The University In The Wake

While You're Up Get Me A Land-Grant

By MICHAEL KINDMAN

President Hannah staged a news conference last Friday that would have been worthy of any President of the United States of lesser stature than Lyndon B. He gathered around him the representatives of the many news media which had taken an interest in the furor raised by the MSU-CIA article in Ramparts, and proceeded to reason together at them. He hoped to clarify the issues (explaining how everybody had misinterpreted what the university had done) and thus to settle some of the dust that threatened to cloud the university's annual budget campaign.

All he managed to clarify was what everyone knew all along, and what had already been made abundantly clear by the media ("The Paper") included, it could mean. To reason, in light of the new but unsurprising evidence, the university was clearly wrong in its Vietnem project: it apparently participated in violations of the Geneva agreements, by adding in the supply of illegal weapons to the Diem regime; it supported a dictatorship; it failed in its academic duties.

It acted as an agent of American foreign policy rather than as an independent critic. But everyone knew that.

What was new about President Hannah's statement last Friday was a clarification and rededication in the concept of the "land-grant philosophy," specifically as it applies to overseas aid projects.

This is the particularly disturbing thing about Hannah's position—the position that sees nothing inherently wrong with doing what was done in Vietnam. It's absurd as if it would have been all right if it hadn't been found out. Since it WAS found out, the moral problem becomes more complex, but the fact remains that the university's official position conformed to the idea behind government-sponsored universities' run foreign aid programs. Hannah said:

"When our faculty members are engaged in providing service, either within Michigan, elsewhere in our country, or overseas, we do not consider their activities as a "diversion of the University," but instead a recognition of a significant and defensible function of the University, international service in this day and age. This recognition by this University and a great many others that our country is a part of the larger world community."

To say that a University should never undertake to serve the national interest is to deny the right of the public university to exist.

Let that one sink in a while;

To say that a University should never undertake to serve the national policy is to deny the right of the public university to exist.

There's something more to what this man is saying than that the Vietnem project was okay, Hannah goes on to explain the police advisory program, to deny knowledge of CIA participation, and to defend weapons training. To rebut criticisms of "high living," to question Ramparts' motivation, to accuse people of eliminating suspected CIA men. But the essence of his thinking is rather: "Is to deny the right of the public university to exist." The only possible conclusion is that Hannah is the one on the make, and doesn't even understand what's wrong with it.

The "land-grant philosophy of education" (it becomes a philosophy of "service") when what words serve better. Let me remind you, in the idea that state agricultural colleges like MSU, founded with money provided by sale of land donated to states by the federal government, have as their primary function the technical and social advancement of the state's common people, farmers and workers, through scientific and occasional cultural innovation. The land-grant campus, the philosophy says, is a kind of year-round trade and service fair, intended to educate the sons and daughters of the state to use their God-given potential and the state's God-given resources, and to use it (the college's) own resources to make life better for the people of the state.

In the post-poultry science era, when Farmer's Week on the MAC campus is automated, the land-grant philosophy has been enabled to branch out into many other areas. For the...
Land-Grant
continued from page 1

The Debate That Failed

It had been more than a week since the Ramparts article hit campus and twisted University officials into an academic panic, contradicting (alternately) themselves and each other in an effort to answer-not-to-answer the "authors'" charges. And it was about TIME that someone try to untangle the confusion and give us some point-to-point rebuttals.

Judging from the announcement in the State News (an open forum on the current controversy over MSU's technical assistance project in Vietnam and the broader implications of American university involvement overseas will be held . . .) and the choice of panel members (Ralph H. Smuckler and Wesley Fishel, former chiefs of the MSU project, and Adrian Jaffe, faculty participant and long time critic of the discussion last Wednesday should have provided an opportunity to clear up our misconceptions about some of the article's alleged mistakes and "gross distortions of fact.

The 700 or 1,200 persons who packed the Union Ballroom were hoping for a debate along these lines.

So when moderator Charles Adrian ruled out any intent to 1) evaluate MSU's Vietnam project, 2) examine reactions to Ramparts, 3) question whether the CIA should attempt to penetrate American university projects abroad, and 4) discuss our past, present or should-be policies in Vietnam, it was evident the discussions we had hoped to hear. The atmosphere was as full of potential as an already-been-fizzed Alka-Seltzer.

