The Biweekly Magazine of the Michigan State News

Tuesday, April 22, 1969
Radicals at MSU...

One worthwhile action spurred by the radicals is the reexamination of the purposes of the university, the adequacy of teaching methods, and the relevance of grades, degrees and courses.

I am strongly opposed to the idea of having 30 speeded-up speed breaks from MSU attempting to exacerbate an already tense situation.

Intellectual ferment from the year of MSU discontent may yet convert Mf to into good housew...

I strongly favor increased student power, but I find it impossible to respect and relate to a chauvin group of students demanding to be heard who fail to recognize the fact that it might be easier to be heard if something more valuable than mere social disorder and anarchy were presented.

—from Letters to the Editor published in the State News

What is a radical? A socially-conscious and politically active humanist who offers the world its only chance for survival? Or a fanatic who selectively ignores bothersome truths which contradict his divine theory of the Good and the True? Where on the spectrum of social values do radicals fit?

This issue of Collage presents radicals writing about themselves, their goals, and their organizations. It is not a "balanced" issue. It does not give superficial coverage to several perspectives. It does attempt to present some facets of radicalism at MSU.

Collage serves as a forum for reactions to this and other contemporary phenomena. As with past issues, Collage hopes that those who feel strongly about the questions raised will respond to this issue. Carl Rollyson writes to Nat Turner, in response to an earlier article by Bruce Curtis.

We feel that radicalism is a relevant and timely subject, meriting the consideration of all members of the university community. Witness, last weekend's incident in which a group of black students at Cornell University took over the student union for 36 hours before reaching an "agreement" with the administration. Temporary student takeovers such as this have become commonplace, but this time there was a new factor. The students were heavily armed with shotguns and rifles. No shots were fired...this time.

Now is the time to listen...and to respond.

—Nancy Brackstone
By ALAN LEVY

EDITOR'S NOTE: Alan Levy is a Philadelphia senior majoring in psychology. He is a member of MSU SDS.

"Man is what he eats."—Feyerabend

"The history of all hitherto existing society is the history of class struggles."—Marx

"When will you learn to see?"—Peter Weiss, The Naked

When you claim the title citizen you assert a willingness to abide by the social, legal and ethical usages of the state. In what sense is a radical a citizen? A radical claims that the existing organization of the society is inherently flawed, and that the inequities and injustices of his position is not isolated aberrations from a basically sound program, but understandable consequences of the basic propositions of that program. In what sense is such a society a state? A radical advocates drastic change, and he is hardened to the inevitable destruction and chaos that corrects the suffering of a people. He has adopted a utilitarian criterion of action that makes the suffering society is founded in human exploitation and that suffering can only be alleviated by breaking this exploitation. The biology holds that all individual human rights are precisely that: individual. The constant emphasis of a violent change is actually a dangerous hater. Human rights are precise only in the realizations that providing them is the theory, but denies their practice is the worst of lies, it is a radical reply. Exhaust the available channels of reform: employ the force of reason, engage in dialogue. We are seeking that the locus of power in this country. We propose to strip the defense of their oppression influence and reinvest it in the people. Our demand to the ruling institutions of this country will be the same. We have to have the idea that they will meet our demand by reform, reason, or dialogue, in fact, they are incapable of doing so. They will not purify themselves voluntarily. You have no alternative. Your sole end is destruction. You must be positive as well as negative. Your entire program is motivated by a view, of what is positive. The critique of contemporary society is only possible because we recognize the alternatives. The society must strive in accordance with its social contract. It must serve the needs of the people. The social wealth must be utilized to meet the social needs. There are several modes of social organization which can fulfill this goal, but it is for the people to create in their peculiar communities the desired state. It is the height of absurdity to presume their perceptions at this point in history. The role of the radical, much like that of the practicing psychoanalyst is to shatter the fetters of false consciousness which hobble the people to the existing structure and make them aware of their alternatives. The radicalness in radical humanism is the belief that a self-aware people will create a better society.

The dialogue is a common part of the student activist at Michigan State, indeed it probably prevails through out the country. It is the bedrock of the demonstra- tions, the leaflet, the rallies for the most part. Without it, the SDS is of little value; we recently referred to as the " Rap." I at least, assert that the "Rap" is a strong force in the SDS and can change with a compelling power to its arguments. I would even go so far as to claim that in its many development, which is not even approximated in this essay, the "Rap" is irresistible to any oppressed individual. This brings me to the questions that are posed at the beginning of the essay.

The "Rap" is rendered ineffective if its advocate is discredited. The "Rap" is irrelevant if it attacks a movement maintained by faith. Thus the establishment through its control of the media, the government and the educational system striver to supply the "correct" answers to those question. A radical is in effect discrimination. He is an outsider, vigilant, crazy kid drug fiend, communist inspired. Hemlock, valueless, exploited, middle class hobo. He is stripped of his credibility and the force of his argument is blunted. Similarly we have an attempt to dis- credit the very idea of criticism. To attack the structure of our society, America the free, home of the brave, to be an Ameri- can. Only "constructive criticism," i.e. suggested reform measures can be con- sidered legitimate. It is nihilism, anarchy and evil to put the essence of the society in question. The answers are evident. Radicals are not citizens, but de- viants, they should be excluded as quickly and humbly as possible, from the body of American citizens. America; land of George Washington, still embodied in this land of General Motors, Sprou Agnew and Vietnam and there can be no doubt as to its valid-

It is not immediately evident, and for the most part ignored is that these ques- tions are empirical questions. Their answer lies in reality, not in the reiterated slogan- eering of a threatened power structure. Inasmuch as truth threatens the prevailing inter- ests, that is the death of dangerous.

It is a better irony, a testimony to the effec- tiveness of control that is exercised over the contemporary American mind, when we see radicals characterized as close minded as we frequently do. What other group in our society has challenged the ruling class myth- ology in its interpretation of American society. Who asks: Why Poverty? Why Vietnam? Why Racism? Why Militarism? Why Profit? Who else confronts the American dream with America today.

