artichoke bottoms.
- 7:00 p.m.—"Great Decisions 1967"—"Yugoslavia and Rumania"—A consideration of the principle factors responsible for the development of national competition in Eastern Europe.

FRIDAY, March 3

- 12:00 p.m.—"Great Decisions 1967"—See Thursday, 7 p.m.
- 12:30 p.m.—"Choice: Challenge for Modern Woman—"Wages of Work"—see Tuesday, 1 p.m.

SATURDAY, March 4

NO LISTING

SUNDAY, March 5

- 1:30 p.m.—"Young American Musicians"—Violinist Sanford Allen, member of the New York Philharmonic, and pianist Lawrence Smith, who was in the Dimitri Metropoulos Competition, perform Sonata in G Minor, K. 30, by Mozart and "The Well-Tempered Clavier" by J.S. Bach. Program also includes Prokofiev and Allegro by Fritz Kreisler.
- 3:00 p.m.—"The Creative Person"—The musical heritage and career of the celebrated conductor Bruno Walter, who conducted Vienna's Imperial Opera, the Municipal Opera in Berlin and the Vienna State Opera.
- 4:00 p.m.—"Your Right to Say It"—"What about Labor Relations in 1967?"—Newswoman question Jack F. Conway of the AFL-CIO concerning all aspects of current events in the labor movement.
- 4:30 p.m.—N.E.T. Journal—"Hitler's Days"—South African Justice is portrayed through the real experiences of Ruth First, an anti-apartheid activist, who was driven to the edge of madness under the "90-day" law, by which police can incarcerate a person and hold him without benefit of attorney, right to trial or formal charge.
- 11:00 p.m.—N.S.T. Playhouse—"Uncle Van"—The Laurence Olivier production of Anton Chekov's tragic story of people thwarted by their sensitive but unfulfilled potentialities.

MONDAY, March 6

- 7:00 p.m.—"Spartan Sportlets"—Filmed highlights from the Big Ten Swimming Championship and an interview with Detroit Tiger pitcher Mickey Lolich, who demonstrated his unique techniques for throwing different types of pitches.
- 7:30 p.m.—"Profiles in Courage"—The story of George Washington, signer of the Declaration of Independence and author of the Virginia Declaration of Rights, who risked his political standing because of his opposition to the Constitution of the United States, which omitted a Bill of Rights.
- 8:30 p.m.—"Assignment 10"—"The Doctor of Lives"—Social workers describe the purpose of social work, the cases they work on and the new consumer community resources to help them in their work.

NEO-CLASSIFIED

PROVO is coming.

Dear Friend: Do you have a silver bullet to go with your silver gun? Signed RL

TO ALL HIPPY TRIPPERS: If you would be interested in joining a coed group of travelers to the hippy center, westbound (the Strip, Haight-Ashbury, Old Town) and/or eastbound (Greenwich East, Vienna, Yorkville), please send name, address, preferred date of departure to TRIP, c/o THE PAPER, Box 367, East Lansing, Michigan 48823 for more information.

OPEN NUDE PARTY - HETEROSEXUAL. Take a shower and come as you are. Bring your own - Girls don't be afraid - its only what you need to break loose. Meet at Varsity Plaza back lot Friday, March 3, at 8 p.m. for further instructions. Sorry it must be arranged in this clandestine manner.

WANTED: Person (male or female) to travel with thru Europe. Either by car or by hitching. Someone who doesn't need itineraries, etc. Prefer to speak a language other than English and who at least is indifferent to horses. Call Susan, 351-7627 after 11 p.m.

PSYCHEDELIC MONGOLIAN GERBILS: From behind the Bamboo Curtain these affectionate little animals are brought to this country to be used for experimental drug research. They're off drugs now - calm, cuddly, and non-man-eating. Also very housebroken. Most charming companions for lonely, animal loving students, \$5.00 each. Write to: Yury Ruz, Lansing, Michigan only low priced Gerbil dealer or visit - 211 S. Mifflin, Lansing.

EMPLOYMENT - IF YOU'RE AFRAID OF LIFE, DON'T READ THIS AD! WANTED - adventurous students to work as usher, ticket saleslady, assistant manager. Write Box 367, E. Lansing, Mich.

211 ABBOTT **the questing beast** Made in U.S.A. Nepali Gurkhas India Print and Hand Woven Parsi Print Throws African Neckties Ivory Rings Assorted Dhokras Sital Earrings 11 - 50c 20 - 50c 20 - 50c

East Lansing Notes



What? Gas 14¢ Cheaper?

Dear PAPER reader:

There was a rather fast response to last week's E. L. Notes. It seems that we made a rather large-sized error and with much chagrin and red-faced embarrassment we humbly apologize to the East Lansing State Bank. The dialogue in last week's issue should have taken place at the First National Bank of East Lansing (435 E.G.R.) Many people agreed with the fact that First National has little interest in providing service to students. Our unqualified apologies are submitted to the East Lansing State Bank. Their friendly attitude toward students has been defended by many of their obviously satisfied customers.

