

OBSERVER

Vol. 13 No. 3 March 11, 1970

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observer

volume 13 number 3

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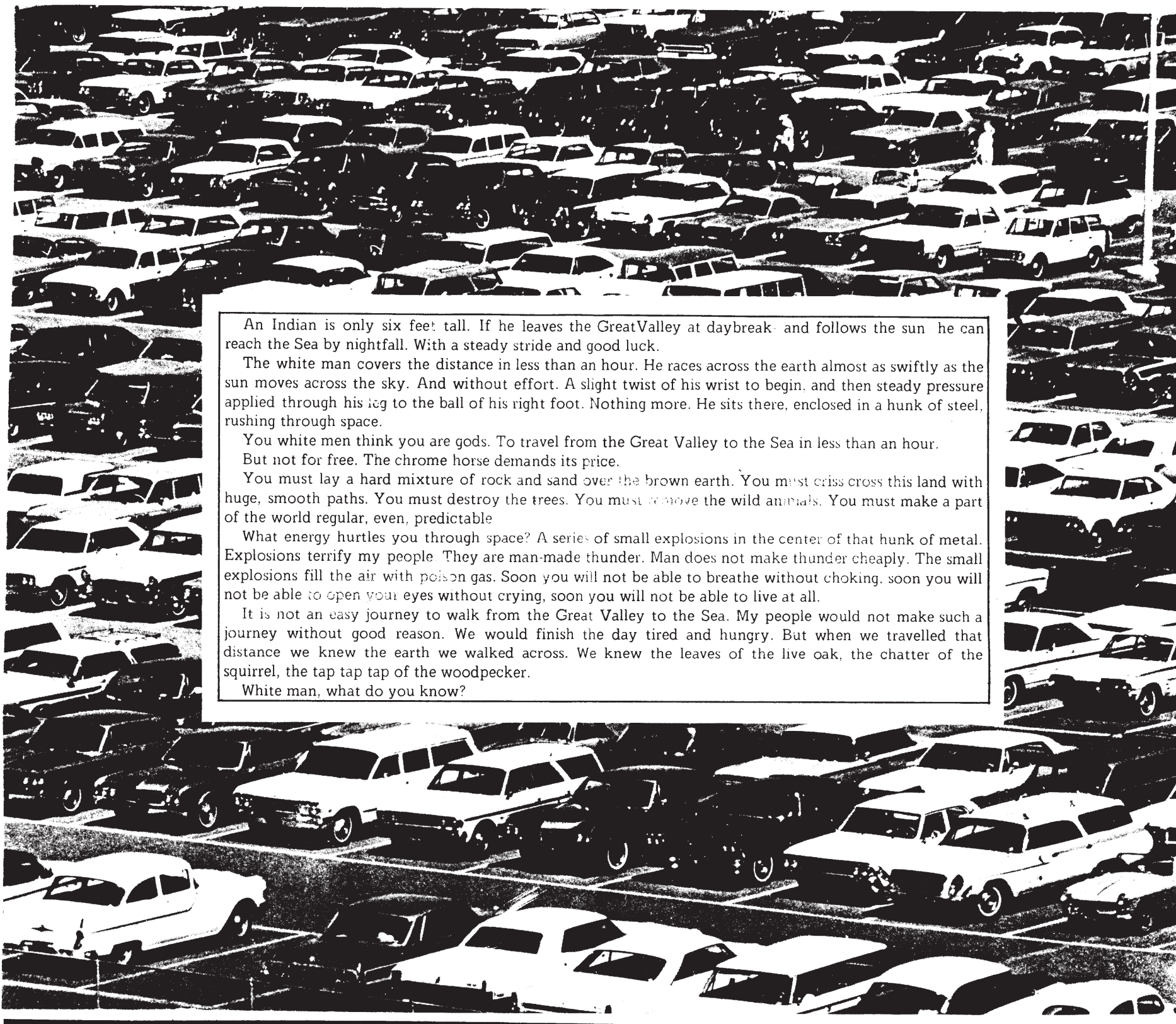
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An Indian is only six feet tall. If he leaves the Great Valley at daybreak and follows the sun he can reach the Sea by nightfall. With a steady stride and good luck.

The white man covers the distance in less than an hour. He races across the earth almost as swiftly as the sun moves across the sky. And without effort. A slight twist of his wrist to begin, and then steady pressure applied through his leg to the ball of his right foot. Nothing more. He sits there, enclosed in a hunk of steel, rushing through space.

You white men think you are gods. To travel from the Great Valley to the Sea in less than an hour.

But not for free. The chrome horse demands its price.

You must lay a hard mixture of rock and sand over the brown earth. You must criss cross this land with huge, smooth paths. You must destroy the trees. You must remove the wild animals. You must make a part of the world regular, even, predictable.

What energy hurtles you through space? A series of small explosions in the center of that hunk of metal. Explosions terrify my people. They are man-made thunder. Man does not make thunder cheaply. The small explosions fill the air with poison gas. Soon you will not be able to breathe without choking, soon you will not be able to open your eyes without crying, soon you will not be able to live at all.

It is not an easy journey to walk from the Great Valley to the Sea. My people would not make such a journey without good reason. We would finish the day tired and hungry. But when we travelled that distance we knew the earth we walked across. We knew the leaves of the live oak, the chatter of the squirrel, the tap tap tap of the woodpecker.

White man, what do you know?

DIVISIONAL REFORM

Approximately twenty-five discontented Social Studies majors of the Upper College have been meeting for the past week to discuss and formulate recommendations to the faculty for improvement in the Division. They have asked Dr. Koblitiz for an open Divisional meeting. The following is the text of their proposal:

This is now the time of global, social and political revolution, of trans-cultural learning and contact. The field of social studies that purports to deal with people should be at the vanguard of what is happening with people. We feel that the Social Studies Division of Bard College has not fulfilled this obligation.

We therefore propose:

1. that majors play a significant role in the selection of courses to be offered each semester.
2. a General Humanities Division be established in which inter-divisional courses are offered. We would like to utilize techniques such as teamteaching, guest lecturers, field-trips, etc. The old Common Course may serve as a possible model for the Division. This Division will be structured around student majors with courses taught by professors from other divisions; leaving open the possibility of hiring faculty specifically for this Division.
3. that inter-departmental restrictions be eased so that there can be inter-disciplinary majors and courses

(with team teaching). We also propose that inter-disciplinary conferences and senior projects be made available to all students.

4. that there be a larger Anthropology Department.
5. that there be Black professors to run a more complete Black studies program.

We propose that these courses be offered:

1. Twentieth Century Revolutions (Russian, Spanish, Chinese, Indian, Cuban)
2. reinstatement of the Common Course (for example, life as the pursuit of truth in action: the Buddha, Lenin, Schweitzer, Christ, Henry Miller, Mao Tse Tung, Gandhi, Guevara, Socrates, Thoreau)
3. Comparative Communist Ideologies (Marxism, Leninism, Maoism, Trotskism, Stalinism)
4. Revolutions in the Third World (Latin and South America, Africa, Asia)
5. Mysticism and Enlightenment (Whitman, Black Elk, Rudolf Steiner, Don Juan of the Yaqui, Sufism, Gurdjieff, Ramakrishna, Blake)
6. Contemporary Social Movements (Black Panthers, SDS, Women's Liberation, Black Muslims)
7. Population and Ecology (an examination of increasing population and problems of its interaction with the surrounding natural environment)

8. New Directions in Psychology (Reich, Brown, Frankl, Laing, Jung, Szasz, existential psychoanalysis)

9. Cultism in America (witchcraft, satanic, Yoruba, pentecostal, astrology, evangelist)

10. Utopian Societies (religious, secular, socialist communities and communes)

11. Implications of the Counter-Culture in America (the alternative to technocracy)

12. Student Revolt in the World (as a permanent addition to the curriculum)

13. American Labor Movements (the history of the working man from the beginnings of the nineteenth century to the present)

14. Existentialism (a study of Nietzsche, Heidegger, Jaspers, Sartre in terms of the philosophical tradition)

15. Contemporary American Imperialism (the political and economic pressures that America brings to bear on the other nations)

16. Workshop in the Reconstruction of Society: This would involve an intense examination of our contemporary society, its institutions, structures, cultural implications, and directions. From this basic knowledge and from the nature of the human beings who have evolved from this society, a new society will be built. We will attempt to reconstruct the social, political, economic, cultural, and environmental structures of this society, hoping to practically create a direction that will meet the needs and desires of the contemporary society. (This would necessarily be an inter-departmental course).

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observer

Phone (914) 758-3665
an alternative newsmedia project

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link

You can get some idea of what Outward Bound is all about by reading the feature on pages 4 and 5 of this issue. We think it is truly something 'very good' and deserves some real attention as it might relate to Bard.

