

DILEMMA : THE STUDENT UNION

by Lynn Coddington

The Union. Immediately, there appears a picture of unshorn, bleak, blah walls, paper plate adorned tables, scraps and discards, an empty shell.

The Student Union. So where are all the students? Good question. Not at the Union by any means, though can you blame them? Who really wants to sit alone or with one other in a sterile room lined with the same booths, same paper plate filled tables day in, day out. A juke box stands, usually silent, a few Greek emblems hang on the wall while in the other room stands an unused T.V. and over-stuffed chairs, empty. Occasionally, there's a card game during the day or even a few people sitting and talking. One can talk in one's room in cleaner surroundings. 10:00 p.m. heralds a big time, the high spot of the day for the union. The students finally come, to grab a coke, eat some chips, rap a little. It's too bad that one has to wait until 10:00 to see the Union come alive. Doesn't draw too much else except flies.

"Establishment of Tyler into a true community center and learning center..." A nice thought. Why does it take a special commission to suggest that. How obvious has it been for the past years that the Union is little more than a name, the Student Union a mockery. The Commission almost lost their chance. The recommendation doesn't appear until page 69 of the 75 page report. Close. The idea amazes me that a building can stand for so long and so useless except for an occasional dance or production and not have someone take notice. Even if notice was taken, no change has occurred. There stands the Union, looking for the past three years, like the same empty tomb as when I arrived. Admitted, now the Union is probably busy at times. The year is young, however. People will soon grow tired of the few posters and announcements, the same Greek insignias, the omnipresent plates and cups, discarded, scattered garnished with a blob of mustard or cigarette ashes. I keep repeating myself because the Union keeps repeating itself with the same miserable scene.

"...attractive, appealing with decor and facilities toward which students, faculty and administrators would gravitate willingly and naturally." One walk through the Union validates why that statement was written. So what can be done to renovate and refurbish the Union into an exciting and magnetic center?

My freshman year some art students turned the Union into a do-your-own-thing art happening. For example, huge sheets of paper were strung up, crayons or pens were provided and people were just creative. Graffiti, pictures, doodles and all sorts of things appeared on the paper. People really got into the spirit of the game and enjoyed it. The feeling was pervasive. People came, mingled, did all sorts of things and the wall paper was by no means the only happening. The important item, though, is that students came to the Union and in a community of doing, interchanged with others. Non-verbal communication can be just as powerful as verbal communication.

Union Board has tried to do something with the Union. The night-club, with its waitresses and bar, and candles on the tables add a little more to the otherwise barren room used primarily for songfests and crownings. A bar. Come January 1st we're all in the same boat, the P.K., Well,

Gratiot and 300 are all fair game. Beer and wine in the Union? That would certainly attract people. Alcohol decidedly loosens tongues and gets people to communicate. It might be safer to have kids drink on campus then to have them drive from some other well known spot. I'm not quite sure though if that's the answer to establishing Tyler as a "true community and learning center." I don't advocate the Union becoming a bar. I'm afraid that that only skirts the problem and provides an artificial lure. Tyler's Bar and Grill in flashing neon lights isn't where it's at, either.

Clack Art Center was created from the hulk of the old gym. A walk inside reveals a stunning showcase room and excellent use of the existing structure, every nook and cranny. A decrepit 1922 landmark, \$500,000 transformed the old gym into the present art facility, one of the best in the state. The potential for the Union is there then, sitting on the corner. The Union awaits an innovative administrator, concerned students or faculty, anyone who desires to establish a center for interchange, communication, fun.

Central Michigan University's Student Union is three stories high. The first floor has the food bar, the lounge area, a nice decor. There are pool tables, a bowling alley, things to do. The upper floors contain a ballroom for dances and mixers, conference rooms, faculty dining room. People come, eat, talk, think. But even Central's Union doesn't quite contain what I'm looking for.

"A community and learning center." To different people that could mean many things. I want more than a community and learning center, I want more than a spirit of community, I want concrete interchange, a desire to seek out people, to talk to listen, to hear new ideas, be challenged, see novel displays. I want the Union to attract people, to be the soap box on which one can criticize, preach, be crucified. I'd like the art students to have exhibits or displays, to turn the Union into an occasional happening. A happening not just by students but for students, faculty, administration, community. I'd like to see more pool tables, perhaps a pin ball machine, darts, games, excitement, people.

People. There's the "rub," the crux of the matter.

People. All of what I say is possible but I wonder if it's possible on this campus. The Union could be turned into the most appealing and dynamic learning and community center on campus and it might stand just as an empty shell as it does now. Why? Perhaps because we lack a searching student body and dedicated faculty. The college offers sterling programs and speakers and attendance is minimal.

But we must go ahead and develop the Union--make it attractive, tear down the walls and rebuild with fine wood, good furniture. Include pool tables, a soda fountain. Turn the place over to art students, plan a happening and invite students, faculty, administrators and entice them with the New Student Union.

Then we must try to instill students and faculty with the desire to come out of themselves and interchange, to get a community of spirit and challenge. What is bothersome, though, is whether this can be accomplished without recruiting different students and faculty. Otherwise the Union might attract little more than it does now. Flies, cigarette butts in ash-filled coffee cups and paper plates . . .

ATTICA PRISON - RIOT COULD HAVE BEEN AVOIDED

By William Kunstler

Point Blank News Service

William Kunstler, a champion of individual rights, was defense counsel at the trial of the "Chicago Seven." He was a member of the observers' committee at the Attica Prison uprising.

For anyone with the slightest degree of sensibility, Attica will forever symbolize the ultimate in human tragedy--the controlled catastrophe that could so easily have been avoided.

I address myself exclusively to the citizens of Cell Block D, because I was honored among men to be named their attorney. And I will confine myself to what I saw, heard and felt during my dozen or so hours in what I choose to regard as a sublimely liberated zone.

When I initially passed from official to inmate control, deep in my white middle-class subconscious, I half expected to see a replica of every prison movie I had ever witnessed. I was reasonably sure that power would be wielded by a few psychopathic killers with little or nothing to lose, who had terrorized their fellow convicts into seizing the cellblock and committing unspeakable crimes of violence along the way. It would hardly have surprised me if the yard had been the scene of impromptu executions, medieval torture, and brutal and bloody struggles for suzerainty.

Instead, I was to have every such ugly stereotype swiftly and totally shattered. The rebels were superbly organized; inmates inclined to violence were quickly subdued and incarcerated; and an acceptance of all shades of opinion was promoted and encouraged. With much sophistication and even some genius, the leadership speedily established an Athenian democracy freed from the racism and class lines of the outside world, which could and did survive everything--but bullets and buckshot.

From the moment the members of our observers' committee first entered the yard, we were aware that we were in the middle of an ongoing community. There was a command post, complete

with conference table, loudspeaker system, floodlights, and typing pool. Even the most critical of us could easily see that everyone had been assigned a task--whether it was to dig a defense trench, guard the hostages, man the perimeter, or stand impassively in the long lines of marshals protecting the entrances and exits to the compound.

Even the occasional flurries of panic that, every once in awhile, rippled insidiously through the yard did not seriously disrupt communal organization. Sensible precautions were taken at once; rumors tracked down to their sources; and their spreaders

Once, when it was feared that an attack was imminent, lights were quickly extinguished, visitors escorted to a relatively safe and out-of-the-way spot, and everyone cautioned to act only when ordered to do so.

I am a veteran of hundreds of endless movement meetings, and I marvelled that these men--given their socioeconomic backgrounds and the tension and uncertainty that pervaded their newly found freedom--could have so quickly learned to rule themselves with efficiency, dispatch, and bedrock fairness. Their essential politeness toward each other and their visitors, and their easy tolerance of all points of view, however strange or unorthodox, made me realize that necessity is as much the mother of accommodation as she is of invention.

Our negotiation sessions were reasonably businesslike and, with rare exceptions, rhetoric was kept to an irreducible minimum. Although we were asked for our opinions, it was obvious to us from the beginning that they would be advisory only. All final decisions were to be made, not by outsiders or those in leadership capacities, but by the entire constituency.

The fabled New England town meeting had at long last suffered a latter-day revival in, of all places, a cluttered prison yard.

Most of the observers were startled to find how versed our hosts were in the art of practical politics. They understood full well how power is gained and utilized in contemporary society and

never lost sight for a moment of the fact that their only leverage lay with the blindfolded hostages, who sat on the ground within a demarking circle of wooden benches.

But of even more importance, the inmates, despite the uncertainty of their collective survival, relied heavily on the basic humaneness of the world without and were genuinely and deeply shocked when they began to sense it was as illusory as everything else in their lives had been.

In the end, it was they and not their oppressors who yielded to the pressures of harsh reality. Of their two "nonnegotiable" preconditions--total amnesty and the removal of Superintendent Mancusi--they were prepared to drop the latter if assured of the former.

"We are ready to give up the Mancusi thing," Brother Richard Clark told us as we left the yard for the last time on Sunday night, "if we are guaranteed amnesty."

In the last analysis, they failed because they, as well as most of the observers, so tragically misjudged their society's devotion to its own expressed values. From the beginning they were truly convinced that, given a choice between life and death, the high and the mighty would always opt for life.

Even up to the awful moment of truth on Monday morning, most of them simply refused to believe that their fellow countrymen could so easily forsake even their most cherished shibboleth--the myth of our common humanity--in the face of political expediency.

It is perhaps more ironic than we yet realize that the men of Cell Block D, convicted felons all, yearned so fervently, out of the depths of their own desperate need, for an up-to-date certification of our national credo, while those most publicly committed to its sustenance rushed to nullify it. Men who may have once taken life, molested children or cracked safes understood more about shining ideals and elemental truths than those who professed to judge and condemn them.

Men died at Attica, to be sure, but innocence itself lay unnoticed among the victims.

Alma College Economics Professor Studies Iran

By Linda Gail Neely

Where does an economics professor go to write an article on Iran? Thailand, of course!

Dr. Frank Jackson, Chairman of the Economics Department at Alma College, was on sabbatical leave in Thailand last year. While there he held the position of Senior Economic Affairs Officer for the economic survey and analysis branch of the research and planning division of the Economic Commission for Asia and the Far East.

When I began interviewing Dr. Jackson, I assumed that he had lived in Thailand to study its economic conditions. I was surprised to learn that he had been stationed in Thailand to write an article on Iran! His task was to review the economic developments of the preceding year and to make short term forecasts of policy problems in the year ahead. Dr. Jackson spent two weeks in Tehran, the capital of Iran, gathering the necessary facts. The article he is in the process of writing will be published in the Annual Economic Survey of Asia and the Far East, 1971.

Although Dr. Jackson had spent nine months in Thailand, he knew little about the economic condition of that country, as he had concentrated so intensely on Iran. He was able to supply the information that Thailand is in the middle of a recession, partly because of the American military de-escalation and partly because of a bad market for their agricultural crops. Rice is their major export crop but recently their market has declined partly because the U.S. has dumped their own rice crop onto the market at prices which Thai farmers can not compete with. Prices for rubber, another major export, have hit an all-time low. He added that there were a great deal of American investors in Thailand, but had no idea as to how many or the percentage they composed of the total number of foreign investors. Despite many restrictions, the government does attempt to encourage foreign investors by extending financial incentives.