The United States is home for over two hundred million people who are primarily engaged in providing others with comfort- able lives. Is it not enough? All crea- tures accept as their purgatory, but it is left to the human animal, with its critical faculty, to attempt to answer the question that is denied the others. Is this the "best way"Can we reduce the level of suffering, the "removal of labor" realistic? Is human |

realist? It is a terrible human tragedy to igno- 

This question: It is a human crime to suppress it. To be a radical means to ask the question.

The world over, but most important because the possibility of defining the future through our own actions and theory is becoming a reality, some people are too willing to be included in a student movement. Furthermore, it has been a way of being that concentrated-ly on the elite campuses of Berkeley, Princeton and Michigan. This is beginning to change. This week's events at Harvard are all the more notable given the relative quiescence of the Ivy League this past year. This year San Francisco State has replaced Berkeley, Michi- gan State has replaced Michigan as the impor- tant centers of struggle. And SDS begins to spring up in high schools and off the campus altogether.

Even more importantly, movement is hap- 
pening in places that no previous theory of rev- olution or change could have predicted. In most cities, high schools are blowing up fast SDS organizers can't keep up with them. Community and junior colleges—places as diverse as Muskegon and Macomb J. C. out- side Detroit—are increasingly the scenes of struggle and confrontation. Servicemen's union and active resistance in the army has made it the time-bomb of those who purport to rule this country.

The students are not in motion alone. In the forefront is an increasingly sophisticated van- guard of black students who have translated the militancy of the "civil-rights" struggle of the ear- lier part of the 60's into an advanced political struggle for black liberation. This black con- sciousness has been born out of the special forms of subjugation that have been both the historical and material experience of colored people in this country. Depopulating an almost colo- nial status occurs to many the privileges en- joyed by whites alone, the struggle for black

Jo Hoopey speaking out

By JO HOOPEY with help from B. Ayers and J. Sattel

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liberation has revealed to many in SDS the need for an intensity and commitment that few of us in the SDS of just several years ago ever glimpsed. The intensity of the black peo- ple with the struggles in the Third World cou- pled with the fight of the Vietnamese against the U.S. behemoth—brought the white move- ment a clearer understanding of imperial- ism, the need of the Black Panthers to arm themselves in self-defense against the mur- ders assaults of the Oakland police indicated the limits of pacifism; even today, the forma- tion of black caucuses such as Detroit's Dodge Revolutionary Union Movement (DRUM) with- in the racist bureaucracy of the UAW indicated how the tactic of "repressive unions" has been a failure.

The question, therefore, for a movement that takes itself seriously is how to extend the cur- rent struggles of young people and black people into a force that can substantially alter our so- ciety. Because this is a period of crisis, because people in SDS and the movement are being ar- rested and slapped with long jail sentences, be- cause our society continues to murder people...
Alliance with the workers

EDITOR'S NOTE: This article, excerpted from the anti-imperialist Worker-Student Movement pamphlet by SDS Internal Education Secretary Fred Gordon, was submitted to College, by members of the M.I. Worker-Student Alliance as representative of their views that a rule College does not represent material.

SDS began in an argument with the liberals. People in the movement were able to see things about the society that the liberal simply overlooked. In the U.S., we saw that America was not a peace-loving nation and that there was poverty in America and racism. So SDS began as an anti-war movement, a civil rights movement, and a movement to expose the existence of poverty.

At this point, there has been a general increase in strain on the American system that has forced the liberals to admit that the original perception of SDS is correct. Poverty, racism, and war are in fact part of the nature of the system. The same of the system is corporate capitalism and corporate capitalism produces them.

American workers make money. They make it not out of some vague preference for it, but because under capitalism it is necessary to seek to maximize profits. In order to survive, money means the ability to cheapen production processes, to produce huge quantities of goods at competitive prices and to capture new markets. New markets mean more profits and that in turn enables the American capitalist to compete in the world. The U.S. electronics industry, for example, was more powerful economically than its French counterpart.

Today, U.S. firms own 30 percent of the French electronics industry. Were the United States to lose out in this competition, foreign companies could buy up or take over American markets, and buying out the American economy instead of the other way around. The effort to maximize profits is not, then, a matter of preference for American capitalism, but a matter of survival.

American investment in the Third World, despite the claims of "liberal capitalists," does not build up these nations. While profits are extracted and most goods are sold to developing nation countries e.g. Europe and Japan, the existence of American business monopolizes these nations' economies and prevents the growth of domestic industry. U.S. imperialism assures the continued poverty and in the case of India and Latin America, the increasing impoverishment of hundreds of millions of people.

Vietnam represents the most advanced struggle against U.S. imperialism. It is a test for the whole imperialist thrust of American foreign policy. For the Vietnamese people alone is a sign for oppressed people around the world that American imperialism catches up with the Vietnamese people loses or gives up the struggle it will temporarily set back the anti-imperialist struggle around the world. The U.S. is determined to make the price of anti-imperialist war as high as possible. What is at stake is not just Vietnam but dooms of other oppressed peoples who are now moving to open warfare against U.S. imperialism and its representatives in their own lands.

The U.S. will have to fight all of these wars. Vietnam has shown the ends to which the U.S. will go rather than lose its vital economic assets. This means, for the United States, more war against the oppressed peoples of the world. And this means more strain on the U.S. economy at home to pay for these wars. The strain has already begun to be intense. It is reflected in the fact that the golfovers are decaying, not improving. It means that real wages for workers have not risen in the past two years. And it means that there is a large draft that builds opposition among students and other young people.

If the United States must be imperiled as it must then there must be war and if there is to be war, there must be discontent at home. This discontent now exists and is growing. As the United States becomes more and more tied down in imperial war the discontent will grow.

As the discontent grows students and workers across the country are uniting in campus and factory struggles in an alliance against the ruling class of this country.

