The PAC is presenting "The Skin of our Teeth" through Sunday. See Cover Notes on page 3.

Photo by Dave Laura
Calendar of Local Events Oct. 26-Nov. 9

Thursday, Oct. 26
RASHOMON (State Theatre)
SUN, MOON & STONEHENGE (2:30 & 4, Abrams)
EXHIBIT OF CHRISTIAN ART (Fairchild)
OPERATION CROSSWIND (7 & 9, Brody)
DIALOGUE ’67 (Holmes Hall)
THE SKIN OF OUR TEETH (Fairchild)
JAMES & JIM (State Theatre)
SUN, MOON AND STONEHENGE (2:30 & 4, Abrams)

Friday, Oct. 27
CHAPLIN FESTIVAL (7 & 9, 3rd Street)
OPERATION CROSSWIND (7 & 9, Brody)
THE SKIN OF OUR TEETH (Fairchild)
SIMON & GARFUNKEL (8:00, Jenison)
RECORD CONCERT (7:00, I4 Jazzy)

Saturday, Oct. 28
FOOTBALL (MSU vs. Notre Dame, away)
The Skin of Our Teeth (Fairchild)
OPERATION CROSSWIND (7 & 9, Barn)
JAMES & JIM (State Theatre)
SUN, MOON AND STONEHENGE (2:30 & 4, Abrams)

Sunday, Oct. 29
THE SKIN OF OUR TEETH (matinee, Fairchild)
JAMES & JIM (State Theatre)
SUN, MOON AND STONEHENGE (2:30 & 4, Abrams)

Monday, Oct. 30
HITCHCOCK’S ”THE LADY VANISHES” (State Theatre)

Tuesday, Oct. 31
Halloween Horror Film Festival (MSU Film Society)
Sophocles’ ”Antigone” (Folk Art)
THE LADY VANISHES (State Theatre)

Wednesday, Nov. 1
THE SINGING BOYS OF MONTEREY (Owen Jorgenson, 8:00, Union)

Thursday, Nov. 2
HITCHCOCK’S ”THE LADY VANISHES” (State Theatre)

Friday, Nov. 3
RAMSEY LEWIS TRIO (Jenison)

Advisory and Consent (MSU Film Society)
THE RUSSIANS ARE COMING (Auditorium)
HUSH, HUSH SWEET CHARLOTTE (7 & 9, Brody)
The Russians Are Coming (2:30 & 4, Abrams)

Saturday, Nov. 4
Homecoming Football (MSU vs. Ohio State)
Swimming Homecoming Meet
Antigone (Arena)
HUSH, HUSH SWEET CHARLOTTE (7 & 9, Barn)
Sun, Moon and Stonehenge (4:45 & 8, Abrams)
Bremen Town Musicians (Okemos Barn Theatre)

Sunday, Nov. 5
My Name is Ivan (7:00, Union Parlor C)
Antigone (Arena)
Sun, Moon and Stonehenge (2:30 & 4, Abrams)
One Act Plays (Including The Bald Soprano, the American Dream, Red Carnation, etc., 7:00, Studio 49, Fairchild)

Senior Recital (Robert Scott, clarinetist, 8:00, Music Auditorium)

Drawings & Prints by East Lansing artists, East Lansing Public Library
Meditation: path to 'Being'

By BONNIE PERRY

Yellow lights glowed in the darkly triangular room as the audience rose to offer a solemn welcome to the prophet. As the strains of the opening meditative piece floated in the air, Maharishi Mahesh Yogi glanced at the seated audience, dressed in long flowing white robes and adorned with fresh and colorful flowers. The smile on his face blended together with his white beard.

He greeted the audience from different directions with bouquets of flowers for him. Maharishi then述べd upon the stage, legs crossed under him, and folded a dhoti in his fingers. The audience in the Expo '67 Youth Pavilion reverently removed their places and taped to absorb his Transcendental Meditation philosophy.

In a high-pitched, soft voice, the philosopher began his discourse by explaining that most men are not living their lives to the fullest and are not experiencing the happiness that can be had. He claimed that there exists a field of Being, which is a state of pure existence. As the Being is transcendental in nature, it cannot be perceived in human mind. This is because the senses overwhelm the mind. However, the mind can extend beyond the senses through transcendental meditation. And when the mind does this, it becomes, "...happier, more creative, more intelligent.

Maharishi is vague as to the specific nature of the Being. He does not claim it to be a god-like, and quite explicitly points out that he knows religious institutions. An individual can apply his philosophy among religions they believe in religious experiences. He stresses that transcendental meditation is no religion but a technique for higher consciousness.