Many people have the opinion that the main reason the U.S. is in Viet Nam is to protect our oil rights and other lucrative enterprises we have invested in, in Southeast Asia. Dr. Jackson does

not believe this to be true because, among other reasons, most American investments are of the type in which capital can be recovered quickly.

Concerning the U.S. policy in Viet Nam, Dr. Jackson stated that in the past he had always advocated President Johnson's policy, but now believes that we should get out now as "there is so little support for the war it is hard to fight effectively."



Dr. Frank Jackson

Next I asked Dr. Jackson if he could describe the Thai's living conditions, but as he had remained in Bangkok the majority of the time he could say little on this subject. In Bangkok the housing seemed dilapidated and crowded compared to American cities. Although there was a good deal of poverty,

it was not the poverty of mass starvation.

Although Thailand is a male-dominated society, Dr. Jackson explained that there were women who held important positions, especially in the government. When asked to comment on the widespread prostitution in Bangkok, he replied, "Thailand is a low income area and women are regarded as a saleable commodity. There is some talk, but I do not know how true it is, that some families sell their daughters to be used as prostitutes. The income from prostitution is larger than the amount women receive in a factory or office. Legislation has been introduced to legalize prostitution there, but I do not know if it will pass."

Commenting on President Nixon's proposed trip to China, Dr. Jackson believed that normal diplomatic relations would accomplish as much toward the alleviation of tension in the Far East. However, he thought that the new policy toward China may improve matters somewhat.

I read that the narcotics traffic is so deeply imbedded in the everyday life of Southeast Asia that it is almost a "cottage industry" and many people depend on it for their living. I asked Dr. Jackson if this were true. He answered that as far as he knew, the growing of opium and other drugs as cash crops were limited to a small area, mainly carried on by the hill tribes and the remnants of the Kuomintang (KMT) army. He believed there was no evidence that Thailand's government officials tolerated or aided the drug traffic.

The newspaper speaks of the "Golden Triangle" which is made up of Burma, Laos, and Thailand, the key Southeast Asian cultivation center. Dr. Jackson holds no hope that the drug traffic will be controlled in this area because of the wild rough terrain and the fact that it is so easy for people to slip back and forth between these three countries. The Thai government was attempting to introduce other cash crops of equal value in place of the drug crops. Thailand's government has a very limited national budget and it is necessary to spend their funds on what they believe to be more pressing problems such as education.



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ACADEMICIANS ARTICULATE

By Dr. Eugene H. Pattison

In the last few years my sense of my job as teaching literature for the sheer enjoyment of literary works and literary history has been tempered and tampered with more and more by the violent crises and calamities in American life. Assassinations, demonstrations, riots, and especially countercurrents of anger and suspicion and self-righteousness have gradually convinced me that no teacher can be neutral. I do not believe that any teacher can afford to be imprecise or inaccurate in his discipline, but neither can he afford to be neutral. I happen to be interested in the relation between the study and practice of religion and the profession of English. From the first time I discovered that a people's deepest religious values and aspirations emerge in their fiction and poetry, I have tried to spot religious themes in novels, poems, plays, and literary movements.

But these days events crowd us and people question us so that we must begin to ask seriously, "What does all this 'spotting' of themes mean? Of what possible importance can they be in a world we can hardly imagine? How can they possibly be 'relevant' to our hangups?" My answer runs something like this, at least for now: in the "here and now" era, each of us, no matter what he is preparing to be or do, is going to be participating in a present and a future he did not make, and he is going to approach it with beliefs and values that, deny it as he may, come from a past he did not make. And he may never test those beliefs and values and assumptions.

A long time ago I read George Santayana's warning that those who do not know history's mistakes are condemned to repeat them, but it never meant much to me except as a saying, for I never found any better way to heed it myself than by teaching literary history. Lately I have recalled though, that a classmate of mine once wrote:

If a way I could contrive
To go back by ten or five,
All the graves I'd go to see
Of all the men I used to be.
Then I'd be unquestioningly
Rid of an uncertainty.

(Richard E. McMullen, '56)

He was "saying" of course, that an individual searches his past and masters it. It has seemed to me lately that this is a task for a whole country, but more particularly for any thoughtful, open, earnest American who can take the therapeutic risk of searching his own nation's past for "all the graves" of the men he, the individual American living in 1971, used to be--and still is. American hopes, fears, values, and assumptions, often so deeply embedded that we cannot articulate or evaluate or criticize them, shape our lives.

I thought along these lines when it came my time to have a sabbatical leave from teaching last year. And it hit me that the best way I could "contrive to go back" as an American would be to start where I was, personally, and professionally--with the subjects I knew best. In graduate school I had let my interest in religion and American literature push me to research parts of the career of William Dean Howells, an American realist who was nearly forgotten before his death in 1920. Before long his entwinement with American issues and struggles came to impress me deeply. A magazine editor, reviewer, and novelist, he let little escape him. In terms of religion, he wrote of gentle Swedenborgianism, spiritualism, and the sin of slavery. He registered the way Americans mythicized the Civil War and Lincoln's death as atonements for national wrong-doing. He was stirred to see the gospel drive men to answer the crying needs of the underpaid and overworked and oppressed of seething nineteenth century cities. He was almost the only American man of letters to defend the first Chicago Seven, anarchists who were condemned for murder because their opinions stirred a paroxysm of national hate and hysteria after the Chicago Haymarket Riot of 1885. Almost singlehanded among American authors, Howells bitterly derided and satirized the fantasies that passed for evidence against the anarchists in an Illinois Court.

Howells might have traced this apoplectic, self-righteous vengefulness to the most frenzied of the frontier camp-meetings his gentle father had once told him about. He had heard of one such camp-meeting that inspired a man to claim he was God. He wondered how such a thing could be. Perhaps in nostalgia, but more likely in a desire to get at the American past, thirty years after the Haymarket Riot Howells finally was turning from the "here and now" to write a novel about the man's blasphemous claim. In doing so, his implicit question was "How do Americans get the way they are? What have they done right or wrong to be this way over several decades?"

My first research on this novel eventually led me to learn of Indiana University's Howells Edition, newly forming in 1965 to republish forty of his works in the most accurate texts possible. Its task, like that of several centers which are re-editing texts of American authors, also is important in rediscovering the American past. The whole history of corruptions in a text, some introduced by fault proofreading and typesetting and some by the whims of editors and publishers, are important bits of evidence as to the pressures and perceptions which change an author's work before it gets to a reading public. I had learned some of this by editing a text for the Howells Edition, but only the sabbatical leave could make it clear to me how important such work was, or what other kinds of research went on at such a Center. The care the editors take in establishing texts and then proofreading them once they are in type, is aimed at absolute accuracy and honesty. It lets an American author say what HE said.

More important for me personally and professionally was the chance to get acquainted with a no longer living author by reading his manuscripts and his daily mail. The Howells Edition has over 10,000 copies and worksheets of his letters; reading only a small portion of them made me see the man and the movements around him with an intimacy that the best biographies cannot have.

Determined to center my sabbatical research on ways men understand, misunderstand, and make myths and legends of their pasts, I looked in these letter files for the names of popular historians Howells knew. I looked for signs of his intense childhood passion for history that made him train himself to write it, though he never finished grammar school I looked for indications of the many historical subjects he wanted to write about. Fresh and green from Ohio, he has taken a consulate in Venice, and that city overwhelmed him with its rich cultural treasures so that all his life he wanted to write an heroic history of the city. Visiting England many times in his later years, he sought the homes of emigrants to America hoping to lead American readers to re-think their British origins. Turning to his native Ohio he wrote more than once of the savagery of Indian wars and brutality of white men who knew better, and of the Revolutionary war and peaceful Christian Indians at Gnadenhutten, Ohio--an earlier Mylai.

Though I wanted to make as complete a set of evidence as possible from letters, manuscripts, and old magazine articles and reviews about Howells' interest in such matters, it seemed to me that I could gain something by visiting the locales of his career or writings. I had already visited the valley forty-odd miles from Whelling, West Virginia, where the man claimed to be God, and began to appreciate the isolation that would make such a claim credible. Then, last November, I took time to look around Howells' teenage hometown of Hamilton, Ohio, for as a man of nearly sixty he wrote of it in *A BOY'S TOWN* with intense accuracy and a psychological acuteness about its boys' savagery. I drove on up the valley of the Big Miami to Xenia, and then poked around the back roads west of town for the site of an old mill where Howells' father tried to form a mild, sober Utopian community when Howells was thirteen. Such communities dotted the American countryside a hundred and fifty years before the communes of today.

Looking at the proposed "intensive term," and remembering what I saw very BRIEFLY last November, I begin to imagine what it could be like for a literature class to spend a month in an author's home country, reading or re-reading his works, absorbing the scenery and speech patterns he might have known, mining small-town historical museums and county courthouses and newspaper offices for the details of an author's early life and the details which engaged him and his neighbors. The most imaginative teachers and students can, of course, derive such an appreciation from sources in libraries, but most of us could apprehend it more richly by living in it.

A teacher may well engage life in and through research libraries and classrooms, but it seems to me that "going back by ten or five" to be free of old mistakes and assumptions, if it is to have relevance, must also involve "going ahead," living in the present and living it more effectively. In my life I engage the American past not only as a specialist in part of American literature, but as a student of religion and as a Christian churchman of the Presbyterian tradition. I believe these two roles are properly kept distinct and separate if one is going to understand his national past and try thereby to correct his national present.

In the first role--as a student of religion--I learned that Indiana University had one of the few departments of the Study of Religion to be found in a state university. Hoosiers watch this department very closely lest it violate "separation of church and state." But that close watch frees it for careful and honest probing of religion's past. I audited a course on Religion in America to discover what new methods of studying that subject had emerged since I was a divinity student. Students in the class challenged a sensitive young professor to probe a wide variety of parallels between past and present. Thus they came to see similarities between frontier camp-meetings and contemporary rock festivals, between the witch trials of 1695 and the political investigations of the 1950's and the occultism of the 1970's, between the literalism of Darwin's science and its bad mirror image, the kind of Biblical literalism that was only invented to oppose Darwin rather than to create any real understanding of the Bible. Yet I rarely saw a student in class act threatened in his religious convictions; this probing more often led to deepened convictions. That is something I could covet for the life of scholarship at Alma.

In the second role--as a Christian churchman--early in September I sought out the Christian fellowship of the University Presbyterian Chapel, a joint venture of nine Protestant denominations and one of the most exciting, alive campus ministries that I have encountered at three different universities. It was alive because as a community it took bold steps to make Bible study come to life and to make worship new and relevant. It was alive because its pastors and people really cared for others in the university, because they witnessed for their faith not in the arrogance or fear that wears a mask of firmness, but in the openness of listening to other human beings. They cared for others whether the others accepted their faith or not. And even after such acceptances came, they cared for the daily and concrete lives of their new fellow Christians. That, it seems to me, is one of the human results of a mastered past. I covet that for the living that Dunning Chapel should epitomize at Alma.

