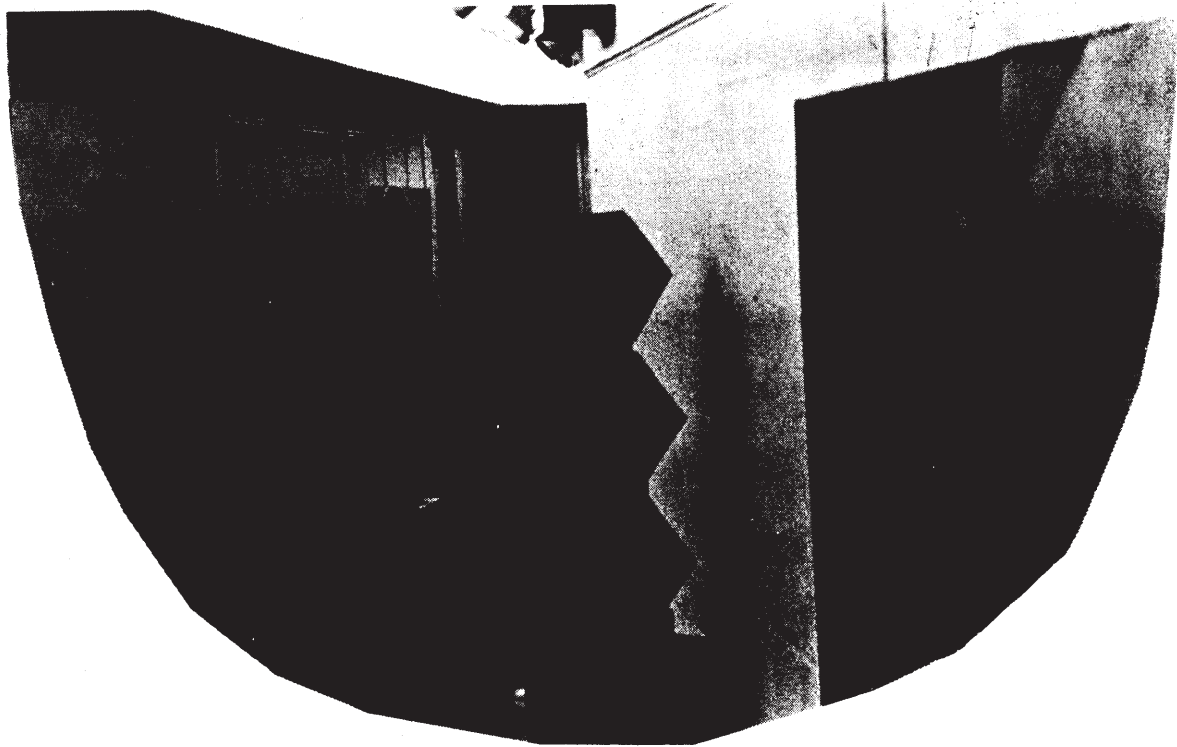


# OBSERVER

Vol. 13      No. 6      April 1, 1970

Cover Page	[Photographs of student art show]
Back Page	Street Cleaner
Page 1	Is Art Out On a Limb Sam Pasciencier Interview Dick Cavett Raps
Page 2	[“Access to the mimeo machine should be as wide open as possible.”] [Cartoon] Feiffer Letters [“In a dialectical framework Bard College stands in contradiction to women.”] [“Ford Madox Heuffer.”] Corfu [“ . . . Bulletin board space devoted to an experiment in communications . . .”] Andrew Fitzpatrick [“Women’s Weekend: A conference about Women’s Liberation, Speakers, . . .”]
Page 3	Imagawa At Bard Dr. Hip Pocrates Eugene Schoenfeld, M.D. Koblitz Speaks
Page 4	Cat Of Nine Tails Boring Outlook . . . Or Sometimes I Feel Like Billy Graham Food Co-Op Carpenter Selected Is This Uterus The Property Of New York State? Bonnie Marcus and Laurie Gilbert
Page 6	Why Won’t You Join? Bard Women’s Liberation Presents The Fourth In A Series Of Weekly Viewpoints Paula Lockard
Page 7	Midnight Rambler Michael Harvey
Page 8	No Money, No War Allen Ginsberg



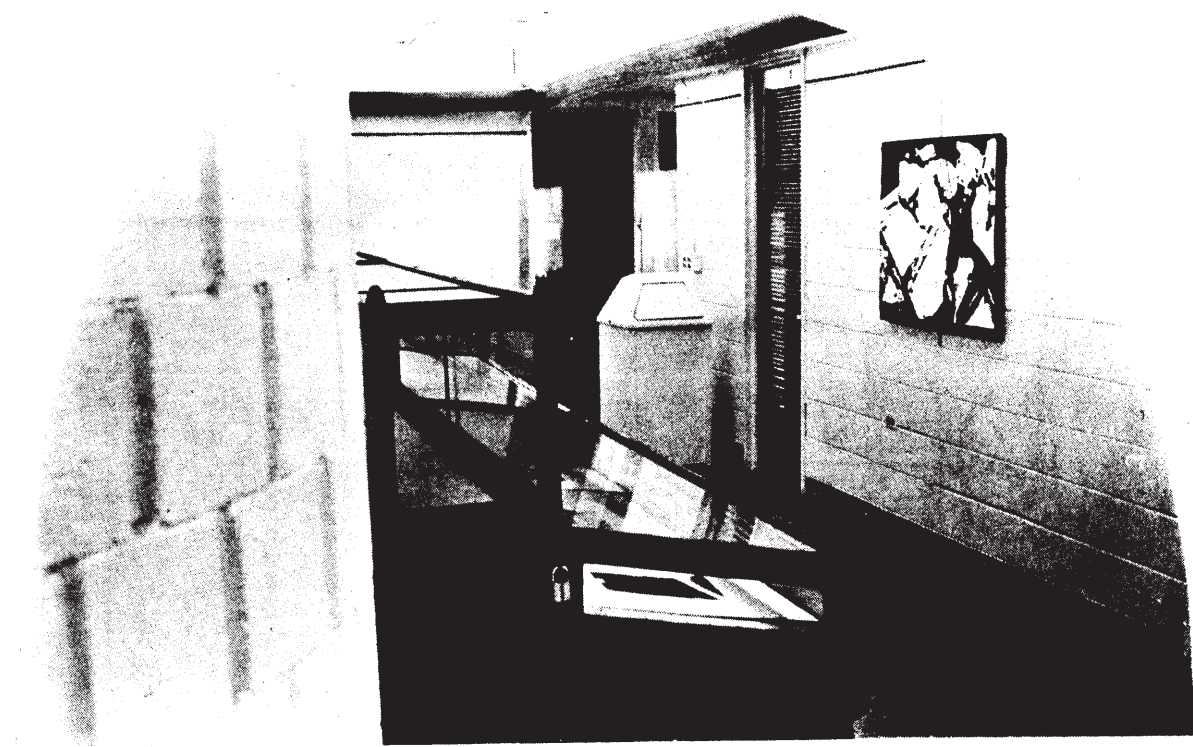
# observer

volume 13 number 6 april 1 1970

Student art show reviewed...

Dick Cavett raps...

