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# The New York Times

## Screen: Nemec's 'Martyrs of Love'

MARTYRS OF LOVE, screenplay by Ester Krumbachova and Jan Nemec; directed by Mr. Nemec; produced by Barandov Film Studios, released by New Line Cinema Corporation. At the Elgin Theater, Eighth Avenue, near 19th Street. Running time: 73 minutes.

THE JUNIOR CLERK'S TEMPTATION  
 Junior Clerk..... Petr Kopriva  
 The Girl..... Marfa Kubisova

ANASTASIA'S DREAM  
 Anastasia..... Hana Káberova  
 The Singer..... Karel Gott  
 The Captain..... Jan Klusak  
 The Tramp..... Vladimír Preclík

ORPHAN RUDOLPH'S ADVENTURE  
 Orphan Rudolph..... Josef Konec  
 The Girl..... Denisa Dvorakova

By VINCENT CANBY

JAN NEMEC'S "Martyrs of Love," the three-part Czech fantasy that opened yesterday at the New Elgin Cinema, is a movie buff's movie. It is a clever, cinematic double-cross whose individual parts ultimately aren't as important as the complete quotation, which is a lyrical testimonial to movies—to Sennett, Chaplin, Keaton, Griffith, Renoir, Truffaut, Antonioni, and to just about everybody else who has ever made a movie of any importance.

Although I like movies very much, I've never been particularly fond of either dream movies (I have enough trouble figuring out symbols of my own surreptitious manufacture), or of consciously "in" movies, which tend to be less smart than smart-alecky, and—worse—to be unworthy of the work they are praising.

"Martyrs of Love" does eventually become somewhat abrasive in its pretentiousness, but Mr. Nemec, like François Truffaut in his homage à Hitchcock ("The Bride Wore Black"), simply

cannot help being his own man, which means he is never commonplace.

The movie is Mr. Nemec's third feature. His first, "Diamonds of the Night," was shown here in 1967 as part of a festival of Czech films co-sponsored by Lincoln Center and the Museum of Modern Art, and his second, "A Report on the Party and the Guests," which was in last year's New York Film Festival, subsequently had an unsuccessful commercial run here.

Spiritually, if not chronologically, "Martyrs of Love" is early Nemec. Like "A Report on the Party and the Guests," it is fantasy set in its own time and place, but unlike "Report," it does not have a political frame of reference, or any particular frame of reference other than a movie one.

The first of the three episodes—and by far the most entertaining—is "The Junior Clerk's Temptation," a funny and breezy daydream of a mild young man in need of sexual liberation. He's a dressed in bowler hat, and little white gloves, and hardly ever without his bumbershoot. As if it were a silent screen comedy, the tale is told almost entirely without dialogue.

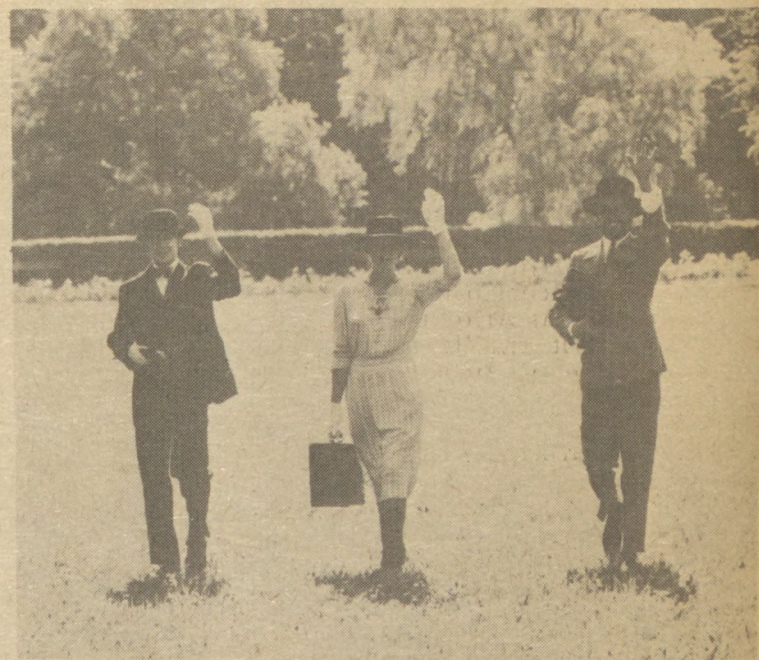
So, too, are "Anastasia's Dream," in which a pretty domestic, who is just a few ounces on the thin side of plump, dreams of turning down a royal suitor, and "Orphan Rudolph's Adventure," in which a kind of dim-

witted, disconnected introvert wanders into a grotesque garden party where he is welcomed as someone else.

According to the program notes (and according to the movie's last scene, in which the three characters are seen wandering off across a field together), the clerk, Anastasia and Rudolph are different aspects of the same metaphor. This, however, seems rather heavy-handed analysis—the movie is as open-ended as a dream. Images and music stick in the memory, not ideas or little truisms about the need to eschew conformity.

If they have anything in common, the clerk, Anastasia and Rudolph are the resilient victims of every type of slapstick movie routine ever invented. They lose their pants, they are feted one moment and then ignored the next, their most secret dreams are immediately common knowledge to everyone around them, yet they blithely carry on, as did Stan Laurel.

"Martyrs of Love" is often arbitrary and obscure in its details. It isn't quite pure enough to be a universal fable, but it is amusing and loving in its movie way. Like the pratfall taken by a dowager-type at the garden party, or the love song sung in pidgin English on the Czech soundtrack, its meaning should not be explained away, just enjoyed for what it is on the surface.



## MARTYRS OF LOVE

2 Nights Only

Fri. 7:30 and 9:30, Sat. 7:30 &amp; 9:30

201 Dodge Hall

Students \$1 General \$2

Presented By Oakland Cinema Guild



# Argus on Trial

by Keith Phelps

The "people again swung into action Oct. 1 at the arraignment hearing of Ken Kelley, editor of the underground Ann Arbor Argus, on a charge of distributing and selling obscene published material. As Arlo Guthrie would put it, "It was another case of American blind justice!" During the proceedings of the court, it became apparent to nearly everyone in the courtroom that the charges were trumped up as a means of political repression of the Argus by involving the editors with a long and costly court battle. Presiding Judge S.J. Elden deemed it "necessary" to postpone the final decision on the arraignment of Kelley as charged until Oct. 30.

The prosecution couldn't prove decisively that Kelley was himself responsible for the actual physical distribution and sale of the newspaper. The prosecution, in fact, made no attempt at all to prove whether or not the questioned issue of the Argus was obscene. The "people's prosecuting attorney" based his entire case on the notion that since Kelley is editor and owner of the Argus, he would be directly responsible for the sale

and distribution of the paper. This was clearly not the case. If Kelley was to be convicted on the charge the prosecution is seeking the indictment with, it would mean that Kelley himself would have had to physically deliver and sell the Argus to one of the stores that offers the paper to the public.

The weakness of the "people's" case was further demonstrated when Kelley's defense attorney Mark Stickgold, a frequent contributor to the Argus, questioned the plaintiff, Ann Arbor Detective Sergeant Norm Olmstead. Stickgold (to Olmstead for the second time): "In your opinion, is Kelley directly responsible for the physical distribution of that (pointing to people's exhibit 1-A) newspaper?"

Olmstead: (stumbling) "No."

Prosecutor Fellows brought in some very entertaining, though irrelevant, witnesses. First was an unimportant, obscure, assistant auditor from a bank, who proceeded to relate to the court how Kelley had written a check that bounced at his bank. Second was a bookkeeper at the printing firm

handling the Argus's publishing, who brought along a



Ken Kelley, Lawyer, Friends

ledger page that showed the same check had bounced. So, it could be concluded that Kelley once wrote a bouncy check. Sure had a hell of a lot to do with obscenity.

For the prosecution to prove that the particular issue of the Argus is obscene, it will have to demonstrate these three things,

1) that the picture of Stephenson (people's exhibit 1-A) was designed to, and actually would, arouse the prurient interests of the reader.

2) that the publication exceeded the candor of the community in its contemporary sexual and moral standards (this in light of legality of movies like "Am Curious Yellow"), and all of the porn publications freely flowing around the Ann Arbor area)

3) that the entire publication is without socially

redeeming value.

If one of these conditions is not proved, the publication questioned is not obscene under the law. It is obvious that, under these criteria, the Argus could not be proven obscene.