Even though family illness brought my sabbatical work back to Michigan for much of the winter, in the months I spent at Indiana I was able to get glimpses of several ways of coming to terms with the past, but also with the institutional present. Listening to faculty members in conversation there, I began to see for myself that the same strife surrounds getting things done and making decisions and doing committee work and the like at a large university. That can make a person give up the university in despair, or it can make him more patient and less inclined to complain about the way things are, or it can make him understand better how much careful planning and organization it takes if anyone is really going to change things. I won't tell you which it has inclined me to do. That the sabbatical leave has left me eager to continue doing research and still eager to teach at Alma College will still not leave you clear about the answer. And leaving such questions for you is part of good pedagogy.



A few strong mothers keep their children.



All ages know how to beg.

The Editor's Desk

YOUTH—A TIME OF TRAGEDY

Photos and text by Paul H. Harasim

Mr. Harasim was a U.S. Army Correspondant in Vietnam from Feb. 1969-Feb. 1970

One of the capital tragedies of youth--and youth is the time of real tragedy--occurs when the young are thrown mainly with adults they do not quite respect. In the United States we throw the young to the school-ma'ams, male and female, which is to say, persons of trivial and unromantic achievement, and no more capable of inspiring emulation in the healthy young than so many garbage collectors and pest exterminators.

In Vietnam it is far worse. For the past ten years, Vietnamese children have had to look up to gun barrels held by American men--men who, naturally in the course of events, grow to hate everything about Vietnam. The young see men who enjoy beating their fathers, men who enjoy killing water buffalo for the hell of it--men who force their mothers at gunpoint to lay with them.

As if that life isn't bad enough, think of the children who have been fathered by Americans. As Americans leave Indochina, thousands of half-Vietnamese children are being abandoned.

No record is kept, so estimates of the numbers range from 5000 to 25,000--from infants to six-year olds--who are without homes or even rudimentary care. Anti-Americanism is so severe and widespread that few of the mothers can keep their children. Black children, who make up about one-quarter of the GI offspring are in especially dire need and face a dismal future since they are particularly ostracised.

Only 500 children are known to be in Buddhist or Catholic orphanages, and there are almost no adequate state shelters. Graft and corruption are so great that the money appropriated for this purpose disappears before it can reach its charitable destination. Some individual Americans have set up refuges for these children but their efforts hardly make a dent in the problem.

To the shame of everyone in the United States, our Government and the U. S. Armed Forces refuse all responsibility--the Pentagon simply pretending that these children don't exist--just as they have in Japan, Korea, and elsewhere.

We went to Vietnam to save the world for democracy. Why, the Vietnamese children should say, can't democracy be a self-limiting disease?



These orphans are the lucky ones.



We have made the young hate us.



At nine they begin to play war.

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LOCAL GOVERNMENT & THE AMERICAN ENVIRONMENT

COUNTIES

Reprinted from "Clear Creek"

Last of a Three Part Series

A MANIFESTO FOR CITIZEN COUNTERREVOLUTION

By Ted Radke

The Cheap, Legal, Counterrevolution

While We're At It, Why Not Control . . .

Cities

Cities, with the exception of restrictions in areas of taxing, have powers and authority within their boundaries as do counties in areas not incorporated into cities. Counties, however, have a determining influence on matters concerning the creation of new cities, expansion of older cities; and planning and taxing policies of counties can often make or break a city. For example, the growth of suburbs in unincorporated areas (county) often results in a situation where middle-income groups flee the city for suburban life, yet continue to use city services. This is a double hardship on cities, since it drains them of taxpayers at the same time that demands on city services are increased. Counties have principal responsibility for this parasitic situation which can, in effect, destroy the livability of cities.

Special Districts

Special districts are perhaps the least understood of all local governments; yet the better than 5,000 special districts in California spend more money annually than do either all the cities or all the counties in the state. Creation of special districts generally requires favorable action on the part of the board of supervisors in the area that the district is to cover, as well as authorization from the state legislature. In some cases, a special district can be created by a vote of the people to be within the special district's jurisdiction. Method's of selecting the policy-making or governing boards of the districts also varies. Most common methods of selection, however, are either appointments by municipal or county governments, or election by the voters. These districts often have the power to tax property. Other sources of revenue include special fees and service charges, and federal and state grants and subsidies.

Most special districts are school districts. Others include districts for recreation and parks, flood control, soil conservation, hospitals, fire protection, utilities (water, power, etc.), air and water pollution, transportation, irrigation, sewage, sanitation and garbage disposal (or reuse!), ports and harbors, mosquito abatement, airports and bridges, levees, libraries, parkways and cemeteries.

These districts perform functions and make decisions that determine the quality of life for now and the future; yet they are ignored by practically all but those with special interests to protect and enhance. Often elections for these key positions go uncontested. Appointments are often made on the basis of paying political debts to special interest groups. Making sure that their property is not included in special districts is one way corporations have found to avoid paying local taxes, even when they benefit from the services provided.

It all begins and ends with you. Your power is your imagination, responsibility, flexibility, and perseverance. You define the issues. You decide what to do. You, therefore, always have the initiative.

The industrialists, developers and backward politicians must be on guard everywhere, at all times. You on the other hand can strike anywhere. They get drained and become weaker, while each action you undertake should make you stronger—regardless of whether you "win" or "lose" the particular skirmish. For your goal is to instill in the public mind a recognition of the ecological consciousness, and the inter-relationships the previously discussed issues have and how they affect people. In other words, your goal is to educate people so that they begin to see things as you do—and begin acting on that new consciousness. If, after you come out of an action, more people see things as you do than before you began, you have won, regardless of what "objective" commentators or critics say.

With this perspective we can't lose—so long as we stay with it. For we can have no time limit. Our concern is to secure a future, to transform practices and consciousness which are life-threatening to those which are life-sustaining. It will likely take the rest of our lives.



A very few people can begin laying the ground work—doing the research, contacting groups, defining issues and informing the people. You should also appear before your city council and/or board of supervisors with protests or proposals. Use their campaign forums to publicly raise issues that should be dealt with by asking probing, well-considered questions. This only takes *one* person, and can begin to change the entire context of local politics.

Again, you can't lose. If they go with you, good—they have begun their conversion. If they go against you—you have given them an opportunity to act positively, and through their failure to do so you begin to create a history of governmental inaction and irresponsibility that will be invaluable in informing people as to what needs to be done.

Always offer the possibility of conversion—but always maintain the option of actively working to replace the present office holders if they are wrong too long. In any case, either conversion or campaigning for control—the process, at least initially, is the same. As far as politicians are concerned, don't join them, induce them to join you. Formulate your positions carefully, state them clearly, and if you are effective, and people begin to see things your way, the politicians will come to you. If they don't, either you haven't been doing your job or they are flirting with political suicide. Keep them informed and encourage positive action, but *don't compromise essentials for short term gains*. If you begin playing political games,

you risk losing sight of what you are playing for. And instead of their becoming like you, you may become like too many of them—men who too easily sacrifice what's right and what should be for what is.

As Tolstoy once cautioned the liberals in Russia, "In order to lift others out of a quagmire one must stand on firm ground oneself, and if, hoping the better to assist others, you go into the quagmire, you will not pull others out, but you yourself will sink in."

National organizations can be a tremendous facilitator to local government activities. Churches, minority organizations, labor organizations national environmental groups, professional associations and political groups like Common Cause could add an entirely new dimension to their activities by carrying on internal education within their local units. As presently constituted, many of these groups and professional associations, focus their attentions almost solely at national and state levels. Members pay their dues and the national office is supposed to take care of business. With very little effort, local members and units of these organizations could begin actively pursuing the same goals and programs on the local level which the national organizations are supposed to be pursuing at the state and national levels. These two directions complement each other considerably and, particularly at the local level, a little can go a long way.

At present there are simply too many good, concerned people standing around wringing their hands anxiously. This is a tremendous waste that new directions from national organizations could begin to eliminate. With cooperation between the various groups at the national level, and similar cooperation at the local level, we can really get things going.

True Morning

Unless you have credibility, you can accomplish nothing. It is, therefore, of the utmost importance to be as accurate and careful as possible—given your limits of time and resources. *Never sacrifice truth for expediency*—for while you may win battles, you will eventually lose the war. If you do your homework, you will find, I'm sure, that there is no need for exaggeration—our situation is more than sufficiently desperate to move people to action and warrant fundamental change. And remember, reason and honesty work better than fear in bringing about real improvements in the human condition.

In describing what he felt was the only possible way to really change anything, Leo Tolstoy urged ". . . that all enlightened and honest people should try to be as good as they can, and not even good in all respects, but only one; namely, in observing one of the most elementary virtues—to be honest, and not to lie, but to act and speak so that your motives should be intelligible to an affectionate seven-year-old boy; to act so that your boy should not say, 'But why, papa, did you say so-and-so and now you do and say something quite different?' This method seems very weak and yet I am convinced that it is this method, and this method only, that has moved humanity since the race began. Only because there were straight men, truthful and courageous, who made no concessions that infringed their dignity as men, have all those beneficent revolutions been accomplished of which mankind now has the advantage. . ."

HOW OLD IS TOO OLD ?

By Roger E. Greeley

"Think young, be a member of the young generation!" "Buy a youngsmobile from Oldsmobile." "Think young!" Feel like a young animal; if you're young at heart, younger than springtime am I, Be regular and feel youthful, Tired blood? try Geritol and feel young again, If you haven't made your first million by age 35 you've had it, the in-crowd is full of life"--on and on ad nauseum! Wherever you turn, wherever you look the senses are bombarded unmercifully with youth propaganda. Our's is fast becoming a culture where there is planned obsolescence in more than automobiles! You're aging in the 20's, by the time you are in your 30's you're out of it and anything over 40 is ancient. The fun generation sets its limit at 35 or below.

Anyone who watches any TV must immediately be aware of how important it is to look young, feel young, and be young!!! Youth is everything. There are hundreds of preparations, palatives and potions, creams and conditioners, liquids and lotions, man-traps and jowlstraps, false eyelashes, cures for skin rashes, and if this is not enough there are cures for premature dandruff. All of this high powered, expensive and useless gibberish is to promote what Ponce de Leon never found, the eternal fountain of youth. Why, Why, Why?

