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FOR SALE! One fantastic, but slightly used '66 Chevy Blucayne Z-door, six cylinders under the hood and they all run! It's yours, cheap, at a mere $325. Blue book value set at $400. Contact Jackie Cauhan or call 758-8365.
SOMETHING POSITIVE HAPPENED
AT BARD WEDNESDAY NIGHT

In response to posters in dining commons calling for a bard liberation front, 75 people showed up in the dining commons lounge, people with a lot of energy, practical ideas, idealism and realism.

At first we just sat around, everyone expecting someone to explain just why we had been called together. Someone volunteered themselves as a chairwoman. People recognized a common order and the meeting began.

We started by focusing on those goals around which we could unite, thus determining ourselves as a group in solidarity. As a group we defined ourselves as an organization to ultimately establish bard as a revolutionary community and connect ourselves with revolutionary movements outside and inside bard.

We exist to combat sexism, racism, and class chauvinism wherever it exists.

We exist to dissociate bard from any profit-making organizations with the eventual goal of providing our own services and the ultimate goal of self-sufficiency.

We exist to establish self-determination as a community with an emphasis on personal growth.

Finally we exist to restructure the academic framework of this college with the goal of making bard a broader and more open-ended liberal arts institution.

We realize the evolutionary nature of some of the above goals and the fact that we are in a transitional stage. We feel, however, that some of the following proposals require immediate action.

We have tried many ways of categorizing the specific proposals as to how they relate to the above stated goals and have found that they are all so interconnected that we've decided to list them as they occurred at the meeting.

1) providing our own food services
2) more laundry facilities and community maintenance groups, working in conjunction with BILG
3) a volunteer credit, non-credit basis for courses, voluntary senior projects and moderation, adn voluntary student participation in each others evaluation.
4) people who want to live together collectively should be able to do so with the finances covered by the school. The ultimate goal being for everyone to live together without any distinctions.
5) educating ourselves with common reading materials of other revolutionary organizations for the purpose of consciousness-raising.
6) utilization of the community to their fullest potential; any member of the community who wishes to teach anything should be able to do so with accreditation.
7) reaching out to the community through all available media.
8) we demand full community participation in admission policy and registration procedures.
9) make the trial major completely voluntary, getting away from forced departmentalization.
10) collectivization on every level.... anyone who performs a function here should have full access to the services and benefits of the community.
11) the formation of an investigation committee to discover how bard really functions.

1) elect members of the bard community to the Board of Trustees, Long Range Planning Committee, and Loan and Finance Committee on the basis of proportional representation to obtain a working knowledge of how funds are distributed and participation in that distribution.

All community meetings should be held on bard campus and should be open to all members of the community.

13) The Ecology Department should have jurisdiction over further alterations in the Bard Eco-system.
14) Student funds should be allocated to provide regular gynecological services and the free distribution of birth control devices and information.
15) Bard should be a full time community open all year round.

After much discussion Bard Liberation Front came to a premature death and was reborn as BARD COMMUNITY PEOPLES ORGANIZATION.

We are running four candidates for student union: Daniel Henkinsen, Seth Fidell, Thelma Levy, and Rebecca Davidson.

We are all the Bard Community Peoples Organization. We are getting together again on Wednesday at 6:30 in the dining commons lounge, check it out, it's there
The Observer is an independent student publication of the Bard College community. Publication is bi-weekly during the Bard College academic year. Subscription rates are $10 per semester. Letters to the Editor and other inquiries should be addressed to Box 79, Bard College, Annandale-on-Hudson, New York 12504. The contents of the Observer are copyright 1972 by the Observer Press, Inc., unless otherwise stated. The Observer is an Associate Member of the Underground Press Syndicate and a Member of the U.S. Student Press Association. National advertising representative for the Observer is UPS Ad. Rep. Co., Box 26, Village Station, New York, N.Y. 10014. The opinions expressed herein are not necessarily those of the Editorial Staff or of the Administration of Bard College.

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cover: leslee garrett as "ondine", by fred greenspan

VOLUME 15 NUMBER 3 APRIL 13, 1972

We have a request to make of you who present this paper and to you the reader. We need people. The Beautiful People.

We would like to correspond with anyone who would desire to do so. We need books, magazines, newspapers, pictures, posters, any form of literature. We need all and everything we can get to teach us and show us of the thoughts, ideas and feelings of the PEOPLE. Many of us, at one time, were a part of it but now, trust it and simply because we are ignorant of most of it.

You, the PEOPLE, are doing and causing great and truly beautiful things. We, here, would like at least feel that we are a part of that beauty and greatness.

They are constantly trying to rehabilitate us here, to change us, to change our way of life and our way of thinking. But, I find myself asking, "If this rehabilitation or change does take place, then, we will have changed from what to what?"

The death of David Martin in an auto accident on April 1 was a shock to the community as well as a severe blow to the drama department. With his death we lost not only a highly capable drama teacher but also one of the few people capable of creating excitement on this campus.

He was as enthusiastic about his work as any teacher I have ever known; his acting class was one of the few I have actually looked forward to at Bard. The two plays he directed here are the best and most exciting ones I have seen at this school. For his voice, he had a brilliance as well as a sense of the involvement of their actors that made them both unique and memorable.

With "Ondine", especially, there was a sense that something special was going on. This beautiful and thoroughly remarkable production, marking the first use of Preston Hall as a theatre center, seemed to be a sign of things to come, both for the drama department and for its young director.

Now, the department will have to go into that future without him. The real tragedy of David Martin’s death is not the loss of a man who would have been an important asset to the Bard College community for years to come.

Sol Louis Siegel
WHAT THE HELL IS GOING ON?

A good question, but not one that can be answered quickly or easily. The library situation has been in a state of total confusion for more than a month now, although the roots of the problem go back farther than that.