Using a modified Outward Bound as a mandatory freshman orientation could have several positive effects, not the least of which might be bringing the freshman class together with some sense of mutual experience and shared needs. Or it might be that students could attend a regular Outward Bound school during field period or summer, and be awarded four credits for completing the course. In this case, partial tuition funding might be assumed by the College. Enough other schools have pioneered adapting Outward Bound to their programs so that it is not an impossible task in terms of organization and implementation.

Outward Bound at Bard would have one really outstanding value. It would provide a legitimate and lasting sense of community membership, concern and adventure.

A projectionists co-op at Bard seems like a fine idea. Making people responsible for the equipment, at a reasonable rate. Then you discover that the co-op approved by senate last week, in effect, makes equipment off limits to anyone not on their payroll; forces the clubs at Bard to use and pay only certain approved projectionists; and, most distasteful of all, restricts the free use of machinery owned by the students.

We realize, of course, that a projector cannot be loaned out to people intent on hocking it, losing it or using it for a football. But a large number of students are capable of using the projectors intelligently, and a simple sign out and check out system ought to be enough to insure the survival of the projectors. The co-ops roll should be limited we feel, to maintenance and check out duties, with the clubs free to contract for projector operators as they wish. Co-op members should receive some reasonable salary, in line with their maintenance and sign out duties.



letters

To the Editor:

Registration was degrading. An important day that determines what we will be doing for the whole fifteen weeks could hardly be more insanely mismanaged.

In a school this small there is really no excuse. I'm sure the teachers disliked sitting in the chaos in the gym as much as the students disliked being packed like cattle into a mob outside. I bet if we all thought about it, we could devise a more humane and practical registration for next semester.

—David Schardt

To the Editor:

The following is a column proposed for the Observer. We feel that it is necessary because of the lack of a 'light' touch in the paper. The column would be called Cosmic Crossroads. A sample follows:

"Cosmic Crossroad's" cause of the week is art. Since we must be perfectly honest, we shall unmanly and disrobe our prejudices in the following vignette before presenting you with a learned review of a painting now on display at Proctor. It is done by an artist who in addition to expressing his philosophy in his work, also paints paper bags

with great tenderness.

Reflections on Art and Life

Art, like life, is integrated by the polarization of light and dark tones. Just as in art, harmony is achieved by the plotting of color against shade, so, too, it is with life, whose aspects must be autonomously fragmented, engaged in the process of self-realization by disassociation and willful separation. Shades and colors the artist may control, restricting the amount of paint allowed to reach his brush. There is a correspondence between Wiel's masterpiece, "Dots and Dashes," and the soul seeking realization. Each dot is place strategically before dashes, ever pursuing, but never quite finding them. This is because the artist like man chooses his own materials.

Review of "Black Splotch on White" by Ignatius Walikowski

We can see from this painting that the artist has definitely read Against Heresy, the major work of the second century Church Father, Irenaeus, in which he attacks Agnosticism. Even heresy can turn out for the good as shown by this painting. The first indica-

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FEIFFER

FIRST I BLAMED MYSELF.



LATER I BLAMED MY MOTHER.



LATER I BLAMED THE EDUCATION SYSTEM.



LATER I BLAMED THE GOVERNMENT.



LATER I BLAMED CAPITALISM.



FINALLY I REALIZED WHO'S REALLY TO BLAME.



MY HUSBAND.



AND HE'S ONLY A SYMPTOM.



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FUZZ WANT DOPE ON DOPE

Bard student Bill West was returning to school several days ago from New York City, an early morning trip on Route 22 in southeastern Dutchess County.

After being followed by an unmarked car for about ten minutes, Bill was signaled to pull over. A State Trooper emerged from the vehicle and announced that Bill had been speeding some ways back down the road. After it was determined that Bill had left his drivers license at home, the trooper decided that a search was in order. It proved fruitless, so the cop asked Bill if he had any money.

The answer was "no" and the trooper, with the kind of straight faced expression only a cop can muster, replied, "Well, kid, I guess you're going to jail"

Bill was whisked away to the Dover Plains Barracks in the

patrol car, and the trooper, whose manner was polite but firm, began to talk about last years Bard bust. He mouthed the standard pamphlet lecture about grass leading to acid and smack to total criminal havoc. "I had a good time" he continued, referring to his participation in the Spring bust. "We can make it really easy for you, you know, if you could, ah, give us the names of some students who might be selling drugs."

They arrived at the Barracks and were joined by two other troopers. All three, it seems, had been in last year's bust. Alumni, you might say. They wanted to know, Bill reported, what happened to the kids they busted. They also kept asking for names of kids at Bard.

Back in the Patrol car they went, and soon Bill stood before a Justic of the Peace who read his rights under the law from a large book while the patrolman told him what Bill's fine should be.

The total charge amounted to \$50 or two days in jail.

Next was a trip to the Poughkeepsie jail, during which Bill was assured that it would be "really profitable" for him to return to Bard and give names of suspect students to the State Police. The trooper, it was also discovered, was on the verge of being promoted to a Detective. High on the list of kinds of busts leading to promotions were drug arrests.

After a few hours of booking, mug shots and fingerprints in Poughkeepsie, Bill was ordered into prison garb and locked away. Students from Bard arrived at the jail in time however to prevent the "standard" haircut and bailed him out.

"I'm su I wasn't speeding in the first place," says Bill. "I was stopped because the trooper wanted to test his luck at finding drugs or gathering some information."

review: play about 'now'

QUOTE, written by Robert Rockman and directed by William Driver, is a play about Now, presented through quotations, movement, and games. As such it offered some good beginnings but failed to go far enough with them.

The play begins as a rehearsal of Midsummer Night's Dream, a play within a play. This idea is over-used, easily trite, and QUOTE doesn't take it anywhere. The same idea has been used meaningfully by Pirandello and Godard, to name only two. All too often QUOTE picks up on trends and uses them merely as fashionable gimmicks, rather than as vehicles for meaningful statement or expression.

The play is intended to be semi-improvisational and spontaneous. The actors, going under their own names, are apparently intended to play themselves. On the stage they are supposed to play games. And yet most of the actors seemed unable to really let go, to really re-act to one another, although one sensed in their final performance that they were beginning to be able to do so.

But either he or Driver has failed to take them to their logical conclusions, and as a result, the play takes us nowhere. The audience is left exactly where they were when they came into the theatre.

The essentials of character and situation should have been extracted and developed. Instead they were all too often turned into stereotypes. Its all been done before. There were beginnings, but an essential freedom and conviction were lacking. What does nudity mean in a play like that? QUOTE was a mechanized attempt at organic theatre. As one member of the cast said, "I wanted to be myself, but they wouldn't let me."

Inspite of its being less than entirely successful, QUOTE does open up possibilities for further work in experimental theatre at Bard, as well as the possibility of taking theatre outside of the Bard community. One hopes that the department will continue to pursue such directions.

To really succeed at improvisation you need actors who believe in themselves and in one another.

The comic side of QUOTE was far more successful than its attempts at seriousness and one wishes that the comedy had been taken further. Serious sequences failed completely, as for example the one about Viet Nam. That sequence was trite and forced. Did the actors believe in it? Had it been successful, the audience, when asked to join in and sing, would have done so. Instead they were uptight and silent. Perhaps it might have been more advantageous had Ellen Parker been given the objective of getting the audience to sing, rather than having her scream a command that was an absurd contradiction to the song that followed.

The play's basic flaw was that it had nothing to say. It makes no real statement about Now. It simply throws out undeveloped fragments and nothing is taken the whole way it could go. Rockman has made the first step: he has isolated events.



DR. HIP POCRATES

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Antoinette Dishman was a 17 year old Barnard College freshman who died January 31st of a heroin overdose. She had sniffed heroin at a party and was found dead the next morning. Hers wasn't an exceptional case. Heroin overdoses killed more than 200 teenagers in New York City alone last year. The drug is made even more dangerous when used in combination with alcohol and barbiturates.

Using heroin in any form is like playing Russian roulette. Not a very high game.

* * *

"Dear Dr. Schoenfeld:

On an acid trip I took recently, my left hand and arm went totally dead on me. This has happened twice before on very heavy acid trips. I have taken acid about 60 times in the last three years if that's any more help to the problem.

Anyway, like I said, my left arm

went dead. I couldn't move it very well and I could barely make a fist of my fingers. In about 3 hours my left hand and arm went back to normal but I was worried by the incident. Oh, by the way, it has always been my left hand and arm that have gone dead.

Is this normal occurrence or is something wrong? I haven't taken any acid trips lately nor do I plan to until I found out about this.

ANSWER: All "LSD" available on the black market today is illegally produced by chemists who, of necessity, run makeshift laboratories. Compounds produced in these laboratories contain impurities which may be more dangerous than the pure drugs.

LSD is related to ergot, a substance which causes constriction of blood vessels including those in the brain. Ergot is a fungus which grows on rye and other grains. During the Middle Ages epidemics of ergot poisoning occurred in which the characteristic

symptoms were gangrene of the feet, legs, hands and arms.