As far as I am concerned the distaste, despair and the downright disgust that our culture has created around the aging process is a serious syndrome of a sick society. How much of our emphasis on the desirability and permanence of youth stems from the death of God development would be hard to pinpoint. I think that with the evolution of the death of God, of Heaven, and of Hell, that the reliability and expectation of the "next life" has all but disappeared among thinking people. With the realization that life as we experience it very possibly, almost certainly in fact, ends on earth, a kind of spiritual suffocation has crept into the lives of the anxious agnostics and atheists, and even the theists who have lost much confidence. Only for those lined up behind that paragon of preachers, Billy Graham, take seriously the old notion that this life is but the preparation for the eternal one that awaits the true believer. Add to this disintegration of the old salvation story, the freeing of the self from harmful restraints imposed under the Puritan Victorian influence, and you have a society running wild in pursuit of eternal youth and kicks.

A third factor should be introduced. Over one-half of the population of the world today is under 25 years of age! Never before has such a condition existed in human history. Youth predominates. There is a multi-billion dollar market in the clothing, entertaining, and education of the young. We have then three distinct factors to be considered (along with several others) which have contributed to this fetish, this cult of youth.

Those of us over 40 do not mind being called aged or old by teenagers, that is something one expects from the unwashed ignorance of youth. There is no harm intended. To the teenagers, with their super abundance of energy and excitement, the pace of their parents does seem slow and antiquated, except of course, where work is concerned. What is disturbing, however, is what the aging process creates in the psyche of those who are aging. Ever since Social Security we have told people that they are absolutely obsolete at 65. Based on the knowledge of aging, life expectancy, and the need for retiring the older workers for the benefit of the incoming hordes in the 30's (WWII babies), the lawmakers set an arbitrary age. It was first established at 65 and is now, under some conditions, down to 62. Let us consider that Justice Holmes offered his most memorable opinions after 65. Bertrand Russell continued to produce after 90 and whether you think him senile because of his unpopular attitudes on war, the U.S., Johnson and Vietnam, he had a following and they cannot all be senile. Go back 10 or 20 years before he incurred the wrath of many an American and consider his contributions. John Burroughs was 84 when he died, Jefferson 83 and Helen Keller was still active at 87. The examples are legion. The list impressive and long. There is no such thing as a chronological year being the absolute determiner of ability or worth for all people in all walks of life. Perhaps you wonder why I make such a point of this, it is so obvious but its negative consequences are not well understood or appreciated. Ignoring for the moment, the immense problems associated with usefully involving the waking hours of the retired, let us look at the effect of making people obsolete at 35, what it does to the person and society.

If God be dead (and there can be little doubt of the death of the historic God) and man has no blissful eternity to enfold him, he must, as it were, to live it up. "Eat, drink and be merry for tomorrow we die!" The pace at which we seek to eat, drink and be merry cannot remain constant as the years add up. Aging does take place and there is no stopping it. Instead of recognizing in ourselves the aging process at work, we often seek to deny it by having more stimulants (or depressants) more wild parties or partying for we are constantly seeking to prove to ourselves that we are as young as we ever were. It is understandable why no one wants to grow old, but understandable or not, it is going to take place. To deny the reality going on within ourselves is to be dishonest, irreligious, and not very useful or charming to those who depend on us the most. It does not enhance one's personality.



I realize the handicap in 'seeking' to talk about physical fitness to a group of scholars and intellectuals who by and large applaud Robert Hutchin's sentiment, "When I feel the need to exercise I just lie down until it goes away." It would be funny if it didn't indicate a bias, a narrowness that is every bit as unworthy as its counterpart, anti-intellectualism. Fatigue at 40 is no more necessary than ignorance and is just as undesirable. Some of the forward-looking colleges are enrolling the professorial staff in phys. ed. as an investment and as a promotor of better teaching!

This passion for puberty sets us against ourselves, living at a frantic pace and with no time for anything or anyone considered to be old or "out of it!" We have no time for the aged. I remember suggesting to a person in his 30's that he visit an elderly person confined to a dismal bedroom in Wesley Hall. He responded, "But I don't have the time or I would drop in." I answered, "You have much more time than she does." Life cannot be lived rapidly. There is no need to rush through life, the grave will wait. (The way some race, you'd think that death was something they were afraid of missing.)

We really do not believe in age in America. Newness, this year's model, the young generation are actually making people feel obsolete at 40 and even before. It is a trap into which the over 40 fall as a result of trying to keep up with or live the life of those who are everywhere represented as being the "in-crowd." I say that age has something to

say to youth. We have been telling ourselves for about a generation that we must listen to the young but this is a two way street, not a one way expressway. The respect for age is an act of love. By pragmatic standards it is not a shrewd investment. If only the young could realize that they too will one day be old. When I say that it is necessary to listen to the senior citizen, I mean just that. We have put them out to pasture early, we have robbed them of the dignity that came from gainful employment and then the final insult is to ignore or leave them alone to find happiness for themselves. The elderly have something to give youth even if it be no more than the color of their past.

When Americans accept the aging process for what it is, inevitable and applicable to one and all, and spend less time seeking to deny its existence, there will be a chance of creating a kind of tenderness, a togetherness, a compassionate concern for man flung by chance on this cosmic speck in the vast sea of the universe.

We judge a man too much by his productivity and not the quality of his being. We are trapped in that suicidal "success ethic" and all that it entails and implies. People are good to know, to cultivate in direct proportion to what they can do, for us and the world at large. This is very cold, calculating, and cruel! What happens when this man passes his productive prime? What are we doing to those over 40-50-60 and beyond by this dollars and cents approach to their being? Because there is snow on the roof doesn't mean the fire has gone out in the furnace. There is plenty of life and desire, knowledge and living in those who are obsolete and out-moded by the standards and images blasted at us on TV and the rest of the mass media.

We cannot live out our separate lives without a concern and awareness not only of our own aging, but of the idiocy of a youth cult, of the worship of the just-weaned. As I review my own life to date, it is difficult for me to understand how I had much value or worth until I was beyond 30 years of age. I believe that there is something to acquiring a little wisdom (along with knowledge) that comes only through having lived a while. I cannot go along with the glamorizing of youth, nor the discarding of people because of their years. Yet, we are guilty of this in our society. Are we afraid of contact with the senior citizen because we cannot bear the thought of ourselves joining them? Do we secretly believe (or wish) that we are never going to grow old? Is this why our society does not provide for retirement years with facilities for those in need of them?

When the myth of Heaven and Hell was exploded it brought an end to the equanimity of many a "believer." How can one rest easy knowing that there is, in fact, an end to this beautiful thing called life. In a sense all we have is time, life is the time available to each and every one of us. Time is an invisible beast of burden that carries me on a journey I didn't voluntarily elect, to a destination I do not choose, at a pace over which I have only the slightest control. Time is both energy and opportunity. It is the silent unseen eternal force that moves relentlessly on, spilling in its wake bits of human consciousness that slip from view into a black unconscious void. There is so little time and so much to love. Marked on each one of us are the words, "Temporal, Fragile, Handle with Extreme Care." There is no mention of the years for there is but one year, the year of our being. For convenience sake it is divided and annually reckoned but there is, in truth, only the year of our being and becoming.

I would dearly love to be able to offer you a new explanation, a scientifically valid Heaven or Hell, but honest lenses do not reveal to me any new Elysium. We are here, planted by forces we do not entirely comprehend, to grow for a short season, harvested and mixed with all those who grew before. Somehow, in the one year of our being, may we find ways to enrich the soil of existence that there may be a richer growth tomorrow.

Let no one say that the growing season is for but the first 10, 20 or 30 segments of the year of our being. Youth is but preparation for and experience in living. Let no one's full development be arrested or stalled on the avenue of adolescence prostrate in prayerful adoration of the idol of pubescence.

Let us with gentle maturity accept the reality of the life cycle but reject the spurious notion that divides life into anticipation, performance and reflection. We must embrace instead, the year of our being, the season of our becoming.

BIG BROTHERS MAY NEED YOU

By Janet Worth

"The Big Brothers may need you," said Mr. S. Scott Nesen, executive director of the Big Brothers Organization in Gratiot County. Generally, the organization is not able to accept college students on an individual basis because they are not available year round, but any group on campus willing to devote a little time sponsoring activities which will make one hundred and eighty fatherless boys in Gratiot County happy, is certainly welcome to talk to Mr. Nesen.

The regular policy and philosophy of the National Big Brothers Organization is "one man - one boy." Through this, a fatherless boy is able to establish a one-to-one relationship with an older man.

Mr. Nesen outlined the basic steps and requirements for participating in the Big Brothers Organization:

1. A policy of two minimums has been established. The older brother must agree to participate in the relationship for no less than a year and see the little brother no less than once every two weeks.
2. Six to eight weeks after an application is put in, one is assigned to a little brother.
3. Because volunteers of the Big Brothers Organization come from so many varied social and economical backgrounds, each individual applicant is screened and orientated for the best potential relationships.
4. The matching-up of these relationships is based mainly by the interests of both individuals. Other criteria include geographical locations of each, race, and economic backgrounds. The purpose of this is to allow the best understanding and communication between the big and little brothers.
5. The only two requirements of the little brothers are that they be from seven to seventeen years of age, and fatherless, either by death, divorce, desertion, imprisonment or insanity of the father.

The only way in which women could ever hope to participate in the program, besides filling coffee cups, would be to sponsor group activities. This is because the main purpose of the Big Brothers Organization is to give a fatherless boy relationships with males and experiences only with male-centered and male-oriented activities. The boy has already had a relationship with a female, usually his mother. However, football games, parties, and recreational activities could be sponsored by any group, regardless of sex.

Big Brothers of America is a non-profit corporation and its sole funding comes from contribu-

tions and gifts. One of the main financial backers of the Big Brothers is the United Fund. Mr. Nesen also suggested that in addition to sponsoring activities for the boys themselves, a group could raise money in a number of ways to contribute to the organization.

Mr. Nesen talked a little bit about the history of Big Brothers. The idea was started by a member of the Presbyterian church in New York City around 1904. A strong leader in the church, who also happened to be a judge in the courts, suggested to the men of the church that each one become involved in a relationship with a fatherless boy who had been through the courts. Soon the "Big Brothers" concept spread to other cities and in 1946, the National Big Brothers Organization was established in Philadelphia, Pennsylvania. By many of the experiences of members throughout the United States, rules and regulations were developed and the Constitution of the Organization was established by Congress.

Scott, a ten-year-old little brother, is in the fourth grade and has had his Big Brother for three years. He said that before he had a Big Brother, life was a drag and he never had any opportunity to go places and do exciting things. Some of the experiences he has shared with his Big Brother have been playing chess, cards, basketball and baseball. Many of the most remembered activities have included canoeing, participating in a parade, and going on an airplane ride, during which he got sick. Scott said that his Big Brother means a lot to him because he has more fun and enjoys the companionship of his Big Brother. In fact, he said he wouldn't trade his Big Brother for anyone else.

As executive director of the Big Brothers organization in Gratiot County, Mr. Nesen's main jobs are to interview, screen and orientate prospective applicants, little brothers and their mothers and to supervise the thirty-eight relationships between big and little brothers in Gratiot County. He finds his work very rewarding and enjoyable and welcomes anyone willing to give their time, efforts, love and friendship to participate in the program. If you are at all interested in helping in any way, the Big Brothers Organization of Gratiot County is located at 230 North State Street in downtown Alma and the phone number is (517) 463-3434.