To piece together the library story I have had to depend on mainly second-hand—sentence third-hand—information, and I have had to be careful about rumors and other unverified statements. What follows below is what I feel sure is accurate information.

Last summer Ms. Elizabeth Krauscher announced the closing of the library at Bard and, having distinct ideas about the way a library should be organized and administered, immediately set out to put these ideas into effect. This involved a major rearrangement of books and furniture in the library, as well as a gradual change from the Dewey Decimal System to the Library of Congress filing system. The latter has not yet gone into effect as far as I know, but in fact, most of the changes that Ms. Krauscher has made have brought serious complaints from the student body.

Among these complaints are:

1. The removal of current magazines and newspapers from the third level lounge has had several adverse effects. First, it has ruined that lounge as one ideal for joint studying, relaxation during long studying periods, quiet conversation, or just hanging out.

2. Second, the removal of these periodicals has severely impaired the use of the main level, where they are now displayed, m.; only because the maps are now taking up space that could be better used for other things, but it also prevents students from going there.

3. Finally, it is now more difficult for anyone to find exactly what periodicals he is looking for.

(2) Confusion has been caused by the splitting up of various research sources. The card catalog, for instance, has been split into two sections, one for subjects, the other for authors. Decentralizing the card catalog in this way might be a good idea when the card catalog is generally surrounded by students doing research, but it is not usually the case here. Here, splitting up the card catalog merely makes research more bothersome, especially since the two sections of that catalog are now situated on opposite sides of the main level.

The New York Times Index has been split into sections as well: the older editions are on a shelf on the main level, the most recent ones are on a table in back of that level, and the 1960-69 editions are stored next to the microfilm machines in the basement. This isn't so bad in itself, but why was it necessary? If recent editions of the Index are going to be in the basement, to put the most recent microfilm reels on the main level? True, there is a (rarely-used) viewer on that level, but it is not as especially good one, nor is it in a particularly congenial location.

(3) The almost complete rearrangement of the books served no visible purpose, although it does necessitate the readjustment of the students to a new system. Does it, after all, make a difference where a book is located, just so long as it can be found? This would not be such a big complaint in itself but for the fact that it costs money to move books from one place to another on a (large-scale $3000 a month, but that is just a source), as well as a great deal of time, both of which could conceivably be spent on other things, such as purchase or storage of new books, or fixing up the record players on the fourth level, or perhaps making a down payment on a Xerox machine that doesn't break down so often (a step which, I am told, is being taken).

In any case, the library situation, quietly tolerated by those who didn't like it at all or who are not very interested enough to care, is now more difficult for anyone to find exactly what periodicals he is looking for.

Five student library workers. And the decision to cut the hours was Ms. Krauscher's alone; nobody else knew about it until it had been pronounced. In any case, the student body immediately rose up angry about the hours change, and most of the pared-off hours were quickly restored, although the library still open at 9 in the morning instead of 7:30. But all library services except those which are absolutely necessary have been discontinued for the rest of the term.

So the library, one of the most important single items in a school's life, will simply have to make do for the rest of this semester. In the meantime, a library committee with three new student members will take on the work of selecting a new librarian, and will be making periodic reports to the Student Senate.

By the way I note that last week a group of students were passing around a petition to have the library hours increased to 16 hours, I wish them luck. They'll need it.

Sol Louis Siegel (with more than a little help from Charlie Pavitt)
The meaning of the second stage. One commentary has added that the Hebrew spelling for another name of this festival, "Chag HaMatot" (the holiday of Matot), is the same as "Chag HaMatzor." I.e., the Jew celebrated Passover at the time when the commandments were first given to the Jews as a collective entity.

The entire Exodus story confirms that the covenant which was established between God and the Jewish people operated on two levels. Each partner fulfilled obligations: the Lord removed the Jews from Egypt and they followed his commandments. It is no coincidence. I think, that the fourth of the languages of redemption (Ex. 6:26), come to us in the four cups of wine to be drunk at the Seder, is "V'Le'kachti" (G'd� telling the Jews as His chosen people). For this act has its parallel in the word "U'kehobu," the taking of the Paschal sacrifice by this emerging nation as a sign of its new commitment to spiritual freedom. The Jew chose his destiny that Passover eve, and this personal choice has not repeated daily by his descendants ever since.

Seen in this context, the whole purpose of the Exodus was that it led to the Jew's obtaining a new identity, one which has fulfilled and will continue to defy the normal concept of time. But the process could not be completed in heathen Egypt. The liberation which began on Passover had to reach its culmination in a different setting, at the footsteps of the stark, barren reality of Mt. Sinai.

There are seven weeks between Passover and the holiday of Shawvat, when the Jewish people celebrates its receiving the Torah, the Divine deposit of our law. Accordin
g to the Biblical injunction (Lev. 23: 15-16), these days are to be counted to recall the daily offerings of an loer of grain which were made between these two holi
days. But why continue this program of "affirah" (counting the days) when we have neither Temple nor grain offerings? If we remember that the meaning of Passover is linked to Shavei and Sinai, we can supply the answer to the question.

The oral tradition relates that the Jews who left Egypt behaved as one who expects a close friend on a designated day. They eagerly took note of the days until their liberation would be complete, for then their engagement (in the fundamental, revolutionary sense) to Divine precepts would be consummated in marriage. At
Sinai, to use the metaphor of the Rabbis, the lord came as a groom, Israel appeared as a bride, and the Torah symbolizes their everlasting union. Jewish mystics of the Kabbalah tradition have gone further to point out that the Jews of the Exodus, needed those 40 days to achieve the seven "mitzvot" or qualities which make for a perfect world, and thereby achieve "rilin," the repair of all earthly blemishes. In this fashion, at last, could the Jewish nation be ready for direct revelation from the Almighty. We are enjoined that these days should be counted with great precision, each nightfall. It is interesting, to my mind, that the Hebrew word for this sense of pure wholeness is "temidim", the same phrase given to both the Torah ("teminim") and to the way each Jew should walk with his Maker ("temimim"). By this approach one becomes more aware of the direct relationship between Passover and Shavuot, between our origins millennia ago and our direction in the years ahead.