This technique is credited with having the ability to replace drugs. Maharishi says drugs are longer necessary to help one gain expanded consciousness since his technique does the same thing and with greater results. The Beatles, who confess to having taken drugs, seem to concur with this belief. John Lennon of the Beatles, in a recent interview in London, showed a new technique, "It has done all it could for us. There was no reason to go any further," and in addition to heightened religious experience and helping one to greater consciousness and happiness, Maharishi also claims that by meditating, one can achieve whatever he desires. When questioned on this statement, the philosopher wanted to be taken literally. He added that that serious problems in the world today (he mentioned the war in Vietnam and poverty) can be overcome by his method of meditation, that if we do meditate and still fail to overcome these problems, "we obviously have not meditated properly.

The question, quite naturally, raised the issue of how we do meditate properly so as to achieve these appealing results? Maharishi avoided divulging much information about the mechanics involved, but kept repeating the phrase, "You get more for less." He means you get more consciousness for less effort expended by using his method.

While this appeals particularly to Americans, it is not easily obtained. Awareness comes very slowly over a long period of time with much effort. Yet Americans are skeptical and want more for less, and are willing to buy it. Maharishi has such a commodity for sale and is offering it in this period of spiritual starvation. This might help explain why entertainers, who have plenty of money but little self-awareness, are quite willing and able to pay for their heights.

Several fee-charging centers have been established throughout the world to teach this method of reaching greater awareness. The headquarters of Maharishi's Institute of Inner Science is located in Shankaracharya, Kashmir where Maharishi has an academy. Last year's enrollment at the academy verifies the claim that Maharishi appeals to the Western mind. Sixty Westerners attended as opposed to only four Indians.

Enrollment may increase rapidly this year since Maharishi caught the fancy of British and American entertainers. In addition to the Beatles, Rolling Stones and Shirley MacLaine, Mia Farrow and her 14-year-old sister, Prudence, plan to spend the month of January at the academy. Prudence then hopes to establish a transcendental meditation school in Boston. This effort follows Maharishi's desire to spread his academic training throughout the legacy United States. His main vehicle of influence is the International Meditation Society.

The president of the Montreal chapter of the LMS, introduced Maharishi at his Expo presentation with general comments about the value of the prophet's philosophy. But he failed to give any information on Maharishi's teachings. Reports place his age at 56 and claim he spent the majority of his life in the monastery of one of India's four leading Hindu holy men, Shankaracharya Bharmananda.

According to an article by his biographer, Maharishi expected to become head of the shrine of Kalarnath after his master's death. But Shankaracharya named a successor and not Maharishi as his successor. After Shankaracharya died of alleged poisoning in 1955, Maharishi returned to the United States.

Since then he has toured the world eight times seeking to deliver his message of meditation to the world. Perhaps world is too new to accept this delivery.

Cover Notes on the PAC

The University Performing Arts Company is currently presenting Gilbert and Sullivan's traditions of the 1967 prize winning play, "The Skin of Our Teeth."

COLLAGE

Executive Editor...* ERRY PRIMES
Feature Editor...* ROBERTO YAFFE

Contributors...* DALE GILBERT, JEFF JEFFERSON, STUART RENZBACH, JIM YOUNGSON, Bonny Perry, JIM ROSS, WESLEY HILLS, DENNIS CHANE, ROBERT VANDER Molen.

MSU Asian Latin American Foreign Series Presents

Singing Boys of Monterrey!

The play will run through Sunday at the little Michigan Theater, after which it will tour Michigan in repertory with "Romeo and Juliet."

Notre Dame
Social Commission presents the FOUR TOPS IN CONCERT

Doors open 7:30 p.m.
Concert begins 8:30 p.m.
Tickets at the door 5.00 and 3.00.

Wednesday, November 1
University Auditorium
8:15 p.m. General admission $2.50
Full-time MSU Students: 50c
(1, D, at door)
UNION TICKET OFFICE
Student draft regulations...

By WESLEY E. HILLS and JIM ROOS

Ever since its introduction into our society, the military draft law has been no object of controversy. Although in times of peace it has been relatively well tolerated, the demands of war have made the draft the linchpin of U.S. maintained strength and an important factor in shaping the destinies of countless young American men.

It is in this molding force which the draft exerts upon the lives of so many individuals that has now made opposition to the law difficult to cope with. Certainly, no more vociferous opposition to compulsory military service has been launched than during the present war in Vietnam. The protest is close and gaining significant momentum as recent demonstrations attest.

The premise of the military draft law is that every man is available for service unless his local board finds he should be deferred or relieved of obligation. It is an important premise, for it correctly implies that the local Board has primary jurisdiction over the future of every Selective Service registrant.