It's good to have someone to lean on

Foreign Service Exam

Students wishing to take the Foreign Service Exam are advised that the exam will be given on December 4, 1971. Applications must be applied for no later than October 31, 1971. Application forms can be obtained by writing to the Board of Examiners, room 7113, Department Of State, Washington D.C., 20520. The same exam is required for those in the United States Information Service.

The only requirements for eligibility relates to age and citizenship. To become a Foreign Service Officer, one must be at least 21 years of age and have been a U.S. citizen for a minimum of 7-12 years. However, 20 year olds who have successfully completed their junior year in college may take the exam.

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KILTIE BAND: A LOT OF WORK

Late afternoons you can hear the sound almost any place on campus. A whistle blows three or four short blasts, some drums tap briefly, and the air suddenly fills with music. Walking across the library mall or standing up by Clack Art you can see the source of this sound: seventy or eighty kids are playing instruments down on the football field. That's the Alma College Kiltie Band practicing for a football halftime show Saturday, and up in the stadium shouting instructions between whistles is Jack Bowman, director.

"Before anything else, I have to have an idea for a halftime show," Mr. Bowman says leaning back, not in the bleachers now, but his own office chair, talking to me. "Once I've got a theme I start thinking about formations." He pulls out several pages of charts showing diagrams of this Saturday's (by now last Saturday's) presentation. Each member of the band is represented by a circle on the paper; there are arrows and notes explaining where and how everyone is to move. "Then there is the music. It too has to fit the theme and give it all a sense of continuity."

With the two consecutive home games this season, the band has had a week or less to prepare each show. "Every step, every distance is planned very carefully," Bowman says. "Band members learn formation changes on the first day of the week, music the second, and the rest of the time is spent coordinating the two and adding final touches."

Bowman writes scripts for the shows himself. "In order to hold attention a theme has to be educational and interesting too," he says. But holding a football crowd's interest can be difficult: "There is just no place for subtlety on a football field. I don't know if you saw our program last week

(Sept. 25). We had a part about the Highland Festival, how we'd been fortunate in having good weather these first three years of the event. Otherwise, we said, we would have had 'Scots in water!' The pun is a terrible one, I know, but it draws attention, it keeps people interested. I've seen schools do big sophisticated shows with no one paying any attention. I don't think that happens at Alma, though. Oh, there are always some who go to the hot dog stand, that's what they're there for. But I think there are a large percentage of people who enjoy the halftime show."

It hardly needs saying the amount of work behind one of these shows. Aside from the many man-hours of marching and learning music there are little things, hundreds of them, to be taken care of. Like uniform buttons. With seventy-some band uniforms there are plenty of the little adornments popping off. One student works an hour a day just keeping uniforms in repair.

And like sheet music. Band librarians must each week locate the appropriate music, arrange the sheets in order, and slip them into plastic weather shields for outdoor use. Each of the seventy-some students needs ten sheets of music for the show; that's close to 800 pieces of paper to shuffle around. And that's AFTER last week's 800 are removed from their shields, arranged, and put away.

And the instruments themselves. Two people are kept busy at least an hour a day oiling valves, replacing reeds, and the like. "It's hard work," Bowman says, "but enjoyable. It has to be enjoyable both to the band and myself, or it just isn't worth it."

If performances are any indication, it seems that it is worth it. In the first week of school the band



Mr. Jack Bowman

played at opening convocation Thursday with only two rehearsals, then went on to put a show together for Saturday in only two days. "I am amazed," Bowman says, "particularly at the freshmen. Coming from high school bands, most of them had to completely relearn their marching styles in two days, and they did it. All I can say is 'Bravo.'"

The band shows outstanding spirit this year, according to its director, "...one of the best sounds I've had in years." This year is an energetic one for the group, with both local concerts planned and the annual spring tour. Among local performances will be a Christmas concert, pops concert, a chamber music ensemble in the spring, and a renovation of last year's "Band Follies." The tour will go around Lake Erie through Cleveland, Erie, Pa., Buffalo and Rochester, N.Y., among others. In Rochester the band will perform under the direction of Dr. Sam Jones, Resident Conductor of the Rochester Philharmonic. Dr. Jones was himself director of the Alma College Band and Orchestra from 1959-61. During this time he wrote the Alma College fight song and provided an arrangement of the Alma Mater.

So the band is kept busy. Mr. Bowman hopes the present enthusiasm will grow even larger next year, when the band celebrates its 50th anniversary. Compared to other small colleges, the Kiltie Band is one of the most inspired groups going. No other school in the M.I.A.A. has a marching band, and Alma's is the only concert band which tours annually. 10,000 miles they've traveled in the last three years, and this year they'll do another 2,000. Things are happening this year at Alma: Jack Bowman's Kiltie Band is one of them.

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JAILED POET THINKS IT'S BEST

Prize-winning Cuban poet Heberto Padilla, whose arrest by agents of the Fidel Castro government earlier this year roused storms of protest in western intellectual circles, talked freely here of his experience when he was visited by a U.S. journalist in late July.

In an exclusive interview with Boston writer James Higgins, 39-year-old Padilla said he "was sincerely convinced that my detention and conversations with the state security authorities while I was in jail were in the best interests of myself and the Cuban Revolution, whose principles I support."

Sitting in his apartment near the waterfront, and walking the streets of this Cuban capital city, Padilla gave the impression of a man who had been emotionally shaken by his five-week imprisonment in March and April but who now felt himself to be at unconditional liberty.

He said he and his wife, Belkis C uza, also a well-known Cuban poet, were preparing to leave "the literary hothouse of Havana and live for a time in the Escambray countryside. He felt a need, Padilla said, to work with his hands "inside the Revolution" and that he hoped to help with the construction of a new town which was being developed in the Escambray region.

"The poetry," he added, "can wait for the moment. I will write poems again but I am sure they will be new poems by a new man." He said he meant that he had formerly been "vain, arrogant, ambitious for international fame and loose-mouthed about things of which I was really ignorant."

He went on to say that it had been his own decision to "go live and work among the people and integrate myself as a revolutionary human being." Padilla's book, "Out of the Game", was awarded the top Cuban "Casa de las Americas" prize in 1968. It was published with a critical introduction by the Union of Artists and Writers, to which Padilla belongs. In late April, after his release from jail, he delivered a speech to about 100 Union members in which he denounced his previous "cynical and presumptuous" behavior.

The unrestrained confessional tone of his remarks, and his fervent appeal to others in the audience to, in effect, "repent and reform," prompted a few weeks later a statement of "shame and anger" issued by 60 Latin American, European and U.S. intellectuals.

The signers of the statement, which included Jean Paul Sartre, Simone de Beauvoir, Alberto Moravia, Carlos Fuentes and Susan Sontag, described themselves as defenders of the Cuban Revolution "from its very first day" but said the Padilla case recalled "the most sordid moments of the era of Stalinism."

Padilla said he was aware of the statement. "How though," he asked, "can persons thousands of miles from Cuba make reasonable judgments about the situation here? If they do not believe what I said to my colleagues in the Union, and in the letter I sent from jail to the government, that is their problem. Not mine. Not Cuba's."

He continued: "Cuba's problem is that it lies 90 miles from the power and pressure of the imperialist United States and that therefore national unity and solidarity are our needs. The security agents, in their discussions with me, pointed out how my bitter talk to foreign writers gathering book material in Cuba constituted counter-revolutionary conduct."

Padilla, with his wife nodding agreement, added that he had been persuaded, finally, to accept this view of himself. And that such foreign writers as the Polish-born K. S. Karol, now living in Paris, Rene Dumont of France and Hans Magnus Enzensberger of West Germany, who have published critical comments on Castro policies, were "enemies of the Cuban Revolution."

He described his arrest and detention, briefly, in this way: At 5:30 a.m. on March 20 agents knocked on his door, were admitted and arrested him and his wife, confiscating a novel Padilla had just completed. No specific statutory charge was placed against him. The agents informed him he was accused of "counter-revolutionary acts." Padilla and Belkis, who was freed after three days, were taken to a prison on the outskirts of Havana. They learned later their apartment had been sealed and a notice posted on the door that it was under the jurisdiction of the Cuban department of justice.

In prison, agents "highly educated in ideology" carried on with Padilla "a series of discussions." He also had much time within which "to meditate." On April 5 he addressed a long letter of repentance to the government in which he said he was "moved by a sincere desire to make amends, to compensate the Revolution for the harm I may have occasioned and to compensate myself spiritually."

Padilla appeared serious but relaxed in his several interviews with reporter Higgins, who was here covering the annual 26th of July celebration and who experienced no difficulty in approaching the poet at his home not far from the Havana Libre hotel. Another leading Cuban writer, novelist and essayist Edmundo Desnoes, whose book, "Inconsolable Memories", has been published in the U.S., said the affair of Padilla "defined a cultural crisis in Cuba."

Cuba, said Denoes, is just beginning to "liberate its culture from colonialism and to create a culture indigenous and revolutionary. Padilla, and others, talented as they may be, have reflected cultural ways imposed on us over the years from the U.S. and Europe."

He said this was an "internal problem" but that Padilla had "carried it to the outside" by complaining about conditions in Cuba to foreign writers, who "used these complaints against the Revolution." Desnoes added that it was this talk, and not Padilla's poems, which constituted the "counter-revolutionary acts" for which he was apprehended.

IFS Has Fine Films

This Sunday evening, the International Film Series will present its second film of the 1971-1972 year. It is GOOD SOLDIER SCHWEIK, a 1957 Czechoslovakian film adapted from a novel by Jaroslav Hasek, retains all the original characters quite intact. Hasek (1883-1923), a prolific writer, became the first world-famous Czech satirist and humorist. His SCHWEIK story has gone through a number of stage and screen versions. In this Czech version, director Stekly has kept close to the novelist's conception while skillfully adapting the work to the modern screen. It remains as humorous as it was fifty years ago. Nor has time removed the bit of Hasek's insights into the essential chaos and insanity of war.

The character, Schweik, is here as captivating and believably innocent as in the original. He still never seems to say the right thing, always seems to stumble into highly improbable situations, appears too dumb to be real, but has a large heart for nearly everyone. Then too there are the drunken Field Captain, the good-natured innkeeper, the simple-hearted landlady, the idiotic secret police agent. The story begins with the landlady reporting to Schweik that an archduke (Ferdinand) has been assassinated right there in town (Sarajevo). Schweik's explanation: "Just shows you how a trip like that can end."

The chief purpose of the International Film Series is to enrich our film diet by bringing a variety of selected films from various countries. The project continues to be a personal venture sponsored by Professor and Mrs. Dykstra, with counsel and advice from several faculty and student friends.

Given the price-freeze now in effect, last year's admission rates remain in effect, even though film rentals have increased sharply in the meantime. This is the schedule of series prices: A ticket good for all eleven films is \$6.00. One good for seven films is \$4.75. A ticket good for any five of the films is \$3.50. Individual admissions are 75¢. For the series tickets, the selection of the films need NOT be made in advance.