The audience clearly wanted an explanation, not only of the charges in Ramparts, but also of the maze of confusion and contradiction, of denials and half-denials and counter denials which engulfed the campus. And why not? The whole charge was pretty strong, and possibly confusing to the faculty officials, told us of our out and out lies and exaggerations and asked how, if these were used as literary devices, this reflects on the credibility or accuracy of the rest of the campus. But the panel, which makes a living defending the president, cited were, at best, trivial.

It doesn't much matter to me whether President Hannah's parents owned a hatchery in Iowa or Michigan or Alaska and Alabama. And it's not really worth the energy to count police cars and parking spaces to see if one can find a free spot on campus to rest one's weary auto.

What is important is DID MSU indeed act as a front for the CIA, and if not, why were the Ramparts editors so certain of their facts? DID the University publicize and amity for Vietnam for Viet support forces?

It is not to "dignify" charges that have received nation-wide circulation that one answers them. It is to refute them, if indeed such a refutation is possible, and defend oneself, or in this case the reputation of one's university.

That a discussion of Adrian's proposed question--Are overseas projects connected with the underated pursuit of knowledge which is supposed to be the purpose of a university?--would take place during a debate on MSU involvement in Vietnam is more than obvious. It is impossible to avoid the connection, much more so when one puts the theory behind the action under fire.

There is no doubt that the question of the evening is valid and worthy of much debate. (And, thanks to Jaffe, who spoke eloquently to the importance of the question as presented, the discussion did in part achieve its purpose, and therefore pleased those of us who were willing to accept laboring over this specific theory at that time.) Is the purpose of a land-grant university public service first, possibly at the expense of education? Can a university perform public service without compromising its academic integrity? Does a land-grant university have to engage in overseas projects as a means of advancing its academic philosophy? If so, does that mean a land-grant institution will have to engage in overseas projects as a means of advancing scholarship and improving the quality of the faculty and the academic capability of the student?

Wednesday evening neither the panel nor the moderator nor the audience knew that President Hannah would reveal the TRUTH about MSU involvement in the Vietnam project in a statement Friday. From news reports, an official statement didn't seem to be on its way.

And, apparently, even after Hannah's hour-plus news conference, there is much confusion surrounding the question of MSU's role in the project. A face-to-face confrontation of those most directly involved, on the subject informed about one or more of sides of the issue is necessary. And the personnel gathered to discuss theory last week seemed an appropriate crowd from which to expect such a debate. Obviously, we didn't get it.

CAROL SCHNEIDER
WOLF!

Last week was encouraging, from the standpoint of sales and general reception of "The Paper." We had probably our biggest sales volume ever, and that, combined with exceptionally lucrative (though still mostly unpaid) advertising, helped us make a profit directly from an issue for the first time in twelve and a half years. We made so much of a profit that we pulled ourselves within a week of meeting all our debts.

But don't be fooled, We're still a week (i.e. $300) behind, and still need all the friends we can get.

M.K.
U.S. Policy in Vietnam: A Plea For Greater Oppression

Ray Pratt, who holds a B.A. and M.A. degree from the University of Oregon, is a doctoral candidate in biological science at the University of Oregon. While at Oregon, he served as editor of the campus student newspaper, the States News in 1961.—The Editor.

By RAY PRATT

Government policies are the creations of men. They can be changed if enough people will it. Simply because a policy exists does not mean it is right, or that it will continue indefinitely. And certainly we must never cease to think about such matters in the light of any policy. These are obvious points, yet they are often overlooked.

Our government's policy in Vietnam, as well as its possible consequences and the effects of the execution of that policy on the American people and the members of the U.S. military, forces us, in a case in point, to revere the great American tradition of our country as holy things.

Policies that we have been taught to love, and let's revel in it.
Several years ago, jazz historian Stan Kenton stated that jazz was dead. One man who disagrees with Kenton is drummer Bud Spangler, producer at WKAR and staff advisor to the Jazz Society of West Circle Drive. Kenton predicted the death of the genre during an afternoon program, Spangler showed optimism for the future of jazz here and across the country. The following is an account of that interview.

Note: the absence of terms as wild, groovy, man, cool, gig, wall, way out, bag, cat, and other neo-Beat middle-fifities terms usually ascribed to jazzmen.

“What direction is modern jazz taking today?”

“Trends from now we will look at John Coltrane and Ornette Coleman much in the same way we look at Lester Young today.” Spangler mentioned a recent Getz-Gilberto album as an example of the effect of things on band arrangements and group styles. Although Getz remains Getz on the album, the rhythm section and vibist Gary Burton are playing outside the accustomed rhythmic and melodic patterns of side men.

