The controversy over separation of church and state has been renewed. See story on page 3.

Photo by Bob Ivins
Calendar of Events: Feb. 29 - March 27

THURSDAY, FEB. 29
"In Harm's Way" (6:45 & 9:30, Brody)
"The Would-Be Gentleman" (8:00, Fairchild)
Fancy Feast: MSU vs. Wayne State
FRIDAY, MARCH 1
"The Fantastiks" (8:30, M. & C. Elvas)
Bernstein's "Sunday Night At The Movies"
"In Harm's Way" (6:45 & 9:30, Wilson)
Senior Recital, Diane Schumacker, pianist (8:15, Music Aud.)
African Film Series
"The Would-Be Gentleman" (8:00, Fairchild)
Record Concert (7:00, 114 Bessey)
Gymnastics, Big Ten Championships
"Sun, Stars, and Seasons" (8:30 & 8:45, Abrams)

SATURDAY, MARCH 2
Rudolph Valentino in "Son of the Sheik" and "Blood and Sand" (7 & 9 respectively, 109 Anthony)
Art Exhibit: Student Printmakers and Ceramists (Kresge, through March 24)
"The Fantastiks" (8:30, Fairchild)
"In Harm's Way" (6:45 & 9:30, Conrad)
"The Would-Be Gentleman" (8:00, Fairchild)
Basketball, MSU vs. Minnesota State (8:30, 4, Abrams)

MONDAY, MARCH 4
State 4-H Leaders' Conference Band (7:00, 114 Bessey)
"Sun, Stars, and Seasons" (8:30 & 8:45, Abrams)

TUESDAY, MARCH 5
Honor College Concert (8:15, Fairchild)

WEDNESDAY, MARCH 6
Stockholm Philharmonic Orchestra (8:15, Aud.)

THURSDAY, MARCH 7
"That Man From Rio" (7:30, Aud.)
"Nevada Smith" (7 & 9, Wilson)
"Sun, Stars, and Seasons"

FRIDAY, MARCH 8
Fellini's "8 1/2" (7 & 9, 108 Wells)
"How Green Was My Valley" (7:00, 109 Anthony)
"Nevada Smith" (7 & 9, 108 Wells)
"Sun, Stars, and Seasons"

SATURDAY, MARCH 9
"The Thief of Bagdad" and "Andy Warhol's Sampler" (7 & 9 respectively, Union Ballroom)

SUNDAY, MARCH 10
Christmas Concert (7:00, 114 Bessey)
"Sun, Stars, and Seasons"

FRIDAY, MARCH 13
Sports and Boat Show (Lansing Civic Center, through March 17)
FRIDAY, MARCH 13
Early Registration Ends
"Sun, Stars, and Seasons"

SATURDAY, MARCH 14
Last Day of Exams
"Sun, Stars and Seasons"

SUNDAY, MARCH 15
Art Exhibit: Student Printmakers and Ceramists (Kresge, through March 24)
"Sun, Stars and Seasons"

MONDAY, MARCH 16
"Sun, Stars and Seasons"

WEDNESDAY, MARCH 19
"The Odd Couple" (Lansing Civic Center, 8:30, West Jr. High, through March 23) for
"Ticket Information call 4-9115"

2 Thursday, February 29, 1968
Bills spark hot controversy

By SUE BROWN

The introduction of virtually identical bills in the House and Senate calling for the appropriation of state funds to aid parents of nonpublic school pupils, sparked what is expected to become the hottest controversy ever to confront the Michigan Legislature.

The bills renew the church-state controversy and many Michigan citizens are questioning whether they would break down the separation between church and state.

In addition, it would provide for increased aid to parents of children attending nonpublic schools in the inner-city areas, those areas which are economically and educationally depressed. The bill would grant $75 for each elementary school child and $150 for each secondary school child.

Parents would be required to certify to the state education department that they spent at least 10 per cent of the grant on their children's secular education. Schools would also be required to certify that the money was expended on secular education and that the child had attended the school.

The bill, costing an estimated $21 million a year, would be administered by the State Board of Education. Chief sponsors of the bill are Rep. Thomas Brown, R-Lansing, and J. Robert Traxler, D-Bay City. Sen. E. Fitzgerald, D-Grosse Pointe Park and six other Democrats offered the Senate version. All three men are attorneys.

Brown and Fitzgerald are Catholics and Traxler is an Episcopalian.

Fitzgerald said a $200,000 finance study by the State Department of Education indicated that Michigan nonpublic schools must be maintained. There are 332,000 children in Michigan's nonpublic schools, or one out of every seven school children. Traxler said, and without state aid many of them will be forced into the public school system within the next five years.

In the 1964-65 school year, there were 360,000 in nonpublic schools. This number dropped to 346,000 in 1965-66. Traxler said, if all of the 330,000 nonpublic school children were forced to public schools the cost in state aid would be $97 million and $100 million in local taxes, annually, Traxler said.

In addition it would cost $172 million to build and equip the facilities that would be needed to provide space for this many new public school children excluding site acquisition and interest costs, he added.

"By giving state aid to nonpublic schools," he said, "you might say there will be a $285 million annual savings to the taxpayers of Michigan."

Without state aid the cost squeeze of operating nonpublic schools is expected to continue and a number more pupils will be forced into public school systems over the next five years, he said. Estimated additional costs to Michigan taxpayers for the decline in private school enrollment was placed at $18 million this year, $30 million in 1968-69, $46 million in 1969-70, $65 million in 1970-71 and $90 million in 1971-72, Traxler said.