Stickgold objected to the admission of all proposed state evidence (the copy of the Argus, the bounced check, and the ledger respectively) on the grounds that,

1) the existence of the newspaper does not warrant the sole prosecution of Kelley for the physical distribution and sale of "obscene" material

2) state evidences 3 and 4 (check and ledger) had no relevance or relationship to the sale and distribution of the Argus. These two exhibits only relate to the financial condition of the paper.

The court of Judge Elden has been used by the members of the Ann Arbor City Council to buy time. Hassling with the court will cost Kelley a lot of time and money, and councilman Stephenson well knows this. Instead of confronting Kelley with a personally embarrassing, long, and excruciating damage of character suit, Stephenson opted for a trumped up obscenity charge that will keep Kelley tied up for a while. This may backfire on Stephenson, for if the indictment on the obscenity charge comes through, Kelley has both the will and the resources to turn the obscenity trial into a bona fide three ring circus. In the words of Kelley,

"If they indict me, I'm going to subpoena everybody and his wife!"

Right on, Ken!

## Violence Flares in Pontiac Schools

by Harry McPhail

Two weeks ago, on Thursday and Friday, violence flared at Pontiac Northern and Pontiac Central Senior High Schools as a direct result of a fight between two Black and two White students, and more far reaching, the result of reacting to a racist society in which change is synonymous with violence.

Two weeks ago, at these two Pontiac high schools after the fight between the already mentioned students, White students siezed a Black woman and beat her seriously about the face. This incident has not been unusual to the Black community and in all probability will continue to be so. However in this instance Black people decided to fight back. That night of the beating (Wednesday), Black students had a brief meeting and decided that at 8:15 the following morning with the first bell there would be trouble. This was to be "Honky Week". Phone calls were

made to other Black students, and told to come to school prepared the following morning. This group was called "The Black Disciples."

At the first bell Thursday morning, Black students entered class rooms beating White students as teachers and administrators stood by helplessly saying "What can we do?" One teacher reportedly went as far as to tell Black students in his class "all you niggers get the Hell out!" At lunch, White students went to Madison Jr. High (next to Pontiac Northern) to seek support but were repelled by Black students. Later in the afternoon, Black students demanded buses to be transported to the Pontiac Cultural Center which was met by administration officials, and Pontiac Northern shut down for the remainder of Thursday and all of Friday.

The next morning some Black students entered Pontiac Central and fights started almost immediately;

Whites being thrown down stairs and out windows. Later in the afternoon Black students walked out of school and went to the downtown area to be greeted by the Pontiac Police (and their clubs), and the Army Reserves (and their bayonets). As both sides prepared to fight, three Black men respected by the students asked them to go to the Black Cultural Center and the Hayes Jones Community Center. Pontiac Central closed the remainder of Friday and all of Monday.

During the weekend, meetings were held in an attempt to discover why these disturbances had begun. Questions were raised:

"What can we do?"

"We have given them their equal rights, what more can they want?"

"All them... be barred from school, they won't learn anything anyway!"

"We can't send our children to school unless we can

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People's Exhibit 1A

### Moratorium Service

The University Presbyterian Church will have a service to signify their support of the Moratorium on Wednesday, October 15th at 2 p.m. For further information, contact the Rev. Alfred Davies, 651-8156.

### Draft Counselling Available

Rev. William Brewster, University Christian Federation, ext. 2931

Rev. David Church, Wesley Foundation, ext. 2092

Rev. Gerald O'Bea, Newman Student Association, ext. 2024

Rev. Stanley Stefancic, Birmingham Unitarian Church, Bloomfield Hills.



# What has women's liberation got to offer men?

By Carol Andreas

There are a lot of men around who think they ought to be automatically opposed to the Women's Liberation Movement, but are keeping their eyes and ears open for some clues about what they ought to be opposed to. Here is some food for their thought or grist for their mill, whichever the case may be written by one who thinks men would be just as aggrieved by imposed definitions of "masculinity" as women are beginning to be about imposed definitions of "femininity" if only their role weren't defined as the "superior" one.

First of all, and this should be especially easy for teachers to see since they are in an occupation that is always subject to female invasion or

usurpation, when women are seen as marginal to the labor force they can be called upon to work in areas where shortages have occurred and wages would otherwise be forced up. Since they are willing to work for less, because of fewer opportunities for well-paid positions, less mobility, and in some cases less need when they are supported by men (all of which are aspects of the systematic subordination of women); they can be used as a threat both to the status and the remunerative value of a given occupation. The cure for this is not to increase vigilance in keeping women out, but to welcome them as equals and destroy the system that allows them to be experienced

as "unfair competition".

Secondly, men should welcome a movement that gives legitimacy to the kinds of role changes that they have already enjoyed or succumbed to (depending on one's point of view). If a man no longer feels he must pull the blinds before changing the baby or loading the dishwasher, or that he must apologize for bringing the kids along to a meeting or canceling a trip because he wants to attend his son's or daughter's piano recital, he has liberated himself from a particularly insidious form of oppression. Is it such a loss to give up a style of life that separates men from the subsistence and nurturant aspects of human existence? What

kind of human being is it that gets revved up in the morning for his more-often-than-not programmed work role, and returns home in the evening to be fed and petted and put to bed, then goes through the motions of loving and caring and conversing without the possibility of genuine respect and companionship between man and woman?

To take the case a bit further . . . to break down the service production distinction between men and women is in effect to break down the hierarchical ordering of people in society generally, and to put people in a position where they have to be responsible for the consequences of their decisions. If women are allowed to prod men can blame women for forcing them to trample the rights of others (in the name of being a good provider, defender of the faith, guardian of the nation-state, etc.), the results are . . . well, look around and see what the results are.

Societies that do not engage in warfare and in intraspecies competition are without exception characterized by a lack of distinction between the work roles of men and women, (not that men and women always perform identical tasks, but they work together cooperatively in productive capacities and in service capacities, and regard each other as friends and equals). Such societies do not have heroes and heroines, nor do they glorify "masculinity" or "femininity" . . . although they do emphasize the enjoyment of sex and other earthy pleasures of life.

Which brings us to the issue about which men are most likely to be uninformed, the effect of Women's Liberation on heterosexual relationships. It is commonly assumed that to de-emphasize differences between men and women is to encourage "neurotic homosexuality" or "castrating women" or other such fearsome aberrations. Nothing could be further from the truth. Liberated women, to the extent that such can exist in a male-dominated society, do not deny that they need men (although they may, in some cases, also need women, but not out of neurotic anxiety over their own adequacy). On the contrary, they are free to pursue men, to engage them in mutually pleasurable activities, to reject them as sexual partners without endangering their valuable interaction on other levels, and to express tenderness and affection toward

men they admire, not toward men to whom they are merely "obligated" or on whom they are in some way economically dependent. Their sexual life is enhanced by the fact that they are not taken in by the models of "ideal female-confident of their own femaleness and do not have to "prove" it to themselves or others by behavioral affectations or standardized dress.

At the risk of being anti-climatic, a final point should be made about the effect of Women's Liberation on the lives of men, and this pertains to the phoniness that pervades all aspects of life when men are by definition expected to pursue demanding careers with single-minded devotion, and to undertake sole responsibility for the support of women and children, and the external maintenance of the home, regardless of their own often changing or changeable interests, inclination, and abilities, while women are by definition expected to undertake with single-minded devotion the procreative, nurturant, and housekeeping tasks within the confines of the nuclear family, and to engage in other activities only in a supportive or auxiliary capacity. These definitions have never been generally adhered to in spite of the labored efforts of ecclesiastical, scientific, and educational authorities, and are the source of all the woes with which "Advice" columnists heroically cope.

Imagine a society in which people would have maximum choice not only with regard to the kind of work they pursue, but with regard to their level of commitment to it as well! Such a society would require provisions for child care, meals, etc. outside the home for those who would prefer not to commit themselves regularly to such activities, whether they be men or women, and it would require making allowances (financial or otherwise) for men and women who want to devote themselves entirely to such activities over a period of time. In such a society neither men nor women would serve as status symbols for the other, but both would be regarded as independently worthy of respect as individuals.

To work in these directions is not a course that women can pursue arrogantly or without regard for their own culturally inherited weaknesses, as well as those of men. It is not a course that they can effectively pursue through manipulation or coercion. It will take more than anything else determination, a sense of humor, and confidence that human beings are capable of creating themselves in a new image.