A local Board is composed of 5 unpaid citizens appointed by the President, who must monthly to decide the military fate of the young men in their areas of jurisdiction. Every male citizen is required to register at a Selective Service Board in his neighborhood on, or within 5 days after, his 18th birthday.

It is important to note that the residence address given at the time of registration determines the local Board which will always have the authority to classify the potential draftee.

This is an essential fact often misunderstood or overlooked by registrants who seek to change their local Board in the hope of diminishing the possibility of being drafted. This cannot be done. Once a person is duly registered, the Board of original registration maintains authority to classify registrants. Changes of address do not alter this authority.

The classification of individuals is determined by the local Board according to age, occupation and other considerations which may qualify or disqualify a man from military duty. There are 5 major classes of registration and 18 classifications in all. These are listed below:

SELECTIVE SERVICE CLASSIFICATIONS

CLASS I

Class I-A: Registrant available for military service.

Class I-B: Conscientious objector registrant available for non-combatant military service only.

Class I-C: Conscientious objector, the Armed Forces of the United States, the Coast and Geodetic Survey, the Public Health Service, the Peace Corps, the State Department, the National Advisory Commission on Aeronautics.

Class I-D: Qualified member of reserve component, or student taking military training in the ROTC and accepted for flight training.

Class I-E: Conscientious objector available for civilian work contributing to the maintenance of the national health, safety or interest.

Class I-F: Registrant qualified for military service only in time of war or national emergency.

Class I-G: Student deferred by law until graduation from high school or attainment of age 20, or until end of his academic year at a college or university.

Class I-H: Conscientious objector performing civilian work contributing to the maintenance of the national health, safety or interest, or who has completed such work.

Class I-I: Registrant qualified for military service only in time of war or national emergency.

Class I-J: Student deferred by law until graduation from high school or attainment of age 20, or until end of his academic year at a college or university.

Class I-K: Conscientious objector performing civilian work contributing to the maintenance of the national health, safety or interest, or who has completed such work.

Class I-L: Registrant qualified for military service only in time of war or national emergency.

Class I-M: Conscientious objector, the Armed Forces of the United States, the Coast and Geodetic Survey, the Public Health Service, the Peace Corps, the State Department, the National Advisory Commission on Aeronautics.

Class I-N: Qualified member of reserve component, or student taking military training in the ROTC and accepted for flight training.

Class I-O: Conscientious objector available for civilian work contributing to the maintenance of the national health, safety or interest.

Class I-P: Registrant qualified for military service only in time of war or national emergency.

Class I-Q: Student deferred by law until graduation from high school or attainment of age 20, or until end of his academic year at a college or university.

Class I-R: Conscientious objector performing civilian work contributing to the maintenance of the national health, safety or interest, or who has completed such work.

Class I-S: Registrant qualified for military service only in time of war or national emergency.

Class I-T: Conscientious objector, the Armed Forces of the United States, the Coast and Geodetic Survey, the Public Health Service, the Peace Corps, the State Department, the National Advisory Commission on Aeronautics.

Class I-U: Qualified member of reserve component, or student taking military training in the ROTC and accepted for flight training.

Class I-V: Conscientious objector available for civilian work contributing to the maintenance of the national health, safety or interest.

Class I-W: Registrant qualified for military service only in time of war or national emergency.

Class I-X: Student deferred by law until graduation from high school or attainment of age 20, or until end of his academic year at a college or university.

Class I-Y: Conscientious objector performing civilian work contributing to the maintenance of the national health, safety or interest, or who has completed such work.

Class I-Z: Registrant qualified for military service only in time of war or national emergency.

Class II-A: Occupational deferment

Class II-B: Agricultural deferment

Class II-C: Student deferment

Class II-D: Student deferment

Class II-E: Extenuating hardship deferment, or registrant with a child, children, or a child's, or children's illness.

Class II-F: Register with sufficient prior active service or who has made survival-like efforts.

Class II-G: Official deferred by law.

Class II-H: Applicant not currently liable for military service.

Class II-I: Minister of religion or divinity student.

Class II-J: Registrant not qualified for any military service.

Class III: Class IV

Class II-V: Registrant over the age of liability for military service.

In determining the classification of an eligible student, special test scores, which were previously employed are no longer necessary. Any full-time student attending a university will be allowed to complete his undergraduate work without being drafted.

Incidentally, this "alliance" may be extended up to the age of 24. For example, if for some reason a student must take 5 years to finish his bachelor's degree, it is possible that he can be classified I-A. This will postpone induction until the end of his academic year to be completed for graduation. However, this classification may be granted only once, and graduate students are not eligible. Thus, undergraduates may be deferred until they receive a bachelor's degree, fail to pursue a full-time course of instruction, or attained the age of 24—whichever occurs first.