Rep. E. Fitzgerald and Traxler maintain that the measure would be held constitutional.

"This bill would be like the G-I bill," Brown said. "That gives public money to an individual 18 years or older for tuition. This bill would give public money to a parent for school. The parent stands in approximately the same position as a veteran of the wars."

Traxler said four or five other states are currently considering legislation to make state aid available to nonpublic schools, including Rhode Island and Louisiana.

Previously, 42 of the 110 state representatives lined up to sign as sponsors of the bill.


It would seem," the Finance Study said, "to be a broad and legitimate public purpose to conserve the scarce educational resources, human and material, represented in Michigan's nonpublic schools, for those schools to perform a function that would otherwise have to be provided entirely at public expense."

"It would be extremely costly to replace the materials, facilities and personnel of the nonpublic schools, especially in metropolitan areas where they serve more than 20 per cent of the student population, as in Bay City, Grand Rapids, Saginaw and Detroit," the Finance Study reported.

The CEF said it believes the true value of nonpublic schools to the total community cannot be measured by dollars alone. The nearly 1,000 Michigan nonpublic schools in addition to providing a foundation in moral values guidance, they said, provide parents with a choice of educational systems, assist parents in meeting state compulsory education law, and produce needed teachers, doctors, social workers, lawyers and skilled workers to serve the entire community.

In short, they said, nonpublic schools exist ultimately to serve the needs of the total citizen, both financially and socially. The CEF also points to the report of the U.S. Chamber of Commerce Task Force on Economic Growth and Opportunity.

The report, published last year, recommended that the government finance the education of all children regardless of whether they attend a public or nonpublic school. Members of the Task Force from Michigan included Harry B. Cunningham of Detroit, president of the S.S. Kresge Co.; H.D. Doan of Midland, president of the Dow Chemical Co.; Roy R. Epert of Detroit, president of Burroughs Corp.; and Malcolm P. Ferguson of Detroit, president of the Bendix Corp.

The Task Force urged the three levels of government to consider legislation providing financial support for nonpublic schools "up to the amount of the average expenditure per pupil in local public schools," the CEF said.

It recommended government financing of nonpublic schools, the Task Force said, because public schools need competition if they are to improve.

(continued on page 11)
American intervention

By LAWRENCE H. BATTISTINI
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Even before the Geneva conference was convened, it was realized by many elements in the United States Government that Bao Dai had become an almost total liability and that if South Vietnam was to become "viable" and remote control was to be exercised with Ho Chi Minh, whose name had practically exhausted a household word throughout all of Vietnam, the South as well as the North. Diem's career up to the time of the Geneva conference was a series of military coups and coups against the French. During the Japanese occupation of Indo-China he had sought and obtained the protection of the Japanese authorities. He had enjoyed this protection. Ho Chi Minh was fighting the Japanese. From 1939 to 1953, years of bitter, costly military struggle against the French. Diem was in the United States where he lived in comparative luxury undisturbed by "interested" parties and endorsed by a number of respected American leaders, including Cardinal Spellman and some prominent liberals. An effort was made to 'sell' him to President Eisenhower as the man who would offer "an independent nationalist alternative" to Ho Chi Minh. It appears that by the time Diem left the United States, his selection as the man Washington support in Vietnam was practically assured.

On June 18, 1954, Diem announced that he had received an invitation from Bao Dai, the last emperor, to become Premier of the so-called Associate State of South Vietnam (South Vietnam). He took up his duties in this capacity on July 7, about two weeks before the Geneva accords were concluded. No doubt encouraged by certain U.S. elements, Diem seems to have believed that he did all he could to win over the Geneva conference. It was for good reasons that immediately after his appointment as Premier, Mendes-France, the head of the French government, told Walter Bedell Smith that the only request he wished to make of the French was that immediately after his appointment as Premier, Diem demanded, and was granted, complete military as well as full political independence. He promptly set himself to fulfill the personal power and to establish a semblance of legitimacy. A republic was then proclaimed and Diem was chosen President, a position he retained for eight years until his assassination in November 1963. His powers, as he exercised them, were absolute and dictatorial.

The militant anti-Communism of Diem and his family, which came to serve power with him appealed strongly to Washington and fitted in neatly with the anti-Communist obsession which marked American policy. In October 1954 President Eisenhower in effect "sanctified" him in a letter which pledged the practically unconditional support of the United States Government. Eisenhower stipulated that in return for the aid which would be made available to him, the government the United States expected him to undertake "needed reforms.

With the assurance of support, financial as well as political, from the powerful United States, Diem confidently went about consolidating his Iron man's position over the country. A flood of some 800,000 refugees from North Vietnam, more than 90 per cent of whom were Roman Catholics motivated by strong fears of Communism which U.S. "activists" played a part in inflaming, helped to strengthen Diem's base of support. Generous financial support extended by Catholic organizations and the United States Government for the relief of these refugees redounded to the political advantage of Diem.

Despite the support of the United States, the prospects did not look too bright for Diem at the beginning. Ho Chi Minh was still regarded by most of the peasants who made up at least 70 per cent of the population, as the "real" national hero and liberator of the country from foreign domination. Moreover, considerable numbers of South Vietnamese, who had not fled or been compelled to go North, remained Communists or pro-Communist and active in the villages. In addition, Diem had to deal with several formidable armed groups, such as the Binh Xuyen and two reformist Buddhist sects, the Cao Dai and the Hoa Hao, all of which challenged his authority.

