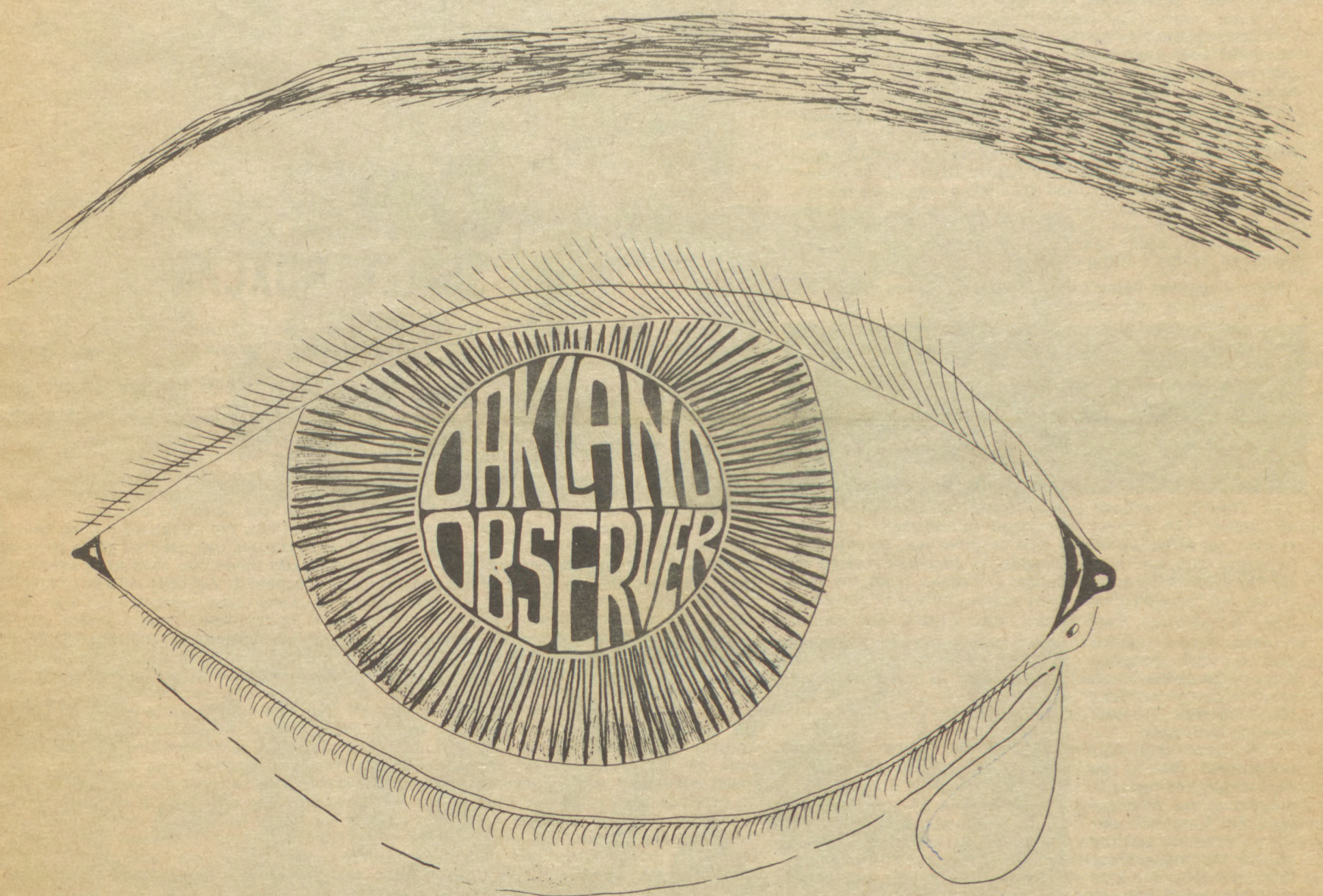


THE WAR - HOME FOR CHRISTMAS!



KELLY

editorials

MURDER

Two incidents of the past week deserve notice in this editorial space. Last week, two members of the Illinois Black Panther Party were shot to death by Chicago police in the course of a police raid on Panther headquarters. Tuesday, in Los Angeles, a small number of Panthers stood off 300 police who assaulted their office with guns, bombs, and tear gas for over three hours. When they surrendered all were wounded, a couple critically. The reason I write this is not so you can know my opinion about the shootings, but just so you can know and remember that they actually happened. The way the Detroit papers treated it you could forget very easily--and go back to reading the really important stuff like Action Line or the K-Mart ads.

What happened is the black people's streets and buildings have been invaded by a colonial army of police, the counter-insurgency troops of the white power structure. And the press ignores the implications of this the way they ignore the aggression of our half-million man expeditionary force fighting in Asia. The Free Press today (Wednesday) did not even see fit to comment editorially upon the battle in L. A. Instead they editorialized about Sheriff Harvey's "Pig Bowl", and granted an even more misty-eyed salute to the glories of "Human Rights". And on the next page, there was Hudson's telling you to buy one of their wonderful teddy bears with a music box in its stomach that plays Brahms' lullaby.

Right. The point being for all good Americans to go back to sleep as soon as possible.



This is the last issue of the Oakland Observer as an official University-sponsored publication. For that festive occasion we would like to give you, to enjoy and perhaps stimulate your thoughts, a document called the Declaration of Interdependence. It comes from the West Coast and is said to have been written by one of our country's finest poets, Gary Snyder, with a little help from his friends. We are glad to be able to help it spread across our country, from people to people, family to family, city to city. It can be read or declaimed, or set to music and sung; or it can be pasted on brick walls, stuck to billboards that block the view of trees, or thrown into the treads of an advancing bulldozer.

We have also, on the last "official" paper, a special supplement that is definitely related to the Declaration of Interdependence. It is in the form of a newspaper, magazine, or what-have-you (you have it)--put together by Colin Campbell and Tom Fitzsimmons, with help from Dave Bernstein and many good people in Detroit. It is about, and for, the people who gathered in Washington on November 15th, and about the kind of interdependence and awareness of interdependence that happened there. It is a high celebration. There are pigs in it--and the person next to you too.

The Editor

THE OBSERVER

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the SEALED BOXCAR

Every time I see Mr. Nixon on television, I wish I could turn the channel to the Spiro Agnew Show. Last night was no exception. When the present occupant of 1600 Pennsylvania Avenue solemnly told the richest country in the world that if it taxed itself to solve its own problems, it would ruin its national character, it seemed to me that a few raised eyebrows were in order.

Right then, it struck me that there might be a powerful source of political strength in this country: Americans with a sense of the ridiculous. People usually let national absurdity ride until something like a famine or a lost war convinces them that something should be done about it. But if enough people hear enough of the wisdom of the former gubernatorial candidate from California, it may not be necessary to let this country be destroyed before people are willing to take action to save it.

Not that there are not plenty of other examples of how far things have gone besides Mr. Nixon. People of all ages and political persuasions can see that their lives are somewhat short on comfort and satisfaction, especially those who have done everything they are supposed to do to be responsible and successful. Anybody who has travelled outside this country has noticed that people in many other countries get a lot more out of life with a lot fewer cars and refrigerators. Every time I meet a senior citizen, I am reminded that in the old days (when we had polio instead of Pontiacs and hunger instead of Big Boy drive-ins) people still had a lot more fun in their short lives than we do in our long ones. The fact that as we get richer we also get unhappier ought to be enough to make anyone see that it's time for a change of direction.

It seems to me that the country went off the rails quite a while before Mr. Nixon got elected, maybe around the time of the second World War, although I haven't been around long enough to say. I will say, though, that I've noticed that every year the pace of life seems to get more frantic, and to less purpose. It is as if we suddenly found ourselves with enormous productive capacity and without the faintest idea what to produce with it. So we clutter our lives and our land with junk (it is now possible, I believe, for the average American to live his entire life without owning one single item of any quality at all). At the same time, the things that need to be done are left sadly unattended. When someone unwisely reminds us of our unfinished national business, we act like little kids who are told that they must put down their toys and clean up their room. And we elect someone like Mr. Nixon.