Here is a new wrinkle for this year. Some lucky person is going to get a series ticket FREE. All series tickets actually sold by October 10 will be eligible for a drawing on that date. The holder of the series ticket with the number drawn will get a full refund of the cost of that ticket.

The fall schedule for this year is as follows:

October 10 GOOD SOLDIER SCHWEIK
October 24 INTERNATIONAL HOUSE

USA, 1933. A W.C. Fields thing in which he is the flying inebriate Professor Quail who takes a wrong turn en route to Kansas City and lands in China. There a host of vintage stars help him turn International House into the zaniest hotel in Shanghai.

November 7 THE CRANES ARE FLYING, Russia, 1957. A romantic drama of two young lovers caught up in the tragic events of 1941-45. Along with BALLAD OF A SOLDIER (shown in earlier series), CRANES exhibits the Russian artists' talent for handling this kind of story material.

November 21 HORSE FEATHERS, USA, 1932. A Marx Brothers broadside in an academic setting. Groucho returns to his alma mater as president to graduate his son.

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MENTAL CLINIC HELPS KIDS

by Barb Bendall

Griiot Community Hospital is where it's at. I am speaking of the Mental Health Clinic facilities which are located in the basement of the hospital. The doors marking the entrance to the Clinic are labeled "Recreation Room".

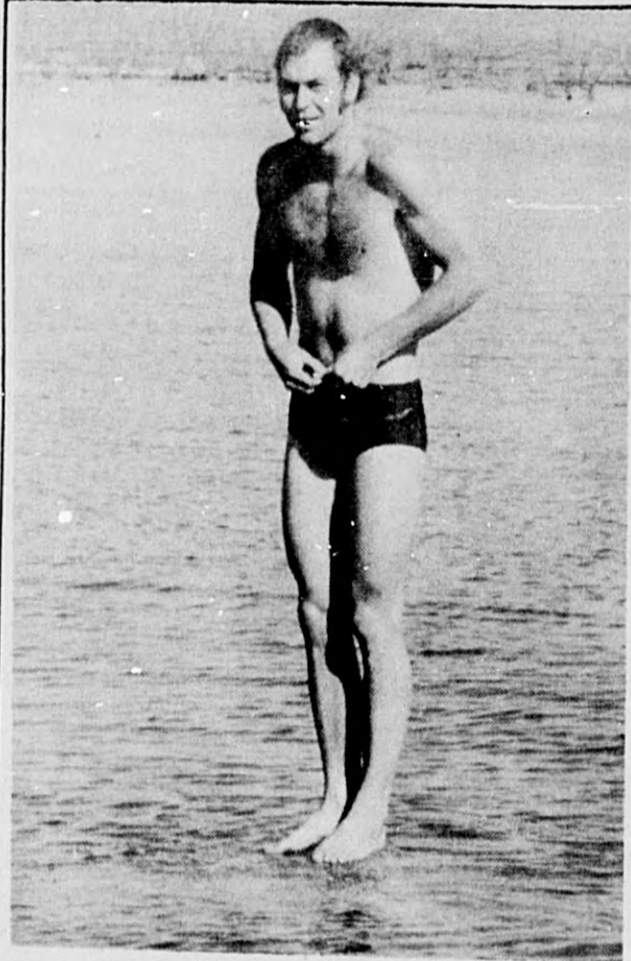
The children who attend the Clinic are considered "problem children" by their elders. Teachers express difficulty in handling them or encounter trouble teaching these children. The children could be slow to learn school subjects or they may fail to participate in their classroom activities to an acceptable degree. The purpose of those who work at the Clinic is to discover and observe these problems and work with the children to overcome them.

The children meet with the workers, there are only two of us, once a week for only a short hour. The number of participants, all girls, varies at each session. Usually the number is five which is plenty for the two of us. The person responsible for getting these children into the clinic for help is Mr. Gallagher. He contacts teachers to discover the problem children, then contacts parents and finally the children. Mr. Gallagher places the children entirely in our care and accepts the programs we devise.

During our time together, we sing with the students, play games with them or simply relax and visit with one another (woman to woman). Hopefully, they will freely tell us what is bothering them. In a sense, the entire goal is built on mutual confidence and trust. The children learn to talk about their problems and together we try to find a solution.

In many cases, no one has made the effort - or spent the time - to talk with them instead of at them. Subjected to this, these children then become dejected and discouraged. Their curiosity and initiative to try something new has been reduced to a frighteningly low level. We try to rebuild their courage and assurance. Our "little friends" have begun to show their love and concern for others. It is a very worthwhile experience.

We encourage anyone, male or female, who is interested in this project to contact us. We need more help and ideas. Your time and concern and understanding would be really appreciated. If interested contact Barb Bendall or Jemery Vansickle.



HE WALKS ON WATER

Photo/Craig Sommerville

ALMA COLLEGE APPOINTS NEW TRUSTEES

The appointment of six new members of the Alma College Board of Trustees has been announced by Dr. Virgil E. Boyd, vice chairman of the Board of Chrysler Corporation and chairman of the Alma College Board.

The new Alma trustees are:

George E. Bushnell, Jr., of Grosse Pointe Farms, partner in the Detroit law firm of Miller, Canfield, Paddock and Stone;

Andrew Kalman of Dearborn, executive vice president of Indian Head, Inc.;

Dr. Edgar L. Harden, Ed.D., of East Lansing, president of Story Incorporated;

John F. Hiemenz of Alma, president and general manager of The Lobdell-Emery Manufacturing Company;

Raymond A. Weigel of Cadillac, chairman of the Board and president of Kysor Industrial Corporation; and

Charles L. Guess of Bloomfield Hills, stock broker with Blyth & Co., Inc.

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OPINIONS OF ALMA'S FRESHMEN



William McCoy

William McCoy could have gone to thirty-two different colleges, he had that many scholarship offers. Instead, he chose Alma. William likes the size of Alma but said that if he finds Alma proves too small, then he will leave. An admissions officer from Alma came to Grand Rapids and interested William in Alma. William indicated an interest in the black center and feels strongly that if it is developed that it could prove a drawing card to other black students. Conversely, if the black center was better, more blacks would be interested in working there, or be involved. William feels that there should be a black admissions officer and more money allocated to the black center. With the large number of black freshmen in relation to those already here, William hopes that things will get done.

Mary Schmidt, from Trenton, intends on obtaining a bachelor's degree in biology and then continuing towards a masters and a doctorate. The size of Alma attracted Mary, for one reason, Alma is smaller than her high school. Mary's parents now pay for her college expenses but she hopes to eventually help. Mary makes her own decisions now, therefore, the 18 year old change in January will make no difference to her in regards to her parents. Mary stated that freshmen women's hours are discriminatory though hours in general are a good idea. She feels that if freshmen are unrestricted, they may just run wild. She does think that there should be hours for both freshmen men and women if there are to be any.



Mary Schmidt

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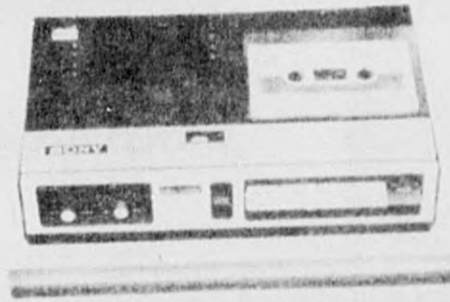
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ALMA CRUSHES GRAND VALLEY

by Dave Salvette

Beware Adrian Bulldogs! The Alma football team roared to their second consecutive shutout by ousting the Grand Valley Lakers, 31-0. Next week the squad travels to take on the pre-season MIAA favorites, but considering the outcomes of previous games this campaign, the Scots should roll to their third straight victory.

The game was a close contest -- for the first series of downs. Alma took over as Gerald Wasen hit end Rick Johnson streaking down the middle with a 78-yard touchdown pass. Johnson kicked the extra point to make it Scots 7, Lakers, 0.

Grand Valley picked up a first down the second time it had the ball, but could move it no farther and were forced to punt. Wasen powered the second scoring drive by finding Larry Andrus near the 50-yard line. A few plays later, halfback Byron Johnson raced 32-yards to pay dirt. The conversion by Rick Johnson made the score 14-0.

Following the ensuing kickoff, linebacker John Dukes picked off an errant aerial and scampered 38-yards to the ten-yard line. A Scots' fumble was countered by a Laker offsides penalty on the same play, moving the ball to the five. A Wasen to Rick Manzardo TD pass was nullified by an illegal procedure penalty, moving the ball back to the ten. Wasen again hit Manzardo for an apparent score, but the officials placed the pigskin one foot from the goal line. As the teams lined up on the fourth down play, Andrus jumped offsides, forcing Johnson to boot a 22-yard field goal.

Midway through the second quarter, Grand Valley made a deep penetration into Alma territory, but quarterback Kerry Rasikas was stopped on the five-yard line on the fourth down.

With about two minutes remaining in the first half, Alma freshman defensive back Steve Schleicher intercepted a pass and returned it to the Grand Valley ten. Larry Hourtienne drove the final four yards. The conversion made the score 24-0.

The second half was characterized by sloppy play, due to the numerous substitutions made by Coach Phil Brooks, and the general inexperience of the first year Lakers. No scoring occurred until Bruce Fillmore found cousin Doug Fillmore with a ten-yard scoring toss. Rick Johnson made his thirteenth point of the game by splitting the uprights to make it a 31-0 ball game.

Grand Valley threatened on the Scots three-yard line with 34 seconds remaining, but Rasikas was again dropped on the fourth down play for a one-yard loss.

A fumble by Alma two plays later, gave the Lakers another chance with only 21 seconds to go, but a penalty ended any hopes that Grand Valley had to put something on the scoreboard.

The Scots almost doubled their opponents in total offense, racking up 443 yards against 229 yards. Alma ground out 17 first downs, while the Lakers managed 14.

In the rushing department, Byron Johnson led all others with 105 yards on 16 carries. Teammate Larry Hourtienne added 74 yards on 13 attempts. Rasikas had 68 yards on 17 efforts for the enemy.

Wasen had a good day, even though he played for less than a half. He connected on four of seven passes for 101 yards. Wasen sat out the second half just as a precaution with a slightly strained ankle, and will be ready to play next week. Bruce Fillmore hit on three of seven for 38 yards.

Linebacker John Dukes played a superb defensive game by tackling 12 opponents single-handedly. Ben Weeks and Mike Marusak each had nine solos.

The victory was especially satisfying to the team, because it gave the second and third stringers a chance to show what they could do, and also valuable game experience was awarded to these hard working young men. It would be nice if they get another chance to play against Adrian next week.



ALMANIAN/Bedient

Besides making 12 unassisted tackles, tri-captain John Dukes rambles 38-yards with this pass theft.



ALMANIAN/Bedient

Alma's Byron Johnson breaks away for a 32-yard TD.

