

THE
Bourbon & Tobacco
Gazette

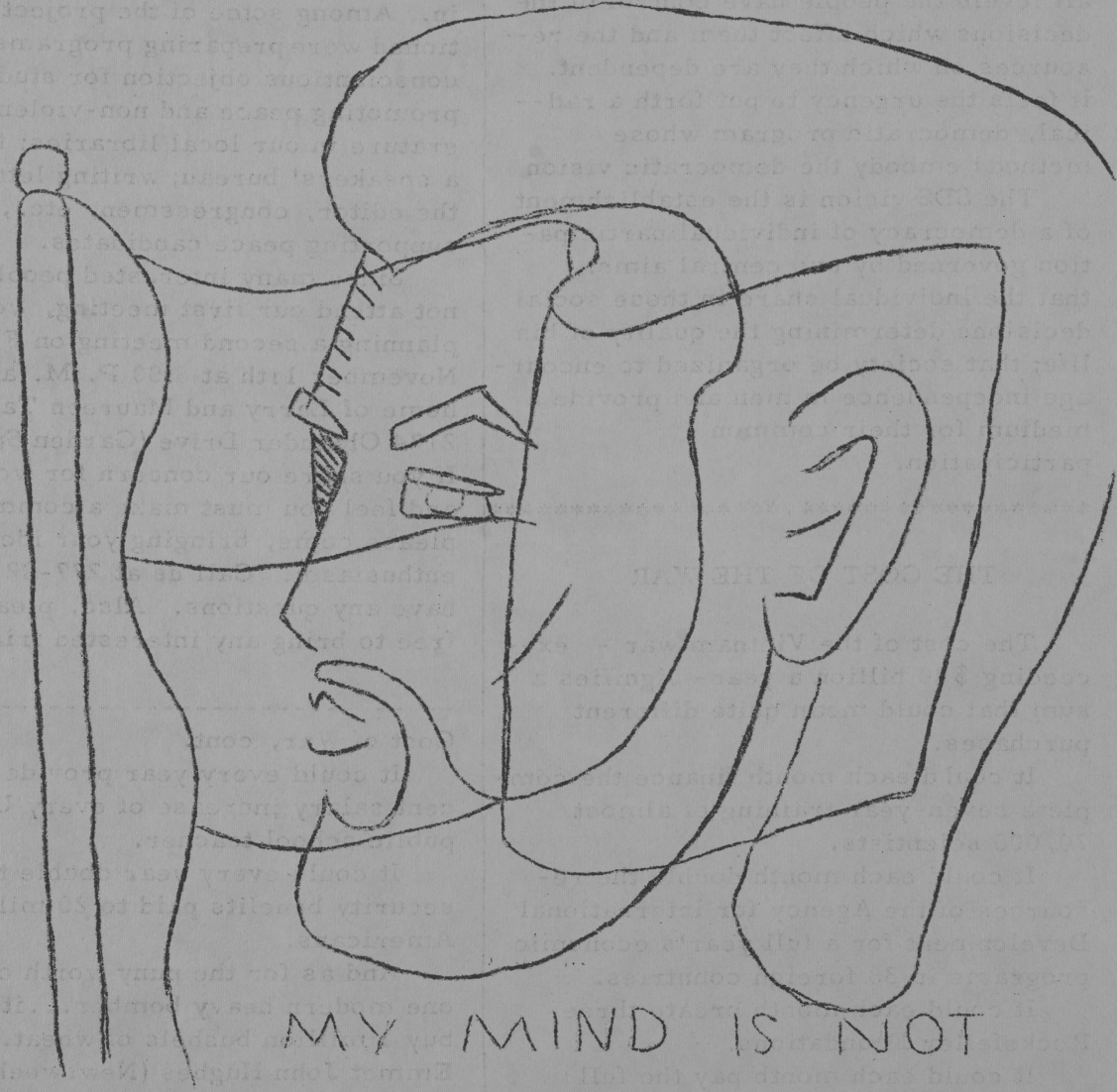
U.K.

S.D.S.

LET THE PEOPLE DECIDE

No. II Vol. II

NOVEMBER 1966



MY MIND IS NOT
THE PROPERTY OF THIS INSTITUTION

WHAT IS SDS

SDS is an educational and social action organization dedicated to increasing democracy in all phases of our common life. It seeks to promote the active participation of young people in the in the formation of a movement to build a society free from poverty, exploitation, and the inhumanity of man to man.