My one hope for this country is that there are people who feel that it is unworthy of America for Americans to live this way, and who are willing to do whatever is necessary to set the country straight, whether it takes a new administration, higher taxes, or a revolution. There may still be enough people who want to be something more than consumers who will bring it off and send Mr. Nixon and the selfish, childish people he speaks for back to their suburbs and their television sets. Anyone who wants to help with that job can find me in the Grill or around campus.

Mark Dublin

Fort Wayne

Built in the 1840's, Detroit's Fort Wayne is one of the historic landmarks of the city, complete with dry moat, casemates, tunnels, powder magazines, earthworks and stone barracks. Seven years in the building, the fort has outstanding architectural features found nowhere else in the Midwest today.



Last Observer This Semester

MORATORIUM ACTIVITIES FOR DECEMBER: FROM UNIVERSITY TO HOME TOWN

The Vietnam Moratorium Committee has announced that one of its major efforts in December will be student activity in their home towns during Christmas vacations. Activities suggested include canvassing neighborhoods, distributing leaflets to shoppers, organizing high-school students, sending delegations to elected officials, and holding vigils or processions on Christmas Eve—one of the three moratorium days this month.

Sam Brown, co-coordinator of the Vietnam Moratorium Committee said, "It would indeed be a tragedy to miss the opportunity to carry the anti-war movement from our university communities to our home towns. The work necessary to end the war in Vietnam cannot be restricted to the areas where we have already been active. We must take the Moratorium home for Christmas."

The Vietnam Moratorium Committee recently sent a special memo to its more than 3,000 campus organizers urging them to devote their attention to this effort. Students were encouraged to contact other students from their home towns now on other campuses. In addition, they should contact existing peace groups or sympathetic persons in home towns to bring them in to the planning in the hope that the Christmastime effort could have a lasting effect. Spokesmen for the Moratorium pointed out that many students will return to their towns again in January for between-semester break and could expand upon the initial December activity then. Thus anti-war activity could be solidified or peace groups organized in many areas which have seen little anti-war activity to date.

The Vietnam Moratorium Committee sponsored the October 15th Moratorium, and the activities around the country on November 14th and 13th. The Moratorium Days for December are the 12th, 13th, and the 24th. The entire focus for the month is on small-scale, basically grass-

roots activity which will be modest in scope. In addition, town meetings are being held in some localities to discuss the effects of defense and military spending upon local needs. Others are planning to visit the district office of their congressman to discuss his position on the war and to make clear that support in the 1970 election will be assured only if the congressman opposes the war.

On the 24th, activities centering on the Christmas theme of "Peace on Earth" are planned. A group of prominent clergymen is being organized to relate the Moratorium to normal Christmas religious activities. Among the events which will take place are vigils, processions preceding church services, caroling which will emphasize "Peace on Earth", and special church services.

Of special importance will be activities (parades, candlelight vigils, etc.) involving active duty GI's. In a recent statement emphasizing the importance of solidarity with the men in uniform, the Moratorium Committee said: "The anti-war movement must make a sincere and special effort to support, and further involve GI's. These programs are the beginning of really solidifying the cause of the peace movement with the cause of the servicemen. With this as a foundation it will be possible to expand the kinds of programs with the GI's so that the anti-war sentiment which so many GI's silently express can be publically brought to the nation's attention."

The Moratorium Committee also urged high-school students across the country to agitate against the war and not to be intimidated by attempts at repression. They quoted a recent Supreme Court decision saying, "It can hardly be argued that either students or teachers shed their constitutional rights to freedom of speech or expression at the schoolhouse gate. This has been the unmistakable holding of this court for almost 50 years."

Dow Blows It

Midland, Mich (CI 9)—Dow Chemical, sparkplug for countless demonstrations on university campuses in the past three years, has stopped making napalm.

Company spokesmen said the American government awarded the contract for the jellied gasoline several weeks ago to another company, American Electric of Los Angeles, when Dow was an unsuccessful bidder for the new contract. The contract was worth about \$10,000,000.

Commuters

The Commuter Council is planning an apartment pool. Anyone who knows of someone who has an apartment interested in finding a roommate contact Commuter Council. The apartment pool will begin during registration. It will be similar to the car pool. In other words, anyone who needs an apartment or anyone in an apartment looking for a roommate will give their telephone number. A file will be kept with the information concerning the apartments. Students looking for an apartment can use the file to contact someone with an apartment.



ATTENTION TRANSFER AND SOPHOMORE STUDENTS: If you will NOT have completed the two semester Exploratory requirement by the end of the fall semester, please go to the Advising Office before December 15 to complete a Winter Exploratory Choice Form. Exploratory assignments will be mailed during the Christmas vacation.

CASH for your BOOKS

whether used here or not

December 17-18-19

10:00 A.M.-1:00 P.M.

2:00 P.M.-5:00 P.M.

BOOKS DISCONTINUED HERE BUT SALEABLE

ELSEWHERE WILL BE PURCHASED FOR A

NATIONAL WHOLESALER

University Book Center

COMMISSION

The Commission on Student Life feels that it should inform the student body of the allocation of \$2590 of the student activities fees to the Association of Black Students. It is our belief that we should explain the rationale behind our allocation and clear up any misunderstanding that may exist as to exactly what actions the Commission has taken.

The following resolution was passed by the Commission on Student Life on Dec. 4:

"The Commission on Student Life, acting on the recommendation from S.A.B. and A.B.S., instructs the University Accountant to credit 2590 from the student activities fees, for winter semester 1970, to the A.B.S. account. During the winter semester of 1970, the Commission on Student Life temporarily authorizes the separation of A.B.S. from S.A.B. without prejudicing the standing of A.B.S. as fully recognized student group on this campus."

We undertook this action after thorough discussion of the implications of such an act for two reasons: because of the record request from A.B.S.; and because of the record of insensitivity on the part of the Student Activities Board. The Commission felt that the outstanding work of the A.B.S. in its Educational, Cultural and Social programming on this campus was and is unprecedented! Because this student group has a unique set of needs and goals that it works to fulfill, the Commission felt that it was necessary to provide the A.B.S. with the appropriate funding it needed in order to carry out its on-campus programming.

The A.B.S. is attempting to shape Oakland a community where black students would want to live; where pride in being black is manifest; and where racism on the part of the white students is reduced to a minimum. It is the opinion of the Commission that the monies given to A.B.S. for on-campus programming would enable this organization to work more effectively in achieving its aims. It was felt that by allocating this money the Commission was being sensitive to the needs of all of the students on Oakland's campus, because of the students' benefit from the activities of A.B.S.

A finger of guilt would be pointed at the white students if they reacted to this allocation with a typical white backlash. Throughout American history Black people have been promised and given rights and powers only to find them snatched away, as witnessed by the Reconstructionist era after the Civil War.

Let all of us as human beings act with relevancy to the racism both in our community and in the U.S. by working to bring together in friendship and equality all races and peoples. The Commission feels that we must start now if we are to start at all, in attempting to educate all people of Oakland as to the racism in our society and in ourselves. It is both the choice of A.B.S. and the only rational conclusion that the black community must take the lead in such an attack on racism. Therefore, the Commission on Student Life, by allocating 2590 of the student activities fees to the A.B.S. feels that it has given the means to this organization to more effectively carry out this leadership role.

Although the Commission severed all official ties between the A.B.S. and S.A.B. because of the past insensitivity of S.A.B., the A.B.S. will continue to register as a student organization in the Student Activities Center. It is hoped that the actions of the S.A.B. and the students on this campus will prove our determination to cooperate with and support the A.B.S. as well as we are able, in the future.

MAD DOGS

The Mad Dogs of Oakland University are an independent group of revolutionary crazies who mean to change and smash (smash and change?) the social order as we now see it. We are the terrorist arm of the Pacifist Anarchist Psychedelic Bisexual Conspiracy. Using the University as the Theatre of the Doomed, we, the said Mad Dogs, do hereby give support to the following manifesto, point by point in its entirety.

1. We support the self-determination of all peoples. Specifically: Third World Liberation fighters; Black colony's struggle in America; Women's liberation.

2. We call for the destruction of the corporate-capitalist state by any means necessary. Take from the rich and give to the poor. Worker control of means of production and distribution (but down with products!) An end to America's neo-colonial exploitation.

3. Smash America's double-think "legal" code. Free all political prisoners-Free all prisoners. Try all unrepentant administrators, militarists, teachers, and officers of the law for crimes against the people. If it gives you a rush, by all means, do it.