The sole purpose of our deliverance from Egypt, then, was this historic encounter at Sinai. The first of the Ten Commandments makes this connection clear: "I am the L-rd Your God, who brought you out of Egypt." (Also cf. Num. 18, 41) It can be added that the rest of the Hebrew word used in signifying the parallel actions of both partners to the covenant ("V'le" kach?" and "U'kach") is also used for characterizing the Torah: "Lekach Tow", a godly possession; the former made the reception of the latter possible. And just as each king would see himself as he were liberating Egypt, so, too, should every member of the people himself as becoming stood at Sinai (Deut. 29, 13-14). Rabbi Yehoshua ben Levi said (on the phrase "charut al halachot" Ex. 32.18): "Read it not 'shurut' but 'charut' (not 'etched omer') the tablets but 'freedom', for man is free only who he is occupied with the Torah." With the letters of the stone tablets of Sinai the Jew received the ultimate gift of freedom.

If the thesis developed above is clear, then it can be understood why his past, present and future fuse for the Jew. For the essence of his most unique, most precious treasure - the inheritance of Sinai - is entirely in his hands. Every day the members of this people are called upon to make a choice: "slavery" or Sinai. Today they stand in desperate need of liberation. It seems to many observers that engrossed in an inceasingly mechanized, relativist, secularized culture, we are more in slavery than ever before in our history. Can we witness the marriage of the soul of the Jewish spirit? Is it a time like this that we must go back to our roots? Forget the purile Talmodic "Lekach Tow", a godly possession; the former made the reception of the latter possible. And just as each king would see himself as he were liberating Egypt, so, too, should every member of the people himself as becoming stood at Sinai (Deut. 29, 13-14). Rabbi Yehoshua ben Levi said (on the phrase "charut al halachot" Ex. 32.18): "Read it not 'shurut' but 'charut' (not 'etched omer') the tablets but 'freedom', for man is free only who he is occupied with the Torah." With the letters of the stone tablets of Sinai the Jew received the ultimate gift of freedom.

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reserved for the guest at the Seder table are now directed in his absence, to you: "All who are hungry, let them come and eat. All who are needy, let them come in and celebrate Passover." We are in crying need of rediscovering our origins. The word "Seder" means order. We must as sign priorities in our lives, and this reawakening comes before anything else.

Not all young Jews have turned away from this difficult challenge. Disguised with assimilation, watered-down Jewish education, the hypocrisy of their parents when it come to such basic items of Jewish identity as the Sabbath and keeping Kosher, and wanting to find out the meaning of their past on their own, many Jewish high school and college students have begun to form study groups, religious communities, the Students Struggle for Soviet Jewry, Jewish Studies programs in their schools, and to adopt various other means to find their own way to the escape from their "slavery." At Bard, the Jewish Alliance was formed two years ago as an attempt to get stu- dents to attend High Holiday and Shabbat services, get a S concoct, show Israeli films, hear speakers, have a Seder, get books in Jewish history, philosophy, and religion for the library.

Unfortunately, the lack of any concerted program had led two students who were full-year course in Jewish history and thought taught at Bard this year. A good number enjoyed Chasidic festivities with Yeol, Avi and myself, and some celebra- ted Purim with the Lubavitcher Chasidim in Brooklyn. Recently, a fee have begun to spend Shabbat evenings with us in our home. But each individual Jew can begin to operate on his or her own. At the very least, every member of "the people of the book" can become acquainted with the Bible, the prophetic tradition, Jewish le- gends and mysticism, with contemporary names like Salo Baron, Cecil Roth, Abra- ham Heeschel, S. Y. Agnon, and Elie Wiesel. Today, when the stakes for Jewish survi- vor are so great in Russia, Israel and else- where, one's first obligation is to identify with the Jewish people in some form. Where the Haggadah's text reads: "In every generation each Jew must see it like ("l'shur") him- self ("charut")... Every member must be not an object of history, passive, but its subject, active to his needs as a Jew and to those of his people.

The choice, once again, as it has always been in our history, is the two-fold pro- cess of "Mishuva U'kachu." Too late? Let us remember that of Nisan, the

faith. Of course, Jews have faced vari- ous "Egypts" (the Hebrew root for which can be "narrow" or "low" circumstan- ces) throughout the ages. But let us take comfort from the Haggadah itself, which begins with the utter degradation of our ancestors and ends with the account of Israel's acceptance of the Torah, its pen- ultimate glory and election. When Mos- es lifted up his voice in praise of G-d's miracles after the Exodus, a future verb was employed ("Yahshir. Ex. 15.1). This suggests that liberation and tempe- ration are a continuous daily process. Every Jew has a part in this development.

In unifying all of Jewish history, Pass- over also tells us that we are each a link in that mysterious chain which was forged at Sinai. Let us, in our own indi- vidual ways, begin to break our alien shackles and to join our futures to the ongoing heritage of our people. By do- ing so, the true message behind the call of Pesseover, always recited at the begin- ning of the Haggadah, will touch our hearts and inspire our lives: "Now we are slaves; Next year, free people!!"
This week the Bard Chavurah has brought the theme of "Freedom" to Bard, as this is the season in which the Jewish people celebrate their freedom from Pharaoh in Egypt, some three thousand years ago. This celebration is known as Passover.

On Tuesday and Wednesday evening there were leaflets and petitions in the Dining Commons for Soviet Jewry. These Jews, most of whom want to emigrate to Israel, are not free to leave Russia. There was also a film shown in Sottery on Tuesday night, "Let My People Go".

