

DIMENSION

'A day will come when the voting issue will be,
'Reform the A.S. government.'

- Jim Sills
1971

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Two views of socialism and fascism

Bill Stoddard

Most critics of Marxism focus on its materialism and secularism, and its projected future of anarchistic prosperity, or its responsibility for the brutal dictatorships of China and the USSR. I have no wish to attack the first two, which in any case were common to many social philosophies of the nineteenth century; and the third has been too well documented, in my judgement, to need further emphasis. I intend, rather, to look at a neglected part of Marxism—its economic theories. Few economists take them seriously enough to bother even refuting them, neither in Western nor Marxist nations. They are, however, at the core of a vast part of radical doctrine and passion, in the West, and are the rationale for state socialism in numerous countries. They deserve examination, if only as an outstanding example of the survival of human superstition.

The starting point of all future economic theories was the work of Adam Smith. Smith is widely known as the creator of economic science; it is less well known that the foundations of his theories are far removed from current approaches on many issues. One of these was his theory of value and price. Smith observed that prices—or, in Marxist terms, 'exchange values'—existed on the market. Where, he asked, did they come from? Following a line of thought that was worked out by Aristotle and Aquinas, he claimed that they were determined by the amount of labor that went into getting the goods, or, in other words, their cost. This is widely known as the labor theory of value.

The founding Smith

It was with this tradition as a starting point, that Karl Marx worked out his own views. According to Marx, every commodity had both 'use value'—its contribution to human well-being, as measured by people's need fulfillment—and 'exchange value', measured by labor cost. The capitalists, he said, conspired to seize control of the means of production, and thus were able to compel the workers to accept less than the labor cost (or true exchange value) of their work. This difference, or surplus value, was rent, interest, and profit. The crucial task of the workers was to take back control of the means of production, and to set up a bureaucratic system which would establish prices not by the unregulated acts of private entrepreneurs, but by impartial rules (law). It was to be organized as a totally concentrated monopoly, but one whose administration was to serve the end of totally liberating the workers. In the end, exchange value itself, which Marx thought of as tyrannical, was to be overthrown, as were exchange and the division of labor, and a society of pure communism and effortless wealth was to replace them. In this society, men would lack nothing and exchange would be obsolete.

'Use value' v. 'labor value'

Marx's means have been attacked even by his own fellow radicals. For example, Mikhail Bakunin, a Russian anarchist who battled with Marx for control of the First International, attacked Marx for his worship of the state and called for a

socialism of voluntary mutual consent. Josiah Warren and Benjamin Tucker went further, and saw the state itself as the source of monopolies and exploitation and the market as a destroyer of them. In their view, and that of others whose radicalism derived from American revolutionary traditions, competition was the force which would compel men to set prices justly; the intervention of the state was the main source of arbitrary injustice.

Still, the one premise all of these writers held in common was the theory of value which derived from Adam Smith. How good is this theory?

Its central difficulty is that it pulls a key concept out of a hat. This is the concept of 'cost' or 'exchange value'. Why would men ever pay any attention to the amount of labor that went into getting a commodity? Further, if two commodities had equal value—which the

partisans of this school regard as the basis of exchange—why would they ever be exchanged? Surely no man would go to the trouble of exchanging goods when the exchange left both just where they were before it took place. Numerous economists, starting with Jevons and Menger, have shown that the labor theory is wholly untenable; their critiques deserve more notice.

Further, modern economics has a better theory to offer. This is given its purest form in the works of the Austrian school: Boehm-Bawerk, Mises, Rothbard, and others. According to this theory, the only value is use-value, which is judged by each man in his own surroundings. When two men each value the other's goods more highly than their own, exchange will take place. This exchange is always mutually beneficial, by each man's values.

And here is the point where Marxism fails most crucially. Its economic ideals can be realized only by one of two means: the stamping out of individuality for the sake of a gigantic bureaucratic system of compulsion, or the abolition of fruitful cooperation itself. Marx gives men two choices: submerge yourself beneath a repressive tyranny, or be individual in total isolation from the entire system of production. The first is a nightmare, the second a fairytale. ■

Martin Radwin

Often a movement organized by 'intellectuals', controlled by demagogues, and carried out by thugs will resort to an astounding array of tactical deceptions in order to conceal its goals from a naive, unsuspecting public. Thus rose Benito Mussolini—and fascism—to power in Italy in 1922. Fascism, asserted Mussolini, would finally end the threat of Communism in Italy, restoring to this greatest of nations, a society of law and order.