# Fall Offensive Mounts Against War

The Fall Offensive against the War in Vietnam promises to be the largest and most forceful anti-war movement in the history of the United States. All recent surveys (including the famed Gallup Poll) reveal a majority of Americans oppose the government's continuation of the war. Apparently, the courtship of the "Silent Majority" by Nixon during the '68 presidential campaign yielded no undying devotion to the present administration. In fact, more and more formerly silent citizens are getting impatient waiting for the Trickster's magical plan for halting the war. Dissatisfied with token troop withdrawals (few have actually returned home); negotiations that drag on with no progress; draft reforms that mean, in actuality, the younger the man, the sooner he goes, endless reiteration of stale rhetorical attempts at justifying our presence in Vietnam and excuses for not getting out; the people are wondering if the government really wants an end to the war. Finally, realizing that if the butchery in Vietnam is going to stop, it is up to the people to do it, they are in ever-increasing numbers acting on that realization.

Student Mobilization Committee to End the War in

Vietnam, with approximately 1,000 chapters in 48 states is joining with anti-war groups across the nation in an effort to get as many persons as possible from all societal groups to actively participate in pressuring the administration to get out of Vietnam the same way they got in--unilaterally. The original plan for the Fall Offensive grew out of the Cleveland Conference of July 4th, where it was agreed that a mass movement was necessary to effectively apply that pressure. Accordingly, three basic actions comprise the Fall Offensive: (1) a Vietnam Moratorium on October 15, when students, professionals, workers, etc., will, in their respective places of business--"not carry on business as usual." Hopefully, this action will expand to two days in the month of November, three days in December--and so on. A worker's strike is a possible outcome of the Moratorium. Obviously, if workers will not produce, the result would be an immediate end to the war--with no mention of saving face. (2) An International Student Strike on November 14th. It is a well-known fact that students across the globe were the first to actively dissent against the war. They started "the Movement" and remain its

most active contingent. (It is interesting to note that Japanese students began an anti-Vietnam strike months ago. They are still striking.) (3) A March Against Death in Washington, D.C., November 13-15, beginning at midnight on Thursday, Nov. 13 and continuing for 36 hours until Saturday. Marchers (43-45,000) will file singly from Arlington Cemetery, past the White House where, at a given point, each will read the name of the American war-dead or a village obliterated by the U.S., he is carrying and continue on to the Capitol where the name placards will be placed in caskets later to be deposited at the White House gate. At 9:00 A.M., November 15, marchers from across the country will assemble at the Mall between 3rd and 6th streets. A short memorial service commemorating those killed in the war will be held. Beginning at 11:00 A.M. will be a Mass March to the White House led by GI's and March Against Death participants. At this time, the caskets containing the names of the dead will be presented, in addition to the political demands of this 3-day Vietnam Memorial. The demands are:

- Immediate and Total Withdrawal from Vietnam
- Self-Determination for Vietnam and Black America
- End ABM and all forms of militarism
- End Racism and Poverty
- Free Speech for GI's
- Self-Government for Washington, D. C.
- Stop the Repression
- Free All Political Prisoners
- End the Draft
- End Support to the Thieu-Ky Regime
- Priorities for Social Needs, Not War

It is evident that such a massive Offensive requires a great amount of organization and co-ordination. To fulfill this need is the function of the various SMC chapters, as well as the New Mobilization Committee to End the War in Vietnam, the sponsors of the entire Fall Offensive.

Saturday, October 4, area SMC groups (plus representatives from American Friends Service Committee, Youth for Peace, Freedom and Justice--"Yip-Fugs", Young Socialists Alliance, and Sacred Heart Seminary met in Detroit to discuss organizational plans for October 15. Workshops included Draft Resistance, Third World, Wayne State, Metro campuses, SMC, and high

schools. The most astonishing development I observed was the activism of high school students (junior high, too) in the anti-war movement. They are busy organizing boycotts, walk-outs, anti-war assemblies and rallies and leafletting committees to build for the Fall Offensive. The Conference was informed that Gordon Fox, a Detroit high school student was issued a ticket for distributing political literature at an area high school. The law implemented for this was an ordinance designed to prevent commercial leafletting within 300 feet of a high school in session. Fox is bringing suit against this repression, asking Federal Court to declare the law unconstitutional on grounds that it stops the free flow of ideas.

Campuses throughout the Detroit area are conscientiously organizing activities for the Moratorium. Wayne State is striving to close down the University on that day by means of a strike, mass march down Woodward starting at 2:30, and a rally at Kennedy Square at 5:00, in conjunction with the Detroit Coalition. The march and rally are scheduled so as to enable working people to participate. Dave Chamberlain, spokesman for the Wayne State workshop proposed that all area schools and universities plan Moratorium activities so that the Kennedy Square rally will be culmination of all regional wide activities.

Macomb Community College reported that since it was doubtful support for a strike could be built, the campus SMC would focus on an anti-war rally and protest by means of armbands.

Eastern Michigan University is attempting to cancel classes from 2-4 and replace traditional classroom procedure with Vietnam teach-ins. EMU is also planning some type of full-page ad in the newspaper.

Henry Ford Community College in Dearborn is calling a strike and will gain support throughout the pre-

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## Faculty Give Support

The following endorsement of the October 15, Vietnam moratorium was supported by the faculty members whose names follow the statement.

The Vietnam war continues despite the objections of millions of Americans, both in and out of uniform.

The American people no longer ask whether the war is right or wrong, but rather how they can bring the troops home now.

On October 15, for the Vietnam Moratorium, we will not hold business (classes) as usual, but will devote our activities to speaking and planning with the Oakland students to develop an anti-war program which will keep up the pressure until all American troops are brought home from Vietnam.

Paul Tipler

John E. Tower

G. C. Kyker Jr.

Bill Wild

Norman Tepley

J. R. Ozinga

Key Young

Robin Hough

John Magney

Herb Heidenreich

Karen Sacks

William D. Ice

Carol Andreas

Ed. J. Heubel

Mike Brand

Len Bushkoff

Yel-Chiang Wu

Leo Gerulaitis

W. Patrick Strauss

Paul M. Michaud

C. Wagner

De Witt Dykes

Robert J. Krompart

James D. Graham

John E. Rue

Harold Gorvine

Robert Howes

John Barnard

Joseph Klaitis

Richard M. Brace

Irving Torgoff

Jean Braun

Paul Tombouljian

Mark E. Briod

R. L. Stern

E. A. Bantel

Joel W. Russell

Thomas Waters

Julien Gendell

F. James Chatworthy

James E. Davis

George E. Coon

K. M. Harmon

F. D. Chandler

David W. Shantz

Sidney W. Grober

David G. Lowey

David C. Bricker

Harvey Burdick

Harold C. Cafone

Lorna Middendorf

Jacqueline Lougheed

Ralph J. Schillace

Jane Bingham

Evelyn G. Katz

Robert N. Blockovich

William C. Fish

Max Brill

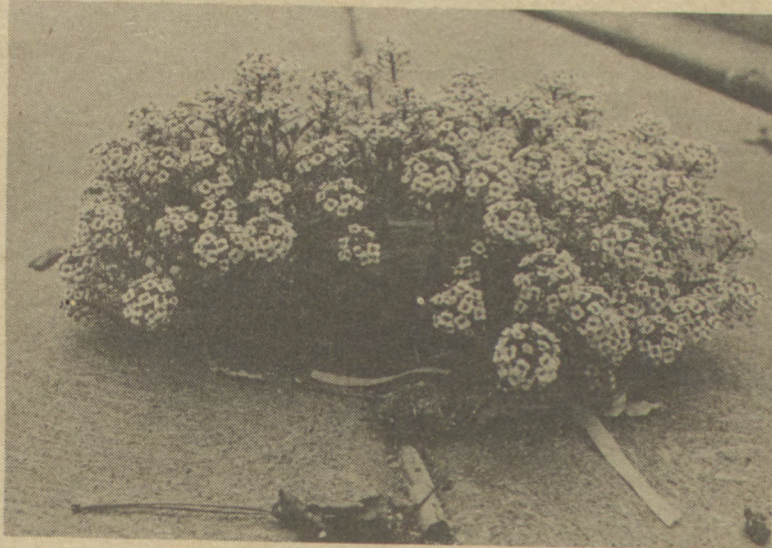
Richard Burke

Kenneth R. Conklin

Crocker Peoples

John Immerwahr

Julian Weitzenfeld



It was recently announced that 107 administrators in the Federal Government have given their support to the October 15 Vietnam Moratorium as a non-violent, constructive way of showing opposition to our present policy in Southeast Asia. Two of these men are Sen. Frank Church of Idaho and Sen. Mark Hatfield of Oregon.

## Assembly Votes on Moratorium

by Jane Kurinsky

On Wednesday, October 1 the Assembly of the College of Arts and Sciences met to decide upon the fate of a resolution calling upon 'all faculty and students to observe October 15 by not conducting business as usual' in the classroom.