In 1955 Diem's first major hurdle, however, involved overcoming the opposition of General Nguyen Van Hinh, the chief of staff, who commanded the loyalty of the army and was pro-French in his sentiments. Although General Hinh could easily have deposed Diem, he dared not make the attempt. For, as a former American military adviser in South Vietnam has written, the United States had come to the Premier's aid. This is a subtle way of saying that Diem was Washington's anointed one and that the United States intended to continue in this fashion. Just where the United States stood with regard to Premier Diem is deductible from the many reports received by the U.S. Government for the relief of these refugees, from the powerful United States, it had no interest whatever in "training or otherwise aiding a Vietnamese army that does not give complete and implicit obedience to its premier." In fact, General Hinh was bluntly warned by General Collins that if Diem were deposed the United States would immediately cut off aid. Hinh clearly understood the "signals.

Two days later he left the country to go into exile in France. Diem was now in undisputed control of the army. Early in 1956 Diem turned his attention to the armed groups which were defying him. He has been able to deprecate supposedly "insurgents" in the rural areas, which were followed by land- lords demanding payment of back rents from the peasants and the return of their privileges, many of the Cao Dai and Hoa Hao fled into the jungles to continue their resistance. The peasants, who had been benefiting from the rural land reform carried out by the Vietnamese, resented the loss of their benefits which resulted from the return of the hated, exploitative landlordism. However, with U.S. assistance Diem was able at this time to suppress all the armed groups. The Binh Xuyen were crushed in October 1956, the Cao Dai in January 1956, and the Hoa Hao in April 1956. With these military successes, according to Philippe Devillers, the Dien regime, "haunted by a strange desire to bring back into being the society of former days, when there were no sects and no Communists, and reckoning that it would itself be safe in the future, ruthlessly stepped up its authoritarianism and repression. This seems to have been encouraged, wrote Devillers, "by certain American active elements who were alarmed by the number of Communist cells and the activities of support which they continued to have in the rural areas."

With the defacto inclusion of South Vietnam in the American anti-Communist military perimeter in the Far East, it followed that a massive purge of every remaining vestige of Communist in South Vietnam was inevitable. Encouraged, supported, and even advised by the U.S. Government, Diem in 1957 (continued on page 5)
Communism or pro-Communism as well as launched a series of veritable manhunts which formers, employed the most brutal methods. Opposed or disagreed with the regime became enlivened sometimes by torture (even of innocent people), deportations and re-groupings of populations suspected of intelligence with the rebels. "A certain sequence of events became classical: denunciations, enclosure of villages, searchings and raids, arrests of suspects, plundering, interrogations entwined sometimes by torture (even of innocent people), deportations and 'regroupings' of populations suspected of intelligence with the rebels.

The Communists, hunted down site wild animals, began to fight back and to return brutality for brutality. Informers, village chiefs who had presided over the denunciations, and others implicated in the manhunt were swept out and executed when caught. As Devillers has put it, 1958 was the year Diem went too far. Peasants and others who could stand no more of the brutal manhunt began giving assistance to the Communists and the rebels, and increasing numbers of them began downtown to take up arms. But the ferocity of the manhunt did not diminish in the least, and the longer it continued and the more brutal it became, the greater became the dimensions of the armed resistance. At the end of March 1959 Diem candidly admitted that "at the present time Vietnam is a nation at war." The peasants were now largely lost as a support for the Saigon regime. So were increasing numbers of other elements, especially the intellectuals.

On February 5, 1955, the North Vietnamese Government proposed (in accordance with the terms of the Geneva accords) the normalization of relations between the North and the South with regard to mail, highways, railways, air and sea traffic, and indicated its desire to cooperate immediately for this end. The proposal was flatly rejected by Diem with the full support and encouragement of the United States. North Vietnam repeated this proposal several times, but in every instance was either ignored or indignantly rejected in justifying his position. Diem declared that the North Vietnamese proposal had no other object than to infiltrate agents and propaganda into the South. Actually north and south Vietnam were economically complementary and necessary to each other, for the French had developed Vietnam as a single economic unit. Moreover, most of thousands of families had become cruelly separated as a result of the terms of the Geneva accords.

The Geneva proposals for political reunification through national elections also failed to be implemented. The first deadline fixed at Geneva was for July 1955, when a consultative conference was to be held between representatives of the two Vietnamese governments. On June 6, 1955, North Vietnam warned that it expected the Geneva agreement on the elections to be respected. It declared its determination "to continue to implement loyally the Geneva agreements," and stated that it was prepared to hold the consultative conference on July 20 to discuss the organization of free general elections throughout the entire country. It reminded the Diem government that "Vietnam and the Vietnamese nation constitute a single entity from all points of view: history, geography, culture, language, habits, and customs. This initiative also received a cold, negative response. The Diem government justified its refusal on the ground that the northern regime was totalitarian, and that there was an absence of guarantees. On July 16, 1955, Premier Diem categorically declared that "we did not sign the Geneva agreements" and therefore "we are not bound in any way by those agreements, signed against the will of the Vietnamese people." He professed to believe that "although elections constitute one of the bases of true democracy, they will be meaningful only on the condition that they are absolutely free.

Yet free elections were something that were and remained totally unknown in his own state, which was a police-state by anybody's definition.) The North Vietnamese Government protested to the members of the Geneva conference (Britain and the Soviet Union), but to no avail. It was perfectly clear that the Diem government, with full U.S. backing, would not consent to the holding of elections under any conditions. The actual reason was that Diem and his U.S. backers knew that he would lose, and lose badly.