Women speak out...



# Street Cleaner

You know how fast rioters move out when a PEPPER FOG<sup>®</sup> tear smoke generator moves in. Now, loaded with a new Super-Strength Type CS just developed by G.O.E.C., it's a non-lethal "street cleaner" of almost unbelievable power. This new liquid, CS irritant formulation, most potent ever made... helps you keep control under the toughest conditions of hot tempers, cold weather, or wind.

With the temporary tear-producing, burning and "I can't breathe" sensations it causes, Super-Strength Type CS not only sends the meanest troublemakers running. It convinces them not to come back. It also works in cool temperatures and breezes where milder formulations might lose their punch.

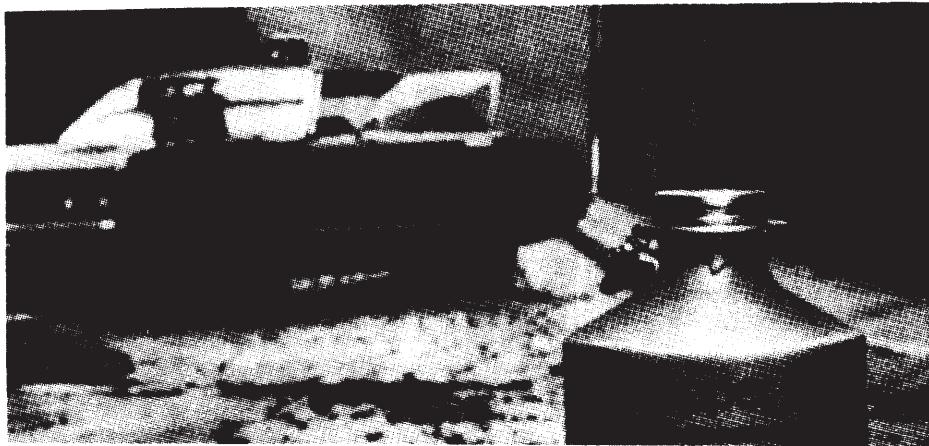
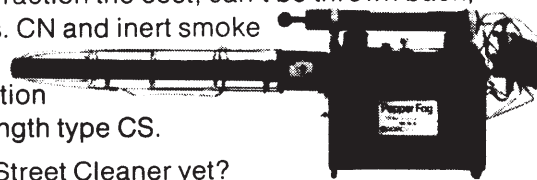
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trigger anything from a 1-second puff to a 10-minute deluge (on a four-quart filling). It puts out as much gas as dozens of grenades at a fraction the cost; can't be thrown back; doesn't start fires. CN and inert smoke formulations are available, in addition to the super-strength type CS.

Do you have the Street Cleaner yet? Ask for the full story on G.O.E.C.'s new Super-Strength Type CS and PEPPER FOG<sup>®</sup> tear smoke generators. General Ordnance Equipment Corporation, P.O. Box 11211, Freeport Road, Pittsburgh, Pa. 15238. Phone (412) 782-2161.

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 **GOEC**



by Sam Pasciencier

# is art out on a limb

I'm writing this in the Bard style (not writing, but life). That is it is now the eleventh hour. I've been asked to review the Student Art show currently at Proctor. (Must be something about my plaid pants and hounds-tooth dust jacket.) The results follow.

What is a complete novice to the fine art of criticizing the fine arts to do? Answer: Simple, just find some handy theories of art criticism that make sense, that permit one to find one's way through the maze of weekly avant-guardisms and apply sound, sensible criteria to the comparison of art works. Unfortunately, my handy home course from the back of the New York Times Magazine (Good art, bad art?) hasn't arrived yet so I will have to do it on my own.

O.K. Number one. The show cannot be judged on the basis of nonartistic content, because as usual there isn't any to any of the works. In this respect, it has always seemed to me that the Arts have gotten themselves out on a beautiful limb, like the old dilemma of the impossibility of a mind contemplating itself. The mind gets so busy contemplating that it leaves itself nothing to contemplate. The problem in painting is, I gather, to put color down on campus in some interesting (?), artistic (?), valuable (?) way. If the above criteria existed, the word would be easy to supply; the best one can say is painterly. But this seems to me to be a cop out. O.K. The canvas is divided in some way and paint put down between the



divisions. One extreme technique is simply to put down one solid color on the entire canvas. Otherwise, when colors go on, they begin to make shapes and things, and the author of the work must inevitably organize these in some way, has to say something with these colors, has to make something happen that reveals him (her) to himself and to others. It is interesting that once upon a time artists (who did not call themselves that) did beautiful, intricate work anonymously, whereas today artists whose personalities are promoted by the sellers of cult-sure (Garret Lansing's word) take credit for works that were made by anonymous forces of nature, like gravity and osmosis. On the other hand, I'm sure that most contemporary artists would be very offended if their work were described as craftsmanlike.

Ideally, colleges ought to offer young artists protection (yea, even sanctuary) from the obvious evils of the sale and manufacture of instant masters, trends, and in-isms. Colleges should be the places where people learn values that permit them to begin the arduous journey of exploration of the self and primarily the value of work as the vessel upon which to embark on that exploration.

Unfortunately, I see almost nothing in the show that would indicate that that is happening very much at Bard. (I'm willing to argue.) All of the work in the show is derivative to the second degree. None of it reveals to me the presence of a presence or of the beginnings of a personal vision.  
contd page five

## interview

# DICK CAVETT RAPS

NEW YORK—(CPS)—Dick Cavett was moderating a heated debate between I.F. Stone, the crusading political journalist-publisher, and members of the Young Americans for Freedom (YAF) in his audience.

At the same moment, a twisting of the television dial would reveal Johnny Carson chatting with a young starlet about the rise and the decline of the mini-skirt and Merv Griffin crowning Arthur Treacher with a new hairpiece. So goes the five evening a week war of the late night talk shows.

While Carson and Griffin lead in the ratings with a format of light chit chat that won't offend anyone's ears and won't stimulate anyone's mind, Cavett continues to peer into the heads of people who have something more to say than the title of their latest movie.

Within one week, Cavett's show offered Stone, Chicago Seven Defendant Jerry Rubin tearing a judge's robe to shreds, Washington Post Columnist Nicholas Von Hoffman talking politics, and Jane Fonda bringing an American Indian to the show to talk of the repression against Indians and against those in American society who don't fit into the President's "silent" category.

In a rare exclusive interview with CPS, Cavett, a former writer for Johnny Carson and a veteran of his own daily morning and summer prime-time talk shows, discussed his program and his own views on the state of the society.

CPS: Do you feel the intellectual level of your show will hurt you in the battle for ratings as columnist Earl Wilson has charged?

Cavett: I haven't seen that many things on the show I think would lose anybody. On a night when I'm dull, I should lose the audience.

CPS: Do you watch your own show?

Cavett: Sometimes I do. If there is something extraordinarily good or bad on my show I switch around to see who is doing what when I'm doing what I am.

CPS: Are you attempting to aim your show at a particular audience, say a younger view or a more intellectual viewer than Griffin or Carson attract?