Under discussion was the Struner amendment which called for discussion of the war in Vietnam and related issues on that day instead of holding regular classes with 'full consent' of the student. Prof. Struner pointed out that this means that if there is only one student in the class who wishes to proceed with the normal class schedule, the faculty member would

be forced to oblige.

Prof. Robert Stern raised an objection to this amendment, stating that it was unfair to the rest of the students in the class and that one student should not be allowed to infringe upon the rights of the rest of the class to discuss the situation in Vietnam. Stern entered a new amendment to change the phrase 'full consent' to 'majority consent.' This would enable the faculty members to determine for themselves their own interpretation of the resolution.

At this point Prof. Donald Morse entered the debate by stating that he felt that this amendment was al-

so unfair. He felt that the words full and majority should be left out all together, thus leaving the resolution open the still a wider range of interpretations. Stern, agreeing enthusiastically with this new amendment withdrew his from the floor in favor of that proposed by Morse.

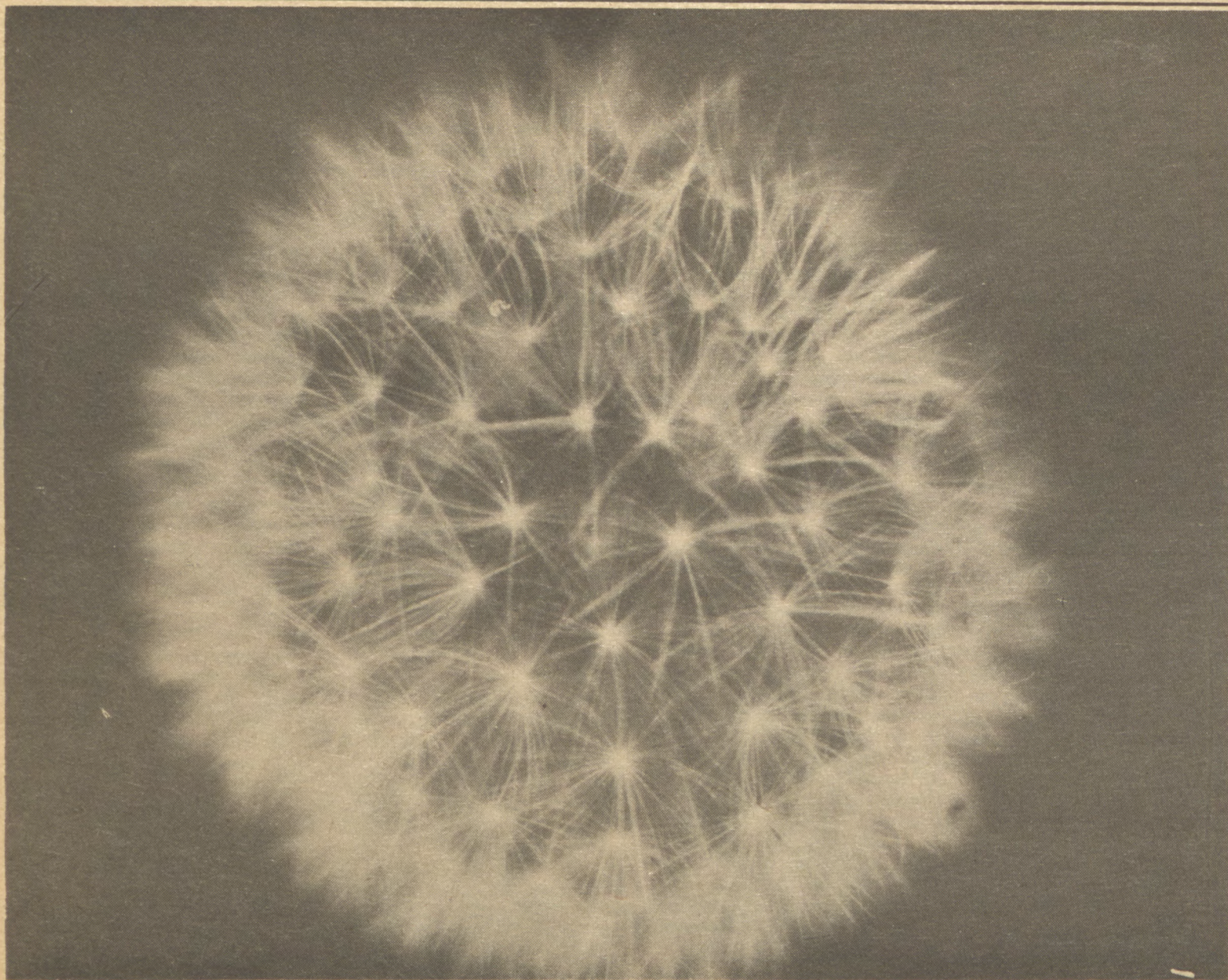
Because of the late hour, a vote was called for on the proposed Morse Amendment and it was accepted by the Assembly unanimously. A vote was then called for on the resolution in full. The resolution read as follows:

"Resolved that the Assembly of the College of Arts and Sciences strongly

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Written authorization from additional faculty members was not available at press time and their names have not been included above.





## Victory?

There is no point at this time to an academic debate about the origin of the war in Vietnam. Almost everyone in the United States from Richard X to Richard Nixon explicitly or implicitly acknowledges that our involvement in Vietnam was a mistake, and wants disengagement or needs it for political survival. The questions that need to be resolved are whether the mistake was a tactical military blunder, or a basic failure in American strategic policy; whether disengagement means continuation of involvement in Vietnam, southeast Asia and the rest of the world perhaps by somewhat different means, or whether disengagement can be the first step toward a change in American foreign policy.

American military forces entered Vietnam ostensibly as part of the United States' global strategy of "containing communism." "Containing communism" is one of those insane conjunction of words designed to make the blood boil and the mind freeze, designed to make the tragically absurd seem rational, justifiable and glorious. For example, consider the statement of the commanding officer who ordered the torch put to the Vietnamese village of Ben Suc, "in order to save it we must destroy it."

As a practical policy, "Containing Communism" means using American Military and economic power to intervene in the internal affairs of other countries in order to establish or perpetuate regimes which are favorably disposed to United States business interests. It means supporting Government which benefit only a small elite beholden to the United States, at the social cost of deprivation, poverty and exploitation of the vast majority of the population.

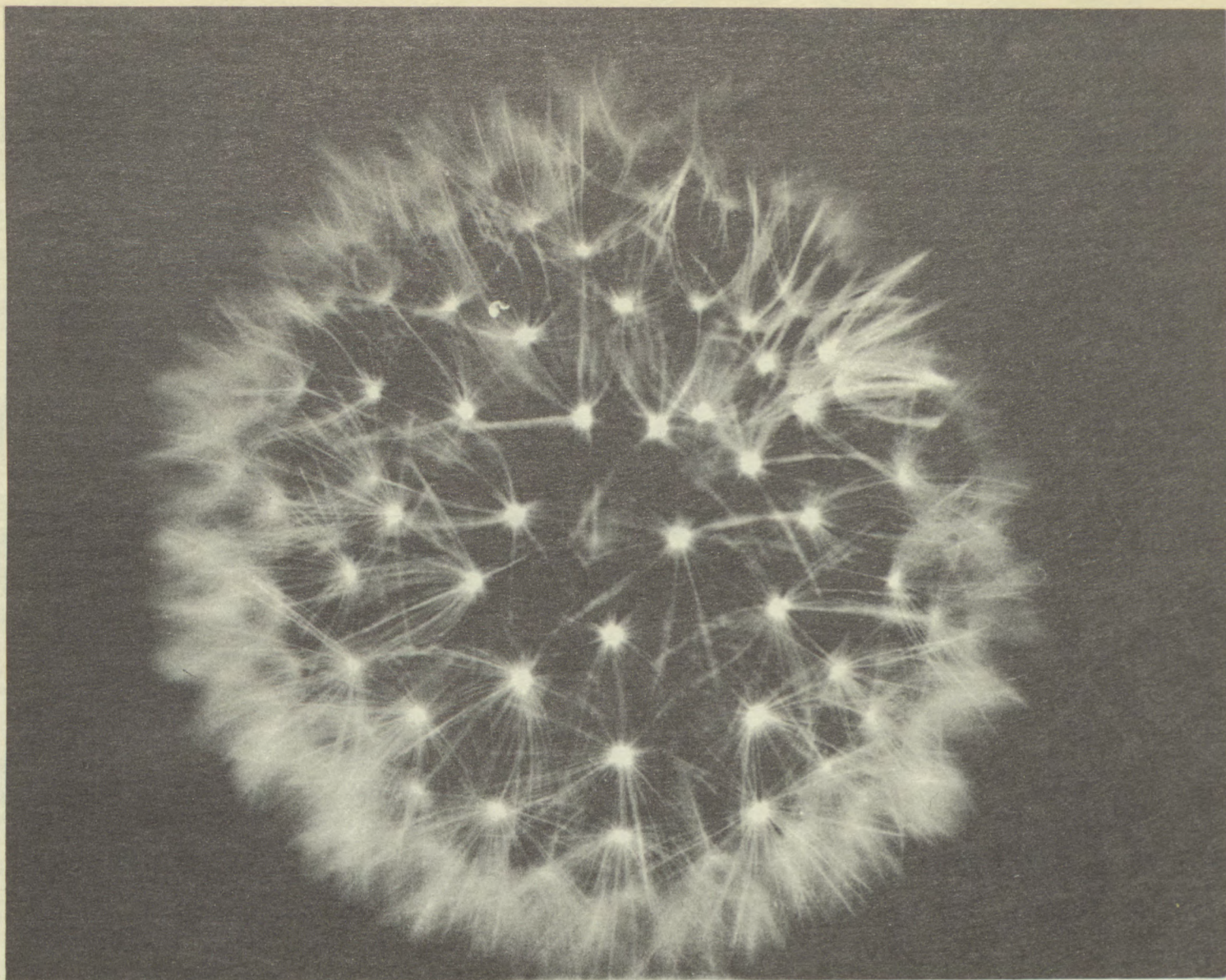
The reason why this is so is based on the acceptance of a simple logical syllogism: governments which attempt to alter fundamentally their society to become more economically and socially egalitarian, to modernize and industrialize their countries in a manner dictated by the common social good of their own people rather than the economic interests of foreign investors and their indigenous appendages, are Communistic, and must, therefore, be destroyed.