INTRAMURAL NEWS

TEAMS

- | | |
|----------------------|--------------------|
| 1. Delta Sigma Phi | 5. Delta Gamma Tau |
| 2. Tau Kappa Epsilon | 6. Bruske Hall |
| 3. Wright Hall | 7. Theta Chi's |
| 4. Mitchell Hall | 8. New Dorms |

TUESDAY, OCT. 5

- | | |
|------------------------|------------------------|
| A League--field one | A League--field two |
| Teams 1 vs. 3 at 4p.m. | Teams 2 vs. 4 at 4p.m. |
| Teams 8 vs. 5 at 5p.m. | Teams 7 vs. 6 at 5p.m. |

WEDNESDAY, OCT. 6

- | | |
|------------------------|------------------------|
| B League--field one | B League--field two |
| Teams 7 vs. 2 at 4p.m. | Teams 6 vs. 3 at 4p.m. |
| Teams 5 vs. 4 at 5p.m. | |

THURSDAY, OCT. 7

- | | |
|------------------------|------------------------|
| A League--field one | A League--field two |
| Teams 1 vs. 4 at 4p.m. | Teams 3 vs. 5 at 4p.m. |
| Teams 2 vs. 6 at 5p.m. | Teams 8 vs. 7 at 5p.m. |



ERNEST LEE SPEAKING

Ernest L. Yoder
Sports Reporter

TWO JIMS WITH TWO DIFFERENT OPINIONS



Senior Jim Powers

Jim Powers does something which has become almost totally unheard of in modern football. He plays both offense and defense; and in today's specialized style of football, this is not common.

However, as Jim put it, "This year's football team is different as compared to last year's. The brute strength is missing, so we play a quick hitting type of offense and a prevent type of defense where the linebackers make a lot of tackles."

Having four years of high school football and three years of college ball behind him, besides taking a course in coaching football gives Jim the credentials to judge and compare.

Coach Brooks brought a new type of offense and defense which fit Alma's personnel, and in that respect, Jim said, "Coach Brooks has proven himself to be a darn good coach."

It is, however, interesting to note that there are other opinions about Alma's team and coach. Jim Cole plays defensive halfback. Jim Cole had much the same impression of Coach Brooks and his brand of football as Jim Powers did. However, Mr. Cole added, "Coach Brooks is a dedicated professor and the type of coach a player can go to for advice."

Jim Cole is not talking off the top of his head when he speaks about the football team. Cole played four years of high school ball at quarterback and defensive halfback, and this is his second year on the Scots' roster.

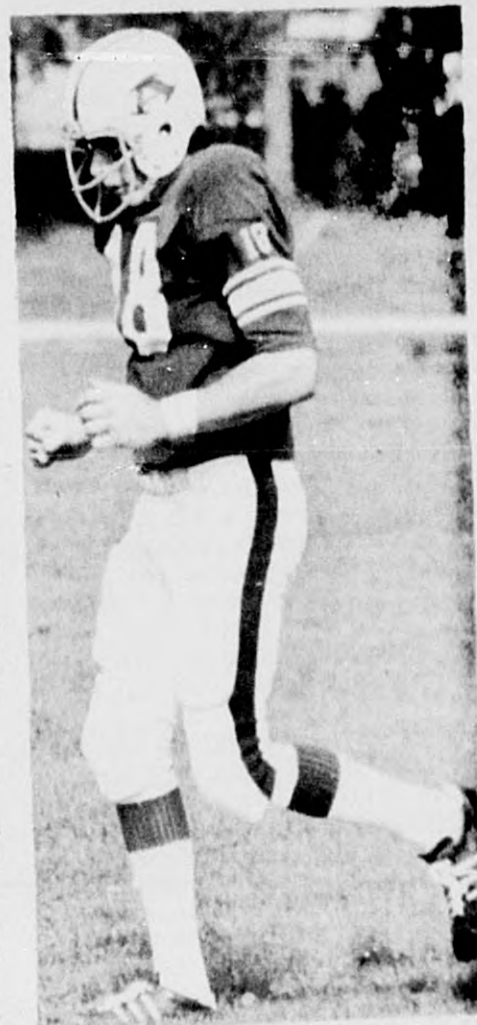
With differences in interests, Jim Cole is a physical education major and Jim Powers is a physics major, and a great difference in age, Cole is a sophomore while Powers is a senior, there would be an indication that the impressions of Coach Brooks are valid.

Both men agreed that this year's team is in much better physical condition than last years. As Jim Powers put it, "This can really make a difference in the fourth quarter."

When questioned about the Scots' strengths, Jim Powers stated, "Alma has incorporated a potent offense with a strong defense, resulting in a well balanced attack."

Cole's opinion, however, was a bit different. As Jim said, "This year, strong defense is the key. We can hold people to one touchdown per game, or less, so the offense just has to score a couple of times."

Despite the small disagreements, which result from the fact that a player always associates the strength of the team with the unit of which he is a part, it is agreed by both players that the Alma Scots are the team to beat in the MIAA.



Sophomore Jim Cole

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PIZZA KING

A LOOK AT ALMA'S FOUR FROSH HARRIERS

by Rich Lievense

The Alma Scots cross country team is a little unusual this year because half of its members are freshmen. These freshmen include Martin Boyd from Port Huron, Dave Patterson from Mayville, Lawrence Devroy from Farmbrook, and Fritz Yunck from Jackson. Between these four runners are 19 varsity letters in track and cross country, most valuable runner, all-state, all-city, and other various awards for accomplishments in track and cross country on the prep level.

Lawrence Devroy's best time so far this season is a 21:37, but he plans to break 21:00 before the season is finished. In addition to the 10-12 miles he runs with the team every night, Lawrence runs 5 or 6 miles in the morning. The main difference he sees between high school and college cross country is more work with the team and more training. Lawrence plans to major in biology. His other interests include the opposite sex, music (he plays the drums), and the ecology movement.

The math department and the small size of Alma drew Fritz Yunck here. Fritz's major is math and like most freshmen, he spends a lot of time studying. The college four mile course as opposed to the high school two and a half mile course is easier to Fritz, because the pace is not quite so hectic. Fritz also runs in the morning in addition to the team work out at night.

Dave Patterson is the all-state runner from Mayville, the same high school as captain Clare Kreger. He is interested in education, but this goal is by no means final. To Dave, college running is more strenuous than high school running. Dave picked Alma because it has an excellent track and cross country program and he liked the idea of a small school.

Martin Boyd thinks that college cross country has much more organization than high school running. Martin's best time this year is 22:21, but he wants to lower it to 21:00 by the conclusion of the season. He is studying art here and plans to make it his major. Martin came to Alma on the recommendation of one of his teachers who was a graduate of Alma College.

With these talented freshmen and our experienced upperclassmen, Alma can expect to be tough in the years to come.



ALMANIAN/Bedient

According to Coach Charles Gray, these four young men will be the key to Alma's cross country success. Pictured left to right are Martin Boyd, Dave Patterson, Larry Devroy, and Fritz Yunck.

KARATE DEMONSTRATION THIS WEDNESDAY

Attention! All those who are tired of being molested, bullied, or just insecure; the Alma College Karate Club is having a demonstration and organizational meeting. It will be held in the all purpose room (small gym) of the Physical Education Building at 7 p.m. Wednesday, October 6th. At the meeting there will be two black belt instructors and various members from the campus who are in the club.

During the meeting there will be a demonstration showing various techniques used in Karate, what

Karate is (and isn't), and sparring matches. After the demonstration those who are interested may join the club.

But you probably don't think Karate is for you. Well, even if you don't have visions of a black belt or you don't really get turned on by beating up on people (actually that's only a small part of the sport), you may still be interested. It is one of the best means for getting into shape, improving, coordination and agility, and it can also be very competitive.

One impression that has been attached to Karate is that it is a sport

mainly suited for males. This is very erroneous because there are many girls in the Alma College club and many throughout the state and country who have black belts.

Even if you don't have much interest, at least take a study break and come see the demonstration. There is no obligation and you may find that you like it.

If you would like more information or would like to come, but can't make the meeting, contact either Mark Carroll, Bruce Plackowski in Bruske, or Laura Wade in Newberry.

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Thomas Blatant

Pioneer Pines: An Academic Dilemma

Pioneer Hall, old Pioneer, stands sleek and clean looking, almost new in its painted white brick beneath a filling moon. In this skeleton light cracked lines of age recede to mere shadows, leaving only the outline, the original Pioneer retouched in an argent dream of youth. Some friends and I are sitting beneath a tree tonight, saluting the moon with words and a few "ginger ales." Jason, finishing his third, now asks, "Do they call it Pioneer because it's so near these pine trees, like pine-needles?"

"No, stupid," Eliot burps, "it's because it was one of the first buildings on campus. It's so old, in fact, they're thinking of tearing it down."

"Aw," Sam says, "my uncle was here in '23, and they were thinking of it then too. This place will be here forever, I bet."

"No, they're serious this time," I say. They're building an academic center right up next to it, and when they've finished it Pioneer comes down.

"Why don't they tear it down now?" Sam asks.

"They need the office space," I say.

"That's just an excuse," and Jason staggers over with some more to drink. "Listen," Sam pursues, "I'll bet you Pioneer stays here as long as this college exists. They'll cut down the pine trees and everything else for buildings, but this, the ugliest thing on campus, will be left forever."

"Come on," Eliot laughs. "Why would they leave Pioneer standing?"

"How can they get it down with a new building beside it? Burn it? Not a chance, you remember Old Main? Hammer and crane? All it would take is one slip of that big swinging ball and WHAM, there's a big hole in the side of the new academic building."

"I've heard of academic circles," Eliot simpers, "but never academic holes."