For graduate students, those who were registered for their first year of graduate school before October 1, 1965 may be deferred for one year. After October 1, 1967, only graduate students in medicine, dentistry, veterinary medicine, optometry, or any other critical field designated by the Director of Selective Service will be deferred in the 2-A classification.

If an individual thinks his field may be critical, even though not listed above, he should contact his local board to act as a consultant. Otherwise, one can make few assumptions concerning military classifications.

Although the draft laws state that all deferred students have their liability extended to age 35, it is primarily the professional group (doctors, engineers etc.) at whom this extension is aimed. In present practice, most students will be induced if they somehow manage to pass their 26th birthday.

Thus, the only possibility for a potentially eligible student to avoid being drafted is to convince his local Board that the national interest will best be served by allowing him to continue work on a Ph.D. Apparently it boils down to the Ph.D. on the rice paddy. And even then the second or third year of escaping service is only available to the number of students now engaged in advanced studies (second year of work: master's degree, undergraduate before October 1, 1967).

So far we have been discussing student deferments assuming that local boards will follow the guidelines set down for them. In most cases they will, if the registrant keeps himself informed in writing, with up-to-date information concerning his status. People who fail to take advantage of this and are classified as "delinquents," are placed at the top of the list in the IA pool.

Occasionally, a student will receive his draft card and be horrified to find he has been classified. Even though he is somewhat on the security list on a full-time basis, State Director of Selective Service, Col. Arthur A. Helms, says that "problems like these result because no one lets the Board know the situation until the registrant is practically on his way to the army." And once induction procedure starts, the local board has no authority to stop it unless there is a serious illness or death in the family of an inductee.

Unpleasant situations can only be avoided if the student meets his obligation to keep his file current. To qualify for a 2-A deferment, student must make his request in writing. This can be in the form of a letter, or a selective service Form 343, obtainable from any local Board.

In addition, students must have their college provide an annual certification of status at the beginning of each school year and at any other time a change in status occurs.

If a student is classified as a re-classification of his status, he should immediately request an appearance before his local board. Appearance is not a formal appeal but is the first step in resolving any classification problems.

Of course, if an appearance fails to satisfy a registrant, he may appeal the decision of the board. In fact, there is no more easily affected appeal privilege in any similar governmental structure.

Recently, the time limit for appeals was extended from 10 to 30 days. Within this period (continued on page 5)
...a comprehensive study

WANT YOU!

local board does accept outside medical evidence, it must be verified by the local board medical adviser.

The registered claims to have some illness or handicap which the medical adviser fails to verify, there is little hope of avoiding the draft by stating illnesses. Nevertheless, there is still the induction physical to be passed or failed.

In order to gain some insight into the procedures of the induction physical examination, we paid a visit to the Detroit Induction Station at Fort Wayne. Gathering information there turned out to be a difficult task, primarily because of the Commanding Officer's unwillingness to observe the First Amendment to the Constitution. He refused to give his name or permission to obtain the names of his staff. He declined all interviews with his staff unless he was present.

And he cut off the replies to questions whenever he chose, in fact, he even requested permission to edit this copy—which, of course, was not granted.

Nevertheless, some interesting facts were uncovered despite the obstacles thrown in our path.

To begin with, the station has three military doctors, 15 civilian doctors and a number of consultants who are specialists. These specialists evaluate particular complaints such as knee or asthmatic problems.

The three military doctors study medical information received from the civilian physicians and make the final determination of an inductee's physical and mental qualifications.

The physical examination consists of approximately 10 steps. It begins when the inductee fills out a medical history and strips to his undergarments. Each inductee is advised to bring a complete medical transcript from his family physician if he believes he has a significant physical or mental defect.

One doctor told us that an inductee with a long medical history of minor ailments must spend years planning to disqualify himself, only to be drafted in the end.

The same doctor also told us that "Inductees from lower economic levels, who often have lacked proper medical treatment, are referred to specialists when a physical problem is discovered. Therefore, despite the lack of a medical history, he will be treated correspondingly.

"Certainly," a doctor said, "there is some discrimination against the lower economic levels, but . . . " The Commanding Officer interrupted at this point.

After stripping to his undergarments and filling out the medical history, the inductee is given a chest X-ray. When this is completed, a urinalysis is made. The presence of sugar or albumins in the urine is not always sufficient evidence to disqualify an inductee.

Some individuals who have been diagnosed diabetic by a family physician are still drafted. This is because the Army has its own high standards for diabetes.