“How about ‘new thing’ musicians like Archie Shepp, who are accused of playing non-music, noise that is artistically worthless? One musician I know said he was kicked out of his junior high school marching band because he made noises like that.”

“Individuals, those shining examples of jazz. Joe Henderson, Woody Shaw, Don Cherry, are graduating in a mere twelve months. artsy-craftsy campus,” comments Spangler, “it has no tradition in jazz.”

“These musicians work harder and have more freedom to play what they want. There is no tradition in jazz. But it can’t be taught. "Jazz is in the air. It’s definitely arising, for the purpose concerns the confusion of musical ideas— ‘new thing’ is a new idea. Shepp’s apparent black nationalism should not imply the hatred of all white men. Men who lived in his era and collaborated with the University of Michigan, Shepp had a few weeks ago. He spent the afternoon of the former’s commencement, playing violin left-handed. At first hearing it sounds like a frustrated epileptic fiddling as he runs up and down the fingerboard. Spangler remained on his first contact with the "new thing," describing it as "a fight in a backyard, complete with caws, dogs, cats, chicken and geese." Then he explains, "The 'new thing' can't be listened to superficially."

"Our mistakes are in 'textural' listening appreciation. Texturally heard, Oscar Peterson may sound merely pleasing and enjoyable to the ear. Sometimes like background music. But going beyond this 'textural' level it's definitely arising, for the purpose of jazz. One musician I know said he was kicked out of his junior high school marching band because he made noises like that."

“Many misconceptions abounds the new music. The players who play it resent the term "new thing" because they are wondering about it. It has existed unknown on the periphery of the mainstream since the late fifties. Another misconception concerns the confusion of musical ideas— "new thing" is a new idea. But while jazz is an open mind. If one concerning artistic integrity, Spangler praises Miles Davis and Ornette Coleman throughout the concert, attempting to achieve new tonal and rhythmic patterns that are only second best."

“Music is being written all the time. And one who has an aesthetic openmindedness can appreciate the new music. Spangler predicts that "in ten years the 'new thing' will be background music."

The only question that remains is: Whoever it was that hit upon the idea of staging the Beaumont String Quartet's Sunday concerts in the Jazz Art Gallery came up with an am­biguous failure. The informality and attractiveness of the surroundings and the capacity for drawing in a few more than the usual number of ad­­venturers in the world of the land­mark's works that I've heard, in its best circumstances, easily approach­able. Another problem is "if any jazz is invalid if it can't be taught. "Jazz is in the air. It's definitely arising, for the purpose of the local scene. Spangler calls the 'new thing' a "fight in a barn," and going beyond this, "third stream" music as such by Lee, Potter Jr., and Roseman, Schuller having any effect on today's trends?

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MOVIES

Getting There Is All The Fun

By LARRY TATE

God willing, “The Group” opens this week at the Michigan Theater. The picture, based of course on Mary McCarthy’s novel, follows the adventures of eight Vassar graduates in the Thirties, from the wedding to the funeral of one of them.

It is loosely structured, spending a while with one girl, dropping her for a hour or so as she occasionally appears in the background of someone else’s story, then taking her up again. Much use is made of telephone conversations, a group newsletter, and whatever techniques seem convenient to keep track of the crowd.

There is something unsatisfying in a narrative that simply introduces a number of characters, follows them around for a while, and rather arbitrarily drops them. The whole seems to equal a good deal less than the sum of its parts.

In literature, someone like Dickens is usually intended on the ground that his books are rich in character and milieu even though their plots are silly and artistically negligible. I think films like “The Group” ought to be defended on the same basis. You can’t really say that “The Group” goes anywhere, and, compared to Sidney Lumet’s two previous films (“The Pawnbroker” and “The Hill”), it seems pretty insubstantial; nonetheless, on its two-and-a-half-hour trip to nowhere in particular it offers convincing characters, generally good dialogue, a feeling for time and place, and a quickness and vitality comparable to that of “Darling” (which was no gem of coherence either).

It isn’t so smooth as “Darling.” Some things just don’t work out. One girl, over-played to the proverbial hilt by Jessica Walter, is a stereotype of a catty, heartless gossip; all the male characters remain as one-dimensional as heroes and scoundrels in ladies’-magazine fiction; the whole thing just goes on too long, and it begins to seem as if the girls spend their entire waking lives on the phone to each other reporting the latest gossip. You wonder where anyone finds the time to do anything worthwhile or interesting.