WHY A WORKER-STUDENT ALLIANCE?

Students are an oppressed group. It is clear that the university is a factor for turning out highly trained workers. What a student learns in college or university is exploitable by modern industry and 2: an ideology which obscures the class nature of American capitalism. In economics courses, for example, one learns that the economy is competitive and that anyone can make it in the market economy; one learns to treat other people as objects; and in humanities courses, one is taught to identify with the Western philosophical-cultural tradition, i.e. that we all share the same culture and that we are exploited materially and intellectually.

They have a direct interest in fighting for their liberation.

But two things are becoming increasingly apparent. One is that students alone do not have the power to change the system. The other is that the objective interests that students have in social change are congruent with the objective interests of working people. This means that an alliance between students and the working class is 1: objectively necessary for revolutionary social change and 2: objectively possible based on the real self interest of both students and workers.

To effect real social change, then, the student movement must ally with working people. If it does not, there is no possibility of building a force for power against American imperialism.

A worker-student alliance means that students who come from the situation of radical students stream out of the universities into the shops to build the revolution. The point first of all to build a strong student movement which has the possibility for allying with the working class. This means that the student movement must engage in struggles on campus, struggles in the interest of students which, as much as possible, are also in the interests of working people.

Fights against BTOC which make it very clear that imperialism is the cause of the trouble and workers too; fights against high rents around universities,against the monopoly in public transportation, fights for open admissions, are a few things that have been done so far to build worker-student alliances. The importance of these struggles is only part in the demands that are won. It is absolutely necessary that the political struggles be clear and that they educate people on and off campus about how the immediate issue at hand relates to the nature of the capitalist state, to imperialism, and when possible, to racism and poverty as products of capitalism.

Around 30 per cent of college students do not graduate. A great number of these drop out and become production workers. It is important to reach them because who graduate, and become teachers and social workers is a middle strata whose status is of crucial importance for any social change. With rising worker militancy, they can play either a reactionary or a revolutionary role in the New York teachers strike, worker turned against working people and militant. They there played a reactionary role that will take years to undo. The potentiality in New York was that they could side with parents, to pull off a very different kind of strike, a united strike of parents and teachers against the City of New York. This would have shaken the New York government to its foundations. As it is, they were whipped in the favor of the ruling class.

The possibilities of the student movement can then be defined: to 1) reach the college students who drop out to 2) reach people who are going into the white collar sectors of teachers and social workers while they are in college. 3) imperialist schools which are the need for a worker-student alliance against a capitalist imperialist system that exploits both groups materially and by perverting social relations.

There is a lot of opposition to the student movement to the politics of a worker-student alliance. Without truly building this alliance it seems to us that the student movement can move in two directions. It can move 1: toward student power viz. to a movement for a greater share of the pie for the American middle class. This is a movement that in the end cannot call itself leftist; it cannot basically change society and will have to concede in the end that it never wanted to or 2: toward the politics of expression and life-style. This sort of politics is simply non-revolutionary. It says, basically, that we will seek to live the best lives we can under the present system. Recently, it has taken on a revolutionary and violent character and seeks to make a revolution under the rubric of the free and violent expression of social alienation. Courting the position do not represent a form of freedom. One can completely free to run down the streets shouting "We will kill tomorrow everyone window!" One is also free to be hit over the head by the police or to cop up the next day and to run down the street again! The point about this freedom is that it will never create a free society. To live a free life one has to be able to take the power in order to build a world in which workers become masters of the world. It has to be free then, necessary to deal with capitalist imperialism. To do that, we have to become able to build a real base in alliance with working people on the basis of their objective self interest. A society without exploitation is the interest of every sector of the American population, save the power of the hold power and without, the people take over.
Will the real Nat stand up?

By CARL BOLLYSON

Much of the recent unfavorable criticism of William Styron's novel, *The Confessions of Nat Turner*, attacks the book for its supposed historical inaccuracies. Mr. Bruce Curtis in the last issue of *Collage* pointed out that the book is not racist nor a tract, but an imaginative reconstruction of Nat Turner's life. Mr. Curtis believes that the author "intends his story to be told with great care and skill." The book is a thoughtful and imaginative exploration of the complexities of the Southern slave system and the lives of its inhabitants. The novel raises important questions about the nature of human freedom and the role of history in shaping our understanding of the past.

The fundamental assumption of most of these attacks is that the novel is based on a simple-minded and inaccurate portrayal of history. However, Mr. Curtis argues that the novel is not only historically accurate but also a powerful work of fiction that reveals the reality of the Southern slave system. He believes that the novel is an "interesting and thoughtful" exploration of the human experience in the South, and that it is a valuable contribution to the ongoing debate about the nature of human freedom.

The novel, *The Confessions of Nat Turner*, is a work of historical fiction that seeks to bring the past to life in a way that is both entertaining and thought-provoking. It is a story of human struggle and resilience, of the strength and courage of the human spirit, and of the enduring power of the human spirit to overcome even the most difficult circumstances.

In conclusion, Mr. Curtis argues that the novel is not only historically accurate but also a powerful work of fiction that reveals the reality of the Southern slave system. The novel raises important questions about the nature of human freedom and the role of history in shaping our understanding of the past. It is a work that deserves to be read and studied, and it is a testament to the power of the human spirit to overcome even the most difficult circumstances.
By MARION NOWAK

1961: In this year, as through the rest of the Kennedy era, semi-complacency rather than the supposed involvement of concerned youth was the rule. The State News was still able to print front-page headline articles discussing "meeting the threat to our society from the Communist bloc" with a straight face. The only really radical group around was the Young Socialist Club, and its strength in influencing the University's student body was virtually nonexistent. The big radical event of 1961 was the arrest of student Woolcott Smith in Mississipi for freedom-riding. A Student committee for Woolcott Smith, formed to raise money for bail and fines, failed short of its goal.