After urinalysis, the examination proceeds with a measurement of blood pressure. The Army standard for blood pressure is approximately 140/90, depending upon age and inductee. If a person has high blood pressure, the doctors have him rest in bed, if they suspect that the blood pressure has been purposely elevated with medication, they have him hold an inductee three days for testing.

Following the blood pressure measurement, the inductee sits in a booth and discusses his medical history with a physician. The doctor marks complaints he believes may require special attention. It's amazing how formerly vague physicals become suddenly specific when an inductee receives his induction notice," one physician said.

When the medical interview is completed, a blood test for venereal disease is administered. If the test proves positive, the individual is disqualified until such time as his disease is cured.

The service recently received permission to (continued from page 12)
Quiet day in Hong Kong...

By LEE ELBINGER

China's National Day, comparable to our Fourth of July, is celebrated on October 1, because of bombings, riots, and random terrorist activities that have plagued the British colony of Hong Kong in recent weeks. It was expected that October 1 would be the climax of Communist attempts to undermine the local Hong Kong government. Surprisingly enough, the day passed with little incident, indicating a reorganization in leftist priorities concerning Hong Kong.

To say that October 1 in Hong Kong passed with little incident, however, does not convey the tension that charged the air. Swarms of policemen armed with sub-machine guns patrolled the streets in armored trucks. Maoist posters and banners were hung everywhere—especially in the poorer, more explosive districts of Hong Kong. One man lost his life and 82 people were jailed when the festival atmosphere of China's National Day gave way to a rock-and-bottle-throwing confrontation with the police, but this was the only major incident that marred the solemn, subdued celebrations.

In a city where bombs are known to explode unexpectedly, injuring innocent people (a recent incident killed two and injured 22), the relative calm of October 1 was accepted with a sigh of relief by the business community and tourist trade that dominates the colony's economic scene.

While instigating feelings of joy and gratitude, the lack of terrorist activity also started a wave of speculation as to Peking's new attitude toward Hong Kong. The dominant feeling is that Peking is too busy with internal problems to concern itself with Hong Kong, so it asked Communist groups to celebrate the National Day as a festival rather than a demonstration. Since the colony police were so well armed and well prepared for trouble, and since many of the leaders and cadres in the various Communist unions and organizations were wanted by police for past disturbances, the celebrations occurred "underground"—that is, quietly and soberly. Fancy Western restaurants were rented by different Communist groups and decorated in Red banners, flags, and slogans. One can imagine the proceedings occurring in a manner similar to any political dinner (at $50 a plate) in the United States, except the speeches were probably more fiery, more trite, and more desperate.

The position of a Hong Kong Communist is peculiar because, on the one hand, he is expected to be revolutionary and follow the thoughts of Chairman Mao, and yet, on the other, he is ignored by Peking as an outsider. In addition, the British are making it particularly difficult to hold meetings, to rally, to chant slogans, light firecrackers, place bombs in the middle of crowded thoroughfares, and engage in all those
menaced by a crazy dragon

other charming practices that Communists are
given to doing from time to time. The Commu-
nist position is relatively weak in Hong Kong
because the people here cannot be as wildly
xenophobic and nationalistic and still take
money from the "foreign devils" who employ them.
Many Chinese in the colony strive to learn
English, wear Western suits, and practice
Christianity, etc.

Because the Hong Kong Communist finds him-
self in such a peculiar environment, irony per-
vades every expression of his presence. A bus-
theater can be seen in Kowloon dominated by two
composing billboard: One billboard shows Com-
munist cadres carrying red flags, waving red
books, and announces the supremacy of Chair-
man Mao's thoughts. The other billboard an-
ounces that the movie "Monkeys, Go Home!" is
coming soon. Similarly, the red flags and lan-
terns that adorn the Communist banks and
department stores also illuminate advertise-
ments for fortune tellers, faith healers, Billy
Graham, and night clubs. The red (colored)
wall posters that cover most walls and buildings
are strikingly apostolic in tone: they advertise
flats to rent.

It is in the poorer sections of Hong Kong, such
as Mong Kok, where communism is alive. To walk
through the streets of Mong Kok is to experience
an entirely different sort of life apart
from the flashy, noon facts that Hong Kong shows
to the masses. Here families live on food in
a room, Noodles, clutter, and garbage assails you
from all sides. Westerner rarely venture into
Mong Kok—people are met with walls of fear,
anger and surprise. It is from Mong Kok that the
unions recruit their terrorists when they want
a bomb thrown or a riot instigated. To patrol the
streets of Mong Kok on October 1, armed with
only a camera, seems particularly dangerous.