If I were you I would have a thorough physical examination. You live near a Free Clinic where you can speak frankly about these experiences.

* * *

"Dear Dr. Hip Pocrates:

I have a rather unusual problem. I am in my middle 20's and still a virgin. Now I am going with a guy with whom I am sure I will have intercourse quite soon.

The problem is, I am sure this guy doesn't think I am a virgin and I don't want him to know it. Is there any way to keep it from him when intercourse actually occurs?

Is the hymen when intact so difficult to pierce that the man would have to realize the situation? Is there usually a great deal of bleeding? And finally, is it likely that there would be so much pain that the woman's reactions would

necessarily enlighten her partner?"

ANSWER: The status of the hymen varies greatly from one (virgin) female to another. Sometimes no pain or bleeding occurs at all while in other women surgery is necessary to allow intercourse. Usually there is some bleeding and discomfort when intercourse is first attempted.

A gynecologist could answer these questions for you, and, if you chose, perforate the hymen. But your boyfriend might want to do that for himself. Are you sure he'd be displeased to find you had never had intercourse before?

According to a recent Esquire article you could be in great demand serving as an altar for Black Masses.

* * *

Dr. Schoenfeld welcomes your questions. Write to him c/o P.O. Box 680, Tiburon, California 94920

stomping good time
student trustees

Any students wishing to get involved in the doings of the entertainment committee, which will be up to some stomping good times and endless mischeif this semester should contact Boon Boylan, Box 168. I need a crew of men to help set up the concerts and some women to do the various things that only women are good at.

On March 5 David Schwab, member of Bard's Board of Trustees and Chairman of the Committee on Campus and Community Relations talked with Louise Link regarding the possibility of students becoming members of Bard's Board of Trustees. His statements, of a generally positive nature, revealed the following information.

There will be at least two vacancies on the Board of Trustees this June when the terms of two present members expire.

People are elected to the Board of Trustees by the members, through the committee on Campus and Community Relations, and serve for five years. At the end of a five year term, a person must wait one year before being eligible for re-election.

There is a minimum number of five alumni on the Board of Trustees, and a maximum number of twenty-five members.

There are four formal meetings of the Board in a year, two in New York City and two at Bard. There are also numerous committee meetings.

Though students have never served on the Board, there is nothing, written or otherwise, to prevent their membership on the Board.

It is then feasible that this spring a student could be elected to some position on the Board of Trustees. Whether this takes the form of an elected voting member or some advisory capacity remains to be seen.

Proposals on student participation on the Board should be first presented to the Committee on Campus and Community Relations. Schwab, as Chairman of the committee, stated that they would be quite open to the idea of student participation on the Board of Trustees.



Freshmen at Prescott College in Arizona don't spend their orientation running from building to building and listening to windy administrators. Instead, they come face to face with rocky canyons and hundred foot cliffs. In fact, they go through a slightly altered Outward Bound course.

Prescott's president, Roland Narin explains the wilderness orientation saying, 'man is part of nature. Millions of years of his evolutionary history are rooted in life as a hunter, a nomad, an adventurer. Deep facets of personality and emotional needs are tied to his past. Urban industrial society increasingly fails to meet these needs.'

Other schools using a modified Outward Bound type program for students and teachers include Colorado State College, Horace Mann School in Bronx, Dartmouth College and the Athenian School in Danville, California.

The following article is Outward Bound's description of itself:

"Only under the pressure of stress does a person get the chance to know himself. Outward Bound is not easy; it is not meant to be. It is something very good."

This comment by a student exposes much of the basic philosophy and program of the Outward Bound schools. They were established for the express purpose of helping young men to discover their own abilities by pitting them against a constant, and impartial nature. By actually mastering the hardships and dangers of the mountains and the sea, Outward Bound students gain a deeper sense of self-reliance, a more profound sense of inner strength. Because many of the skills they learn — fire fighting, first aid, search and rescue techniques — are directed toward aiding others, the students also achieve a lasting awareness of the concept of service. These traits carry over into the students' later lives, helping to produce the kind of mature and committed individual of which society has such need.

The Outward Bound approach to motivating young people was developed by Dr. Kurt Hahn, founder and headmaster of the Gordonstoun School in Scotland. It began with Dr. Hahn's concern for youth's increasing aimlessness, lack of involvement and failure to mature into whole adults. He was convinced that a boy needs to learn for himself how much he is capable of, physically, emotionally and spiritually. If a boy can be made to stretch to his full stature, he will not shrink again to a lesser self. But one cannot tell a boy "you are capable of more." One must devise a set of circumstances in which he can learn this for himself.

Dr. Hahn believed that part of the answer lay in exposing young men to severe physical challenge. In 1941 he had the opportunity to test the theory when Lawrence Holt, head of the Blue Funnel Shipping Line, provided material assistance in setting up a sea school, the first Outward Bound School, in Aberdovey, Wales.

At Aberdovey, Holt and Hahn took boys from the city streets, boys who were not particularly robust nor committed. They were put through a rigorous and specific seaman's training program. They were worked harder than they had ever been worked in their lives.

At first some of them were skeptical, some inclined to grumble at the exertion. The answer lay in motivation — the motivation of service. Boys who had hung back took hold and were virtually transformed when the Coast Guard sought their help in rescue work. Saving life was real.

It is this reality which is the cornerstone of the Outward Bound approach. The first school in this country, the mountain school in Colorado, trains boys in skills which mean their own safety, and in their rescue work, the lives of others. It means meeting human beings on the basic levels of work and hunger — levels where color, wealth and schooling become irrelevant. This kind of reality compels a person to his best self and, encountering it, he respects it.

Outward Bound is not a technicians' school. It trains THROUGH the mountains and not for them. Experience THROUGH the wilderness and THROUGH the sea, not for survival alone but for service and rescue gives young people a glimpse of the men they may become.

A century ago, reality was inescapable. A boy had to measure himself against it early. He was sent out to herd his father's sheep, or apprenticed to a cobbler, or sent to sea. His responsibility for helping to keep his family alive was concrete. Today young people in the rather abstract and essentially parental atmosphere of school have few opportunities to assume real responsibility or accomplish concrete tasks of genuine importance. Summer work, or full-time work for boys who drop out of school, is hard to come by. In our complex society a boy can contribute best by staying in school, with an eye to long-range achievement. But such achievement may seem theoretical. To grow, a young person needs to grapple with specific challenges to his body and his spirit, to learn for himself, in successive stages, what he can be. A boy who has found he can climb a rock face knows something definite about himself. A boy who has spent three days by himself, living off edible plants and the sea has learned perhaps even more. It is precisely through such encounters with the reality of nature that the Outward Bound student gains more profound insight into the potentiality of his character.

From the initial Outward Bound school in Wales, the program has proliferated. There are 18 Outward Bound schools throughout the world — half a dozen in Great Britain, others in Africa, Australia, Germany, Malaya, the Netherlands and New Zealand.

Currently, there are four Outward Bound schools in the United States, with a fifth opening in the spring of 1967. They are located in Colorado, Minnesota, Maine, Oregon, and the new school is planned for North Carolina. Since 1962 when the Colorado School was established, enrollment has risen from 125 students a year to over 1000. Almost 3000 students have attended Outward Bound courses, and with five schools in operation in 1967 approximately 1500 students will take Outward Bound courses this summer.

One of the most important components of each Outward Bound school is its rescue services. Students are trained in techniques of fire-fighting and search and rescue methods appropriate for sea and mountain environments. Their skills are automatically put to work to serve others; thus, the Outward Bound course becomes far more than an exercise in self-development.

OUTWARD





This is part of Kurt Hahn's basic philosophy. He maintains that one increases the motivation of young people by broadening their opportunities for genuine service. Hahn has said:

"There are three ways of trying to win the young. There is persuasion, there is compulsion, and there is attraction. You can preach at them; that is the hook without the worm. You can say 'you must volunteer'; that is of the devil. And you can tell them 'you are needed'; that

appeal hardly ever fails,"

In the Outward Bound experience, students respond superbly to the call to service demanded of them in the interest of others. Rescue training invariably appeals to students' love of adventure, their fascination with new techniques and their scientific curiosity. But the excitement and challenge of this training does not detract from the students' basic appreciation of the value of the service they are rendering.

As Hahn has stated, "The experience of helping a fellow man in danger, or even training in a realistic manner to be ready to give this help, tends to change the balance of power in a youth's inner life with the result that compassion can become the master motive."

Another important feature of each Outward Bound school is the plan under which all students are exposed to three days of solitary living. About halfway through the course, after several lessons in ecology, each student is placed in an uninhabited area for three days and three nights. Equipment is minimal — a bit of line and a hook, a sleeping bag, eight matches, a nine-foot square plastic sheet, a first aid kit, two quarts of water, and a knife.