1962: On May 21, the board of trustees triggered the year's major controversy by banning communist speaker Robert Thompson from the campus. Instead, Thompson finally spoke in the yard of the Delta Sigma Phi fraternity, to an audience of 2000, mostly hecklers. Subsequently ten members of the fraternity were fined a total of $500 by their Lansing alumni control board. A campaign by the Young Socialist Club, Thompson's original sponsors, managed to raise $100 toward the fines.

The final result of the Thompson controversy was the formation of the Campus Club Conference, composed of the heads of off-campus, non-academic student groups ranging from Young Socialists to AUSG (All University Student Government), forerunner of ASMSU. The purpose of the conference was to sponsor unapproved speakers. In October the CCC presented a series of non-approved speakers from SNCC without incident.

Transition Years

1964-1965: These were the transition years from complacency into involvement, from general apathy to greater (relatively, of course) concern. Importantly, the complacency-concern pattern is paralleled by the death of Kennedy and ascendency of Johnson.

The most vital event of 1964 was the formation of the Committee for Student Rights (CSR). CSR was not and never sought to become a University-approved organization. Their goals appear merely liberal at best today—barring a brilliant view of the MSU student body five years ago they were condemned as wild, subversive radicals whenever they surfaced, which was frequently. The wild subversive goals of CSR were several. In February 1965 they iterated them as: liberalization of women's hours and of overnight permissions, improvement of restrictions against moving off-campus, elimination of the University's "locos parentis" attitude toward its students. CSR was largely condemned by both the administration and much of the student body because of these "extremist" views and because the group refused to seek official recognition. A sense who began to circulate in 1965 says of an experience with freshman orientation, "CSR was big then; summer of '65 and was passing out leaflets to prospective freshmen claiming that orientation was a bunch of bullshit. At a Most ASMSU meeting, a slick, shift-yet-station for orientation students, someone asked who was passing out the leaflet. An equally slick, slick ASMSU girl emphatically explained that it was from an UNAUTHORIZED student group and the leaflets were, therefore, UNAUTHORIZED. I was horrified and sickened at the thought that I had accepted the leaflet. Yet on February 25, 1965, 420 students signed a CSR petition demanding improvement of campus regulations.

The same term, the State News was finally able to note with delight that "MSU finally made it!" The event admitting us into this vague big-league was MSU's very first peaceful anti-Viet Nam demonstration. A series of civil rights sit-ins in the Lansing area shifted the general sense of amazement at this fledgling form of activism away from Berkeley and toward MSU. Suddenly there was not just a Young Socialist Club and CSR but a Committee on Vietnam and, soon, an MSU chapter of SDS (that was to be the most long-lived radical group here). In fall, 1964, the chapter, in a protest at the annual Careers Carnival, found several of its number arrested in the melee of the protest. This episode, however, was largely submerged as a greater controversy, one of the two most significant local-oriented controversies in MSU history, unfolded.

Paul M. Schiff

Paul M. Schiff was a graduate student from New Rochelle, N.Y., who had been accepted to the University in 1963 on provisional status working toward a master's in economics. In Spring of '65 Schiff did not enroll, instead applying to MSU for readmission as a history major's candidate. On June 3, Schiff received a letter from this history dept. informing him that he'd been so accepted. On June 21, he received another letter from Registrar C. C. King informing him that he'd been denied readmission. John A. Fuzak, vice president for student affairs, said that the reasons for Schiff's denial were not political. Schiff had, however, exhibited what the administrator felt was a "pattern of disruptive behavior" here, best exemplified by such actions as subversion of his circulation of the 

mission. Schiff, thus, was being refused readmission for entirely nonacademic reasons.

Schiff's prominence as a radical figure here was great. He had been the president of the Young Socialist Club during the winter of 1964-65, on the steering committee of the Committee on Vietnam and an active member of CSR. His case against the university contained six major points: that there exist a lack of specifically defined regulations which are easily accessible to students; that the university restricts freedom of expression; that the University lacks any written bill of particulars governing students; that the University acts in a demoral of due process; that there exists here a distinct lack of freedom of political expression and that non-academic considerations have taken precedence over academic ones in accepting students. In November, Schiff took his case as a complaint against MSU to the federal court in Grand Rapids which handed the case back to MSU. On January 11, 1966, he was, after a term of controversy, formally readmitted to the University.

On the occasion, Eldon H. Nonemaker, dean of students, said that "we must suspend stu-dents for more than a year." He termed the entire action "routine." In the same year MSU's chapter of SDS voted to form an anti-draft union. The idea of this union, the formation of various national resistance movements, was designed as a largely political device. Its goals were threefold: first, circulating a petition of draft resistance reading in part, "We, young men of draft age, certify our refusal to serve in Viet-nam or to submit to conscription in any form second, counseling on alternatives to the draft; third, working in communications, occasionally referred to by members as agitation and propaganda. Sometime during this period CSR became an organization of any sort died. SDS, however, kept in there pushing with political activism of a non-local focus. This in itself may account for its perennial nature minimum local radical involvement with emphasis on the national and international. Significantly, every MSU radical group with a basis in a local issue, from CSR to SLA in '68, has expired from apathy and lack of momentum."

Fall, 1964: SDS, in a change of tactics from those of the previous year's Careers Carnival, held a highly organized protest in the form of leaflet distribution at the carnival. The leaflets were based on the idea that "War is Good Business" and that the majority of the companies represented at the Careers Carnival all contributed in some manner to the support of the war machine.