It seeks to create a sustained community of educational and political concerns, one bringing together liberals and radicals, activists and scholars, students and faculty. It maintains a vision of a democratic society, where at all levels the people have control of the decisions which affect them and the resources on which they are dependent. It feels the urgency to put forth a radical, democratic program whose methods embody the democratic vision

The SDS vision is the establishment of a democracy of individual participation governed by two central aims: that the individual share in those social decisions determining the quality of his life; that society be organized to encourage independence in men and provide a medium for their common participation.

THE COST OF THE WAR

The cost of the Vietnam war - exceeding \$20 billion a year - signifies a sum that could mean quite different purchases.

It could each month finance the complete seven-year training of almost 70,000 scientists.

It could each month double the resources of the Agency for International Development for a full year's economic programs in 38 foreign countries.

It could each month create three Rockefeller Foundations.

It could each month pay the full year's cost of state and local police in all 50 states.

CITIZENS FOR PEACE

On October 22, 1966 several people concerned about world peace and particularly the war in Vietnam met to discuss what they could do individually and as a group to promote peace, not only in the country, but in our own community.

At this first informal meeting it was agreed that we would call ourselves, CITIZENS FOR PEACE. Meetings and legal structure would be kept to a minimum. The idea is to have members work as special interest teams on peace projects they are personally interested in. Among some of the projects mentioned were preparing programs on conscientious objection for students; promoting peace and non-violence literature in our local libraries; forming a speakers' bureau; writing letters to the editor, congressmen, etc., and supporting peace candidates.

Since many interested people could not attend our first meeting, we are planning a second meeting on Friday, November 11th at 8:00 P. M. at the home of Larry and Maureen Tarpey, 2124 Oleander Drive (Garden Springs). If you share our concern for world peace and feel you must make a commitment please come, bringing your ideas and enthusiasm. Call us at 277-8213 if you have any questions. Also, please feel free to bring any interested friends.

Cost of War, cont.

It could every year provide a 10 per cent salary increase of every U. S. public school teacher.

It could every year double the social security benefits paid to 20 million Americans.

And as for the puny worth of just one modern heavy bomber...it could buy 1 million bushels of wheat.
Emmet John Hughes (Newsweek, 7-11-66)

Letter from home received by a member
of SDS at UK

I enjoyed your letter. However, I must say that it confirms my feeling that there is a real gap between generations, which is very hard to bridge completely, with the best will in the world. I just read an interview with Lauran Bacall in Mc-Calls, in which she said, among other quite bright things, that she considers herself the most modern and understanding woman in the world but that her kids consider her a terrible old fogey. I guess it was ever thus. I do think that the gap is greater in this generation, because those of us who lived through the depression and the war have a somewhat different slant on things than those who didn't. I feel that I have a good deal of sympathy for young folks nowadays. I think they are living in difficult times and the pressures toward conformity and the extreme competitiveness of life are hard on them. However, and it is a large however, I am basically not much in sympathy with the "hip" generation, and the feeling would probably be mutual. I can't see doing very many things for "kicks." Understanding and awareness are not things to be achieved by any magic drugs or just by being open to experience. They require the application of intelligence and a certain amount of experience of the world and a willingness to look beyond your own ego and really notice all those other people with their problems and their needs.

I can never remember in my whole life being much exercised about whether I was accepted or rejected by the world. I am just here, whether I really like it or not, and feel myself fortunate to have a few friends and several children who tolerate me pretty well and keep me from feeling useless. I don't feel that I have done nearly as much with my life as I might have had circumstances been different or I had been smarter sooner. I certainly don't expect all and sundry to love me. Love is a very difficult and complex emotion. Not many of us are all that easy to love over the long haul, and it

takes brains and guts and just plain staying power to survive in any kind of decent order in this world and to live with other people--that and a large degree of tolerance and willingness to look beyond our own egos, and perhaps most important of all, a basic kind of self-respect that doesn't depend too much on the opinion of other people. We all need to feel accepted, of course, but we have to accept ourselves first, and beyond that, the respect of other people is not an automatic right in the world but something we have to earn. I think young people ought to have ambitions to be useful in the world, to use their talents and abilities to contribute something to the sum total of human well-being, and to strive for greater understanding of themselves and other people. If they do, they will probably be happy, in spite of all the cruelty and injustice in the world and the disappointments and troubles that are the usual human lot.

