



3-26-1972

The Fixer, March 26, 1972

Madison College Press (Free)

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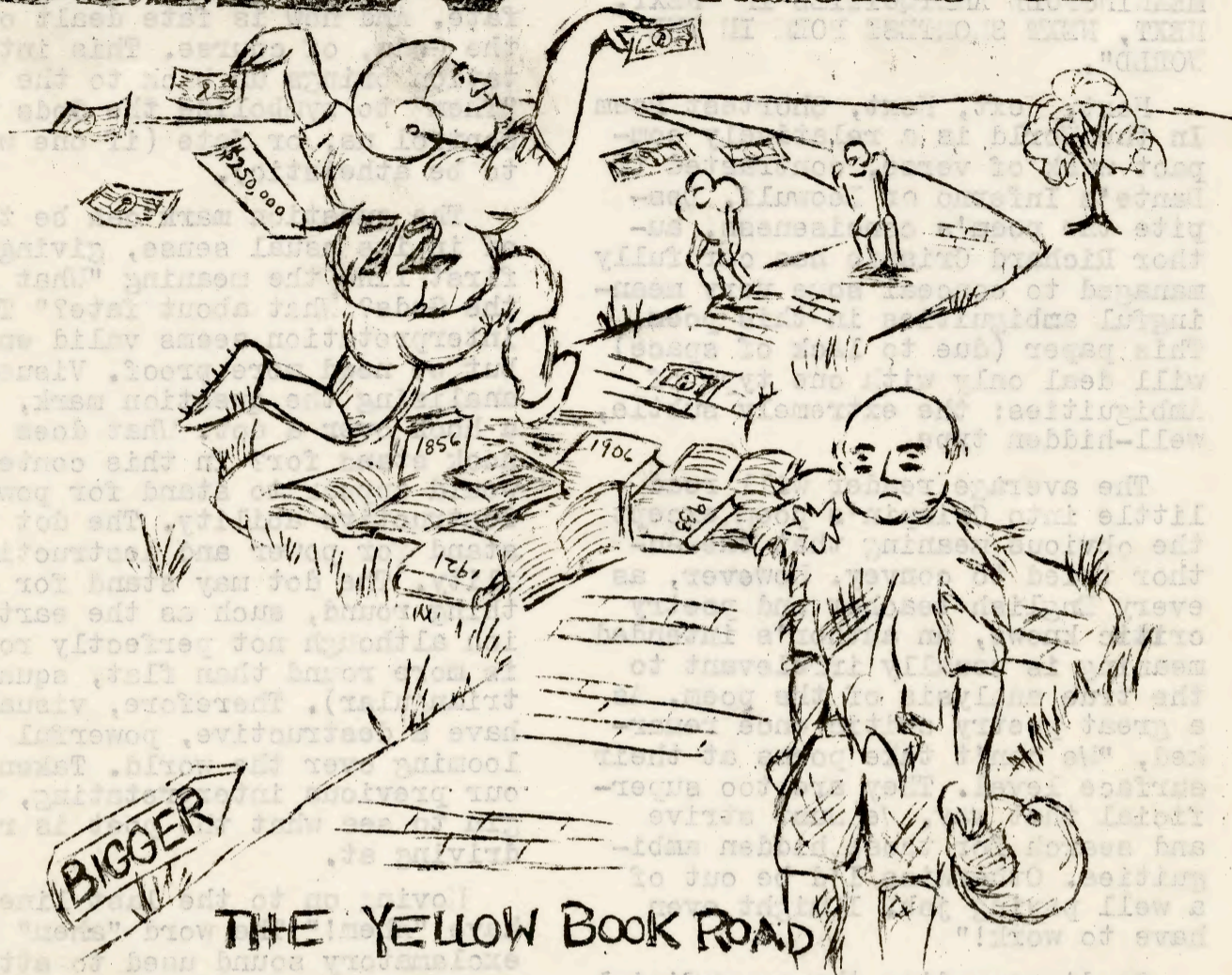
The Fixer, March 26, 1972. Harrisonburg (Va.): Madison College Press (Free).