Orange Horse Rally

The same term the university's most successful radical confrontation in terms of popular support exploded around the predecessor facade of Bessey Hall, submerging the work of SDS for some time. The entire issue was touched off when the ATL dept. told three instructors that they would not be released unless they to the department general meeting on the following year. The men, William Gary Gray, John Kenneth Lawless and Robert S. Fogarty, all demanded some reason for the termination. As has been seen, tradition here holds that no reason need be given for such administrative actions as student suspension and contract termination. The most immediate results of the term were a request from the American Association of University Professors (AAUP) to review the ruling on the trio on the grounds that there existed considerable doubt that they had been "denied reappointment for purely professional reasons." According to the three men, such was most definitely the case. Gray was an editorial advisor, and Lawless a contributor to Zeitgeist, area magazine which Gray said "born out of the building establishment. Fogarty, although not connected with Zeitgeist, felt that he, too, was being fired for rocking the boat in the classroom."

The ATL controversy spawned a new radical organization, United Students (US), with activism directed at a more local level than the
politically-oriented SDS. US organized the main part of student protest against the firing, including such mass meetings as the all-night November 15-16 Orange Horse rally, attended by 1,100 students (whose obscure psychologyst instructor named Bert Gaskof told the crowd that if the three were ultimately fired, it was the students' fault, and a vigil in Bessey Hall lasting through the following weekend.

Ultimately, everyone from ASMSU to the AUP demanded reasons for the actions of the department. But the three, in spite of one of the best-supported student movements at Michigan State were not rehired. United Students lasted through the school year, wearing away sometime in 87.

Meanwhile, MU's SDS continued to plan political activism.

Winter, '67: the group announced final development of their Anti-Draft Union, designed to block the draft in any feasible manner of protest. They gained converts but popular attention was soon transferred once again to more local issues.

Spring, 1967: After years of effort beginning with the early work of CSR, the Board of Trustees finally agreed to two major issues that were starting innovative in terms of administrative attitudes: liberalization of women's hours and acceptance of an actually written Academic Freedom Report.

Fall, 1967: SDS continues its efforts against the draft. An attempted dialogue with Navy and Marine recruiters in December succeeded in attracting students (many because of the electric hand) but failed in creating any dialogue with the recruiters.

Spring, 1968: Gaskof received his PhD from its anti-draft plans. SDS began concentration on the local issues of the University by requesting permission to hold a cost-price bookstore of paperbacks in the Union. The request was denied on several grounds, most notably the regulations as a prohibition against selling non-student publications on campus and a soliciting regulation.

The bookstore was held away. The most significant occurrence was that books were sold. The University never took action against the book sellers. Yet neither did SDS follow up its new advantage.

Spring, 1968: Several significant radical events took place this term. The most vital of these was the emergence of the Black Students' Alliance (BSA), which following the death of Martin Luther King presented a list of demands concerning black recruitment and Afro-American studies programs to the University.

The next event took place during finals week in a massive sit-in protest before everyone went home. The protest was triggered by the arrest of 12 students for drug possession. In protest of the methods used in the arrest, several students from among a crowd of emotional protesters sat in at the Administration Building, allowing themselves to be locked in it until closed at 3:40. At this time they were technically trespassers on University property and, as such, were promptly arrested. Consequent climactic singer and indignation led to the creation of an Ad Hoc Committee to raise funds for their bail, and for the fines of those arrested on marijuana charges. When finals week ended, so did the protests.

In Fall, 1968, the Ad Hoc group reemerged in an entirely different form. Having over the summer announced a goal of giving students more control over the decisions of the university, they appeared fall term renamed the Student Liberation Alliance (SLA).

The first major SLA activity was the building of the Hamilton con- vocation welcoming incoming freshmen.

Bert Gaskof

Winter, 1969-1970: SLA took part in the attempt to re-instate assistant professor of psychology Bert Gaskof. The coalition of the Spring, reminiscence, and the ATL controversy of 1966, began with demands for reconsideration of Gaskof's contract, and above all, itself. The Movement, the pro-Gaskof action absorbed such groups as SLA in attempting to reform the process of the ATL controversy. To avoid becoming a one-issue movement, the organizing committee of the new movement reconstituted its demands to include one concerning "the class division in society." In the words of the committee: "We demand that the University institute a policy of open admissions for black, Third World, and working class people."

It was largely because of this added demand that the object of the protest failed. Any movement seeking popular support must use popular issues, play upon popular fears, to get the student body engaged. In the Schill case, the general fear of suspension by the powers that be was played upon. The ATL controversy was MSU's most successful radical confrontation because it was based on the universal dislike of the ROTC. But the Movement, in its discussions of organic learning, the "Third World" and "brothers and sisters" managed largely to alienate middle-of-the-road students who felt left out. In such an atmosphere, the Gaskof issue quickly atrophied.

Spring, 1969: While The Movement still continued, the Gaskof issue has lost importance as other than a symbol. Gaskof's firing, however, inspired the formation of yet another radical group. A new faculty, staff and graduate students organization calls itself the New University Conference. Dedicated to liberation from the repressions of American society, the Conference has chosen to begin such liberation at the universities because in the words of a member writing in this issue, "the university is strategically involved in the world society." (NUC's platform is discussed on page 8). The appearance of several controversies, this term can already be predicted: foremost among these are an attempt to eliminate ROTC at the University and an attempt to secure more academic and social freedom for students within the structure of the University.

Whether the groups forming these attempts can manage to survive remains to be seen. CHS holds the MSU local-issue radical record of a year and a half. It will take much longer than this to define the University. The new multitude of MSU radical groups is fighting not just the ROTC and other prototypes of administration and apathy, but the stereotyping of time


deeper into the subtleties of the debates. (continued on page 2)
Garstof's legacy

The New University Conference is a radical organization composed primarily of professors, staff, and graduate students. Our history is brief, having started with the firing of Bert Garstof.

Our primary concern is to change those conditions which, under the present State, suppress and pervert the human spirit. Our goal is the creation of a society which will liberate our inner and outer selves. We begin the struggle at our University, for not only are we physically present in a university community, but the American University is strategically involved in world affairs in a fashion directly counter to our ideals. The university provides an expert source of power to control the activities of numerous repressive governmental and economic activities, and develops little more than "useful" capacities of its students.