Still, plenty of things work out very well. There is a masterly section near the beginning in which one of the girls goes to bed with a scruffy man, makes a strong impression in a scene where anyone finds the time to do anything worthwhile or interesting.

Sidney Buchman’s screenplay plays to a large extent like literature and, while I would not call it subtle, except that in some cases terribly funny things seemed to bypass completely most of the large audience with which I saw the film. My general rule in these matters is to assume that, if nobody laughs but me, the humor is too subtle for the masses; on the other hand, it may just be that I have a very peculiar sense of humor.

Shirley Knight, Kathleen Widdoes, and Carrie Nye are among the best in the remainder of the huge cast.

“Our Man Flint,” which is at the Michigan as I write this, is just about the ultimate in the James Bond sort of thing. The character played by James Coburn is so endlessly resourceful, so well equipped with gadgets for every conceivable situation, so imperturbable, that there is never the slightest reason to fear for his safety. The film’s entire interest resides in its lickety-split succession of gimmicks.

It is schoolboy fantasy carried as far as it can be without resorting to animated cartoons. I begrudge the fact that it held my interest fairly steadily, but will not try to deny it.

I inserted the parenthetical remark in my review of “Darling” that “La Dolce Vita” had not succeeded in establishing a credible figure of integrity, I have received an irate letter from a gentleman who assumes that I was comparing “La dolce Vita” as a whole unfavorably to “Darling.” I was not; they have their separate failings and virtues. I happen to believe that a particular virtue in “Darling” matches a particular fault in “La Dolce Vita.”

Return Of The Alligator

The Alligator returned to the Case Center May 13 and 14. SDRBB

WARNING! Our agents have discovered an illegal plot to take over the University. Dates of attack: May 13 and 14. The invaders plan to sail down the Red Cedar in infernal machines disguised as Water Carnival floats. Their spies, disguised as ducks, are everywhere. Remembrance May 13 and 14. SDRBB

Elaine Cahill

RECEPTION

At the funeral my grandmother cried and Mother who isn’t even related you know was afraid to take her last look at the dead.

The old man carried an uncertain fear with them to the front of the chapel as they peered at their not quite an old friend . . .

After, everyone laughed and told stories in the living room before the meal was ready and Dad, Mother and I went to the corner bar that night drank our beers and talked about things which frightened us when we were kids.

ELAINE CAHILL

* * *

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contributions for THE PAPER accepted at the door
To Buy Or Not To Buy

continued from page 1

forces cope with expected emergencies. As additional funds were available, other equipment was ordered, such as请阅读以下内容。

forces cope with expected emergencies. As additional funds were available, other equipment was ordered, such as

Trowbridge Road and Arbor Drive. (Capitol Grange Hall.) For information at 11 a.m. Sundays, corner of

Quaker workshop is based on silence. NEED TIME to think things over?

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print—twice: A light bulb isn't pure electric buddhism—write box Animus PIO/C is headed "this document is

Lansing.

sensible in any respect for the distribution of

such as transportation, weapons, ammunition, communications and training aids, totaling U.S. $1,192,757.00. About 16 per cent of the dollar value of these orders have arrived and are distributed among the forces, (losses added).

Note: Orders were thus submitted five days after the massive inventory of surplus property was published, on Dec. 1, 1955.

Question: Is President Hannah's statement that "MSU was not responsible in any respect for the distribution of any funds by any agency of the United States government" true? Answer: It doesn't seem to be correct. The PIO/C is headed "this document is for 'The Paper," with the historical background, destination to be announced.

$1.50 — 2) first annual Shiawassee Valley dance festival. Time recently catalogued for "The Paper-

"Corporation" was established by the Defense Department, to or- der has such organizations, for instance the Defense Department, to order such purchases in the U.S. The corporation did the work; MSU was only a participant in the corporation.

Question: The university's current content is that it reduced the number of police specialists (once numbering 35, including the five CIA men in "VBI internal security") in the MSU Group to eight in 1959 because it desired to get rid of non-university personnel on the staff (they formed the majority) and make the project more legitimate academically, is this true?