We have also been advised that Bator Opticians (225 Abbott Rd., E.L.) has on several occasions provided complimentary service and repairs on glasses.

The low cost of drugs at the Drug Shop (1322 E. L.) is exemplified by the following: 3 months birth-control pills for about \$4.65; normally about \$6.25.

A recent letter points out that Larry's Gulf (504 W. Mich.) did some good tune-up work at very reasonable cost. Also, the letter suggests that Lathrop's Pure Oil (210 W. Mich.) previously did the same work for about \$21.

Another letter suggests that Vandervoort's (232 N. Washington, Lansing) is a good place to buy ski equipment. The other compliment was for Regal Shoes (Ann and M.A.C.) their Washington's Birthday sale

NOTE! MEJER-THRIFTY ACRES (5125 W. SAGINAW) NOW HAS A GAS-SERVICE STATION, REGULAR GAS - 24.9¢, PREMIUM - 26.9¢. THAT IS 14¢ CHEAPER THAN THE CURRENT, HIGH EAST LANSING PRICE!!!

covered all stock, not just last year's leftovers. Also good service.

Typing service suggestion is to try Alan Walker (1900 Brentwood) for good, professional service, low cost.

Bazley's Meats gets another o.g. as well as Leonard Wholesale (324 N. Wash.) for selected discounts on appliances, cameras, etc. In addition, Musselman Realty (314 Abbott) has been known not to discriminate in its renting and real estate dealings.

We also received a long description of the excellent, homemade candies at Caruso's Giftland (319 N. Wash., Lansing). The candies sell at very fair prices and are very good, backed by 60 years of family experience.

Finally, have you ever browsed at Paramount News? They have greatly expanded at 545 E.G.R. and have a very wide and interesting variety of books, magazines, and newspapers. They were very stalwart in defending freedom of press last summer when the East Lansing Ladies' Morals Squad was on the loose.

So, if you have a word of encouragement for student - faculty - shoppers (i.e., where not to get taken) write to Box 68, East Lansing, 48823 or call 351-7373.

DENL

Letter

To the Editor:

I have read your publication a number of times and find it to present the fair view of the young American. Though I have never been a student at MSU, I am very familiar with the campus and students. Why is not important. Most of the articles I have read have been well done with a mature touch; they show the feelings of our generation better than I've ever seen presented.

Vietnam is the subject of the times. It is truly important that students are given an honest picture of what their G.I. contemporaries are doing in Vietnam. As you well know kids today, and it is the duty of us all to quell as much of it as possible.

(Question 1) Were those professors released and their contracts extended? Of this I'm curious, I followed their case very closely.

(2) Is it possible to have copies of THE PAPER mailed?

Sincerely yours,
Robert C. Olden
AF-12758068
632 Air Police Sqd.

SUIT

dry clean



\$1.25

DEWAR CLEANERS

122 STODDARD RD 23658

US

continued from page 3

United Students should make no plans which assume that US can either mobilize or prevent mobilization of mass support on its own say-so. This does not, of course, preclude the possibility of United Students contributing to the establishment of conditions similar to those preceding Bessey, which as I see it are both necessary and sufficient for the mobilization of mass action. US should realize however that any mass action mounted will require the same broad base of support found at Bessey or it will probably fail.

HOT OFF THE PEXING PRESS!

WORLD'S BEST SELLING BOOK

The Red Guard's Bible

QUOTATIONS FROM CHAIRMAN

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(English Translation)

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OUTLINE THEORY

continued from page 11

cannot abide, hard as we try. . . Just as certainly as liberalism is the LSD of the aging, LSD the radicalism of the young. In any case, poets and junkies have been suggesting to use that the new world appropriate to the new men of the latter twentieth century is to be discovered only by the conquest of inner space; by an adventure of the spirit, an extension of psychic possibility, of which the flights into outer space. . . are precisely how to admit metaphors as analogies as the voyages of exploration were of the earlier breakthrough into the Renaissance, from whose consequences the young seek now so desperately to escape. The laureate of that new conquest is William Burroughs. . .

Yet the nothing generation seems to have found something. "Happenings," as they are called, are not new; they began before 1960 in Greenwich Village. But today, they have moved out into the streets, concocted by groups like the Provos in L.A., N.Y., and Amsterdam, etc. Jean-Jacques Label, the leader of Europe's Underground, contends that "people are taught to think they can live art by collecting it, but they can have a Van Gogh in their living rooms and it won't change a thing in their lives. I think art is supposed to provoke a crisis that will change a person's whole idea of himself. But most people are put off by art. They avoid it, they feel insulted by it. The result is exactly contrary to the intentions of modern artists, who are saying 'Don't worship art—let it happen to you.' The truth is that art is just the experience. The way you feel at a Happening, the way you evade it or participate in it—these things make up your portrait. And your portrait IS the work of art." (from *Lite* magazine article, "The Other Culture," Feb. 17, 1967)

Not surprisingly, this is hardly the "death of everything"; it parallels Leary's contention that psychiatrists who administer LSD to their patients should take the drug along with them. . .