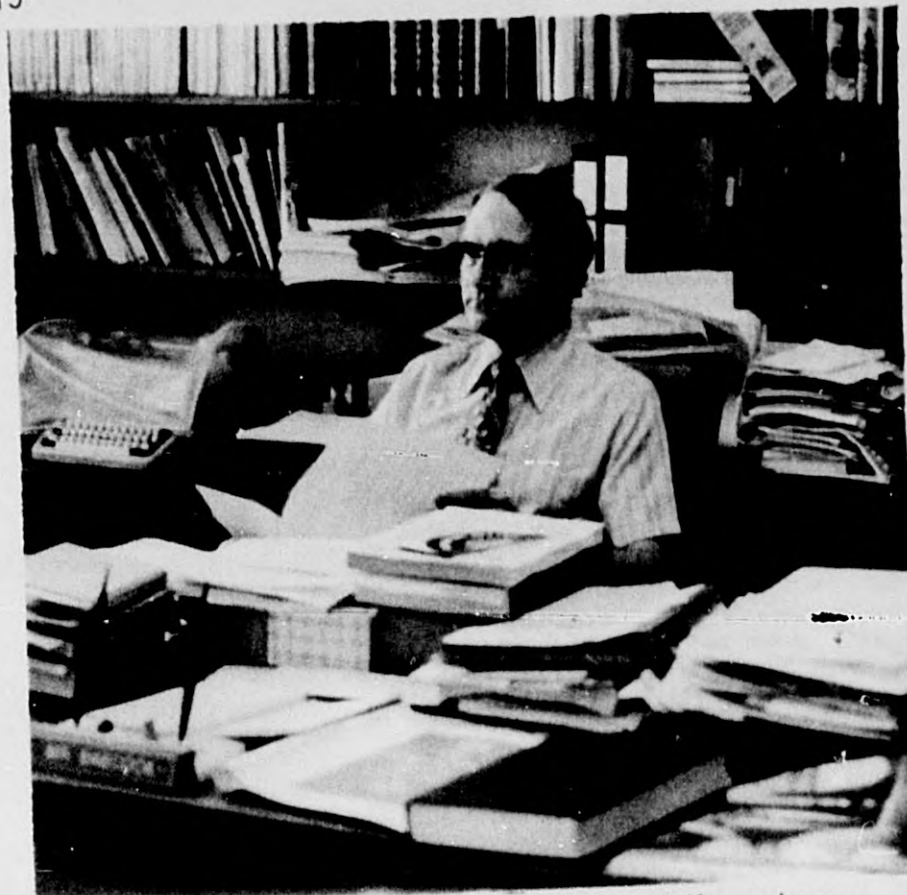
"They'll have to take it down brick by brick," Jason laughs.

"I don't really care about Pioneer," I say, "I just wish they wouldn't cut these trees here. They are the only good sized pines on campus."

"Well, that's progress," Jason sighs.

No one speaks for awhile. It's noon by the moon silent overhead. As we watch the quiet setting a guard trudges up Pioneer's steps, punches his clock with the key by the door, and hobbles away into the brilliant darkness. Pretty soon Jason has to be going, and Eliot too saunters off with a sack full of empties, dropping them into a can with a crash.

"See you later," I say, leaving Sam slumped half asleep over his last bottle mumbling something about old Pioneers never dying. T.B.



James Babcock, Director of Libraries

Library Needs Money

by Linda Gail Neely

If you climb up to the third floor stacks where the fiction is hidden, you soon discover, much to your dismay, that Alma College's Monteith Library has a severe shortage of contemporary fiction. When asked the reason for this shortage, Mr. James Babcock, Director of the Library, replied that it was not the administration's fault; indeed that they were quite sympathetic toward the acquisition of more books. The limitation is due to "inflation and the general state of the economy." According to Gerald R. Hinshaw, Director of Accounting at Alma College, of the \$172,000 budgeted to the library, \$44,709 is allocated to books and periodicals.

It would seem that some of this appropriation could go toward the purchase of more contemporary fiction. It is fortunate that alumni and others have contributed books, but only a very small fraction of these contributions, if any, could have been contemporary fiction. The shortage is being alleviated temporarily through the purchase of paperback editions.

When I inquired why Monteith Library uses the Library of Congress classification rather than the Dewey Decimal System, Mr. Babcock explained that the L.C. classification is more academic and accommodates new fields of knowledge and expansion of old fields easier than the Dewey

Decimal System. This could be the reason that they keep all the empty space on the shelves; so they can have the room to expand and take advantage of the L.C. classification.

The collection of books and materials and the services at Monteith Library are directed at meeting students' needs in regard to the curriculum and to serve the course preparation needs of the faculty. Mr. Babcock believes that the Monteith Library is superior to any other institutional college's in so far as the attempt to serve the students' needs, but is relatively lacking in regard to the size and quality of the book collection; again, he assured, only because of budget limitations.

Although no library science courses are being considered for training librarians, eventually there may be some courses on the use of the library and of the books. Mr. Babcock would like to introduce a course on how to build up a private library but would like some idea as to the amount of interest present in the student body. If anyone is interested he is the man to see!

When asked if the library had much trouble with thievery, Mr. Babcock replied that most people who take material eventually return it, adding that people who take these books do not hurt the library or him, but their fellow student.

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DOWNTOWN DRUG

THREAT POSED TO YOUTH VOTE

by Kenneth Bode

Point Blank News Service

"Youth Power at the Polls" -- "Young Voters May Change Make-up of Congress in '72" -- "Nixon Re-election Threatened by Youth Vote."

These are familiar newspaper headlines. Since the adoption of the 26th Amendment, reporters have been predicting that the future of American politics could be largely determined by the 25 million young people who will be eligible to cast their first ballot in 1972. But the young voters' road to the polling booth is not unencumbered, and their political power cannot be taken for granted.

One serious threat to the youth vote is posed by the election laws of Michigan and North Dakota. In these two states, young people will be able to vote for one of the candidates for President in the 1972 election. However, they will not be able to participate in the nomination of those candidates.

For young people, voting for President in 1972 could prove virtually meaningless unless they have a choice in the nominating process as well. The struggle for the Democratic nomination at the July convention will be the likely focus of youth interest--and it is here that their influence could be vital.

In 1968 young people were credited with making an important difference in the nominating process of the Democratic Party. One presidential campaign even became known as the "Children's Crusade." Nevertheless, the influence of youth was limited. They could ring doorbells, stuff envelopes, write speeches and make posters. But real power--the vote--was generally beyond their reach.

With few exceptions, young people were not given the opportunity of serving as voting delegates to the Democratic National Convention or of helping to

select the delegates. Sixteen state delegations at the convention had no voting members under 30 years of age, and another 13 had only one delegate from this age group. (The Republicans have an even more dismal record. Only 1% of the delegates at the 1968 GOP Convention were under 30, while 83% were 40 years of age or older. In 42 states, there were no voting delegates under 30.)

The National Democratic Party has tried to rectify this past discrimination by requiring all state parties to actively encourage the participation of young people in all party affairs and to include 18-30 year olds in the National Convention delegation in "reasonable relationship" to their presence in the state population.

However, despite party reforms and despite the 26th Amendment, young people in Michigan and North Dakota will face severe restrictions on their right to participate in the nomination of a presidential candidate in 1972. Under the election laws of both states, National Convention delegates are chosen at state party conventions. State convention delegates are chosen at county conventions. And county delegates are chosen at a party primary. This primary election represents the only opportunity available to all voters for participation in the presidential nominating process -- and it has already been held. In both states, the election occurred in late summer of 1970.

As a result, large numbers of Michigan and North Dakota voters will be prevented from taking part in the selection of their party's presidential nominee. These voters include (1) 18-20 year olds who are newly enfranchised by the 26th

Amendment, (2) 21-23 year olds who were ineligible to vote in the 1970 primary, and (3) new residents who have moved into the state since 1970. In Michigan alone, the young people who are thus disenfranchised number over 1,000,000.

Bills have been introduced in the Michigan and North Dakota legislatures that call for a new primary in 1972. The North Dakota legislature adjourned without taking action, and Michigan politicians predict that the reform bill has little chance of passing their state's legislature. Consequently, court action is the only remaining alternative.

The Center for Political Reform has prepared lawsuits to be brought in each state by young voters and new residents who are deprived of their voting rights by state law. The suits are based on the 26th Amendment, the right to travel, the right of political association, the Equal Protection Clause, and the 1970 Voting Rights Act. The courts will be asked to enjoin present delegation selection procedures and to require each state to hold a new primary election.

If these court actions are successful, another barricade in the path of young people's voting rights will have been knocked down. If they fail, the youth of Michigan and North Dakota will have good reason to question the legitimacy of the electoral process. It's a shrewd trick to tell someone that he can now vote for President --- but that he can have no say in who the candidates are. As "Boss" Tweed used to put it, "I don't care who does the electing, just so long as I do the nominating."

CAMPUS EVENTS

Monday, Oct. 4: ---

Tuesday, Oct. 5: Clack Fine Arts Film Series -- *Monika*, Ingemar Bergman, Dir. (1952), 10:00 pm, no admission fee. 7:00 pm -- L.I.T. (Literary Fraternity).

Wednesday, Oct. 6: 10:00 pm -- Union Board Film Series, *Dr. Jekyll and Mr. Hyde*; *Easy Street*, Charlie Chaplin, *Nightclub*. 7:00 - 10:00 pm -- "Devil's Workshop", Clack Art Center.

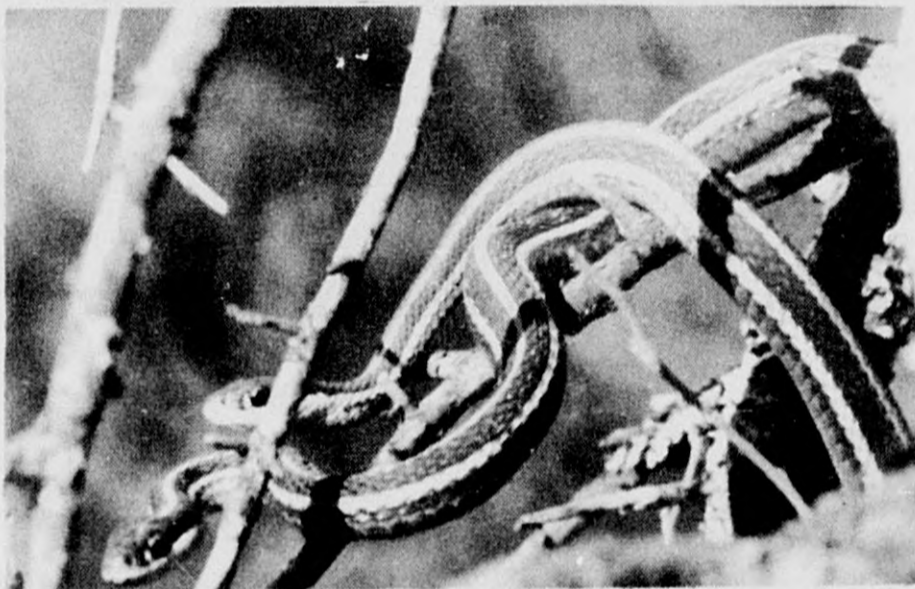
Thursday, Oct. 7: 7:00 pm -- Biology Club, Dow 100. 10:00 pm -- Union Board Films, *Dr. Jekyll and Mr. Hyde*; *Easy Street*.

Friday, Oct. 8: 7:00 pm -- Union Board Film, *A Man Called Horse*, 50¢ admission.

Saturday, Oct. 9: 11:00 am -- Cross Country at Adrian. 2:00 pm -- Football at Adrian. 7:00 pm -- Union Board Film, *A Man Called Horse*, 50¢ admission.

Sunday, Oct. 10: 2:00 & 3:30 pm -- Western Civilization Film Series, *The Great Thaw*, Dow Auditorium. 8:00 pm --- International Film Series, *Good Soldier Schweik*, Dow Auditorium. *Kenny & Dave -- Blues Singers*, Clack Art Theater, after IFS film, \$1.00 admission.

Anyone wishing to announce events in the schedule calendar should contact the Almanian office by 5:00 Friday of the previous week.



THE ALMANIAN

America's Finest Small College Newspaper

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