Consider the following quotations about Viet Nam: "For years now in Southeast Asia, the only people who have been doing anything about the little man at the grassroots -- to lift him up -- have been the Communists." This is a comment of then-Ambassador Henry Cabot Lodge, quoted in the N.Y. Times, Feb. 27, 1966.

Or, even more revealing, consider this comment by then-Primier Nguyen Cao Ky, given to James Res-

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## A Note To My Friends

by Eldridge Cleaver

(Editor's note: The following was written before the recent Pan-African Cultural Festival in Algiers. Since then, Eldridge and Kathleen have given birth to a baby boy, Antonio Maceo Cleaver, who is named for a black Cuban independence fighter. Eldridge is reportedly still in Algiers, though he has vowed to return to Babylon soon.)

ALGIERS(LNS) -- At the moment, I'm sitting in a little pad on the beach, about 200 yards from the water, and there are people passing by my window speaking in a language that I do not understand--the language is not Spanish and this land is not Cuba.

My wife Kathleen, is lying in another room her belly swollen with another problem for the pigs. The sky is overcast and a pretty strong wind is blowing up, driving all the people from the beach and past my window. We are here, but our minds, hearts and souls are there, in Babylon.

It has come to my attention that there are some Yankees in Babylon who feel that they are no longer American citizens. They even go so far as to designate the out-cast person a citizen of another country, without consulting either the person involved or the government of the country in question. In my case, I hear that I have been declared a Cuban by pigs who sit in Ivory towers in Wash. D. C., oinking at the world and its problems and apparently convinced that they are still working out of a brand new bag.

I can't recall ever finding myself in agreement with these hot-shots on any subject, and I see no reason to start agreeing with them now. So, just to keep the record straight, I'd like to say that I am an American citizen--Afro-American, to be sure--and this latest oink is nothing but a whistle from pig's ass.

I started working for Ramparts in 1966, while I was still in prison, and since that time I've often found myself in situations from which it's been difficult to do my job. However, through our joint efforts we have managed to make things hang together. For my part, I will continue to function as best I can and I have no intention of giving up my citizenship at Ramparts either.

Exiles always say that they are going to return, and perhaps at the moment of saying it they really mean it and have every intention of doing so. But something happens and they get locked into this bag, this cold bag of fleeing from the furies of the State. At other times, the situation flips over, turns inside out, and the exiles return. Then the pigs, who thought themselves secure, who went on oinking until the last minute, have to grab

their hats and split. And it is not unusual that at such times the former exiles are among those who help put out the all-points bulletins for the pigs. I prefer to think of myself as falling in the latter category, that of those who shall return.

Since leaving Babylon, I have been in about eight countries, and in each place I've found much to love; people are beautiful everywhere, and those whom I've been among, including the people with whom I find myself right now, are among the poorest in the world, the victims of centuries of colonialism and exploitation. I find myself repeating, beneath my breath, "this shit has to be ended, this shit has to be stopped," and all the while I know that the United States of America is the chief culprit. All this suffering, by all these beautiful people, for whose benefit? Mussolini Alioto, Micky Mouse, Reagan, Milquetoast Nixon, and Bulldog Hoover? No! Not just them, and not just for the puppet masters who pull their strings. But for every Babylonian, even those who are oppressed in Babylon. It seems to me now, after seeing this deep shit that those who are being squashed in Babylon are being squashed between two pieces of silk.

Other people are being destroyed, starved and killed in our name; it is this that should piss us off most of all. It is no use to say that we were not consulted, that it is all happening against our will, and that we do not have any power. Others have dipped our hands in the blood for us. The point is that the blood is still there, and we are all Babylonians. For my part, I feel guilty about this shit, principally because I know that I have not done enough to bring it to an end. As long as I am alive and this system which creates all this suffering, all this pain, is also alive, I will know that I have not done enough, I will not have given my all to destroy it. And it has to be destroyed in its lair--in Babylon. It is for that reason that I must return. But that is not the reason I want to return. There is so much there that I love. But why speak of love...except that Che' was quoted to have said that we must hate our enemies with a revolutionary love....

One last word. I think that we have all been sold a trick --this shit about us being powerless--by the pigs who benefit from the sale. In the formal sense, yes, we have been organized out of the power structure. But we still have the ultimate power: the power to overturn systems, to smash power structures and to bring pigs to justice. We have that power, and the pigs tremble when they think of it because they know it's true, even if we don't.



# Venceremos Brigade

"They want to destroy us so that we do not serve as an example. We must try to be an example so that they cannot destroy us."

When Fidel Castro and the Rebel Army marched victoriously into Havana on January 1, 1969, the Cuban Revolution had just begun. The rebels defeated the corrupt army of the dictator Batista, but Cuba was not yet a free society. The Cuban people did not own and control their land and resources or the wealth they produced, American businessmen did.

Cubans weren't free to develop their own economy, to liberate their people from poverty, oppression, and illiteracy. They had to kick out American businessmen, and take back their land and resources to be free. They had to make a socialist revolution.

When the Revolution did this, it set an example for the rest of Latin America. And the United States government got uptight. But as Fidel said, "They were not concerned about the welfare of Latin Americans. No, they were worried about losing Latin America."

## WAR AGAINST CUBA

So the United States tried to destroy the example of Cuba. They started an economic war against Cuba, first by stopping all trade with Cuba and then by blocking all trade between Cuba and the rest of Latin America and Western Europe.

Cubans fought back on every front to run their economy by and for themselves. They waged a Literacy Campaign and taught all their people to read and write. They built schools and hospitals where there

--Slogan in Cuban Factory

were none before. They cleared uncultivated land, irrigated and fertilized other land and planted new crops. And they built new factories and roads.

When the U. S. saw that its economic warfare had failed, it supported a mercenary invasion of Cuba in 1961, the Bay of Pigs. But the armed Cuban people smashed the invasion. And since then, every attempt of the U. S. to destroy the Revolution of the Cuban people has been overcome.

## MACHETES AND RIFLES

U. S. imperialism must be fought with machetes and tractors as well as with rifles and bullets. Cubans compare their work in the canefields with the struggle of the Vietnamese people in the battlefields. Both are defending and building their countries so they can be strong and defeat U. S. imperialism.

Now the Cubans have set themselves a new goal in their battle for economic development-- a 10-Million Ton sugar harvest for 1970. This is almost twice as large as previous harvests. With the money from this harvest, they'll be able to buy machines to mechanize their agriculture and equipment for new factories.

Cuban people are working together, twice as hard, because they know their work is for themselves, not for a few rich foreigners or some fat Cuban businessmen. Today all the Cubans are in the fields, from government leaders, doctors and office workers and pea-

sants.

Young people are out front in the Cuban Revolution. Kids 14-17 years old formed brigades in the Literacy Campaign. Today, young people form vanguard brigades to clear swampland, plant orchards of citrus trees, or run cattle ranches. They don't have to worry about having nothing to do, hating their jobs or rebelling against pigs and teachers. They know that they have something to say about their work and their lives, that they run their own country.