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The truth only hurts when you
lie to yourself. bill moyer?

Vol 3, No. 18
March 26-31

THE FIXER



THE YELLOW BOOK ROAD

Last Tuesday, open dorm petitions were in the student union lobby in an effort to get more signatures. Some people signed and we thank them. Some people didn't though. One major excuse was that they were either seniors or they live off campus. This seems very selfish to me. Did it ever occur to them that there are other students who live on campus and who will be here next year? Did it ever occur to them that they could stop thinking of just themselves and help the rest of us?

Another excuse was that they were not in favor of more freedoms in open dorms. There was more to this petition than just open dorms. It is for the freedom to live the way we want and to make up our own mind as to how we want to live. I believe that if a dorm wants open dorms it can have them without any red tape. If they don't want them, they don't have them. The main objective of the petition is for us to be able to make our own mind. If we can get more freedom in open dorms, maybe we can get more freedom in other areas. Frankly, I'm tired of being treated as sheep by the administration. We deserve better than this! Don't let the administration make up your mind for you. Stand up for your right to make up your own mind and live the way you wish!

Richard Ryerson

CONSUMER RIGHTS

Mental health, where? Conservative estimates predict that one in ten persons will experience some kind of mental or emotional disorder in one's lifetime. Perhaps, you, a member of your family or almost certainly some of your friends and acquaintances will encounter emotional or behavioral difficulties. What does this prognosis say about the present system.

If it were your responsibility to find counseling for another, who would you turn to, a psychiatrist or a psychologist? Indeed, what is the difference between the two "professions"? Does it matter? More important yet which treatment approach (psychoanalytic, client-centered or behavior modification) will be the most beneficial to the consumer in developing coping behavior?

It may be claimed that psychology is amoral (a questionable assumption), but can the same be said of the end to which it is put? Is not social psychology (thru advertising) conditioning us daily? All psychological approaches control to the extent that they are effective. The behavioral psychologists are relatively forthright in admitting

please turn to page 4

the fixer page 2
NEXT, NEXT, NEXT SHORTEST POEM
IN THE WORLD

By Richard Crispin

THEM? AHEM!

MEANINGFULL AMBIGUITIES IN "NEXT,
NEXT, NEXT SHORTEST POEM IN THE
WORLD".

Next, Next, Next, Shortest Poem
In the World is a relatively com-
pact work of verse, contrasted to
Dante's Inferno or Beowulf. Des-
pite the poem's conciseness, au-
thor Richard Crispin has carefully
managed to conceal some very mean-
ingful ambiguities in this poem.
This paper (due to lack of space)
will deal only with one type of
Ambiguities: the extremely subtle,
well-hidden type.

The average reader will read
little into Crispin's poem except
the obvious meaning that the au-
thor tried to convey. However, as
every English teacher and poetry
critic knows, an author's intended
meaning is usually irrelevant to
the true analysis of the poem. As
a great poetry critic once remar-
ked, "We can't take poems at their
surface level. They are too super-
ficial that way. We must strive
and search for those hidden ambi-
guities. Otherwise I'd be out of
a well paying job. I might even
have to work!"

So disregarding the superficial,
obvious meaning of "Next, Next,
Next, Shortest Poem in the World,"
the true poetry reader must ask
himself, "Just what the hell did
this guy mean, way down deep in
his subconscious?" To find out, the
reader must studiously analyze the
poem. The best way to analyze a
poem is usually line by line, be-
ginning with line one, and pro-
ceeding to the end, although sev-
eral brilliant critics have used
the begin-at-the-end method (also
known as the backwards approach)
in an attempt to find new meaning.

We will go by the standard met-
hod of poetic analysis, beginning
with line one which reads, "Them?"
The word Them seems simple enough,
but is full of ambiguities. First
of all, "Them" itself is ambiguous.
We know it is plural, but how plu-
ral? Does it mean one couple, a
boy and a girl, as the poem would
obviously seem to suggest to most
careless readers? Nonsense! That
is too simple. "Them" must stand
for something deep, something deep,
such as the whole human race, or
better yet, the Gods who control
us (excluding a monotheistic view-
point and reverting back to clas-
sical Greek beliefs).