Cavett: No, I never try to aim it. I don't know where the audience is. If the show appears to be aimed at a particular group, it's accidental. Are young people watching? I have no way

of knowing if they are. There are no Neilson homes on campuses. I'd be pleased to find that young people are watching the show, but there is no conscious attempt made to use the show as a forum to accomplish social change.

CPS: While a lot of young people respect your show, some are critical of you for not taking more of a personal stand on the issues your guests discuss. Why don't you take a more politically active role on the show? Do you feel it is your job to be objective as a host?

Cavett: I hang back unless I feel my opinion is required. But I've never really decided what a host of a show like this is supposed to do. I don't

believe my job is merely to ask questions. Still, I resist the idea of using the show. If there were a candidate I wanted to win, I would have him on. But I'd have a lot of other people on too. I try not to use the show, for there's something morally dubious about it. I might doubt my own wisdom. I'm not active in politics. I don't go out and campaign. I think politics can be quite boring, though I realize politics in the traditional election sense isn't what people like Jerry Rubin are talking about.

CPS: What did you think of the Chicago Seven Trial?

Cavett: I get the feeling from those I talk to and what I read that what (I.F.) Stone said is right. (Judge Julius Hoffman gave more than enough rope to hang himself. My suspicion is that the trial was conceived as an ill-advised attempt to stifle dissent. I also think the defendants did blow it a bit. I think the original Tom Hayden approach that Stone talked about of testing the legality of the law would have been a better approach to stick to. I'd be interested in knowing if the defendant ever sat down at some point in the trial and said, "Let's cut loose now."

CPS: Do you disapprove of the use of theatrics to demonstrate a point?

Cavett: If theatrics works to make people angry about something and then makes them admit the existence of the problem when they cool off, fine. But I don't think theatrics would work with me. I don't see the statistics to indicate it's effective. Nothing has radicalized me enough to think there is no hope other than these kind of actions. I haven't decided yet that the system is shit.

CPS: What are your thoughts in retrospect about the censorship of Judy  
continued on page three

# observer

Phone (914) 758-3665  
an alternative newsmedia project

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geoff cahoon/managing editor  
john katzenbach/contributing editor  
ross skoggard/layout and design  
george brewster/ business manager  
joe lemonnier/ photos  
betsy klein/proofreading  
with: anita schnee, mike ventura, jana silverstein, alexis hollister, m.h. apfelbaum, janet auster, louise link

For some kinds of information and communication needs neither the Observer, the radio station or the bulletin boards suffice. Students and student groups frequently need a method of rapidly getting out information of limited or highly topical interest.

To this end, student senate purchased a mimeo machine last semester, for general student use. This step is a start, but falls far short of 'free access to the media', the most desirable state. Students are still required to pay for paper and have some trouble arranging a time to use the machine.

For a very few dollars of convocation fee enough paper to swamp the mailroom could be purchased. Sufficient stencils could be provided. Access to the mimeo machine should be as wide open as possible. And its existence should be publicized.



## letters

To the Editor:

I can very well see that my days of raping Bard girls are over due to the formation of a women's liberation group on campus. When I was at Bard (1936) women knew their place — under me. Times are changing, though. Imagine, women protesting against rape!

However, as a Marxist-Leninist Wild Man I acknowledge to supercession of the old by the new. The decline of female submission under the wave of female assertion.

Bard college fucks women, however. They fuck women employees with cheap wages relative to men's wages. Therefore Bard is our enemy. "Whatever Bard opposes we should support." (Bastardization of Chairman Mao's saying, Red Book p.15, Peking ed.)

In a dialectical framework Bard College stands in contradiction to women. This contradiction can only be resolved in a struggle which will sweep away Bard College (further adding to the pollution in the Hudson) and result in the superceding of a new order. So this is the Bardian Wild Man saying

Right on!

Power to Women's Liberation!

Power to the People!

End Bard College!

Resurrect John Brown!

Wild men of the world unite!

—Bardian Wild Man, '36

P.S. The name is Bardian Wild Man. NOT Bard Wild Man. Do not make that mistake again or I will swoop down on the campus and rape and pillage and plunder.

Dear Observer:

Ford Madox Heuffer. Ford Madox Heuffer. Not Guefer. Heuffer.  
—Corfu

To the editor:

On the second floor of the library, there is a new bulletin board space devoted to an experiment in communications at Bard. It is meant to supplement the existing forms of communications on campus. Contributions should be in the form of letters, either addressed to the Community-at-large, a specific person, official, department, residents of a specific dorm, etc. It is expected that these letters will fall into several categories, most being requests for information, complaints, and general comments about specific situations on campus. All contribution will be posted. There is no censorship, but there are three rules:

Contributions may not be rude; Contributions must be legible, (but typewritten on 8½X 11 paper helps the format.)

Contributions must be signed. It is against the nature of such a medium of expression to have any rules at all, but these rules are necessary to try to keep a little objectivity in the content.

The idea of this experiment is to provide a public forum where it will be convenient for the College Community to inform itself of what the disputes are, what the facts are, and who if any one, is withholding information, thus curtailing the unquestioned rights of an academic community to freedom of expression and availability of the facts necessary to form rational opinions. Those indicated in letters of complaint, or requests for information will be contacted and asked to write a note of explanation. Rebutals or concurring opinions are requested to show the spectrum of thought here at the college where general comments are posted.

All contributions should be marked Bard Bull, Box 295 and deposited in Campus Mail.

Sincerely,

Andrew Fitzpatrick

continued to page 4

## FEIFFER

I KEEP RUNNING.



BUT THEY KEEP COMING AFTER ME.



I THREW THEM MY HUSBAND. THEY GOBBLED HIM UP AND THEY WERE CLOSE ON MY HEELS AGAIN.



I THREW THEM MY OLDEST CHILD. HE DIDN'T STAND A CHANCE AND THEY WERE CLOSE ON MY HEELS AGAIN.



I THREW THEM MY MIDDLE CHILD. HE HID IN A TREE AND THEY WERE CLOSE ON MY HEELS AGAIN.



I THREW THEM MY YOUNGEST CHILD. HE JOINED THE PACK AND THEY'RE CLOSE ON MY HEELS AGAIN.



I'M TOO TIRED TO RUN ANYMORE. BUT I HAVE ONE HOPE LEFT.



I'LL BE RESCUED BY THOSE WHO LOVE ME.



Dist. Publishers-Hall Syndicate

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# interview with cavett

3

from page one

Collin's statements on the Chicago trial on your show?

Cavett: ABC's feeling was that you should not make for current litigation prejudicial statements, even though

the jury is sequestered, because they might affect upcoming witnesses. I don't agree with the decision, because I don't see the danger. I agree with ABC's right to do it. NBC didn't do it in a similar circumstance, but when I

asked the network about it, they said / ABC has its own policies. I don't feel strongly enough about that incident to say I won't come to work. My lawyer and some ACLU lawyers are talking to ABC so we can set up some guidelines. If this is to be a time of trials, too severe a policy would limit a good deal what we are able to discuss on the show.

CPS: Were you aware that The Jefferson Airplane sang the word "mother-fucker" on your summer show, marking it as the first time this has happened on network television?

Cavett: I didn't know it was in there until people started telling me it was after the show. Something was screwed up in the control room that night, and it didn't come through clearly. If it had been clear the network would have had an exploding switchboard.