Each student faces the test of survival. His food supply depends on his skill and his knowledge of edible plant and animal life. The solo test is a test of the mind and spirit of the boy against the raw components of his environment. Perhaps equally as important as the experience of surviving by his wits and skills is the experience of confronting himself in solitude. The solo provides each student with an unparalleled opportunity for self-appraisal.

The organization of the school and the training program is in the hands of experienced personnel. They have excellent reputations in mountaineering, white-water canoeing, sailing, first aid, survival techniques and fire fighting. All staff members continually emphasize safety precautions in all activities. These men are assisted by college and graduate students. In addition, each Outward Bound course attempts to have on their staff two instructors from British Outward Bound schools.



BOUND



Each course of 96 students is divided into groups of 12 or into smaller groups to meet special training requirements. Each group is under the direct supervision of one or more trained instructors. The students elect their own leaders, and most training exercises are conducted as a group.

The students are young men and at three schools women between the ages of 16 and 23. (Actually, the applicant must be 16 before January 1st of the year he attends.) They are drawn from a wide variety of racial, religious and economic backgrounds. They come from high schools, universities, private schools, industry and various youth organizations. Some are city-dwellers, some are the sons of farmers, others come from suburban environments. In each course, one will find students with a natural bent for leadership and others who are fundamentally followers.

Approximately half of the students are on full or partial scholarship, while the balance of students pay the full fee. Scholarship students are sponsored by churches, corporations, service clubs, business groups, unions, fraternal societies and by interested individuals.

An Outward Bound course lasts for 26 days with a day on either end for arrival and departure. An Outward Bound school generally runs three courses each summer. Students are not permitted to take more than one Outward Bound course.

1. Basic Training —

1. Physical conditioning: running hiking, weight training, swimming, climbing, rowing, canoeing, according to the unique program of each school.

2. Technical training: use of specialized tools and equipment, camping, cooking, map reading, navigation, meteorology, first aid, life saving, drown-proofing, boat handling, ariel rope course, rock climbing, solo survival.

3. Safety Training: some activities can be hazardous if extreme attention to safety precautions is not maintained at all times. Safety training is basic and continually stressed in all activities.

4. Team training: rescue techniques, evacuation, exercises, large boat handling and fire fighting.

GOODBYE

TO ALL TH



by Robin Morgan

(WITH Women Inspired To Commit Herstory)

So *Rat* has been liberated, for this week, at least. Next week? If the men return to reinstate the porny photos, the sexist comic strips, the "nude-chickie" covers (along with their patronizing rhetoric about being in favor of Women's Liberation)—if this happens, our alternatives are clear. *Rat* must be taken over permanently by women—or *Rat* must be destroyed.

Why *Rat*? Why not EVO or even the obvious new pornzines (Mafia-distributed alongside the human pornography of prostitution)? First, they'll get theirs—but it won't be a takeover, which is reserved for something at least *worth* taking over. Nor should they be censored. They should just be helped not to exist—by any means necessary. But *Rat*, which has always tried to be a really radical *cum* life-style paper—that's another matter. It's the liberal co-optative masks on the face of sexist hate and fear, worn by real nice guys we all know and like, right? We have met the enemy and he's our friend. And dangerous. "What the hell, let the chicks do an issue; maybe it'll satisfy 'em for a while, it's a good controversy, and it'll maybe sell papers"—runs an unheard conversation that I'm sure took place at some point last week.

And that's what I wanted to write about—the friends, brothers, lovers in the counterfeit male-dominated Left. The good guys who think they know what "Women's Lib," as they so chummily call it, is all about—and who then proceed to degrade and destroy women by almost everything they say and do: The cover on the last issue of *Rat* (front and back). The token "pussy power" or "clit militancy" articles. The snide descriptions of women staffers on the masthead. The little jokes, the personal ads, the smile, the snarl. No more, brothers. No more well-meaning ignorance, no more co-optation, no more assuming that this thing we're all fighting for is the same: one revolution under *man*, with liberty and justice for all. No more.

Let's run it on down. White males are most responsible for the destruction of human life and environment on the planet today. Yet who is controlling the supposed revolution to change all that? White males (yes, yes, even with their pasty fingers back in black and brown pies again). It just could make one a bit uneasy. It seems obvious that a legitimate revolution must be led by, *made* by those who have been most oppressed: black, brown, and white *women*—with men relating to that the best they can. A genuine Left doesn't consider anyone's suffering irrelevant or titillating; nor does it function as a microcosm of capitalist economy, with men competing for power and status at the top, and wo-

men doing all the work at the bottom (and functioning as objectified prizes or "coin" as well). Goodbye to all that.

Run it all the way down.

Goodbye to the male-dominated peace movement, where sweet old Uncle Dave can say with impunity to a woman on the staff of *Liberation*, "The trouble with you is you're an aggressive woman."

Goodbye to the "straight" male-dominated Left: to PL who will allow that some workers are women, but won't see all women (say, housewives) as workers (just like the System itself); to all the old Leftover parties who offer their "Women's Liberation caucuses" to us as if that were not a contradiction in terms; to the individual anti-leadership leaders who hand-pick certain women to be leaders and then relate only to them, either in the male Left or in Women's Liberation—bringing their hang-ups about power-dominance and manipulation to everything they touch.

Goodbye to the WeatherVain, with the Stanley Kowalski image and theory of free sexuality but practice of sex on demand for males. "Left Out!"—not Right On—to the Weather Sisters who, and they know better—they know, reject their own radical feminism for that last desperate grab at male approval that we all know so well, for claiming that the *machismo* style and the gratuitous violence is their own style by "free choice" and for believing that this is the way for a woman to make her revolution... all the while, oh my sister, not meeting my eyes because WeatherMen chose Manson as their—and your—Hero. (Honest, at least... since Manson is only the logical extreme of the normal American male's fantasy (whether he is Dick Nixon or Mark Rudd): master of a harem, women

to do all the shitwork, from raising babies and cooking and hustling to killing people on order.) Goodbye to all that shit that sets women apart from women; shit that covers the face of any Weatherwoman which is the face of any Manson Slave which is the face of Sharon Tate which is the face of Mary Jo Kopechne which is the face of Beulah Saunders which is the face of me which is the face of Pat Nixon which is the face of Pat Swinton. *In the dark we are all the same*—and you better believe it: we're in the dark, baby. (Remember the old joke: Know what they call a black man with a Ph.D.? A nigger. Variation: Know what they call a Weatherwoman? A heavy cunt. Know what they call a Hip Revolutionary Woman? A groovy cunt. Know what they call a radical militant feminist? A crazy cunt. Amerika is a land of free choice—take your pick of titles. Left Out, my Sister—don't you see? Goodbye to the illusion of strength when you run hand in hand with your oppressors; goodbye to the dream that being in the leadership collective will get you anything but gonorrhea.

Goodbye to RYM II, as well, and all the other RYMs—not that the Sisters there didn't pull a cool number by seizing control, but because they let the men back in after only *a day or so* of self-criticism on male chauvinism. (And goodbye to the inaccurate blanket use of that phrase, for that matter: male chauvinism is an *attitude*—male supremacy is the *objective reality, the fact*.) Goodbye to the Conspiracy who, when lunching with fellow sexist bastards Norman Mailer and Terry Southern in a bunny-type club in Chicago, found Judge Hoffman at the neighboring table—no surprise: *in the light they are all the same*.

Goodbye to Hip Culture and the so-called Sexual Revolution, which has functioned toward women's freedom as did the Reconstruction toward former slaves—reinstated oppression by another name. Goodbye to the assumption that Hugh Romney is safe in his "cultural revolution," safe enough to refer to "our women, who make all our clothes" without somebody not forgiving that. Goodbye to the arrogance of power indeed that lets Czar Stan Freeman of the Electric Circus sleep without fear at night, or permits Tomi Ungerer to walk unafraid in the street after executing the drawings for the Circus advertising campaign against women. Goodbye to the idea that Hugh Hefner is groovy 'cause he lets Conspirators come to parties at the Mansion—goodbye to Hefner's dream of a ripe old age. Goodbye to Tuli and the Fugs and all the boys in the front room—who always knew they hated the women they loved. Goodbye to the notion that good ol' Abbie is any

different from any other up and coming movie star (like, say Cliff Robertson) who ditches the first wife and kids, good enough for the old days but awkward once you're Making It. Goodbye to his hypocritical double standard that reeks through all the tattered charm. Goodbye to lovely pro-Women's-Liberation Paul Krassner, with all his astonished anger that women have lost their sense of humor "on this issue" and don't laugh anymore at little funnies that degrade and hurt them; farewell to the memory of his "Instant Pussy" aerosol-can poster, to his column for *Cavalier*, to his dream of a Rape-In against legislators' wives, to his Scapegoats and Realist Nuns and cute anecdotes about the little daughter he sees as often as any proper divorced Scarsdale middle-aged (38) father; goodbye forever to the notion that he is my brother who, like Paul, buys a prostitute for the night as a birthday gift for a male friend, or who, like Paul, reels off the

This Womans Liberation article at the request of Bard Woman the first in a weekly series of women of the Bard community are welcomed by the Observer

names in alphabetical order of people in the Women's Movement he has fucked, reels off names in the best locker-room tradition—as proof that *he's* no sexist oppressor.