Written "Them?", the first line
is open to the type of division
that poetic critics are so fond of.
An effective division is to take

this line and break it up into two
distinct parts, "The" and "m?"
"The" is the English definite arti-
cle, but what does "m?" mean? M is
of course, the thirteenth letter in
the alphabet. Thirteen is supposed
unlucky, and connotes superstition.
From superstition we think next of
fate. And how is fate dealt out? By
the Gods, of course. This interpre-
tation brings us back to the use of
"Them" to symbolize the Gods who
control us, or fate (if one wishes
to be atheistic).

The question mark can be thought
of in its usual sense, giving the
first line the meaning "What about
the Gods? What about fate?" This
interpretation seems valid enough,
but we need more proof. Visually
analyzing the question mark, we see
a hook over a dot. What does the
hook stand for? In this context, it
would appear to stand for power and
destructive ability. The dot may
stand for power and destructive ab-
ility. The dot may stand for any-
thing round, such as the earth (wh-
ich although not perfectly round,
is more round than flat, square or
triangular). Therefore, visually we
have a destructive, powerful force
looming over the world. Taken with
our previous interpreting, we be-
gin to see what the poet is really
driving at.

Moving on to the last line, we
have "Ahem!" The word "ahem" is an
exclamatory sound used to attract
attention. Literally then, we are
being urged to pay attention to the
Gods of superstition who are poised
fatefully over the earth with a des-
tructive power. Breathlessly, we
search on for the true meaning of
this poem.

We now divide the work into "A,"
"hem," and "!" "A" is the indefi-
nite article meaning one, some, any
or each. "Hem" has two meanings. The
first and most common meaning (there-
fore, the one we rule out) is the
edge of a garment. The second mean-
ing is an ejaculatory sound. An eja-
culatory sound is a quickly uttered
sound. Along with our previous in-
terpretations, we know that the God
of superstition who fatefully and
powerfully loom over us are going to
quickly utter one sound that we sh-
ould pay attention to.

Now, the moment of climax is cl-
ose. What will they utter to us? What
great philosophical message will we
hear? We turn for our answer to the
only part of the poem left, the ex-
clamation mark. What the hell could
the Gods mean by that? All that an
exclamation mark connotes is surpris-
or emotion. This doesn't seem to hel-
out interpretation much, so we look
at it visually. All we have is a hor-
line over a dot. These symbols cannot
stand for the world and something
above it again. That would be too
simple. And besides, we've already

cont. page 3

POEM, cont.
used that. So we ask ourselves, when do we use lines and dots? In mathematics, of course. The Gods have told us to use math to decipher their message to us.

We turn to the letters T-h-e-m in the first line, and assign to them their numbers in respect to the alphabet: T is the 20th letter, h is the 8th, e is the 5th, and m is the 13th. Similarly, to A-h-e-m, we assign 1-8-5-13. Now we have a math problem, with the numbers 20-8-5-13 directly over 1-8-5-13. What shall we do with these numbers? Since we suspect that we should perform some difficult operation (to avoid the obvious a-gain).

Addition is the easiest mathematical operation. 20 plus 1 equals 21. 8 and 8 is 16. 5 and 5 is 10. 13 and 13 is 26. We now have as an answer 21-16-10-26. This is the Gods' message to us in code. Once we break this code, we will know the secret of the universe, and the true meaning of this poem.

First of all, what does 21 stand for? Twenty-one is the age when boys become men, when they gain freedom. 21 must stand, therefore, for freedom. 16 connotes sweetness (as in sweet sixteen). We now have decoded half of the message, with the message reading "Freedom," "Sweet" so far. Now we go on to the last two numbers, 10 and 26. Neither of these numbers seem to symbolize much, so we will break up these numbers into four separate numbers: 1,0,2,and 6.