The deception worked. The visible results of over four years of Communist slavery in Russia proved to be enough to disarm even his fiercest enemies, leading to the subjugation of Italy under the total power of Mussolini, though his small force of 'Blackshirts' could easily have been defeated.

Yet this very dichotomy, created by Mussolini over fifty years ago as a device

lute power of a totalitarian dictatorship.

After Hitler (also a 'fascist') gained control of Germany in 1933, he embarked on a program of brutality rarely duplicated in history. After two years of his rule, Hitler had destroyed all opposing adversaries, initiated massive programs of thought control on a national level, and created an atmosphere of physical and psychological terror throughout Germany. During the years of his rule, an estimated 6,000,000 Jewish people were slaughtered, in addition to hundreds of thousands of others, tortured, enslaved, and exterminated by the gas chambers, concentration camps and firing squads of the SS and Gestapo.

If, at this point, it has occurred to you that the practical results of Communism and fascism have not been significantly different, you would be right. Even the manners of existence in Nazi Germany and fascist Italy, however, do not equal—either in degree or in scope—the brutality and horror perpetuated under Communism. Consider the slaughter of tens of millions of people, the 'liquidation of the kulaks as a class', and the government-planned famines and starvations (i.e. the mass starvation in the Ukraine in 1929-30). Think of the forced collectivization, the 'five-year plans', the blood purges, the slave labor camps, the ruthless thought control and political indoctrination (aimed particularly upon the minds of the young), the rule by terror which has become an accepted way of life in the Soviet Union.

The question of dictators

It is time to identify the fundamental nature of Communism and fascism and identify that essence which is common to both. The prime principle upon which both are based, is statism. This is the doctrine that man's life belongs to the state, that all men are to be forcibly subjugated under the absolute power of the totalitarian collective, that men are to be tortured, and butchered to serve the greater interests of the state. THIS is the essence of Communism and fascism, of any variant of political collectivism.

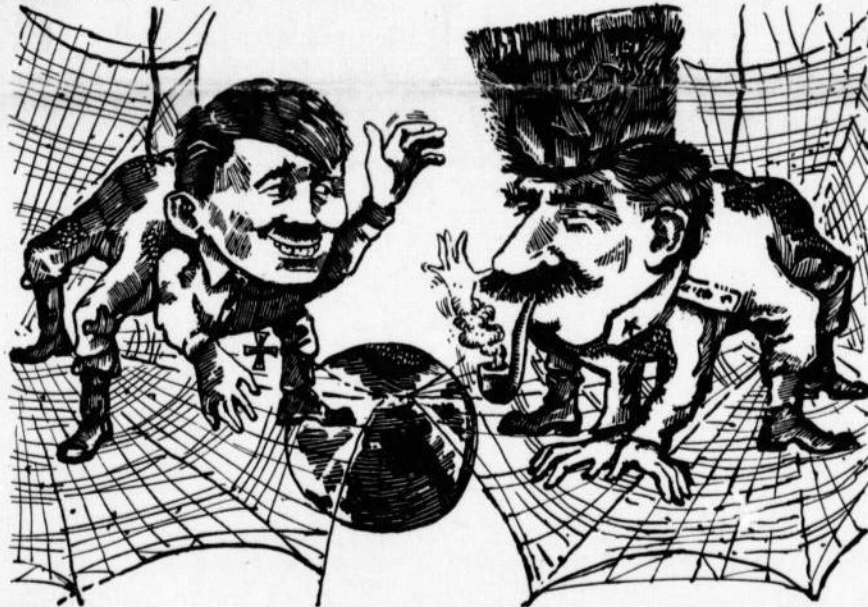
The rival gangs

What, then, is the difference between Communism and Nazism. By what standard have they come to be accepted as irreconcilable ideological antagonists occupying opposite wings of the political spectrum.

The answer lies in the fact that Communism and fascism have been defined, not according to their fundamental, but according to their inessential characteristics.

