

COLLAGE

The State News Bi-weekly Magazine

Thursday, October 26, 1967



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

Photo by Dave Laura

Calendar of Local Events Oct. 26-Nov. 9



THURSDAY, OCT. 26
RASHOMON (State Theatre)
OPERATION CROSBOW (7 & 9, Brody)
DIALOGUE '67 (Holmes Hall)
THE SKIN OF OUR TEETH (Fairchild)
BRIDGE LESSONS (7:00, 21 Union)
JAZZ HORIZONS (9:00, WKAR-FM)
LOWELL TREASTER (Okemos artist on exhibit at Okemos Library, through Oct. 31)

FRIDAY, OCT. 27
CHAPLIN FESTIVAL (7 & 9, 109 Anthony)
OPERATION CROSBOW (7 & 9, Wilson)
THE SKIN OF OUR TEETH (Fairchild)
SIMON & GARFUNKEL (8:00, Jenison)
RECORD CONCERT (7:00, 114 Bessey)

RASHOMON (State Theatre)
SUN, MOON & STONEHENGE (8:00, Abrams Planetarium)
P.D.Q. BACH (8:15, Detroit Art Institute)
AT THE SCENE, ACT II (Dance, poetry, & cinema, 8:00, Wesleyan Foundation)

SATURDAY, OCT. 28
FOOTBALL (MSU vs. Notre Dame, away)
THE SKIN OF OUR TEETH (Fairchild)
OPERATION CROSBOW (7 & 9, Conrad)
JULES & JIM (State Theatre)
SOCCER (MSU vs. St. Louis)
SUN, MOON AND STONEHENGE (2:30 & 8, Abrams)

SUNDAY, OCT. 29
THE SKIN OF OUR TEETH (matinee, Fairchild)
JULES & JIM (State Theatre)
SUN, MOON AND STONE-

HENCE (2:30 & 4, Abrams)
EXHIBIT OF CHRISTIAN ART (First floor, People's Church)
LANSING FINE ARTS FESTIVAL (with theatre, dance, art, music, puppets, and discussions, 1:10, Lansing Civic Center)

MONDAY, OCT. 30
HITCHCOCK'S "THE LADY VANISHES" (State Theatre)

TUESDAY, OCT. 31
HALLOWEEN
HORROR FILM FESTIVAL (MSU Film Society)
SOPHOCLES' "ANTIGONE" (Athena Theatre)
THE LADY VANISHES (State Theatre)

WEDNESDAY, NOV. 1
THE SINGING BOYS OF MONTERREY (8:15, Auditorium)

ANTIGONE (Athena)
ANTONIO'S "L'AVVENTURA" (State Theatre)
FOOTBALL MOVIE (MSU vs. Notre Dame, 8:00, Union Ballroom)
SALLY SWISS (Lansing artist on display at Lansing Public Library, Wed. & Sat.)

THURSDAY, NOV. 2
HUSH, HUSH SWEET CHARLOTTE (7 & 9, Brody)
THE RUSSIANS ARE COMING (7:30, Auditorium)
BRIDGE LESSONS (7:00, 21 Union)

ANTIGONE (Athena)
L'AVVENTURA (State Theatre)
JAZZ HORIZONS (9:00, WKAR-FM)
LANSING ART GUILD SHOWING (Scott Park, Lansing, through Nov. 5)

FRIDAY, NOV. 3
RAMSEY LEWIS TRIO (Jenison)

ADVISE AND CONSENT (MSU Film Society)
THE RUSSIANS ARE COMING (Auditorium)
HUSH, HUSH SWEET CHARLOTTE (7 & 9, Wilson)
RECORD CONCERT (7:00, 114 Bessey)
ANTIGONE (Athena)
WOMAN IN THE DUNES (8:00, Edgewood Church)
AT THE SCENE, ACT II (Folk fest, 8:00, 1118 N. Harrison)
BREMONTOWN MUSICIANS (Okemos Barn Theatre)

SATURDAY, NOV. 4
HOMECOMING
FOOTBALL (MSU vs. Ohio State)
SWIMMING (Homecoming Meet)
ANTIGONE (Athena)
HUSH, HUSH SWEET CHARLOTTE (7 & 9, Conrad)
SUN, MOON AND STONEHENGE (4:45 & 8, Abrams)
BREMONTOWN MUSICIANS (Okemos Barn Theatre)

RAVI SHANKAR (Detroit, Masonic Aud., 8:30)
SUNDAY, NOV. 5
MY NAME IS IVAN (7:00, Union Parlor C)
ANTIGONE (Athena)
SUN, MOON AND STONEHENGE (2:30 & 4, Abrams)
ONE ACT PLAYS (including THE BALD SOPRANO, THE AMERICAN DREAM, RED CARNATION, etc., 7:00, Studio 49, Fairchild)
SENIOR RECITAL (Robert Scott, clarinetist, 4:00, Music Aud.)
DRAWINGS & PRINTS (by East Lansing artists, East Lansing Public Library)

MONDAY, NOV. 6
ANTIGONE (Wonders Kiva)
ENGLISH CLUB (Prof. Herbert Greenberg, 4:00, 38 Union)
BERLIN PHILHARMONIC OCTET (8:15, Music Aud.)
HOGAN'S GOAT rescheduled for Feb. 13, 1968

TUESDAY, NOV. 7
PAUL-HENRI SPAAK (Lecture, 8:15, Auditorium)
ANTIGONE (Wonders)
GRADUATE RECITAL (Dean Turner, woodwinds, 8:15, Music Aud.)
50th ANNIVERSARY OF BOL-SHEVIK REVOLUTION
LEON TROTSKY'S BIRTHDAY

WEDNESDAY, NOV. 8
ANTIGONE (Brody Arena)
RECITAL (Owen Jorgenson, pianist, 8:15, Music Aud.)

THURSDAY, NOV. 9
JOYCE GREN. L. (Song and comedy, Auditorium)
OUR MAN FLINT (7 & 9, Brody)
BRIDGE LESSONS (7:00, 21 Union)
JAZZ HORIZONS (9:00, WKAR-FM)
ANTIGONE (Brody Arena)

Meditation: path to 'Being'

By BONNIE PERRY

Yellow lights glowed in the darkened triangular room as the whispering audience rose to offer a solemn welcome to the prophet. As the strains of the opening song on the Beatles' latest album, "Sergeant Pepper's Lonely Heart's Club Band" filled the area, Maharishi Mahesh Yogi glided to the center table. He was dressed in long flowing white robes and adorned with fresh and colorful flowers. His shoulder-length greyish hair blended together with his white beard.

