

Eastern Illinois University

## The Keep

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The Post Amerikan (1972-2004)

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### Volume 1, Number 8

Post Amerikan

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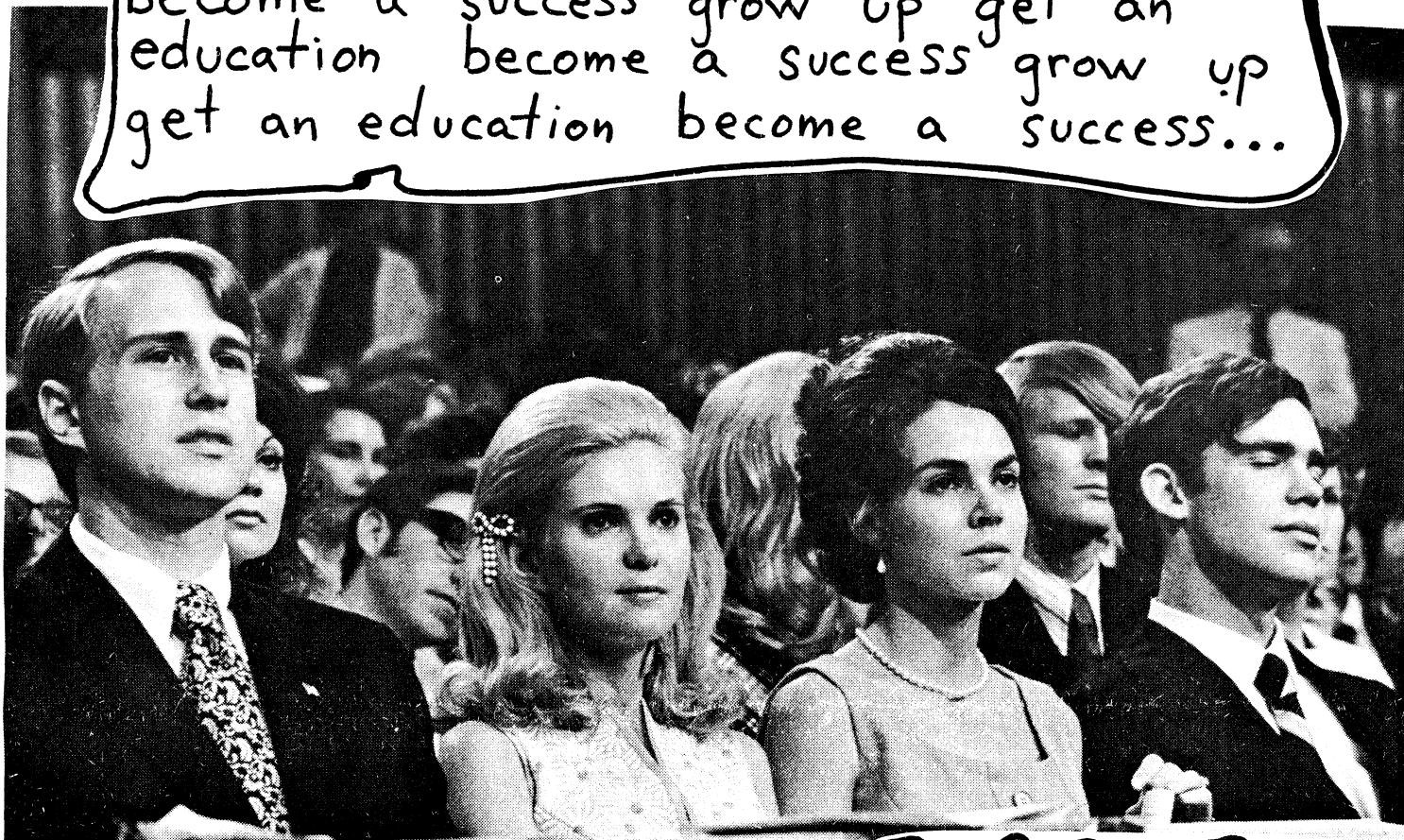
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# POST-AMERIKAN

VOL 1 NO 8

SEPT 1972

Grow up get an education become  
 a success grow up get an education  
 become a success grow up get an  
 education become a success grow up  
 get an education become a success...



## BEFORE:

HOT FLASH--(Mythical News Service)--PAT AND TRICIA NIXON TWO DAU  
 GHTERS OF THE CURRENT PRESIDENT OF THE UNITED STATES TODAY TOOK  
 PART IN A DEMONSTRATION PROTESTING U.S. INVOLVEMENT IN S.E.ASIA  
 .....FREAKED OUT AT THE DISPLAY OF PLASTICITY AT THE REPUBLIC  
 AN CONVENTION THE TWO ISSUED FORMAL CHARGES OF WAR CRIMINALITY A  
 T THEIR FATHER.....THE PRESIDENT WAS UNAVAILABLE FOR COMMEN

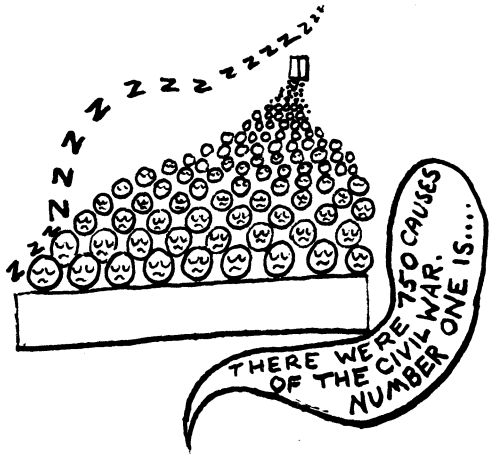


Behind this man.

INSIDE  
 BACK-TO-SCHOOL  
 SUPPLEMENT\*  
 \*(I.S.U.)

## AFTER:

## 2 COMMISSION ON THE UNIVERSITY



The Commission on the University started happening sometime last spring. The basic idea of the Commission's actions is that students can study the classrooms of the University better than anyone else, since after all the classroom is our environment. We know what goes on in each of our classes, and we know that lots of times it's scandalous, and we get together with our friends and tell each other how scandalous it is, but so far it's pretty private and we haven't got the whole crew of scandalized ISU students to come up with a single loud whopping University-wide public scandal. How many of your teachers do you think would be embarrassed if other students knew, if other teachers knew, if the community knew, if EVERYBODY knew, some of the stuff they pull in that secure little classroom with the door shut? That little classroom isn't so secure, and we can prove it. All we have to do is tell everybody about the stuff we tell our friends, and the Commission on the University is the place to go to get the word out to everybody!

What you should do now is really think about some teacher you had or some class you went through that was disgusting, irritating, boring, useless, intimidating, lifeless,

purpose-defeating or purposeless, or otherwise objectionable. Why was it like that? Wouldn't it be fun to see it all in print and really show how ridiculous it is and maybe make a lot of trouble about it with the help of your fellow disgusted, bored, or whatever, students? The commission doesn't believe in administrative or bureaucratic "solutions" to students' problems. These "solutions" are stuff like low pay or firing the teacher altogether, which leaves him to go to another university and inflict the same stupid classroom routine on different students, who will hate it just like we do. What we can do is to put our power as students to work to change our teachers right here in our classrooms. That way, we get the benefit of our work, and we don't push anybody off on students elsewhere, and we don't get a replacement that's just as bad or worse. And there's a small suspicion in my mind that some teachers would be glad to know how they could interact with their students a little more comfortably. It must be pretty cold up there facing the stubborn, silent, unfathomable hostility of 30 students. So if you've had any particularly inspiring or exemplary classroom experiences, we want to hear those too. Now we're still going to be stubborn, but we're not going to

## SURVIVAL SECTION



for ISU : : : : : ? \*

## Punishment

by Perry Noyes Mason

Nobody really knows what SCERB is. ISU's Student Code Enforcement Review Board is a mess of unwritten rules, and the student caught in it always has difficulty figuring out where he is. At its best, the maze of bureaucratic complications and ambiguities allow a student to successfully get himself lost. At its worse, it is a kangaroo court.

Let us suppose that you have been caught for some insidious act of immorality like drinking in the dorms or wanting to live where you want to (and you're not 21.) Chances are unknowable whether the board will call you down. Suppose they do. You get a letter in the mail informing you that --surprise!--you've violated a university regulation according to Student Life, ISU, and you have to appear before some SCERB administrator. Usually some time is given for an appointment with him.

Stories vary as to what will happen, usually depending on the administrator. He may approach the interview as if he were merely asking you why you committed your act (say drinking) and what were the circumstances. He may out and out tell you that you're to appear before a SCERB hearing and conduct an interrogation. He may slap your wrists.

Be careful. Anything you say will be held against you. All the way. If you do (and you usually do) appear before the hearing board, what you've said will be written down in transcript and used as the basic testimony against you. In effect, you're accusing yourself.

No wait a minute, you say, what about the people who saw me do it? What about the R.A. who caught me with that bottle walking down

the hall? Usually their testimony is down on transcript, also, with no chance for further questioning or cross-examination. The only one who gets questioned further is you.

Now this may not sound fair, because it isn't. But here the law presumes everybody innocent until caught. Your job is to basically hit upon extenuating circumstances.

It's no use trying to argue them out of charging you by mentioning trivialities such as human rights. ("Wait a minute, I've got the right to live where I damn well please!" or "I'm 21! Why shouldn't I be allowed to drink in the dorm. Berlo drinks in his office!") Their argument is the law is the law.

What you have to argue is some form of innocence and naivete. ("Shucks, I didn't know I was doing anything wrong. I won't do it again.") You're allowed to bring one character witness to verify on your good nature. Bring, if you can, a department head or someone high up enough to impress them. This works wonders.

One nice thing SCERB does before it even sees you on the hearing is send a letter to your parents. If your parents freak out easily by terrifying sounding officialese (and it does sound scary) better talk to them first. Keep telling them the whole thing is blown out of proportion (which it is) and that the letter they'll receive is merely form (which it often isn't.)

By the way, SCERB can expell you from the university.

The stalwart hearing board is comprised of students and faculty. They take it very seriously, it being probably the only ego foundation they have. Imagine being in court charged with a traffic offense, but with no laws that say what the sentence for such an offense would be. You could get, imagine, anything from a five dollar fine to the guillotine. That's the same judicial principal SCERB works on.

Your panel of judges gets to deliberate on what your sentence will be -- anything from dismissal to a letter to your parents (if they haven't gotten one yet) to various forms of disciplinary probation, all with various lengths.

Disciplinary probation is a sort of limbo state where the student is told to watch it for several months. What it means is if you're caught doing something wrong during a period of disciplinary pro and have to go before SCERB again, the sentence is heavier.

Heavier sentence means suspension or expulsion: kicked out of the university for a short period of time or for good. Most students get pretty paranoid during their period of disciplinary pro.

SCERB is used for everything from a drinking violation to damage to property (say, during a riot--if one ever happened on ISU.) That, presumably, is where expulsion on the first appearance would come in. Dope busts enjoy a peculiar status where the Normal police might come barging in your dorm door or Security might. If Normal does, you get the town's justice.

SCERB's arm of justice is, at times, rather arthritic, if steady. There have been instances where people have been charged for crimes several years after the fact, when even they don't remember them. One woman student, 22 years old, found herself appearing before the board for housing violation -- when she was 20. She was able to talk them out of it with a lot of faculty letters. It almost kept her from graduating.

be silent! Teachers of ISU, beware!  
Your students are watching you, and  
WE WILL TELL!

We're interested in all kinds of stories you can tell. Maybe one incident seems petty, but putting it next to hundreds of other incidents like it makes it a lot bigger. How about all those Professional Sequence stories that have been floating around? Everyone in Education has a few of those! Come tell the commission about it, and we'll publicize it. Another thing you can do is ask your teachers a few questions. Like, what is the purpose of this course? How did you decide what textbook to use? What's your philosophy of teaching? Then come tell us what they answered--or if they refuse to answer--or if they get pissed off at you--or if they tell you it's none of your business. Or if they give a good rap and then contradict it in their teaching practices. Everyone will know! Your name will not be used, but theirs will. The Commission is interested in ALL CLASSES AND ALL PROFESSORS.

Contact us at  
829-3701 or  
P.O. Box 132, Bloomington  
NOW!



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## Parking

by Claude Meteskey

For ISU students with cars, parking is a drag.

Student cars are automatically subject to some ISU parking regulations. You have to register your car. If your unregistered car is ever on the campus, you'll get a ticket for non-registration, even if your parking is otherwise legal.

There are lots for student parking, if you buy a parking permit. But there are far too few spaces for the number of cars. Unless you try to park at 7AM or in the late afternoon, you may as well give up trying to find a space.

An entire student parking lot was destroyed last spring, and there has been no replacement. So parking spaces are even fewer.

### INSPIRATIONAL WORDS DEPT.

"This is a time of tension and anxiety. You are probably tense and anxious to begin your career at ISU, and at ISU there is tension and conflict. But conflict is good. . . it's indifference that must be avoided."

THE VIDETTE, August, 1972

## & LEARNING EXPERIENCES

SO IS  
PROFESSIONAL  
SEQUENCE!

FROM THE POST STAFF

1972

\* Effectiveness not guaranteed or your tuition back.

Some SCERB seem to get lost forever. Last year 811 students were busted for living off-campus "illegally," which is to say they were living in "unapproved" houses and simultaneously being guilty of being under 21. Nobody yet knows what happened to these students. Some seem to have disappeared.

Supposing you don't appear before the board, and all that happens is that letter sent to the folks, will it appear on your record?

SCERB says no. After sentence of disciplinary pro is served, they assert, it is taken out of any records. They point as proof of this practice the fact that the individual is never referred during the hearing as an individual but as a number. ("Sit down, 587.") and also that the hearings are closed. However, it obvious to anybody that somebody must know your name, or else they couldn't have sent you the letter, and it always seems that you appear before someone you know.

It makes it all a risky business for the student who tries to apply for admission to another university, for the application is sure to contain some sort of question as to whether you'd been victim to any disciplinary action at your previous school and some schools can get pretty touchy about lying on their application forms. You know that SCERB says they won't put your offense on your transcript, but you don't know whether they will respond to direct inquiries from another campus. It's a risk. Let your conscience or judgment be your guide.