Passive acceptance

The great intellectual and moral conflict of our age is not between Communism and fascism. It is between capitalism and statism, between individualism and collectivism, between freedom and dictatorship. This is the only choice that matters. It is only after dictatorship has been chosen that the question of which kind of dictatorship arises. It is, in fact, of no consequence; the ultimate result of every totalitarian dictatorship is identical. ■



for obtaining political power, has survived to this day, manifesting itself in multitudinous forms. Of all of these forms, the most lethal has been the fallacy of the political spectrum. According to this doctrine, all political ideologies occupy a particular position along a political spectrum in accordance with their degree of similarity to Communism (which occupies the 'extreme left wing') or to fascism (which occupies the 'extreme right wing.') Thus all other ideologies represent a compromise between these two great extremes. Extremes of what? 'Extreme' is an adjective; to divorce it from its subject is to render it a meaningless concept. Communism and fascism, according to the accepted political spectrum are irreconcilable opposites. Opposites—by what standard? In what respect?

The totalitarian

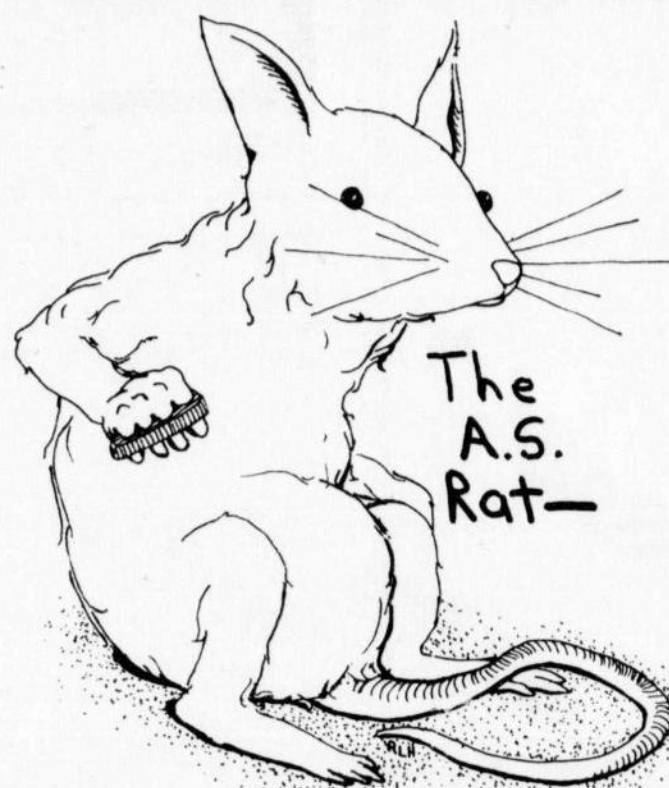
For an answer, consult history. Shortly after Mussolini took power, all opposing political parties were forcibly disbanded, the OVRA (Italian secret police) was established, and a program of ruthless thought control and political indoctrination was initiated. The 'corporative state', a system of economic organization which delivered total control of the economy into the hands of the state, abolished the last vestiges of freedom in Italy, subjugating her citizens under the abso-

The Week

ONLY HALF THE BATTLE—Despite the overwhelming victory of voluntary A.S. membership (387 'yes' 516 'no'), there is still much to be done to make voluntary government a reality. First, the Chancellor must approve the election result and recommend that the Regents give final approval. Second, the Chancellor must give a voluntary A.S. time to prove itself. The administration has been discussing the possibility of simply reinstating the \$6.00 A.S. fee by adding it to the quarterly Registration Fee. The Registration Fee Committee would then appropriate the money raised to various areas. We urge every student who voted for voluntary A.S. membership to write a brief note to the Chancellor asking that the election be approved, and that a new Registration Fee not be added. Mail your notes, via inter-campus mail (no stamp required), to Chancellor William McElroy, Chancellor's Office, 107 MC.

STILL REELING—All is sad and gloom around the A.S. Office following the landslide repudiation of the A.S. Machine in the voluntary fees election. When this year's campaign began, the Machine had reason to be confident. After all, a similar measure had been voted down last April by a margin of 723 to 586. Additionally, the requirement that the election must produce a huge turnout, and be approved by a 2/3 margin, seemed to assure a continuation in the status quo. Soon, however, disquieting signs indicated that public opinion might be turning against the A.S. President Kaufman took steps by suddenly postponing the election a week, splitting it over two weeks, including the beginning of finals week. In this light, the turnout (1903 students, a full 41% of the student body, the biggest since 1968) and the margin of approval (73% 'yes'), were truly startling. The only hope left for the Machine is the Chancellor, whom they hope will throw the election out.