CPS: If the Jefferson Airplane wanted to sing the same song on the show again, would you ask that it be censored?

Cavett: It's really an interesting question, and I doubt it will come up (although the Airplane has been re-booked for the show.) I really don't know where the line is drawn.

CPS: Do you ever feel that you are losing control of the show, such as during the Stone-YAF debate?

Cavett: There's a sense it could slip away at times, but I haven't come really close. I just have to follow my instincts. I do like to let things play themselves out.

CPS: What do you think of Spiro Agnew's criticism of television news coverage and the news media in general?

Cavett: I think Agnew said what he said simply because the administration was being criticized, and he raised his voice at a time when we were being asked to lower ours . . . I'll tell you a couple other things about what I

think politically. I found Richard Harris' book on the Justice Department — "Justice" — totally convincing. The Justice Department has become a political arm under Mitchell, and that's just what Ramsey Clark, the former Attorney General, feared.

I certainly hope Judge Carswell doesn't get to the Supreme Court. It's an insult to the South, because the guy is so mediocre and such a clam. I doubt he'll be stopped though, because Haynesworth was stopped.

CPS: Do you feel your program has a news broadcasting function?

Cavett: It has a news function, but that can be a part of entertainment. I like to get somebody on from the news, but I feel the show's primary purpose is entertainment.

CPS: Has ABC threatened to remove your show if it doesn't get a certain percentage of the ratings?

Cavett: We're guaranteed a year — through 1970 almost, so I'm not particularly worried at the moment.

CPS: Are you planning to have more rock groups on your show?

Cavett: I thought maybe rock was fading. Really, I like having them on. And there will be more.

CPS: Are you trying to phase the monologue out of your show? They seem to be getting shorter.

Cavett: I'm just doing a shorter monologue. It's hard to get a good eight joke monologue.

CPS: You used to write for Johnny Carson. Is it easier to write or to perform?

Cavett: It's easier to perform than to

write. But it's easier to write for other people than for yourself.

## IMAGAWA AT BARD

Professor Kenji Imagawa will visit Bard College March 31 through April 2, 1970. On April 2, 1970 he will be at Vassar College.

Faculty and students of institutions in the Mid-Hudson Valley are invited to meet with Professor Imagawa during his stay. He is scheduled to give a talk at Bard on "Aspects of Japanese Literature" at 8:00 P.M. in Albee Social Room.

Professor Imagawa will discuss contemporary novelists, especially Kawabata and Mishima, and some that are not well known in the United States. He also has lectured on Tanka and Haiku poetry and the relation of Japanese literature to aspects of Japanese culture.

Born in Sapporo, Hokkaido (the Northern island of Japan), Professor Imagawa graduated from Tokyo Imperial University in the Department of English Literature. He received advanced training at Fordham University in 1952. He has taught at several colleges, was appointed professor at Nagoya University, and is today on leave from his post as Professor at Nanzan University in Nagoya. Last year he was selected by the Fulbright Commission as a senior scholar on Japanese literature and language. He was invited to teach at three colleges in Iowa, and has also travelled and lectured elsewhere. He has written articles on Chaucer and Shakespeare and is author of *ESSAYS ON ENGLISH AND JAPANESE* (Tokyo, 1967.)

Professor Imagawa will have some time during his visit to the Mid-Hudson region to talk with students and faculty interested in Japan, the Japanese language and the poetry and literature of Japan.

For information: Call Dr. Robert Koblitz, (914) 758-8377 (or 758-7366), Bard College; Mr. John Jacobson, (914) 471-8923, Vassar College; Mrs. Annys Wilson, Public Relations, Office Bard College, (914) 758-8693.

## koblitz speaks

On Thursday evening, April 2, Robert J. Koblitz, Professor of Government at Bard will be the second lecturer in this semester's Faculty Lecture Series. His topic will be "JAPAN: Education and Politics: the Revolt of the Niesi."

Dr. Koblitz, who has an M.A. and Ph.D. from Harvard, and who has served as a Japanese Language and Area Specialist with the A.U.S., was last year a Fulbright Visiting Professor at Nanzan University in Nagoya, Japan. In 1955-56 he spent a year as Fulbright Visiting Professor at the University of Baroda, India, and in 1957 he was Director of the Foreign Student Orientation Program.

Area residents are invited to attend the lecture, at 8:30 p.m. in Procter Art Center.



# DR. HIP POGRATES

Copyright, 1970 by Eugene Schoenfeld, M.D.

"Dear Dr. Hip Pocrates:

I have been told that an individual's hair on his head only grows so long naturally, but if he desires to have it longer he only has to cut it on the very end and seal some of it or burn the ends and it will grow somewhat longer. Is this true?"

ANSWER: Hair is dead matter except for the root in the hair follicle beneath the skin. Cutting or burning the ends won't change its rate of growth.

Human intestinal enzymes cannot digest hair. A chronic hair swallowing habit often results in the formation in the stomach of hairballs or trichobezoars. Hairballs which are found most in the stomachs of mentally retarded or emotionally disturbed children, can cause intestinal obstruction if they pass on to the small bowel

"Dear Dr. Schoenfeld:

"I am an 18 year old male and have a lot of gray hair. I've had gray hair since I was 13 or so and, while it doesn't bother me, I am very curious about it. I've heard that worry causes gray hair. Could this be so?"

ANSWER: Gray hair occurring early in life is usually due to hereditary factors, though emotional strain can accelerate the process. Graying and whitening of hair is due to loss of function or death of pigment cells in the hair follicles.

Worrying about gray hair will cause more gray hair.

"Dear Doctor:

"Turkish girls make good wives be-

cause they are passive and considerate. They are physically attractive because they shave the pubic area daily.

Are there any matrimonial agencies in Turkey that contact girls regarding possible marriage to American men?"

ANSWER: I'm sure you could find many Turkish men who could, if they would, tell you their wives are not passive. In fact, a "considerate" woman would certainly not be passive. The Turkish embassy in Washington might have information about means of meeting Turkish women.

Middle-Eastern women commonly shave their pubic hair but the original reason is lost in antiquity. Perhaps the custom began in order to prevent infestation by crab lice in pre-Kwell-Cuprex days. Lesions of venereal disease would also have been easier to detect on a shorn pubis, an important consideration in times when syph-

ilis epidemics decimated whole populations.

The physiologic reason for public hair is unknown. Author G. Legman believes it survives from the time man's ancestors walked on all fours. He also believes shaving pubic hair involves a kind of castration.

Legman quotes the following story in his *RATIONALE OF THE DIRTY JOKE* (Grove Press), an analysis of sexual humor patterned after Freud's *WIT AND THE UNCONSCIOUS*:

A man in a whore-house asks for a virgin, but complains that the girl given him cannot be a virgin, all the hair has been worn off her pubis. "She hasn't any wool," he says.

Madam, "Wool? What do you want to do, fuck or knit?"

4

BORING OUTLOOK... or  
SOMETIMES I FEEL LIKE  
BILLY GRAHAM...

## CAT OF



## TAILS

Last week I wrote this column about two campus groups that were apparently, despite all odds, trying to do something to improve the situation here at Bard. Perhaps I was a bit limited in my outlook, for it would seem now, that these two groups did not represent the sum of change at Bard.