1 could stand for won, but any fool can see that this is highly illogical. The more logical assumption would let 1 stand not for won (just because it sounds like won obviously doesn't mean that it symbolizes won; this, however, is a mistake common to novice poetry critics) but for one, the individual in our society. 0 could symbolize nothingness, but all critics agree that everything symbolizes something in a poem. 0 could represent the word "owe." "Freedom," "Sweet," "One," and "Owe" are our key words so far. Now we take the 2 and the 6. The 2 simply stands for the word "to" in this context. We are left with the last symbol, 6. What does this symbolize? We are momentarily stumped. Experience has shown us that the best pattern to follow when we don't understand a part of a poem is to read it over and over until it makes sense. Six, six, six, six, six, six, six, six, sex, sex....sex! We have it! A Freudian slip has given us the meaning of

page 3
our last symbol. We now have the message almost completely decoded. All that is left to do is to put the key words in order and supply any small connecting words.

"Freedom sweet one owe to sex" is our rough decoded message. Adding the filling words to make sense, we have the powerful and destructive Gods' message to Earth: "Freedom is sweet: one owes it to sex." We now fully realize the powerfully effective meaning of this poem that was previously buried under layers of ambiguities and superficiality. And we owe it all to the conventional method of poetic analysis and freedom of the press (and sex).

---Rick Schettler
RAZIR, Needham
High School
Needham, Mass.

GOVERNMENT TO REVISE SUBVERSIVES LIST: HASN'T BEEN CHANGED SINCE 1955

WASHINGTON (LNS)--People sometimes may wonder what the Federal Subversive Activities Control Board does with its \$450,000 a year budget. Ponder no more.

The Justice Department is about to petition the board to update the Attorney General's blacklist of organizations which has been unchanged since 1955.

The list, which played a big role during the McCarthy era is still being used by the Army to determine if someone is ineligible to serve in the Army because of political affiliations.

The old list included for example, the Abraham Lincoln Brigade--a group of U.S. Volunteers that went to fight against the Fascists in the Spanish Civil War in 1936.

SUPPORT THE
HARRISBURG

7

GO TO HARRISBURG, PA.
EASTER WEEKEND

... the fixer. ...
their concern with modifying observable behavior. Psychoanalysis has been referred to as "systematic training in indecision", meaning that the client becomes dependent on the analyst. Non-directive therapists are more subtle than either the behaviorists or traditional psychoanalysts, but seem to manipulate the client to be self-deceptive (liberated).

Is not the individual in therapy more or less coerced to accept the value judgements of the therapist? Then, going to a therapist whose ideology is not known is, perhaps rather like "buying a cat in a bag." Seemingly, the consumer should at least have a choice as to the form of "brainwashing" he is subjected to. Finally, is there no way of making these "professionals" responsible to the people?

*used to avoid the common use of "his" to refer to either sex.

Carl H. Hanbury

OFF CAMPUS HOUSING OFF CAMPUS

In the '72-'73 school year those students over 21 and/or juniors or seniors may live off campus. But the "housing situation is very tight," says Bill Bassett, chairman of the entirely student run and controlled Off-Campus Housing Committee.

The committee has as its function to act only as a referral agency to students desiring housing, other than that which the school provides. Any student can use this service by going to Johnston 37 (office hours 12-4 and 6-9, Monday thru Friday) and registering. The committee then gives the student a listing of perhaps 5 local landlords that will rent to students. "From then on it is up to the student," Bill says. "We operate on a first come - first served basis." He cautioned this reporter, however, that many variables enter into the situation before a student gets placed in satisfactory housing.

For example: The Committee does not control who gets the housing; this is between the student and the landlord.

Bill pointed out that often a landlord will be reluctant to

BYE MADISON !! FROM JUDY & PATTY
FAREWELL WILSON, FAREWELL CARRIER, FAREWELL TURKEY CATCH

... page 4 ...
rent to students because of:

- 1) uncleanliness on the part of the student tenant,
- 2) breaking of lease by tenant,
- 3) and just an overall unfavorable impression of student tenants.