MAKING A SCENE—The scene around the A.S. office the night the ballots were counted was remarkable for one of the most ill-tempered displays of intimidation in recent campus history. First, in an unprecedented action, A.S. President Paul Kaufman refused to allow opposition representatives



Cornered at last, but still ready for a fight.

to help count the ballots. When the results were tabulated, furthermore, Kaufman held up their release to the students for more than a day in a dispute with the TRITON TIMES. Kaufman refused to release the results if 'Maxwell, MacGregor, or Phillips', or certain other TIMES' reporters wrote the story on the election. Kaufman apparently suspected these reporters of having voted for a voluntary A.S. This bizarre attempt at censorship has the backing, of course, of the A.S. appropriation to the Communications Board. So far, the

TRITON TIMES has not buckled under to this blatant pressure. This is one of many reasons why it is essential that the Machine candidate for A.S. President be defeated this year. If the Machine stays in control for another year, they will wreak revenge on those who did not back them in this election. The TRITON TIMES showed the courage to maintain its journalistic ethics and deserves the students' support.

DUMP NIXON—Interested in working for a Republican alternative to Richard Nixon? Congressman John M. Ashbrook is Nixon's only foe in the June, California GOP primary. You can contact Gary Kreep of UCSD Students for Ashbrook for information. Call Gary at 453-3621.

WAR RESEARCH—That's right, sportsfans, DIMENSION has uncovered a new case of the offense that was so popular just a couple years ago. Is it in the nefarious AMES department? ARE they training cockroaches to carry tiny packets of explosives into Third World guerrilla hideouts? IS Dr. Marcuse throwing darts at his Fred Schwartz poster again? No! The villains this time are at the Medical School. You remember the Medical School, the ballwick of old-what's-his-name. You know, the guy who set an intercollegiate record by being almost-Chancellor for 11 straight months. Now you remember. Anyway, the doctors down there have come up with a new discovery to defend the dignity of life. What they've done, actually, is to find a pill that will make abortions easier. It seems that annoying little growths called fetuses (NOT 'unborn children') have been bothering some women lately. The fetuses are opposed to the new pill, but suffered a setback last week when the California Supreme Court ruled against their brief for a stay of execution. The same court outlawed execution of convicted murderers. All of which prompted one bright little fetus to say, 'It's safer to be Sirhan Sirhan, than to be an unborn child.' The fetus was later identified as a registered Republican, however, and should by no means be taken seriously. Good show, Med School! Killed any babies lately? Ha! Ha!

PROTOCOL NOTE—According to that journal of high culture, the Berkeley Barb, incorrect verbage has been used in the newspapers in accounts of the Soledad Brothers Trial. It seems that prisoners are 'murdered', while guards are 'offed.'

DIMENSION SUGGESTS—On page three of today's issue, you will find an advertisement from the Intercollegiate Studies Institute. ISI was formed some two decades ago to promote individualism on college campuses. The ISI publication, the 'Intercollegiate Review', is an intellectual digest confronting the principal philosophical and political questions of today. The authors are leaders in philosophy, political science, and public life. The subscription cost to the 'Intercollegiate Review' is.....free to all students and faculty. Just fill in the order form in the ad and start receiving this splendid publication.



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"Awareness of the past is an antidote to both egotism and shallow optimism. It restrains optimism because it teaches us to be cautious about man's perfectability and to put a sober estimate on schemes to renovate the species. What coursebook in vanity and ambition is to be compared with Plutarch's 'Lives'? What more soundly rebukes the theory of automatic progress than the measured tread of Gibbon's 'Decline and Fall'? The reader of history is chastened, and, as he closes the book, he may say, with Dante, in the 'Inferno', 'I had not thought death had undone so many.'"

—Richard M. Weaver

from the Summer, 1971 issue of the: INTERCOLLEGIATE REVIEW

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In my corner

Gary Kreep

The POW's: Still there

To clear up a couple of things: (1) many thanks to Dan Spellens for his indispensable help to the conservative forces at UCSD last year; and, (2) I resent the accusation that the sketch of me accompanying this column is false advertising, even if it is true.