On Thursday evening, the dinner in Dining Commons featured a Passover dinner where many traditional Jewish dishes were served, including kugel and tzimmes.

Following the dinner, there was a Seder which was held in Blithwood. This was organized and led by Marshall Kupchan, who also leads the group's Friday evening Sabbath services. The Chavurah compiled their own Haggadah (the book which tells the story of Passover and is read each year), which included quotes from such persons as Martin Buber and Martin Luther King, Jr.

On the Seder table there is always a plate of three matzah. On that night there were four, the fourth being the Matza of Hope which was dedicated to the Soviet Jews.

There were eggs, apples and gefilte fish to eat, in addition to foods normally eaten during the service: Matza, bitter herbs, parsley, and charoset (a mixture of apples, nuts, wine and cinnamon), and wine to drink. During the actual service poems were read and many songs of joy were sung. Afterwards there was folk dancing to the music of Shlomo Caribach (on record) and Michael Breslizer, James Putney and friends whose names I don't know.

The spirit of the Seder was incredibly beautiful and there was a strong feeling of brotherhood (Chavurah translates as brotherhood) which is so rarely found at Bard.

Debbie Elkan
Administrations come, and administrations go. Students come and students go. Manifestations of eternal recurrence, flux and order of the universe, and so on, no doubt. Having read Ecclesiastes, we of course understand the necessity of conditional change in time. Those are facts of life, sweet and simple, complex and un-sweetened, taken as we like. So the passing into, or passing out of, a particular being or group thereof, is not to be lamented or so the belief is generally held.

Last week, a certain being passed out of existence as a student here at Bard, which is saying, he withdrew. Which is to say he was forced to withdraw, being offered the unsavory choice of a man walking the plank: jump or be pushed.

The individual was Ian Bilu, a second semester senior. Two months and a senior project later, he would have graduated from the hallowed halls at Bard. The possibility of that event taking place is now remote.

Ian was suspended for dealing dope, sufficient justification, many of you will say. Yes, and he was selling speed at that. Horrible, is it not? So now some other enterprising young Bardian will reap the benefits of the end-of-semester speed blues, rather than Ian. But the benefits will be reaped, and someone will reap them, under the knowledgeable and arbitrarily permissive eye of this Bard administration.

Before considering the aspects of this specific case, one must consider the scheme of regulations at Bard. None exist. Or, to be more precise: no regulations which exist in theory exist in fact, because no regulations are enforced in the formally consistent sense of a regulation.

There is a tacit rule of behavior at Bard that no individual has the right to infringe upon the rights, life space or life style of any other individual, whatever that means. Reducing the statement to essence, one might take it to mean that no individual has the right to threaten the existence of any other individual on this campus. It is a tacit rule because there is no way to consistently enforce such a rule. When conflicts arise, Mrs. Sayet attempts to mediate, if the situation warrants mediation. The parties involved are told to be considerate and to play nice.

There are two actual rules in the Bard Student Handbook, both of which are ignored. There is the rule about pets, but we all know how important those furry little creatures are to the life of any community, whether their owners take the trouble to feed and care for them or not. There is also a rule about weapons, but I have it on good authority that there are guns on this campus, from someone who was shot at last semester. So much for the Handbook.

The situation with drugs is uniquely different from rampant quadriplegics and bikers taking pot shots. Standardization of any regulation of drug abuse here is simply impractical, it is absurd. So the administration only attempts regulation in cases of hard drugs, such as heroin, on the block, or in cases of dealers who are usually large scale. So what are we dealing with here but a morality based upon quality and quantity.

Obviously the administration’s energies in this vein are directed toward minimizing the repercussions of a bust. Bust Fever is omnipresent at Bard, even in the more elevated echelons. And actually, the probability is better than average this year, percentages favoring an election year.

Still, the regulation of dealing is arbitrary at best. True, Mr. Bilu was dealing in large quantities, but we are addressing principle, not mathematics. It may be argued that the punishment was lenient, in light of the legal mechanisms which might be employed, but this is a silly argument. Legal mechanisms would produce dire results for the school and the individual involved. The evidence would seem to indicate that certain people are allowed to deal on this campus, and others are not. I am not suggesting more personal prejudice in the case of Ian Bilu, for the people in the administration are all honorable people. But this manifestation of “justice” indicates standards of immunity arbitrary elasticity. There are still people on this campus who deal in large quantities. And the fact that there are any people here who deal at all is inconceivable evidence enough, because all such people are known to the security office.

I may be grasping at straws, but I think Ian Bilu has a right to be reinstated. Why cut an individual’s academic life short for an offense which is more frequent and pervasive in this community than dinner at Dining Commons?

It is probably too late to accomplish this re-instatement this semester. But if you feel strongly enough about this issue, a chat with Dean Selinger may work wonders. He may not be willing to discuss it, but you can.

Before you dismiss this proposal, consider the issue at stake: personal rights versus maintenance of arbitrary standards. The cause of justice you serve could very easily be your own.

Richard Tesisco
ONDINE

directed by DAVID MARTIN

DRAMA DEPARTMENT PRODUCTIONS

photos by fred greenspan
ENEMIES

directed by WILLIAM DRIVER
INTRODUCTION

On the China Affair, Or: Schleis is Our Business.

We are all trapped by the sheer inertial mass of the machinery required to run the empire. In dozens of ways it frustrates free decision by freely elected government, and there is always the danger that it may, if challenged or given the chance, apply at home the methods it employs abroad. Widespread Army-spaying on anti-war disillusion may be seen as the application at home of the "racification" techniques the military intelligence apparatus has developed in Vietnam. As in ancient Rome, the phase of empire may be the downfall of the Republic.