But China's National Day seemed to pass
unobserved in Mong Kok. True, the flags, signs
and banners were more in evidence than the
people huddled in the marketplaces, worked
and played making exactly as they would on any
other day. The weariness and unconcern that
could be seen on the faces of the people didn't
any ideas that farflung revolution was brewing
in the back rooms and alleys of Mong Kok.

And it is indigenous revulsion that Peking
wants. For the word game of pride in which
China has embossed herself denotes that it
would be beneath the dignity of the Chinese
people to step in and take Hong Kong (as
could so easily be done within 24 hours). Peking
wants the cruel British colonists to be ex-
pelled by the righteous indignation of the oppres-
sed masses enlightened by Mao's thoughts.
As everybody knows, chances of this happening
are very slim—but that does not concern
the Chinese strategists because Hong Kong brings
700 million badly-needed dollars annually to the
mainland.

What does concern Peking, however, is the
fact that recent disturbances in Hong Kong
have caused some of the money to flow out
of the colony to be reinvested in Singapore, Tai-
wan, or Malaysia. The problem that faces China
now is whether it should take Hong Kong
while all the money is still intact, or wait
until an indigenous revolution expels the British
(by thereby vindicating Marxist ideology but
giving Hong Kong time to reinvest its money so it
will be worthless when the People's Liberation
Army arrives). Once again the problem of
Communist ideology vs. practicality has Peking in
a quandary.

In the meantime, life in Hong Kong continues—
"business as usual." Life has been made
slightly more pleasant by Chinese cooperation
in various matters such as fulfilling its water
contract with Hong Kong. Disruption in nearby
Canton between "Maoists" and "anti-Maoist" factions
(factually, both sides claim to be the
"true" Maoists) led to disruption of transporta-
tion and water supplies. As a result, water was
restored to the residents of Hong Kong on
September 26 for a period of 6 hours per day.
More embarrassing than its inability to supply
water to Hong Kong was China's inability to hold
its much publicized Trade Fair in Canton
on October 15 as scheduled. The water was re-
stored to Hong Kong on China's National Day,
and the Trade Fair will commence on Novem-
ber 15.

The restoration of water to Hong Kong and the
lack of serious incident on October 1 seems to
indicate that Peking has no intention of taking
Hong Kong at this time. The people of this
colony have learned to live, work and sleep
with a menacing, silly, petulant and some-
times crazy dragon on their border. The ordi-
nary citizen of Hong Kong knows that there is
no telling what Peking will do, so there is no sense
worrying about it.

—photos by Lee Elbinger
11-year-old newsman sustains 4-penny press

By ROBERTA YAFIE

The penny press part of Vanishing America didn't last the wind knocked it out of it after all. The East Lansing Star stands as testament.

Four cents, four pages, hot off the mimeo, on sale at Wylie's Bookstore, 12 cents a month to subscribers.

The weekly paper is the project of David Illin, an enterprising young man of 11 who, with his staff of Kenny Grabow, age nine, and his father's typewriter and mimeograph, is out to buy a printing press.

The Star's offices are two-one at 429 Division St., which David shares with his family, and the other at 401 S. Kellogg, which he shares with his father, Albert A. Illin, professor of social science and chairman of academic studies in the dept. of labor and industrial relations.

The Star was born back in '64, a joint project of David and his older brother, now 14. The pair canvassed the neighborhood for subscribers, came up with three and produced carbon copies of the paper for its reading public.

David's father suggested the change to mimeo and typewriters; prior to this, David would print the stories by hand with personal help, David took over, bringing the paper to Wylie's, then Spartan Bookstore.

"My brother was older and could think things out better than I," David noted. "I dictated stories to me. I'm on civil rights."

David turned to more of a local angle, focusing on East Lansing news of interest to residents.

In the interim, he picked up two subscribers and got on Sen. J. William Fulbright's mailing list.

When the Blums went to Europe on sabbatical, David found himself based in Geneva. When Fulbright was in town he spoke with the senator, and then followed up with a letter. He suddenly found himself with some first-hand reports.

From the standpoint of the buyer, it pays to advertise in the Star at the other rate of three cents a word. Not only do you get a good deal, but a better paper, for David is channeling his revenues into a printing press fund. He's experimented with jokes-political and "any kind." He features a regular sports page, often with reprints from Sports Illustrated, and always with current standings, including his pre-season picks.

He admits, however, that editorials are the meat of the Star.

He's covered topics like civil rights, his European jaunt, the East Lansing City Council, and next week, the march on Washington.

David is a seventh-grader at East Lansing Middle School, and wants to be a journalist when he grows up—after attending Harvard and working on the Crimson.

Crimson staffers have gone on to substantial success—the late President Kennedy, for example. So he has 11-year-old newspapermen, some have grown up to be college editors.

If you want a business or accounting career with all the growing in the world, we have a suggestion.