Recommendations by the committee include that when you go for your interview, try to create a favorable impression (you're in a position to make or break this off-campus housing program and the community reaction to Madison students as tenants).

- 1) dress neatly
- 2) speak politely
- 3) ask about things, don't just assume!

4) before just lighting up a cigarette, ask if it is alright. Generally, apply rules of good etiquette. You might even go out of your way a little...

Once placed in an apartment, room, etc., the student is only required to pay a \$2 service fee. Bill made a point of informing me that the school cannot get involved with the finding of off-campus housing for students because of legal and financial hassles. What the college will do is have a "Housing Contract" sent out to all students to see which ones plan to live in the dorms in '72-'73 and will be required to pay the room and board fees. This in effect will be a lease, a contract between the student and Madison College. The deadline for this contract will be May 7. Bill emphasized that once this contract is made, no student can live off-campus and expect to get all his room and board fees refunded.

If you would like to find out additional information you can call the Off-Campus Housing Committee in their office at #6444 and #6445, or visit them in Johnston 37.

Kathy Uhler

Did You See?

The windows on 3rd floor Huffman?

A man by the name of John asking for help last Sunday, getting only blank stares and big grins?

The person who stole my umbrella last Wednesday?

And did you take the time to see the things that you could do to make this a better world?

RANDY

CONNIE SAYS: "STAY OFF THE GRASS" PLEASE!!!

? VACATION ?

How should a vacation be used? It seems that not many professors can give you the correct answer.

As soon as the prof. looks at the schedule and sees a vacation, he will tell the students that during the vacation they will have to read these two books, or they will have to do a critique on that book. Whatever it is that the prof wants the students to do, it is always too much.

The reason for having vacations in the schedule is to give the student a little rest from the constant grind of school work. Any professor that gives work to be done during a vacation is out of his tree. If the student has some huge paper hanging over his head while he should be resting, he's not going to get the paper done or the rest that he needs.

Some professors maintain that the student will have plenty of time, but the student is, so to speak, in a race to see if he can get enough rest before time runs out.

Any prof with the habit of making students use their time on something "constructive" should be shot.

bill moyer

The conflict between different approaches to the liberty of man and mind or between different views of human dignity and the right of the individual is continuous. The dividing line goes within ourselves, within our own peoples and also with in other nations. It does not coincide with any political or geographical boundries. The ultimate fight is one between the human and the sub-human. We are on dangerous ground if we believe that any individual, any nation or any ideology has a monopoly on rightness, liberty and human dignity.

Dag Hammarskjold

Last Monday, March 20, the Supreme Court ruled in an 8-1 decision that college students seeking to register and vote in campus communities must fight their legal battles as individuals rather than to seek a legal remedy in a class action. This means that each student wishing to vote where they attend school must file suit separately. No ruling can be made which covers all students.

Essentially, the effect of this ruling will probably discourage many students who live away from home from voting. Not only must a student live in a locality for a specified length of time but he must prove that he is a legitimate resident. It isn't clear exactly what "legitimate resident" means so it is feasible that localities could prevent students from voting with a minimum of justification. It is interesting to note that only students must fulfill this requirement; other citizens must only show that they have lived in the locality for a certain length of time.

Judy Reed

_____ 0 _____

WITCH HUNTERS FUNDED AGAIN

The House Internal Security Committee has been granted more than \$500,000 to continue its antidemocratic activities. Led by Southern Democrats, 302 representatives voted for the appropriation and 102 opposed it. The "no" vote was the largest yet in the effort to put HISC out of business. Representative Robert F. Drinan (D-Mass.) and other opponents of the committee centered their fire on the more than 750,000 dossiers kept by the committee on people who exercise their constitutional right to dissent from government policy.

THE MILITANT

* * *

Kinda makes you wonder what kinda files are kept by colleges on students who voice dissent.

Ed.