He smiled faintly as three women from the audience came forward from different directions with bouquets of flowers for him. Maharishi then perched himself upon the table, legs crossed under him, and fondled a daffodil in his fingers. The audience in the Expo '67 Youth Pavilion reverently resumed their places and hoped to absorb his Transcendental Meditation philosophy.

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

Maharishi is vague as to the specific nature of the Being. He does not claim it to be a god-figure, and quite explicitly points out that he favors religious institutions. An individual can apply his philosophy to any religion which then heightens his religious experiences. He stresses that transcendental meditation is not a religion, but a technique that enhances religion.

This technique is credited with having the ability to replace drugs. Maharishi says drugs are no longer necessary to help one gain expanded consciousness since his technique does the same thing and with even greater results. The Beatles, who confess to having taken drugs, seem to concur with this belief. John Lennon of the Beatles, in a recent television interview in London, said of drug-taking, "It had done all it could for us. There was no going any further."

But in addition to heightening religious ex-



Maharishi Mahesh Yogi

perience and helping one to greater consciousness and happiness, Maharishi also claims that by meditating, one can achieve whatever he desires. When questioned on this statement, the philosopher wanted to be taken quite literally. He added then that serious problems in the world today (he mentioned the war in Vietnam and poverty) can be overcome by his method of meditation. But if we do meditate and still fail to overcome these problems, we obviously have not meditated properly.

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

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

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

Enrollment may increase rapidly this year since Maharishi caught the fancy of British and American entertainers. In addition to the Beatles, Rolling Stones and Shirley MacLaine, Mia Farrow and her 19-year-old sister, Prudence, plan to spend the month of January at the academy. Prudence then hopes to establish a transcendental meditation school in Boston. This effort follows Maharishi's desires to spread his academies throughout the lagging United States. His main vehicle of influence is the International Meditation Society.

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

According to one version of his history, Maharishi expected to become head of the Shrine of Kidarnath after his master's death. But Shankaracharya named a younger disciple as his successor. After Shankaracharya died of alleged poisoning in 1953, Maharishi retreated to the Uttar Kashi in the lower Himalayas of Uttar Pradesh State and meditated.

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

Cover Notes on the PAC

The University Performing Arts Company is currently presenting Thornton Wilder's Pulitzer Prize winning play, "The Skin of our Teeth."

COLLAGE

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Wilder's satiric comedy concerns the family, especially those characteristics which allow it to survive trials and disasters. The family depicted in "The Skin of our Teeth" is the Antrobuses who have survived every natural and human calamity conceivable. They are to be taken as representative of the basic heroic human material.

The play is out of the ordinary in that it attempts to involve the audience in the on-stage proceedings, and is constantly reminding them that they are watching a performance, not real life. The action is set both in modern and pre-historic times and places a great burden on the actors who must adapt themselves to new techniques of presentation which include speaking directly to the audience.

The leads of "The Skin of our Teeth" are both new to the Performing Arts Company. Jill Goldwasser, who has the

part of Mrs. Antrobus, earned her BA degree at Douglass College. She has worked in summer stock and toured with the American Players Co. production of "Kind Sir".

Rick Hite, playing the husband, has a MA in Romance languages and literature and has spent time on the language faculty of Madison College. He has had extensive acting experience including eight seasons of summer theater in Virginia.

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

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Student draft regulations . . .

By WESLEY E. HILLS and JIM ROOS

Ever since its introduction into our society, the military draft law has been an object of controversy. Although in times of peace it has been relatively well tolerated, the demands of wartime armies have made the draft the linchpin of U.S. manned strength and an important factor in shaping the destinies of countless young American men.

It is this molding force which the draft exerts upon the lives of so many individuals that has often made opposition to the law difficult to cope with.

Certainly, no more vociferous opposition to compulsory military service has been launched than during the present war in Vietnam. The protest is clear and gaining significant momentum as recent demonstrations attest.

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

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

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

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

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

SELECTIVE SERVICE CLASSIFICATIONS

CLASS I

- Class I-A: Registrant available for military service.
- Class I-AD: Conscientious objector registrant available for non-combatant military service only.
- Class I-C: Member of the Armed Forces of the United States, the Coast and Geodetic Survey, or the Public Health Service.
- Class I-D: Qualified member of reserve component, or student taking military training, including ROTC and accepted aviation cadet applicant.
- Class I-O: Conscientious objector available for civilian work contributing to the maintenance of the national health, safety or interest.
- Class I-S: Student deferred by law until graduation from high school or attainment of age 20, or until end of his academic year at a college or university.
- Class I-W: Conscientious objector performing civilian work contributing to the maintenance of the national health, safety or interest, or who has completed such work.
- Class I-Y: Registrant qualified for military service only in time of war or national emergency.

CLASS II

- Class II-A: Occupational deferment
- Class II-C: Agricultural deferment
- Class II-S: Student deferment

CLASS III

- Class III-A: Extreme hardship deferment, or registrant with a child or children.

CLASS IV

- Class IV-A: Registrant with sufficient prior active service or who is a sole surviving son.
- Class IV-B: Officially deferred by law.
- Class IV-C: Alien not currently liable for military service.
- Class IV-D: Minister of religion or divinity student.
- Class IV-F: Registrant not qualified for any military service.

CLASS V

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



photo by Chuck Michaels

SPECIAL NOTE

A registrant who was deferred on or before his 26th birthday should ascertain from his local board if his liability has been extended to his 28th or 35th birthday.

Normally, registrants are classified as available for military service unless the local Board decides that a deferment, under regulations then in force, is in the national interest. Thus, the question we must answer is: what are the current regulations, particularly for college students, and how are they being applied in the face of an increasing demand for military man-power in Vietnam?

To help answer this question we recently interviewed Col. W. J. Meyers, Deputy State Director of the Selective Service System. Col. Meyers told us that only those people classified IA or IAO are being called at this time. However, he said "there is no blanket deferment for any occupation," and reiterated the fact that "it all depends on your Board."

The order of selection in classes IA and IAO is currently the following:

1. Delinquents (i.e., registrants who fail to keep their local board informed properly)—Age 19 and older, with the oldest selected first.
2. Volunteers—Ages 17-25 in sequence in which they volunteer for induction.
3. Non-volunteers—Ages 19-25, single or married after August 26, 1965, with the oldest selected first.

Although registrants 19-25, who were married on or before August 26, 1965 are theoretically also eligible, they are not being drafted at the present time. The same holds for non-volunteers 26 or older or those between 18-1/2 and 19 years of age.

It is no secret that many men try to avoid the draft. However, college students who cling to their 2-S deferments, hopefully contriving ways of obviating service have little possibility of success under present circumstances.