Answer: Probably not. Certainly isn't the motivation one discovers in the notes. The fact is that one of the functions of the "police specialists" was controlled by 1959, the arms had been purchased and distributed. The three major police and para-military organizations (Civil Guard, Vietnamese Bureau of Investigation, Municipal Police) had been reorgan- ized by a four-year program for training police "leaders" had been completed and the National Police Academy had been established. The Vietnamese themselves could handle training for future needs.

This is how a 1957 report puts it: "it is believed that by July 1, 1959, the major job of training all presently untrained personnel of the Municipal Police departments, Civil Guard, and the VBI will have been completed. See report entitled "Civil Police Administration Program," May 1, 1957, page 12.)

Question: What about the CIA men? Answer: As this report indicates, even if the CIA men wouldn't have been needed for VBI training. They were hired under their "cover" section the year this report was written, i.e. with the understanding, it would seem, that their "job" would be over in two years, small wonder they sought other "cover" under USOM in 1959. A five-man "VBI training" section would have been rather prominent with a staff reduced to eight in the other fields.

Michigan State University was not responsible in any respect for funds that may have been.expired by other agencies of the U.S. Government in Vietnam. Our people may have advised on the wise use of some of those funds, as I would maintain was their responsibility, but they did not control or expend the funds.

HAHNAN

CLASSIFIEDS

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WANTED: Apartment for one person (female) for summer and/or next year. Efficiency or studio-type sat- tion (female) for summer and/or next-

year. Call Dotti at 351-4513 or 353-0657.

Going a source of contention, why? find a way to live in. like Rhodesia, Rhodesia is a source of contention. Why? find out. DR. JAMES HOOKER, associate professor, history, African studies center, "Rhodesian," DELTA PHI EPSILON, 7 p.m., Thursday, April 29, union art room.

Coming Events

CULTURE FEST III, sponsored by ZEITGEIST. Friday, April 29, 8-10 p.m. Back room at Spicero's. A HAP-PENING. Poetry, fiction, art, satire, folk songs, jazz, 1930's, radicalism, Spontaneous poetry readings, art exhibits, parties, races, happy hour, art exhibits, and other unique things welcome. Come News and "The Paper" reviewers, photographers, and reporters admitted for the general admission price, $1.50. Let's go as always wanted to "$1.50.

GROOVY THINGS: 1) benefit dance for "The Paper." with the historically-serial born of the James K. Polk Rock Band, 8-12 Friday, April 29, Union Ballroom, no admission, entertainment by the J.K.P.M. Rock Band, and the Woolies -- 3) Paul Rock Band, 8-12 Friday, April 29, 7:30 p.m., thursday, april 28, union art room.

Robert Imbarazzado

President Feeblepenser Society

...but we won't change you more than $1 unless you put in more than 50 words. For the first 50, call 351-5679 or 351-6516, or go to Paramount News, 211 Ever- green St., E.L. We won't write for them, but we will print them.

SOUND-OFF

ZEITGEIST is staging another cultural happening—free press—Free Press—April 29 at 8:20 p.m. in Spicero's back room. The last time the Feeblepenser Society put on a good show, we made an outstanding success. For merely $1.00, people shouldトル-pick, FOLK SINGERS, JAZZ for four hours in the stimulating atmosphere of Kew- pie's. The Feeblepenser Society ap- in the Music Department, but received no answer. This year the cameras don't seem to be as flashy and noisy, but the pho- tographers seem determined to use up a roll of film before leaving. Some photographers seem to be "official," which makes it worse.

LETTERS

The Real Trouble

The CIA I can live with. After all, they're supposed to be on our side. But I don't see how any self-respect-ing person of high learning who permit photographers to wander around during public musical performances, time recently catalogued for "The Paper," with the understanding, it would seem, that their "job" would be over in two years, small wonder they sought other "cover" under USOM in 1959. A five-man "VBI training" section would have been rather prominent with a staff reduced to eight in the other fields.

...
**Invitation To An Ideology**

By DOUGLAS LACKEY

Spokesmen for the New Left have often proclaimed that their movement has "cast aside" ideology, as if such a thing were possible. This anti-ideological bias has at least three sources. The first is the memory of the endless and sterile sectarian struggles brought about by differences in theory among factions of the Old Left. The second is a general repulsion from the mechanisms of the Cold War, which is, more than anything else, an ideological conflict.

The thesis here is that if the Cold War springs from an opposition of ideologies, the abolition of ideology will eliminate the grounds of this stupid and persisting conflict.