The transformation of these conditions poses several obstacles which are not to be minimized. Quite simply, many of us are in danger of being fired or at the least alienated from our colleagues. Of a more complex nature is the involvement of potential NUC members who are committed to support present university policies. By virtue of their long records of complicity and outright approval, it is impossible for one's past actions to be wiped clean. This thought is particularly disturbing inasmuch as it makes the thought of new alliances among our professors. The idea that a correct political analysis, upon which effective political action is based, is deemed impossible by some and undesirable by others. Students, surrounded by hypocritical authority on all sides, bombarded by conflicting reports from numerous sources, and witnessing the increasing and slanderous attacks upon the New Left, are uncertain of any "truth," and are not sure of their own. Many of the faculty assume a position of neutrality.

NUC feels that these tendencies can be countered by individual direct involvement. The person changes with action. We have political consequences and therefore we must investigate our situation and act in terms of our awareness and feelings.

What does NUC hope to do in light of its objectives and obstacles? We hope to do the following:

Maintain our existence as an example of radical political action.
Continue with the Garstof case.
Establish a critical university wherein we may examine our system with the sole aim of making it fit for human life.
Eliminate ROTC and other destructive programs.
Provide information and analysis of specific issues.

We have just comprised a fifteen-page document considering Dr. Garstof's dismissal:

Cooperate with and add other radical groups with common interests.

Young Socialists in Action

By GINNY OSTEN

In its desire to label and classify everyone politically, the American public has chosen to lump all radicals into the political grouping known as the New Left. Yet, for all its expediency, this classification is extremely inaccurate; for we the Young Socialist Alliance do not consider ourselves part of the New Left. In terms of years, we are young and new, in terms of political traditions and experience, we are as old as the "Communist Manifesto" of 1848.

The YSA was organized in 1960 by a group of individuals who saw the need for a revolutionary socialist youth group in the United States composed of young workers and students. Various political parties existed—all claiming to be revolutionary socialist parties, but there was no autonomous youth group as such. The YSA bases itself on the revolutionary principles of Marxism as developed by Lenin and Trotsky, and works closely with the Socialist Workers Party, although we have no structural links with it.

The Young Socialist Alliance is a disciplined national organization—not a federation of autonomous local groups. We operate under the principle of democratic centralism which was developed by Lenin in the Bolshevik Party. When a person joins the YSA, it is understood that he is in basic agreement with our policies. All political decisions are made democratically, but once the majority decides on a policy, the entire organization works together as a whole to carry out these decisions. In contrast, SDS embraces a number of varying—and at times conflicting—tendencies, such as Maoists, anarchists, and those with no concrete political analysis at all.

The Young Socialist Alliance is part of the international revolutionary socialist movement. We have co-thinkers in almost every country of the world and sister organizations such as the JCIF in France which was in the leadership of the student-worker revolt of May and June, and the VS LJS in Canada.

To defend and support the revolutionary movements is liberation occurring throughout the world today. One of the most important tasks of the YSA is the mobilization of American people to demonstrate against the Vietnamese war which has been an important phase of our activity, for this anti-war work is the best way to defend the Vietnamese revolution. We support the Czechoslovakian workers and students in their fight for democratic socialism against the Russian bureaucracy. Because of our unceasing defense of the Cuban revolution, fourteen YSA members received invitations from the Cuban government to attend the 10th Anniversary celebration of the Revolution. After spending six weeks in el territorio libre de norteamerica, these members are presently traveling across the United States, telling the truth about Cuban society.

The black liberation struggle and the fight against racism cause much controversy today among the various radical factions. The YSA realizes that to destroy racism one must attack its economic base—capitalism. To fight racism without fighting capitalism is to cut off the top of the icebergs without pulling out its roots. In the United States, Afro-Americans and Third World people consider themselves a national minority, and therefore merit the right to self-determination—the right to remove themselves from the racist exploitation of American capitalism. We defend their right to lead their own struggle for liberation by means of their own organizations, e.g., independent black political party, such as the Black Panther Party, black caucus within the trade unions, such as the Detective Revolutionary Union Movement (DRUM) in Detroit, Third World Liberation Fronts, such as the one at San Francisco State. As revolutionaries, we see the present struggle of national minorities as a prelude to the revolutionary struggle of the world's working class.

Young Socialists are people who believe in self-determination of their own lives through socialism.

Although the Young Socialist Alliance is relatively young, it has been growing in numbers, strength, and political experience. We have a rich tradition behind us. We have not, as those of the New Left have, rejected the lessons to be learned from Marx, Lenin, Trotsky, and Debs. Indeed, we have enriched their teaching with those of modern revolutionary leaders such as Malcolm X and Che Guevara.

In closing, I would like to quote from the "Where We Stand" Declaration of the Young Socialist Alliance adopted at the 1963 Convention:

"We believe that socialism can be initiated only as a result of struggles of the working class and its allies against the capitalist exploiter, which culminates in the creation of a new type of state, a workers' state. Socialism will mean that for the first time in history, man will control his own creation—society—rather than be controlled by it. The dynamic of socialism involves a continual expansion of human freedom in all spheres: in politics, economics, culture and in every aspect of personal life."


The child of the mountain god

Poets and scholars meet

EDITOR'S NOTE: Gary Snyder, one of several contemporary poets coming to MSU for the Conference in Modern Literature, will read from his works on May 1. This reading, to be held at 8 p.m. in the Union Gold Room and open to everyone, is sponsored by the ATL Dept.

By BOB STEUDING

The poetic roots of Gary Snyder are deeply embedded in the Snyder family. His father moved to rural Washington and began a dairy farm. Here Snyder lived to roam the woods and read, and poets did not seem to bother him. In 1912 the family moved again, this time to Portland, Oregon where Snyder entered Lincoln High School. The adjustment to this new life seems to have been difficult for Snyder, however, as he took up archery and continued his reading, camping and hiking in the forests south of Portland as much as possible. In the fall of 1936 he enrolled with scholarship at Reed College. Summers were spent in the mountains, on lookout towers and on tankers at sea. In 1938 he graduated with a B.A. in anthropology and literature.