4. Establishment of an anarcho-Communist system in Nixon's America. Everything is free--let the machines do it. Down with complacency, seize the land, seize the time, and most of all---Up the revolution.

Jan Schifter
The Mad Dogs

An Open Letter

For the future reference of colored mankind, I would like to thank the Commission on Student Life for passing the resolution granting 25% of all student activities money to a specific racial group.

I am Chun Adams
(Yellow)

Dear Ed,

Although in sympathy with revolutionary politics, I cannot condone SAB giving ABS 25% of the allocation funds without supervision. Certainly the black american is entitled to special treatment, especially in the university. But the student activities money is paid by all students, including many white and other colored revolutionaries, besides the blacks. If they are to receive special allocation privilege, then any group which speaks for a specific minority, such as, the mad dogs should gain such privileges. The revolution belongs to everybody.

B. Maverick, 11602

LETTERS

Dear Editor,

As a confused citizen I would like to ask a few questions for anyone who can answer them.

My confusion is based on two articles in the Tuesday newspaper. The article on top of the page tells us that because of a high draft call all I-A's will be drafted. The article tells about the withdrawal of troops from Viet-Nam.

My question is this: If we are cutting down our military commitment in Viet-Nam why do we need more soldiers? Are we planning another bigger and better war? Apparently, nobody on the Free Press staff thought there was any reason to explain this so I am in the dark.

Ever since I came to Oakland people have been knocking the Observer for getting into too much speculation and opinion and not reporting the straight news well. I now see this type of policy leads people to accept the contradictory policies of the government unquestioningly. I must congratulate the Observer for its continuing unwillingness to, accept news stories at face value.

SAB

The S.A.B. has faced up to its own past failures and insensitivity to the needs of the Student Body and proposed several internal changes for correcting.

It was felt by S.A.B. that it had fallen into its own trap by allowing the past structure to degenerate into a collection of feuding factions that were more concerned with their own feuds than the progress of Student Activities. The failure was not entirely the design of the structure, but blame must also be leveled at the individual members of S.A.B. who have displayed a marked insensitivity to the needs of all members of the campus community.

It was felt by S.A.B. that internal changes would help to correct part of the problem. S.A.B. decided that should act as a whole body instead of separate parts. UAPC, Allocations and Executive Board have been dissolved. Only the office of Chairman has remained intact. The purpose of this decision was to force greater involvement in all decisions on the part of all S.A.B. members. Also, permanent subcommittees will be established to publicize S.A.B. activities and endeavor to formulate regular means of soliciting student opinion on various issues.

By now various reports of the decisions on A.B.S. requests have circulated around campus. Here is the story from the position of S.A.B.:

At the beginning of the current semester, the Allocations Board granted A.B.S. some \$600 to cover a past deficit of \$350 and allowed \$250 for new on-campus programming. This allocation was made in response to a budget request of \$5,000 by A.B.S. The Allocations Committee asked A.B.S. to present a budget explanation for their request of \$5,000 and re-appear before Allocations so that their request for funds could be reconsidered. Allocations also suggested that A.B.S. might consider asking for monies on a loan basis. A.B.S. did not submit a budget explanation or additional request for funds to the Allocations Committee.

S.A.B. supported the resolution of the Commission that S.A.B. grant A.B.S. the 25% of Student Activities fees as requested for Winter Semester, 1970.

It was the opinion of S.A.B. that the activities of A.B.S. were of a sufficiently widespread nature as to make this allocation not a gift to a vocal minority, but a recognition of the scope of A.B.S. in terms of general social advancement for the campus and outside communities.

It is hoped the decisions and changes of S.A.B. will help to advance the development of more relevant, appealing and desired Student Activities on the OU campus.

(It should be noted that regular S.A.B. meetings are held each Tuesday at 8 a.m. in the Oakland Center and all meetings are open to attendance and participation by members of the campus community.)

An Open Letter

It has recently come to my attention that O. U. is about to take its first official stand in favor of what is commonly called racism. The resolution outlining this stand is, I believe, to be printed in this edition of the Observer. It is of course the resolution passed by the Commission on Student Life. The resolution gives A.B.S. (which, by popular use of the term, is the largest racist organization on campus 25% (about 8 grand) of the money designated for student activities and allows them to use it in any manner they wish. Having some faith in the rationality and integrity of the officials who made this decision, I assumed that A.B.S. had outlined some exceptional programs to benefit the student body here at Oakland (or at least the 25% who were paying the bill.) Consumed by curiosity, I immediately sought out a copy of the proposal that the Commission had acted upon. I was disappointed to find that A.B.S. had pointed out that they intended to use the money entirely for Blacks. A.B.S.'s overall purpose is to "... add a new dimension to the education Black students will receive while at O.U." They propose to do this by "... the recruiting of Black students for O.U. ... and by, ... increasing the awareness of the Black Community, especially the young." Quite frankly, I am at a loss to see how these programs will directly benefit the student paying for them.

Of the miscellaneous fees which all students are assessed at registration, \$5 per student is set aside for student activities. You must pay this fee to register. In short, the University is planning to make every student pay A.B.S. \$1.25 to use in any manner they wish, or else that student will not be allowed to register. I feel this is a bit unfair; should A.B.S. receive the money, it should come from a source other than student activities.

S.W. Purdy



DAVID EINSTEIN

Art Place-2/6558 Third Avenue at West Grand Blvd.
Jan. 5... Feb. 5, Monday-Friday, 11:00-6:00/weekends 12:00-4:00.

The Oakland Observer, in its eleven year history, has mirrored the growth and trials of the university, often creating trials of its own, but the files of eleven years reveal some interesting facts about the university and the paper itself.

The student newspaper came with the charter class of 570 students, Volume I, No. 1 appearing on October 23, 1959. The eight-page paper was as yet nameless, asking students to vote for one of the eight suggestions: Five Point Star, Oak Leaves, MSU-O News, MSU-O Comment, The Word, Egg Head, The Outlook, Oaklander. Strangely when the second issue appeared it had a name, The Oakland Observer, not one of the original suggestions the students were supposedly voting on. There was no explanation of how this name was selected.

The concerns of the early paper did not entirely go along with the image of the University in the early days. The first few issues contained articles on fashion, the first of several surveys on beards, and the plans for a new student government. But also extremely prominent were articles on the nature of education and the best means of getting it. Chancellor Varner in the first issue, warned students about taking outside jobs while in school, emphasizing that at MSUO, education is a full-time job.

Tony Hammer was the first editor of The Observer, with Mary Moulthrop, occasionally editing an individual issue. The editorial policy of the early editors was basically conservative and somewhat high-schoolish concerned over noise in the library and the perennial visitors coming to look over the school. The original Observer was sold for five cents a copy or \$1.50 for the semester.

A. Michael Deller, Lauree Webb, and Sue Bierstein, edited Volume II of The Observer, which had shifted to publication every other week and was now distributed free. The tone of the paper was a reflection of the intellectual snobbery of the times, very concerned about "immaturity" on the part of some students. One issue was the placement of a jukebox in the grill or cafeteria. Many students were upset that their peace and quiet in the grill would be disturbed. Eventually the Hi-Fi club renovated a jukebox to be placed in the cafeteria, which of course played only good music, no rock and roll.

Volume III, edited by Sue Bierstein, contained such interesting articles as Sheldon Appleton's prediction that Red China would be admitted to the UN before the end of Kennedy's term. Hollie Lepley once wrote a letter of appreciation to The Observer. (Hollie Lepley was also once acting Dean of Students.)

The Observer had been existing on a \$300 University subsidy, and had managed to run up a \$5000 debt. The student government decided that the only way out was to have a regular student assessment pay for The Observer so a referendum on the question was scheduled for the next student elections. Since a lack of student candidates made the prospects for an election hopeless, the student government cancelled the election and declared a moratorium on student government. The student publications assessment was then instituted without the referendum and has remained with us since.

11 Years After

MIKE HITCHCOCK

PHIL BOYKIN

In March, 1962, the University proudly announced that a young Austrian who had originated and almost single-handedly published one of the first high-school newspapers in Austria would be coming to Oakland University in the fall and would be joining The

Observer staff. The young man had reportedly used The Observer as a model for his paper, and it was he who made The Observer famous by causing the greatest scandal in OU's history up to Lee Elbinger.