Col. Meyers noted that "college students not meeting service obligations has no basis in fact." Indeed, he pointed out that "67 per cent" of eligible college graduates enter military service as opposed to only 60 per cent of the non-college group."

In determining the classification of a college student, special test scores, which were previously employed are no longer considered. Any full-time student attending a university will be allowed to complete his undergraduate education.

In fact, this allowance may be extended up to the age of 24. For example, if for some reason a student must take 5 years to obtain his bachelor's degree, it is possible that he can be classified 1-S. This will postpone induction until the end of the academic year to be completed for graduation. However, this classification may be granted only once, and graduate students are not eligible.

Thus, undergraduates may be deferred until they receive a bachelor's degree, fail to pursue a full-time course of instruction, or attain the age of 24--whichever occurs first.

As for graduate students, those who were registered for their first year of graduate school before October 1, 1967 may be deferred for one year. Graduate students entering their second or later year of graduate study before October 1, 1967 may be deferred for one year to earn a master's degree.

In some instances, these more advanced students may even be permitted to continue work on a Ph.D. Of course, this would, like every other consideration, depend upon the action of the local Board.

After October 1, 1967, only graduate students in medicine, dentistry, veterinary medicine, osteopathy, optometry or other critical fields designated by the Director of Selective Service will be deferred in the 2-S classification.

If an individual thinks his field may be critical, even though not listed above, he should contact his local Board to ask their opinion. Nowadays, one can make few assumptions concerning military classifications.

Although the draft law states that all deferred students have their liability extended to age 35, it is primarily the professional group (doctors, engineers etc.) at whom this extension is aimed. In present practice, most students will not be inducted if they somehow manage to pass their 26th birthday.

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

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

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

Unpleasant situations can only be avoided if the student meets his obligation to keep his file current. To qualify for a 2-S deferment, students must make their request in writing. This can be in the form of a letter, or a Selective Service Form 104, obtainable from any local Board.

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

If a student is dissatisfied with a re-classification of his status, he should immediately request an appearance before his local Board. An appearance is not a formal appeal but is the first step in resolving any classification problem.

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

Recently, the time limit for appeals was extended from 10 to 30 days. Within this period

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... a comprehensive study

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of time, a registrant may appeal by simply sending his local Board a letter containing his Selective Service number, signature, and the statement "I want to appeal." No special form is required.

When an appeal is taken, the registrant's file is sent to a State Appeal Board. If the registrant works, attends school, or lives in a state outside the area of his local Board, he may request that the appeal be given to a State Appeal Board in an area near him.

It should be mentioned that the State Appeal Board is not the State Headquarters of Selective Service, but is a special board composed of 5 members, as is the local Board. In Michigan, one can appeal to State Appeal Boards in Grand Rapids or Detroit.

It is vital in taking any appeal to the State Appeal Board that the registrant makes sure all information upon which his appeal is based is contained in writing in the file of his local board. Written records are of the utmost importance, for registrants are not permitted to appear before the State Board. This board cannot consider any information that the local Board has not already seen, except general information concerning economic, industrial, social conditions and reports on conscientious objectors.

Thus, appeal judgments are made solely on the basis of written information contained in the local Board file. Consequently, communications between a registrant and his local board via telephone or in person should be documented by a registrant and sent to the local board to keep the written records as complete as possible. The presence or absence of relevant written information can mean the difference of winning or losing an appeal!

It might further be noted that an inductee can ask to review everything in his selective service file just by going to a local Board and making a request with the proper identification. To any one else, except authorized selective service personnel, the file is confidential.

Is it worth the effort of appealing? If statistics are any yardstick, the answer is most emphatically yes. Nationally, 1 out of 3 local Board decisions are overruled by appeal boards.

What happens if the State Board upholds the decision of the local Board?

If the State Board decision is not by unanimous vote, the registrant may appeal to the President. The request for such an appeal should be sent to the local board within the 30 day time period.

If the State Board vote was unanimous, there is no further avenue of appeal on the initiative of the registrant. However, (and this seldom happens) the State Director in which the local Board of registration is located, or the National Director or Selective Service may take an appeal to the President from the classification determined by the State Board. Naturally, there is no appeal from the decision of the President.

It is always possible that in the appeal process the time period may not be sufficient. If the local Board is satisfied that a failure to appeal within the allotted time was due to a lack of understanding of the right to appeal, or some other cause beyond the registrant's control, it can extend the deadline.

If new facts arise that have not been considered when the registrant was classified, the registrant may request reopening of his case by the local Board. Again, the new facts must be in writing. If the evidence is considered important enough to reopen a classification, all the registrant's appeal rights are reinstated.

It must be noted that registrants are not the only persons with appeal privileges. Dependents and employers also may appeal in certain cases. Information for employers who wish to request temporary deferments of key employees in critical occupations can be obtained from state draft headquarters in Lansing.

Although it is becoming increasingly difficult to avoid induction, people still try. Col. Meyers noted the increase of conscientious objectors in response to the Vietnam war. However, he cautions those who seek to use this as a guise to escape the draft. They should be reminded that conscientious objectors must be able to prove a history of religious training and belief if they wish to be seriously considered. There are 61 religious groups recognized by draft boards in considering conscientious objection. These may be found in "Statements of Religious Bodies on the Conscientious Objector" Revised, 1963.

Another of the most important aspects of the draft is the pre-induction physical examination. Although in considering reclassifications, the

I WANT YOU!



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

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

In order to gain some insight into the procedures of the induction physical examination, we paid a visit to the Detroit Induction Station at Fort Wayne. Gathering information there turned out to be a difficult task, primarily because of the Commanding Officer's unwillingness to observe the First Amendment to the Constitution. He refused to give his name or permission to obtain the names of his staff. He would not allow an interview with his staff unless he was present. And, he cut off the replies to questions whenever he chose. In fact, he even requested permission to edit this copy—which, of course, was not granted.

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

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

The three military doctors study information received from the civilian physicians and make the

final determination of an inductee's physical and mental qualifications.