Gary '715' Kreep

Quite recently, on a radio news program, a member of one of the POW-family groups expressed a fear which, very unfortunately, could be realized. Out of approximately 1600 MIA's (men Missing in Action) in Southeast Asia, only 300-400 have so far been identified as POW's by the North Vietnamese. In a technical sense, this may be all of the POW's held by the North Vietnamese and/or in North Vietnam. More may be in the custody of the Viet Cong or Pathet Lao and thus trapped somewhere in South Vietnam, Laos Cambodia. The fear is that if and when American POW's are released by the North Vietnamese, only the three hundred and some admitted as prisoners by them will be returned to the United States.

There are precedents for this action. After the Korean War, approximately 300 American POW's were never returned to the United States by the Red Chinese and North Koreans. These men were seen by other POW's in prison camps just before the latter men were returned. They were never seen again.

A similar situation occurred after the first Indo-China War, with some of the pro-French forces never being allowed to return home. According to Dr. Dang Tan, a physician and former official in the North Vietnamese Communist party who defected to South Vietnam in 1969, some 300 of these soldiers were still held prisoners in North Vietnam. The war ended in 1954, but Dr. Tan claims to have seen prisoners from

it being used as road and maintenance workers as late as 1965. He was quoted as saying: 'Many prisoners were not repatriated. Some married Vietnamese and did not want to go home. Some volunteered to stay and study our Communist system. Others were asked to stay...They were asked, yes, but some were forced to stay.'

Before a peace settlement is finally reached, there must be some accounting for the 1600 MIA's. It was a shameful act to leave 300 behind after the Korean War, it would be monstrous to leave up to 1200 behind after Vietnam. The Korean episode was hushed up, but this time it cannot be. Too many people know about this situation. There is the possibility, however, that the American public, may decide to sacrifice the husbands and fathers, friends and lovers, sons, and just plain men that are so far unaccounted for in order to gain that goal. If that does occur, it would be a hideous act.



Completely overlooked by all of the major news services last year was the formation of a new organization at UCSD. The Society for the Retention of Wolf-Whistling and Male Chauvinism was formed by a group of anti-women's lib male admirers of the feminine mystique. The group's activities have so far been confined to the ogling of, and showing appreciation to, the beautiful women of California, Colorado, and Illinois. Right on male lib!

DIMENSION
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"Arise, O Vegetables. You are the conscience of the vast majority. Throw off your shackles of silence and raise your voices."

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So you want to enter politics?

Jim Sills

Student politics offer a variety of educational experiences to the undergraduate. The possible areas of involvement offer many choices, as does the particular interest of the student. The choice is even wider after one defines the word, 'educational.' It is possible to have the classic educational experience, one that teaches new facts and well-defined skills. It is also possible, and more likely, to have an educational experience that is not so easy to define. How does one define the indefinite process of maturing? The things one learns about one's society, and perhaps more important, about the true nature of those around one? I'll try to cover all these possibilities, but I won't succeed. My real goal is to give you some feel of the reality of student politics, so that you may choose whether you care to become involved.

The committees

Let's start with practical education. Two areas come to mind here: Involvement as a student representative on departmental or Academic Senate committees, and involvement in the Associated Students government.

Work on a curriculum or Colloquia committee of your department is not a spectacular or particularly exciting prospect; but it is one of the most important functions on campus. I found in my experience as Commissioner of Academic Affairs, that faculty leaders are almost pathetically eager for student advice. They want to know which professors are doing a good job of instruction, they want to know what kind of new courses should be offered, they want to know how the major program can be improved. Though they are not likely to abandon the idea of faculty supremacy in these matters, do not imagine that the power to advise is not a very great one. Almost any decision of an administrator or faculty chairman is merely a confirmation of some faculty-student committee's recommendation. Additionally, you can usually win a place on such committees on your own; at least in the departments. You needn't line up any votes in some student government. At the most you would need the approval of fellow students in your department. You can expect, though, that if you volunteer for the job, that the others will be only too happy to give you the job. Academic Senate committees are also very important, and though you must persuade the AS President to appoint you, it is not so hard to do this, since these positions are one of his lesser plumbs. It is quiet, measures work, but one of the few areas of student politics I have seen accomplish anything.

