

Ivory (Flakes) Tower

First it was Gov. George Romney of Michigan who claimed he had been brainwashed by the Johnson administration's top military brass during his 1964 visit to Vietnam.

Then it was Sen. Thurston Morton of Kentucky who claimed that it is actually President Johnson who is being brainwashed by his military and civilian advisers — the "military-industrial complex," to be exact.

And of course there is the ever-present argument that the American people are constantly being brainwashed by the Pentagon.

It is very convenient to claim that one's gray matter has undergone the wash-and-spin cycle these days, for the implication is: if one's brain has been washed, one is absolved from all responsibility for making an error.

Morally, it is wrong to blame the optometrist because one's glasses don't work; it is far better to get another pair because one's eyesight has changed.

But the Collegian Board of Editors is not composed of moralists. We realize that no amount of moralizing will halt the stream of cries of "brainwash!" until it has run its course.

Self-immolation was "in" at the time of the Buddhist uprisings during the Diem regime, as mass sniping was "in" after Charles Whitman's escapade at the University of Texas.

These things run in cycles.

Now it is "in" to be brainwashed. The Collegian feels that people who may have made rash statements or misjudgments in recent years should be given the opportunity to rescind them with the explanation that their cerebral cells had been soaked sufficiently to supercede sensibility. After all, why not cash in on the liberal interpretation of the word brainwash?

To get the ball rolling, we thought we might make these suggestions:

- Dean of Women Dorothy L. Harris could claim she was brainwashed into thinking that University coeds don't really want freedom.

- J. Ralph Rackley could say he had been brainwashed into believing there really was the post of provost at the University.

- The College of Liberal Arts could claim it had been brainwashed into thinking that Bi Sci was a worthwhile course.

- The University Senate could say it was brainwashed into believing that phys ed should be a requirement for graduation.

- Town apartment managers could claim they had been brainwashed by builders into believing their materials were safe.

- Jon Fox could claim he has been brainwashed period.

- And Gov. Romney could say he had been brainwashed by his speech writers into believing he had been brainwashed in Vietnam.

BERRY'S WORLD



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"Frankly, Senator—for a while we were concerned that our new pacification program was not working!"

Faulty Forum

Letter From A Friend

By GEORGE ENTEEN
Assistant Professor of History

Recently I made a trip from Washington to New York and experienced considerable misgivings enroute. New York is rough enough ordinarily. The scars of Newark and Detroit must seem like a muted challenge. A riot now in a National-League city like Chicago would be unbearable to New Yorkers, I thought to myself somewhere along the approaches to the Lincoln Tunnel. Once in New York my anxiety was dispelled as a result of the unconcern of friends and associates. They could still discuss 'racial relations' with a detachment that has abandoned Washington. The patterns of violence could still be predicted in New York.

Where the Action Is
After returning to Washington, I understood the force of the metaphor of a feeling embracing a city—'Fear grips Washington.' Anxiety pervades the streets. One's feelings are a function of his location; depart and they're gone; return and they're regenerated. They arise not only from the overtones of conversation but from the simplest and most essential social relationships like the exchange involved in the purchase of a loaf of bread. No one needed to be told by Twenty-three X, a black nationalist who recently addressed a gathering of Young Republicans on Capitol Hill, that he's through roaming, that this is where the action is.

A letter I received from a friend in Milwaukee reinforced my feelings: 'All activity in the city has completely stopped except hospitals, the phones, etc. . . . Tonight and tomorrow night should tell what happens . . . at present we are under 24 hour curfew, and supposed to stay home. It's really wierd — we are keeping the kids in the backyard in this quiet residential neighborhood . . . The riot center is only one mile from us but fortunately we are separated from it by a river with only a few bridges which we assume are barricaded and will stay so tonite. This is what I'm putting my trust in . . . We did hear a couple of shots last evening right near here . . . The day is endless — everyone is tense waiting to see what will happen tonite naturally. It gives one just the smallest inkling what it must be like to be wondering all day if there will be an air raid come night.'