Rather, they seem to be indicative of a trend that seems to be taking place. Note my caution in saying that Bard is, at best a difficult place to judge, and to generalize about, especially when one is attempting to deal with such an obviously touchy subject as change is.

Perhaps it is just a sensation that I alone have felt, but it appears to me that there is a definite switch towards innovation that was previously lacking here at Bard. Whether this is solely the result of last semester's strike, I do not know, but some correlation is undoubtedly there. Whether this

fact, that change is now being implemented totally justifies last semester's strike, I do not know either. I would not even be willing to say that change is completely good here at Bard, although I do feel that it is absolutely necessary if we are to continue here, and function in any kind of meaningful manner. What I am saying, essentially, is that some change is good, others bad. That is, and I completely admit it, an extremely boring outlook.

But, to return to the first premise, that change is becoming an important feature of the Bard community. This is an important concept, taking the past into account; up to last semester's strike, Bard was a stagnant school. Activism of any sort seemed to be limited to drinking or smoking dope. The average Bard student was possessed by a state that transcended apathy and bordered on the absurd. This is, essentially, the type of image that would impress upon a Quinlan the need to bust Bard. Nothing angers the middle class so much as to be confronted with their own concept of mediocrity. To a Quinlan, who functions as a champion for those values, a place such as Bard was, stank of all that threatened him period. And, so, the bust.

In the same respect, this type of image is what frustrated the faculty more than anything else. A teacher, like anyone else, has to find satisfaction in his work. This is extremely difficult for a teacher, understandably, simply because his work is constantly paraded before him, embodied in the students he teaches. He can, on the one hand, ignore them, in which he is basically ignoring himself, or he can try to work with them, which will most likely be as frustrating in the end.

So, we have this situation, before the strike, where everybody really hated, and was frustrated by the students at Bard. There is little more to education in the U.S. than faculty and police, so in alienating the faculty, Bard students were in reality, negating themselves.

Now, we have an almost complete reversal. Certainly the police still

hate US, but for the first time people are talking seriously of trying to find a method of busting them right back. It can be done, and I would imagine that Quinlan will be in for a rude awakening this spring. Because the students themselves have awakened, people are doing things and enjoying it, and Bard is changing because of that.

But what is truly important about all this is the fact that Bard is no longer a stagnant place. Like the ice on the Hudson, Bard is breaking up and becoming a free flowing school again. This is an absolutely necessary thing if Bard is to exist. It must remain able to change, without something as shattering as a strike taking place. The channels, for ideas and innovations to take place, have to be left open. If not, then we, the students, will be guilty of intellectual suicide, and we'll have no one, but ourselves, to blame.

John Katzenbach

## letters



from page 2

To the Editor:

Please put the following announcement in your school newspaper:

Woman's Weekend: A conference about Women's Liberation. Speakers, films, workshops, guerilla theatre. Begins Friday, April 10th at 7:00 P.M. through Saturday, April 11th at Anthony Lounge, University of Rochester, Rochester, N.Y. Registration fee is \$2.00 for those who can afford it. For more information call: 716-235-0745, 716-328-6945.

## carpenter selected

Rob Carpenter, a senior at Bard, has been selected as one of 400 college students from institutions across the nation, for a Washington Summer Intern Program. The students, nominated by their colleges, must have completed at least 60 semester hours, and have a grade point average of 3.5 or better.

As internes, they will be employed by various Federal agencies, at salaries commensurate with their qualifications, and will be doing meaningful work related to the agencies' missions. They will also participate in specially arranged seminar groups which will meet intermittently during the period of their employment. These seminars will look closely at major Federal programs relating to domestic or international affairs. In addition to the small group seminars, there will be plenary sessions on topics that should be of interest to all internes.

The Program will provide an opportunity to present some of the problem and issues facing Government to the Nation's finest young scholars, and will also give the participants a look at Government in operation.

Mr. Carpenter, who has majored at Bard in physics and math, has been selected as an interne by the Atomic Energy Commission.

## IS THIS UTERUS THE PROPERTY OF NEW YORK STATE?

by Bonnie Marcus and Laurie Gilbert

Last Saturday March 28 women concerned for their rights and male sympathizers marched against New York State abortion laws and for free and legal abortions on demand. The march began at Bellevue Hospital and went up to 34th Street across to Broadway then down to Union Square where there was a rally.

The spirit of the march was one of unity, pride and indignation. Why don't women have the right to control their own bodies? And why is it that the people that do have the authority to control these matters are not women, but men? A great variety of women's liberation groups marched uniting all women to one common goal. A number of Bard women attended the march. The chants gave voice to a growing militancy and determination.

'Free our sisters, Free ourselves, Free abortions on demand.'  
'Out of houses, out of the jails (stores), out from under, Women Unite'  
'Hev, Hey, A.M.A., How many women did you kill today?'  
'Free abortions on demand, sisterhood is powerful.'  
'Male chauvinists, you better start shakin', todays pig is tomorrow's bacon.'

and the most impressive of them all was a mass Indian war whoop which travelled the whole length of the march, which was seven blocks long.

There were some incidents of violence but on the whole the march was peaceful. One sister was insulted because for the first demonstration in a long time the pigs did not wear riot helmets. Is it because they don't feel threatened by women's militancy, Yet?

## WHY WON'T YOU JOIN?

from page six

girls really are pretty damn funny, but they'll never convince anyone that what they are doing is doing anyone any far-reaching good. When you meet with a group with a certain ideology, it does not mean that you agree with everything that every other member does or says. If you did, you probably wouldn't have to have meetings, because everyone in the group would already know exactly what each other member thinks on any given issues -- specific or general.

I heard a girl say that she had been thinking of joining a woman's liberation group, but that she didn't, because she "doesn't want to be a member of a group that [some girl she dislikes] is in." As I have already pointed out, you are a member of something, because of certain properties which you share with the other members. But these are far more properties which you do not share with the others, and this does not make the things you have in common any less important to the group. Surely you are intelligent enough to maintain a non-polarized, slightly dissonant belief system. (I like A. I don't like B. A likes B. -- You can

handle that, can't you?

6. You agree with the basic tenants of woman's liberation, but there are other things in your life that are more necessary, important, satisfying, or constructive that you could be doing. You are only one person; there are only twenty-four hours in a day.

The first thing I can answer is inadequate. But I'll say it -- maybe you don't realize just how necessary, important, co-structive, and satisfying woman's liberation can be. But you won't know that unless you try it.

This is the hardest objection of all to deal with. I know a girl whose parents won't let her play the tuba because it's not "feminine." My point is that there could be some things that are necessary, important, satisfying, or constructive that you can't do -- or have a hard time doing -- because you are a woman.