Let it all hang out. Let it seem bitchy, catty, dykey, frustrated, crazy, Solanisque, nutty, frigid, ridiculous, bitter, embarrassing, man-hating, libelous, pure, unfair, envious, intuitive, low-down, stupid, petty, liberating. We are the women that men have warned us about.

And let's put one lie to rest for all time: the lie that men are oppressed, too, by sexism—the lie that there can be such a thing as "men's liberation groups." Oppression is something that one group of people commits against another group specifically because of a "threatening" characteristic shared by the latter group—skin color or sex or age, etc. The oppressors are indeed *fucked up* by being masters (racism hurts whites, sexual stereotypes are harmful to men) but those masters are not *oppressed*. Any master has the alternative of divesting himself of sexism or racism—the oppressed have no alternative—for they have no power—but to fight. In the long run, Women's Liberation will of course free men—but in the short run it's going to *cost* men a

T

privilege, which no one gives up ly or easily. Sexism is *not* the fault men—kill your fathers, not your s.

Run it on down. Goodbye to a ul new ecology movement that fight to save us all if it would stop g off women as earth-mother or frontier chicks, if it would *right* ede leadership to those who have lluted the planet because that ac-plies power and women haven't y power in about 5,000 years, adership to those whose brains tough and clear as any man's but bodies are also unavoidably aware locked-in relationship between s and their biosphere—the earth. les, the atmosphere, the moon, y is no big *shtick* if you're a wom always been there.

Goodbye to the complicity inher-he Berkeley Tribesmen being part ers of Trashman Comics; good-

rinted from the Rat, ation. It represents for and about the onses to this article d Womans Lib.

or that matter, to the reasoning ids whoremaster Trashman a fit- del, however comic-strip far out, olutionary man—somehow relat- ie same Supermale reasoning that the first statement on Women's ion and male chauvinism that ut of the Black Panther Party to e by a man, talkin' a whole lot ow the Sisters should speak up nselves. Such ignorance and arro- l befits a revolutionary.

e know how racism is worked. o the unconscious by our Sys- e same way sexism is, as it ap- the very name of The Young What are you if you're a "macho '—a female Lord? Or, god for- ous Lady? Change it, change it Young Gentry if you must, or ume that the name itself is inno- ain, of oppression.

teory and practice—and the light- tween them. "Do it!" says Jerry Rat's last issue—but he doesn't, Rat reader would have known ured face next to his article as hey know his own much-photo- face: it was Nancy Kurshan, or behind the clown.

odbye to the New Nation and eople's Park, for that matter,

conceived by men, announced by men, led by men—doomed before its birth by the rotting seeds of male supremacy which are to be transplanted in fresh soil. Was it my brother who listed human beings among the *objects* which would be easily available after the Revolution: "Free grass, free food, free women, free acid, free clothes, etc."? Was it my brother who wrote "Fuck your women till they can't stand up" and said that groupies were liberated chicks 'cause they dug a tit-shake instead of a hand-shake? The epitome of female exclusion-ism—"men will make the Revolution—and their chicks." Not my brother, no. Not my revolution. Not one breath of my support for the new counterleft Christ—John Sinclair. Just one less to worry about for ten years. I do not choose my enemy for my brother.

Goodbye, goodbye. The hell with the simplistic notion that automatic freedom for women—or non-white peo- ples—will come about ZAP! with the advent of a socialist revolution. Bullshit.

Two evils pre-date capitalism and have been clearly able to survive and post-date socialism: sexism and racism. Women were the first property when the Primary Contradiction occurred: when one half of the human species decided to subjug- ate the other half, because it was "differ- ent," alien, the Other. From there it was an easy enough step to extend the Other to someone of different skin shade, dif- ferent height or weight or language—or strength to resist. Goodbye to those simple-minded optimistic dreams of soc- ialist equality all our good socialist brothers want us to believe. How liberal a politics that is! How much further we will have to go to create those pro- found changes that would give birth to a genderless society. *Profound, Sister.*

Beyond what is male or female. Beyond standards we all adhere to now without daring to examine them as male-created, male-dominated, male-fucked-up, and in male self-interest. *Beyond all known standards*, especially those easily artic- ulated revolutionary ones we all rhetor- ically invoke. Beyond, to a species with a new name, that would not dare define itself as Man.

I once said, "I'm a revolutionary, not just a woman," and knew my own lie even as I said the words. The pity of that statement's eagerness to be accept- able to those whose revolutionary zeal no one would question, i.e., any male supremacist in the counterleft. But to become a true revolutionary one must first become one of the oppressed (not organize or educate or manipulate them, but become one of them) or realize that you *are* one of them already. No woman wants that. Because that realiza- tion is humiliating, it hurts. It hurts to understand that at Woodstock or Alta- mont a woman could be declared up- tight or a poor sport if she didn't want to be raped. It hurts to learn that the Sisters still in male-Left captivity are putting down the crazy feminists to make themselves look okay and un- threatening to our mutual oppressors. It hurts to be pawns in those games. It hurts to try and change *each day of your life right now*—not in talk, not "in your head," and not only conveniently "out there" in the Third World (half of which is women) or the black and brown communities (half of which are women) but in your own home, kitchen, bed. No getting away, no matter how else you are oppressed, from the prim- ary oppression of being female in a patriarchal world. It hurts to hear that the Sisters in the Gay Liberation Front, too, have to struggle continually against the male chauvinism of their gay broth- ers. It hurts that Jane Alpert was cheered when rapping about imperialism, racism, the Third World, and All Those Safe Topics but hissed and booed by a Move-

ment crowd of men who wanted none of it when she began to talk about Women's Liberation. The backlash is upon us.

They tell us the alternative is to hang in there and "struggle", to confront male domination in the counterleft, to fight beside or behind or beneath our brothers—to show 'em we're just as tough, just as revolushunerry, just as whatever-image-they-now-want-of-us-as once-they-wanted-us-to-be-feminine-and keep-the-home-fire-burning. They will bestow titular leadership on our grate- ful shoulders, whether it's being a token woman on the Movement Speakers Bur- eau Advisory Board, or being a Conspir- acy groupie or one of the "respectable" chain-swinging Motor City Nine. Sisters all, with only one real alternative: to seize our own power into our own hands, all women, separate and together, and make the Revolution the way it must be made—no priorities this time, no suffering group told to wait until after.

It is the job of revolutionary fem- inists to build an ever stronger independ- ent Women's Liberation Movement, so that the Sisters in counterleft captivity will have somewhere to turn, to use their power and rage and beauty and coolness in their own behalf for once, on their own terms, on their own issues, in their own style—whatever that may be. Not for us in Women's Liberation to hassle them and confront them the way their men do, nor to blame them— or ourselves—for what any of us are: an oppressed people, but a people rais- ing our consciousness toward something that is the other side of anger, some- thing bright and smooth and cool, like action unlike anything yet contemplated or carried out. It is for us to survive (something the white male radical has the luxury of never really worrying about, what with all his options), to talk, to plan, to be patient, to welcome new fugitives from the counterfeit Left with no arrogance but only humility and delight, to plan, to push—to strike.

There is something every woman wears around her neck on a thin chain of fear—an amulet of madness. For each of us, there exists somewhere a moment of insult so intense that she will reach up and rip the amulet off, even if the chain tears at the flesh of her neck. And the last protection from seeing the truth will be gone. Do you think, tugging

furtively every day at the chain and going nicely insane as I am, that I can be concerned with the puerile squab- bles of a counterfeit Left that laughs at my pain? Do you think such a concern is noticeable when set alongside the suf- fering of more than half the human species for the past 5,000 years—due to a whim of the other half? No, no, no, goodbye to all that.

Women are Something Else. This time, we're going to kick out all the jams, and the boys will just have to hus- tle to keep up, or else drop out and openly join the power structure of which they are already the illegitimate sons. Any man who claims he is serious about wanting to divest himself of cock privi- lege should trip on this: all male leader- ship out of the Left is the only way; and it's going to happen, whether through men stepping down or through women seizing the helm. It's up to the "broth- ers"—after all, sexism is their concern, not ours; we're too busy getting our- selves together to have to deal with their bigotry. So they'll have to make up their own minds as to whether they will be divested of just cock privilege or— what the hell, why not say it, say it?—divested of cocks. How deep the fear of that loss must be, that it can be suppres- sed only by the building of empires and the waging of genocidal wars!