ISU's application for admission, incidentally, contains such a question. It's up to you and how well you feel you've psyched out the system you're trying to get into to know whether they'll relate better to honesty or dishonesty, and whether they're uptight enough about it to try and pin you down on it.

RAKE SOME  
MUCK TODAY



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There are plenty of parking spaces in downtown Normal. But the limit is usually one or two hours, so you will get a ticket if you are parking for a full morning or afternoon of classes.

Faculty have plenty of parking lots. A parking map of ISU could be laid out in concentric circles, with faculty parking occupying the inner circles and student parking, if the map is large enough, in the outer circles.

It's just another aspect of faculty elitist privilege at ISU. Despite the fact that students outnumber faculty 15-1, despite the university supposedly serving students, despite the students' greater need for promptness (like cross-country class changes in 10 minutes), and despite the sedentary faculty's greater need for exercise, the faculty get to park in the closest spots.

Parking tickets for violations of ISU rules are handed out by the ISU Security Police. The tickets are tricky. Many students have thought they could get away without paying. The tickets do seem unenforceable, but if you plan to register for another semester, you'd better pay. One of the first steps at registration is "delinquencies." If you have any library fines or parking tickets on your record, you can't register until these "delinquencies" are paid.

But if this is your last semester at ISU, you have a chance of running up all the free parking tickets you want. Of course, if you want that diploma, you'd better pay up--no diplomas are issued to delinquents.



# 4 YOU CAN ALWAYS GET WHAT YOU WANT

by Claude Meteskey

It's hard to find classes you like at ISU--there aren't that many good ones. But there are some ideas you should keep in mind, not only for selecting a course, but also for getting into it and getting what you want out of it.

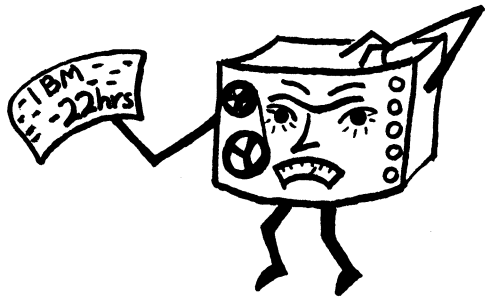
## Selecting a Course

First, don't believe the description in the catalog. These summaries were written years ago and seldom describe accurately the course's content. In addition, the course descriptions are deliberately vague, as the catalog must please administrators and higher-ups like the Board of Regents.

Browsing through the textbook stores can help. Often books are arranged by course, so you can find some interesting-looking books and then see what class they will be used in.

Class size is an important criterion. Some ISU classes have 350 students packed in a lecture auditorium. These classes usually teach little more than endurance. By going to each Department Office, a student can find out the maximum enrollment permitted in each section. Another way is to get a class schedule book and look up the room number of each class you might take. A quick tour through the classroom buildings will let you know if the classes will be large or small.

If you want to take 15 hours, sign up for 18 or 21 hours. Then, after classes start, you can decide which ones to drop. It just takes a couple minutes to drop a class, but it takes hours in lines to add one.



Some students survive ISU by taking certain instructors rather than certain courses. By talking to people who want the same things from a course as you do, you can get a list of "good" professors. You won't go wrong too often if you just sign up for their courses no matter what the content is supposed to be. (The medium is the message.)

Often you can't find out who the instructor is from the class schedule book--they leave that space blank. The department offices will usually know.

Some students draw up a list of possible courses and then interview each instructor. They actually ask the teachers to explain what the course will be about. This also gives you the opportunity to decide whether you like the professor.

Required courses are often the most unbearable in the university. If there are some that you dread taking, just put them off. Graduation requirements, especially General Education requirements, are becoming more liberal and allowing more choice as time goes on. If you wait a couple years, those required courses may become optional. (This strategy was successful with P.E. requirements, which have recently been abolished.)

Each schedule book contains courses that are not listed in the catalog. These are usually one-time "special" classes or "experimental" courses. Look under "General Studies," usually toward the end of the schedule book. Also, each department has courses whose numbers end in 89--these are often taught just once by an instructor with a special interest in the subject.

Once you know what courses you want, you should try to get them at convenient times during the day. Some courses have several separate sections, all meeting at different times. After pre-registration begins, a lot of departments add extra sections of certain courses, and you can't find them in the schedule book. Check with the department offices--you might find a class offered at a more convenient time, and only a few will know about it.

## Getting In

If you are lucky and an earlybird, you might get all the classes you want at pre-registration. If this happens, you're set and don't have to worry until the next semester. But usually people don't get all their classes, especially freshmen and sophomores. The classes are "closed" after a certain number of people sign up.

But a "closed" course should not stop someone determined to get in.

Go to the instructor for that class and get a note requesting an extra place be added for you. If the instructor doesn't want to write the note, be persistent. Tell him what a valuable contribution you can make to the class. Tell him how interested you are. You can almost always get the note.

After you get the note from your teacher, you have to go to the department office. Most departments simply rubber-stamp the professor's note. In some departments, the secretaries can sign, eliminating the hassle of hunting down the department head.

With a note from the teacher and the department head, the course is automatically open to you. The best idea is to get the notes before you even go to register--it saves a lot of waiting in lines.

When getting notes, just act like everybody knows the regulations are stupid, which they are. If they try to refuse a note, raise a stink. They're trying to deprive you of "educational challenge."

If you are a freshman or sophomore, you supposedly can't take a 200 or 300-level course. This is bullshit! Just have the notes from the instructor, the department head, and possibly from your advisor.

Some courses have an H by them in the schedule book. These are Honors courses, and you must be in the Honors Program or have a note from the Honors Office in Hovey Hall. Get the note. Make them realize they are being intellectual elitist academics if they don't let you in.

If courses in the schedule book have an M by them, they are restricted to majors in that department. Supposedly you learn more in these courses, and those are the grounds you can argue on when getting a note.

by BSherman

Over the summer, a special 64-page edition of the VIDETTE was distributed to incoming students by mail, the work of editor-in-chief Carole Malicki. Such material was usually sent out to parent's homes by News and Publications' Parental Propaganda Bureau, and speculations were rife among members of the POST as to why and what this work would be.

Well, for one thing, lots of ads. Worse fears weren't realized, of course; they seldom ever are. The paper wasn't pure publicity release, despite the disquieting opening article, entitled "ISU is a 'People' University," (if not, apparently a lucid one?) Written in classic Madison Avenue, the uncredited work contained marvelous assertions, among the best being:

"Illinois State has made a vital contribution to the nation and the world because it is a 'people' university. It is provided and financed by the people, for the people, poor or wealthy, black or white, religious or non-religious . . ." and "Illinois State University exists for only one purpose: to prepare the leaders of tomorrow. Each of its resources is directed to that end. . ."

No wonder the piece was uncredited. After this (and two pages of editorial wisdom by the editor and President Berlo--dealt with in a different article here by Perry Noyes) the paper settled down into traditional VIDETTE, which is to say about half the articles were reprints from earlier issues.

Within the limitations of its style, most of the material was pretty good. Careful reading of the issue would show a new student most of the facets of every discussed issue that hit the campus in the past year. That coverage would be specious

If you want to get in a class after the beginning of school, you will probably have to wait in a long line. Figure the course is closed and have the notes in advance--then you have to wait in the line only once. They may try to make you pay \$5 for adding a course. Just say you had to change your schedule so it didn't conflict with your new job, and you won't have to pay.

It's easier just to sign up for every class you could possibly want, then drop down to 15 hours later. The catalog says you can't sign up for more than 17 hours, but a note from your advisor will fix that.

## Manipulating Liberals

Often students are stuck in a course, disappointed, and it's too late to change to another. But even these situations can be ameliorated.

If you don't dig what's going on in the course, tell the teacher you'd rather do something else on your own. If he resists, tell him that the educational system is stifling your creativity and individuality. A lot of liberal teachers know this and feel a little guilty about their teaching practices. Don't let them make you do extra work if you don't want to--that's creating disincentives to a meaningful education.

If you have a liberal professor, you can do most anything you want, and still get credit for the course you're in. It's easy to think up a legitimate-sounding justification for anything, even if it's disguised fucking-off. Be original and work on their liberal consciences--they realize they're part of an oppressive system.

If there's an assignment you don't dig, tell the professor. Explain how the assignment is irrelevant, oppressive, meaningless, arbitrary, or whatever. Make him justify what you don't like. The professors are there to serve the students.

Tests are really good to attack. They are completely arbitrary and subjective. If you do well on a test, keep your mouth shut. It's meaningless anyway, but a good grade can't hurt you. If you do poorly, scream like hell. The only way a professor can answer your attacks on a test is by copping out and admitting it's totally arbitrary. Then at least you're in honest dialog.

If you're really good, you can get anything you want at ISU. If you're really lucky, you might even get an education.

## ORIENTATION ISSUE

was necessitated by the enormity of the task. That important issues about campus were omitted simply because they weren't discussed is the prime limitation of most of the establishment press (with its emphasis on recording the words of the societal elite.)

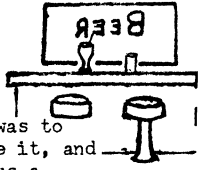
Much of the material remained patently inoffensive--no pictures of dead rats were going to be shown this time around in the article on student housing--but that's understood in the context of the paper being sent during the summer to student's parent's homes. A couple of articles must have had appeal to lovers of Camp: the article on Jesse W. Fell, founder of ISU, hater of Catholics, Jews, Blacks, drinkers, and everything else not Baptist, and "lovers of trees" and an amazing flight on Jesus Freaks ("Kids have found a father-image in Christ. He adds direction to their formerly unstructured lives. . .")

But the paper did contain material on the 18-year old vote and registration and a short list of marijuana penalties. And a full page collage of articles on basketball guard Doug Collins (to place on your wall?)

One can note the short articles on Academic Senate and the Health Service--and the uncertainty that covers both of these institutions on campus. There's an article on the Board of Higher Ed. giving Berlo full power over the campus and one on the 811 housing violators caught for living off-campus illegally, describing conditions in approved off-campus housing in a less flamboyant style than the original rat articles.

As far as it goes, the issue serves as a decent introduction to the campus. Living here now, and seeing the issues breathe, will reveal their tension.

# CULTURE COUNTER!



EC HORROR COMICS OF THE 1950'S, (Nostalgia Press)

## books

R. Crumb's ZAP # zero, probably the first underground comic written, contained two allusions to the old EC comics. First was a picture of the artist's studio, with an issue of MAD comics (#23) on the floor. Second was the back cover: a picture of a mother tearing up a young boy's comic before his eyes, with the legend, "I'll bet this happened to you when you were a kid!"

Most of the underground cartoonists announce their indebtedness to the ECs--from the humor anarchy that was Harvey Kurtzman's MAD to the sharper storylines of Al Feldstein and the horror and science fiction comics--artists such as Crumb, Greg Irons (and SKULL comics,) and C. Clay Wilson developed the artistic concepts opened by the ECs, before the line was censored out of existence in 1955.

ECs were plotted with consistent intelligence (giving them, at the time, an edge over about 90% of the comics printed to date) and consistent creativity (giving them an edge over at least 90% of the others--isolated exceptions being Will Eisner's "The Spirit" and the CAPTAIN MARVEL series.) They were unique in concept as the first line of comics to not rely upon the security of a continuing super-protaganist. Instead, the story-line counted. (A comic like SUPERMAN, however, could slide through months of uncreative blandness simply on the appeal of the character--years even.)

The EC horror books (there were war, crime, and science fiction, also,) did, by having each story introduced by a trio of ghoulish types, create a steady flow. Each story would be introduced as an attempt to top the previous one in grand guignol rivalry. It provided some of the satirical distance for the stories, with the particular host beginning, ending, and sometimes interrupting the stories with a mocking pun-filled monologue, emphasizing the outrageous nature of the horror presented without diminishing their cathartic effectiveness.

The artwork was unsurpassed, different stories by Feldstein being geared to different artists: the rural and light Jack Davis, the more urban Johnny Craig or George Evans, and the supremely grotesque Graham Ingles, whose settings and characters seemed to have walked out of Tennessee Williams.

One typical EC story method was to take a commonplace event, reverse it, and make both appear horrifying. Thus a fisherman, after catching, scaling, and cooking a fish, bites into a candy bar he finds discovering too late it has a hook in it, is dragged into the lake, skinned and eaten by underwater creatures. This device was particularly in "Let the Punishment Fit the Crime," where a group of children, following their elder's words on capital punishment, electrocute another child for "kidnapping" a doll. (The story is presented after-the-fact, with the children holding a funeral and the curious adults, piecing the information accidentally.)

The horror stories were usually based in contemporary America, which meant the author had plenty of material. Recognizable facets of the American Good Life--baseball, diners clubs, urban comforts--often were the tools of ghastly retribution. Feldstein's vision of evil covered a wide range from the sentimentally melodramatic to the more subtle social evils--all subordinate to the tight story line.

The ECs violated rules, not merely in their grisly artwork, but in their intelligent treatment of subjects like drugs, rape, institutional racism, mob violence, and the power of fascism. All of this was being done in the 1950's, in a time when paranoid Senators were sensitive about such stuff being discussed anywhere, let alone in a comic book. (Harvey Kurtzman's MAD was one of the first national magazines to criticize Senator McCarthy.)

Nostalgia Press' first collection of EC reprints is a bit misleading in its title, since stories from the crime and science fiction comics are included. The crime stories for me are less interesting, if well-written example of pulp-style crime stories (the type done so well on the old "Alfred Hitchcock Show.") One deals with rape and is interesting on a number of levels. Working for some sort of balance of artists and techniques, some less successful stories are selected on the basis of artwork or technique.

I prefer the horror tales, even those less satiric. Feldstein took the Revenge Play, modernized it, and did continuous variations on it. ECs countryside was strewn with walking corpses, out for their just deserts. They usually gave it to whoever deserved it, too. Pity and fear have never been as successfully evoked in the medium. By EC's last year, Feldstein

was able to use the device symbolically (in the story "Swamped") where the vengeance wreaked takes on cosmic evolutionary proportions.

Nostalgia does comic reprints as a regular thing, and if there's any fault with the series (reproductions are excellent,) it's with the rather cloying style of some of their introductions, written by old fans waxing enthusiastic. This volume emerges relatively clean, despite the fact that each story has a small explanatory introduction about the artist (the collection of reprints of the comic strip "Krazy Kat" is a mess,) but non-nostalgic youngsters can skip over them quickly, and get to the gist--the beautifully reproduced works (in this case twice the size of a normal comic--nearer to the size the artist drew them--and in color.) After all, that's what you buy the book for, and to comics connoisseurs, it's really all there is to it. Fuck what other people think. I like reading comics.