Right now I have a senior project that badly needs to be worked on, and yet, I'm writing this article. But if I were living 200 years ago, I probably wouldn't be able to write a senior project, because, as a woman, I

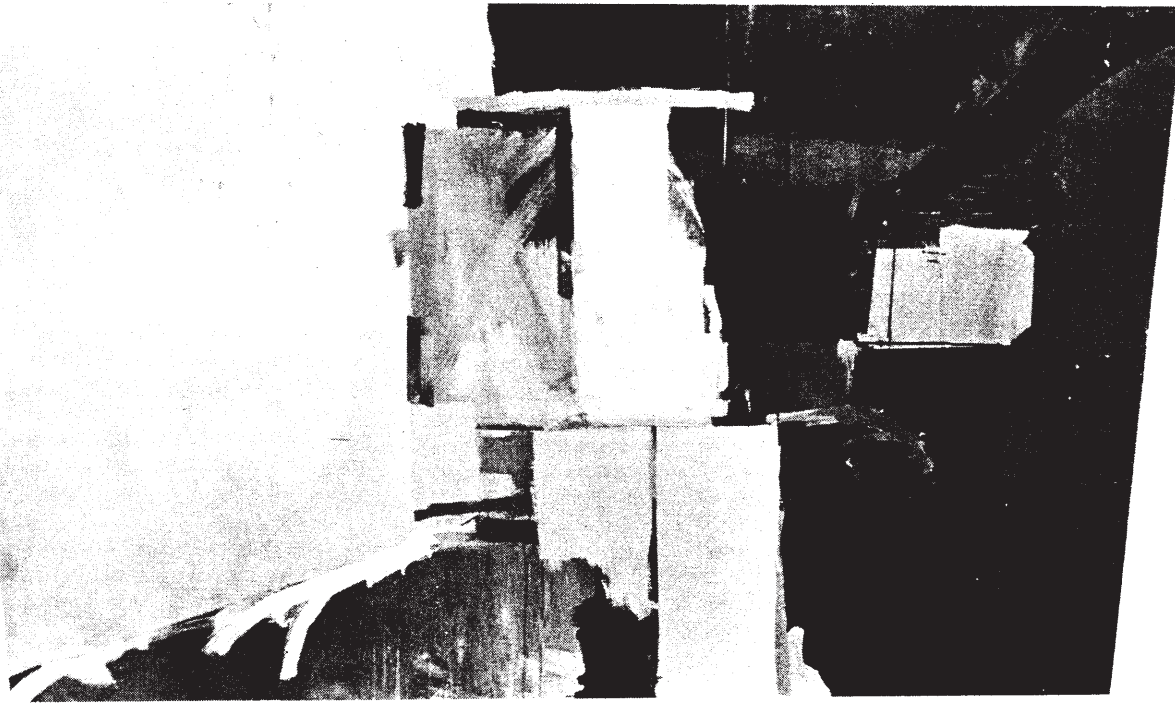
wouldn't be in college. And I wonder what things I am missing out on now that they might be able to do 200 years from now -- and maybe we should speed up the process a little.

--Paula Lockard

## FOOD CO-OP

A Natural Foods Co-op Store is opening this week (probably Friday) in the basement trunk room of South Hoffman. It will be carrying cereals (Familia, Granola, etc.), nuts, dried fruits, yoghurt, cheese, organic honey, natural peanut butter, freshly baked bread, fruit juices, and many other good foods. Anything it doesn't have, it will try to get for you.

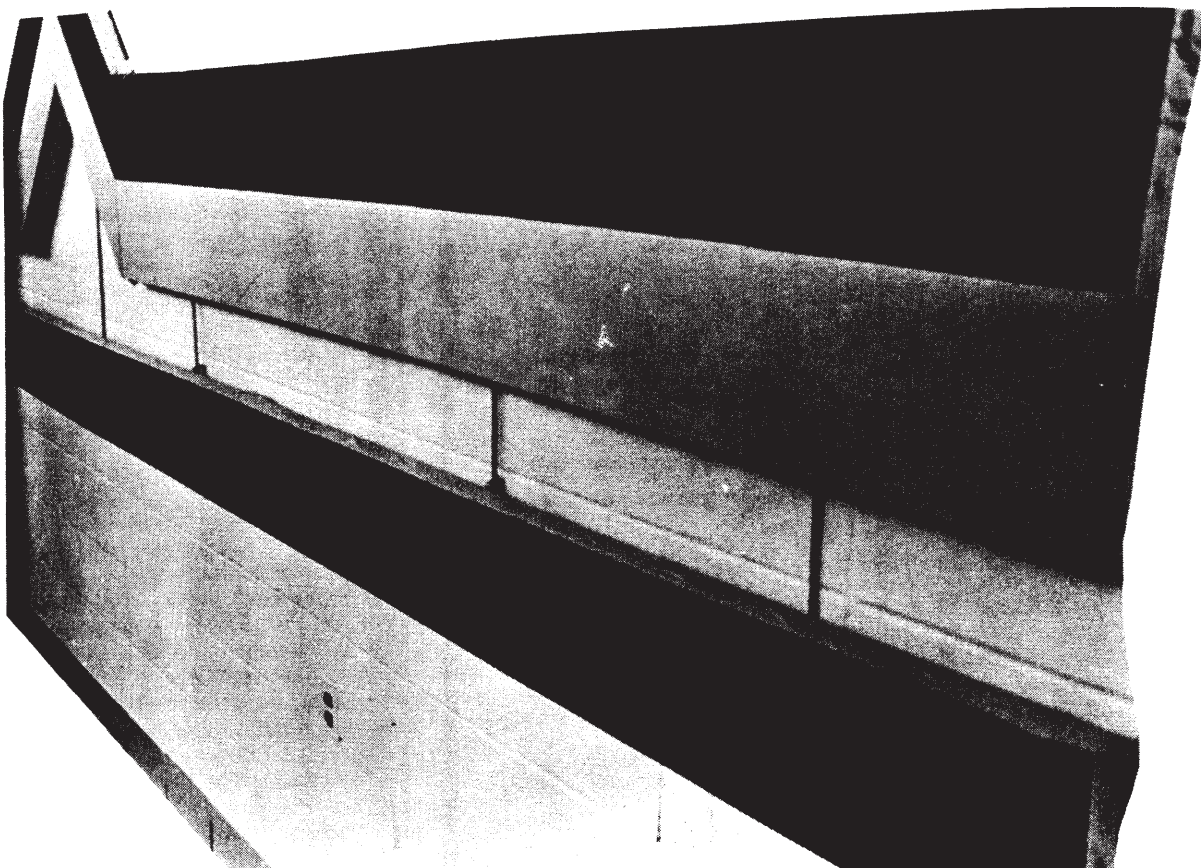
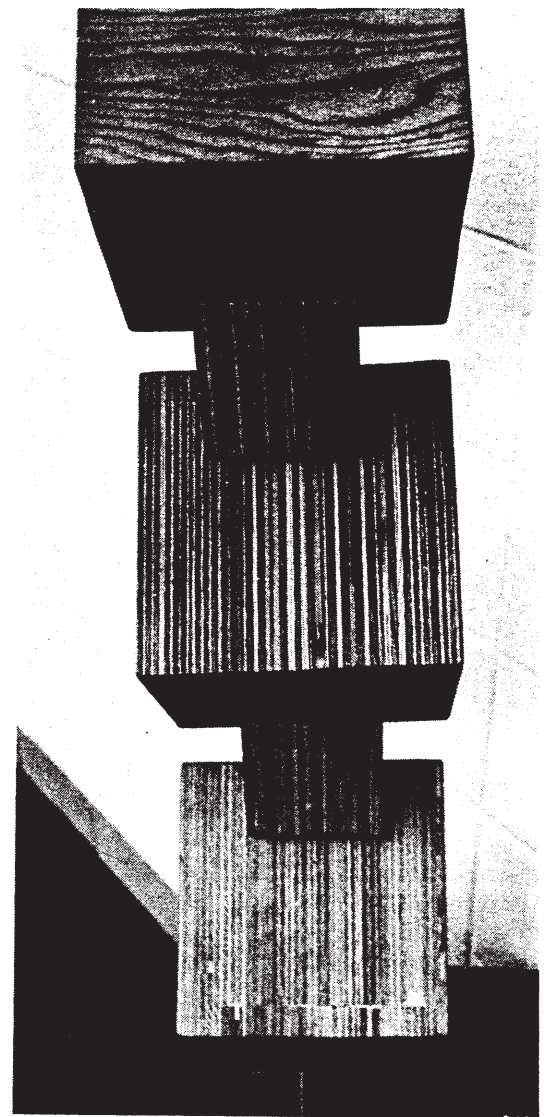
Prices will be as low as possible, and all members of the Co-op will receive an additional 20% discount on everything they buy. The membership fee is \$2.00 for the semester.