Let me now try to tie some of these ideas together. The concept of fiction has been talking about here is directly relevant to the kind of newspaper that THE PAPER is. As we have seen, the Underground is perhaps the vanguard for our generation of the processing of reality (through fiction, among other media) and the changing of our lives (through direct, revelatory experience and participation). The Underground Press, of which THE PAPER is a part, is by its very nature designed to help us make this generational transit (more accurately, sudden break) to the new world, by functioning as a medium of communication of new ideas. In other words, the Los Angeles Free Press describes and explains the meaning of the strange public events staged by the Provos, ad infinitum. In other words, as the "people fiction" and our outia board experiments suggested. Further under the surface of our generation's consciousness, since the novel is moribund and the so-called "objective" newspaper is already dead ("Reality is dead"), some McLuhan hybrid medium ("We know from our own past the kind of energy that is released, as by fission, when literacy explodes the tribal or family unit. What we do know about the so-called energies that develop by electric fusion or implosion when literature individuals are suddenly gripped by an electromagnetic field. . . The hybrid or meeting of two media is a moment of truth and revelation from which new form is born. For the parallel between two media holds us on the frontiers between forms that snap us out of the Narcissistic proslipsis. The moment of the meeting of media is a moment of freedom and release from the ordinary trance and numbness imposed by them or our senses") must take their place if the "nothing generation" is to communicate any portion of its experiences. The hybrid is more virile than the old and outmoded communications media that make up the new synthesis. In its subjective reporting of "objective" events THE PAPER has the potential of presenting a more comprehensive perspective of the processes which underlie the events reported.

THE PAPER, then, has been reporting subjectively, almost as if it were reporting reality only one step removed from fiction. There is also no reason why THE PAPER cannot equally report fiction only one step removed from "reality" (if "reality" is what you and I have hotly contended, at least around the PAPER office, that THE PAPER is not capable of handling fiction. This is obviously absurd.) And since "fiction familiarizes truth," an imaginary event or sequence of events, seen from many different, necessarily subjective viewpoints, may predict the future if the fiction is "true" back. Thus the moment of the meeting of media for THE PAPER, the hybrid medium synthesis of the newspaper and the novel, of printing original fiction, creative writing, Fiction (especially, though not necessarily, fiction of a verbal-visual collage hybrid style) can place THE PAPER medium in the unknown context of the present: the living subjective history of the Underground and its press (as Mike described it in the tenth issue of this year).

THE PAPER can handle, by its new-generation-without-a-past nature, the subjective living history as it becomes the prophesized future. THE PAPER can handle, by its media-mix nature, literature that expands off the page into the present world. This is the most virile kind of Underground process; by involving the reader in its cooler medium of collage-derivative style, THE PAPER is forming an exciting (subliminal) kind of activism, and this is surely consistent with the goals of the Nothing Generation.

This reintegration of beings into the mainstream of the living present, of the tribal world (as McLuhan speaks of the imploding tendencies of electric media), is what is meant by the phrase "the calculus of subjectivity" (see "people fiction"). THE PAPER is an invitation to reconsider your possibly unpleasant, possibly repellant future in the sick society (as Fiedler points out our generation sees his generation), to reconsider your future changes and to make it yours. Leary would say drop out; the underground press says invoke the "calculus of subjectivity" (not the "algebra of need") and reintegrate your goals with your changing life and the organic world. Further understanding saves minds.

LAND GRANT MAN

LGM, HAVING BEEN INJURED WHILE RIDING A SAFE, COMFORTABLE, AND CONVENIENT MIDWESTERN MULTIVERSITY CAMPUS BUS, IS NOW RECOVERING IN DAD'S SPACIOUS, MODERN ELWIN HEALTH CENTER (SOMETIMES KNOWN AS THE DRONOCLINIC)

WRITTEN BY JANE MUNN
DRAWN BY JIM FRIEL
LETTERED BY PAUL CRANE

JUST SIGN THESE PAPERS, AND YOU CAN HAVE YOUR TUMMY DINNER. A RELEASE IN CASE OF FOOD POISONING, AND A LOYALTY OATH.



LATER...



I'M A MEMBER OF THE UNDERGROUND RAILROAD SYNDICATE... I'VE COME TO GET YOU OUT OF HERE!



J. EDGAR HOOVER SLEEPS WITH A NIGHT LIGHT

AT LAST! A REAL DIRTY COMMIE-RAT! I'LL INFILTRATE THE MOVEMENT AND BREAK IT FROM WITHIN... EXCELLENT! LEAD ON!



LGM AND HIS GUIDE DESCEND INTO THE MURKY UNDERGROUND WORLD OF THE MA CAMPUS...



WE MUST BE UNDER SPEAR-HOES. THIS IS THE FIRST REST STOP.



KING KONG DIED FOR OUR SINS



THE UNION GRILL IS REALLY JOIN US A PSYCHIATRIC CLINIC



NEXT WEEK:
LGM
VS.
THE UNDERGROUND

LET'S HEAR IT FOR THE YANCK ST. GANG