-F. Stone's Bi-Weekly
January 11, 1971

If we're going to start a war, why go on fighting a war of containment?

-F. Stone's Bi-Weekly
May 3, 1971

The containment of China costs close to $15 billion a year.

-F. Stone's Bi-Weekly
June 14, 1971

(This statement was made mainly in accordance with a book by Envovent and Smith on the military fiscal budget, "How Much is Enough?")

History teaches us that old enmities between nations usually are resolved only in the rise of new ones. The cause of war, instead of being removed, are only changed. It will be a pity if the newly opened door to China only replaces old tensions with new, providing fresh excuses for playing the policeman's role in East Asia and for a bigger arms budget, especially for the Navy. The Pentagon doesn't really care whom it will purport to defend, so long as it has an excuse to continue the Pax Americana in any form. Here we come to the heart of the dollar crisis.

-F. Stone's Bi-Weekly
September 6, 1971

On the Vietnam War, Or: America has to get its war on.

In the spring of 1970, Richard Nixon took his first Big Windup and threw out his opening Wind-Down-the-War-President pitch. Thus the Nixon trip to China culminates a two-year period in American pseudo-diplomacy in East Asia. If there was anything Nixon did to assure his re-election it was that Chinese Trek. Not only has he made his own image a question mark in the eyes of his critics, but he still has in every conceivable way lived up to his role of being the apparent Chief Executive, but actually just another dull Phantom voice for the Pentagonians and Lockheeds.

Every American venture in foreign affairs seems to be for more fodder for the corporate octopus. I recently came across a list of corporations that have investments in the Apartheid government of the U. of S.A. Sure you all know about Chase Manhattan and First National City, but did you know about Kelly's Own Indies, Mobil Gasoline and countless other domestic enterprisers.

CIVILIAN VOICE: My cereal and my gasoline-two basic ingredients in my everyday life—are hooked on that corrupt apartheid government? They're all rotten, I tell ya. But look, no one's perfect. Besides, I got tea and I need my car for the work. The American economy as a prisoner of the Pentagon and Nixon is a perfect mechanism for the task at hand. His public behaviour can be likened to that of a computer. It takes skill and perseverance to completely disregard any notion whatsoever for progressive fiscal alternatives or for constructive change in political policy, foreign and domestic. No, rather than a computer, Nixon is more like a bush in section: no emotion, no temperature, just moving along and doing his job for the Pentagonian Queen.

There is nothing new with Nixon. He's simply doing the same thing with different tools. Next year he will make his first visit to a peace demonstration. Like the official welcome of China to Madison Avenue, The New York Times Advertising Section and Playboy Magazine, (item: see the latest issue, The girls of China with the poetry and Mao Tse Tung printed on their bodies, so that's what he meant by "mourners"), his presence at this future demonstration will be the start of an official welcome of the peacenik platform to government policy. What? How is that possible? You might ask.

As I have already indicated, Nixon's personal political reasons for this Chinese Trek were mainly in response to his critics. Now that the peaceniks have convinced Nixon to recognize China it is time that they co-operate the part-chief-executive - part-phantom voice into attending their next rally in Central Park.

I still don't get it, you might say.

Well, look, what will you expect him to do when he gets back to Washington? Do you think he should actually act upon that gesture of goodwill? Do you think he should actually act upon that gesture of goodwill? Do you think he should actually act upon that gesture of goodwill? Do you think he should actually act upon that gesture of goodwill?

But we all do! That's the one common denominator to see upon. Every man reading this has at one time pined in the sink, "I have and I am part every guy in the world. We're all included. I know you've pissed in the sink. You may have pretended to be washing your hands, but you were definitely pissing in the sink.

The Autobiography of Lenny Bruce

Another consequence of peace demonstrating, however, is the urge to initiate riots. Or, in the case of bad rioters of Baton Rouge, Newark, Harlem, Watts, Detroit, Chicago, Philly, Boston (they're all bad, let's face it), it is due to the lack of exposure to the calms and humanities of peaceful demonstratings that can cause a riot! But those rioters are always difficult to control anyway. Invite them to a peace demonstration and they'll probably go off and start their own...

Maybe we could invite the Walpole, Mass. prisoners to a peace demonstration. They'd be well mannered. Besides, there will be armed guards on all four sides above us. At least we're protected while we demonstrate. Not that we believe in armed guards, mind you, but those concessions will have to be made in order for our president to come.

Hey, wait a minute (it's that disadventant again), what if Nixon is defeated in November?

Impossible, say. Our president defeated? Impossible. I think he has won it already: China for the liberals and no busting for the Southern states. Nixon has won it in a walk. His advisors have been right all along: "Don't tell out to any rioters or radical groups. Dick doesn't give 'em an inch. You want votes? Make Peking, Moscow, Miami, Cincinnati, Baltimore (the Agnew side)—but stay away from those progressive neighborhoods." Oh, no... Nixon's got it made.

And to those of you out there in the progressive lands of eternal futility—hang in there, stay in line, and you'll turn out just fine... just fine...
April 21, 1972

These sentences grabbed me from a recent movie review:

"In the 'Godfather' we see organized crime as an obscene symbolic extension of free enterprise and government policy, an extension of the worst in America - its feudalism, its law-enforcement, its destruction of the American dream."

Pauline Kael, NEW YORKER

March 19, 1972

Yes, our culture has made a ritual of what is almost too hard to observe directly, too despicable to be recognized in a parade of compulsive affluence and compulsive violence. In another ritual, less entertain- ing, we are watching the 1972 Presidential Campaign as refracted through the TV screen instead of at the door. As belits a culture vulgarized by commercial TV, the country is being toyed with by an orgy of "political" images, sprayed and deodor- ized and packaged by ad agents. The original steps in and out of airplanes and talk into cameras and visit supermarkets, and sometimes they sing or laugh or cry or shout and always they shake many hands. Then, the consumer troops in to listen to whooping for a bank which makes money for the money lenders, politics do a market survey and report what is selling now, the Dow Jones goes up and down; and as the nightly blood seeps from South-East Asia, the home grown murderers and Irish bombasts and Indian massacres keep the spirits high.