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

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

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

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

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

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

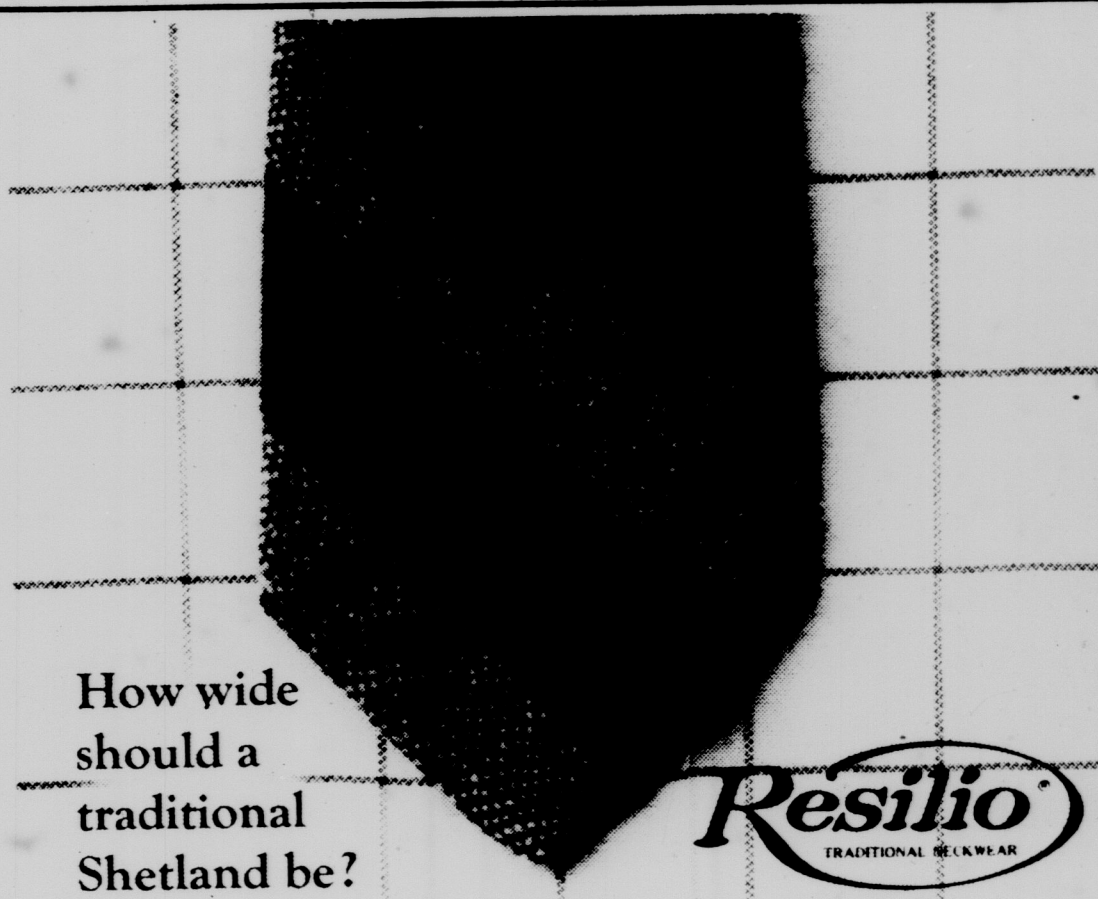
After urinalysis, the examination proceeds with a measurement of blood pressure. The Army standard for blood pressure is approximately 140/90, depending upon the age of an inductee. If a person has high blood pressure, the doctors have him rest in bed. If they suspect that the blood pressure has been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

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

When the medical interview is completed, a blood test for venereal disease is administered. If the test proves positive, the individual is disqualified until satisfactorily treated.

The service recently received permission to

(continued on page 12)

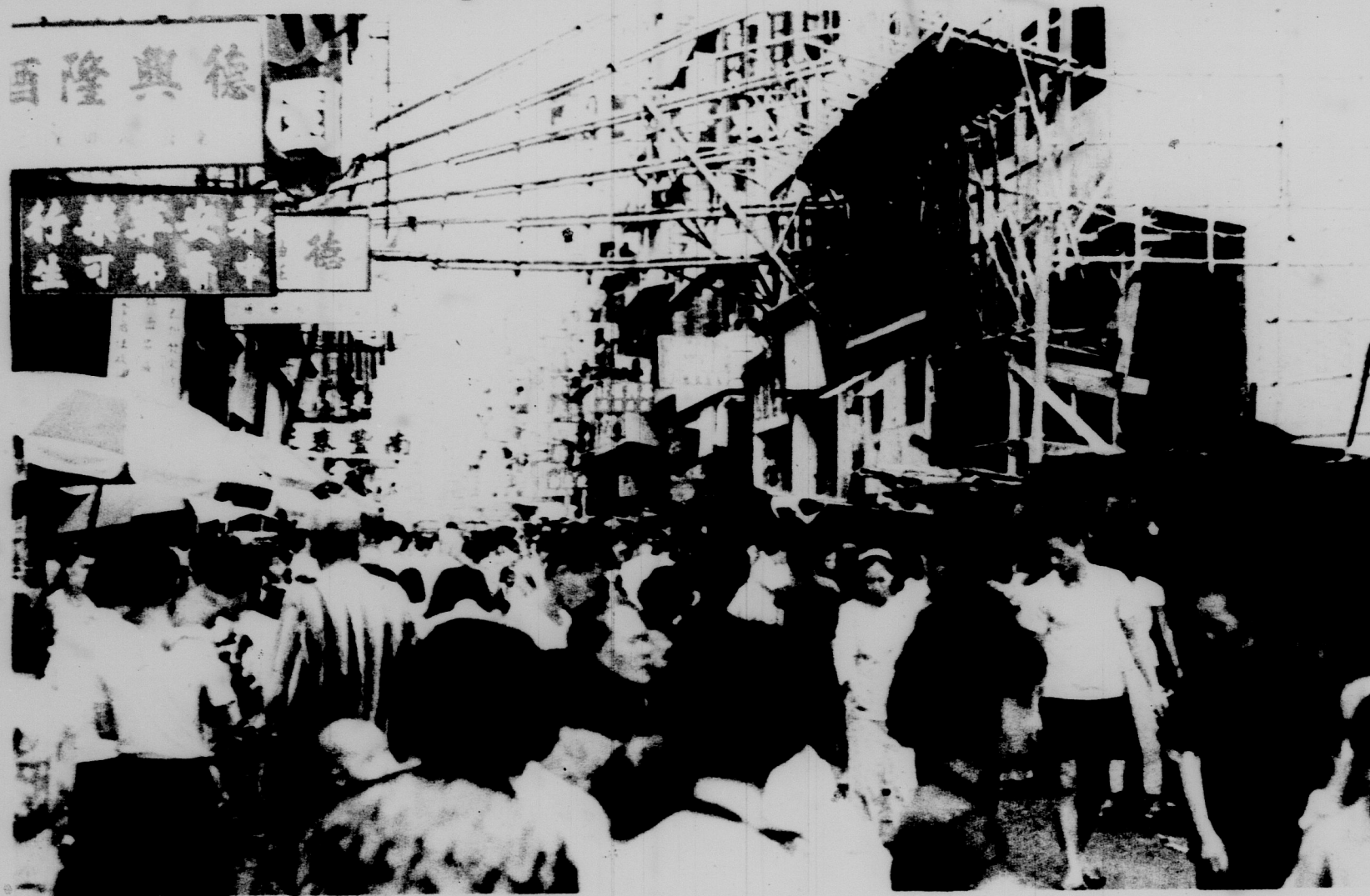


Soft textures, lighter weight, and subtly blended colourings reminiscent of the heaths and moors of northern England, give these Shetlands a distinction that can be achieved by no other fabric. Knots neatly and beautifully complements traditional sportswear, blazers and suitings. To know all the facts on traditional neckwear write for the free booklet, "Tiemanship." Resilio Traditional Neckwear, Empire State Bldg., N.Y., N.Y. 10001.