Your poor father is a good example of a person who feels rejected by the world--and I guess he really is. He has never found a place where he could get along, and I feel desperately sorry for him. But from my vantage point of having lived and suffered with and on account of him all these years, I feel that he has almost asked to be rejected. He is very insecure and full of hostilities and has always felt himself to be different from other people. Of course, in some ways he is--we all are, which is why communication is difficult. But we are probably more alike at bottom than we realize, and I think it is always a mistake to consider ourselves too different. People generally respond to other people who like themselves, you will notice. And I do think there are others besides your father who almost ask to be rejected, for no very good reason, and not consciously, perhaps. I am sure you know the kind I mean. The beatniks of a few years ago who affected just the kind of dress and behaviour calculated to annoy the most people certainly weren't going

Letter(cont.)

all out to make people love them. Maybe it is superficial of people to be offended by weird styles of dress and unorthodox behaviour, but we are most of us that superficial. And I do think people are obligated to try to make themselves reasonably attractive to look at and to behave with the the kind of manners that oil the social wheels and make life pleasanter for those around us. That probably sounds pretty superficial, too, but I do think people should save their rebellion for the things that really matter. Conforming in outward ways (of dress and ordinary social behavior) is surely not important enough to make such an issue of, and the failure to do so can be very costly. As I have said before (ad nauseum, no doubt), it is certainly no way to win friends and influence people. With all that has been said and written and thought about conformity in our society, it really is still possible to think as we please, and do most of the things we want to do. At least, I feel that I live pretty much as I please except for the obvious limitation of not having any money!

This is a pretty garbled up letter. I just read it over, and almost hesitate to mail it, but I guess I will. Maybe you will understand. I don't really think I am dogmatic about all this. I enjoy young folks with ideas and originality and a capacity to care about things, but I think you are just about as likely to find those things behind a conventional facade as one complete with beard and sandals! As for myself when young, I remember myself mostly as being very timid and insecure and anxious to be one of the crowd, which I never was able to be! Now I am no longer timid or insecure (very) and have no desire to be part of any crowd I know anything about. I still have problems, but they are different ones.

Love,
Mother

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COMMENTS

by Walter Lay

In a news conference recently, President Johnson expressed firm confidence in the economic situation. Johnson's chief economic advisor, Gardner Ackley, gave the show away when he said: "Barring a sudden end of hostilities in Vietnam, 1967 will be as good a year for business as 1966."

* * * *

There are some new additions for your list of subversive organizations. They are Esso, Caltex, and Shell Oil companies. It's a fact that U. S. oil firms are paying off the Viet Cong not to molest their trucks and facilities in Vietnam. Yes, the people who keep our cars running are keeping Ho's guns firing. and you know who they're firing at.

* * * *

The United States Army has recently superceded even Nazi Germany in the infringement of the moral right to follow the dictates of one's conscience. Every German soldier, upon induction into the army, signed an oath stating that at no time would he allow the orders of his commanding officer to override the the dictates of his own conscience (the trouble is, they didn't have any). Here, in "the land of the free", men are persecuted and prosecuted for exercising this individual moral right which was made international law by the Nuremberg trials, where men were condemned and convicted for following orders rather than conscience.

Three U. S. soldiers, stationed at Fort Hood, refused to fight in Vietnam on the grounds that it is, in their belief an unjust and immoral war. For this stand they have been jailed and made to stand at attention for entire days. The home of freedom and democracy be comes more like the Reich every day. I urge each and every one of you to make your stand for individual freedom by adding your name to the petition being circulated in defense of the Fort Hood 3.

UNIVERSITY REFORM

We fear the institutionalization of education. We are dismayed that the university has become, in Clark Kerr's words, a "knowledge factory", producing cogs for society's wheels. Courses have become textbook oriented, and the pleasure of learning has become routine memorization of facts. The university should be the training ground of really good professional people, but it should be more than this. It should inspire those who are capable to become truly creative and/or scientific individuals. And it should be the proving ground for ideas of all kinds. A truly great university should give its students, even its technicians, a clear awareness of the what, where, and why of society, and feel for his culture.