What a relief it is to see the Mafia on the screen instead of at home. The "Clockwork Orange" is better at the flicks than on the Huntersville. Archie Bunker is easier to take than George Wallace and Henry Hill than Lyndon Johnson. We now hear Dr. Strangelove in the base- ment of the White House and Monsieur Verdoux upstairs.

A few days ago, Bard had its own purja-

The "Utopian" with a sketch of T.S. Eliot on the masthead sought to swing from the right with a celebration of Eric Hoffer and vulgar and erratic stars of Bard people, the campus was brought into the new American scene. (Poor Eliot! His poetry was excitement and wit, and his politics never worse than anachronistic nobbletry.) Last year, the "Red Tide" succumbed to dullness hardly ever relieved by ill-conceived im- precations. At the moment, the "Obser-

Perhaps the real 'America' is frightening. Yesterday the President casually reaveled a commitment to educational justice to a depressing minority. Soon Rehnquist and Powell will tilt the Supreme Court to a reversal of the halting humanity which affected our laws, turning them over so slightly towards concern for the 'silent majority' of the people who had been left out of the law. The spirit of J Edgar Hoover and Spiro Agnew, linking hands with the President and the new Court, saluting the George Wallaces and Ronald Reagans and the renovated Nelson Rock- effeler, dominates this land. Small wonder that students react as they see a night- mares. They do.

Nevertheless, frightening or not, it is the real America that owns us, and there is no running away. The Observer, too, must deal with it. The draft has gone away (for most) and Vietnam has become anachronistic, now that bombs from our planes are doing the killing, and Asians are killing Asians. But the real America is still there, and there will be a fitting Vietnam, and now Viet- names, and IIT corruption, and there will be no putting it away.

This is a plea that we try to talk about. Even the least effort of "Red Tide" or the silliness of "Utopian" is better by far than silence. As long as there is a cry, we know that we are hurt.

Robert J. Koblitz

You the white woman must also face the fact that you are not free
You too have been the too of the white man
Unlike the Black woman you were put on a Pedestal and Paraded and Praised as a sensless object of beauty.
He made you believe you were not capable of doing anything for your- selves.
His politics and livelihood is based on making you more Fucible to him.
You are senseless -Blonde hair blue eyed LADY
The white man created the term LADY to give himself a sense of identity because he could not deal with your womanhood.
And in all his dictionaries LADY has never and can never be ade- quately defined. ("An Abstraction"-Websteres)

On the other hand the Black woman never knew how or had time to become a LADY
She was too busy keeping the country clean washing it scrubbng for it-and

Oh yes, changing its shit—
"Keeping It Nice for
Company
And when the company came in and took the prize for her Genius
And you were ever praised for your excellent training of her,
And all while the white man looked on at his trained LADY
Parading sos as he would a prize thoroughbred-But of less Value.
For when the company left he snatched your babies from your arms and
gave them to the Black woman
HE SAID—she knew better how to care for them
You were not allowed to nurse and dress your own babies
HE SAID—It would expend your (boob) and that's not seeming for a lady
He reminded you often of your dyltjes as a LADY—look pretty and be at his disposal when he wanted you not need—just want
And to satisfy your longings
for womanhood he gave you the term
LADY! And Pitned it on your bosom with frills and fancy lace
And you too were forced for hundreds of years to swallow this shit
Even when it gagged you at the thought of another dose
But you were LADIES and it wouldn't be seeming to spit it out

It is time for you to let the whiteman know that you'll no longer be the object of his sexual sickness

AND YOU TOO MUST DEMAND YOUR FREEDOM BY STANDING UP FROM UNDER AND OUT FROM BEHIND THE WHITE MAN'S OPPRESSION.

written by a Black Sister

COMMUNITY RELATIONS

The Community Relations Committee has been taken out of the stric and dusted free of all the cobwebs that have infested it for the last five or six dormant years.

The Committee consists of two senators, Luther Douglas and myself, and two stu- dents, Jackie Keever and David Dierich. The Committee's primary function is to "get involved" in voluntary projects - tutorials, puppetry, etc. - in Red Rock. It is a tool for Bard assisting Red Rock and finding out what is troubling the average working class family and what can be done by Bard students to improve the conditions of the community.

To be sure, the very thought of having "outside, middle-class college students" enter- ing a small town such as Red Rock was once considered dangerous and probably still is. The manner in which we conduct ourselves in Red Rock is the key to this Committee's ultimate success or failure. That is, the approach that would seem the most useful would be that of dialogue rather than debate. I have recently talked to many Red Rock citizens about some type of voluntary com- munity action program involving Bard stu- dents of at home. The response received was quite favorable and oftentimes enthusia- stic. They expressed the desire to break down the barrier of non-communication between Bard and Red Rock that has ex- isted for so many years. During these informal meetings with various Red Rock citizens, both they and myself favored a moderate approach to community involvement - that is, going into it at full steam could prove to be quite disastrous.

I will not predict that The Community Rela- tions Committee will be 100%, 80%, or 70% successful; but, I can be optimistic with regard to the friendliness and "open- ness" that I encountered when speaking to members of the community. This is a start — a very positive one. To enter in- to this program without personality con- flicts is a major step.