Goodbye, goodbye forever, coun- terfeit Left, counterleft, male-dominat- ed cracked-glass-mirror reflection of the Amerikan Nightmare. Women are the real Left. We are rising, powerful in our unclean bodies; bright glowing mad in our inferior brains; wild hair flying, wild eyes staring, wild voices keening; undaunted by blood we who hemorrhage every twenty-eight days; laughing at our own beauty we who have lost our sense of humor; mourning for all each precious one of us might have been in this one living time-place had she not been born a woman; stuffing fingers into our mouths to stop the screams of fear and hate and pity for men we have loved and love still; tears in our eyes and bitterness in our mouths for children we couldn't have, or couldn't *not* have, or didn't want, or didn't want yet, or wanted and had in this place and this time of horror. We are rising with a fury older and potentially greater than any force in history, and this time we will be free or no one will survive. Power to all the people or to none. All the way down, this time.

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history dept. withdraws

A week ago last Monday, in an unprecedented move, the History Department withdrew from the Social Studies Division. As explained by Dr. Fred Crane of the department, the move was prompted by the increasing amount of paper work and other extraneous non-teaching that belonging to the Division entailed. By way of example, Dr. Crane pointed out that there were twenty faculty members in the Division at the time of the split, and that the frequent Divisional meetings, taking up on the average more than two hours, used large amounts of man hours to no real purpose. Under the new arrangement created by the withdrawal such affairs as the decisions to offer new courses in the field of History will now be decided by the faculty members directly concerned with the courses, and thus will remove a step in gaining final approval for such a courses. The previous system had such decisions going to the Department first, then to the Full Division, then to the Executive Committee for final approval, whereas under the new system such action would require only two steps.

Despite the withdrawal, Dr. Crane did not see any serious effect on

such areas as cross disciplinary studies. He pointed out that "there is a lot of talk of inter-disciplinary studies, but damn little reality." He felt that the present set-up was "over structured" and served to hinder such efforts.

When asked about the long range effects of the withdrawal, Dr. Crane stated that he wouldn't presume to predict what the effects would be in other Departments, each of which has its own set of problems. As for effects within the Social Studies Division itself, he said that he personally would like to see a "phantom" division that would impose less duties on its faculty members, and would divide the divisional duties among the departments. He added, however, that the problem warranted further study.

The move itself has been discussed over the last few months among the members of the History Department. While there was no one event that motivated the withdrawal, it was felt that the time for the department to make such a move. Dr. Crane emphasized that the move was not part of an expected pattern, but a means of introducing discussion of the present structure of the Divisions of Bard.

board approves new dorm financing

Last Wednesday, the Board of Trustees, in regular session, approved the financing arrangements for the new modular dorm proposal. Handled by a New York financing company, the arrangements include the floating of a large bond issue to be sold to investors across the country. While the bond market has been suffering recently from the severe attack of bear psychology, forcing prices down to record lows, Mr. Asip, Business Manager of the College stated when reached for comment

that the College had received assurances from the company that the bonds would be sold. Asip went on to say that the contract with the financing company included arrangements to insure full sale of the bonds without holding the college liable to the bonds in case of only partial sale. However, he emphasized that the financing, at this point, looked favorable and that plans for construction of the new dorms were proceeding on schedule.

divisional reform

from page 1

We propose that greater emphasis on these topics:

1. McLuhan
2. Mythology as a social force in prehistoric to present cultures
3. an analysis of the life and values of "Middle America"
4. Marcuse
5. trends of socialism in modern industrial societies such as Sweden, England, France)

We know that there are limitations in a school of this size, that there are not enough qualified instructors to lead the type of courses we need. But we must begin. Our stay at Bard is too short for us to wait. We propose that more student-conducted courses fill this need until qualified professors are available. We suggest that any new professors be hired under the condition that they can effectively teach subjects in these areas. We invite those teachers who feel they are not qualified to teach courses in these areas, but who are interested, to learn along with us.

We recommend that an open divisional meeting be called as soon as possible to discuss the improvements needed in our division and to discuss which of the above topics can be taught by teachers and which can be covered in student-run courses next fall, so that work can be begun planning them.

Rick DeGolia
Laurie Krieger
Bonnie Marcus
Eliot W. Rowlands
David Schardt
Liz Shor
Chris Warden
Bruce Warshavsky
Kitty Wood
List incomplete at time of press

Students in all divisions will receive a copy of this proposal in their mail boxes. Those who are in general agreement with the above objectives should sign the copy they receive and send it through campus mail to the Chairman of the Social Studies Division, Dr. Koblitiz.

THE STUDENT AS A BODY... or
ANARCHY CAN BE FUN AS WELL
AS PROFITABLE



This is an obsolete column. It is being written before the vote on the new constitution, and will be published after. That, however, is my problem, what this column is about is yours. You will already have made the decision on the constitution, and essentially, if it passed, you have done away with the whole concept of representative government at Bard. It will be replaced by government by the people and for the people. At least on paper that is how it stands. But on paper the whole human element is left out. That is how it stands. But on paper the whole element is left out. That is what I'm going to concern myself with here, as well as the whole nature of responsibility at Bard.

Almost exactly a year ago we were busted. That in itself is a breakdown in responsibility, but it has been dwelt on enough over the past year. A few weeks after the bust a group of busted students got together the idea for a concert which never came about. One of the large questions at the point was whether or not Bard students had the necessary sense of duty and responsibility to carry such an affair out. I can remember most distinctly the dean arguing passionately that they didn't, and I can remember many of the faculty walking around and calling Bard "Zap college" after a town of the same name was destroyed during a "Zap-in."

It is easy to reject this kind of pessimistic thought completely. It is even easier to ignore it, and

of the constitution, the fact that it provides for itself, and for change in the same breath. Despite all of the problems, it will be interesting to see if it really can work here at Bard. It has in other schools. I suppose it will here. At least by trying we will find out something about ourselves.

The other consideration which should be taken into account is the fact that if the constitution is successful, and works, and the students are happy and able to function in an improved manner with it, then, by necessity, the estimation by such austere bodies as the faculty, administration and police of the Bard student body will be raised, hopefully to such a point where the words 'student body' actually will mean something.

And, more important, these different groups will take to looking at the students of Bard as a unified group, and an inherently powerful one. It is easy to see how something like the new constitution can give Bard the real sense of community that it so obviously lacks. Bard, as a community, began to get itself together last fall with the strike. It is extremely important that the sense of doing something that pervaded the whole community, both those for and against the strike, not be lost. If Bard as an institution is to succeed and have meaning, then there has to be a strong sense of community feeling. The strike was perhaps the first step, the constitution the second.

just continue doing whatever you are doing, without letting it bother you. However I would tend to disagree. I think it is much to commonly accepted that Bard students are simply a bunch of irresponsible rakes. I think that is the reason the Quinlan has the balls to show up every year. I think that is the reason that the administration never contacts the students on its plans and projects.

Yet, all of a sudden there seemed to be a slight reversal. For the first time in the hundred odd years of Bard College, it seemed that the students got upset over something enough to stand up to the faculty and administration. What emerged was a sense of community, that had been missing in all the other abortive attempts at uniting the school.

Which brings us right up to the moment on Tuesday night when the student body decides whether or not it really does want to be a student body, and if it does, does it really feel that it can willingly accept the responsibility that goes along with it. What the question really becomes is whether or not the student body wants to continue in its present laethargic form, or break out and try to produce something valid here at Bard.

The new constitution has many flaws, and many impracticalities. But that can be greatly overlooked, because it gives the power to the students and they can erase any unwieldy part, as easily as cutting out a cancer. That is the strength



letters

free MOMA

9

from page 2

tion that this tableau has been inspired by the study of Manichean Agnostics is that it has been done in black and white. The black symbolizes the forces of delicate evil, the white, impacted articulations of purity. Secondly, the black splotch itself is definitely Agnostic since if you count the rough edges, you get 720, which if divided by 2, the male and Female principles in the universe, yields 360, the number of days in the year, the cosmic circle of the Agnostics thus unveiled. The splotch is also black to symbolize the invisible demonic forces enslaving white-hot circular cyclical life. The sexual implications are obvious. But notice! The splotch is placed on a white background, representing invisible hierarchies of intermediate beings suspended between the dusk and dawn of celestial spheres. Herein lies its religious significance. Just as heresy separates the wheat from the tares, so too, in this painting the black goats, i.e., the splotch, have been separated from the white sheep, i.e., the intermediate beings hidden in the background. The black and white remain separate and apart. The true and good has triumphed again. The abstract illuminates the concrete.

We hope you get some favorable reaction to the above. Thank you,

Mary Finitum-Infintum Cizeck and Marjorie Alpha-Omega Tomkins

Dear Observer:

Hey, look, I like you guys. I even type for you guys. You guys PAY me. You're nice guys.