P.S. We say a traditional Shetland should be 3" wide but no slimmer.

At KNAPP'S MEN'S STORES, Lansing & E. Lansing

Quiet day in Hong Kong...



By LEE ELBINGER

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

To say that October 1 in Hong Kong passed with little incident, however, does not convey the tension that charged the air. Swarms of policemen armed with sub-machine guns patrolled the streets in armored trucks. Maoist posters and banners were hung everywhere—especially in the poorer, more explosive districts of Hong Kong. One man lost his life and 82 people were jailed when the festival atmosphere of China's National Day gave way to a rock-and-bottle-throwing confrontation with the police, but this was the only major incident that marred the solemn, subdued celebrations. In a city where bombs are known to explode unexpectedly, injuring innocent people (a recent incident killed two and injured 22), the relative calm of October 1 was accepted with a sigh of relief by the business community and tourist trade that dominates the colony's economic scene.

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

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

menaced by a crazy dragon

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

Because the Hong Kong Communist finds himself in such a peculiar environment, irony pervades every expression of his presence. A huge theater can be seen in Kowloon dominated by two enormous billboards: One billboard shows Communist cadres carrying red flags, waving red books, and announces the supremacy of Chairman Mao's thoughts. The other billboard announces that the movie "Monkees, Go Home" is coming soon. Similarly, the red flags and lanterns that adorn the Communist banks and department stores also illuminate advertisements for fortune tellers, faith healers, Billy Graham, and night clubs. The red (colored) wall posters that cover most walls and buildings are strikingly apolitical in tone: they advertise flats to rent.

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

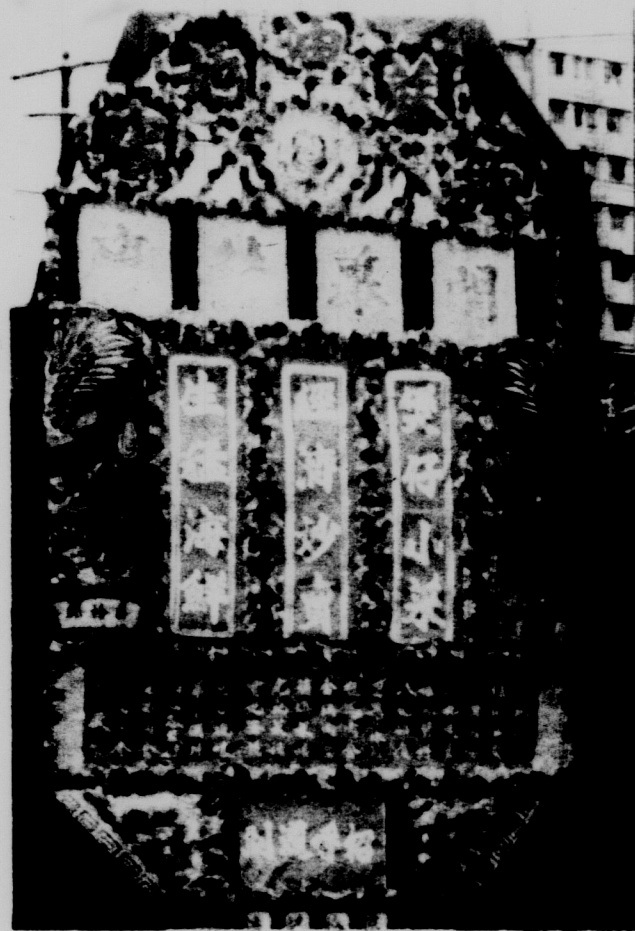
But China's National Day seemed to pass unobserved in Mong Kok. True, the flags, signs and banners were more in evidence there, but the people haggled in the marketplace, worked and played mah-jong exactly as they would on any other day. The weariness and unconcern that could be seen on the faces of the people belied any ideas that nefarious revolution was brewing in the back rooms and alleys of Mong Kok.

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

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

In the meantime, life in Hong Kong continues—"business as usual." Life has been made slightly more pleasant by Chinese cooperation in various matters such as fulfilling its water contract with Hong Kong. Dissension in nearby Canton between "Maoist" and "anti-Maoist" factions (actually, both sides claim to be the "true" Maoists) led to disruption of transportation and water supplies. As a result, water was rationed to the residents of Hong Kong on September 26 for a period of 4 hours per day. More embarrassing than its inability to supply water to Hong Kong was China's inability to hold its much publicized Trade Fair in Canton on October 15 as scheduled. The water was restored to Hong Kong on China's National Day, and the Trade Fair will commence on November 15.

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



--photos by Lee Elbinger

11-year-old newsman sustains 4-penny press

By ROBERTA YAFIE

The penny press, part of Vanishing Americana, hasn't had the wind knocked out of it after all.

The East Lansing Star stands as testament.

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

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

The Star's offices are two—one at 549 Division St., which David shares with his family, and the other at 401 S. Kedzie, which he shares with his father, Albert A. Blum, professor of social science and chairman of academic studies in the dept. of labor and industrial relations.

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

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

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

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

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

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

From the standpoint of the buyer, it pays to advertise in the Star at the going rate of three cents a word. Not only do you get a good deal, but a better paper, for David is channeling his revenues into a printing press fund.

He's experimented with jokes—political and "any kind". He features a regular sports page, often with reprints from Sports Illustrated, and always with current standings, including his pre-season picks.