BSherman

## MOODY JR., Junior Walker and the All Stars records

The first album I have been able to get into in many moons is Junior Walker and the All Star's MOODY JR. You may remember Junior best from his now classic "Shotgun." Never a big name in honky music circles, Junior caught my attention by being a regular at Fillmore West a couple of years ago.

His latest LP features his usual wailing sax along with a very innovative upto date soul and jazz sound. MOODY JR. departs from his usual Motownish sound at times and mellows into some real fine southern Black folk music of a sort. So much for attempting to classify a man's music, which is as much pure music for listening to and flying with as I've heard in a long time.

In variety, cuts on the record range from Way Back Home, a song of southern USA, to Walk in the Night, which floats you away to South America. The album is really refreshing and creative. Very good for initial entry of the untrained ear into jazz. Get it, dig it, turn your friends on and turn them on to it by slipping it on your box without telling them what it is.

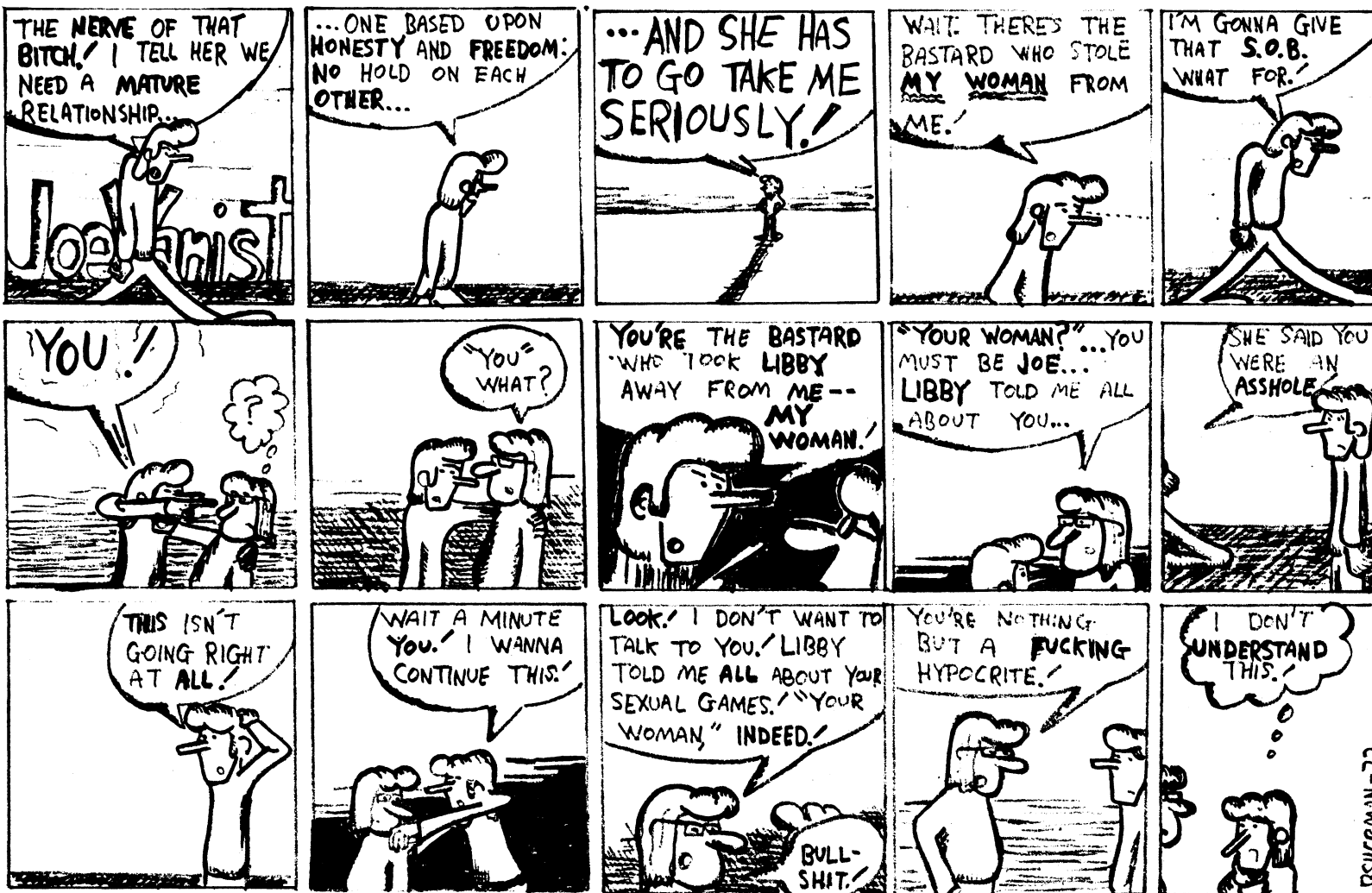
Seed

SOMEONE IN NEW YORK CITY, John and Yoko, (Apple)

Inside the new John and Yoko record is a petition for the buyer to sign, asking that the couple be allowed to remain in our country, due to their "singular cultural contribution." I bought and listened to the record and for a long time considered not signing the petition.

BSherman

PLOT SUMMARY: Joe Vanist (the guy muttering to himself in the first panel) is ego hubt and jealous at the sight of Libby with another man (doppelganger Hugh Manist) even though he probably intended to ditch her soon originally. After all, one has one's pride.



B Sherman-72

# PEOPLE'S FOOD gets it on!

People's Food, as a food buying cooperative, has been kicking about the chow since January 14, 1972. We deal real fresh produce, fresh fruits, Gridley cheese, local eggs - all for pretty cheap. By doing all the work cooperatively, costs are cut to a minimum. And since we are a non-profit organization, people that eat our food are not getting ripped off.

Each week, a current price sheet of available food items is printed up. These order forms can be obtained at the People's Food office, 114 1/2 North St., Normal from 11-6 weekdays, or at Newman Center, 501 S. Main, Normal. People place their orders by phone (452-9221 or 452-9111) on Tuesday between the hours of 5 and 8 p.m. or in person at the People's Food office. Volunteers are needed to be at the office to record each order.

From 9-11 a.m. on Wednesday, orders are again being taken. Volunteers then total up the orders. At approximately 11:30 p.m. on Thursday, two volunteer buyers and one volunteer driver, leave for Chicago in the People's Food truck (obtained through generous donations from the community). Arrival time at the Water Street Produce Market is about 2:30 a.m. At 3:30 a.m., buying commences, with our buyers searching out high quality items.

At Newman Center Friday, volunteers meet at one o'clock to prepare for the arrival of the truck from the market. After arrival, part of the food is then taken to our distribution point in Bloomington (to be found on each week's order form) where people are waiting, as at Newman Center, to bag the individual orders. Then from 4-6 p.m. we pick up, pay for our food, and receive next week's order form.

Some people may think this is a complicated and difficult way to obtain food as compared to super-market shopping. People's Food is not a grocery store. We do not want to compete with grocery stores. We want to

offer a different way and our main interest lies in getting fresh, high quality food at fair prices. This means there are times when an item which appears on the order form will not be purchased by our buyers. This happens only when quality is not available. Our buyers use the same discrimination you would on your own shopping trips.

In addition to high quality, we have found that low prices are another advantage in buying cooperatively. All the work is done voluntarily, remember. The space for our distribution points is generously donated by community organization. So we are able to keep our prices low. The small increase over the wholesaler's price, covers only such expenses as paper items, gas and oil for the truck and our phone service. Maintenance on the truck is covered by donations to the Truck Fund.

As a relatively new organization, People's Food is open to changes and suggestions. We have changed considerably from our beginnings when we had no phone service and the food had to be paid for on ordering day. As we grow, (which is good in helping to keep quality high and prices low) new situations can be dealt with if everyone works together.

People's Food has come up with a very interesting way for people to deal directly with the rising cost of food. We know of a man and woman with three children who say they spend at least \$20.00 less a month on food than they did before People's Food got started.

We are a not for profit organization that has no bosses, just a whole lot of leaders. Maybe you want to be one. All you need do, is start eating this delectable food and think of ways to get it more together - then use initiative to put your ideas into action. This is how we got started and how we will continue to develop. Tuesday nights at 7:00 we have our meetings to discuss past mistakes and future changes. Perhaps we'll see you there.



# STUDENT STORES

## A PRICE COMPARISON:

	Co-op	S. S.
1. subject notebooks	1.99	1.40
2. legal pads	.30	.19
3. 50 lg. envelopes	.49	.30
4. 100 sm. envelopes	.49	.30
5. Flair pens	.49	.32
6. Bic pens	.19	.12
7. 125 sm. index cards	.29	.20
8. memo pads (white)	.79	.29
9. sm. notebook paper (80 sheets)	.65	.39
10. 3 subdivisions notebook paper (150 sheets)	.95/.98	.65

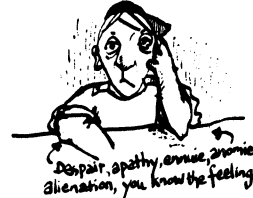
In February, 1972, student government founded an organization called Student Stores. A charter was drawn up with the state of Illinois, as a non-profit corporation. The corporation is run completely by I.S.U. students. In March, during the student government elections, a referendum was passed by a 25/1 margin, which asked for a voluntary \$1 per student. This fee was to be used for supplying capital for Student Stores, the bail fund, and the legal aid program. With its share of the referendum money Student Stores has begun expansion of its operations.

In starting Student Stores programs were developed to fit five goals: 1) To provide services and merchandise to student at a cheaper cost with out ripping them off. 2) To provide services and merchandise that students need (books) and want (records). 3) To provide extra student employment whenever financially possible. 4) To provide students with the basis of economic power. 5) To provide motivation for student unionization.

Student Stores began with a limited textbook store in the spring of 1972. This textbook store began by dealing completely through a publishing agency -- sell books at a 5% to 10% discount. For a beginning organization the bookstore did a fantastic volume -- almost \$27,000. In March, Student Stores opened a record store, selling records at a discount price. Most single albums sell for \$3.57, 42¢ cheaper than any other store in the Bloomington-Normal area. The record store also provides the service of ordering any record not in stock. On August 28, this store moved to a larger location in the heart of the Normal business district, 115 North Street. On October 2, a commodities store, selling school supplies, cigarettes, deodorant, shampoo, soap, detergent, film, etc., will open at the old record store location -- 107 N. Broadway. Also beginning this fall will be a note-taking service. This service will take notes in the major hall lectures, run them off, and then sell them for a minor cost to students. The fall bookstore, will reopen at Newman Center on September 18.

continued on next page

Of course I want to change things,  
but what can one person do?



One person can:  
organize a community school  
begin to strive for change at your  
job  
form a tenants' union  
collectivize and tackle large problems  
within the community.

You can find out about how to do these and other things yourself, where they are being done already, and who to get advice from on problems and processes through *Organizations for Social Change*. We are a collective that functions as a national information clearinghouse for people and organizations working full-time for radical social change. Our magazine, *WorkForce*, contains job openings, articles on how to organize, create your own job or project, and a resource section of over 250 groups willing to answer questions and give advice on how to work in their fields. A \$5 donation is asked for a six-month sub., since we are a non-profit corporation. Institutions are \$10 for one year.

ORGANIZATIONS FOR SOCIAL CHANGE  
BOX 13  
CANYON, CA 94516  
(415) 376-7743



## the BLACK and WHITE and READ ALL OVER BOOK

by Perry Noyes

(Excerpts and translations from the special 64-page New Student Edition of the VIDETTE, August, 1972.)

The thoughts of Berlo, like those of most influential thinkers, appear a trifle obscure to the uninitiated. Certainly those not overly familiar with Illinois State U., the campus over which the president presides, might be a bit confused as to the concrete reasons for some of his statements.

For such people, some footnotes are presented, much in the form of paraphrases that refer to specifics. This may detract from the statements' larger, more metaphysical appeal, but they are essential to those wishing to understand the man.

The material referred to comprises the thoughts of Berlo as written by the man and as interpreted by VIDETTE editor Halicki. They appeared on pages three and four of the special summer VIDETTE and identified according to initials, since otherwise it might be confusing.

### ON THE SITUATION OF EDUCATION

"We at Illinois State are committed to restoring faith in higher education through committing our energies to the basic intent of the university -- quality education for undergraduate students. There have been changes in our thinking on this and there will be more . . ." (DB)

(We are currently in the process of trying to wipe out our graduate school through budgetary assassination. This is a reversal of past plans, which accommodated the building of a graduate school which allowed us to recruit new instructors. Many of them are gone now, also. Those instructors who were a little odd in persisting with such quaint notions as the right for classroom experimentation, self-grading, or the words of Jerry Farber, were largely eliminated in the end-of-the-year contract coup. Most didn't/couldn't have tenure.)

"The university is committed to more

emphasis on growth experiences for you rather than disciplinary experiences, it is committed to more emphasis on performance criteria." (DB)

(Performance criteria are an ideal method for maintaining discipline; grades are a rather effective bludgeon. We see this utilized in the Professional Sequence Program, which is the process by which we prepare teachers and effectively weed out malcontents, sociopaths, and creative people who probably weren't meant to be teachers, anyway. Growth is emphasized, but it's uni-directional. As to who judges these performances and what his criteria will be, let me tell you that the Board of Higher Ed has given me complete control over all facets of campus life. If I wanted to, I could grade your paper, whether I knew anything or not.)

### ON THE SITUATION OF EDUCATION AND THE IMPORTANCE OF PROGRESS

"A new era for higher education is upon us now. The days of practically unlimited spending are over for colleges and universities, as are the days when the concept of shared governance was becoming more than just a concept." (CH)

(Quality is measured in terms of cost. Look at my salary. Let's not have any bleeding hearts out there asking for any freedom to control their education direction, because the budget isn't going to allow it. Anybody knows experimentation always costs too much money, and alternative studies aren't just feasible. And as my previous translation asserted, I'm supposed to be entirely in control--experimentation implies a lack of control. The University--and the society--of the future cannot support that.)