Now, the real work of planning and setting the community program in action with volunteers must be done. Naturally, it cannot be accomplished without student sup- port. If you are interested in working on this project, please contact me, via Campus Mail, Larry Levine, Box 48B.
It has been four weeks now since I asked all student organizations to send me a detail-
ated account of their expenditures for pub-
lit entertainment. So far, I have failed to
receive even one reply. Therefore, I must
assume that without exception, our club
members are negligent of their honest dues in
respect to our knowledge of their ac-
tivities. Without going further, let me make
some comment on the possibility of much
of our money being permanently diverted
into the pockets of the more powerful
among us. I shall admit the failure of my
attempt at honest communication through
no fault of my own.

The problems which beset us is that they solid-
ity. The most idealistic virtues, when
followed to the letter for a long enough
period, become entrenched and insur-
able. What was once freedom becomes a
burden. Hence, the failure of the liberal
insurrection.

Therefore, we have Bard College. Despite
its experimental pretensions, nothing in
the way of real change has taken place.
Once a leader in the realm of in-
nowed,
The Faculty Evaluation Committee is currently in a state of crisis due to a lack of man (or woman) power. FEC, for those of you who don’t know, is the group that passes faculty evaluation forms, totals them up, makes Xerox copies of them, and passes them on to the higher-up educational committees: the Educational Policies Committee, the Divisonal Evaluation Committee, and the College Review Board. FEC is the least influential of the groups involved in evaluation work, but it provides all of the groundwork for the committees which do the decision-making.

The main problem is that FEC consists almost entirely of paperwork, a fact that tends to drive people away from the Committee even when they sign up for it. Who, after all, really wants to spend hours circulating and collecting and compiling and copying mimeograph sheets? Last semester’s FEC never had more than three people working actively on it at any one time; this semester they were lucky and got four.

Fortunately, the work for this semester is almost complete. But in a week or two the sheets for next semester’s evaluations will have to be distributed so that the Fall 72 FEC can get right to work. It is a good deal of work, but it can be made a good deal easier if there are more people to do it.

Because of this, the FEC will relax its constitutional limitation (A foolish rule) of two elected members from each division. Instead, a sign-up sheet will be posted on the Senate bulletin board in Dining Commons and anyone who wants in is in.

So, if you have an urge to do something for this school, please sign up. After all, it’s the only way that faculty evaluations are going to work.

So, if you have an urge to do something for this school, please sign up. After all, it’s the only way that faculty evaluations are going to work.

Revolutions 8:30 P.M. Friday, April 14 in the gym

Poughkeepsie, N.Y.—Beginning Sunday, April 19th, a group of anti-war demonstrators plan to begin a week long “Insurrection” of International Business Machines (IBM) main plant property in Poughkeepsie. The demonstrators intend to dramatize IBM’s involvement in the auto-mated artificial war in IndoChina and in sending IBM to end its military contracts with the United States Defense Department. The IBM Project, the name of this demonstration, is being organized by the Mid-Hudson Non-Violence Center, a Poughkeepsie-based group.

The week long demonstration will begin April 9th at 11 AM with a gathering in Spratt Park, Poughkeepsie. The demonstrators will then leave at noon for a two mile walk to the IBM plant on South Road. They intend to set up camp on the farm, bringing ice, sleeping bags, and other essential gear. The demonstrator’s goal is to remain in the IBM’s environment and to carry out the projected week long activities.

The week long demonstration will close on April 15th with a noon march to the Internal Revenue Service Office in downtown Poughkeepsie. There a rally will be held as part of R-day, a nationally sponsored day of tax resistance. Organizers of the IBM Project expect to have a core group of 30 to 50 people participating in the week long demonstration. A greater number are expected to attend the march of April 15th.

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Heal Yourself

PUBLIC HAIR, ITCHING

Sometimes the pubic hair, like the hair on our heads, itches—not from crabs, but from dryness wherever. Make sure you don’t have crabs by looking very closely at the root of the hair follicles for tiny transparent creatures which, when pulled away, look literally like crabs. Look also for nits, which are mere specks the size of a pin-point, which cling tenaciously to the hair. The first step is to get rid of the nits. If you DO have an itch, here are some things you can do:

1. Boil 2 heaping Tablespoons of stinging nettle in 1 cup of water, gently, for 20 minutes. Let cool and strain. Splash onto area;
2. Make a strong infusion with 2 tsp. of slippery elm powder. Grind down to a fine powder. Take 1 tsp. of boiling water. Simmer for 20 minutes. Cool and strain. Splash onto area;
3. Apply wheat germ oil to area.

URINARY INFECTIONS

If you have trouble urinating, it is sometimes hard to tell if it is a symptom of a bladder or kidney disease. Pain in the bladder, and pain in the kidney, can be caused by the same thing—such things as diabetes, diabetes, and kidney disease. Men who get it will almost always have these symptoms. If there is fever and backache accompanying the other symptoms, there’s a chance of kidney disease. If the symptoms persist or come back again, especially the fever, it could be serious and you should see a doctor. Your kidneys are vital and shouldn’t be messed with.

However, in many cases you’ll have a urinary infection. Women particularly get bladder infections often due to the fact that their urethra is very close to their sex organs and they can be infected during intercourse. If you have a bladder infection, do this:

1. Get a urine test to make sure it isn’t hepatitis, VD, nephritis, or some other serious disease.
2. Pee before and after you make love. Urine is a good culture medium for bacteria, and pissing washes out whatever is in there.
3. Drink lots of liquids, but not black tea or coffee or alcohol. Cranberry juice is excellent. Also cranapple and apple. Drink 3 or 4 big glasses of juice a day.
4. Refrain from intercourse during the times when you have an infection. This will keep you from getting worse and from infecting your lover.
5. For women, Wipe yourself from front to back to avoid contaminating yourself with your own faces.
6. As with any infection, take lots of vitamin C.
7. Drink peppermint, golden seal and catnip tea.
8. Rest a lot and cut down on strenuous work.
9. Go on an all-fruit diet for a while.
10. If it keeps recurring or doesn’t go away, see a doctor.