This year, 600 Americans will work side by side with Cuban youth in the 10-million ton sugar harvest. The Venceremos Brigade

will bring young Americans together with people who are struggling against U.S. imperialism. It will carry a clear message to Latin America and all the world-- there are people inside the belly of the imperialist monster who will fight with the people of the world to bring it down.

Americans will be cutting cane with members of the Youth Centennial Column. This Column, with over 50,000 young volunteers, works in the front lines of the 10-million Ton sugar harvest. Kids in the column work collectively in the canefields, run their own camps, and go to school.

Americans on the Brigade will be able to dig for themselves what it's like to live in a socialist country. They will work hard with their Cuban brothers and sisters. They'll live in dormitory tents in the fields, alongside the Column, rap with them, and dig their dance and music. And they'll show the Cubans that they have real friends in America, that there are Americans building a fighting

movement to destroy the imperialist U.S. government.

THE YOUTH MADE THE REVOLUTION

AND THE YOUTH WILL KEEP IT

AND YOUTH WILL GO ON MAKING THE REVOLUTION

THROUGHOUT LATIN AMERICA...

AND THE WORLD!

People should actively recruit for the Venceremos Brigade. Applications, posters and copies of this leaflet are available.

from: Venceremos Brigade  
P.O. Box 643  
Cathedral Station  
New York, N.Y. 10025

APPLY NOW! VENCEREMOS!

# CUBA 1969-70



## *limericks*

There once was a cook named Linsalata  
who made a strange sort of enchilada  
cause down deep inside  
there was something he'd hide  
that looked like some nasal sonata.

The subject of next week's limerick will be John Sinclair. The winner will receive 9 1/2-10 years in Marquette.



# Grubbag Gingerbread and Sugar Cookies

By Ita Jones  
LIBERATION News Service

"Life begins as a quest of the child for the man, and ends as a journey by the man to rediscover the child."

--from *The Lost World of the Kalahari*

The further we move along this river, the further we get from the bank, the more magical that land becomes. It's a country we all know--a motherland of sorts--whose remnants we look for on the road through time. Sometimes we can return to the scene of the experience of childhood, by going back to the street, the house, the yard. Sometimes it's gone and it's really gone and that's that. Some take acid trips to go back; some read Proust, but the nicest way to go is as the guest of a child (who will know immediately upon meeting you whether or not you can make it). Some people are held back by adult trappings, others for forgetting how to play. Still others are trapped by a version of reality which blocks the way and locks them in a room from which childhood is a distant view, mirage-like.

The way back begins in the child's eyes. He or she is your key to the past and to those adventures you've been trying in your sleep to remember. He will take you to jungles and mountaintops, from the slimy bogs to other stars and back, if you're

daring, that is; daring enough to leave everything you consider real behind... not unlike acid, yet altogether different.

For a relationship to be fruitful, there has to be give and take; the child is as interested in your world as you are in his, and yours is as abstract and magical to him as his is to you.

The kitchen tends to be an interesting place because grown-ups stand around brewing mysterious formulas which often result in wonderful things to eat. This is the place where fire and water and wheat somehow entwined to make the sweets so looked forward to each evening.

Children love clay, because it can take any form and hold it. Something even more wonderful than that is pastry dough, because after all is said and done it can be eaten. If there is anything warmer than giving a child a ginger bread house, it's letting him make it. There is a very special formula for dough which can be molded into anything which when baked, hardens well and can be painted with a rainbow array of icings.

The dough can be shaped just like clay, into horses and houses, fantastic masks, five-breasted ladies, smiling suns, flat fat birds with icing feathers--anything, in fact. The dough can be either baked plain, then painted with icing which hardens

smooth and shiny, or imprinted before baking with all sorts of odds and ends, from thimbles to rope, to give texture. And in the confection section at the store you will find sparkling silver balls and sugared-colored bits of every size and shape to decorate the dough with. Houses can be made by baking slabs of dough, then decorating lavishly with wafer shutters, gum drop rooftops and the like, gluing the slabs together with paste made of sugar, a few drops of water and a couple egg whites.

Icing is simple. Make a mixture, not too thick, of a cup of sugar, an egg white, and enough water to make a smooth paste thin enough to paint on with color brushes. Icing can be tinted in several small bowls with a drop of food coloring in each. If you want the icing very shiny, add a tablespoon of corn syrup to the mixture.

Ginger Dough (best for sculpture)

1. Heat 1/3 cup brown sugar and 1/3 cup white (regular) sugar until they both melt.
2. Add 1/3 cup molasses, 1/3 cup maple syrup, 2 tsp. ginger, 1 1/2 tsp. cinnamon, 1/2 tsp. powdered cloves, and bring the mixture to a boiling point.
3. Add 1 1/2 tsp. baking soda and immediately pour the whole mixture over 2/3 cup butter which is sitting in a large bowl and constantly stir until the butter is melted

and everything is well combined.

4. Add 1 slightly beaten egg. Mix in. And now beat in 4 1/2 to 5 cups sifted flour, whatever is needed to get a good stiff dough, and knead, knead, knead.

When molding, at first keep things small, or large and flat (1/4 to 1/2 inches thick). Work on a piece of tin foil so that what you've made doesn't have to be moved too much but can go directly into the oven. Bake at 325 degrees.

If you want to start simply or are playing with a child who can't construct things yet (or who is more interested in color than form), begin with a basic sugar cookie recipe.

1. Sift 2 1/2 cups of flour with 1/2 tsp. baking soda, 1 tsp. cream of tartar, and 1/4 tsp. salt. If you don't have a sifter, mix these together very well with a fork or spoon to evenly distribute everything.
2. In another bowl, with a tablespoon, cream (until shiny) 1/2 cup butter and 1/3 cup shortening. Gradually add 1 1/3 cups sugar and mix well. Stir in 1/2 tsp. vanilla, 1/2 tsp. lemon extract, and 2 eggs. Beat until the mixture is fluffy.
3. Add the flour mixture, a bit at a time, beating the batter smooth at intervals. Stir in a tblsp. of milk. Cover the bowl and chill in the fridge for an hour.
4. Now grease 2 cookie

sheets. Remove only a part of the dough at a time so the rest will keep cold, and roll out on a lightly floured surface (a bottle rubbed with flour or covered with a pastry cloth will do) to the thickness of 1/4 inch or so. Cut into any shapes with cookie cutters or the rim of a glass, in any case, each cookie should be at least 2 inches across. (If you think you want to hang them, put a hole in each at this point).

5. Preheat the oven 10 minutes to 425 degrees and bake the cookies 8-10 minutes until they're light golden brown. While one cookie sheet is in the oven, fill the other one. Use up all the dough this way, moving the cookies to and fro by spatula. Since a child's attention span is often not too long, don't even bother inviting him or her over until the cookies are done and cool and ready to be painted. What each sweet circle becomes depends only on the imaginations of the two of you.

One day I said to Brenda, the child-poetess, flying high, "You know, sometimes I wonder if my life is just a memory; I mean, suppose that I'm already old, and sitting in a wooden chair by an evening window--and all of this, which I call life, is just my reminiscing."

"How strange," she said, "I've always thought the opposite--that I'm really still only six years old and all of this is just one of my fantasies."

## Violence

Con't. from Page 3

be sure they will be safe!" "We want our equal rights back!"

A number of people would like to lead us to believe that what happened in Pontiac is unique to this one particular community, but as we know, it isn't. Pontiac is Detroit, New York, Watts, America. Anyplace where people have been oppressed by the Man violence has followed shortly, from China to South America to the good ole United States of America (land of the Free, home of the Brave). In all parts of the world oppressed people are attempting to overturn the old order and this involves a program of complete disorder, Violence! Rearranging the old order does not come as a result of magical practices, the result of a natural shock, not of a friendly understanding. It entails the meeting of two forces, opposed to each other by their very nature. The Black Brothers and Sisters of Pontiac know this. They no longer will allow any White man, or any of his Boys to Bullshit them around. They know what they want out of life and what we as Black people have been getting just ain't gonna get it.

Dig it!

## Victory

Con't. from Page 6

ton and reported in the N.Y. Times, Sept. 1, 1965: "...the Communists are closer to the people's yearning for social justice and an independent life than (my) own government."

In short, "Containing Communism" is the ideological justification for the institution of U. S. Imperialism and U. S. Intervention in the internal affairs of other countries.