But it would be another two years before Wolf Metzger would bring national attention to The Observer, in the meantime, April 29, 1962, fifteen Oakland students, joined by ten others, marched through Pontiac and on the way to Birmingham in the first peace demonstration in the school's history. Recently appointed editor William Hoke, applauded the conviction of the marchers, but urged them to use more "intellectual" efforts toward bringing peace. Hoke wrote, "The use of feet rather than minds is not in keeping with the training at MSUO."

Criticism of The Observer had been almost a regular weekly feature of the letters to the editor column from the beginning. Charges of inaccuracy, bias, and failure to cover campus events have been consistently leveled against every editor of The Observer before and since. In June, 1962 Duncan Sells, Dean of Students, refused to admit an Observer reporter to meetings of the Student-Faculty University Committee after The Observer had refused to allow someone to review articles concerning the committee before they are printed. A member of the council stated that the decision expressed a no-confidence feeling toward The Observer. Criticism eventually created the first alternative newspaper, Outcry, appearing Monday, July 16, 1962.

Lack of staff had forced a cut from four to two pages in the summer of 1962 and Nancy Cowen, the new editor in the fall instituted a new format in which ordinary typewritten copy was used. Paul Turk took over as editor in January and began the longest term of any editor in the paper's history.

1963 brought many changes in the university and Turk began to turn the paper toward a greater political awareness. A March headline read, "Hapsburg pretender Calls for Restoration of Austrian Monarchy." In May an intercollegiate athletics committee was formed and The Observer came out strongly against the idea. Later that month an 18-year old folk singer named Jose Feliciano appeared in concert at OU. The first campus cop in July was greeted with a warning to "leave students alone." Suggestions for dealing with the situation ranged all the way up to tossing him over the fence onto Mrs. Wilson's estate and letting him shoot it out

with her private guards. October brought the first parking committee and December the first warning about drug use.

But in all, the most significant thing that Turk did as editor was to resign. The longest term as Observer editor was followed by what will probably always remain as the shortest. Turk was succeeded by Wolf Metzger, who didn't last long enough to put out a paper, but long enough to put Oakland on the map.

Metzger's first act as editor was to conduct a survey of the sexual activities of Oakland's dorm students. Chancellor Varner attempted to persuade Metzger not to publish the story concerning the survey and eventually told him that if he printed the story he would be suspended from school. Metzger decided to print the story of Varner's threat instead of the sex survey and when Varner learned of this, he order all copies of the May 1 issue destroyed and fired Metzger, ordering him never to again work on student publications.

Varner believed that publishing the story would have whet people's curiosity for the actual survey which might seriously affect the university's reputation. It was also claimed that the survey was inaccurate and gave an entirely wrong impression of the university. (Few people have ever in fact seen the survey, and it is unknown as to what the actual results were.)

Varner hoped by his action to save the university from bad publicity, but the result was to bring swarms of reporters and give the incident national attention.

Metzger was replaced by Bill Connellan who ran a middle of the road editorial policy until April 9, 1965. In the meantime he endorsed the candidacy of LBJ. He also added to his paper the works of two students who later became well-known literary figures on campus, Norm Harper and Don Downing. It was during Connellan's reign that The Observer was barred from attending meetings of the faculty Senate. Said Provost O'Dowd, the presence of reporters would make the Senate too self-conscious.

Connellan was followed by Sheri Jackson who served for only a few weeks before being replaced by Dave Johnston. Under Johnston the paper began taking a turn to the left. Partially responsible for this were the political articles of Mike Honey and the person column of Lee Elbinger. Johnston resigned in February, 1966 and was replaced by Janet Crouse.

Crouse put out, in addition to the regular issues which at the time were running between four and eight pages, a special 14-page fine arts issue and an April Fools issue which featured such headlines as "Chancellor Varner Quits! Charlie Brown gets Post."

Norm Harper became editor for the summer and Norm Hale took over in the fall of 1966.

Under Hale there was no doubt as to the paper's position. Regularly featured were articles opposing the war in Vietnam and questioning the draft and the college's role in abetting it. In response to the criticism of the paper which under Hale had reached a new high, The Observer included a special section called the Oakland Banana, which took the opposite point of view glorifying war and LBJ. Included on Hale's staff were such well-known figures as David Black, Marc White, Mike Honey, and Lee Elbinger.

Kathy Keiser was chosen to edit the paper for the summer; since most of the more experienced staff members were spending the fall semester of 1967 in Hong Kong, David Letvin was then appointed editor. With a staff composed almost entirely of freshmen and sophomores, Letvin turned the paper toward increasing concern for campus issues and a more moderate position than his predecessors. Letvin had to resign for academic reasons at the end of the Fall semester, and once again Janet Crouse stepped in to take over.

The fall of 1968 brought many changes in the Observer, changes which pleased some and aroused the ire of others. The major change was the regular appearance of twelve-page issues which left more room for extensive analysis of issues and some documented research. The major complaint against The Observer was that it was now to the left even of Hale's paper. From the right The Observer was accused of being a tool of SDS, from SDS The Observer was accused of being an agent of bourgeois reformism. Mike Honey, David Black and Norm Harper headed the editorial staff at that time.

The first six issues of the Observer this year (with the exception of the October 10th issue edited by Mike Brant, the one that got censored) were a marked change from the primarily political orientation of last year's paper. Although many of the same issues were reviewed, they were not debated. Editor Mike Hitchcock's editorials generally were cynical ones satirizing opinions and people that Hitchcock considered obviously narrow-minded. It seems that at this point the University population is divided on socio-political issues: the people who still think that grass is inherently a dangerous threat to healthy thought and/or that America is really accomplishing something worthwhile in fighting the war in Viet Nam will probably always think that. Consequently arts and cultural events were relatively a more significant element in Hitchcock's Observer than in previous years.

On October 8-11 the students of Oakland University (represented by the 800 who voted) decided to discontinue financial support of all student publications on campus, including the Observer and the Ascendant.

When Hitchcock quit school and the Observer staff in mid-semester, the new staff under Editor Davis Catton chose to ignore the implications of the referendum and "turned over a new

Out of Touch

*It is not simply, lady,
An unfamiliar region
For landscapes have in common
Common distances
Even the most gentle
Have places to grieve.*

*It is simply, lady,
That no simple labor
Brings you nearer,
And that a common dawn
Disturbs our dreaming fingers.*

*We have lived here long enough to know
That without difficulty we can look
In two directions only
And that both are unsatisfactory.*

*North, to the articulate mathematic dead
With all that construction for decay implies,
And East to the obscure and simple lives
Of a gaming incompetent multitude.*

*Given the choice
We choose to stay
Host to a charmless thoroughfare
Granting intuition and decay
Power to contain
Our logics and our love.*

8 Poems

*I would have been glad
To have had
Having you
As I'd imagined
Having you
Would be.*

*But now I'm having
I would rather
Walk barefoot over cold stone
Or spend my time driving
From place to place
Than have you
As having
You turned out to be.*

The Love Object

*I have walked East
From the airless
Canyons of the North
With these three stones;*

*Both fact,
And circumstance.*

Don Downing

*There is an open stretch of water
Between the river proper
And the bay;
Harsh land, marsh and willow
Cat-tail and Coot.
Here all things fallen upstream end
The river moves from forest
And farmland and becomes a sea.*

As Often As We Can

*Given wholly to derision
We cannot look directly
Toward the calm cliffs
Of mountain country
Without supposing
That another country
Has tougher scenery.*

*But faced with sheer rock
And no way down
We learn
Something.*

*I do not want
To look up
From the dirt
From the small stones
At my feet,
For fear
That I will see
The mountains.*

*I do not know whether the stone
Channeled, broken, and scattered
By the rude water is stronger
Remaining mute and familiar
Or whether the water
Gibbering in the desert dark
Or mourning its long fall down rock
Loses the greater part.*

*The stone endures, is silent
And lost to the waters greater lust.*

*The water loses nothing, its grief
Is that it has no place
And that its love contains it.*