But now you're going over my head. "The changes that occur at Bard in the next year will probably be the most important of the decade." Let me in on the secret. What changes? What do you predict? What do you suggest? And those "rumors" you alluded to, what are they? Whose eye is at what keyhole? What do we have to do for you to tell us?

Your next sentence is too complex for me. I have to break it into two parts. Part I: "A community of people of generally the same liberal inclinations such as Bard." Now that ain't fair. To ANY of us. Who sets the norm?? Who defines "liberal"?? Who defines "community"??!! I'm supposed to think that anyone in the coffee shop at any given moment is generally of my "inclination"?? My poor mother — she still thinks she didn't raise no stupid children.

Editorial Sentence Part II: "must be prepared to act in a unified way to insure the most meaningful direction for the college." Who says? And who leads the way? The Senate? The Ob-

server? Adolph Lampeter? I'm sick of everyone from Richard Nixon to Abbie Hoffman telling me what's good for me. Who's next in line?

"If it calls for a strike, we should strike to the man." Strike!!!! Nobody has mentioned an ISSUE yet, and you're talking STRIKE!!!!

During the last strike someone told me: "The community is more important than individual rights." What do you guys think? Cause, I mean, you're nice guys, and I'd like to know.

Cause what it SOUNDS like is that you're priming us for a stampede. Get us on the starting line so that as soon as somebody says "Charge!" we're off and running and no questions.

See, I'm serious when I say you're nice guys. I know you don't mean things that way. So why not elaborate and talk to us on a higher level? Give us details and stuff like that. I'm your typist, and I'd be really happy to type that stuff.

By the way, if you ask me, I, I'm for those individual-type rights. ALL the way.

—Michael Ventura

To the Editor:
Re: New York Telephone Rate Increases

As a body of concerned students at Keuka College at Keuka Park, New York, we are greatly dismayed at the recent rate increase for operator-handled calls. Since many students do not have access to private phones, and thus cannot dial direct, we feel that once again we are paying a penalty just for being students.

The percentage rate increase in some areas in New York State is as much as 300% for station-to-station calls! From our particular area it is possible to call:

Miami, Florida	\$.90
Albuquerque, New Mexico	\$1.10
San Francisco, Cal.	\$1.20
New York City	\$1.50!!!!!!

We are sure the rates from your particular area are equally amazing.

We feel that these new rates are absurd and we are, therefore, initiating a state-wide student protest. To register your complaint we suggest that you call collect, or write, the General Manager of your local telephone office, and the General Manager in Albany, New York (Tel. No. 518-463-9971). We feel that the students in your college should be aware of these rate increases, and we hope that you as college newspaper editors will give us your support. Please inform the students of the proper channels by which they can voice their protest.

Thank you for your cooperation.

In an effort to make its facilities more widely available, the Museum of Modern Art is taking the unprecedented step of instituting a free afternoon and evening once a week. Beginning February 9, every Monday the Museum will be open free from 2 P.M. until 9 P.M. Three filmshowings, at 2:30, 5:30 and 8 P.M., will be offered and all galleries will be open including special loan exhibitions and selections from the Museum's collections of paintings, sculpture, architecture and design, photography and prints and drawings. The restaurants will open at 1:00 and light refreshments and dinner will also be served until 8 P.M. The Bookstore at 11 West 53rd Street will open at 2 P.M.; Bookstore 2 at 32 West 53rd Street will continue its present hours from 10:30 A.M. to 5:45 P.M.

The action was authorized by the Board of Trustees. The purpose of the new policy, according to Walter Bareiss, Chairman of the Museum's Operating Committee, is to make the facilities of the Museum — its collections and exhibition program — available to more members of the community. "The Museum has long been concerned with its admission fees,

now \$1.50 for adults and 75 cents for children, may have precluded access to its resources by many people in New York City," he said. "At the same time, the income derived from our admission fees and membership dues is absolutely essential to our continued operation. We receive no subsidy from the city, state or federal government, have a very limited endowment, and are dependent on the public for our financial support. We hope the institution of a free day will make it possible for many people — students, artists, groups and individual from community centers, retired senior citizens — to visit the Museum who would not otherwise be able to do so."

The Museum is open daily throughout the year except on Christmas Day. New hours will be Monday, 2 p.m. to 9 p.m. — free; Tuesday, Wednesday, Friday and Saturday, 11 a.m. to 6 p.m.; Thursday, 11 a.m. until 9 p.m.; and Sunday from noon to 6 p.m.

"Our intention is to make this change in policy widely known, particularly among those members of the community who have never been able to afford a visit to the Museum," Mr. Bareiss said.

NWRO to albany

A student action steering committee has been established to coordinate a statewide Guaranteed Adequate Income Week February 10-17 in cooperation with the National Welfare Rights Organization (NWRO). The steering committee is seeking student support for the NWRO sponsored March on Albany February 17. The committee will assist organizing the statewide GAI Week which will precede the March on Albany, and the "Week" will feature speakers, visits by welfare mothers and voluntary adherence to the "Nixon Test" — a welfare diet (28 cents per meal).

The steering committee has drawn support from a broad range of students and schools. Schools participating include Columbia in Flatbush, Vassar in Poughkeepsie, Albany State and many others. The students range politically from the radical left to

conservative commuter school students. The statewide effort includes Ivy League, Catholic, and women's colleges as well as New York City, suburban and upstate schools.

A spokesman stated "The State spends \$600 million on an Albany Mall and a million and a half dollars on a golf course while children can't get clothes for school. It's time the students begin focusing upon these issues and supporting the effort of the poor to reorder our priorities."

The students support NWRO demand for a minimum income of \$5500 either through jobs or public assistance. During the GAI Week attention will be focused upon changing New York State's priorities.

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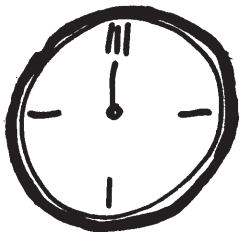
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Writing a weekly political column at a school like this, one doesn't expect too much response. I realize that the apathy illustrated on this campus is due mostly to geography. But there is one problem that every one of us is affected by and surely something must be done and soon.

John Katzenbach's "Cat of 9 Tails" last week in the Observer informed us that Pat Defile is concerned not with "whether Quinlan will pull the third annual bust, rather it is when." It's real. It will happen. We need to prepare ourselves. What do you plan to do when it does come? Are you going to scramble around cleaning up, then stand by gazing into space, schuffling your feet, and whistling as you watch pig-people pulling your friends indiscriminately into cages, futilely hoping that they won't find anything or maybe even arrest YOU! Can we afford to let each person fend for himself, helping the enemy to divide and conquer? I say, let's come together, and let's come together right now!

We have to get up off our asses and do something to put an end to this annual harassment (need I mention all the illegal car searches). I am willing to take part in organizing a "spring defensive." Are you? What I am thinking of is a steering committee who would plan and promote strategies for the entire student body. Wouldn't it be great if people knew what the bust-alarm sounded like. Perhaps a couple of practise "raid drills," perhaps that would help. We have all taken part in practise fire drills and air raid drills, preparing ourselves for something we knew probably wouldn't happen. The need to prepare is essential.

An ambitious and wise committee could possibly even set plans for a Bard College "counter-attack." If the entire campus knew exactly where to go and a couple hundred people gathered at each road exit within ten minutes, we

could possibly turn the tables and harass rather than acquiesce. Setting up human road blocks, jumping on cars, taking air out of tires, (careful not to create real violence and not to cause any damage), and constant verbal abuse (especially by the girls) are some effective ideas people should take part in (think of all the fun!).

Other strategies might also be discussed if we really want to blow this up (about time we did). After our buddies are booked and had their heads shaved the whole campus might want to spend a few days in front of the court house making ourselves heard in the fine (oppressing) town of Poughkeepsie. We should rap to the townsfolk and request the support of Vassar and New Paltz in our vigil. How often would Pig Chief Quincy think of busting Bard if every time he did a few thousand protesting hippies overran his charming little domain. I have endless ideas and I'm sure everyone else does too.

This is not a pipedream. If you people care enough then a committee should be formed immediately to develop some plans. All students will know the results of these plans (through flyers and The Observer). If the Man finds out what we are up to we might scare him off. If you are behind the idea, or have any ideas or suggestions of your own, let me know (box no. 105). If you would like to be part of the steering committee leave your name, box number, room number, and nearest telephone number.

You say, "it can wait"? Here's one for your paranoia: How 'bout if the Man decides to pull a "surprise raid" earlier in the year than expected?

The pretrial hearing of the New York Black Panthers has been postponed because the defendants refused to sign letters to the judge promising to behave in Court. A Writ has been filed in State Supreme in Queens, challenging the action as unconstitutional. The proposition states, "Without for a moment agreeing that the conduct of anyone of the propositioned, was in fact contemptuous, their acts and statements made during the course of the pretrial hearing were a result of their being harassed, coerced, threatened, beaten, and held in bail so high, as to be tantamount to no bail at all, incarcerated for a period of ten months under jail conditions, which, until ordered by a Federal Court, were barbarous, knowing that one of their members was near death as a result of beating and gross neglect

and coercion on the part of the Department of Correction and the Courts, and realizing full well that they were pawns, and a studied, calculated plan on the part of the national and local officials to literally eliminate them for being members of the Black Panthers Party." Thirteen leaders and heroes of a people in the midst of genocide remain behind bars.