The majority of Amer-

icans at the present time want the war in Viet Nam ended. They are appalled by the loss of American and Vietnamese lives and they know that the war in Viet Nam has severely strained the economy, magnified a multitude of social problems and drastically heightened racial tensions. In addition, they are beginning to sense that the war was never in their real interest; they are beginning to question the policy which dictated that the war be fought. An essential task of the anti-war move-

ment is to intensify this feeling, to show that the American people pay a heavy price for the war in Viet Nam and for all military and economic imperial ventures, while only a few profit by them.

Immediate withdrawal of all United States forces from Viet Nam represents the recognition of the limitations of U. S. military power in attempting to change the basic political realities in Viet Nam, but it can also mean far more than this. If the American people realize that

this defeat of U. S. military policy in Viet Nam represents a fundamental strategic failure and view this action as the first step in changing American global policies, as a first step in the dissolution of U. S. Imperialism, then withdrawal of American troops from Viet Nam is not really a defeat but a common victory for us, the Vietnamese, and all people throughout the world.

—Julien Gendell



## Fall Offensive Mounts Against War

Con't. from Page 5

ceding week by leafletting, guerilla theater and anti-war films. The scope of their actions include a rally featuring a female speaker who recently met with the National Liberation Front. SMC in Dearborn is stressing getting off the campus and demonstrating against the Ford war machine.

Representatives of the University of Michigan are confident of a shut-down of the University. The day will begin with a rally, followed by anti-war symposiums, picketting against war research, and a gigantic rally at 5:00 in the football stadium. Later in the evening, featured speakers are Rennie Davis, Joan Baez, and Pete Seeger.

The Highland Park SMC has only existed a short time. Their main problem seems to be the citizen's lack of knowledge about the war. However, the attempt to organize all facets of the Fall Offensive will continue.

The University of Detroit is planning an anti-war, anti-ROTC rally, films, persuading large numbers of people to write protest letters to the President, and a daily literature table as a build-up strategy. October 15 will be a teach-in on Labor Against the War, Theology of Revolution (a credited class of U. of D.), and other similar topics plus a debate with ROTC. They are striving for an active coalition with SDS and Organization of Afro-American Students.

Sacred Heart Seminary is closing down, presenting the film "War Games", various speakers and will come to Detroit to support the Kennedy Square Rally.

Michigan State University's acting-President Walter Adams has granted permission to employ classrooms as anti-war teach-in sites, and has voiced a strong desire for more active campus pressures cen-

tered against the war. SMC is working with the Greater Lansing Coalition in organizing a march on the Lansing capitol.

The Resistance in Detroit is launching an attack on local Selective Service offices. At 8:30 A.M. they will enter the draft board offices on the 12th floor of the Cadillac Building (65 Cadillac Square) and remain there until those offices close. Many have pledged to remain even under threat of arrest. The Resistance is planning to expand their thrust to two days in November--and so on.

Allen Myers, an ex-GI from Fort Dix, New Jersey, discharged because of anti-war organizing at the fort (he still is organizing), spoke of the new developments in the anti-war movement and their implications; the increasing number of GI's in the Movement; the drastic increase of anti-war activity in the high schools; the involvement of the Deep South; and the fact that now a majority of the population is opposed to the war. The implications? As Myers pointed out, no longer does the Movement have to operate with "strong-arm" tactics. Those were effective when we were a minority. Now we are a majority, and our tactics must be based on the fact that while students have been "getting it together" for a long time, as far as activism is concerned, our expanded following is composed mainly of persons never before politically active.

In relation to this, Dave Katz, regional organizer for SMC, reported that the National Steering Committee of SMC which met in Washington on the 28th of September, has officially withdrawn all support of the October 8 National Action in Chicago. (As a former member of SDS, I dislike being put in the position of

attacking it, but I agree with the decision of the National SMC. If the "crazies" think they are representing the people by their masochistic re-living of the horrors of the Democratic National Convention, I suggest they take note of the automatic reaction of most people when their name is mentioned. The most effective strategy is not physical confrontation, but political confrontation. SDS, the butchery in Vietnam is not lessened by the possibility of your own butchery in Chicago--Richie Havens: "Heh, come on, you've got something better to do...")

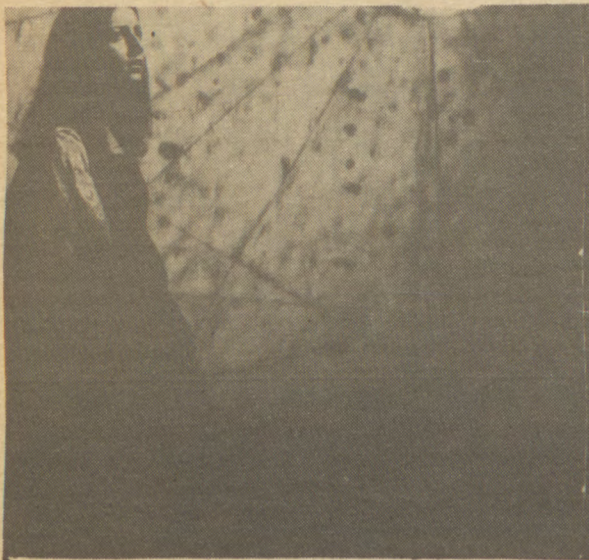
As for Oakland University, there is a great deal happening on October 15. SMC has halted its petition calling for the cancellation of classes, in view of the resolution passed by an overwhelming majority of the Faculty of Arts and Sciences. Teach-ins will be held in classes, a rally (speakers and band) will take place in the afternoon, guerilla theater will be performing on campus. O.U. students have been invited to a march in Birmingham at 4:00. Everybody is urged to get to Detroit for the Kennedy Square rally. SMC wants all students to become active in building the Fall Offensive. We will continue to organize for the November 14th Strike and November 13-15th March on Washington. Since it is doubtful that Nixon will call off the war November 16th, we will continue to build--to protest--to strike--to march--again and again and again until this war is ended. The people have the power--let us come together--let us utilize it. Be vocal, be active, BE VISIBLE. We will end this war.

--Cindy Smith

O.U. Student Mobilization Comm.

For info on how to become active--call me at #3246

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Oct., 10, 11, 17, 18

a three voice meditation on light  
by Thomas Fitzsimmons

presented by Original Students Production  
and the  
Student Enterprise Theatre

**FREE**

Con't. from Page 5

urges all faculty and students to join in the observance of the October 15 Vietnam War Moratorium by not conducting business as usual. The Assembly strongly urges that the faculty devote October 15, 1969 to the discussion of the war in Vietnam, whether in the classroom or in other educational ventures. Be it further resolved that the faculty implement such discussions after full consultation with the students and with the consent of the students in each individual classroom. Thus

the Oakland community would join other university communities in expressing dissatisfaction with present United States policy in Southeast Asia."

A hand vote was called for on the resolution because of some opposition to the resolution. The final vote being 86 in favor and 13 opposed.

On October 15 business will not be conducted as usual in the classroom--that is in most of the classrooms.

Only with your support can October 15 be a Vietnam Moratorium.

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## Woody?

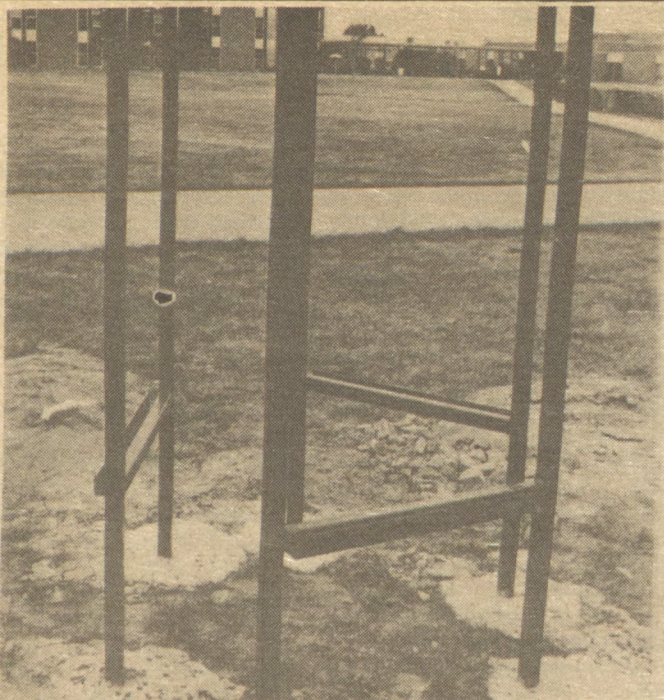
By Pete Wenger

Imagine a huge group of students outside the administrative offices of Cornell, San Francisco State, Columbia or City College protesting the racist imperialist policies of O.U. Hard isn't it? Why?