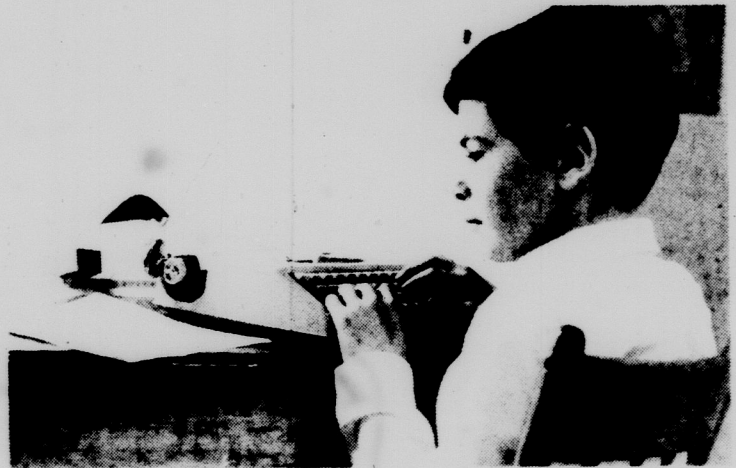
He admits, however, that editorials are the meat of the Star.

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

David is a seventh-grader at East Lansing Middle School, and wants to be a journalist when he

grows up—after attending Harvard and working on the Crimson.

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



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COMMENTARY

Ayn Rand defies tradition

By DENNIS CHASE

"... if ever you hear a man telling you that you must be happy, that it's your natural right, that your first duty is to yourself, that will be the man who's not after your soul. That will be the man who has nothing to gain from you. But let him come and you'll scream your empty heads off, howling that he's a selfish monster. So the racket is safe for many, many centuries."

Maybe. Maybe not.

But it is an adequate and frightening description of the state of society during the 1964 presidential election, and of the terror some feel when reading Rand. For Miss Rand is one, perhaps the only one, who knows that if capitalism is to be defended, one must do it on philosophical grounds.

"I know that I am challenging the cultural tradition of two and a half thousand years," she has said. She means it.

Her philosophy, Objectivism, is based on "The Virtue of Selfishness," as the title of one of her books says. Happiness, says Miss Rand, is man's highest end.

The concept of selfishness is the key to her belief in capitalism. In a stunning philosophical switch, she justifies laissez-faire on the very grounds that most professors condemn it.

"Just as man cannot survive by any random means," Miss Rand writes, "but most discover and practice the principles which his survival requires, so man's self-interest cannot be determined by blind desires or random whims, but must be discovered and achieved by the guidance of rational principles. This is why the Objectivist ethics is a morality of rational self-interest—or of rational selfishness."

Asked by "Playboy" magazine if she was really as laissez-faire as she claims, Miss Rand replied:

"Now let's get this straight. My position is fully consistent. Not only the post office, but streets, roads, and above all, schools, should all be privately owned and privately run. I advocate separation of state and economics."

Objectivism derives its greatest tribute from the attitude of those who disagree. Teachers and professors in high schools and colleges, apparently unaware of the wide circulation of her books and of the fact that her philosophy and writing style provide the most significant contrast to popular trends, ignore her. Or worse, they erect straw men, discredit them, and then claim that her philosophy has been discredited.

Her books regularly sell 100,000 copies a

year, and her ideas are studied, via tape recordings, by over 5,000 individuals in every state, and her following is growing. Hardly the sign of a discredited philosophy.

To anyone who has studied her works, one thing is clear. She is not Hobbes, or Spencer, or Summer, or Mills. Her philosophy is unique.

As her aide, Nathaniel Branden, put it,

"Ayn Rand's antagonists have unfailingly elected to pay her what is, perhaps, the greatest tribute one can offer to a thinker whom one opposes: they have all felt obliged to misrepresent her ideas in order to attack them... No one has felt willing to declare: 'Ayn Rand holds that man must choose his values and actions exclusively by reason, that man has the right to exist for his own sake, that no one has the right to seek values from others by physical force—and I consider such ideas wrong, evil and socially dangerous.'"

Quickly, Objectivism is this:

1. Metaphysics: Objective reality ("Nature, to be commanded, must be obeyed.")

2. Epistemology: Reason ("You can't eat your cake and have it too.")

3. Ethics: Rational self-interest ("Man is an end in himself.")

4. Politics: Capitalism ("Give me liberty or give me death.")

"From her start, America was torn by the clash of her political system and the altruist morality," Miss Rand writes. Capitalism and altruism are incompatible; they cannot coexist in the same man or in the same society. Today the conflict has reached its ultimate climax; the choice is clear cut: either a new morality of rational self interest, with its consequences of freedom, justice, progress and man's happiness on earth, or the primordial morality of altruism, with its consequences of slavery, brute force, stagnant terror and sacrificial furnaces."

That was written in 1963.

The most impressive thing is Miss Rand's consistency. She is not one thing one day, and another the next. She has been accused of being too negative because she attacks liberals and conservatives with equal venom. She flays away and the notions of God and Society without fear of alienating anyone. She has said that she considers that conservative "National Review" the most dangerous magazine in America. Inconsistent? Negative? Or just fair? Who would you prefer: H. Rap Brown?

Consider this analysis of the liberal movement:

"Starting out as advocates of limited representative government, the 'liberals' end as champions of unlimited, totalitarian dictatorship. Starting out as defenders of individual rights, they end as apologists for the bloody slaughterhouse of Soviet Russia. Starting out as apostles of human welfare, who beg for a few temporary controls to relieve the emergency of people's poverty, they end with J.K. Galbraith, who demands controls for the sake of controls and a permanent cut of everybody's income, not because people are too poor, but because they are too affluent. Starting out as brave champions of freedom, they end crawling on their stomachs to Moscow, with Bertrand Russell, pleading: 'Give me slavery, but please don't give me death.'"

Conservatives get the same treatment:

"Capitalism is not the system of the past; it is the system of the future—if mankind is to have a future. Those who wish to fight for it must discard the title of 'conservatives'... Today, there is nothing left to 'conserve': the established political philosophy, the intellectual orthodoxy and the status quo are collectivism."

Her philosophy enables her to be against the Vietnam war and the draft, endearing her to the left wing, and to fight "poverty" bills and statism, endearing her to the rightists. She does not, however, straddle both sides of the fence.

She merely defines her side and stays on it.

Miss Rand is offering an awesome responsibility. To damn her, make no mistake about it, is to damn man, existence and life on this earth. She offers, contrary to what is often said, no easy solution, but demanding ones. In the words of the old carnival barker, if you are tired of "discussions of Power (black or white), public welfare and 'social necessities,'" and if you disagree that governments should balance some men's interests against another's, then Objectivism is for you.

But Miss Rand says it best:

"... there is no such thing as 'the public interest' except as the sum of the interests of individual men. And the basic, common interest of all men—all rational men—is freedom. Freedom is the first requirement of 'the public interest'—not what men do when they are free, but that they are free."