As Snyder later pointed out, all the themes and elements of his work which he subsequently developed in his poetry were first stated in his bachelor's thesis, "The Dimensions of a Myth."

That summer after graduation Snyder worked as a timber scaler at the Warm Springs Indian Reservation where he began writing many of the poems to be included in his second book, "Myths and Texts." In the fall he tried studying linguistics at Indiana University, but left after one term and returned to San Francisco.

Snyder's work has been published in several collections, including "Cold Mountain Poems," "Three Songs of San Francisco," and "Early Poems." He is considered one of the foremost modern American poets, and his work has been translated into many languages.

Gary Snyder

REVEREND LINDA WAGNER

John Berryman, winner of this year's National Book Award for Poetry, will read at MSU on May 1, 1969. Other major contemporary poets will highlight the eighth annual Conference in Modern Literature. Sponsored by the Dept. of English and the College of Arts and Letters.

Long considered a controversial poet, Berryman is as likely to berate his audience as he is to read poetry to them. One of those poets who wrote many years with little recognition, Berryman burst into international prominence four years ago with the publication of his "Dream Songs." It won the 1965 Pulitzer Prize for Poetry. His "Sixty institutions," "High Llamas," "Witty" and "Poetry of the Mind" bring together his well-known work in earlier poetry with that in modern writing.

"From the Middle Generation," John Berryman, U. of Minnesota

"Poetry and the Primitive," Gary Snyder, San Francisco poet; Mr. Snyder's recent books are "The Bark Country" and "Earth House Hold."

The Impure Poem: A Radical Innovation in American Poetry Since 1960. Paul Carroll, editor of Big Table books.


Among other poets to appear on the campus will be the British poet, John Silkin. Poet Stanley Cooperman of British Columbia: novelist Joyce Carol Oates (whose "Expensive People" was nominated for the 1960 National Book Award in Fiction); bibliographer Emily Wurts: poets Jim Harrison, Tom Fitzsimmons, Michael Heffernan, Conrad Hilberry, Dan Gerber, J. D. Reed, and Stephen Tudor; novelist E. M. Broner; poets Frederick Eckman and A. J. M. Smith; critic Roy Harvey Pearce; Mrs. Anne Ridgeway, editor of the Robinson Jeffers letters; and many other scholars and writers.

While Mr. Berryman's reading is open to the public, students wishing to attend the Saturday meetings must pre-register. Anyone interested should contact Professors Albert Drake or Linda Wagner, 233 Morrill Hall, co-chairmen of the meeting.

Paul Carroll

Mid-August at Sourdough Mountain Lookout

Down valley a smoke haze
Three days' heat after five days rain
Pitch grows on the ice-cup
Across rocks and meadows
Sprouts of new life

I cannot remember things I once read
A few friends, but they are in cities
Drinking cold snow-water from a tin cup
Looking down on miles
Through still air.

—Gary Snyder (reprinted from Riprap, Ashbury Press, Origin Press, 1955)
Calendar of Events: April 22 - May 5

TUESDAY, APRIL 22
"Marat Sade" (PAC, 8:00, Fairchild)
Faculty Art Exhibition (Kresge Gallery) through April 27
Graduate Recital, Leon Gregorian, piano (8:15, Music Aud)
Baseball, MSU vs. Notre Dame (3:30, Kobs Field)

WEDNESDAY, APRIL 23
"The Enforcer" (7 and 9, 106 Wells)
"Marat Sade" (PAC, 8:00, Fairchild)

THURSDAY, APRIL 24
"The 5000 Fingers of Dr. T" (7 and 9, 106 Wells)
"Bedazzled" (7 and 9, Brody)
"Marat Sade" (PAC, 8:00, Fairchild)
Senior Recital, Patricia Powers, piano (8:15, Music Aud)

FRIDAY, APRIL 25
Phil Esler (8:30, The Joint)
"Blow-Up" (7 and 9, 109 Anthony)
"Sundays and Cybele" (8:00, 106 Wells)
"Two Women" (7 and 9, 100 Vet Clinic)
"Bedazzled" (7 and 9, Wilson)
"Marat Sade" (PAC, 8:00, Fairchild)
Graduate Recital, Jeffrey Price, bass trombone (8:15, Music Aud)

SATURDAY, APRIL 26
"Sundays and Cybele" (8:00, 106 Wells)
"Bedazzled" (7 and 9, Conrad)
"Two Women" (7 and 9, 100 Vet Clinic)
"Blow-Up" (7 and 9, 109 Anthony)
"Marat Sade" (PAC, 8:00, Fairchild)
Phil Esler (8:30, The Joint)

TUESDAY, APRIL 29
Piano Concert, Gina Bachauer (8:15, Auditorium)
Senior Recital, Jerry Kalber, clarinet (8:00, Music Aud)
Senior Recital, Cynthia Parritt, soprano (8:15, Music Aud)
Baseball, MSU vs. Western Michigan (3:30, Kobs Field)

SUNDAY, APRIL 27
Last Day, Faculty Exhibit (Kresge Art Gallery) through May 25
Graduate Exhibition (Kresge Art Gallery) through May 25
Michael Cooney (8:30, The Joint)

WEDNESDAY, APRIL 30
"High Noon" (7 and 9, 106 Wells)
THURSDAY, MAY 1
Kinetic Art Program, Part I (7:30, Auditorium)
"Curse of the Denomen" (7 and 9, 106 Wells)
The Film-Flam Man (7 and 9, Brody)
FRIDAY, MAY 2
Kinetic Art Program, Part II (7:30, Auditorium)
The Tenth Victim (7 and 9, 100 Vet Clinic)
The Pumpkin Eater (7 and 9, 104 Wells)
The Film-Flam Man (7 and 9, Wilson)
Virginia Van Vlazak and Dan Wiegand (8:30, The Joint)
SATURDAY, MAY 3
Bob MacLean (8:30, The Joint)
The Tenth Victim (7 and 9, 100 Vet Clinic)
The Pumpkin Eater (7 and 9, 104 Wells)
The Film-Flam Man (7 and 9, Conrad)
SUNDAY, MAY 4
Graduate Exhibition (Kresge Art Gallery) through May 25
Michael Cooney (8:30, The Joint)
And on the third day...