ON THE PLANET, EARTH

The unanimous Declaration of Interdependence

When in the course of evolution it becomes necessary for and to assume among the powers of the earth, the interdependent station to which the for the opinions of all mankind requires that they should declare the conditions which We hold these truths to be self-evident that all species have evolved with the pursuit of Happiness. — That to insure these rights, nature has instituted certain principles from the capabilities of the planet's life-support system. — That whenever of these principles, it is the function of other members of that species to alter or alter with all life, in such a form and in accordance with those natural principles, that will that cultural values long established should not be altered for light and transient can notion of independence than to right themselves by abolishing that culture to which to and usurpations of these principles of interdependence, evinces a subtle design to to a state of ill will, bad health, and great anxiety, it is their right, it is their species and from the life support system, and to provide new guards for the reestablishment. Such has been the quiet and patient sufferage of all species, and such is now the the principles of interdependence. — The history of the present notion of independence having in direct effect the establishment of an absolute tyranny over life. —

1. People have refused to recognize the roles of other species and the importance of nature have refused to recognize that they are interacting with other species in an evolutionary life partakes of. — 4. People have transformed the face of the earth to enhance interrupted many natural processes that they are dependent upon. — 5. People that are foreign to the life processes which are causing many organisms great fellow species for their feathers and furs, for their skins and tusks. — 7. People lion, wolf, and fox because of their dramatic role in the expression of interdependence manner as to threaten the survival of all species. — 9. People have warred themselves and vast destruction to the homes and the food supplies of many. — to live to completion their interdependencies to the full extent of their capabilities. —

We therefore, among the mortal representatives of the eternal process of life and evolution to the ecological consciousness of the world for the rectitude of our intentions, do declare that they are all free to realize these relationships to the full extent of their capabilities natural processes that sustain all life. — And for the support of this declaration who understand their consciousness as a capability, to assist all of us and our festests its maximum potential of diversity, vitality and planetary fertility to ensure

Ecology Action



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 Frederic Brunke
 Mary Humphrey
 Karl Olson
 Kathleen Callahan
 Gary Snyder
 Eric Anderson
 Lois Miller
 Peter Anderson
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 John A. Brownson
 Charles E. Ford, Jr.
 Mary Harrow
 Mitch Skuta

EARTH, SEPTEMBER, 1969

ice

for one species to denounce the notion of independence from all the rest, which the natural laws of the cosmos have placed them, a decent respect which impel them to assert their interdependence. — with equal and unalienable rights, that among these are Life, Liberty and certain principles for the sustenance of all species, deriving these whenever any behavior by members of one species becomes destructive or abolish such behavior and to reestablish the theme of interdependence that will effect their safety and happiness. Prudence, indeed, will dictate that mankind is more disposed to suffer from asserting a vain which they are now accustomed. — But when a long train of abuses begin to reduce them, through absolute despoliation of the planet's fertility, their duty, to throw off such notions of independence from other re-establishment of the security and maintenance of these principles. — the necessity which constrains the species *Homo Sapiens* to reassert independence is a history of repeated injuries and usurpations all — To prove this let facts be submitted to a candid world. — 1. People of natural principles for growth of the food they require. — 2. People evolutionary process. — 3. People have failed the waters that all — 4. People have contaminated the common household with substances — 5. People have contaminated the common household with substances — 6. People have massacred and extirpated — 7. People have persecuted most persistently those known as coyote, — 8. People are proliferating in such an irresponsible manner upon one another which has brought great sorrow to many living things. — People have denied others the right of capabilities. — evolutionary principles, in mutual humbleness, explicitly stated, appealing to, do solemnly publish and declare that all species are interdependent; capabilities; that each species is subservient to the requirements of the is declaration with a firm reliance on all other members of our species and our brothers to interact in order to realize a life process that maintain ensure the continuity of life on earth.

Danny Mondichin	Edward Cech III
Karen DeLair	Bob Greenhalgh
Debbie Weiner	Fred Harris
Carl Adams	William Taylor
Gari Sommarstrom	Margaret A. McCarty
Marsh Pitman	James A. Schreiner
Paul Pitman	La. Tubenstein
Stephen Mills	Smile Waters
Robert Robinson	Kathy Sue Williams
Terry V. Takigawa	Stewart Brand
Alvin Barbanet	Peter Petrus
David Roman	Harold Hershey
Gary Grimshaw	Luis Brand
Shula L. Brady	Richard C. Senger
Edt Villacoral Brunko	Tod Wiley Donaldson
Jay Debat	

Velvet Glove; Marble Hand

*He shook my hand
Of fine white marble
and remarked on how lifelike it was.*

*Then he sent me off
as his daughter wept
and lit a good cigar.*

*My mother claimed
she knew people like that.*

One Eyed Vision

*One eye sleeps
One eye dreams*

*The green cornfield
Implies the sere;*

*In this manner
We are bound
To a pattern of understanding*

*Knowing the final destination
And lacking the proper route*

*One eye knows truth
And the other doubts*

Martin Wolf

*I looked at the statue every day
without knowing it was old or famous
and remembered it anyway*

*like the moment when the hero turns
and looks
without knowing he was supposed to*

*I found a memory
did we say it because we dreamed it
or dream it because we said it
she once read
in very thin layers
translucent
a pink book*

End of the Season, No. II

*I was born to a ledge
and given to ladders*

*I sought to alter this
and found, between time and death
the edge
the Edge
The Edge*

*At this entrance,
nature closed herself
I could see all and touch nothing*

*The edge of the world
was a glass alternative*

*I loved, a later wind
an unspoken fruit, a glass apple
and a mirror*

*not enough preserves
the rite of illusion
is the price of water
I bent my lips to sand*

*In the small room of our lives
our love was a chalice
I closed the door
and opened the mirror
and found I was not alone*

*On the road that all roads
Lead away from*

In a sweeping survey for its Dec. 12th issue, LIFE magazine will present the views of undergraduate writers and photographers on campuses across the country.

Campus reports were written from the University of Wisconsin, University of Chicago, Oberline College, Smith College, University of California (Berkeley), University of Texas, University of Mississippi, San Francisco State, and the University of Iowa.

Two general observations surface in the LIFE article: "Music is as pervasive on campus as hair or bell-bottoms" and "affection, personal and communal, is a key part of the current college life-style."

Wisconsin (by Joseph McBride)--"Guilt seems to be a campus disease, as evidenced by the fact that fraternities and sororities feel a need to justify their activities by involving themselves in conspicuous charities. . . Much of the hypertension on campus stems from the University's use of city riot police to break up a sit-in against Dow Chemical two years ago. . . Small wonder that there is a growing exodus by couples and groups of farmhouses in the lovely rural communities around Madison where living is both cheap (as little as 75¢ a month) and peaceful."

Chicago (by Roger Black)--"The radicals say the students are apathetic, but they're not; they're just students, in a somewhat otherworldly alienated way. University of Chicago students tend to be islands in themselves. . . One reason the football games this fall--the first since Robert Maynard Hutchins banned the game in 1939--meant a great deal to us is that they were the first glimmer we have seen of a real community. We felt very comfortable together. We have a lot in common and we came to feel, as a crowd, that people must love each other not only to be happy, but to survive. This so obvious to us it is a cliché. But it is not obvious to everyone or we would not be in the fix we're in."

Oberlin (by David Elsner)--"Oberlin in 1969 is not the busily activist Oberlin of 1968. The campus is quiet, the library is crowded as never before, and student power, at least for the time being, is dead."

Smith (by Rhoda Micocci)--"Music is a kind of emotional shorthand and if you would understand what is going on today on the campuses, you could hardly do better than to pay attention to the music now being played there. . . plaintive notes of Segovia's guitar suggesting a peaceful gentleness; or the words of Hair ringing out an innocent de-

fiance of social convention. . . Laura Nyro cries 'Save the people, save the country' and for some students this meant: Go to Washington on Nov. 15. . . Classical music has not been abandoned. 'Bach fulfills a need for order, precision, clarity of tone,' said one student. . . While much of today's music is personal, much also expresses an attitude that is distinctively social in its application. Music, in a way,

by police as 'dangerous and lethal weapons'. That's the kind of place Gerkeley is right now. The campus is calm. But the scars of last year's violence are still apparent and much of the calm, though partially the result of apathy and studies, is also the result of a kind of fear. . .