from page one

Maybe this is too much to ask and I'm simply being naive about the difficulty of learning the craft of art. But I insist that the reviewees would not be pleased if I just praised the craft in their work. (I'll do it anyway)

Tom Munt's work is very pleasing in its cleanness and the purity of its colors, and Alan Parson's sculpture is handsome in its well-put-togetherness, but both seem to me to be made on the basis of contemporary formulas. On the other hand, work that is both formulaic and not well made is just plain ugly, and there is some of that in the show too. I'm thinking of a work that was so poorly matted that the print was dripping out of its frame towards the floor, obeying that same law of gravity that accounted for most of the way that the paint



was put on the canvas. Too much. I like the size and dynamism of Jim Perry's piece, but it seems to lack clarity and purpose. I did not feel in looking at it that every bump and convolution was chosen deliberately by him. Hetty Baiz's canvas (?) is interesting but symptomatic of the dilemma of modern art. The rectangular canvas is not enough (and why should it be, it is after all a historical accident itself) so the artist builds out of it, springs it loose with pillows, chords and rags. Nevertheless, the problem of creating a painting thereby still remains unsolved.

My own feeling is that each work of art should reveal and create a world that draws the viewer into it almost as if by some magic tunneling effect or magnetism (I had mixed metaphors for breakfast) so that it would be almost impossible to walk past the work without feeling its pull. I cannot honestly say that this happened to me with many of the works in this show. Only Ken Daly's large canvas had this effect for me. Perhaps I did not bring the proper vision to the viewing. I understand the confrontation between art and viewer as dialogue, and I'd be happy to continue talking.

# why won't you join?

Bard Womans Liberation presents the fourth in a series of weekly viewpoints

Due to an editing foul up last week, the Womans Liberation article was misleading and inaccurate in its final form. By way of apology, the Observer reprints the entire article this week.

Each column is the work of a different individual, who is a part of woman's liberation, but in no way represents the entire group. By the end of the semester, hopefully a cross-section of views will have been represented.

This is directed to all of you women who believe that the situation of women in our society definitely leaves something to be desired, but do not participate in any women's liberation group or project. You agree with some of the positions that people in these groups have taken, but for one reason or another you draw the line at actively involving yourself. Here are some of the basic objections that you might raise, and the answers that I, as a woman's liberation advocate, might give to them.

1. You don't want to be liberated. You think that it is great that women are working to get to where they want to be -- more power to them! but you happen to be happy right where you are. You really want to get married, have a houseful of kids, be a loving wife and mother, be pretty and "feminine", etc. You like it when men carry heavy things for you, open doors, call you up on the phone, and walk with you at night, so you'll feel safe.

My reaction to this is not a simple, all-inclusive "bullshit," because I think you are being honest, and I also think that every person should be able to do with themselves what they want to do, when they want to do it.

I repeat, everyone should be able to do what they want to do, when they want to do it. Suppose that five years after you get married you decide you are somewhat restless just being married, and you decide to go to law school. You should be able to work this out with as few problems as a married man would have, right? There should be facilities for you children's day-care, your husband should be able to help you with the housework, care of children, etc., when you are both employed. If you, as wife and mother, decide to, or have to, go to work, should you, like the lady in the laundry detergent ad, be the one that does the laundry, just because you are the wife? Should he resent it if you are a lawyer and a few notches higher than he on the status or pay scale? And as a law student, and then a lawyer, would you want people telling you that the place of wives (all wives) is in the home, and thinking women would not make good lawyers (which would reduce your practice).

To be even more mundane, if you decide to go out for a walk, it's nice that you have big strong hubby to protect you, but wouldn't it be ple-

sant to know that you were well-acquainted with the skills of self-defense so that you could actually protect yourself as well as or better than any man could defend you?

The point is this. There are usually going to be more options open to you than there are things you will do, but this isn't always the case with women. So if the thing you decide to do happens to be the one thing that is really fully open to you, this shouldn't make you satisfied. Just wait till you decide to change. In the words of the ad for the New York Times, "Even if you don't read all of it, isn't it nice to know it's all there?"

2. Another reason some of you women give for not involving themselves in women's liberation is that you already are liberated. You think that women's liberation is great, and even necessary for women who need it, but you are perfectly sure you'll succeed in the career that you have picked out for yourself; you'll get married when and if you decide to; the same goes for having children; the same goes for having sexual relations; you know all about birth control, and even know a good abortionist, just in case. You have one or two female friends who are as liberated as you are, but most of your friends are male and (get this) they treat you just as if you were like them, rather than other women. So you don't need women's liberation.

Now I will say "bullshit." If you don't have smallpox, you still take preventive measures, trying to eliminate the disease in general, because you could catch it any time, and even more important, even if you don't, you could be a carrier.

Boy are you girls carriers of male oppression! You set yourself above women and with men, in everything you do. Men are more adventurous, intelligent, and interesting than women in society, so you, being adventurous, intelligent and interesting (not like most women) associate with them. Wouldn't it be nice if all women were that way too? No, you just accept the fact that men are better. And I guess that makes you, and your one or two girlfriends, the exception that proves the rule.

It also gives your ego quite a boost to know that you are really "up there". I'll bet when they had a bunch of representatives from your high school go meet some V.I.P. you were the only girl that got to go. (You

were a token female.) If you are the exception that proves the rule, you are way above average for women. If you go to that law school I spoke of earlier, you'll be in that little elite group of women -- you'll have some trouble but you'll know you're way, way above the average law student in ability (you'd have to be, because being a woman is a handicap that the men didn't have). But wait -- aren't we cheating ourselves out of a lot of good (though not as good as you) lawyers, good doctors, and so on.