"Progress does deal in strife." (CH)

(As long as resistance is controlled and ineffective, it can be allowed. However, as the University Catalog puts it, any actions or proposals which violate "the provisions of our student code which prohibit the intentional disruption of the regular and essential operations of the University, the University will take steps appropriate to the maintenance of its integrity and orderly operation." So don't try any strikes or boycotts or anything violent.)

THANKS TO YOU, SUPERMAN...

...WE'VE GOT YOUR FRIENDS IN OUR HALL OF HATE!

### ON MATURITY

"The first obligation of any student is to learn. The cost of education is high-- to you, to your parents, and to the taxpayers who have every right to expect you not to squander the public monies for your education." (DB)

(This, of course, brings up the budget thing, again, which I've dealt with. Despite the 18-year old vote, we don't consider you students taxpayers, of course, since it would mean we'd have to listen to you. If government considered those people it most affected as responsible citizens with legitimate interests when it made decisions about them, we wouldn't have drafted anyone for Vietnam, or be in Vietnam, or have the draft, and marijuana would be legalized, our environment wouldn't be threatened, women wouldn't have to fight for equal recognition, and perhaps we'd have genuine welfare programs.)

"Love it; criticize it; discuss within it the changes needed to improve it. But also protect it from those who would destroy it." (DB)

(No, I don't mean me. No, I don't mean you should think you can do anything.)

### ON MATURITY AND MATURE DIALOG

"And remember the essential idea that educated people attack propositions and concepts; but not people and personalities." (DB)

(Even though a person and his actions and thoughts and personal quirks all intertwine, it is not legitimate to acknowledge this. If we did we'd have to acknowledge the entire educational process as subjective, personality-laden, and arbitrary. Which it is. And quit making those "fat David" jokes. I'm human, too.)

### ON THE IMPORTANCE OF MEANINGFUL AMBIGUITY

(The following quote evaded translation)

"On the other hand, we assume responsibility for you, even though we are not your parents. We will pay attention to your personal life. But we also think you, as a student, have two rights--the right to make a mistake and the right to pay for it. You will have many opportunities to test yourself and see if you measure up. It is our responsibility to see that you are not crucified for your mistakes, but the development of self-identity demands the accountability for one's own behavior."

Think about it.

## STUDENT STORES

### CONT'D

This fall the middleman has been eliminated and discounts will range from 10% to 35% on textbooks and 35% to 50% on supplies. This fall the book exchange will be operated at 310 University Union. If students do not need to buy new books, they may purchase a used book directly through another student. In the near future Student Stores hopes to expand to a gas station, clothing store, etc. The possibilities are limitless.

Student Stores cannot operate without the support of all I.S.U. students. If you have not yet paid your \$1 referendum fee -- please do so. Complete the white I.B.M. card found in the registration packet, and enclose your dollar. If you are not a student at I.S.U. a donation can be made through Student Government -- anyone can use these stores. If you have any extra time to volunteer between now and October 15, Student Stores can use your help, pricing merchandise, shelving merchandise, working at the record store, etc. Last but not least support Student Stores -- why spend senseless extra dollars at other stores.

--Chris Janecke

## Women's Center

The Bloomington-Normal Women's Group has been meeting fairly regularly this summer. We've been doing some reading, rapping and a whole lot of growing. We've been talking about the possibilities of a house for women who need a rest from their husband, children, boyfriends or whatever. They could come and stay awhile and there they'd find other women to talk to, a library, legal aid, birth control and abortion information, or just peace and quiet, if that's what they preferred.

We've also been talking about all those skills we don't have (because they weren't

He calls.  
I come in midi brown  
And meet him at his house in town  
We talk of hemlines up or down.  
He likes them up I like them down and so-  
we've nothing more to say  
and the rest of the day to say it.  
I suggest a pot of tea.  
But he would like a kiss from me.  
"Let's make love," say I  
"Let's make sex," says he.  
Whatever it was we made I wish  
I'd made that pot of tea.

-- Caroljean Kier, reprinted from Black Maria, a book of women's stories, poems, interviews and graphics done by Chicago area women.

ladylike) that have kept us from our independence. In the next few weeks an auto mechanics course for women taught by a woman mechanic will begin. Far out! For more information on that call Ann or Mari at 452-8281, Linda or Jeanette at 829-3576.

Many of our ideas are just forming and not even in the planning stages yet. But we see the need for some definite services for women provided by women that must become available. Out meetings have been at 8 P.M. on Thursdays. Call the above numbers for the meeting place. Come and help us meet our needs.



# The Red Flag

by Jan & Carol Cox

It waved above our infant night  
When all ahead seemed dark as night;  
It witnessed many a deed and vow.  
We will not change its color now.  
 --James Connell, 1889

The human future depends on the revolutionary unity of the international working classes, for workers and workers alone possess even the potential power to break the destructive might both of monopoly capital-imperialism (centered in the U.S. ruling class) and of social imperialism or bureaucrat-capitalism (centered in Moscow). There is no guarantee that that unity will be achieved, that that potential power will become effective, but those who place their hopes elsewhere are deceiving themselves and putting up real barriers to the achievement of the unity necessary to destroy capitalism.

In our first two columns we named white supremacy and male supremacy as the two chief barriers to working-class unity in this country, and we explored tentatively some of the manifestations of male supremacy. White supremacy is, at present at least, central, especially since until victory over white supremacy is won there can be no unity in the fight against male supremacy.

The white supremacist structure of American society (and of ISU) is obvious, but what we wish to stress is the failure of white "radicals" to initiate any real struggle against white supremacy in either their theory or their practice. The white movement has in the past few years paid heavily for this inability to throw off the poisons of white

supremacy. Three (among many) examples of that price are 1) the collapse of the anti-war movement, 2) the stagnation of the women's liberation movement, and 3) the inability since 1969 of college students to organize effectively even for their own narrow interests as students.

The irrepressibly white-supremacist nature of the anti-war movement in this country is shown, above all, by the failure of that movement to identify the war as, above all, a racist war. For those who have too much of a white blindspot to see this point, try to imagine the U.S. waging this type of genocidal war against another white population like the French, British, or Italians. The fact that McGovern has not, will not, and as a bourgeois politician cannot label the war for what it is reduces his whole anti-war position to empty electioneering rhetoric. Only the racist nature of the war--and the still deep racism of many self-proclaimed leaders of the anti-war movement--can explain why even among "radicals" the killing of 11 white athletes in Munich has provoked more real horror than the systematic slaughter of over two-million Vietnamese by the American invader of their country.

Black liberation has ceased in the last two years to receive even verbal attention

among "radical" whites--which suggests that the greater verbal attention of 1968-69 was indeed merely verbal. As soon as direct and heavy pressure from organized and militant non-whites let up, whites with a sigh of relief let the topic drop even as a topic of discussion. Working for McGovern, organizing food co-ops, smashing an occasional bank window, developing communal spirit, harassing the County Medical Association over bureaucratic points of order, sputtering righteousness over the most recent nonsense from Hovey Hall are only a few of the ways to avoid even thinking about, let alone confronting, the single issue which is basic to all other issues of the day.

Once the elections are over (regardless of the winner) it will soon become necessary to begin rebuilding the anti-war movement to end the genocidal assault on the Vietnamese people. It is crucial that more "activists" begin to see that only on an anti-white supremacist basis, clearly naming and confronting the racial basis of the war, can that movement be effectively built. In a future column we will detail some of the history of the anti-war movement in the fall of 1969 and relate the collapse of the movement during that fall and the following spring to its failure to confront the issues of white supremacy.

## ALTERNATE FLAG

Dogmatism is potentially the most destructive opponent of revolutionary thought. Dogmatism played a crucially important role in the transformation of Leninism into Stalinism and the consequent negation of the Russian Revolution.

How? Ideological dogmatism is one of, if not THE, most powerful method of creating and maintaining the static tendencies and hierarchical nature inherent in a modern state bureaucracy. Many months before his death Lenin began examining (and criticizing), the negative effects that the growing Soviet bureaucracy was having on the spirit of the Revolution. It may be said (charitably) that illness prevented Lenin from acting to curb the destructive nature of his bureaucracy, but there is no way that any present-day revolutionary can be excused from examining the Russian phenomena in order to combat the existing U.S. bureaucracy and--more important--to prevent a similar subversion of any new revolution.

The importance of dogmatism and the bureaucratic mind lies in the very fact that it is so all-pervasive. Lenin noted that the rise of the bureaucracy seemed to coincide with a decline in individual initiative among the rank and file of the Communist Party. In Russia's peculiar instance, the Bolshevik Party expanded perhaps a hundred-

fold between 1916 and the end of the civil war. The fact is that a large percentage of the early Bolsheviks were killed in the civil war and there simply were not enough imaginative leaders to run the country. Men like Trotsky found it necessary to impose old hierarchical and bureaucratic systems on the areas of government under their control in order to maintain Bolshevik power and win the civil war. Clearly the Bolsheviks were seduced by their belief in the theory of the vanguard to think that they could establish a government of free individuals based on state systems which undermined, destroyed individualism. Perhaps the Bolsheviks did not even understand the basic psychological changes that must come about in order to improve modern society.

Since the founders of the U.S. nation were operating from a similar elitist state of mind--and probably with less concern for the ordinary man--it is of little wonder that the U.S. state is hardly better than the Soviet. The same bureaucratic spirit is stifling the people of both nations, but it must not be assumed that this spirit is a modern development. It is only that the bureaucracy of the state is now the most easily discernable bearer of this spirit. It is everywhere.

As I have said, an important aspect of the bureaucratic spirit is that it is hierarchical but it is also contains a normal aspect which is just as important. Worship of the magical norm and the pressure towards conforming to the norm is the essence of the static element of the bureaucratic spirit and the chief destructive force against individualism.

Consider, for instance, the so-called women's liberation movement. One of the battle cries is that women are oppressed by men, by male standards. Frequently this is interpreted to mean that women are more oppressed than men--that they are "slaves of the slaves." Obviously, there are laws, such as the anti-abortion laws, various property laws and divorce laws which discriminate against women. But the crux of the struggle is that women cannot act as free individuals and that is not solely a struggle for women's rights. Men may have a few legal advantages but those are rightfully being reduced. The important question, however, is whether or not people may act as individuals without suffering societal pressure for departing from societal norms. And that is a human struggle not a struggle based on sex.

The so-called class struggle problem may be approached from the exact same viewpoint. What is this "bourgeois mentality"? In the U.S. it is the mentality of the masses and the mentality of conformism. It is the mentality of bureaucracy, both state and industrial, and that, I think, was what Marx was really struggling against. The ideal society would seem to be a society of individuals tolerant of other individuals. Consequently, what can be gained from a glorification of the "proletariat"?



What the hell is a proletariat anyway?

And what is a class?

In Europe and Asia, classes developed from the division of free men and slaves. To some large extent that division was based on money and the type of labor that an individual did. With the end of slavery in a pure ownership sense, classes and slavery were increasingly based on degrees of wealth and in terms of labor. In the Old World these divisions were not based on race but in the U.S. black slavery (which existed long after the end of serfdom in most of Europe) added a dimension called racism to class divisions.

And the whole system is based on the hierarchical and normative principles so apparent in modern bureaucracy. And what is the main prop? It is dogmatism--dogmatism in the form of religion, in the form of U.S. democracy, in the form of Soviet communism. It is dogmatism in the form of a societal dictat that one must wear a tie to an office job, or that one must not smoke marijuana, or that one must not have sexual relations with a member of one's own sex. The main prop is anti-individualism.

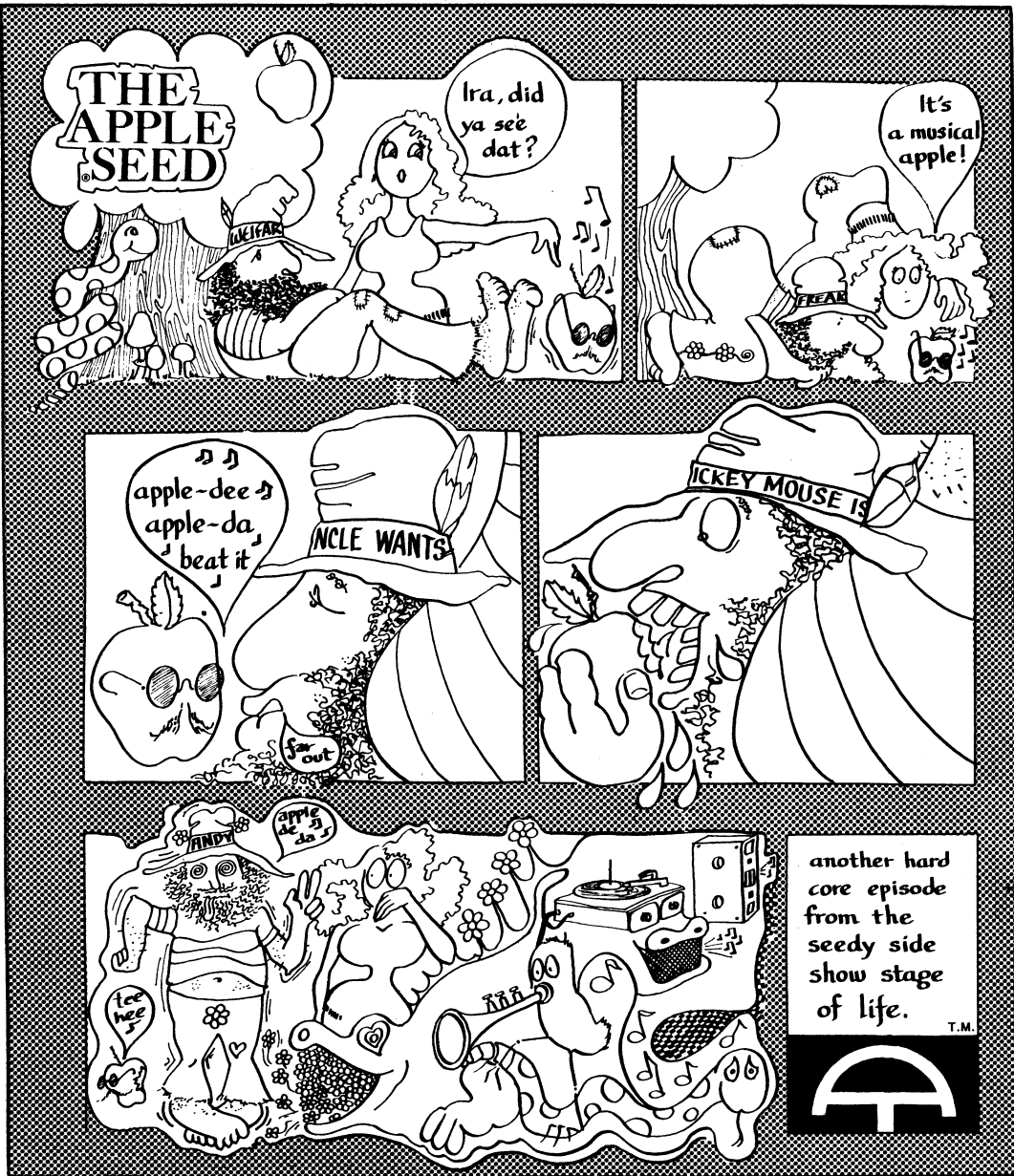
A revolutionary's main duty is therefore to oppose dogmatism in all its aspects and to promote individualism. What must be done is to find a way to make "the masses" individuals again (or for the first time). What must be done is to find a way of governing a state or an industry that is compatible with individual freedom.