The organization

Student government divides into two levels: college and campus-wide. College governments are composed of students, faculty, and administration. The campus-wide government (AS) is solely student. Both appoint persons to important campus-wide committees, like the Communications Board (which has control over all media) and the Registration Fee Committee which spends over \$1,000,000 a year of your money. To land a job like this requires definite lobbying and connections with the student members of the various Councils. The A.S. can provide additional opportunities, for administrative experience, through its network of enterprises. You could land a paid job working at the Coffee Hut and learn about food management. You might work for the Program Board and learn about food management. The best of these jobs, however, require that you be elected to the A.S. Council. Running for office is an education in itself. My advice to those interested in running is to forget all about 'issues.' Despite propaganda to the contrary, college students are no more issue conscious than people in La Jolla. If you run for Program Board Chairman, say you're in favor of more concerts. If you run for Commissioner of Academic Affairs, say you're for increased student power in the adoption of curriculum. But more important, make sure people know your name and, if possible, you personally. Techniques I have found useful are writing for newspapers, joining student clubs, and door-to-door campaigning. You will learn something about yourself as you bend your views first this way, and then that way to win a vote. You will also learn volumes about human nature and venality.

Rough and tumble

This brings us to the second major category of student politics: street and organizational politics. One does not generally enter the Youth for McCarthy, the Young Americans for Freedom, or the Students for a Democratic Society with the idea of being educated. No indeed, you enter to advance some principle or to take out your resentment. Idealism will carry you just so far in these things, and when the day comes that you realize you are involved in the mundane details of a day-to-day political organization, you may become disillusioned and drop out of politics. I have seen that happen to a lot of people here over the last couple of years. The student Left reached its peak at UCSD in May of 1969 when a very sizable fraction of the student body went on strike to protest events at UC Berkeley. For

two weeks, Revelle Plaza was filled twelve hours a day with a thousand or more people. Their idealism was summed up in signs that read 'We can be together', 'freedom now', and 'smash the system.' Most of them discovered in those two weeks that their own political movement had been corrupted by the same weaknesses for which they condemned society. Manipulation of mass meetings, the concentration of great power in a few hands, extremism, intolerance and intimidation. It is a very hard thing to learn that the world will not get all better immediately. It is hard to learn that there is no special moral purity to either our generation or ourselves. It is hard to learn that one is human. Something of the same disillusion is now showing up on the campus Right, and has long been the dominant mood in the liberal center. If one learns no more than this from oratory, demonstrations, political newspapers, marches, and so on, one has learned a great deal.

If on the other hand, you can bend your idealism before or breaks, you can find that there is at least a balance in the day-to-day operation of a political organization. On this score the campus Right has fared much better than the Left. The history of the campus Left since May 1969 is one of continual decline and decay. I suspect that this is because of the very great, and very inflated, goals of The Movement. It proposed to reform, not just the University, but also the whole of society, if not the Universe. The campus Right, on the other hand, was born as a reaction to the Left's extremists and thus has much humbler goals; namely to end violently disruptive protest. The goal was eventually realized. The Left, on the other hand, had a long way to fall from its expectations.



As a political operative you learn the details of building a strong organization. You learn the communications skills necessary to get your point across to other students. You will, in essence, be getting practical courses in sociology and semantics. If ideology interests you, then you may learn a good background in political science. Though these experiences offer more than the classroom in being intensely personal, they suffer from the inevitable distortion and bias inherent in them.

On the Left at this time, there are numerous methods of becoming involved. You could join one of the established groups: the Young Socialists Alliance or the Student Mobilization Committee. For those still primarily concerned with Vietnam this is the group. I would advise you against this, since it is connected with a strong national organization and is likely to closely control your activities.

On the Left, it is generally better to join some more flexible group like Women's Liberation, Youth for Muskie, (or Kennedy, or McGovern) and so on. If newspapers interests you, consider the Crazy Times, the spiritual descendant of the Indicator, which was the SDS paper a couple years back. Best, if more difficult, avoid the established groups and begin to build on your own.

On the Right, the newspaper DIMENSION and its associated activities, is the presently established organization. This is the one I helped build, and it has won some elections and stopped some student strikes in its time. Its two principle architects will soon be leaving UCSD and there is certainly an opportunity here, if an unpredictable one.

Some advice

It is usually hard for people to believe it when I tell them I wish I had never gotten into politics. Strictly from a practical view, I should have entered the Left since that's where a majority of the students and influence are. But, believe it or not, it is no fun to be repeatedly, nay redundantly, called a fascist, a racist, a reactionary, and the like. (Or on the Left to be called a pinko, Commie, a traitor, or even a counter-revo-

lutionary element). There is no money or good times anywhere in student politics outside of the AS government. I, and I expect many others on the Left and Right as well, got into politics because they had no choice. If that is the way you feel, then heed this essay and try to get into something worthwhile out of the maelstrom. If you would take my advice, however, avoid politics entirely. The great issues of today will seem unimportant two years hence, but your education will matter the rest of your life. You have a unique opportunity to bask in the knowledge of some of the world's great minds; don't blow it.