North Vietnam, as has been stressed, had counted on France guaranteeing compliance with the terms of the Geneva agreements in South Vietnam. It was also anticipated that all the big powers which subscribed to the agreements would use their influence to see they were carried out. It soon became clear, however, that France, the only big power in a position to enforce compliance with the agreements in the South because it alone had military forces there, intended to withdraw its forces earlier than had been anticipated. The North Vietnamese Government in vain protested: "It is with you, the French, that we signed the Geneva agreements, and it is up to you to see that they are respected." France, however, withdrew all its remaining military forces at the end of April 1956, three months before the deadline for the scheduled elections. Actually France had long before been replaced by the United States as the real power in South Vietnam.

North Vietnam still clung to the expectation that the elections would be held. In May and June 1956 North Vietnam repeated its proposal for a consultative conference and negotiations to establish procedures for "free elections by secret ballot." Even after the deadline fixed by the Geneva agreements had passed, North Vietnam continued to propose a consultative conference and negotiations for the election. Proposals to this end were repeated in June, 1957, in March, 1959, in July, 1959, and even as late as June, 1960. Each time the response of the Diem government was either silence or a stinging rejection. Actually if Washington had thrown its support for the holding of the elections, they could very well have been staged on an equitable basis—certainly on a much fairer basis than any elections staged by Diem himself. The simple fact was that Washington had long before made up its mind that elections as prescribed by the Geneva agreements would never be held as long as there was a likelihood of their resulting in a Communist victory.

With the withdrawal of the French from South Vietnam, the United States literally stepped in with both feet and by its actions and with its purse made it clear that it intended one way or another to control the direction of events in South Vietnam. What it wanted in South Vietnam was primarily a strongly armed, militarily anti-Communist regime. Secondly, it desired a regime that would carry out some reforms to broaden its base of support and take on an aura of legitimacy. It also hoped that the regime would establish such institutions and political processes that, on the surface at least, it would look like a "free" state. The United States further hoped that, thanks to the small population of South Vietnam and the vast resources of the United States, South Vietnam might be developed into a kind of "showcase" of the so-called "free world" in Southeast Asia.

Since Diem was the anointed one of Washington, all-out support aid, and "technical advice" were extended to him to consolidate his undisputed power. Once he seemed to have been firmly placed in the saddle, extravagant efforts employing the cleverest Madison Avenue techniques were made to build him up in the minds of Americans as a figure of heroic stature: "a democratic strong man," a "defender of freedom," a "great patriot," and propaganda颂 "anti-Communist fighter of Southeast Asia." This was done by means of lavishatory statements from respected American leaders, and in more subtle ways through influencing the press. In February 1956 Lt. Gen. John W. O'Daniel, chief of the U.S. military mission in Saigon, took charge of the training and or-

(continued from page 4)

Backings of Ngo Dinh Diem

Correction

In the February 15 issue of College in the third installment of the Battalions series, page three, the figure "$16,000,000" should have read "$16,160,530,000."
Religion—and how to deal with it

By DAVID GILBERT

"Treat Me Cool, Lord" by Carl F. Burke
Association Press, 1966 $3.75

"How To Become A Bishop Without Being Religious," by Charles Merrill Smith
Pocket Books, 1966 $3.60

"Are You Running With Me, Jesus?" by Malcolm Boyd
Avon Library, 1967 $3.95

This week is a triple whammy, consisting of three books dealing with religion, and how to deal with it. I started with Carl Burke's "Treat Me Cool, Lord," as I was very much impressed by his earlier volume of prayers by kids from city streets as spoken in their own language. God Is For Real, Man. There is a reality about the prayers which pulls you up short out of a middle-class, go-to-Church-on-Sunday complacency. I also picked up Charles Smith's "How To Become A Bishop, which is one of the deadlest, most subtle attacks on Sunday Christians and their ministers that I have ever encountered. In addition, I procured a copy of Malcolm Boyd's prayers, an attempt by a minister to find a prayerbook with meaning for today's people. Boyd succeeds, not just for today's people. Boyd's prayers range from prayers about sex. Some of the kids Burke works with are no more than eighteen years old. Others are over twenty and saints (whom I do not care to analyze) are concerned with God when they pray. As Chaplain of Erie County Jail, in Buffalo, N.Y., Burke began to work with young kids who had very few illusions to keep up. Once you're in jail, nobody is impressed by what you used to be. Burke asked his kids to express themselves on what they felt about God in the way they felt it:

God—
I'm scared
I feel funny
On my insides
I wish you was here.
Maybe if I could help somebody
I'd feel better on the inside.

I'm doing one good thing
For a change—
Help me do it. God.

Some of the kids Burke works with are no more than eighteen years old. Others are over twenty.

All feel clearly the hypocrisy that Smith lambasted:

"Hew To Become A Bishop Without Being Religious," by Charles Merrill Smith
Pocket Books, 1966 $3.60

"Are You Running With Me, Jesus?" by Malcolm Boyd
Avon Library, 1967 $3.95

This is not very much like a church. In a parish church you seldom can guess what's behind the pious masks people wear. Here the masks are off. Boyd's prayers range from prayers about racial freedom to meditations about films to prayers dealing with sex.

This is a homosexual bar, Jesus. .