The last source is a distrust of large-scale organizations of any kind, whether they be institutions, such as the multiversity, or any institutionalized body of doctrine.

There is good cause, then, for suspension of ideology. But to cast it aside is another matter, amounting to putting one's head in the sand. For "ideology" is inextricably bound up with the concept of a "movement"; what is a movement if it has no overarching goal toward which it moves, no general plan of development?

One can argue that if a genuinely radical movement has no need of positive goals, thus it was that I wrote once: "The only function of a true ideologue is to seek change for change's sake, while liberals seek it for improvement's sake. But this is false; both seek improvement—the liberal seeks it within the system, the radical from without. It might be further objected that a movement can exist with circumscribed aims ("Bring the troops home now"), and thus does not require a full-scale ideological commitment. But anyone who has worked with any seriousness for any radical change has recognized that his end, however limited, cannot be satisfied independently of other changes—that bringing the troops home now, for example, requires a major shift in American foreign policy, which might entail a challenge to the military-industrial complex, etc. In fact, any genuinely radical proposal, no matter how piecemeal, constitutes an assault on the whole of society.

Any serious radical proposal, then, must implicitly contain some conception of society as a whole, and some vision of where it should be heading (that is, an ideology).

The New Left, however reluctantly, must begin developing an ideology. But of which kind? Present and justified prejudice precludes a resurrection of the old structures, with their clumsy metaphysics, obsolete economics, and disposition to perversion without put up in practice.

On the other hand, the present few attempts to build an ideology from a residue of the Old Left, or a goal of a half-baked, and all in a jumble. I propose the concept of "socialism" as a true ideology, and the results are usually ill-conceived and political analyses; the war in Vietnam, for example, has racist overtones but no racist origin—to articulate some hierarchy of values.

The New Left might challenge the Old Left to articulate some hierarchy of values. For example, the New Left might argue that a man's social status and remuneration for work associated with human service should be greater than the ethic of production.

The New Left might argue that since the New Left is ethical in nature: we offer them not as concrete proposals, but as suggestions of the type of social objects, the properly named "socialism" national product. Those who associate themselves with this product (notably the owners and managers of the means of production and exchange) receive the lion's share of social status and remuneration.

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The Need For Conscience In Politics

By GIL PEACH

First I want to hold the chairman and the New Left up to the fact that counter-intelligence work must be maintained for life. We have a job to do and that TASK, the task of the church, that central group of people throughout all time who have as their task shaping the context of the future in order to increase the dimensions of humanness and the possibility for life in the world demands lifetime commitment.

To the churchmen, let me say that all of you are required of life. Commitment means disaffiliation from many norms. It means disaffiliation, the fundamental commitment of this consumptive society. It means disaffiliation from the standard of life as a necessity and poverty as inevitable. It means seeing the middle class not as the only alternative among many possible lifestyles. It means facing up to your freedom to decide what means discipline and work. Discipline of life, study, time, goods, polity and mission, Discipline of life is necessary in order to gain leverage with which to uproot insanitary social structures.

I am participating in this demonstration as an act of conscience and in behalf of the 5,000 Methodist students on this campus and across the state of whom I am the elected leader. There is a deep concern in the minds of those of us who are committed to the use of an historic institution, the university, devoted to the education of scholars, as a front for a secret spy unit, no matter which nation-state pays the spies.

This incident must be remembered whenever one reads of another government requesting the United States to remove its employees from their soil. It should be remembered when a country forces its churches to dissolve their international contacts. For a government which would use the second most sacred of mankind's institutions for a front might well infiltrate and use its most sacred. This incident should be remembered every time we look at the national flag or hear the national anthem. This government uses this type of tactic.

While the New Left people participating in this demonstration might see the nation in a political context and use political language to describe it and the series of similar actions by this government, and while all in the university community who take serious policy and humanist in the university in the scholarly and scientific advancement of humanity see the same thing. The action is not threatened by the misuse of a university as a front, I see this action in the context of a lack of faith.

For too many of our policy-makers and national leaders God is dead, which means that they understand God to be a myth which comes in handy in cases of mass decease under control both in the suburbs and in the inner city. Which is to say that we have forgotten our Creator, the nature and purpose of man, our duty to God and thus to humanity, we have forgotten the revolutionarily thought of our founding fathers and prostitutes their gods, we have forgotten that we are sinners and that sin is bound up in human social structures. We have forgotten the idea of the development of the middle class life style, of the "American Way of Life." These surrogates for ultimate reality are false gods. And to those whose God is the nation state I bring this warning:

That the God which calls nations into being and yanks them out of history today like a nation which ceases to understand itself in context larger than the aims of its economic interests and power structure will be judged.