Ilyin Starik

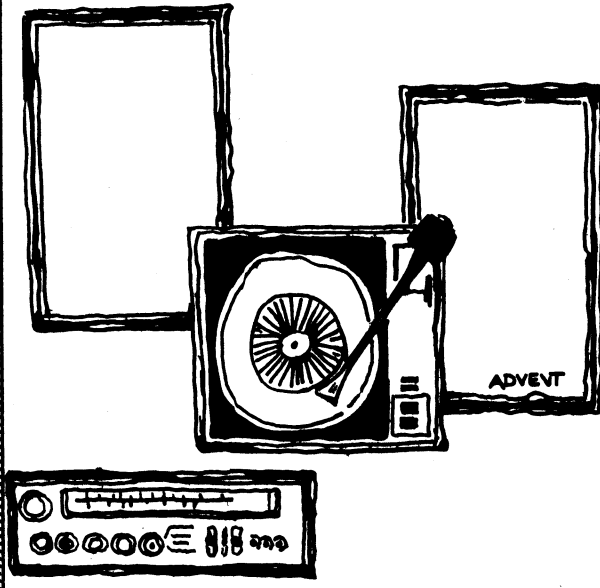


MAC JBL TEAC DYNACO SHURE DUAL HARMON KARDON PHASE

KENWOOD CORE EMPIRE SCOTT ADVENT



apple tree stereo center



**absolutely**

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And  
Much More

# News Briefs FROM

# LIBERATION

U.S. military, already with 3 major electronic complexes in Thailand, are building a fourth. Radar surveillance, facilities for automated bombers, and communication systems interlocking the CIA, the Thai Army, and the paramilitary Thai Border Patrol are being constructed in the rebel-plagued northern area of the country.

\* \* \*

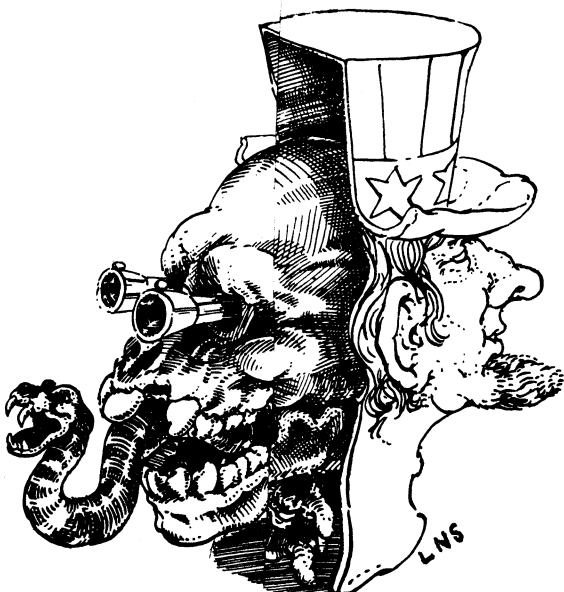
Although the official U.S. policy toward the racist Union of South Africa has been to neither encourage or discourage investment, official U.S. government agencies have begun mapping South Africa's buried mineral wealth. The National Aeronautic Space Administration and the United States Geological Survey began the mapping with a



satellite in July. The executive editor of the Engineering and Mining Journal of New York said "Mining corporations must now rate South Africa high on their list of countries in which to invest, because of its political stability as well as its wealth of minerals."

\* \* \*

Authorities at New York's medium-security Wallkill State Prison are trying to block the prisoners from forming a union. Prisoners working to form the union, which will attempt to raise the average 25¢ daily wage, are being threatened with shipment to a maximum-security prison.



Pamphlets analyzing the American prison system and Attica Prison in particular are now available from the Attica Defense Committee, c/o the National Lawyers Guild, 23 Cornelia St., New York, N.Y.

\* \* \*

Boston homosexuals are fighting police harassment in court, in response to police practice of periodically "cleaning up" a popular gay cruising area. Until now, merely walking on "The Block" at night was grounds for conviction on disorderly conduct charges.

\* \* \*

John D. Lavelle, the general demoted for illegally ordering bombing in North Vietnam, has now retired with an excellent pension. Lavelle, who supposedly retired "for health reasons," can now

# NEWS

Taxpayers will be paying the diet food industry \$100 to \$500 million as reimbursement for the money the companies lost after the banning of cyclamates, according to a bill passed by the House. Cyclamates, used as sugar substitutes in diet drinks, were banned in 1969 due to evidence that they caused cancer.

\* \* \*

Officials at the Olympic Games have been destroying petitions circulated by a woman athlete. The petitions call for Nixon to halt bombing of North Vietnam.

\* \* \*

The Southeastern Hemp Dealers Association donated \$500 to the Miami bail fund. The group called on other dealers to "support our communities, politics and culture with the money we make there." In Atlanta, the group supports clinics, crisis centers, and political organizations.

\* \* \*

The Air Force is now helping young men with "social adjustment," through programs of classes and recreation sponsored by the Youth Service U.S.A. corporation.

\* \* \*

Melvin Laird, the FBI director, and the Attorney General have all been served with lawsuits by several activist groups who used an electronic device to detect wiretaps in their offices. The suits call for \$100 a day while the illegal wiretaps are operating.

\* \* \*

Reflecting on America's glories at the Republican Convention, Senator Goldwater said, "About 6% of the world's people are Americans and they live on about 6% of the world's real estate. They own over 52% of everything of material worth the world has to offer."

\* \* \*

Police Chief magazine is advertising the "Spit Fire Electric Riot Baton," an electric cattle prod, for crowd control.

\* \* \*

Thieu has annulled draft exemptions for Buddhist monks, and the Buddhists' usually quiet opposition to Saigon governments has erupted into violent skirmishes between Buddhists and Saigon Police, who have even invaded pagodas.

\* \* \*

North American Rockwell has developed a bomb even "better" than the "smart" bomb. The "condor," which has its own engine, can be fired 30 miles from its target. When approaching the target, the condor flashes a light in the aircraft. The pilot watches a TV picture broadcast from the flying bomb and guides it exactly where needed.

**"Those who have had a chance for four years and could not produce peace should not be given another chance."**

Richard M. Nixon, October 9, 1968



LNS

# SERVICE

Ford Motor Company is directly responsible for the deaths of three workers killed on the job this year, according to the U.S. Occupation Safety and Health Administration. Ford was fined \$200 as penalty for the latest worker fatality.

\* \* \*

Conditions at Ford are "lethal," according to the Wayne County Department of Health. A suit charges Ford with violating County pollution regulations 143 times since 1970.

LNS

**I CAN'T BELIEVE THEY THOUGHT WE'D EAT THE WHOLE THING**



**WE WON'T SWALLOW IT!**

A White House Report recently presented to Congress has admitted that the U.S. funneled \$78 million, supposedly earmarked for the Food for Peace Program, into the South Vietnamese war budget in 1971.

\* \* \*

Marijuana smoking may prevent glaucoma, according to scientists at the University of California Medical School and the National Institute of Health.

\* \* \*

The U.S. Air Force has spent 28 million developing instant air bases, which can be dropped and assembled in 72 hours, providing facilities for six thousand men. Air Force officials, listing 1400 possible sites throughout the world for the bases, say they could "revolutionize U.S. diplomacy."

\* \* \*

Continental Oil Company, McDonnell Douglas, Gulf and Western, and Signal Companies had a total 1971 income of \$332 million, yet not a penny was paid in federal tax, according to Rep. Charles Vanik in a report to a Congressional committee. The report also listed corporations paying taxes at rates of only 1 to 10%. The combined income for all these companies in 1971 was almost 3 billion dollars.

Bomb shipments from American Machine and Foundry Company in York, Pa. were stopped August 12 by fifty people gathered on the railroad tracks. The company, realizing that the demonstrators were determined to stop war shipments, quickly backed down and cancelled trains for the day. (Last spring, the company was hit by a sabotage raid damaging several bomb casings ready for shipment.)

\* \* \*

Prisoners rounded up in South Vietnam's latest series of mass civilian arrests are being severely tortured, according to letters arriving recently. The letters were written by prisoners and smuggled to the U.S. via France. Some were published in the French newspaper L'Humanite. Press reports indicate that about 14,000 civilians have been arrested each month since the April offensive.

\* \* \*

The Nixon administration, through assistant Attorney General Peterson, is launching an attack on the Supreme Court rules against illegally seized evidence. Peterson said that persons accused of serious crimes should have fewer rights than those accused of less serious crimes.

\* \* \*

85 black workers began a strike at Atlanta's Nabisco plant Aug. 11 to protest racist attitudes in the company's hiring and firing. They have now been joined by some white workers. The union, Bakery Confectioners Local #42, is supporting the management.

\* \* \*

The World Council of Churches voted Aug. 22 to dispose of all its stock in all corporations doing business with white-ruled African countries.

\* \* \*

Several American cities are becoming increasingly worried by the proliferation of graffiti spray-painted on buildings. Once confined to the ghettos, graffiti are spreading to the suburbs and corporate business districts. New York mayor Lindsay proposed a \$100 fine or 6 months in jail for anyone caught with an open paint can in a public building.

\* \* \*

14 GI's have filed court-martial charges against General John D. Lavelle, who admitted ordering bombing of North Vietnam over Nixon's orders. (Nixon had ordered a bombing halt during the period in question.)

\* \* \*

A recent New York Times article revealed that the U.S. attempted to fire-storm heavily VC areas of Viet Nam. The forests were too wet to burn, so the projects were failures. But now, the forests are gone--the successful projects involved heavy B-52 bombing, defoliation, and then complete clearing with bulldozers. The former forests are now "pacified."

\* \* \*



LNS

Large corporate agribusiness is moving into Iowa, squeezing out the independent small farmer. The National Farmers Organization has formed as an attempt to organize small farmers to hold out against agribusiness.

\* \* \*

The Brazilian government and U.S. corporations are undertaking a gigantic "development project" in the resource-rich Amazon River area. Millions of acres of land have been sold to private companies, without regard to who lives on the land. Indians and squatters are being killed and forced into near-slave labor for the corporations.

\* \* \*

New police weapons will soon be on the market. A "sound curdler," will fire painful sound waves from a shotgun-like device. A "taser" will fire electrical barbs enabling police to paralyze someone at five hundred feet. Fluorescent powder guns, barbed wire guns, foam sprays, and high intensity lights to disorient crowds are also being developed.

\* \* \*

200 Japanese demonstrators blocked a shipment of 5 U.S. tanks bound for Vietnam in Yokohama August 5.

\* \* \*

Gay prisoners in Florida have filed complaints against official harassment of homosexuals. Another complaint demanded that authorities cease refusing to allow gay-oriented periodicals and books into the prisons.

\* \* \*

Perjury charges have been dropped against Leslie Bacon, who was indicted after a Seattle Grand Jury investigation into the 1971 bombing of the Capitol Building. The government dropped the charges rather than reveal the contents of their illegal wiretaps.

\* \* \*

Arrested for participating in the commando group whose bomb almost spoiled San Juan's Miss USA festival, Wilfredo Lopez claims innocence, though he does admit to the independentista feelings which apparently motivated the attack.

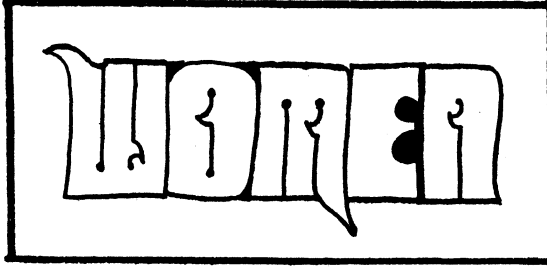
\* \* \*

An insurance company is now offering cops insurance against suits of police brutality and false arrest. The company's motto is "Protection for those who protect others."

\* \* \*

These news briefs are all summaries of longer articles which could not be printed entirely. Anyone interested in reading the complete articles is welcome to come to the Post-American office, 114 1/2 North St. in Normal.





by Mary Porter

It is my feeling that there is a great danger of women's liberation groups becoming anti-woman, that they may too easily get to the stage of allowing the members to feel personally liberated, while ignoring and cutting themselves off from the rest of their sisters. They are in some ways relatively more free than their sisters, but essentially they remain oppressed, and in some senses even become oppressors. We develop on the women's issue, in other words, the very destructive bourgeois frame of mind, which allows us, because we feel relatively more secure, to avoid confrontation with the serious problems of the society, to avoid facing the serious extent of unfreedom within that society. By liberating ourselves enough to feel comfortable, by the very dangerous sense of superiority, we loose any commitment we might have developed to an intense and serious attack on oppression in our society. We are failing to open ourselves up to our own "artificial security" for all its basic ugliness, and are unable therefore to identify with other oppressed peoples out of our own intensity of awareness of what oppression really means. Women's liberation provides a beautiful opportunity for opening our minds and hearts to what's going on all around us. But we are in danger of stopping short of that potential. We must, I believe, push women's liberation not to the stage of feeling greater personal freedom, but in fact the opposite, the intensity of our lack of freedom, a growing awareness of what it means when people say that none are free until we are all free together. We must live this idea and probe it for all its worth. We must deeply admit to ourselves the ways we are not free in order to truly understand what non-freedom really means, and thus ever to develop the kind of commitment that is necessary to work against it. We can never successfully continue the struggle if we allow ourselves the luxury of feeling marginally satisfied.