This isn't very much like a church. Lord, but many members of the church are alive here in this bar. Quite a few of the men here belong to the Church as well as to this bar. If they knew how.

(continued on page 11)
Illusion dominates movie concept

By STUART ROSENTHAL

We live in an age of illusion. This is a fact which, in light of all of the machines and conveniences which maintain us in our comfortable and complacent existences, can be stated unequivocally.

In addition, one cannot deny that the basic qualities of the human mental process, coupled with momentous technology and advanced communications media, have made it increasingly difficult for the individual to distinguish between that which has its basis in reality and that which is merely a level of fantasy. Yet do we tend to probe beyond these mere appearances for the hidden truths and experiences which they conceal, but are content to accept the initial image that we perceive as being the whole.

The inability to distinguish and to see beyond the surface has derived as a central concept for two of the most controversial motion pictures of the past year—Michaelangelo Antonioni's "Blow-Up" and Arthur Penn's "Bonnie and Clyde." The reality-illusion problem is the axis and dominating theme of the Antonioni film and, as such, is very much in evidence. "Bonnie and Clyde," on the other hand, is considerably more complex and requires a bit of analysis to uncover this idea as one of the picture's many facets.

The easiest place to start is with the one element which is ostensibly common to both movies—the camera.

Antonioni presents us with David Hemmings as a London photographer who has virtually become wedded to the instrument of this trade. As the director shows us the world through the eyes of the photographer, it becomes clearer by degrees that his view of his environment is drastically removed from actuality. Colors are heightened in intensity and contrasts accentuated. Activity from a pacifist demonstration to the groaning of derelicts in a slum area is transmogrification of fact; rather, we are permitted to view the Barrow gang as they might have conceived of themselves.

It is more then, than coincidental that Thomas, the photographer, Clyde Barrow and Bonnie Parker are all victims of some form of sexual frustration. The sequence in which Antonioni's hero is seen arousing Veruschka as he attempts to raise the proper tone for his snaps, and then disinterestedly abandons her, is indicative of general unpassioned tenor of the man. The wrestling bout with his two teenage admirers and the episode in which he bats Vanessa Redgrave are further examples of his confusion along these lines. It is a simple matter to relate these attitudes to the Yardbirds scene in which he fights viciously for a broken guitar, only to discard it upon achieving the object.

Clyde Barrow's seeming impotence, however, cannot be dismissed as stemming merely from a lack of commitment. Significantly, he realizes his virility following his first encounter with real feeling—with pain. Violence, to him, has become real and far removed from the glamorous depictions of the newspapers and motion pictures of the day.

In Bonnie's case, however, we are led to believe that the difficulty in distinguishing the object from its image is almost congenital. Despite the harrowing experience of being critically wounded by a police posse, upon recovery she continues to compose her romantic poetry and to be fascinated by items such as the ceramic angel which, she notes, is "almost real," even down to its tiny fingernails.

The difference in their perceptions is apparent in the manner of their deaths. In the ambush scene, Clyde meets his demise in slow motion. However bloody this release may be, he looks infinitely more peaceful than Bonnie, whose bullet riddled body jerks and flops with the bullet's staccato. Once again, she is (continued on page 18)
U.S. intervention in Vietnam

committed by the Saigon regime. A ten-point program was advanced, which was intended to appeal to diverse elements motivated primarily by legitimate interest in freeing the country from foreign domination establishing democratic liberties bringing about the realization of relations between the North and the South. It specifically called for the overthrow of the "decolonial regime of the U.S. imperialists." The equality of all the nationalities and both sexes, a foreign policy of peace and neutrality, and normal relations between the North and the South as a prelude to eventual reunification. In 1961, Nguyen Huu Tho, a non-Communist and noted civil liberties lawyer of the French colonial period, became the head of the NLovsky.

By the latter part of 1960, then, the armed resistance against the Diem regime, which had existed for several years on a local and regional basis, was concentrated on a "national" (all of South Vietnam) basis. The formation of the NLovsky in reality an indication that the resistance had advanced to truly formidable proportions. Yet in October, only a month prior to the formation of the NLovsky, Vice-President Nixon had declared, in flagrant disregard of what was actually happening: "As far as I know, there is no real or serious opposition here to the Diem government."

The main complaint of the Buddhists was that the Diem regime was discriminating against them and favoring the small Catholic minority. In mid-July an elderly Buddhist demonstrator in Hue and killed nine people. Troops fired into a crowd of Buddhist demonstrators in Hue and killed nine people.

In November 1963, the tyrant Diem came to power. The military junta then announced a new government there in Vietnam formed a new government there in Vietnam. Secretary Rusk expressed the hope that "the recognition of the new government on November 1. the end of the Diem regime, although seemed to have become tired of U.S. domination and of the seemingly endless civil war. In the coup. It was certainly clear that Washington was relieved and pleased, for it had come to regard Diem as a failure and an embarrassment. Among other things, also, Diem had seemed to be a potential barrier to the normalization of relations and of the seemingly endless civil war. There is more evidence of his courting discussions with Ho Chi Minh that he would have no doubt much have said to Diem's last year in power that will be revealing to most Americans.
Walls

Child lies alone,
her softness hushed behind her gown;
is not asleep.
Smooth walls hold her comfortless.
Outside them, sleeping shapes
surround her, but nothing moves;
No goodnight kiss.