Texas (by D. Kirk Hamilton)--"The average student here is still the well-scrubbed adolescent he is expected to be, and the University of Texas still offers as dominant images football, beer and Saturday night fraternity dances. Few innovative radical leaders are to be found here because they have long since migrated to centers of social change like New York and California. . . As on many other large campuses, the mood here is anxious. But barring any major administrative blunders, the biggest concern of the students is likely to remain whether or not the Longhorns can hold their number one national ranking in football."

Mississippi (by Patsy Brumfield)--"Football, good looks and social life--these are the things Ole Miss students say are most important. And in exactly that order. . . But these are not the only things Ole Miss thinks about. There are also from time to time, political concerns. Only last year a large demonstration erupted after the defeat of a referendum to legalize beer."

San Francisco State (by David Noard)--"Although the strike has passed, we do not consider the events surrounding it to be just history. Between classes we sit on the lawn in the sun and on the benches in front of the campus, knowing that insights, like life, will continue to grow. And not least among those insights is the fact that fear of change far exceeds the fear felt by those who want change. We learned who was afraid of whom."

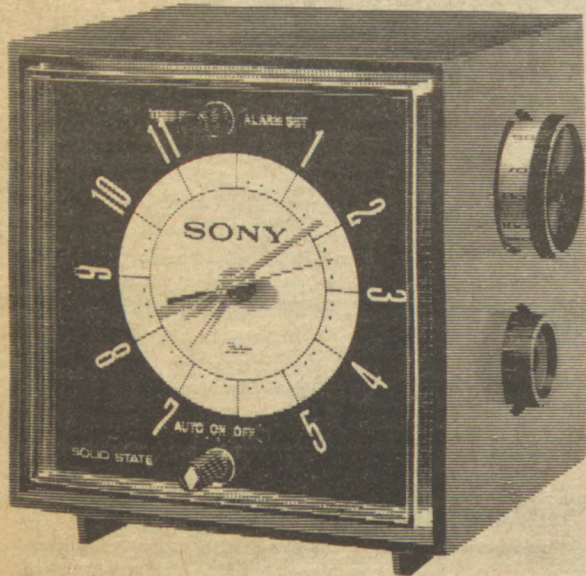
Iowa (by Alan Lew)--"In Iowa, where reticence is regarded as a leading industry, the kids are matching their elders silence for silence this fall. But if anyone takes this as a sign that their disaffection is waning, he had better have another look. . . Regardless of the decibel level, however, no one here is in the mood for surrender. The action has simply moved underground for a while. Or perhaps it would be more accurate to say it has been driven underground. . . Silence is the order of the day--if not as a conscious tactic, at least as a refuge. But it is conspicuous even in Iowa, and not likely to last much longer."

NO LIFE NOWHERE

is holding us together today."

California (by Kathy White)--"One local columnist claims that 'the freaks rule the campus.' A spokesman for the Young American for Freedom, a right-wing organization, says the silent majority runs the campus. But the only apparent ruler is the Frisbee. . . Frisbees are so ubiquitous that they have been blamed on campus

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Cont. from page 6

leaf," requesting articles and letters--some sort of response to events that the student body was concerned with as well as criticism of writing within the paper from the students in a effort to reach the silent masses. Although the response was minimal, the Observer printed all the writing that was submitted.

Which brings us up to the present. The Observer is now in a big hassle with the SAB trying to get a room somewhere in the incredibly ill-planned Oakland Center for its office. Since our funds have been cut, we may have to sell the paper in order to support ourselves. Our plans include a general change of format as the Observer will be distributed in Ann Arbor and Detroit as well as at Oakland. We are becoming an underground newspaper in the true sense of the word. The Observer will be as least as, and hopefully more relevant to Oakland Students next semester than it has been in the past. Campus events will be covered but so will events in Ann Arbor and Detroit; the news will pertain to Oakland students but will also be relevant to every other student. Whether the Observer will continue will depend upon how much support by the students we have.

So, we reiterate our call for writers and artists who have things they want to say about the cultural revolution and the dissolution of the present political order to get together with us and get your message into the media.

LETTER FROM A VIETNAMESE STUDENT

SAIGON-- (CPS) -- The following introduction and accompanying letter were received through peace movement channels in Canada. The introduction is by Wilf Allan, a volunteer worker with the YMCA stationed here.

"Le Van Nghia, the author of the following letter, is a 24-year-old, third-year student at the Faculty of Letters, Saigon University and (is) editor of the school newspaper. The previous editor, Nguyen Truong Con, is now serving five years hard labor on the notorious prison island of Con Son as a result of his involvement with the paper last year.

"One senses that to Nghia, who is a cripple, courage comes naturally. He is a native of Ben Tre, the Southern town made famous during the Tet offensive, when an American commander delivered the epitaph, 'It became necessary to destroy the town to save it.' As I talked to Nghia and some of the paper's staff, I became forcibly aware that the one thing that matters to these students is to bring an end to the war. I was asked, 'How would you feel if a greater power than the U.S. occupied your land?'

"They face huge obstacles in their efforts to seek peace. Government suppression of their activities and persecution for their views is a grim threat to live with. Since law 10-68 was passed last year prohibiting assemblies of more than three people, says one student, 'No one knows exactly how many students have been arrested, but there have been very many.'

"Hundreds of students, now in prison, never hope to see a trial. Many of them are moved from prison to prison to prevent them from forming any contacts with the outside world. To their families and friends they often simply cease to exist.

"I am told it is not uncommon to have 'some families with four or five sons and daughters in prison.' Two men are pointed out on the street outside the office; 'They follow us when we go anywhere.' They consider it a matter of time before 'the government decides something we have printed is too strong and comes and arrests us.' A special problem is 'the police informers who pose as students.'

"The game they are playing is as real as the violence of the war that is going on around them and the stakes they are putting up against the price of peace can include their lives. Le Van Nghia's letter to the American students is a sincere representation of the feelings and

hopes of the Vietnamese student community."

The letter reads as follows:

"To our American Student Friends,

"Dear Friends,

"I am writing these lines from Southern Vietnam, from a land which is like a furnace resounding with bullets and bombs, blood, fire and sudden death.

"The frightening circumstances of war are with us daily, but we know we still have some American friends, the brothers of those who are forced to come here and shed their blood and meet a tragic death. If the warfare does not end, I worry about the fate of my people, and I also endlessly have painful thoughts about you. Maybe you will be forced to come over here, following the steps of your older friends. What will happen? I am moved and I want to cry.

"My American friends!

"Vietnamese students look upon you with affection and full of hopefulness. The students of southern Vietnam admire your work. You have dared to struggle, to demonstrate, and to call on the American government to end the war in Vietnam.

"You have requested the government to bring home your beloved American youth to end the useless sacrifices of blood, to avoid the destruction of a friendly country by sowing the seeds of racial extermination on your friends who were born in this country and who are of the same generation as you. The whole world looks in your direction with faith and appreciation.

"Friends, you have the intelligence and compassion for humanity in this dehumanized 20th century--the age of the machine.

"Dear Friends,

"It pains me to talk of these things with you. Surely you have asked yourself many times why you and the young people of the world are demonstrating, appealing for an end to the war, calling for peace while we, the Vietnamese students, are quiet and passive. If you understand us you will know how painful it is for us--we spend many long tearful nights. Here we have suffered under the law, from the armed terror and experience harsh oppression in arrests, detention and ruthless beatings. How many of our young Vietnamese student friends are now lying buried in the prisons...?

"I and my Vietnamese student friends send to you, the American students, our faith and hope. We are confident that your compassion for humanity will urge

Continued on page 13

GATES OF JUSTICE

"The Gates of Justice", a cantata by Dave Brubeck, was performed last Saturday at Oakland University. The text of the work is derived from the Psalms, the Union Prayer Book and the speeches of Dr. Martin Luther King, Jr. There are also quotations from the Beatles and Simon and Garfunkel.

Cantor Harold Orback, tenor, and McHenry Boatwright, bass-baritone, were the soloists. Cantor Orback, portraying the prophet, gave a sensitive and powerful performance. His voice was not lost in the hollowness of the gym, used probably to accommodate the large audience which almost filled the main floor and bleachers. The baritone, Mr. Boatwright, portrayed the black man, "the symbol to society and to the temple of ideals neglected and divine mandates unfulfilled," as stated in the introduction by Rabbi Charles D. Mintz. Mr. Boatwright's voice was powerful and moving. The Spiritual, "Lord, Lord, part V," summarized the anguish of inequality caused by racial injustice: "Lord, Lord, when will the ill wind change? We're all just little children crying/in a world of hate/for love! And still we wait. What will tomorrow bring?" The baritone succeeded in combining the lament and the anger of the black man.