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Humble Oil & Refining Company
America's Leading Energy Company

A Plans for Progress Company and an Equal Opportunity Employer
Ayn Rand defies tradition

By DENNIS CHASE

...or ever have I been telling you that you must be happy, that it's your natural right, that your first duty is to yourself; that you are valuable in and of yourself. That will be the man who has nothing to gain from you. Let him come and you'll scream your empty hands off, howling that he's a selfish monster. So the racket is safe for many, many centuries."

But it is an adequate and frightening description of the situation of the present-day political election, and of the terror some feel when reading Rand. For Miss Rand is one, perhaps the only one, who consistently and unmitigatedly, be

fended, one must do it on philosophical grounds.

To everyone who has studied her work's one thing is clear. She is not Hobbes, or Spencer, or Bentham. Her philosophy is so.

As she said, Nateshreed, put it. We have all heard and read of people who has, in order to get to the public, has voted to pay less. Ayn Rand holds that such people must choose his words and actions exclusively by reason, that man has the right to exist for his own sake, that no one has the right to seek selfish others from others when he is acting as a force—"I consider the most dangerous magazine in America, Inconsistent? Negative? Or just fair? Who would you prefer?" (From "Objectivism: An Explanation"

The most impressive thing is Miss Rand's consistency. She is not one thing one day, and another the next, but she has been accused of being too negative because the attacks liberals and conservative

values to her. She says, "I am in the world, the "Objectivism"

"Happiness" and "Freedom" to the world. The philosophy of Rand is an idea."

But Miss Rand's novel is more than a novel. It is a philosophical statement. The book is called "The Fountainhead" and it is a study of the nature of man, a study of the nature of the human mind.

Rand is an American philosopher and author, best known for her novel "The Fountainhead." She was a vocal proponent of Objectivism, a philosophy that emphasizes individualism, self-interest, and rationality. Rand's works have been influential in the intellectual scene of the 20th century, particularly in the United States and among conservative political circles.

Rand's philosophy, Objectivism, is based on the idea that individuals should pursue their own self-interest and that society should be structured to accommodate and support individual freedom and responsibility. Her writings often feature themes of individualism, capitalism, and the importance of making rational choices based on individual assessment of one's own circumstances.

One of Rand's most famous works, "The Fountainhead," is a novel about a brilliant architect who struggles against the conformist and bureaucratic forces of society to realize his artistic vision. The novel has been praised for its exploration of themes of individualism, freedom, and the importance of pursuing one's own path in life.

Rand was also a vocal advocate for the defense of the Soviet Union during the Cold War, and she was a prominent supporter of Ronald Reagan and the Republican Party. She died in 1982, but her ideas and philosophy continue to influence a wide range of thinkers and philosophers.

In conclusion, Rand was a significant figure in 20th-century philosophy and was known for her sharp criticism of the liberalism of the 20th century. Her ideas have been influential in the intellectual scene of the United States and among conservative political circles.

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**POETRY**

**Life clarified through poetry**

By JEFF JUSTIN

I wanted to write a poem today. Whenever I see a kind of day like this one—pregnant with some change in the weather—that feeling comes upon me with a greater intensity. It's because of the peculiarities not only of my own way of writing but of the action of poetry in general.

The earth in a state of change always reminds me of the way my own life is changing. When I wake up under the starched plastered ceiling of the residence hall and then look out at the sky, I feel as if I see the world thrown me into reflection on what I've just done or what's been happening to me. I'm disoriented with these wild thoughts. I want to get at the truth, clarify my perceptions. Poetry does this. It helps you understand the natural, organic effect of your consciousness on your world. It lets you look at and orient your world to yourself—process of worlds which tells you about one set of things in the terms and actions of another, thus defining by comparison the emotion of both sets.

Where, like a pillow on a bed, A pregnant bank swelled up, to rest The violet's reclining head. Not are two, another's best.

These opening lines of John Knowles' poem, "The Ecstasy," are a good example of what I mean. Think of the time, involved in every MSP undergraduate's career, when you were taken by the Red Cedar with a lower. I recall one bright afternoon when there hadn't been the tennaments of a pillow on a bed before, windswept. And yet there was a tension in the situation of our outset talking which is well expressed for me in calling the bank pregnant. Our emotions were growing with inexorable reponsibilities toward each other. That stands said by inventing the outside world with the drama of our minds' dynamics. This is metaphor.

The poet can't telepathically transmit his emotions into your head, and his own thinking is such involved that he can't resolve his emotions in his own. So he ties down his spinning thoughts into something real in the outside world and makes those real things start to spin in the same way. And since the common element in the human situation necessitates your having like emotions, you pick up the rhythm and begin to see patterns in your own thinking.