(The child is not a child
since uninvited life
drained all her childhood to itself)

Her parents' confident reflection
on themselves, she stirred behind their glass, unseen,
and fading from their emptiness' embrace
knew love, a different kind

(and reappearing
in her room, precariously safe
with her unnoticeable change
she dreamed elusively of moving, touching love)

but now because of which she lies,
trapped in an accident,
deciding how to kill this thing,
this evidence of sin within herself;
this unformed child;
this growing proof of incongruity.

No one must seek,
or the splintered mirror-walls,
shattering, will impale them all
more twisted, dying
on the shreds of what they thought they knew.

If they know I am writing,
They all stiffen
Almost less than noticeably,
As though they were, being
Photographed.
Anxious to be well represented;
Curious;
Tinted about the eyes
With resentment they hardly recognize,
They watch me.

Dead, his head wrapped in a kleenex
for a shroud;
more neither needed nor allowed
like some used piece of gum
gray--wrinkled--furrowed. (Some
made comment that he'd
done up well, but they were guessing,
could not see to tell.)
And when the prayers were read
they all were done,
no doubt.
They threw him out.

Even Guinea Pigs have to Rest

Helen bent four elbows
and set her stomach in my lap Plump.
filling her
symmetrical, in a circle
foot foot foot foot
with its center, Fat.

Editors of Collage became acquainted with the
work of Carolyn James, Clarksburg, West
Virginia senior, through her participation in a
creative writing class. Previously unpublished,
her writing has extended intermittently over
a long period of time. She hopes to go into
special education.
Students' varied publications

By JEFF JUSTIN

Campus editors will remember "Logo," the world-changing publication of the Committee for Student Rights. The controversy that surrounded its distribution was the usual way typical of student publications in that it splashed into the campus scene, made some waves for awhile, its ripples soon dying away as the publishers were graduated, in one form or another.

The idea of students getting together to publish their ideas persists, however. "The Papers" began to emerge after the decline of "Logo." Soon after, "Investigat" began titling with the sometimes truly menacing windmills of middle-class morality. "The Red Cedar Review" completes the list of current student publications known to the majority of students.


"The Journal of Hokie Results," published by two psychology grad students, is representative of a genre this campus has not enjoyed in the recent past: the satirical magazine. Louis Penner, one of the editors, explained that the original intention of offering students an opportunity for publishing serious articles in psychology, in addition to humorous ones, has been abandoned.

The response to the humor format has been tremendous in the physics department, Penner said. "Since summer we've received about 30 articles. We didn't publish fall term because there were too many.

On the basis of the summer issues it's too bad the campus has had to wait so long. In addition to digs at the world at large (such as the analogy of Batis's homosexual tendencies in the first issue), articles poke fun at the complicated jargon and esoteric methods of contemporary psychological research.

"The University long needed a satirical publication. "The Papers" used to make some effective attempts in this area, but lately the same kind of fostering the revolution seems to have drained this weekly of its humor. I find the "Journals of Hokie Results,"" Penner said. "Since summer we've received about 30 articles. We didn't publish fall term because we're Ph. D. candidates and just didn't have the time to organize everything.

Along more technical lines, student publications such as "Investigat" from the school of social work, "The MSI Therapist" and "The Springer Engineer" are directed to students in particular disciplines. The editor of "The Springer Engineer," Gary Romans, has an interesting philosophy.

"Our magazine doesn't have to be a student-run Scientific American," he told me. "At conventions of publishing editors I've learned that the technical stuff just isn't read. Faculties at other schools want something they can use as an example of student research, and so there's a lot of censorship involved. But at MSU we're free to do what we want. We're concerned with humor and the philosophy of being an engineer. The last issue, for example, was on the feminine viewpoint toward engineers: the next one will be on the draft.

"Response has been really good. Last year the magazine was in the black, supported mostly by ads. We can't really estimate the effect of the magazine, but just looking around the Engineer's Building, the image of the engineer is changing. He's broadening his interests.

Broadening every student's view of his world is the objective of a political publication, "Catch 22," which recently debuted. It is published by the Research and Education Committee of MSU Students for a Democratic Society (SDS). "It's to make people see the catches," said Jack Sattel, head of the committee. "We're not trying to stimulate debate. We're just giving people the other viewpoint, the one they wouldn't get otherwise.

The title "Catch 22" is based on Joseph Heller's hilarious and horrifying novel, "Catch 22," in which a World War II bombardier wakes terrified to the fact that there are people trying to kill him. "Catch 22" itself is never defined. It's some clause or procedure they can use as an ultimate justification for holding some captive. It reminds the bureaucracy commits in the interest of humanity.

This irrationality, producing humor and horror in one stroke, was evident also in the subject of SDS's first broadside-the concept of channeling manpower for the country's best interest (as this is defined by the administration). Future publications will be weekly and deal with whatever issues are at hand. Free distribution will take place around campus. SDS is unrelated to "The Papers".

In the past the local organization has confined itself to reprinting articles "Catch 22" is the first SDS publication originating in East Lansing.

On the more conservative political scene, the College Republican Newsletter offers students a more deliberately political view of many of the same anti-administration views. The campus Democrats have nothing very effective on paper.

Overall, it seems that spring term will see a steady increase in publishing activity. Another magazine, "The Red Cedar Review," is planned. Others are circulating among many of the same anti-administration viewpoints. The campus Democrats have nothing very effective on paper.

On the more conservative political scene, the College Republican Newsletter offers students a more deliberately political view of many of the same anti-administration views. The campus Democrats have nothing very effective on paper.