The hippies have departed from Dupont Circle. A District ordinance requiring that adults carry identification papers has been used by the police to clean the area. A few senior hippies plus some early evening teenie-boppers remain, but the tenor of activity changed thoroughly, though perhaps only temporarily, just during the week I spent in New York. The grassy areas where the hippies made music with flutes, guitars, auto-harps, xylophones, hono drums, and sweet potatoes are mostly uninhabited. The concrete stretches, the area of disputation that encloses the fountain, are more crowded than ever. The police concede that the hippies caused little trouble; it's the groups they draw. An ugly and menacing racial incident did take place not long ago, but Negro bystanders quelled it before the police had to take action. There is little animosity between races in the Circle; most of it is between citizens and the police. The large numbers of police—sometimes more than a dozen patrol the park itself while others with walkie-talkies are poised in the wings—are the center of attention and in that sense have replaced the hippies. Although it is true that the quality of music has declined over the last few years, one feels that there is an imbalance now. The host of blue uniforms is provocative. The police require at least the presence of hippies for their own justification.

Guilt Taken for Nihilism
The influence of the current mood on various groups is predictable. I don't know how the black racists feel, but their white counterparts are apprehensive despite their brave show at 'I told you so!' They're happy at least to have all the cards in the table and ready for a showdown. The radical intellectuals react with their traditional feelings of guilt so often taken for nihilism. They're gripped by the knowledge that the color of their skin and not an act of reason decides where they stand. One of them I know is at a loss because he does not know how he might argue with someone who chose to stick a knife between his ribs. He wouldn't have the consolation of being able to tell his assailant he was doing wrong. He almost views his own assassination as a philosophical necessity.

The suburbs are featuring 'An Evening of Backlash.'

(Continued on page four)

The Daily Collegian

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PAGE TWO THURSDAY, OCTOBER 5, 1967

LETTER POLICY

The Daily Collegian accepts letters to the editor regarding Collegian news coverage or editorial policy and campus or non-campus affairs. Letters must be typewritten, no more than two pages in length, and should be brought to the office of The Daily Collegian in person so that identification of the writer can be checked. If letters are received by mail, The Collegian will contact the sender for verification. The Daily Collegian reserves the right to select which letters will be published and to edit letters for style and content.

THE DAILY COLLEGIAN

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Before Publication

Letters To The Editor

All You Need Is Love

TO THE EDITOR: Time displaces itself with more time and people with more people but there is no growth and economy of conscience. We easily plague our minds with ideals but no conscious conscience. For public consumption, the pseudo-statesman and pseudo-humanitarians plead for peace and preservation of life, for equality and trust, for a mutual giving and a mutual love. Why have we even reached this state of desperate pleadings? Why?

There came a nation, a polyglot of personality and temperament, that matured and developed socially and technically earlier than all the others. Each citizen enjoyed and praised the "finer things of life" afforded him by his nation. And its leaders were elected to preserve its "monopoly" on the "finer things of life" because this is what its population meant by preservation of liberty and constitution. No citizen could be called upon to give up the advantages it gained by its technocratic nation. Not for the sake of peace, nor for equality, nor for love.

Ask the man on the street if he will give up his car, or television, his well fed belly, or whatever is his by his nation's purposeful "monopoly" of those nations that matured later than his. He has earned them he will say. He has worked. But has he strived any harder for them than those of other nations or races that cannot achieve them because of his nation's economic monopoly. I think not. No man on the street will forego his material and immaterial possessions, not for the peace they want, the equality they as-

sume, or the love they need.

Because one nation matures and develops earlier than another, does not allow it a "monopoly on the finer things of life." Yet how many people that voice their displeasure of the War in Vietnam, of inequality for the Negro, of the conformity of man and lack of love of man for man are willing to relinquish those "finer things of life" and strive for a growth of conscience. I assume few can because I am not assured that I can. I have a pseudo-conscience like many others. I also want the ideals of life but I too am not sure I can forego my car, television, or my other "tangibles."