Tidbits

by Norm Olney

WILLIAM F. BUCKLEY, in his most recent book, 'Cruising Speed', has presented his most personal view yet of the events of these troubled times. Perhaps his views are most relevant to college students would be those on Hugh Hefner and his Playboy Philosophy. To quote Buckley: 'Poor Hefner. There are two stories about him I cherish. He was asked at a press conference a while back: Mr. Hefner, you have a very pretty 17-year-old daughter. Do you intend to make her a Playmate? Stunned silence. Then he speaks, with what I consider the most resourceful answer in the history of people-on-the-spot. No, he says, because it happens that, notwithstanding all my efforts to do something about it, a strain of Puritan blood continues to reside within my system. I hate that strain; but I am powerless to neutralize it, though I shall devote my life to the attempt to do so. That is a tough answer, as the kids used to put it until thank god that verbal corruption was spent. The other episode involves me. It was a 5th Avenue apartment, and the local editor of 'Paris-Match' was entertaining the boss from Paris and one or two friends. After dinner the host said, 'Look, if you don't mind, I'd like to watch a television program that's about to go on, pitting Buckley against Hefner, because it ought to be quite a show (it wasn't), and he explained to his acquiescent guests who I was, and they turned on the set. Inexplicably, the picture came on but the sound did not, until after four or five minutes, when finally marginal twiddle with the dial brought it on, and the Frenchmen after a second or two winced with surprise because, studying the speechless visages of the principals, they had all tacitly

come to the conclusion that I was Hefner, and Hefner was I; he being, in their reading of our faces, clearly the conservative ascetic, I the free-liver.' FROM THE CONTINUOUSLY OPEN MOUTH of Hubert Humphrey: 'The cities are mortally sick and getting sicker.'...SOMETHING FOR THE labor unions to consider in the future: at this moment this country must suffer a 17% net import of steel, a situation that has been growing steadily worse since the 1959 steel strike. Before the 1959 strike, the U.S. was the net steel export leader in the world.....ANOTHER, PERHAPS MORE important, quote from Dean Acheson: 'One of the troubles of the troubled age in which we live is too many people trying to achieve harmony of interest by forcing everyone to harmonize with them. Conscience used to be an inner voice of self-discipline; now it is a clarion urge to discipline others.'Free men are equal; equal men are not free...Give a German a job; buy a Volkswagen...AMERICAN TAXPAYERS are paying half the tab of Sander Vanocur's \$85,000-a-year salary as a Public Broadcasting System newsmen. Here is Vanocur's view of his job: 'I just cannot buy the concept of objectivity any more. I think it's a bunch of nonsense.'...GIVE A KOREAN A JOB; buy a Japanese TV set....NAACP CHIEF Roy Wilkins was critical of the Newark Board of Education for ordering the flying of the so-called Black Liberation flag in largely Negro schools. 'It is doubtful that as much transparent tommyrot was spouted on the race problem during the halcyon days of Senators Cole Bease and James K. Vardaman.' Wilkins said. 'One has to be for race pride, but who can stomach this.'

Our Very Flesh

We are taxed in our bread and our wine, in our incomes and our investments, on our land and on our property not only for base creatures who do not deserve the name of men, but for foreign nations, complaisant nations who will bow to us and accept our largesse and promise us to assist in keeping of the peace, these mendicant nations who will destroy us when we show a moment of weakness or our treasury is bare, and surely it is becoming bare. We are taxed to maintain legions on their soil, in the name of law and order and the Pax Romana, a document which will fall into dust when it pleases our allies and our vassals. We keep them in precarious balance only with our gold. Is the heartblood of our nation worth these? Were they bound to us with ties of love, they would not ask our gold. They take our very flesh, and they hate and despise us. And who shall say we are worthy of more? When a government becomes powerful it is destructive, extravagant and violent; it is an usurer which takes bread from innocent mouths and deprives honorable men of their substance, for votes with which to perpetuate itself. - Cicero, 54 B.C.