Secretary of State Rogers informed the public that the United States would not involve itself with troop forces in Laos. Every day, the New York Times carries stories of Communist gains in Laos preparing the public for a future eventuality. The CIA is as firmly entrenched in Laos today, as we were in Vietnam five years ago. The administration is making a valiant attempt to avoid this war, but money interests make it a certainty. The American people must stop it now, before we repeat the history of Korea and Vietnam

Law and order backfired on four state troopers last week as they were arrested on charges of involvement in a \$600 million a year gambling ring in Rockland County. A total of eleven men were arrested and believed to be part of the

(late) Vito Genovese Mafia family. One of the four state troopers, Lt. Charles Cassino, was previously stationed at the Narcotics Office at Ward's Island. All four troopers were accused of receiving bribes and giving various forms of assistance.

In Oklahoma City, "the House passed a resolution to commend Chicago Mayor Richard J. Daley and United States District Judge Julius J. Hoffman for their conduct during the Democratic Convention riots and trial of the Chicago 7." (New York Times, 3/6/70) The measure passed 80 to 7.

I hope that those members of the House that signed the Resolution are aware of the fact that they are signing a document which will eventually be used as evidence against them in future "people's trials."

—Michael Harvey

clubs on co-op

A Senate resolution passed Monday night puts the community's film equipment under the exclusive control of three students: Stephen Levy, Stephen Richards (both senators), and Bob Mayer. These three, who were last semester's projectionists, were apparently under the assumption that they would be hired again by the Film Committee this semester when they brought to the Senate their proposal for a "Projectionist's Co-op." This plan puts community equipment under their lock and key, and would win them salaries of about \$200 each by their having a monopoly on this equipment. Their attitude is reflected in a provision which pays them \$1.50 an hour to "instruct" a trainee at film showings, while the trainee, who actually shows the film, gets only \$1 for himself.

But the members of the "Projectionist's Co-op" were being presumptuous, to say the least. None of the three major film-showing organizations—the

Film Committee, the Russian Club, and the French Club—has asked these projectionists to work for them. The Film Committee has hired Bill West, Michael Neibovic, Richard Cohen, and Zach Bregman. The Russian Club has hired Bill and the French Club has hired Michael. And, it might be added, salaries will not approach the amounts asked for by the Co-op.

So the Senate made the absurd move of placing the film equipment under the control of those who, it turns out, are projectionists for nobody. In addition, Bard students who are interested in serious film-making are being prevented by the Co-op to having free access to the film equipment during times not conflicting with campus films.

As long as the idea of a Projectionist's Co-op puts the film equipment under the arbitrary control of three students, the Film Committee, the French Club, and the Russian Club will oppose the Co-op. Since the community's equipment is now off limits to us, we will

have to use the Library's projector, and that will necessitate interruptions to change reels. We ask the community's indulgence, and we urge students to join us in recovering the film equipment and making it available to anyone in the community who is capable of operating it properly. After all, it belongs to all of us.

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BILSON PLAYS BARD HALL

Pianist Malcolm Bilson will present a recital of late 18th century music in Bard Hall at Bard College on Tuesday, March 17 at 8:30.

Bilson will be playing a 1773 Stein Fortepiano replica, an exact copy of a Stein in the Smithsonian Institute, with a range of five octaves and two notes. The program will include works by Mozart, Bach, Beethoven, and Haydn.

Mr. Bilson, who is a graduate of Bard, was awarded a Fulbright Fellowship in 1957, and studied for two years in Vienna. After a third year in Europe at the Ecole Normale in Paris he

returned to the United States and went to the University of Illinois at Urbana as a full-time member of the faculty while he completed a doctorate. In 1968 he joined the faculty at Cornell, where he teaches piano and is the pianist of the Cornell University Trio. The Trio is unique in that all three players possess instruments of the late 18th century, as well as Baroque violin, harpsichord and viola da gamba, in addition to modern instruments for later music.

Area residents are invited to attend the concert at Bard, and reservations are not necessary.

**Maybe it's not the news that's managed,
Maybe it's the events**



Attorney William Kunstler who defended the "Chicago Seven" holds up a Chicago newspaper during an address to the students at the Univ. of California at Santa Barbara. Kunstler noted the paper accused him of an act although he had not left Chicago until after the paper was on the street.

maine oil found

PORTLAND, Me. (LNS) — The people of Maine have recently learned that some of the world's largest oil deposits have been discovered just off the Maine coast. The oil companies, other big business interests in Maine, Senator Muskie and most other liberal and conservative Maine politicians, have expressed delight at this godsend to a state that has never developed much in the way of heavy industry.

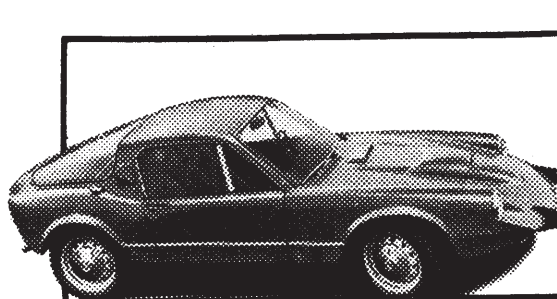
But for the people of Maine the prospects of huge off-shore drilling projects are seen not as a godsend but as a threat. For one thing, the lack of heavy industry has long been one of Maine's greatest resources. For years Maine license plates have borne the inscription "Vacationland," and unlike New Jersey's claim to being a "Garden

State," and the Vacationland title has a lot of truth to it. Maine's rugged coast and open spaces have made it a haven for vacationers who want to get away from it all, or at least from as much of it as possible.

Now the coast-line, the wild-life, Maine's whole distinctive way of life, are being threatened by the big profits and big pollution promised by the off-shore oil. And people all across the state are mobilizing to keep the oil industry OUT. A mass march on the state capitol at Augusta is being planned for April 25th.

For further information, write to Keep Oil Out, P.O. Box 3721 in Portland or call 207-774-2837, also in Portland.

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Leslie West and Mountain will be appearing at the Capitol Theater in Port Chester this weekend and will probably be promoting their new album called "Mountain Climbing" just released by Windfall Records. In contrast to this hard rock fest the Fillmore will be all blues Friday, Saturday and Sunday nights. Taj Mahal, B.B. King, and featuring John Mayall with Duster Bennett will make for great blues. Folk freaks can dig on Tim Hardin plus The Chapins at the Bitter End Cafe in Greenwich Village. They will appear until March 16th.

The following Friday Melanie and Jerry Jeff Walker are giving two shows at 7:00 and 10:00 at Pratt Institute.

Back by popular demand at the Fillmore on March 19th, 20th and 21st will be The Moody Blues, Lee Michaels, and Argent. An equally good show will be at the Capitol Theater that weekend. Hear The Grateful Dead and Catfish. Ungano's has Argent on March 23rd-25th. Don't miss The Jefferson Airplane concert on Tuesday, March 24th at the Capitol Theater. They will also be playing at the Fillmore on Tuesday and Wednesday April 28th and 29th. Tickets go on sale today (March 11th).

Trip on down to the Universalist Church at 76th Street & Central Park West to hear Baba Ramdass, formerly known as Richard Alpert of Tim Leary fame. He will speak on Saturday, March 14th at 8 p.m.

After you've bought "Mountain Climbing" check out the new Ten Years After album. Many people think that Alvin Lee is the best guitarist in the world and they might be right.

From Wednesday to Friday, March 18th-20th, Hunter College is presenting two shows nightly of

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Jean-Luc Godard's "Sympathy for the Devil" featuring the soundtrack by The Rolling Stones. This is a New York premiere and would be well worth the trip. Ticketron: (212) 644-4400. "Mash" is also a good flick in case you are near the Baronet Theater at 59th St. and 3rd Ave. "Butch Cassidy and the Sundance Kid" has some good stoned gimmicks if you're in the mood for a western. "Butch" is playing all around town.

Next week (March 16th-19th) is National Anti-Draft Week sponsored by The War Resisters League. Monday there will be a "March Against Death"; Tuesday a strike by the High School Students Resistance League; Wednesday highlights the "Womans Strike for Peace" on Washington; and Thursday a city-wide action to shut down the Varick Street draft board. For more information or to volunteer your services call (212) 228-0450. On March 28th a massive strike will take place to protest New York State Abortion Laws. (This will be a beaut for Womens Lib people). The time is scheduled for noon and the place is Bellvue Hospital at 23rd St. and 1st Ave. Call (212) 254-4488.

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