There is a danger for middle class women, as middle class everywhere, to assume that we are more secure than other women, that we have fewer problems. We begin to feel sorry for the other women that are more oppressed. With this kind of attitude, we are going to be no more helpful to our sisters or to ourselves than white can be to blacks. We will begin to think ourselves to be the elite. We will begin to think of ourselves as superiors, denying what I though we believed in -- the equality of human beings. We set ourselves up as being relatively secure, now ready to patronizingly help others. We are relatively more secure. But we are by no means free, in

fact we are intensely unfree having internalized probably more deeply than we have dreamed the dehumanizing barbaric values of our society. We are in no position to patronizingly help others, and only by honestly examining ourselves can we develop the humility to accept the extent to which this is true.

The beauty of women's liberation if it could be pushed to its logical conclusions is that in fact because we are women we can never be free (yes, we can go beyond that and say that because we are participants in a capitalistic framework we are not free.) Some are more free than others. But if we push women's liberation to truly uncover our non-freedom, to truly expose the bitterness of the dehumanization process that has occurred in our lives, we would be able, because we understand oppression on the gut level, to relate to oppressed peoples as equals. Yes we are more free. But fundamentally we are all oppressed together. Fundamentally our lives are a mess. If we could face that, if we could get a true sense of what oppression means and the bitterness that grows from the awareness, we might begin to struggle meaningfully, to be radical in the best sense, to live radically, and to act more thoroughly consistent with our values. We have a long way to go before we would have honestly faced some of the problems in that way. To stop now with women's liberations, we are in danger of being satisfied with the most superficial reforms.

The main political goal at this stage, as I see it, is all of us expanding our consciousness of ourselves as having worth, but also as having been deeply oppressed. As more and more people do that, they can express themselves in political ways against the forces that oppress them. No one can liberate anyone else out of a spirit of nonequality. No one can liberate another at all, in fact. All we can do, I should think, is work for the context in which we all as equal participants can work in the struggle together. We need to believe, I should think, in the real meaning of participatory democracy. In the same way we assume that we are capable of liberating ourselves, that no one can do it for us, we must have the same attitude towards others, possible if we are sensing ourselves as unfree together. We have to distrust false senses of security that might prompt us to act in patronizing ways and thus become intimidators ourselves.

The danger with bourgeois mentality, ours, is that we remain satisfied with the superficial props to our egos. We become satisfied with artificial gains like money, status, approval,

which blind up and prevent us from perceiving how flimsy are those gains, how money status and approval have nothing to do with our inner worth, and blind us too from the full view of how little control we have over our own lives.

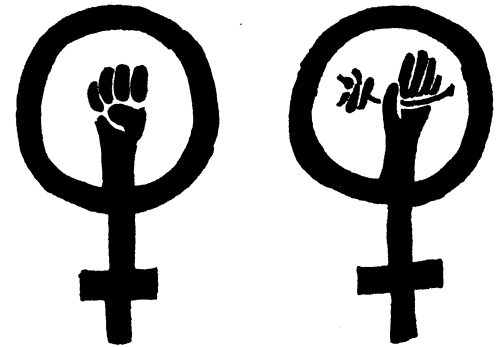
The goal of women's liberation at this stage cannot be inner security. It's impossible at this stage. The goal is not to feel more comfortable and accepted and loved-- all of which tend to make us satisfied with the status quo. The goal is going deeply enough into the analysis of what oppression means, and how deeply it affects us so that we can direct our lives towards struggling against that kind of oppression which kills us all.

Middle class women's liberation groups will have the tendency of stopping too soon. We will uncover certain aspects of our own oppression, and begin to accept and admire ourselves a bit more. We will begin to make some important first step toward our own liberation.

In short, I don't feel that we are facing squarely enough the deeply radical implications of women's liberation. We seem to be satisfied, indeed to be assuming that we are liberated, and because we are satisfied, we will never have a deep rooted commitment to work out in a total way a life style as well as a political program that will be consistent with our real values or needs.

We must push women's liberation a stage farther -- so that we can no longer regard ourselves as exceptions. We must push it to the stage of feeling in the gut what it means to be treated like shit. Only then will we have a chance for beginning to liberate ourselves and eliminating the artificial props which give us false confidence. Only then will we begin to be able to relate to others as allies and not as inferiors. Examples are everywhere--teacher student relationships, mother child relationships, male female relationships. All suffer from inherent elitism, authoritarianism, all rely on power which destroys love and ultimately destroys people.

We can't afford to retain a sense of superiority, authority, dominance because these are oppressive characteristics which it is only too easy for oppressed and insecure people to use against those who are slightly less oppressed than they. They work against the movement, and against the goal of establishing an environment where all people's humanity and equality are respected.



## MYTHS

## about working women

MYTH: A woman's place is in the home.

A woman's workplace has become both her home and her job. In many working and poor families, the woman must work outside the home just to make ends meet. In 1969, 30.5 million or 43% of women 16 years and older were working in the U.S.

Women comprised 38% of all workers. Forty percent of married women living with their husbands were workers. And in 5.4 million families, women were the sole support.

MYTH: Women work for pin money, to supplement their husband's income.

Forty percent of working women are single, widowed, separated or divorced and must work to support themselves.

Of the 16 million women who work outside the home, one-sixth have husbands who earn less than \$3000 a year, and one-fifth have husbands who earn between \$3000 and \$5000 a year.

Three-fifths of all families in which wives work would have incomes of less than \$7000 a year without the wife's earnings.

MYTH: It doesn't pay to train or promote women because they will marry and leave and the investment will be wasted.

Sixty percent of all women in the labor force are married, 20% are widowed, separated or divorced, and the remaining 20% are single women -- mostly young.

Married women with husbands and children have an average worklife expectation (outside the home) at age 35 of 24 years.

MYTH: Women on welfare don't want to work. They just want to live off the taxpayer's money.

Woman on welfare who want to work, as well as non-welfare women, have the difficulty of finding adequate, inexpensive day care. One woman we know took home \$90 a week and paid \$32 a week for day care for one child.

Since a welfare mother is rarely paid even the minimum wage, the added cost of child care would just about eat up her paycheck, leaving her right back where she started -- dependent on welfare. (Nixon

recently signed into effect a new welfare law which requires all those "able-bodied" welfare recipients to work -- without provisions for day care facilities.)

MYTH: Women are not interested in joining unions because they see their primary role as in the home.

There are twenty-five million unorganized women workers in the United States and yet, the larger, male-dominated unions have not sought to bring these women the protection of organization.

Many unorganized women are farm-workers (500,000), domestic workers (1.7 million) and service workers (4.7 million). These occupations have a predominance of black, Puerto Rican, chicana, and oriental women. Racism coupled with the small and sometimes isolated nature of their work makes organizing more difficult, but all the more essential.

Other unorganized women workers, like clerical workers, are persuaded by their bosses that their jobs are "better" than manual jobs in a shop and therefore unions are beneath their status.

# LOCAL GYNECOLOGIST LUSTS AFTER PATIENTS

13

by Phoebe and Holden Caulfield

The name of Dr. Rudnicki has been in the air for quite a while. When we first heard of him, he was a right-on gynecologist who gave examinations and prescribed birth control pills without regard to marital status. Until about a year ago, Rudnicki was the only local gynecologist giving pills to single women. (With other doctors, a woman had to claim she was getting married.)

Then some funny rumors started floating around; that a woman's bill from Rudnicki varied according to how good-looking she was, that he could get pretty sharp-tempered, that he committed numerous breaches of medical ethics, and that he was a very poor doctor.

These stories did deserve the status of mere rumors until we were contacted by a young woman from Normal who told us of her own experiences with Dr. Rudnicki.

This summer Carol (not her real name) was sitting undressed on Rudnicki's examining table when he approached her, wiggling his tongue in simulation of cunnilingus and asked, "How about it, Carol?" He proceeded to stroke her thigh and try to kiss her. Carol pushed him away, saying he was being "unprofessional" and was placing her in "an unfair position." Carol said Rudnicki responded by "pouting like a child." Carol said she then dressed and left the office crying.

This incident was the culmination of a long procession of Carol's visits to Rudnicki. She first started seeing him on the recommendation of her mother's friend in the Spring of 1970. Between this time and the Summer of 1972, Carol had between 20 and 30 appointments with Dr. Rudnicki. At first she was

impressed by his friendliness and thought he was "professionally OK." He was treating her for a persistent condition, and she assumed he was doing so competently. She mentioned that he was very flattering and always made comments about her being good-looking.

Carol said that a couple of times Rudnicki would be in a bad mood and she described his actions as "bizarre outbursts." Rudnicki made remarks that were personally derogatory and once made a sharp crack about "whoever you're shacking up with." But Carol was willing to overlook these things because they seemed to be only occasional moods.

By the Winter of 1971, Carol's attitude began to change. She detected sexual overtones in Dr. Rudnicki's comments. He began standing a little too close, touching her too long, and asking too much about her sex life. Carol felt that the doctor's questions probed far beyond what was medically important. Once Dr. Rudnicki asked Carol if she enjoyed oral sex. Carol began to feel that Rudnicki was scheduling unnecessary appointments.

Once Carol was supposed to drop into Rudnicki's office just to pick up some medicine. However, once she arrived, he seemed to think her breasts needed examination, according to Carol.

At one time Carol was sure an infection wasn't VD, because she hadn't been having sex for a long time. Rudnicki replied, "Things are rough all over," and began hinting about his desire for Carol.

Rudnicki's reputation is known among other members of the medical

profession. One doctor, when commenting on Rudnicki's leaving his practice in Pontiac, said, "Rudnicki likes his patients too much. He doesn't look at them with professional eyes."

A gynecologist, when informed of Rudnicki's propositioning Carol, said "We know there's something wrong with him, but you women must report it before something can be done."

But Carol hasn't reported her experiences to any official authorities. Like many people, Carol feels powerless to fight these sorts of abuses of position and power. Carol did not believe the medical association would act on any complaint she filed, so she did not even bother complaining.

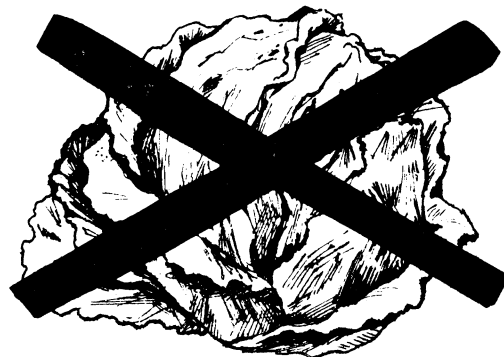
We encouraged Carol to let us write up her experiences and send this article to the Post Amerikan. We hoped that the public exposure of Carol's experiences would help put pressure on Rudnicki to change. Also, we know there are many other women who have personally experienced Rudnicki's unprofessional conduct, and we hoped this article could encourage them to file official complaints.

After the second examination during which Rudnicki simulated cunnilingus and propositioned her, Carol finally switched doctors. She had hesitated for a long time, not only because Rudnicki gave her low prices, but she had also hoped the doctor would respect her refusals.

So Rudnicki has lost Carol, and from what we hear he has lost many other patients, but he is still allowed to maintain his lucrative practice here in Bloomington.



## BOYCOTT LETTUCE



40,000 lettuce workers are trying to improve upon such horrid national figures as:

- 1) Yearly Income The average yearly income of a family of four working full time is only \$2700.
- 2) Lethal Pesticides 800 workers are killed per year as a result of misuse of lethal pesticides.
- 3) Child Labor Over 400,000 children below the age of 13 work under the hot sun in stoop labor.
- 4) Life Expectancy The average life expectancy for farm workers is only 49 years.
- 5) Decent Housing 95% of farmworkers housing does not have a toilet, bath or sink.

YOU AS A CONSUMER CAN HELP. PLEASE DO NOT EAT OR BUY ICEBERG (HEAD) LETTUCE. IN RESTAURANTS REQUEST THE LETTUCE BE REMOVED. (ONLY ICEBERG LETTUCE IS BEING BOYCOTTED. OTHER TYPES ARE NOT BEING BOYCOTTED.)



by Max Spielman

The Agency for International Development is one of those organizations that sounds good until you get to know it better. On the surface, AID works to correct the imbalance between the wealthy healthy industrialized nations and the impoverished countries containing most of the world's population. All the liberal arguments trying to morally influence U.S. foreign policy call for programs to "help" "develop" the poor countries. What could sound better, then, than an Agency for International Development?

But AID's image of service is a fraud. The Agency for International Development's primary goal is not the helping of other nations.

AID's policies are subordinate to U.S. political and economic interests. AID attempts to make a country safe for U.S. investment. It attempts to create the political "stability" necessary for that investment.

AID buys equipment so right-wing governments can fight guerrillas. It finances counter-insurgency training to back up elite dictatorships. AID is building facilities in South Vietnam for storing the thousands of political prisoners Thieu is arresting and torturing.

The Saigon Police are trained with AID funds. Air America, in-

involved with CIA operations in Laos and also with Southeast Asian opium traffic, receives millions of dollars from AID each year. AID channels Food for Peace money into the military budgets of third world governments.

I sent away for a booklet called Current Technical Service Contracts, which anyone can get free from AID by writing to the Department of State in Washington.

The booklet doesn't tell much, but you can get some ideas about what AID is into by flipping through it.

A large number of contracts are very vague, saying simply "training participants assigned by AID in various fields." Most of these contracts are with universities, and there are a lot of universities dealing with the Agency.

There are a few scattered contracts dealing with medical matters, such as research into such tropical diseases as malaria and achistosomiasis. Although these contracts seem to be a laudable aspect of AID's operations, they are few in number and account for only a small percentage of AID's total budget.

I found the fairly-famous grant to Southern Illinois University. It totalled a million dollars to "grant assistance to strengthen competency in studies related to the economic and social development of Vietnam in its post-war reconstruction."

One interesting contract was with the International Executive Service Corps. The grant is for more than 11 million, and is to "sponsor and conduct a private, non-government program providing a means for private U.S. business to furnish management counsel and technical assistance to less developed countries."

I found 5 separate contracts with Air America, totalling more than 80 million dollars. One of these is for "advice and assistance in developing the in-country capability of the police aviation division" in Thailand.