And the judgment of God is real. It is working today. This is to say that by its present actions the United States is indeed shaping its future.

Whose Country Right Or Wrong?

By RITA PHIPPS

WHEN Americans say "our country right or wrong" they really mean "any country whether YOU say it is right or wrong. Because I KNOW it is really always right."

If Americans realized or saw that the U.S. was REALLY wrong, they would try to correct it. But the trouble is that Americans really do not think that there is enough wrong in our country to worry about. If you had asked an ancient Roman how long Rome lasted, he would have said "forever."

Rome lasted about 1,000 years, and then it fell. It fell because it had gone on a wrong track and there was no real or big attempt by most of the Romans to get Rome back on the right track.

Every empire and culture in western civilization has so far been like Rome in lasting only a limited time and then changing or falling. And this happened because the people did not criticize themselves to see whether they were on a wrong track that would lead them to disaster. Now it is America's turn. NOW WE MUST check ourselves to see whether WE have gotten on the wrong track that will lead to our downfall.

Are we on the wrong track? Let me talk about just one aspect of our government. It is the CIA's counter-intelligence work. Do you know what counter-espionage and counter-intelligence mean in the world today?

When Secretary McNamara was testifying before the Senate Foreign Relations Committee he said that of all the thirty or so countries with governments employing foreign forces, the great majority were overthrown NOT by the left, to the left, by people being CONVINCED TO the right, to military dictatorships. And that more than half of this majority of rightist coups were equipped with U.S. arms.

In other words, in most of the violent overthrow of governments in the world today, our government's CIA infiltrates a country, arms and trains and advises guerrillas or junta to help them overthrow their government. It is AMERICA versus the Communists, which does the MOST infiltrating and the most subversion and the most violent overthrowing of governments.

Some may still be patriotic enough to say that OUR CIA is right. And even government, then that was a good overthrown. In other words, they are saying that if America does something bad, it is a good bad thing. And if the communists do the same thing, it is a bad bad thing. But, is it possible in the real world that there can be a bad bad thing?

Let me be specific. What was and still is the job of the CIA in Vietnam? They were there to help uphold the hated dictatorship of Dien and his family. They did it by counter-espionage and counter-intelligence. They wanted to get rid of Dien. Espionage or plots against Dien and his family were stopped by our national people were stopped by OUR CIA.

As Wesley Fishel said, Dien's policy was "to squash the opposition." And it is happening today under Johnson. As one friend, the hated dictator Ky. And what is our government's part in it?

Our CIA are the very well-trained and experienced people who tip off the police, who are the spies taking the other side of the dictator so that he knows who to squish and when and where to squish him. The CIA is hired to spy and snip out everything against the hated dictator, whom we want in power; and the CIA is hired to find a way to put a stop to the opposition when it discovers it.

This is the infamous and ugly counter-espionage and counter-intelligence that our CIA performs and which we read about in the newspaper with pride. We put on our hit parade a song, the "Green Beret," which glorifies the Special Forces in Vietnam, an arm of the CIA! Without knowing what we are doing, we give our ignorant support to horrible deeds done in our name! Is this being on the right track?

Great Thoughts of Western Man (Road to Damascus Division): Sen. Richard B. Russell:

"It would be good to be caught up there in tides of religious controversy and political controversy and philosophic disagreements to the point that the lives of American boys are endangered and all the sides of a great street city they have come to save from the Communists, ... then it's time we re-examine our entire position, however painful that re-examination might be," he said.

And to bring it right down here and now, this is what the MU project projected and was a cover for in Vietnam when Diem was squashing the Vietnamese people. And some people are saying that was all right! Here is the question: We justify the bad things we do with Machiavelli, "the end justifies the means." Yet, WHAT IS THE END we are employing these disgusting means FOR? DOES IT justify these disgusting, shameful means?

A Friend Writes

Comrades,

I am interested in your idea of a friend's recent, now it is not only work under pure communism in our present tribal society, or under capitalism or even white Russian socialism, the idea would be considered a joke, perhaps on MSU.

Rita Phipps is the mother of four children and the coordinator of the Conscientious Objectors reports that he was arrested and released on $10,000 bond for the two offenses.