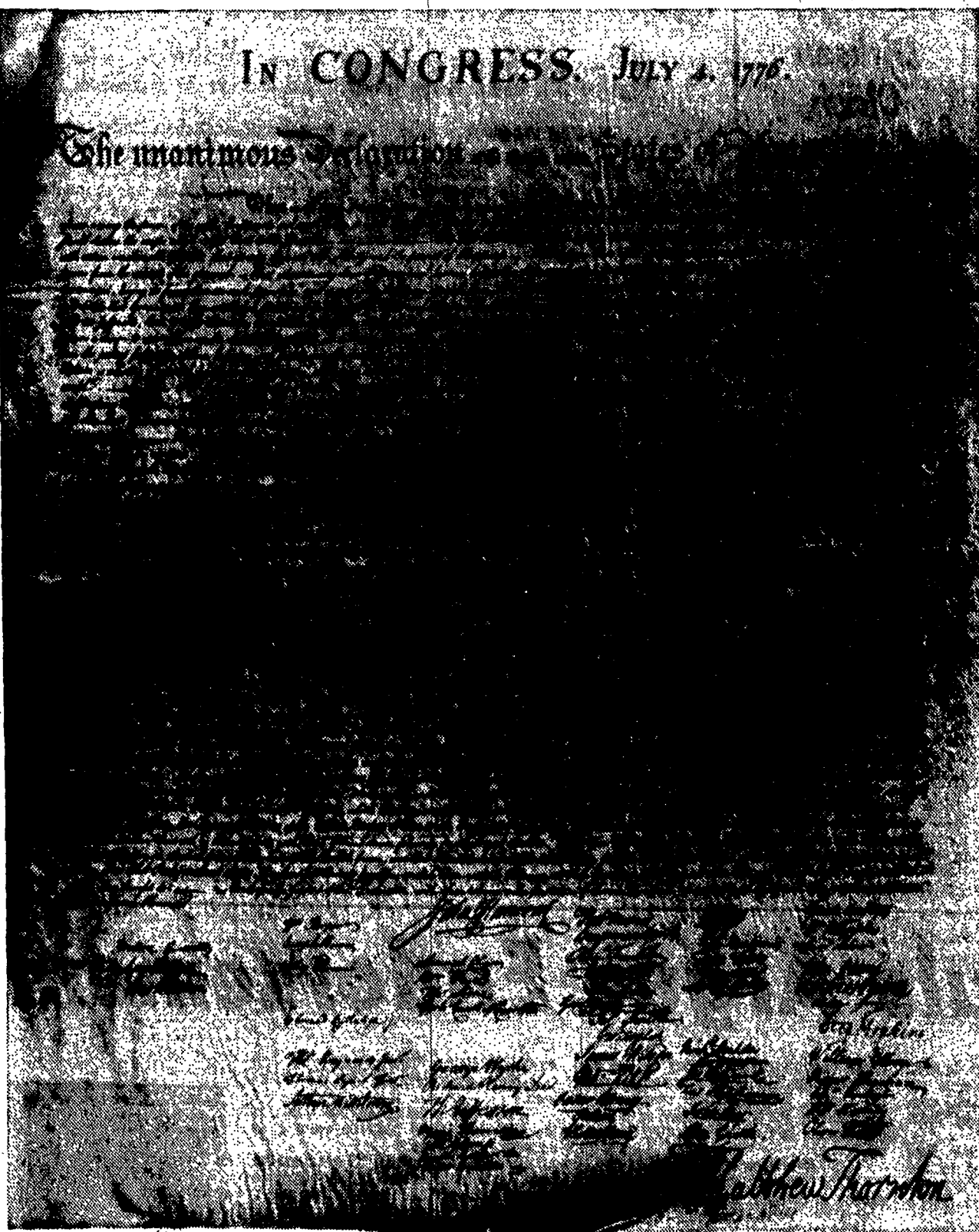
Those that are truly for peace and equality do not merely babble against war and inequality—they write their representatives, march in protest, forgo their savings and earnings to support the active elements they favor, and they go to jail. Less ideology and more action through conscience would achieve greater ends.

I have no solution but offer one last phrase: "Like things but Love people."

Barry H. Pollack, '68

WDFM Schedule

4:00-4:30 p.m.—WDFM News	7:15-7:45 p.m.—After Six (Continued)
4:30-6:00 p.m.—Music of the Masters—Mozart with John Glinrich	7:45-8:00 p.m.—View Point
6:00-6:30 p.m.—WDFM News	8:00-10:00 p.m.—How About You (All requests show with Mike Bartos)
6:30-7:00 p.m.—After Six (Popular, easy-listening)	10:00-10:30 p.m.—WDFM News
7:00-7:15 p.m.—Dateline News (Comprehensive campus, national and international news, sports and	10:30-12:00 midnight—Symphonic Notebook—Music of Brahms, Beethoven and Handel with Michael Nachusa
	12:00-12:05 a.m.—WDFM News



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