But what impressed me the most was something I hadn't expected--AID is into fertility control--really heavy into fertility control.

On most of the booklet's pages, the largest grant or contract was

to a firm doing something relating to third-world population control. There were grants to develop contraceptives, grants for designing distribution and marketing programs, feasibility studies, sterilization studies, and even studies about how to get reluctant people to take contraceptives.

Most of the booklet's contracts were under a million dollars, and almost all were under 2 million.

But International Planned Parenthood Federation gets 27 million from AID to "support family planning organizations, programs and projects in less developed countries."

A firm called the Pathfinder Fund gets 7 million for third world population control, and so does the Population Council, Inc.

Even General Electric and Westinghouse, believe it or not, have AID contracts dealing with population control. And so does the notorious Rand Corporation.

And there were many, many smaller contracts with probably a hundred different firms, all dealing with how to get those people in South America and Africa and Asia to stop having all those babies.

You begin to wonder why the top AID officials and their advisors are so concerned about population control.

They know that unless the third world very quickly starts getting a lot more food, there's not going to be enough to feed the growing numbers of people. And the AID people know that those starving people are going to get desperate.

Maybe a food riot in Calcutta. Maybe a starving mob breaking into the rich American hotels and taking all the good food. Maybe an angry mob doing some trashing of all those fat cat hotels and businesses and automobiles.

Or even worse, maybe those hungry people would start moving toward a social system which would provide enough food. Maybe they'd move toward the communists, whose top priorities always include feeding the people. And that would be a disaster for American business and their AID buddies. (I can see it now: "The communists are exploiting the peoples' hunger and poverty, promising them food and better living conditions.")

YES, THINGS ARE PRETTY GRUESOME NOW-A-DAYS. WHAT WITH NIXON AND BERLO AND POLITICIANS AND ADMINISTRATORS AND OTHER VAMPIRES FIGHTING FOR A PIECE OF YOU. WHAT WITH DAILY WAR STATISTICS! AND THE ZOMBIES OF THE REPUBLICAN CONVENTION! AND THE HORRORS OF BEHAVIORIST EDUCATION! AND PROFESSIONAL SEQUENCE, ITSELF! I COULD GO ON, BUT WHY BOTHER? YOU FIND DETAILS IN EACH POST! BETTER STILL, YOU CAN WRITE THESE DETAILS YOURSELF! HERE'S THE ANNOUNCER TO TELL YOU HOW:

**WORK ON THE POST?**

WRITERS  
TYPISTS  
ARTISTS  
LETTERERS  
HAWKERS  
PASTE-UP  
LAY-OUT  
FOLDING  
SELECTION

THURS., SEPT. 21<sup>st</sup>  
114 1/2 NORTH ST. 7:30

THE PAY'S NOT BAD EITHER--IT'S NON-EXISTENT!

TWO (yes) TWO RULES  
 FORTHOSEAMERICANS  
 ANXIOUS  
 TO EFFECT CHANGE  
 IN THE UNITED STATES

(adopted  
 by the Republican Party,  
 August, 1972)

1) You must work within the system.

2) You must not be successful

If in violation of Rule One you will be either/or:

- a) beat up,
- b) arrested,
- c) called nasty names and Communist by Spiro Agnew.

If in violation of Rule Two, you will be either/or:

- a) not (yet) beat up or arrested,
- b) called
  1. impractical,
  2. subversive,
  3. and Un-American in your ideals

For illustration to Rule One:

(See activities outside the Miami Convention--if you can find any media presentation of it.)

For illustration to Rule Two:

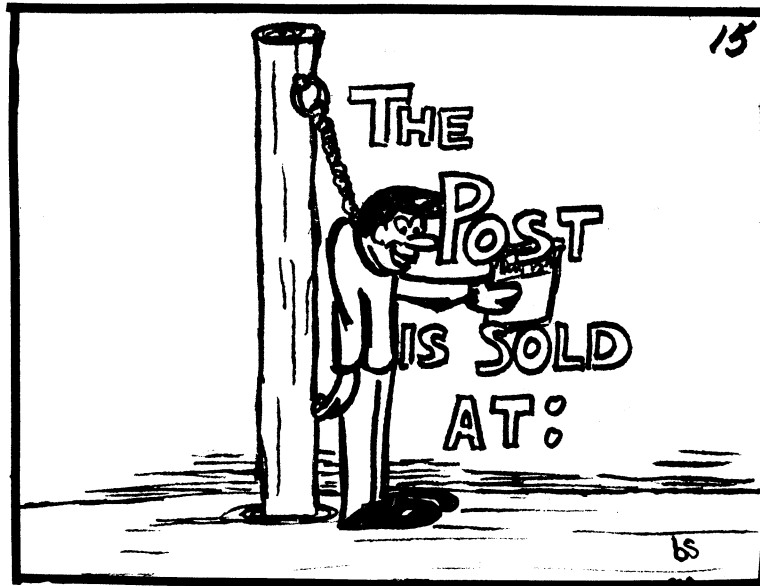
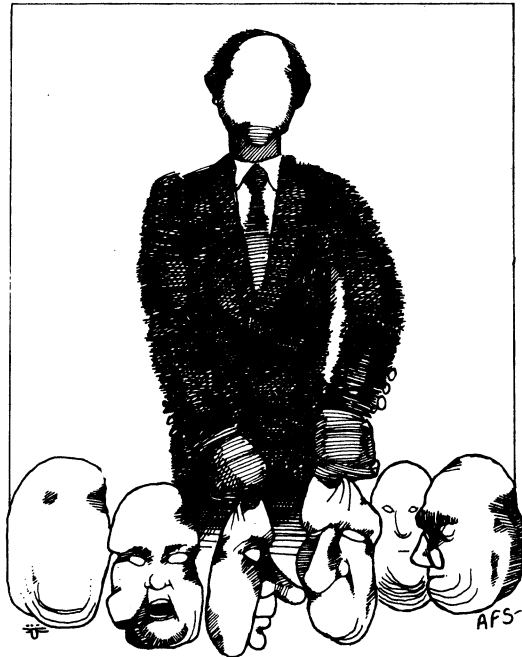
(See activities inside the Miami Convention--particularly the Ronald Reagan speech, with the memorable "smoke-filled room" comment, the Nixon acceptance, and, of course, the words of Agnew.)

And don't forget to register to vote.

And don't forget to vote.

# CONVENTIONAL

# POLITICS



- Apple Tree, 117 E. Beaufort, Normal
- The Joint, 605 1/2 N. Main St., Bloomington
- McLean County Pant Co., 601 N. Main., Bl.
- Fritz Pretzels, 115 North St., Normal
- DA's Liquors, Oakland and Main, Bl.
- Caboose Records, 101 North St., Normal
- Student Stores, 115 North St., Normal
- Mother Murphy's, 111 1/2 North St., Normal
- Minstrel Record Parlor, 311 S. Main, Nml.
- Al's Book World, 111 W. Front St., Bl.
- Mr. Goodbar, 111 1/2 North St., Normal

**STOP**

**GEN**

**TEL**

by  
 Citizens' Committee Against Monopoly

If you call Directory Assistance (13) lately, you will be asked to give your own phone number. The operators are instructed to find out your number before they give out the information you are seeking.

General Telephone wants to find out what patterns exist in Directory Assistance use.

If they find out that there are regular users of the service, they are planning to establish a charge for calling the operator.

This has been done in other cities.

We urge non-cooperation with General Telephone Company.

Whenever they ask your phone number, make up a number that could not possibly exist in Bloomington-Normal. When the operator says that number doesn't exist, insist it is written on your telephone.

Even better, but not as much fun, is to give real phone numbers, but different ones each time. This will screw up their survey. The more random use of the service appears, the less likely the phone company is to levy that extra charge.

Call Directory Assistance even when you don't need to.

If you want to do just a one-time thing, give a 15-digit number. General Telephone will register that as a protest. Take a lot of the operator's time. Make her search for non-existent numbers.

Last Summer Gen Tel was the victim of a sabotage raid. The company's trucks had sugar put in the gas tanks while "HALT WAR PRODUCTION" was painted on the building. (General Telephone Company makes transceivers for army planes.)

But sabotage isn't the only way to fight Gen Tel. Screwing up this survey will help, and it's legal, too.





# WAR TAX RESISTANCE

## DO YOU KNOW WHAT WAR COSTS YOU?

You work hard for your money. But most of your federal tax dollar goes to pay for wars--past, present and future. Sixty-one percent in the next fiscal year.

In fact, the U.S. has spent over \$1 trillion--one thousand billion dollars--on the military since 1946.

The Nixon Administration is asking Congress for \$176.9 billion for Fiscal Year 1972. Of this amount, 44% is earmarked for current military expenditures. 6% for veterans benefits, and 11% for interest on the national debt (most of it war-incurred). This comes to 61% of the proposed federal budget.

Here's what is left over:

HUMAN RESOURCES (education, manpower, health, income security): 17%

PHYSICAL RESOURCES (agriculture, rural development, natural resources, commerce, transportation, community development, and housing): 11%

ALL OTHER (international affairs and finance, space, general government, revenue-sharing, non-military pay increases, contingencies): 11%

These figures have been compiled by the Library of Congress Legislative Reference Service. The budget does not include the trust funds such as Social Security, over which Congress has no direct control.

## What COULD Your Tax Dollars Buy?

17 Army Machine Guns	(\$9,025) or	1 Elementary school teacher's annual salary.
1 Main Battle Tank	(\$600,000) or	Full-time psychotherapy for 171 drug addicts for one year (as practiced at Odyssey House, Phoenix), New York City costs.
1 B-1 Bomber	(\$25 million) or	Fifteen 50-bed public hospitals of the type in Gonzales, Louisiana
105 Helicopters, the number totally destroyed in 1971 campaign in Laos	(\$52.5 million) or	17 1/2 health centers treating 40,000 people each year, for a total of 700,000 people, based on a model in Cleveland
1 Destroyer	(\$90 million) or	5.6 typical high schools in the Midwest.
1 Aircraft Carrier	(\$1 billion) or	67,000 low-cost housing units with two bedrooms each
Cost overrun of the C-5A transport, as of 1970	(\$2 billion) or	6.25 billion passenger-miles of mass transit in a typical American city.

## how to stop paying for war

1) Decrease your federal income tax liability. Figure your own taxes. Take all possible deductions -- itemize them. Increase your contributions to religious, education, or charitable groups.

2) Reduce your income below the level of liability. A single person earning less than \$1700 need not pay income taxes.

3) Keep control of your own income by preventing withholding. Be self-employed or contract your work. Explore partnership or incorporation models. Receive less cash but more tax-free fringe benefits. Work as a consultant.

4) Refuse to pay the 10% tax on your telephone, all of which goes for the war in Indochina.

5) Refuse to pay that portion of your income tax (61%) which goes for war, and instead put this money into an alternative fund. This is an act of civil disobedience which may subject you to penalties.

If you are one of the thousands of students who will be paying a monthly phone bill to General Telephone you need not pay your Federal Excise Tax which was levied specifically for the Indochina War.

How will you go about not paying this tax? Simply write a letter to General Telephone, Bloomington, Illinois indicating your intentions of not contributing to the war by refusing to pay the 10% excise tax. They in turn will send you a form to fill out which will then be sent to the Internal Revenue Service. The phone company no longer is involved in the matter. Each month subtract the 10% tax from your bill and pay the remaining balance. Your next month's phone bill will show the adjustment.

After several months you will start receiving notices from the IRS indicating you owe a certain amount. Don't pay any attention to them -- it's just a form. Each form will sound more demanding and the final step will be an attempt to collect the money, usually through garnishment of wages. The only penalty you will receive will be a slight interest charge of usually around 10%. If you don't earn a wage, they probably will never get your money. And don't worry about your parent's money because an 18 year old is legally responsible for himself.

This year the students living in the dorms will be able to use a credit card for long distance calls made from the dorm. They will also receive a monthly phone bill which will have the 10% tax.

SO STOP PAYING FOR THE WAR!!!



# IS GOOD HEALTH CARE SUBVERSIVE?

Your Health as seen by General Motors  
planned by MIAHPCo

by Bob Chapman

The need for these peoples of the earth to decentralize the decision process while centralizing the implementation process, has born us comprehensive health planning. Such a nation-wide health system would change the existing health care systems from present high-cost, treat-as-one-can-pay, Darwinistic health business. The program came out of compromise between people believing the concept that health care is not a privilege but a right, and the free-enterprise, health profession/business AMA people.

The change agent in the plan would end the tight control by county medical societies, which are 100% physicians, over health care systems and plans for health facilities and programs. Since these county systems now have to rely on some state and federal tax monies to build and renovate, and since the AMA has been under fairly successful attack for the past 12 years, or so, the plan calls for each geographical/population region to be represented by a health planning corporation, with a board of directors to be made up of 51% consumers, 49% providers.

On paper, the plan looks great and would set up some long range changes to the present inequities by changing the decision process and allowing problem groups to represent themselves and learn. But reality, being what we are, has the Nixon administration pushing a fine public works/health bill, the Olgivie people using the plan to re-elect the governor, and their combined philosophies allowing the private practice/enterprise professionals to dominate, as usual.

On the national level it's a little hard to see what HEW and Nixon are doing with comprehensive health. In Illinois, Governor Olgivie found the little gem of a program lying practically dormant, a year

and a half ago, by his task force to re-elect Olgivie. So, his aids got the word to the public health and human resources and comprehensive health people to get busy on the county level to get the ball rolling. If the plan worked well, then by election time, Olgivie and Nixon, could take the credit for several new health facilities build around the state.

On the Bloomington-Normal level, the plan meant that the doctors, hospital administrators, and medical insurance executives should get together and form the necessary corporation and plan the area's new health facilities, since they were the people with the most experience with such matters. The professionals came up with MIAHPCo--Mid-Illinois Area-wide Health Planning Corporation.

MIAHPCo will be two years old in November, but for being such a young organization it is full of quite a few "old" people. One would find it natural to see that the professional interest group has stacked the board by using a liberal interpretation of the federal consumer definition, so that the wife of a physician or an executive of State Farm (health insurance) would be a consumer. It is apparent to anyone who needs health care and earns a paycheck that any individual or role that comes under the direct economic influence of a health care provider can be controlled by same provider. The case with MIAHPCo is blatant.