By CATHERINE HENDRICKS

EDITOR'S NOTE: Catherine Hendricks, best-selling author and a member of Honors College. They wrote "The whiff and weary. I lay still, not even breathing.

"Do you want to tell Peter?"

"No. Do you think I understand best?"

Maybe you should tell him.

The voices were distant and there was a spring sticking next to my elbow, but I was used to it. I'd been sleeping there a long time, almost three years. I faked sleep better than any kid I knew. I was able to stop my breathing and had a new pocket. Don't think it was worth the money. But then, that was the same thing he said the time Mom talked about driving to New Jersey to see the relatives.

"Mom."

I gave them my little watch signal and started to move my legs. That'll give them

time to decide just what they're gonna do about telling me.

"You're sure, I guess. I'll tell him. It'll be easier for me."

I blinked. It was funny; they were both all dressed. I opened my eyes. The lights were all on. Dad's jacket was lying across the end of the couch just touching my feet.

"Peter."

"He's not very quiet, but I sat up straight. She came over and sat on the edge of the couch and brushed my hair out of my eyes with her hand.

"Hi. Mom."

"Dad's.

"He had been standing kind of in the hall-way with his back to him. His hands were stuffed in his pockets and he was looking down at the floor and running his toe back and forth across the patterns in the linoleum.

"Good morning, Peter."

He sounded tired. His eyes were all red and puffy. I'd never seen Dad cry, but I figured that's what he was doing.

"Why is Dad crying?" Unspoken to Mom. She looked at me, ran her eyes all up and down my face, and then tried to smile. The corners of her mouth lifted a bit and the glow almost came into her eyes. Her eyes were red even worse than Dad's. The innkeeper's wife had kissed her on the porridge after my nap yesterday.

"Peter, there's something we need to tell you. Please try to understand. Do you remember the stories I used to tell you about baby Jesus?"

I nodded my head. A baby. That would be OK. I guess. But then who were they crying for?

"Do you remember what happened when he grew up?"

"Yes, Peter. He rose, but I didn't remember that he died.

"And it wasn't a bad thing, was it? Well, Peter. Metzchen is dead. Daddy's mother is dead. Peter. That means someday your brother will be crying.

"That's why I got you a doll."

I tried to listen. I've had lots of practice, but I never seem to understand. Mom said it's because she's from Belgium.

"Dad is crying harder again and he's shaking. I put my arm around his neck. The tears fell now. He'll wake Metzchen, but I guess that would be OK. I couldn't really tell at him for It. Should I cry? If I cry we'll wake her."

"Maybe later. Uncle Edward and Aunt Orrissa are standing in line for the kneeler. I pull on Dad's elbow and point. He takes my hand, and we stand up. Dad shakes hands with Uncle Edward and Aunt Orrissa and gives me a soggy kiss on the forehead.

"Peter, how much you've grown!"

That's the first thing she always says to me. Mom says some adults have difficulties talking to children. She said that to Dad. She didn't tell me what she meant.

"Oh. No. It's just my suit from last Easter. The pants were too short when I got it. Who else is coming?"

Dad and his wife and Aunt Alaine and Uncle Nic. I pulled on Dad's pocket.

"Can I watch you play euchar?"

I don't want to be playing euchar for a long while. Peter Metzchen is dead.

He bent down so he was my size and looked at me like Mom had done.

"Do you understand, Peter?" he whispered.

I nodded my head and tried to look as serious as he did. I wasn't going to wake her up.

"Reich?"

"Mom came up behind us.

"I think the Vanderwre's are here. They've brought their children. Maybe there's someplace downstairs they could all play.

For three days it was great. Billy and Tom and sometimes Cheryl played with cards with me in the basement. There was a little room with chairs and a table, and lots of magazines. Billy was seven and he read to us out loud. Cheryl mostly played around with her doll. I didn't go upstairs much, but when I did it was always the same.

"She looks lovely. They really did a wonderful job."

The make-up is so lifelike. She looks very peaceful.

"Have you seen the flowers from the neighbors yet?"

"Mrs. Schwinn did the collecting. didn't she?"

"Yes, I think she did."

"I love the colors in the arrangement.

Subdued, yet somehow gay.

We ate at a little restaurant near the funeral parole every afternoon. The first day I had chocolate milk with my ham and burger. After that, I always had Coke. We went home for dinner, but Mom never had to cook. Mrs. Schwinn had dinner on the table when we came home. The first day she said that a funeral was the real test of a good neighbor. The next two nights we called Dino's Pizza, and we ordered cheese.

The fourth day was different. I had to wear a clean white shirt and Mom..."
ELECTION CHEER

americus

impelled by her past
of fakery...has
failed the land
she has stretched with sagacity.

tightener eyes,
shocked by frivolity
must lose surgery
confusion dies
across clutter
of frightened dependents.
sphex
as eavesdrops heard from within, but she,
in traumatic solitude,
sees what the doctors will do.
on her couch of treason response
she shakes at
his jibber of tones and tricks—
mindless ever turning
an everless mind

americus

--James Hobl

THE PARIS PEACE TALKS

Carver and stiffened fingers
like the erect nuggets
polished silver
a fine antique

The conferences
stiffly pressed collars
polished shoes
and emptied briefcases,
the worried table
keeping its appearance.
The nubility covering
liberation
endure,
harst deflection
takes a while.

--Peter Dudge