PART I



Hope Needs Your Feet



Phi Mu Sorority is sponsoring a hike for HOPE. This means we need your feet to help raise money for the hospital ship the S.S. Hope. This ship travels to countries around the world giving medical aid, but more important training people to care for themselves by instructing doctors, nurses, etc. It takes about \$7,000,000 a year to keep the ship in operation. Last year Phi Mu's in the nation gave approximately \$75,000 to help support the ship. Phi Mu at Madison would like to do its part, but WE NEED YOUR HELP!!!!

Our feet alone are too few in number and would wear out before the 20 mile hike is ended. The hike will take place on Saturday, April 15th leaving the quad at 8:00 A.M. In order to be a part of the hike, sign up in the P.O. lobby from 9-5 during Hope Week, April 10-15. You may sign up as a participant, then you need a sponsor. Try to find a friend to pledge a certain amount of money per mile as your sponsor. When you sign up, you will receive a card which will give you a map of the route as well as directions and a place to list your sponsors.

Hope Week itself will consist of interesting activities to let you know exactly what the ship Hope does. This is the schedule for Hope Week.

April 10th, Monday- Skit and Slide presentations at 6:30 P.M. and 8:30 P.M. in Harrison (room to be announced)

April 12th, Wednesday- Speaker and movie, Doctor, Teacher, Friend at 7:00 P.M. in Anthony Seeger Auditorium

April 15th, Saturday- Hike for Hope (Put on your walking shoes!!)

Tuesday and Thursday nights, (April 11th and 13th), at 10:00 P.M. we are jogging to get in shape for the hike. COME JOG WITH US!!

REMEMBER-----

WE NEED YOUR HELP!!!

A sign above an exhibit read: "If the available food were to be evenly divided among the world's people--this would be your share today. On the table was a half a cup of rice, a glass of milk made from soybean oil, and some brownish-red seaweed.

PART II

SIPRESS 9



the INNER CITY

MOTHER GOOSE

by Eve Merriam



Boys and Girls Come Out to Play

Boys and girls come out to play,
The moon doth shine as bright as day.
Leave your supper and leave your
sleep,
And join your playfellows in the
street.
Come with a whoop and come with a
call:
Up, motherfuckers, against the wall.

Tweedledum and Tweedledee

Tweedledum and Tweedledee
Agreed to disagree
And this was difficult you see
Because they shared so many views
And paid identical country club
dues
And their children averaged the
same I.Q.s
And not that they were prejudiced
There were charities they were glad
to assist
And vocational scholarships they
had backed
But neighborhood schools should be
kept intact--

Just then rose up a great dark
crowd
Crying out "Black Power!"
Which frightened both the heroes
so
They outdid one another in vying
for the honor of naming
The newly interrated neighborhood
school
Malcolm X. Jefferson.

-----0-----

Richard Nixon was elected
chief Vietnam war criminal in
Student Mobilization Committee
sponsored polls at the Univer-
sity of Minnesota and the Uni-
versity of Washington.

-----)

ABOLISH DEATH PENALTY

In campaigning for reinstatement
of the death penalty in California,
Governor Ronald Reagan conceded there
would be a "certain cruelty" in
slaughtering the 107 prisoners who
are on death row in that state.
But, he said, "I think there is
cruelty when you execute a chicken
to have a Sunday dinner." In so
glibly comparing human beings to
chickens, Reagan exposed his own

moral depravity and his contempt
for the lives of poor working people,
mostly Blacks, who have historical-
ly been the victims of capital
punishment.

The Feb. 18 ruling of the Cali-
fornia supreme court that the death
penalty is unconstitutional followed
on the heels of a New Jersey supreme
court decision Jan. 17, which voided
that state's DEATH PENALTY. But hun-
dreds of prisoners are still await-
ing the decision of the U. S. Supreme
Court to whether capital punish-
ment violates the "cruel and unusual
punishment" provision of the U.S.
Constitution's Eighth Amendment.