Now, once again, who's the fascist?

BOOKMARKS

Is Gnosossos Winnie-the-Pooh?

By DAVID GILBERT

"Been Down So Long It Looks Like Up To Me," Richard Farina, Dell Paperbacks, 75 cents of Paramount News, East Lansing.

The book-of-the-neurotic-week is Richard Farina's *Been Down So Long It Looks Like Up To Me*, which, while not spanking new, is very much a part of the contemporary scene. I should like to consider the book with regard to the Winnie-the-Pooh motif that runs throughout Farina's novel.

Gnosossos Pappadopoulos, the chief protagonist, is, according to the blurb on the back of the book, "a shaggy-haired, pot-puffing product of the Great Society, an amoral collegiate hipster who loathes convention lusts for kicks and is determined, above all else, never to lose his cool." More, he is a very sensitive and confused young man, trying, in many senses, to live up to a myth not entirely of his own creation. He returns from a prolonged absence to Athens College at the start of the novel.

The Winnie-the-Pooh motif is derived from several of the stories in A. A. Milne's *Winnie-the-Pooh*, notably "In Which Piglet Meets A Heffalump" and "In Which Christopher Robin Leads An Expedition To The North Pole." As Pooh, Gnosossos is a furry bear of very little brain to the extent that he is searching for someone to whom he can surrender, in much the same way that Jimmy and Allison employ their game of animals in John Osborne's *Look Back In Anger*. Gnosossos' search for "the Word," for "where it's at," is linked with Pooh's search for the Heffalump, for the Woozle and the North Pole. The "Expedition to the North Pole" is particularly significant as it shows Pooh's noncontrol of the situation; he discovers the "Pole" by accident,

and it is at Christopher Robin's instigation that the "Expedition" is really initiated. Similarly, Gnosossos discovers the "pole," the means with which to start a student revolution, through an attempt to secure his own right to have a girl in his apartment. The whole plan is the product of the mastermind of G. Alonso Oeuf, the Christopher Robin surrogate.

Pooh Bear is a toy bear being dragged about (though cared for) by his master, just as Gnosossos, for all his independence, is essentially deployed by Oeuf.

This self-identification with the Pooh myth, an escapist and childish action, lends a charming view to Gnosossos, who is so busy tripping out and searching for "the Word" that he can't "stop bumping" long enough to figure out which way is up.

The breakdown of this Pooh-myth, so to speak, has its origin in the search by Gnosossos for a Piglet-companion with whom he can be himself. Gnosossos, at about the middle of the book, thinks he has found his Piglet in Kristin McLeod: he calls her Piglet, takes her to an all-Negro dive where he is the only white accepted and shares with her his confrontation with his own particular devils. It is with the desertion of Kristin-Piglet that Gnosossos begins to doubt the reality, the essential truth of the Pooh world he functions in. As a result, he abandons his love for Kristin in an attempt to get her pregnant, and goes to Cuba with his alter-ego, Heffalump. Heffalump is killed by some army hell-raisers or snipers or something, but Gnosossos is perhaps equally affected to learn that Heffalump's real name is Abraham Jackson White. Thus the mystical Heffalump of the Pooh story, the fierce and strange animal, the unex-

plained and inexplicable, becomes the ordinary orphan of a Negro settlement house.

The final collapse of the Pooh-myth comes when Gnosossos is resting at the idealistic "Hundred Aker Wood" of his friend, David Grun, and sees a newspaper headline, "G. ALONSO OEUF ACCEDES TO PRESIDENCY." Gnosossos returns to his apartment to be accosted with a draft notice. The breakdown is complete: Christopher Robin-Oeuf is no longer the beneficent procurer of immunity for Gnosossos-Pooh, but a scheming manipulator of politics and people; Piglet-Kristin is no sympathetic companion but a traitorous whore (she is sleeping with Oeuf); Heffalump the ineffable is a needlessly dead and prosaic Abraham Jackson White and Gnosossos-Pooh is not so much being bumped down the stairs as bounced with malice and hatred on each and every concrete jagged edge available.

The Pooh-myth (and its breakdown) closely parallels the action and theme in Farina's novel. It does not encompass the mysterious fears with which Gnosossos is infected, nor the depth of Gnosossos' character. But the very sudden introduction of the villain, G. Alonso Oeuf, and the strange happenings in *Been Down* accord well with the fairy-land atmosphere of the Pooh stories. Farina's final statement might be that man cannot live by myth alone, but I don't really know. After all, at the end, Gnosossos (as his name implies) comes only to self-knowledge, not to commitment to any action, nor to total capitulation to the system.

Oh la.

Bump bump bump,
down the funny stairs.

Gnosossos' last words are strangely epiphanal.

POETRY

Life clarified through poetry

By JEFF JUSTIN

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

The earth in a state of change always reminds me of the way my own life is changing. When I wake up under the blank plastered ceiling of the residence hall and then look out at the sky's organic movement, the different way I see the world throws me into

reflection on what I've just done or what's been happening to me. I'm dissatisfied with those vague thoughts. I want to get at the truth, clarify my perceptions.

Poetry does this. It makes you understand the mutual effects of your consciousness and your world on each other by relating you and your world in metaphors—a process of words which tells you about one set of things in the terms and actions of another, thus defining by comparison the emotion of both sets.

Where, like a pillow on a bed,
A pregnant bank swelled up,

to rest
The violets' reclining head,
Sat we two, one another's
best.

These opening lines of John Donne's poem, "The Ecstasy," are a good example of what I mean. Think of the time, indispensable in every MSU undergraduate's career, when you were lying by the Red Cedar with a lover. I recall one bright afternoon when those banks had the tenderness of a pillow on a bed before lovemaking. And yet there was a tenseness in the situation of our sunlit talking which is well expressed for me in calling the

bank pregnant. Our emotions were growing with inexorable responsibilities toward each other. That stanza says this by investing the outside world with the drama of our minds' dynamics. This is metaphor.

The poet can't telepathically transmit his emotions into your head, and his own thinking is so involved that he can't resolve his emotions in his own. So he ties down his spinning thoughts to something real in the outside world and makes those real things start to spin in the same way. And since the common elements in the human situation necessitate

your having like emotions, you pick up the rhythm and begin to see patterns in your own spinning thoughts.

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

And really good poems become their own world for anyone to experience. The poem is physical. It has a form, a shape in sound, a movement. It can have these characteristics of life because of the deep roots that words send down into your consciousness. And the poem, the most intense blooming of language, is thus nourished by the deep associations which your living has given to words. Prose concentrates on their intellectual connotations; poems, while keeping these meanings, go far deeper into the words' emotional overtones.