I'll hand this to Woody, he is a lot slicker than the chancellors of the other schools previously mentioned. At other schools the students caught the hierarchy with their pants down. For example, at Columbia, everyone knew of the administration's plans for the gym in the middle of Harlem and also of the ample, at Columbia, everyone knew of the administration's plans for the gym in the middle of Harlem and also of the ensuing inconveniences for its residents. But Woody never is at wit's end when he's faced with a crisis. If a student movement begins, it's almost always co-opted into a committee, therefore the movement and constructive action is stopped and Woody comes out looking like a freshly shined apple.

I remember the day before the demonstration, I asked many students why they supported Woody. The most prevalent attitude was "Why look at all he's done for O.U." and "Who would you rather have, Senator Huber?" Now tell me what has he done on his own free will? O.U. is situated some 28 miles from Detroit and 1 mile from Pontiac. Both cities have huge Black populations. Get O.U., a state institution which only has 175 Black students. Only two years ago Oakland had 85 Black students. And don't you think the Orastic increase ( sarcasm ) was done on Woody's initiative. It was only the result of the ghetto uprisings in Detroit, the murder of Martin Luther King, and Isaac Jones and the recruiting work of Oakland's A.B.S. And what about 12hr. open houses Woody? No, it was only given to us when O.U.'s students threatened militant action last winter semester. When you have to threaten an administration with militant activity for getting a student referendum on your own life ( open house ) then you know something's wrong.

What it all boils down to is, if you consider yourself revolutionary, and it seems to me that there must be many revolutionaries on this campus by the amount of Che' posters around, it doesn't matter who's chancellor, Woody Varner, Senator Huber, or LBJ. All work within the present system which exists on exploitation, oppression, racism, and imperialism could bring nothing but compromise, and I for one refuse to compromise with a sick system. All Power to the People!



Soon to be billboard at O.U.

## Bust Rumors Spread

Rumors of an impending drug bust are fairly common at most schools. Somebody or other always seems to have inside information that the narcs are about and that a bust is imminent. Usually the source of these rumors is the paranoia which we must all learn to live with in an uptight society. However, the current story going around about a team of Feds working out of Rochester investigating the Oakland drug scene definitely has some basis in fact.

A quite reliable source provided information about two unscheduled meetings to which the dorm head residents were summoned within the past week. At first they were addressed by an administrative official who spoke of the rumored investigation and claimed the university didn't know whether or not such an investigation was taking place. As a precaution he briefed the head residents on procedures to follow in the event the narcs showed up. The instructions were to co-operate with the narcs and to immediately contact a high administration official.

At the next meeting, the head residents were addressed by a Federal narc who instructed them in such esoteric matters as how to detect the smell of the noble weed. We repeat, these meetings did take place. They are not just rumors. Act accordingly.

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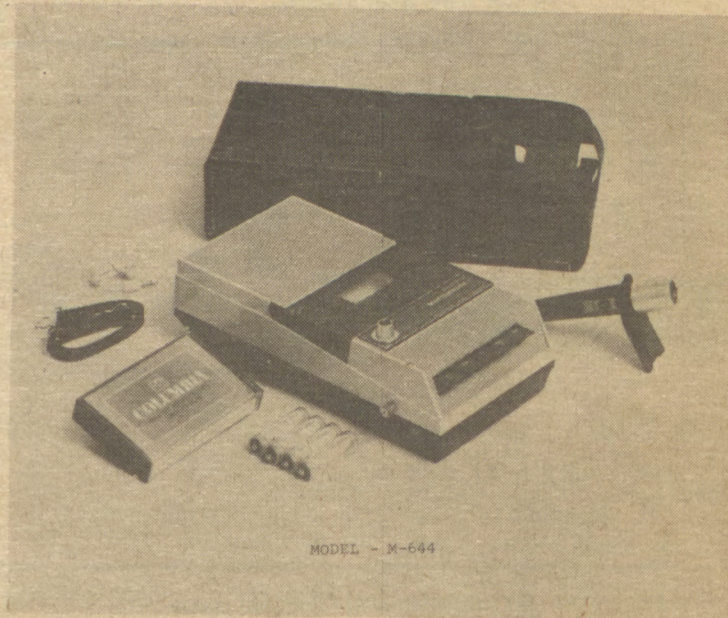
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# Ideology, Productivity and Social Change

by Jim Zupan

History has been a record of the increasing productivity of man. In this process he has begun to overcome one of the limitations placed on him by nature that prevents him from fully developing his mental and physical talents; i.e. that of spending part of his day to secure his physical needs. This history has been marked by specific economic levels; i.e. Savagry, Barbarism, Feudalism, and Capitalism. Each of these systems has been based on a level of productivity determined by the relationship between worker and owner. This relationship was solidified by a legal system that was protected by a political super-structure or government.

In the beginning each of these levels was progressive because it organized production and gave impetus to

technology. A philosophical system gave justification to the productive relations that emerged with the birth of each new economic epic. These philosophies became the backbone of the social consciousness and the expression of ideas for the society. In Feudal society for example the relationship between the serf and the landlord lasted because the serf accepted the Church's theory of divine Rule and the natural superiority of the king and lord. Likewise in Capitalist society the philosophical justifications are the concepts of Free Enterprise and the Protestant Ethic. Both give justification to the right of private property that allows one person to employ another and live off his labor. It is believed that each man by working diligently, being thrifty, sober and chaste will

eventually become rich and happy. Those that lose out in this competition do so because of some innate inferiority.

One of the contradictions in history is that societies are built on solid production relationships yet the productivity of man is constantly increasing. Thus at certain periods in history the old economic base comes face to face with the new more progressive economic system. In Feudal society for example, the kings were constantly resorting to wars to increase their wealth and were draining the economic wealth of the society in that process. The serfs, commerce, and manufacturing classes were being heavily taxed to pay for the wars. Not only were these taxes preventing the capitalists from expanding but their system of production was better than that of the lords. It is at this period in history when society explodes and a new social order is born out of the old one.

Just before the birth of a new society a specific phenomenon takes place. As the old productive methods become obsolete in the light of new ones, the philosophies that justified them also become obsolete. The exploitation, wars, and depressions that marked the old system become evident. It is no coincidence that the theories of the right of men came about when it became apparent that Free Enterprise was superior to feudalism.

It is in this period

that we are in. Free Enterprise is a hollow thought in the light of monopolies that can produce cheaper than small businesses. The reaction against materialism of the hippy movement and 'generation gap' come about in a period of the most unparalleled prosperity. It appears that the Protestant Ethic has lost its youthful following. The only way that productivity can be raised is through automation and this comes in a period when the negroes are asking for more jobs and chanting 'Earn Baby Earn'. In search for new markets and cheaper labor, the Capitalists are sending gold out of the country to build factories. Now that they have rebuilt Europe since WWII they are trying to get into Asia. The world economy is causing countries to be more dependant on each other yet because there are nations, unity is prevented. These complications cannot be reformed because they are in the nature of this economy.

As the ideological cement that holds this society together cracks, it becomes apparent what this facade covers. Political corruption of this system becomes apparent when it can no longer recruit people under its banner. Faced with this problem many of the youth are taking a negative attitude. Rather than struggling to overcome the limitations of this economic system, they are turning away from politics. This is best exemplified by Woodstock

where thousands hid from reality by taking drugs that dull their senses. Also religious cults like "Hare Krishna" preach solitude in the confines of one's mind. This is what the final legacy of Capitalistic competition is: subjectivity.

What is needed is a humane economic system that allows people to control their lives by controlling their jobs and planning the economy. Only by producing for the needs of society rather than for the profit of a few can we solve the problem of unemployment and allow people to share the wealth they produce. These solutions can only come under socialism.

## classified

Is your GAS Company Showing.

Allan Frink plans to hold a communion service at the Barn Theatre this Sunday at 6:30 p.m. All those who do not feel at home in the structures of organized religion are invited to attend. It is hoped that this meeting can be the first of a regular series of opportunities for spontaneous spiritual experience.

Is your GAS Company Showing.

Something different on Northwestern Highway Fri. -- 3rd Power, Rumor; Sat. -- Bob Seger, March Bros.

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Theosophical study group meets 7:45 p.m. every Sunday at 1159 Dudley, Pontiac to discuss the rationale of reincarnation, karma, psychic phenomena, and related subjects. For info call 334-8917. All are welcome.

Will hire 10 college men for interview work. Contact Brian at 332-3639.

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# THE END

*This issue of the Oakland Observer has been prepared by a group of students and faculty interested in a continuing analysis of the role of this university in our society.*

*Comments may be directed to the Observer.*