When the first astronauts landed on the moon, a "human interest" news reporter interviewed children. He asked a little boy if he wanted to be an astronaut when he grew up. He asked a little girl if she wanted to marry an astronaut when she grew up. Experiences like these add up, and boys grow up to be exciting men, and girls grow up to be dull women (who try to attach themselves to, and serve, an exciting man). And so we are also cheating ourselves out of good astronauts. If you think you're liberated, try being an astronaut (and if you do become the one woman out of a couple hundred men that becomes an astronaut, don't think you're the exception to the rule that men make better astronauts -- the "human interest" reporter did it to you.)

3. You don't like to join groups of any kind. You never want to be a member of anything. You are an individual. You believe that all human beings are individuals too, and should be respected as such. Of course this includes women. But no group can represent you, and you represent no group.

Try this: Ask yourself the question "Who am I?" and give ten answers. You might have replied with such answers as 'a college student,' 'a woman,' 'an American,' and so on. And most of your answers probably placed you in a category with other individuals who share the defining quality of that category with you. In other words, you are already in groups.

The group we are concerned with here is 'women.' This category is culturally defined in various ways. When you

meet with other women, for the purposes of liberation, you are examining this cultural definition, and probably trying to broaden it so that saying that you are 'a woman' will imply many more possibilities than it presently does. In this case, being in the group will let you be more of an individual, not less of one.

4. You don't like separating human beings from human beings. (In this case men from women). You think women are alienated enough already from men and that if they are to be truly liberated, they have to open themselves to communication and understanding with men. Separation therefore of ourselves as a group would be, to your thinking, a grave mistake. Boundaries should be lowered, not put up.

As I just explained, the group 'women' is there already. We want to lower the boundaries, or get out of the 'jar.' We have to change the definition of the contents of the jar. As it stands now, women are people who are defined by a relationship to men, and by their biological function of having children. And by definition they are willing to change this definition to one that will refer back to themselves -- as that of 'man' does, for the most part. And so, they have changed the contents of the jar to something that can come out and meet other individuals as equals, then this is what will happen. Human beings will no longer be separated from human beings (as they are now).

5. You agree with the ideals of women's liberation, but there are certain women in these groups that really turn you off, so you don't participate in women's liberation groups. These girls are the ones who take everything a man says or does as a clear cut case of male chauvinism. Or else they are the ones who take out a personal, neurotic hostility toward men, and use women's liberation as a rationalization. Or maybe they are lesbians. Or maybe they're just stupid and present you with illogical arguments that don't hold up (and yet they won't stop talking about women and liberation). Or they could be the ones who are in it "for fun." These are the girls who enjoy karate, swear just to hear themselves being more vulgar than construction workers, pinch each other on the ass in front of a crowd of men to get their reaction, and tease "honky" men every chance they get. Often these

contd page four

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# **RAMBLER** midnight

7

I am ashamed of the court system in my New York City. How low do we stoop when we allow criminals to become judges over the people? Judge John Murtagh has committed heinous crimes against New York City residents and yet he was appointed a judgeship in the borough of Manhattan. As if this isn't bad enough, we allow him to judge thirteen people dedicated to resisting and abolishing exactly that which lets criminals become judges.

Did you know that back in 1951 Judge Murtagh was indicted for 'crimes of neglect of duty...and violation and evasion of a provision of law relating to his office and employment...willfully and unlawfully failing, neglecting, and omitting to report to the Mayor of the City of New York the results of an investigation, of and into the police department.' Even Murtagh admitted his crimes two months before his trial in 1951.

The fact is that if there is corruption in the police department the people should not be denied the right to know about it and not be denied the right to act in rectifying the situation. The Mayor of the city appointed Murtagh to investigate and report the facts so that he might serve the people by cleaning up a corrupted police department. Murtagh decided for the people of New York that they needed a corrupt police force so that it can be easily manipulated by the bosses. Should the police force protect the people or the bosses? Apparently Murtagh felt the police could better be used by protecting the bosses.

Between the years 1946 thru 1950 Murtagh was the Commissioner of Investigation and his sole purpose in that position was to study the extent of corruption in the police departments of all the boroughs in the city of New York. Of particular interest was the plainclothes squads and superior and ranking officers assigned to gambling and vice.

Sure enough Commissioner Murtagh received reports from his own investigators of gross corruption on the part of police commissioners, plainclothes squads, chief inspectors, and local division officers. Vast amounts of evidence poured in concerning graft and the involvement of the Assistant Chief Inspectors Office and numerous high ranking officers in charge of various squads throughout the city. None of this information ever came to the mayor who appointed Murtagh.

Bookmakers, prostitutes, dope dealers and Mafia men continued and still continue their disgusting work unhindered by the police they have bought. And Murtagh is the one man responsible for perpetrating this horror amongst New Yorkers.

Oh yes, Murtagh was brought to court by the Brooklyn District Attorney who had enough evidence to send him up the river for ten years. But Murtagh had incriminating evidence against high ranking officials and political bosses and enlisted their help in his defense lest he should spill the beans.

The Supreme Court Appellate division decided that since Murtagh's crime occurred in the borough of Manhattan, they could not rule on the case.

Under normal circumstances the District Attorney of Manhattan would immediately press charges. In this case Manhattan D.A. Frank Hogan, well known for his old back room associations with Tammany Hall, was the political boss who maneuvered for Murtagh's defense in Brooklyn. Knowing this it is not difficult to understand why Murtagh was not prosecuted in Manhattan by Hogan. Hogan realized the political consequence if he brought Murtagh to trial. Adding salt on the public's wounds Hogan amazingly proceeded to reward Murtagh's silence by making him Chief Magistrate Judge of Manhattan.

If Murtagh wasn't indebted to Hogan for not prosecuting him for his crimes against the citizenry of New York City, he certainly became indebted to Hogan for his newly acquired, safe, secure, powerful, well paying job as Magistrate Judge. Thus, an honorable position went to a most dishonest, undeserving individual. Murtagh obviously became Hogan's personal judge and it came as no surprise when Hogan appointed Murtagh to the Panther 21 trial in New York City. This is why striking Columbia students last spring demanded the immediate release of the Panthers by their trustee Frank Hogan.

The Panthers, struggling valiantly, tried to remove Murtagh as the presiding judge specifically for the reason that Hogan 'suggested' Murtagh for the case. But the Panthers came up against the same Appellate Supreme Court in Brooklyn which acquitted Murtagh for his criminal activity. It came as no surprise that this court denied the Panther's motion for a new judge stating that 'Judge Murtagh is a fair judge in court.' I'd like to know just how 'fair' he is when he grants all motions by the prosecution and denies all motions by the defense, most of the time giving no reasons. I'd like to know just how 'fair' this judge is when he tells the defendants, 'Black men have no rights that a white man is bound to respect.'

---Michael Harvey

*No Money, No War*  
*Government Anarchy prolongs illegal*  
*Planet war over decades in Viet-nam. Federal*  
*Anarchy plunges U.S. cities into violent Chaos.*

*Conscientious objection to War Tax Payment*  
*Subsidizing Mass Murder abroad and*  
*Consequent ecological disaster at home will*  
*save lives & labor and is the gentlest*  
*way of Political revolution in America.*

*If money talks, several hundred*  
*thousand Citizens refusing tax Payments*  
*to our War Government will short-*  
*circuit the Nerve system of our*  
*electronic bureaucracy.*



*Allen Ginsberg*  
*Dec. 16, 1969*