This is why a vague poem, without skillful images, is worthless. There is no forceful focusing on the outside which allows you to grab the world in the way the poet did.

And some good poets describe their own world for anyone to understand. The poem is physical. It has a form, a shape. It reflects these characteristics of life because of the deep roots that words send down into your consciousness. And the poem, the most intense blossoming of language, is the expression of the deep associations which your living has given to words. Prose concentrates on your intellectual associations; poems, while keeping these meanings, go far deeper into the word's emotional overtones.

Modern rock music is a similar experience. It attempts to involve you organically with that intense emotional participation. But the added dimension of the driving rhythm riding outward over the subtle words. The two mediums are two different ways to externalize your inner self.

Poetry in this way becomes a specially intense learning. You understand rationalistically out of a textbook. You do this also within a poem, but you also expand your life by the poet's controlled intuition.

The poems we've published in this issue, on the opposite page, do this. Robert Vender Molen's technique is very skillful and demanding on the reader. His way of using metaphor is simply to focus on a series of images, all of which taken together communicate what he is trying to tell us, each one expressing a different facet of his meaning.

For instance, in "Twenty-one years ago," he uses a term of love isolation at the world. But instead of merely writing about it, he writes a series about it as a thing held in the world, with human activity to break the shell, to make it break, lovingly and emotionally, the poem's controlled intuition.

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Twenty-One Years Old

"This is the first time I have experienced a real failure
Of the will to survive." Lawrence Durrell

Growing tolerant
Of smiles . . .

Rain in Florida
Swings across the Gulf meditations
Blows down
Shell glistening holes . . .

(James Jones
Knows about mothers)

... A dream house
Scoured by land
No woman to beat rugs
On the porch
Stump fence
Squinting into the same sky

Elusions

Walking home in the morning
The mist is cold
And the weather in a day
Facing winter

Everyone has forgotten
Where they have hid their scarfs

Bow-Hunting

Want bow-hunting with my father
A few times when that was his interest
Sitting on a stump in Newaygo
Getting a little sun in October
Shot arrows in the sky
Smelling bonfires crossing in the trees
Crossing mossy brooks
This was all second growth
Twisted orchards some farmer lost in the woods
Only small ground apples
Run down grassy ravines
No lakes left but ferns
Tree bridges

Souls

I am one of the old Chinese
Who soothes his soul
In the rock etchings in the leaves
I am rich
A warlord of the mountains
I have many dogs
And they shake to their toes when they bark

Robert Vander Molen, Grand Rapids junior,
has been published extensively in Zeitgeist
Magazine. Zeitgeist published his first book
of poems, Blood Ink, which was reviewed in the
first issue of Collage.

Monday

Filled with many thoughts
On Monday ambitious sun---
Trailing into Fall

Filled with smooth alertness
--Windows cool

Wandering through my drawer
For old pictures

Photo By BOB IVINS
Comprehensive study of the draft

(continued from page 5)

ment physical disorders prior to induction with permission of an Inductee. However, one could keep his gonorrhea or hernia and remain disqualified.

The next test is for vision. Color blindness does not exempt people from service, however, it can limit opportunities for training. If visual acuity is 20/40 vision in one eye, 20/20 in the other, and still be drafted.

After the vision tests, the inductee strips completely to be checked for bone and muscle deformities. "Knee trouble is a most common complaint," a doctor said. "To be physically disqualified, an inductee must have a demonstrable defect. The service is not concerned with protecting

the individual from pain, for preventing him from being a burden to himself or others."

Also at this time, examinations are made of the heart, lungs, chest, genitals, rectum, as well as ears for possible hernias. The final test is for hearing. "We receive many trouble on this test than any other," said the doctor in charge, "but we have a special hearing button to catch the ones trying to escape."

The most common mental disorders that can cause disqualification are obvious psychiatric and homosexuality. Lesser disorders are evaluated by a psychiatrist, "You can't put on a show of psychiatry," said one doctor.

"We got about 10 people a day complaining of homosexuality." Such inductees are given a brief interview and asked what sort of homosexual activities they've been engaged in. "If we started getting 40 a day, we could crack down, we probably defer many who are not homosexual, but a..."

Again, the Commanding Officer interrupted.

Each inductee is given mental examinations to check intelligence levels. "We have ways of determining whether or not an inductee is trying."

To be sure, the service protects its inductees. It will allow three-month deferments to establish the seriousness of any problem found during physical examination. However, after that time period, if substantial evidence is not presented to counter the Army's findings, defer goes the inductee to his new career. Guess what he will receive at his place of reception? Yes, another physical examination.

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