Capital punishment is the most
extreme form of repression used
against poor, Black, and Chicano
working people under the capitalist
system of "justice" which amounts
to justice for the rich. Of the
697 persons on death row as of Jan.
18, more than 50 percent are Black.
The discriminatory use of the death
penalty is even more obvious in the
South. Of the 61 people who have
been executed in Georgia, 58 were
Black. Of the 455 people executed
for "rape" in the South as a whole
since statistics have been kept,
405 were Black. These figures do
not include lynchings.

You don't find capitalists or
bankers on death row--or even in
prison. Yet they carry out murder-
ous wars and live on profits stolen
from working people. These are con-
sidered "legal" under this system.
Capitalists "justice", for example,
doesn't put Ronald Reagan in jail for
stealing from the public by paying
no taxes last year. Nixon and for-
mer attorney general Mitchell won't
be imprisoned for illegally dropping
the billion-dollar ITT antitrust
suit. Owners of war industries
are not put on death row for living
off war profits--for living off the
systematic slaughter of the Indo-
chinese peoples and American GIs.

The entire legal system, prison
system, and the institution of capi-
tal punishment are designed to
terrorize, punish, or eliminate those
who have been most victimized by
this society, the most downtrodden
and brutalized by the inequality and
violence of capitalism.

The voiding of the death penalty
in California must be defended against
the attempts by Reagan and other
reactionaries to reinstate it and to
execute the death-row prisoners. And
the decision in California should be
extended so as to end the death
penalty throughout the country

The Militant

To the Person who wrote the Abortion article - Please write us another. We'd like to print it, but we unfortunately lost it -

The Fixer Staff

Goodbye and good luck to Judy & Patty!!

ANOTHER BLOW STRUCK AT ANTI-ABORTION FORCES

On March 1 a three-judge federal court ruled that the 122 year old New Jersey abortion law is "vague" and violates a woman's "constitutional right of privacy... to determine for herself whether to bear a child." The decision stemmed from two suits against the New Jersey women, and the other a suit by doctors, individual women, the New Jersey Women's International League for Peace and Freedom, and the Princeton YWCA.

The New Jersey decision follows on the heels of a series of court decisions, most recently in Vermont, Fla., and Virginia, where the courts have ruled all or parts of the states' abortion laws unconstitutional. Just prior to the New Jersey decision, the New York State Court of Appeals upheld that state's liberalized law in the face of a challenge by anti-abortion proponent Robert Byrn.

These new victories set further precedents for ridding every state of its oppressive abortion laws. Legal fights against these laws will be part of the focus of Abortion Action Week, May 1-6, called by the Women's National Abortion Action Coalition (WONACC).

The Militant

FOOD PRICES

up .5% last month, the largest monthly rise in 14 years

"And if you don't think so (that the price controls are working) go home and ask your wives who go to the grocery store."

Richard Nixon

ANOTHER NIXON BROKEN PROMISE

true religion

This and this alone Is true religion- To serve thy brethren:

This is sin above all other sin, To harm thy brethren:

In such a faith is happiness, In lack of it is misery and pain:

Blessed is he who swerveth not aside From this strait path: Blessed is he whose life is lived Thus ceaselessly in serving god:

By bearing other's burdens, And so alone, Is life, true life, to be attained

Nothing is hard to him who, casting self aside, Thinks only this- How may I serve my fellow-men?

Translated from the Sanskrit by Mahatma Gandhi

With a little help from our friends-

dennis, rich, randy, va, flash, sarah, judy, patty, patti, jay, bill, theresa, tina, ben, matt, and all contributors & readers!

HAR AMBIEE meetings every Tues. and Thurs. 6:00 pm Jackson 107

Rockingham County Residents APRIL 1

on April 8 at the Court House there will be a Democratic mass meeting to select 17 area delegates. Women, youth and minorities will be represented. Go vote or RUN for a seat. NOON, April 8 PARTICIPATE is the deadline for city residents to register for the May Council elections. You may register at George Grattan's Court Square office, taking only 15 minutes of your time. REGISTER TO VOTE