TREATMENT:

1. Make a brew of the following: yarrow flowers and leaves; skullcap (beecherry); corn silks; juniper berries. Brew for 15 minutes and drink 1 cup a day for a week.
2. Take powdered goldenseal root — either 2 double-0 gelatin caps followed by half a glass of warm water, or 2 tsp. in a half a glass of warm water and 2000 mg. of vitamin C, three times a day before each meal for a week.

If you have to see a doctor:

1. Don’t let yourself become calloused. A well-known New York urologist says this can cause bladder infections by pushing the bacteria up. Also, it’s painful.
2. Do let your urethra be dilated. It only hurts a second and then it hurts to pee that day, but it restores elasticity and your doctor may advise doing it once every month or two for a while.
3. Have your doctor take a culture and prescribe the correct SPECIFIC (rather than the cheaper broad spectrum) antibiotic. See notes on antibiotics at the end of the manual.
4. Take 500 mg. of vitamin E per day to prevent scarring. Also use externally to stop pain.

BLOOD BLISTER UNDER THE NAIL

The pressure can be a source of great pain. To relieve the pressure, heat a paper clip or similar object intensely and then touch it to the nail.

COLD SORES

Cold sores in mouth: This is believed to be caused by an upset stomach. Peppermint tea is good for your stomach. Or you might want to try Adelle Davis’ suggestions for nutrition: 100 mg. of niacinamide at each meal, plus vitamin B complex (or B6 and pantothenic acid), and vitamin C. To deal just with the symptoms:
1. Cut a clove of garlic and apply directly to the sore,
2. Apply, baking soda (it burns for a while, but the sore will be gone by the next morning),
3. Apply poultice of fresh green onion leaves or wheat grass.

BEE OR WASP STINGS

There are some ways to deal with a minor sting:
1. Remove stinger, if still in the skin;
2. To obtain relief from pain, just slap on either:
   a. slightly moistened tobacco (better to use clean water than saliva);
   b. paste made of baking soda and water;
   c. salt/onion juice;
   d. parsley or comfrey poultice;
   e. ice or ice water;
   f. a 10% solution of ammonia.

Allergic Reaction: Some people are allergic to bee stings, in some cases fatally. If, after being stung, there is serious swelling, fever, and trouble with breathing, the patient is probably allergic. In this case, you can either:
1. Administer a dose of anti-histamine (try to have it available when you’re in the woods, if you know you have an allergy). Some people are allergic to anti-histamines, so be careful.
2. Follow procedures above for relief of pain.
3. If necessary, see a doctor.

You gotta take care of your teeth, and hopefully you’ll be there before you’re thirsty. But probably you, like us, find it hard to find a method of tooth care that makes sense. Brushing your teeth with sugared toothpaste, for instance, is the height of absurdity. After looking long and hard, this is the method we’d like to recommend:

Brush teeth and gums with a good soft brush, once a day. Use baking soda (shake a little in the palm of your hand and use it like tooth powder). A three percent solution of hydrogen peroxide poured over your toothbrush is good to clean, disinfect, and foam away the goo — good for gum problems, too. You don’t have to use it every day unless your gums are in bad shape. Dental floss is important for getting the stuff out from in between your teeth.

Clean carefully between all your teeth once a day. This removes the particles of food that get stuck between the teeth. Left to themselves, they will rot and turn your teeth to compost. If you live in the woods, and can’t afford dental floss, you can almost do the same thing with pine needles and such — though it doesn’t work for the back teeth and the ones that grow real close together.

A good way to avoid tooth decay is to switch from sugar (all kinds — raw, brown sugar, too) to honey. Honey can be purchased in bulk from 5 to 40 pounds, preferably unfiltered. It’s pretty cheap that way, and can be used for baking, for making candy, and for everything else. Some people will claim that honey is just as bad for the teeth, but our experience leads us to believe that using honey instead of sugar virtually stop all tooth decay.

If you have a toothache, get yourself to a dentist and have it fixed proper. But if you can’t go right away, here’s some good relief measures:
1. Take 50 to 100 mg. of niacin. Some people get a niacin reaction, with flushing of the face and a prickly sensation all over. Don’t panic. It will pass in a few minutes. Some people are severely allergic, however, so if it doesn’t pass in about 20 minutes, and if you’re having trouble breathing, get to a hospital. The niacin should entirely relieve the pain.
2. It can be taken as niacinamide with the rest of the B complex and should cause no reaction.

2. Place a piece of fresh garlic inside your mouth behind the tooth that hurts, and leave there for an hour.
3. Chew fresh yarrow leaves — they’re a local anesthetic.
4. Put a drop of oil of cloves or oil of sassafras on the tooth.
5. Apply a warm (not hot) out of pennyroyal or summer savory.

Reprinted from NORTHWEST PASSAGE
from page 2 col. 1

We, the many men in a sea of clothed men, are looking and hoping for someone to keep us from tainting the beauty of the world with our failings. We are the ones who make a mark on the world with our actions.

If there is anyone who may wish to correspond with the men here, please address your letters to Charlie E. Bell, 123074, Columbus, Ohio 43216.

I will distribute your letters to the various men as they arrive. No correspondence will be sent directly from the publisher of this newsletter.

Any and all material will be greatly appreciated by each and every man here. Since September of last year, all mail is uncensored!

Sincerely yours,
Charlie E. Bell

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9am TILL 10pm SUNDAY

Zero Population Growth
New York announces the operation of a free Abortion Referral Service. Any woman up to 24 weeks pregnant will be directed to the doctor, clinic, or hospital that best suits her needs. The telephone number is 212-489-7704. We are staffed from 10-5, (New York time), Monday through Friday.

Zero Population Growth is a nationwide organization dedicated to the stabilization of the United States population as soon as possible through voluntary means.

Zeropopulationgrowth