The Oakland University Chorus and Orchestra, conducted by John Douras, gave a commendable performance. The call of the second and last parts, "Come let us sing a new song unto the Lord," were strong and clear.

The improvisation by the Dave Brubeck Trio recalled the familiar style of the artist-composer and obviously pleased the audience.

The text of the work is a beautiful hymn calling for the people to open the gates of justice, for is it not they who have kept them locked for so long? Transposing the written work to a musical form poses the difficult task of forming an integral whole of the jazz improvisation, the Jewish song, the spiritual, the chorus, etc. Whereas the presentation of ancient and modern texts formed a "new song," it seemed less evident that the diverse music styles were molded into a "new form."

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DECORATIONS PROTESTED

An issue recently taken up by the Jewish Student Association has created a bit of controversy, and, therefore, some clarification is necessary to enlighten those who may be confused by this action. To begin with, the Jewish students are not opposed to Christmas decorations. There is no objection to these. The objection comes when the University, a state institution, allocates funds toward the purchase of these materials, and allows them to be displayed in public areas. Neither are we demanding equal funds to set up Hannuka displays. We are simply reminding the university that there is a separation of Church and State in America, according to our Constitution. This was one of the principles that differentiated us from our European roots. It was to break away from a religion-dominated government that the founding fathers found hope in the idea of America.

Christmas trees and other holiday decoration may be and indeed are, beautiful and aesthetically pleasing. Many Christians may attach to them no religious significance or inspiration to them. Even so, the issue must not be Christians regard their own symbols. Rather, it should be seen as a basic problem that America new faces. Those who are in the majority often tend to forget the desires and needs of the minorities. The Jews are one such minority. Many of the Christian students and faculty never even considered that there could be a problem of this nature. In most cases the oversight was an innocent

one. In other cases there has been a strong disapproval of our protestations. We must make the point clear -- all we are seeking is our inherent right to assert ourselves as a minority. This has been a decade for minority groups to remind the "majority" that each group has an identity and a heritage it can be proud of. If minority groups didn't feel this way about themselves, they wouldn't be existing today. The Jews also have a proud heritage, one of which America cannot forget because of the many contributions we have made to the world. The citizens of this world, and particularly the members of the Oakland community, must realize that your holiday decorations are offensive and an insult to Judaism. The answer is not to give us the opportunity to put up our decorations form along side yours, but to return to the Church-State principle of America, by eliminating all religious decorations from public areas. The place for religion is in the home. Students and staff members can decorate their homes and rooms as they please. Religion does have a place for public adherence - the Church or Synagogue. If people really want to publically display their religion, the best place is in the way we act toward each other as fellow human beings, not just in a few holiday seasons, but every day of the year.

Sam Kieffer
President-Jewish Student Association



LETTER

Continued from Page 12

you to continue the struggle to force the American government to truly want to end this war. We hope that you will play a big part in bringing peace back to Viet Nam so that we, your friends, can avoid the unjust destruction of our young people and we hope that in the future you will not have to come here with guns in hand. But certainly you will never do so willingly. We are now ready to welcome you in the days of peace in our homeland with all our affection.

"We send to you many good wishes, hopes and our complete heartfelt admiration."

In friendship,
Le Van Nghia

CANADIAN GRASS LAWS RECONSIDERED

OTTAWA, Ontario--(CPS) --Canadian Health Minister John Munro has indicated that the Canadian government is considering action within months to liberalize, and possibly abolish laws which ban possession and use of marijuana.

Munro told a Canadian paper that increasingly widespread use of marijuana showed that harsh penalties were not working as a deterrent. "If the penalties were a deterrent there wouldn't be increasing use," he said.

The health minister, however, did not give any indication that the government would change its staff laws against trafficking in marijuana.

The Canadian government has established a commission to make an intensive study of the drug problem and a preliminary report is due next January. A final report will not be issued until June 1971. The commission is staffed by men who are recognized as experts in their respective fields of law, political science, psychology, and medical research.

Dr. H.B. Coltram, Ontario's supervising coroner, stated that marijuana should be legalized and distribution controlled by a federal government agency. Coltram also suggested a study program to learn the effect of marijuana on users.

Judge William Little of Ontario's Juvenile and Family Court agreed with Coltram's suggestion. The judge said he would rather see young people smoke marijuana than tobacco.

The judge declared that laws against persons under 16 possessing tobacco should be enforced despite the unpopularity of these laws. In June, Judge Little convicted a 15-year-old Toronto girl of illegal possession of tobacco--one of the first such convictions in several years in that city.

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T E D L U C A S

Ted Lucas has been performing in the Detroit area for many years. He is innovative and unique and has inspired many of those who have heard him play.

After a tenure with the Spikedrivers, Lucas and another performer formed the Misty Wizards in which Lucas was the driving force.

About a year ago they went their separate ways and Lucas has continued up on his way to "stardom."

His first record, "Heads in California" on the Zonk label, was released two weeks ago and has been played on FM stations along with "My Dog", the flip side. Lucas will be recording an album soon and plans to do more recording work.

His shows are usually climaxed by a raga in which Lucas, of course, plays sitar. He studied under the famous Ravi Shankar and learned how to play the instrument before George Harrison brought it into the spotlight.

Lucas will be appearing at the Off Campus coffee house tomorrow night at 9:30. The Off Campus is located off the Grille in the Oakland Center.

OBSERVER: How did Ted Lucas get to where he is today?

Lucas: Where am I? I've spent a great deal of time practicing and playing. I don't consider myself anywhere. I still have to keep practicing and performing to keep going wherever I'm going.

O: How does it feel to be on the brink of success?

L: I don't consider myself on the "brink of success." I'm successful when I please my teachers, my audiences or myself. The height of success is when I please all three.

O: What do you look for in an audience?

L: What do you look for in a lover? Can you cope with distraction and indifference?

I have to keep my fingers crossed every time I go on stage. The best audience is one a performer can merge with into essentially one being.

O: Everybody talks about the Beatles great contribution. What do you think?

L: Does the sun go up in the morning? Does the moon come out at night? Is the artist a leader or is he lead? The function of the artist is to articulate the human condition in the most eloquent possible manner.

O: Could you elaborate on that?

L: Well, we're all in it together one way or another. We all have a role to play in the universe; there is a part for everyone.

We all have a function, perhaps, the object of life is to find out what this function is. The function of politics is to excel through deception and illusion. Art is the opposite. Art functions as an instrument of truth, politics functions as a tool of deceit.



INTERVIEW: DR. ROBERT HOOPES

Dr. Robert Hoopes, professor of English and Chairman of the Department for the last eight years, will be leaving O.U. next semester. Dr. Hoopes served as the first Dean of Faculty when O.U. opened in 1959. Before coming to O.U. Dr. Hoopes taught at Harvard, Stanford, Yale and Boston University. He has accepted a university professorship at the University of Massachusetts at Boston. The small college structure of UMB, the beauty of New England, and a change of pace appeal to Dr. Hoopes. Through his break with administrative work, Dr. Hoopes will be able to devote more of his time to his present literary endeavors: a revision and complete annotation of Douglas Bush's edition of the Viking Portable Milton, A Thematic Introduction to Literature, and a book on Milton and Spenser. Dr. Hoopes' former publications include Right Reason in the English Renaissance, Form and thought in Prose (with Wilfred Stone), Tudor Poetry and Prose (with Francis R. Johnson) and Prose of the English Renaissance (also with Mr. Johnson). The fine English Department developed by Dr. Hoopes, the innumerable classes he has taught, and the various committees he has attended and organized reflects his tremendous scholastic ability and administrative talents.