The faculty and administration has developed the New Academic Plan, intended to create a more academic atmosphere on campus. But nothing has been fundamentally changed. Course requirements are more general but courses are still taught by highly specialized graduate students and professors, usually highly bored by or, worse, highly ignorant of, anything not in their field of specialization. Such teachers totally isolate their students, and the spirit of academic community is lost. Students have "advisors" in their tentative major from freshman year, telling them what to take to be prepared for this major and probably no other. The psychological pressure of this type of advising is sometimes irreversible.

Working from this premise, we would like to suggest innovations that could be tried within the present system, and could perhaps pave the way for a real change in the total structure of the university. We propose that the honors program become the proving ground for these ideas.

We suggest that in the freshman year the student be given a rather thorough grounding in the elements of his culture, through topical courses called

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"Physical Science", or Literature, or Philosophy, or History, etc. These courses should be taught from a conceptual, rather than factual, basis, yet basic tools of investigation should be developed where needed. These courses would necessarily be taught by the team-teaching method, as no one man knows all of any one of these broad field fields. This method would allow students to examine the field from many angles. Perhaps a fourth-hour course could be set up, where students could integrate the concepts given them in the other three lectures. Our academic world has become terribly overspecialized, so there would be plenty of conflict among teachers in the classroom. The students could then not be influenced by the bias of one teacher, and hopefully would learn that there are few "right" ways of thinking.

To facilitate the learning process, grading should be greatly simplified. Perhaps pass, fail, and distinction would be suitable for a start. Grades are now a major preoccupation for both faculty and students all out of proportion to their true value.

Lab courses now conduct what they wrongfully call "experiments", which are recipe book affairs bearing no resemblance to experiments. Yet the learning potential for lab courses is great. If, after the students know some of the problems in the field, they were given access to equipment, limited advice, and much time, a real learning experience would result. When the professor says, "We can't tell", students should prove him right or wrong in the lab, or at least TRY. This process would give coherence to the course, relating the lecture to the lab in a meaningful way.

We propose that Junior and Senior level courses be taught primarily on a seminar basis, with students going deeply into various specialized areas. Those who wish to be purely technicians will be learning technical skills in these

(continued on page 7)

One eye cowers. Both
want blood.

At night
he finds no question,
his helmet
a tortoise shell
sheltering ignorance.

He imagines the stars in rows,
ordered, medals on a breast,
and pledges his allegiance to murder.

Wounded before battle, darkness
stains the bandages on his eyes--
blood drips from his rifle's bore--
dead troops camp on his tongue--

-Joe Nickell

* * * *

West Wind Words

street and campus wind,
the panic spoken,
dead stems not pipes
are fetters whirling,
struggling leaves,
sighs exploding,
trembling hard their starved faces,
writhe and dive.
scurry tripping
naked leaping
scraping dragging
fractured wing and spine.
crack;
the scream to die again.
then came wet gray,
the happy smell of colour.

j. furmall

Men have always walked out upon the fields; the soldiers have met clanking and shiny, green and leafy creeping, and they have always fallen. There exists in this action glory; for both contestants life is enriched with a new experience, and the young are ripe for activity and for channeling their sea of new feelings. But no glory for the armies there, only for some aching man alone with his mind, numbed with the flashes of the struggle, the surges of pain and the weariness driven deep for a purpose he can almost envision.

Verily, some harmony exists along strewn beaches and among scattering guerillas, but it seems sad that by nature it does not need men to understand it, formulate it as he has his own life and his occupations at home in civilization. But while he is crawling and watching, guarding and defending something he has acquired, he is strong, as he must be, for he is at war with something very similar to himself; it is another man, and one who is not less sensitive.

However, this opponent is dangerous. He carries a dispassionate instrument of death wherever he lurks. And he rarely tries to appreciate the unique state of things back home, the love of the family and the better American system of gaining things, good food and so many other things. This enemy is so ignorant of the great institutions which can be established beneath the truly democratic way, and the freedom our unyielding forefathers fought and died to win. Yes, died to win. And now this prize must be preserved, even while it seems that death comes easily out here in the bush where so many men with guns move about.