When this practice was questioned by 30 or so basically consumer, community people at MIAHPCo's annual meeting, at Wesleyan University last November, the value lines were drawn and MIAHPCo officers began to see the seriousness of the situation. The community people did their home work, quietly entered the banquet room after the annual meal, and asked for recognition of membership. (The federal guidelines state that a citizen need only come to such a meeting and apply for membership.) The people's knowledge of the guidelines and parliamentary procedure bested the professionals, and made some thinning heads quite red. Two members of the consumer's group was elected to the board.

Since that meeting, the professionals have resorted to rather hidden, secretive measures to resist change. They changed the board meetings to a closed meeting, public not allowed, which was in violation of the federal guidelines. The people found out where the meetings were to be held from friendly board members and the janitors of the buildings. They were in their seats before the professionals arrived.

The professionals decided not to announce the time and place of the monthly meeting until the day of the meeting. While it does show the solidarity of the people, in that they manage to muster more audience than board members, it is incredible and without precedence that any body of health professionals show up at any meeting on such short notice.

The pros found a way to slow down and screen prospective members of the corporation. They adopted a form application, which often seems to get lost in a poor office system, and set up a membership committee controlled by fellow professionals, with a 2/3 vote of the Board necessary to approve any new member of the corporation.

MIAHPCo shuffled their by-laws a few months ago, added Livingston County to the region, and is currently applying to the state for recognition as the region's official health planning agency. The Concerned Citizens for Responsible Health Planning, formed out of a coalition of people attending last November's meeting, has compiled a volume of carefully documented violations, poor intentions, manipulative and devious practices of the MIAHPCo Board and its officers. From this volume has emerged a documented challenge to the validity and spirit of MIAHPCo and the many good people who are friendly to its position, will take their concern to the state and federal level to see that the guidelines are followed, that plain people have a voice in critical areas of their lives.

Otherwise, General Motors may start building hospitals and selling two-tone powersteering air-conditioned medical care.

For further information, read the next issue or call Rev. Jack Porter 828-9148, or the McLean County Health Department.



# THE STRAIGHT FROM MANDRILL SHIT

(The Straight Shit is a regular column about drugs and drug use written by Mandrill.)

We've been talking about heroin cause people in the Bloominorn have been talking about it. Haven't dealt with the question of dealing, yet. Don't confuse the rap, cause it ain't overuse. So how do you split the two in the real world?

The use of any drug for any effect is an individual choice, regardless of what the doc or law says. Meaning that when someone gets it into his/her head, not counting how, that they want to take something into their body, to get some kind of feeling, they do it. Doing dope is a victimless crime, like prostitution or homosexuality, cause the person committing the act did so within his will, and meant no harm to anyone else.

Can you feel for that hypothetical situation taken from the context of reality? That statement could be true if all drug use was legal; if the potentialities for OD, damage to cell tissue, addiction, was removed from all drugs; if medical treatment was free or cheap; dope was free or cheap; food and housing were free or cheap; jobs were in abundance, required little skill, but were stimulating and stimulating. Need to mention the effect of the hypothetical statement upon tight relationships that people develop like man/woman, father-mother/son-daughter, friend, teacher/student.

We don't live in a void so when one lewning bumps into another lewning unintentionally without malice and aforethought cause he ate too many morning glory seeds, out of the purity of research, experimentation, and the advancement of personal and collective lewning knowledge--guilt-free, happily stoned lewning may get his ass bit by guilt-free, minding-own business, sober lewning.

All us lewnings gotta deal with food, shelter relationships. All the noise in between like which career, how much money per hour, what color ass wipe, zipper or buttons or skin, creates vibes, or tension, anxiety, being wired. Among other things what dope to use to chemically create an internal environment of choice! up, down, sidewaft, whatever.

You know what you gotta do to live where you're at or want to be. Certain drugs in certain doses will alter that to some degree, to the positive or negative. Certain dope has a slight effect, like weed. Some dope places a heavy warp on reality, chemically bends perception and thought, like heroin. The reality of heroin use in this country is sick.

The legal trip is getting more human, but forced commitment and 90 day sentences and probation are real. The health trip is hepatitis, abscesses, collapsed veins, inconsistent out of heroin with vegetable matter and organic solids that contribute to OD, respiratory and circulatory disease and damage; such as pneumonia, tuberculosis, blood clots and blockage of blood flow through veins. Not to mention the type of medical care generally rendered by unsympathetic, morally outraged, and financially suspicious hospital personnel.

Headwise, heroin is seductive, soothing, orgasmic, and always. It's too good for most people to handle. The surrounding culture is mysterious and exciting, the rush is as great as a total body/mind flood of sexual excitement, and the following all-protective, soothingly numbed consciousness is a superb filter for such trivial shit as decent food, cold weather, crabs and lice. And with continued use, either the psychological want of smack's blanket or the physical addiction is one of the safest bets of predicted behavior.

But if you go back to the rap that what a person does to their own body is their goddamned business, as long as their trip doesn't make too many corresponding ripples in other's lives while experimenting with dope or realities, then it doesn't make much difference whether someone's testing smack on ecology. It's one person, no intending victim, freedom of choice.

One thing. The pusher makes his life by dealing to as many people as possible. It's one thing to take a long shot on your own life, it's another thing to lay those same chances on someone else, to evangelize the whole incredible present junk trip on another person for your own gain--that's the pusher.

If you are into individual self-determination, it would be hard to condone the political and mob hustle of junk in

this country. And the popular street methods of hustling heroin are as ripe as the cheap loan racket or Detroit's planned obsolescence and rape on the environment.

If you are offered a taste of smack on a joint, or snort, or a bag, where are you? You can give one try, you can ask the person who offered the hospitality if they knew what they were doing, if they thought of exploitation and rotten government and burnt out people, and the mob's business methods and how they related to that.

You could ask them what they got out of your high, if they had seen the reality of communities with heavy heroin use, like Gary or Harlem. You could tell your friends who has been offering free shit and talk about the systems and groups that people in Bloominorn are growing, and what junk would do to those young systems.

You could call Mandrill and run it down so it could be kept track of and patterned.

Or you could bust them by relating to a narc, or by organizing the people and breaking both the pusher's arms. You could beat up junkies and run them off the streets and dry up the market.

Or you could get into smack and hope the revolution catches up with you.

## THE POST

THE POST comes out currently every three (3) weeks and put together at 114 1/2 North St., Normal. (Phone: 452-9221.)

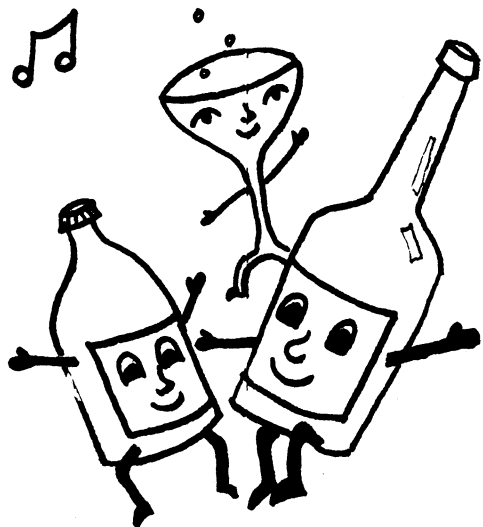
Elsewhere in this issue is an announcement on the next paper meeting.

Policy of sorts: All of the material in this issue is the product of individuals who argue and differ with each other, so any one article should not be construed as representing the paper's line. (We don't really have one.) This includes the columns appearing regularly, which are the product of amazingly consistent individuals ("Red Flag," "Alternate Flag," "Straight Shit," et al.)

If you don't like what a particular piece says, write a rebuttal. Then send it to us.

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# JESUS NOW: HOGWASH AND HOLYWATER

(by James Nolan, from Ramparts, Aug., 1971)

(I ran across this article the other day and found that it's one of those that says what you've been wanting to say for a long time. It's too long to print whole, so I've just picked out the main points.)

dn

The message of Jesus-freaks, in case you haven't been able to skim their tracts or sit through their spell, is simply down-home, Jesus-es-the-way, evangelical fundamentalism delivered with flower-child innocence and visionary fervor.

Jesus-freaks have introduced only a few real variations to Bible-pounding, tent revival, fundamentalist Christianity, among them street language (Jesus is no longer Lord and Savior but Leader and Liberator) and the communal lifestyle. But over-arching all else is a passionate belief that the world will end within their lifetime while Jesus returns to rapture them off to a very literal heaven with streets of gold and angels twanging on electric-amp harps, the thought of which clouds their eyes and leaves them murmuring "fa-a-r out."

The fundamentalist works on an appeal to guilt, which suburban drop-outs are particularly full of, on a thundering fear of hell and a candy-sweet promise of heaven, on a complete negation of any other possible means to happiness, and on a repetition of phrases so unrelenting as to make a Madison Avenue advertiser shutter. You either give in or walk out. His pitch is an express train with only one stop: your salvation. All questions are answered by vague and enigmatic Bible quotations followed by chapter and verse number so that you cannot possibly doubt their truth, and key simplicities are under-lined in verbal red. If you protest even the slightest, you are told that Satan has planted his seed in your brain, a notion with disturbing implications to be sure, and, if you protest too much, you are told that you are possessed of a demon from which only the blood of Jesus Christ can deliver you. Then it all starts over again, back to original sin and the goddamned Garden of Eden. In the end, if you become a passive enough listener, you are rewarded with a paperback Bible, the converter tape-loop is shut off, pleasantries are exchanged about automobiles or summer vacations, and you can leave, promising to read the Bible and "look over" the tract.

I can make no pretense about my feelings about fundamentalist theology, fundamentalist evangelism and the whole fundamentalist fandango of faith-healing, bible-beating, and tent shouting: it's hogwash. It is a polit-

ical opiate and a psychological crutch. Fundamentalism is truly the wading pool of religious faith, reserved for the fearful, the guilt-ridden and the childish, for those unprepared to dive, to make their faith leap into a political reality or mystical depth.

As people lose their grip on the revolution, they seem to be grasping for absolutes. In the heavily moralistic South, the Jesus line seems appropriate--else no one would listen. But in the super-relativistic do-your-own-thing, mobile California scene, it is jarring. Yet it is perhaps this absolutism which attracts the blown-out 17 year old who simply has nothing to do. High school has not prepared him for anything creative or constructive; it has only driven him to drop acid three times a week. Once that's done, it is impossible to proceed through the mind-cannery of a university for very long. Nor can he go back home to the carport and a bag-boy job in the supermarket. With neither answers nor alternatives, with the visionary acid world of angels and demons his only certainty, the fast-talking, self-confident preacher steps in and puts his big Biblical foot down, taps it in a few familiar rhythms, stamps it in the fervor of his belief and everything falls into place.

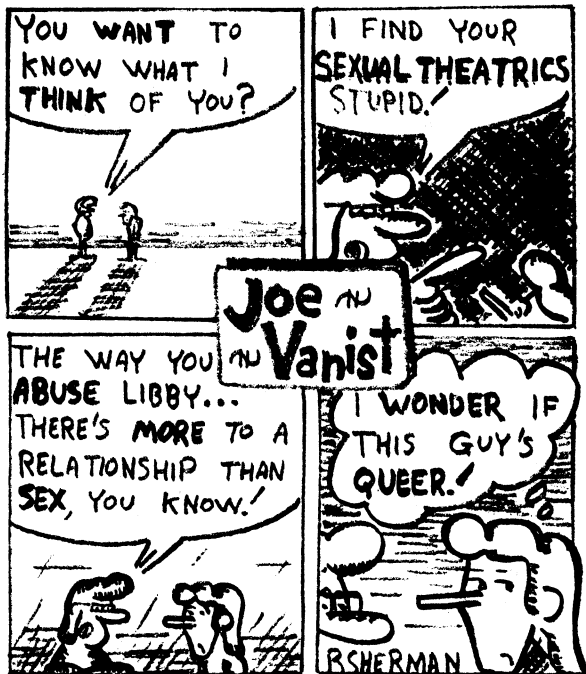
In America, fundamentalism has always been associated with the forces of political reaction, with the blathering God-on-our-side cross and flag confusers, and, even worse, with the phony racketeers of religious ecstasy, the Elmer Gantry's of Miracle

magazine or the Oral Roberts variety who feed on the hopelessness of uneducated minorities who cough up ten dollars a month or more so that some sleazy preacher with a slick-backed pompadour and sequin jacket will pray over miniature healing-aprons to cure them of their vitamin deficiencies and other ghetto diseases, all of which is nothing less than a kind of lower-class voodoo. Most peculiar about Jesus-freaks is the combined tradition of middle-class hypocrisy and lower-class viciousness out of which they bloom, with their flowers and smiles and God-bless-you's. The sources and purveyors of this tradition were the first to prey upon this open-armed innocence, with the greasy Miracle magazine and the staid Christianity Today being among the first to report the Jesus Movement.

Fundamentalist theologian Carl F. H. Henry writes in Christianity Today that Jesus-freaks have "succeeded in redirecting the revolutionary enthusiasm of not a few converts into recreative channels and toward durable Christian goals." Few young Jesus-freaks understand the perspective in which their leaders and elders see them; they just want to stand in white robes on mountain tops and wait for the light show of the Second-Coming. They do not see themselves as long-haired chalk-ups on the large conversion scoreboard, as part of a power game whose rules, goals and techniques have not changed one bit in the last hundred years or more. After all, they are told, we are not of this world.

Reverend Blessit of "His Place" on Sunset Strip in Los Angeles is a particularly flashy example of this Campus Crusade for Christ mentality, boutiqued over with paste-board psychedelic finish and restocked on the shelves as the Real Thing for the Youth Market, the Uncola of religious persuasion, bearing about as close a resemblance to anything revolutionary as those cleverly advertised, insipid little cheese nothings, Screaming Yellow Zonkers, had to the nutrition revolution.

This plasticine selling-of-the-revolution is operating on all levels now. Reverend Blessit, duded up in bell-bottoms and his hippie vest, does the rock festival circuit, bringing in the sheaves by sowing psychedelic brochures, sandwiches with tracts tucked inside, and frothing around on stage with such big-name Decisions-for-Christ as the manager of the Chambers Brothers. The Marriage of Pop myths and evangelism is almost as perfect a union as the one between Hollywood and establishment politics, both based on the manipulation of empty media myths to extort either souls or votes from the star-struck masses.



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