During an interview with Dr. Hoopes, he discussed his feelings on undergraduates past and present and on the human relationships in colleges and universities:

"Frankly, I don't really see or feel any monumental or metaphysical changes in undergraduates from my first five years of teaching as contrasted with my last five years. The best students then would compare equally favorably with the best students now, and that's also true of my teaching experiences at Harvard and Yale. However, one of the most gratifying developments is an increasing student awareness of the fact that there are not simple answers to complex questions. There is a greater unwillingness now to settle for the "canned answer" -- the patent medicine of the mind. Fewer students need, or want, to be spoon-fed, which makes teaching a hell of a lot more exciting.

"Fundamentally, I think that teaching is the real firing line. I feel that the only truly good ideas I have generated came about from the questions

put to me by my students. I have gone home with questions that I have been unable to shake, which inevitably result in an article or a chapter for a book.

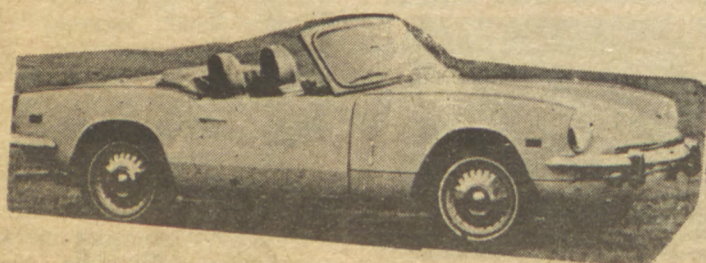
"I have a notion about the relation between faculty members and students: the real equality between them exists when each is trying to do his best, and that is an equality to be striven for. A university by definition consists of the congregation of students and faculty members, and the mission inherent in this association. This mission is three-fold, no one at the expense of any other, and is simply the preservation, dissemination, and advancement of learning. Students, I hope, learn from faculty members a certain discipline of approaching problems and subject matters, and the faculty members, in turn, learn equally from the students through the continuous questioning process that I have already cited. If the faculty member thinks that he's just there to dish-out, then he's in the wrong business.

"So we see that the dissemination of learning is a continuous sharing experience, with the students and the professors each trying to do his best, allowing simply for the difference in identities and experiences of the two. With respect for that difference, you can then manage to generate an equality which creates a cooperative spiritual enterprise that is very precious to me.

"When it comes to the preservation of learning and the advancement or discovery of new learning, the professor and the scholar, just by definition, is more active than the student. But the student also helps the scholar in his efforts to keep alive whatever is still living to us out of the past. This living dynamism is of timeless importance.

"Students can undoubtedly learn, and we don't do as much of this as we should, a great deal through association with faculty members other than just sitting in his classes and preparing for tests. The model for this is the "research associate" or the assistant in the sciences. There ought to be ways of developing these kinds of associations between students and professors in the humanities. I think a student can, for example, learn a lot by helping a professor prepare the bibliography for the professors books. For one thing, he has to read the book that the professor has written and probably some of the surrounding scholarship upon which the professor drew assistance. Since the student becomes involved in what will likely become public fact in a public medium (a book or an article), he may feel more motivated in the subject in hand."

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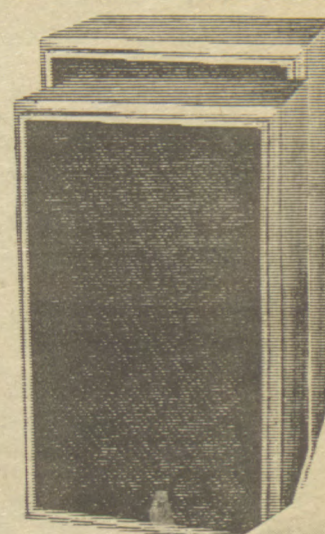
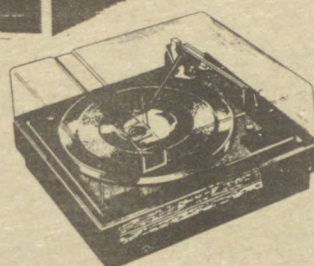
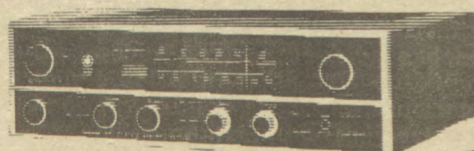
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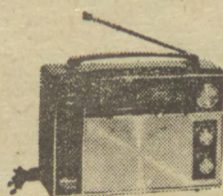
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PHENOMENA

exhibit

AFRICAN SCULPTURE ON EXHIBIT IN UNIVERSITY OF DETROIT LIBRARY—An exhibit of contemporary and antique African sculpture will be on exhibit in the library of the University of Detroit until Saturday, December 20.

The contemporary pieces are the work of Mrs. Cledie Taylor, a teacher at Cass Technical High School. The antique African sculptures are being borrowed from the Lorenzo J. Taylor collection for the special showing open during regular library hours.

On the McNichols Road campus of the University of Detroit, the library is open Monday thru Thursday from 8 to 10; Fridays, 8 to 5; Saturdays, 9 to 5; and Sundays, 1 to 9.

lecture

MARGARET WEBSTER AT UNIVERSITY OF DETROIT—Margaret Webster, noted author, actress and lecturer will bring George Bernard Shaw's writings to life at 8:30 p.m., Friday, December 12 as she presents a program of readings entitled, "The Seven Ages of Shaw".

Sponsored by University of Detroit's Friends of the Library, Miss Webster's program will be presented in the Ford-Life Science Building Theatre of the U. of D. McNichols Road campus.

Among her many accomplishments, Miss Webster has the distinction of being the first woman to direct opera at New York's famed Metropolitan. Along with Eva Le Gallienne, Miss Webster co-founded The American Repertory Theatre. During recent seasons Miss Webster has presented her one-woman shows in London, New York as well as throughout the entire United States and Australia. For her recorded performance of "The Brontes", Miss Webster received an award from Vanguard recordings, as well as a nomination for the Grammy award.

Miss Webster's appearance at the University of Detroit is open to the community at no charge.

bus service

A Bee-Line Bus will leave the Oakland Center at 2:50 on Fridays to Ann Arbor and return from Ann Arbor at 8:30 p.m. on Sundays to arrive at Oakland University at approximately 10:15 p.m. This run to and from Ann Arbor will occur every week-end during the school calendar year.

concert

CATHEDRAL CHAMBER SINGERS—with harp and organ in a program by Benjamin Britten, including "A Ceremony of Carols", the "Festival Te Deum", and "Rejoice in Lamb". This program will be held at St. Paul's Cathedral, 4800 Woodward Ave., December 14, at 4:00 p.m.

art

Just a reminder that the Detroit Institute of Arts is having a number of Christmas exhibits. The museum hours are 9:30 to 9:30 Tuesday, 9:30 to 5:30 Wednesday thru Saturday. The museum is closed Mondays and holidays. Admission is free at all times.

discount

Student rates are now offered at all Studio Theatres on Monday and Tuesday nights. To receive the discount you must have your Student I.D.

help

Don't just sit home and gloat in solitude over your artistic talent! Seek a "Community Career", because the joy of art is found in the sharing of creativity, and even Michaelangelo occasionally painted with an audience.

Take advantage of this opportunity to share your talent, as often as you like, by teaching the elderly, ill and mentally retarded persons living in welfare agencies and hospitals in this area. Whether your specialty is ceramics, sculpture or finger painting, you can bring joy and interest into the life of a disadvantaged person who needs your enthusiasm and will appreciate your talent.

The Oakland County Volunteer Bureau is waiting to interview you and give the chance to boost your artistic ego in a "Community Career." Careerists may serve just a few hours each week or each month. Call the Bureau at 642-7272 or visit the office located in Birmingham, 750 South Woodward.

auditions

Auditions for the play "Marat Sade" will be held January 7, 8, and 9, 1970. They will be held from 6:00 to 9:00 p.m. in the Barn Theatre. Anyone interested in working in the theatre please come.

clubs

SOMETHING DIFFERENT—This Friday night it's the SRC and the Excels, and on Saturday, Teagarden and VanWinkle, along with Everlon Nevermore. Admission is \$3. Doors open at 8:30.

BIRMINGHAM PALLADIUM—On Friday it's the Rotary Connection and 3rd Power, and on Saturday, Frigid Pink and 3rd Power. Admission is \$3. Doors open at 8 p.m. SILVERBELL—This Saturday it's the Rotary Connection and Underground Wall. Admission is \$3.50.

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