So, what is the answer, a solution, when the reason for fighting is enshrouded, obscure within the living processes and the need to remain alive? The need, a desire not to lose consciousness of the good things stumbled upon in the

(continued on next page)

War Words (cont'd)

crystalline society, is a personal and individual force which is capable of even homicide to achieve its end; it is selfish. This inherent preservative is unfortunately, through association and participation in a society, coupled with national defense and the entire concept of martial discipline. These economic (and therefore social) needs must be fulfilled on a national scale, for one man alone cannot defend a nation against another nation of "aggressors", also having large scale needs. Thus, it can be seen how the individual within a society becomes adept for killing, with national patriotism, duty, and fear of death fed into him to satiate, to replace that question born in himself.

When a human animal is born, sensitive self-centered life becomes immediately encrusted by some ancient trial whereby a system of living together, and thereby a limited thought process, was once shared but not allowed to develop through prejudice toward the weak, designs of the parent toward the child, patterns and institutions for the sensitive, the loving. Men should find the way to shed the shell and become the child again, to find the self. Every man is able to attain a close communion with his fellows, but it means losing his alienation and gaining a rather foreign sense of insecurity and freedom.

UNIVERSITY REFORM (from page 5)

years, but for those who have deeper ambitions, these can be years of serious intellectual achievement.

This is a working paper, not a neat plan for the university. If you have criticisms, amplifications, or comments, please write. We would like for this to grow into a series examining the university.

Frances Frampton

GREEN COMMODOE 7

The award of the Green Commode is this week to be divided between two spirited defenders of the true faith, for their sterling remarks on public dissent: John Y. Brown and President Tito of Yugoslavia.

Brown was referring to civil rights demonstrations such as those in Chicago for open housing. "The only way to reach (demonstrators) is by federal law. I want a law that will make my children and my wife safe from people carrying cards who don't agree with me." (Louisville Courier-Journal, 10/30/66)

Tito was referring to the formation of an independent newspaper by a non-Communist critic of Tito, Mihailo Mihailov. "We are in the process of founding a true democracy (in Yugoslavia) where man is free. We cannot allow men to live in fear. He who is opposed to the fulfillment of socialism should fear, but not so our good comrades and honest citizens who together with us, and in good faith, are engaged in the task of building our socialist society. These citizens cannot be allowed to live in fear. Let the enemies of our country live in fear. . . . Those who wish to harm our socialist task and our Party, our League of Communists." (Borba, 7/6/66)

* * *

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Please send all articles, letters, etc. to
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* * *

Cast your vote, not a strip of paper merely, but your whole influence. A minority is powerless while it conforms to the majority; it is not even a minority then. . . . Thoreau

College Young Democrat Clubs of America

National Executive Committee - September 2-4, 1966
Nashville, Tennessee

VIETNAM RESOLUTION

Whereas, the National Executive Committee of the CYDCA assembled in Washington, D.C. on April 24, 1966 expressed its earnest and sincere disapproval of the present administration policy in Vietnam, calling for immediate cease-fire on the part of both combatants and a prior halt in American bombings of North Vietnam; and

Whereas, present policy is embarrassing and distressing to many of our staunchest allies, especially in the United Kingdom and Japan, who have felt increasing annoyance as the war has been escalated; and

Whereas, present administration policy in Vietnam hampers the efforts of our nation to improve living conditions in underdeveloped countries throughout the world due to the hostility toward official U. S. policy in Vietnam on the part of most of the governments of these countries; and

Whereas, the cost of the war effort in Vietnam is being paid by the poor of America in that services and opportunities legislated and enlivened by the U. S. government, as recently as a year ago, are becoming symbols of an empty dream due to the government expenditures for the war which should more ideally and morally be channeled into giving aid and opportunity to the poor in our own nation; and

Whereas, the American college student is most directly affected by the course of the war, although he has had hardly any voice in deciding this policy due to his inability to vote;

Therefore, be it resolved, that we, the National Executive Committee of the CYDCA assembled in Nashville, Tennessee, do hereby assert that the administration policy is generally unsound; and we most vigorously call once again for an immediate end to the bombing of North Vietnam, followed by the entrance of the United Nation's peace force to replace the American forces now in Vietnam in order that a plebiscite be held as soon as possible under United Nations supervision in the Republic of Vietnam to decide what status the southern half of Vietnam shall have in the future and that this plebiscite be either simultaneous with or immediately preceeded by a corresponding plebiscite in North Vietnam.

Passed 10 to 3

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