In such increased activity there is a quickening of the life-blood of the campus. And after all is said and done, the effect of the magazine may be most deeply felt by the student authors themselves—the satisfaction of seeing their own hard thoughts in print.

Illusion in films (continued from page 7)

experiencing pain and reacting as a rabbit bound for slaughter might respond in his innocence to the moment of decapitation. Diane is not a separate degree, paid the price for having lived too long out of touch with reality.

When we last glimpse Thomas, he has become more hopelessly enthralled in his dilemma yet still manages to carry on as he has throughout the film. This is where "Blow-Up" fails its audience. Instead of promoting a conclusion or making a statement about its protagonist's condition, it has spent nearly two hours sketching a caricature of a man with only one salient quality. It is an oversimplification, done haphazardly and producing a viewer reaction to the effect of what.

Those who leave the theater deeply impressed by the film have been duped by the same phenomenon about which the director is claiming to warn us. The drawing of an outline, using interesting techniques coupled with implied symbolic acts does not necessarily indicate analysis or perseverance.

Those responsible for "Blume and Odi", on the other hand, have incorporated the reality differentiation syndrome as part of the overall makeup of two complicated and confusing characters. The viewer is never quite sure whether the character develops a strong attachment. Thus the point is made on a very personal level.

Executive Editor. . . . Eric Pinnin
Contributors: Laurence Battistini, Sue Brown, David Gilbert, Carolyn James, Jeff Justin, Jim Roos, Robert Roseenthal, Jim Younslng, Doug Huston.

10 Thursday, February 29, 1968
Whistler exhibits his mastery

By JIM ROOS

A few years ago, while spending an after­noon at London's Tate Gallery, I came across a weird painting depicting fireworks at night. It was a pyrotechnical display in more ways than one, for the artist had brilliantly captured the momentary, meteoric essence of the scene.

The mind of a wizard who carefully had planned the carelessness on his canvas was evident in each bold streak of color dashed against the black night. Reds, oranges, greens, white, shades of royal purples and yellow tints. All these pigments, and more, seemed to explode and scream across the darkness like the shrieks of bewildered banshees.

At first I thought the work to be Turner's. Who else, with those few wild brush strokes that constitute genius, could create the luminosity usually impossible to achieve with oils? Closer inspection of the nameplate, however, revealed this painting to be the work of James McNeill Whistler. From that moment on, my previous conception of Whistler as a musty Victorian master disintegrated, and I was determined to be on the look out for any Whistler exhibition that might come my way.

Last week-end in Chicago such an exhibit finally did appear. Sponsored by the Chicago Art Institute and the Munson-Williams Proctor Institute in Utica, New York, it is a fascinating, if somewhat limited collection of Whistler's output.

I say "limited" because many of the artist's greatest paintings (e.g. "The iPhone Mother" or "Thomas Carlyle") are not included due to special prohibitions against lending in institutions where major Whistler works are to be found.

Nevertheless, the works on display at the Chicago exhibit are sufficiently diversified and copious to attract art lovers for miles around. As for variety, there are not merely oils, but oodles of doodles, etchings, drawings, lithographs, pastels and watercolors.

Some people express dissatisfaction with the somber appearance of Whistler's oil paintings. The simple truth is, that even in their lightest moments, Whistler's oil paintings are dark.

However, Whistler's preoccupation with darkness, as in his nocturne "Fireworks," is aimed at creating a subtle expression of form and line.

(We all know that the outlines of any figure can ultimately be grasped, even if at first they are only partially disclosed.)

To be sure, there are few barometers of taste, especially in oil paintings, but I would venture to say that any one who admires works of Edgar Allen Poe or perhaps Claude Debussy will find an affinity for the paintings of Whistler.

Whistler himself was a great admirer of Poe. He also enjoyed the music of Debussy, and like the great French musician was influenced by Oriental art. Both men had a fondness for Chinese and Japanese scroll and brush paintings. They often bought Oriental screens, fans and porcelains.

If one of Debussy's finest piano pieces, "Prelude d'Ou" ("Goldfish") was inspired by the painting on a Japanese porcelain, many of the effects in Whistler's paintings and etchings are products of similar influence.

For example, of such influence one can note the butterfly monogram in the portrait "Harmony in Grey and Green" or the delicate, staining use of oils in "The Artist and His Studio."

The latter work is especially noteworthy because of the artist's interesting use of oils. In order to achieve a transparent, spidery effect for the loose Oriental robes of the two women he has portrayed, Whistler made use of an obviously wide, but thin haired brush, in the atmosphere of the river front, the boats, the bridges, and the people associated with river life.

Although the subjects are consistently similar, Whistler exploited the variations of the medium to satisfy his experimental nature. At one point the style is clear and clean-cut: a full black proof. Then there is use of drypoint technique to give a cool, silvery effect suggestive of pastel. Perhaps the only technique Whistler avoided was "retoussage" (dragging a cloth across the plate to pull ink from the grooves) which gives a rich artificially induced effect. Richness, whether it be dashed in thick ink or bright colors, is not a Whistler trademark.

Like many great artists Whistler had his faults. Some think the darkness of his colors work against him, though I do not. Perhaps he had some difficulty in drawing hands (quite evident in the large painting of "Vista, ist Pablo de Sarasate").

But, taken as a whole, Whistler's work reveals him as a great experimenter and imaginative artist. A man who loved to use old papers to achieve antique effects: who could paint a portrait in the style of Velasquez (whom he admired greatly): who could evoke the hazy Thames at night, or temporarily abandon perspective for the Japanese concept of space as a well-balanced design. Any way you look at this stimulating exhibit it demonstrates the innovative brilliance and genius of Whistler the master.