Modern rock music is a similar experience. It attempts to involve you organically, with direct emotional participation. But the added dimension of the driving rhythm rides roughshod over the subtle words. The two media are two different ways to externalize your living.

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

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

For instance, in "Twenty-one years old," to give a sense of desolation at the arid, dull routine of mature life, he writes a stanza about a house set in an arid land, with no human activity to break the dullness. Read the lines aloud. Rationally and emotionally, you comprehend:

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

What he is writing about is the house. What he is telling you is a feeling of his maturity.

You write and read poems only for pleasure. At the bottom of every poem, even the most despairing, there is joy. Eliot's "The Love Song of J. Alfred Prufrock," for example, describes a stifled, stilted man. Yet I find a vision of joy thereby indirect proof. His beautiful picturing of sorrow describes to me the end of sorrow. Since I take pleasure in life, I take pleasure in the living poem's clarification of life and in the poem itself as a physical form of beauty. If you participate in poems deeply, carefully, both rationally and emotionally, you will understand their rich movement.

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POETRY

Just a drop of blood ink

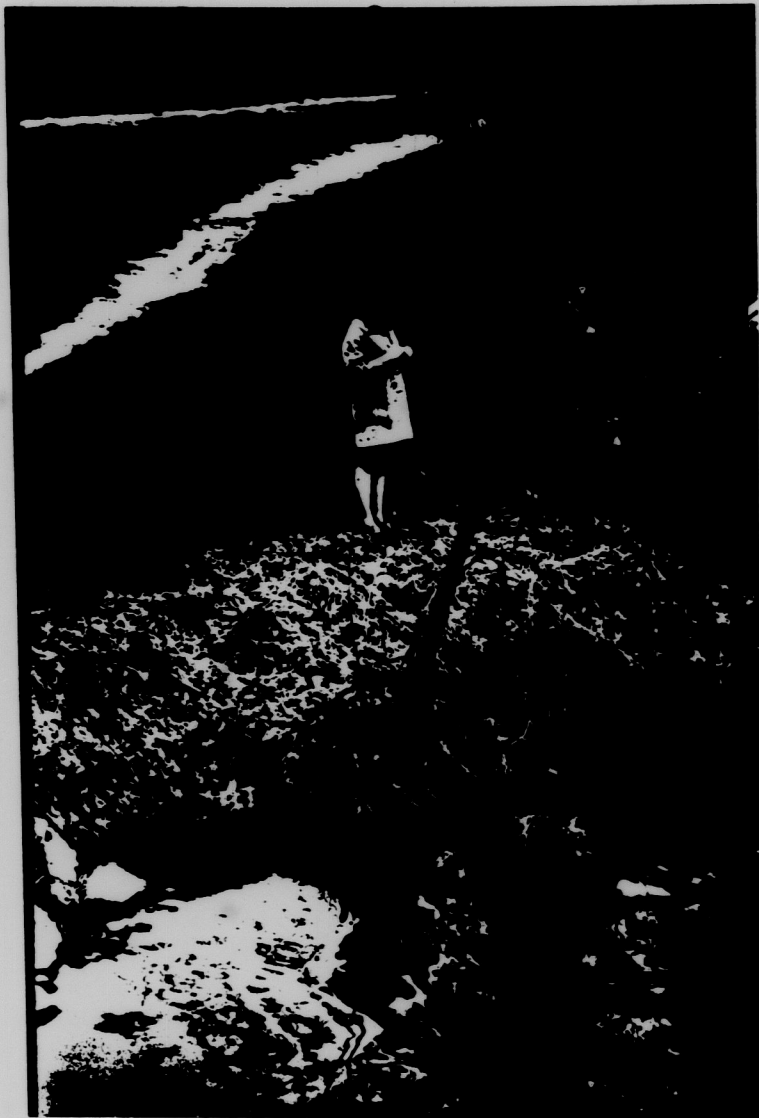


Photo By BOB IVINS

Twenty-One Years Old

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

Growing tolerant
Of smiles . . .

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

(James Jones
Knows about mothers)

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

Elusions

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

Everyone has forgotten
Where they have hid their scarfs

Butterfly

A butterfly that my yellow-black dog
Chased crouches on wings
Between the bushes and sails out
Into a larger world than I could find
Makes a peculiar shadow across the sand

But my dog vanished long ago
Put to death I think

Souls

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

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

Bow-Hunting

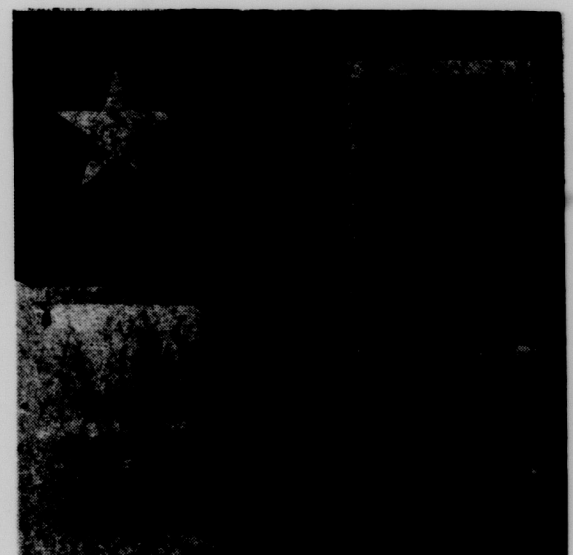
Went bow-hunting with my father
A few times when that was his interest
Sitting on a stump in Newaygo
Getting a little sun in October
Shot arrows in the sky
Smelling bonfires crossing in the trees
Crossing mossy brooks
This was all second growth
Twisted orchards some farmer lost in the woods
Only small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

Monday

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

Filled with smooth alertness
--Windows cool

Wandering through my drawer
For old pictures



Tom Wesselmann: Still-Life #20. 1962

Comprehensive study of the draft

(continued from page 5)

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

The next test is for vision. Color blindness does not exempt people from service. However, it can limit opportunities for training. As for visual acuity, one can be corrected to 20/400 vision in one eye, 20/20 in the other, and still be drafted.

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

the individual from pain, but preventing him from being a hazard to himself or others."

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

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

"We get about 10 people a day complaining of homosexuality." Such inductees are given a

brief interview and asked what sort of homosexual activities they've been engaged in. "If we started getting 40 a day, we would crack down. We probably defer many who are not homosexual, but..." Again, the Commanding Officer interrupted.

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

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

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