"The Artist in His Studio"

Handling religion

(continued from page 6)

a number of them would ask you to be with them in both places. Some of them wouldn't, but won't you be with them, too, Jesus? People do think about themselves. The title, "Are You Running With Me, Jesus?", is a frank admission by Boyd that he has a high opinion of himself, but that he can't make it alone. There is no hypocritical piety about him, the kind of churchly faith that Boyd once described, "I couldn't see out of the stained-glass windows."

At any rate, both Boyd and Burke have taken the critical approach of Smith a step further, and in admitting the ineffectiveness of the Church in the truly Christian life, have gone out to the streets, where Jesus put it originally. They have to get at people where they can be reached: not in a Sunday church, but in jails and bars, slums and T.V. stations, camps and cars, and perhaps most important, to get to those who are open to be reached— the young.

Lord, I don't know all the big words the preacher says. I ain't much at talkin' to people and tellin' them what I'm thinkin', but I'm in a mess now and need to know how to talk to you. I hope you will learn me bow.

Perhaps it isn't God who is dead. Maybe it's only the churches.

(continued on page 7)
Church-state controversies

(continued from page 3)

"Competition with existing public school systems offers a promising means of improving both public and private education. If all parents whose children are at every income level could choose between sending their children to public schools and their children to private schools, both public and private education would improve as schools attempted to hold pupils," the Task Force report said.

A panel of attorneys for the CEF studied the constitutionality raised by the bill and reached the opinion that the bill did not violate either the United States or the Michigan Constitution.

The First Amendment to the U.S. Constitution provides, in part, that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The mandate of the First Amendment is made applicable to the states by the Fourteenth Amendment.

To determine the bill's constitutionality under the First Amendment the CEF panel of attorneys applied the test laid down by the United States Supreme Court in School District of Abington Township, Pennsylvania v. Schempp.

"The test may be stated as follows: what is the purpose and the primary effect of the law. If either is the advancement or the inhibition of religion, then the law exceeds the scope of legislative power as circumscribed by the Constitution. That is to say that to withstand the strictures of the Establishment Clause there must be a secular purpose and a primary effect that neither advances or inhibits religion.

The bill provides that state educational grants shall be paid to parents enrolling their children in nonpublic schools for the purpose of fulfilling the cost of their secular education. The panel said. The bill enumerates that nonpublic schools must be secular in character, in which the children must be enrolled in order for their parents to receive educational aid. Moreover, the panel said, none of the grants may be used for any courses in religious doctrine or worship. In addition, the bill seeks to assist parents to comply with the compulsory education laws of this state. Therefore, the panel concludes, the purposes of the bill are secular.

It is also clear, the panel said, that the primary effect of the bill neither advances nor inhibits religion. "Since none of the educational grants can be used for courses in religion or religious worship, it must be concluded that advancement of religion, if any, is incidental should parents receiving educational grants under the bill educate their children in church connected nonpublic schools," they concluded.

William J. Blackburn, assistant superintendent of elementary schools for the diocese of Lansing, said that Michigan has led the way in this type of legislation. He made reference to the Fair School Bus Law passed by the Michigan Legislature in 1963, provides analogous transportation for all children regardless of where they attend school, and the Auxiliary Service Bill passed in 1966 which provides equal participation by all schools in such services as remedial reading, tutoring, teachers and speech correction. He further mentioned the College Tuition Grant Law which enables college students to receive up to $300 for attendance at the Michigan college of their choice, public or nonpublic.

Blackburn said that the diocese schools are financed and operated by the parishes. From 60 to 80 per cent of the Sunday collection goes to the schools, he said. In addition, tuition which is from $50 to $75 per family for elementary schools, makes up about one-third of the operating costs, he said.

Blackburn said that because of the rising cost of operating the schools, some have been forced to reduce the number of classes in their schools. Nonpublic schools are facing a financial crisis just as the public schools are, he said. "These same legislators have been loudly proclaiming that additional funds were needed to operate schools," he said.

Another organization opposing the bill, Spend Taxes on Public Schools (STOPS) was formed last week with the purpose of working for defeat of the bill and against the re-election of any legislator who votes for the measure. STOPS claims to represent some 20,000 taxpayers in Michigan. Stanley E. Becker, MSU professor of higher education, said he is concerned with the possibility that the passage of the bill might have an impact on the public schools. He said he fears that the school system may become religiously, economically and racially segregated and that this separation will result.

Larry G. Augustin, chairman of the MSU dept. of bio-physics and member of the State Board of Education, said he thinks the courts would declare the bill unconstitutional if it passed.

He bases his opinion on Supreme Court decisions of three states, he said. The Supreme Court of New Hampshire rejected a bid to give funds to parochial school pupils with no strings attached. Augustin said, "These decisions are pretty clear-cut, and we're going to run afoul of these if the bill passed.

After the bill was introduced in the House and Senate it was sent to the Senate committee on education and elections headed by Sen. Anthony Stamm, R-Kalamazoo. Stamm asked Sen. Gen. Frank Kelley to rule on the constitutionality of the bill. Stamm told Kelley he is "anxious for a ruling" so the legislative process may proceed in an orderly and expeditious manner.

More than 6,000 letters supporting the measure have poured into the offices of Gov. Romney and legislative leaders in the past three weeks. Thousands more letters are expected from those in opposition to the proposal.