

Bard College
Student Newspaper Archive
(1895-1999)

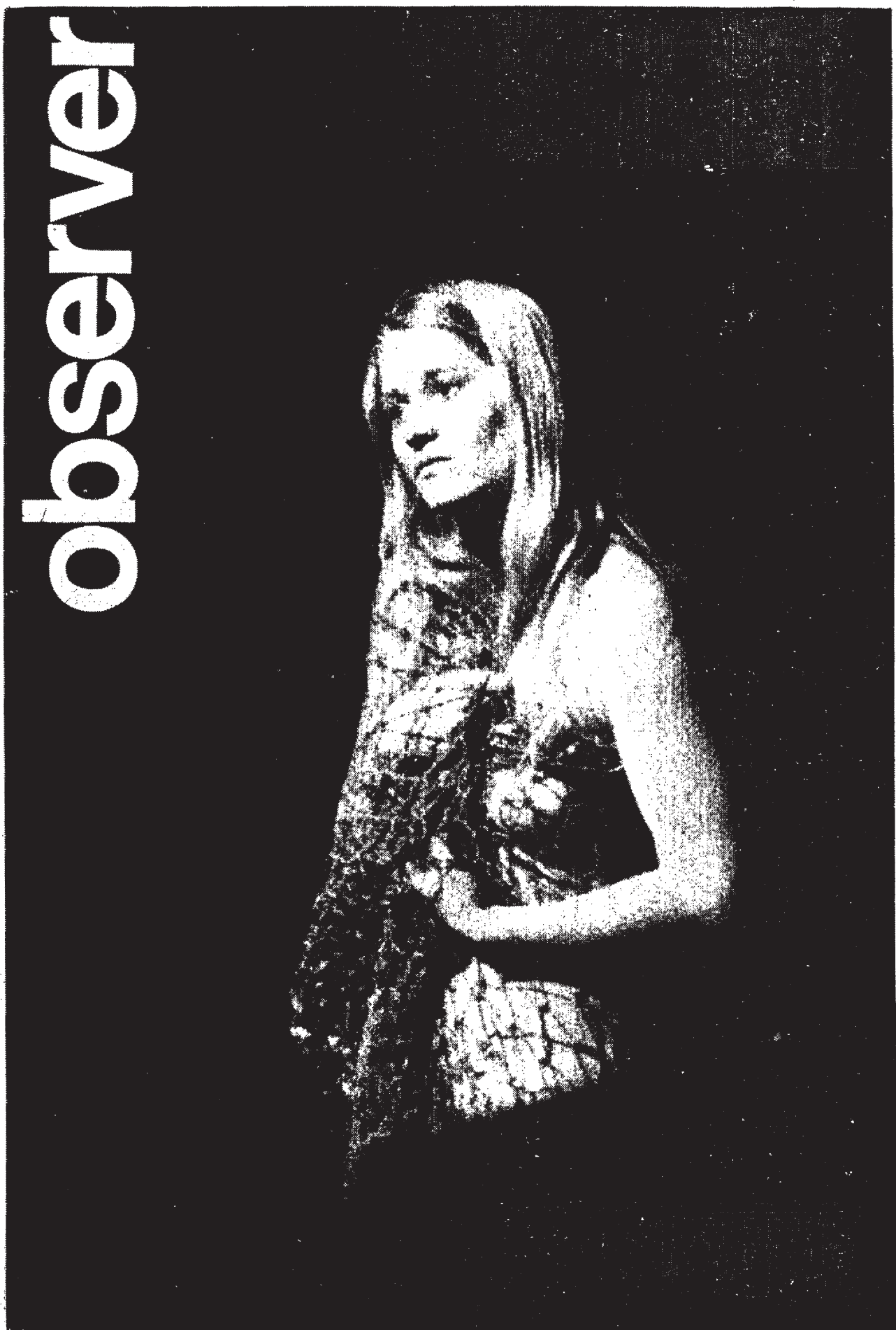
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OBSERVER

Vol. 15 No. 3 April 13, 1972

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observer

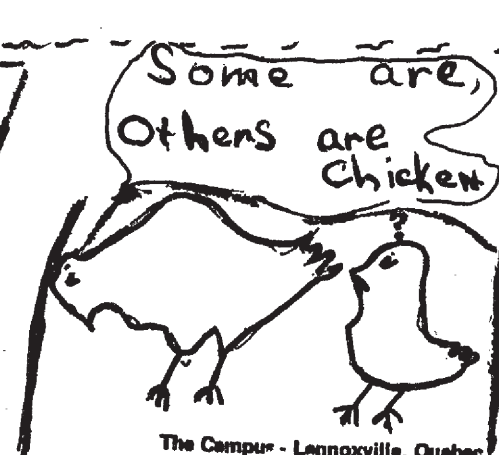
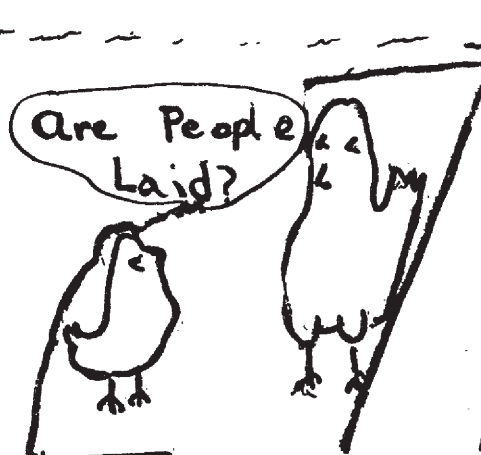
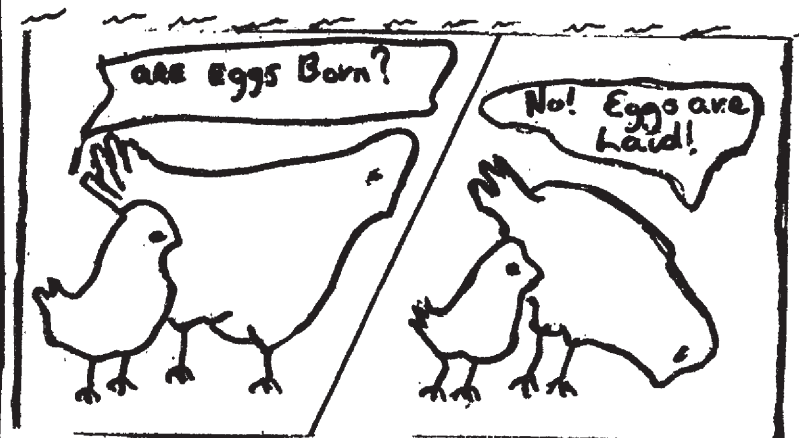
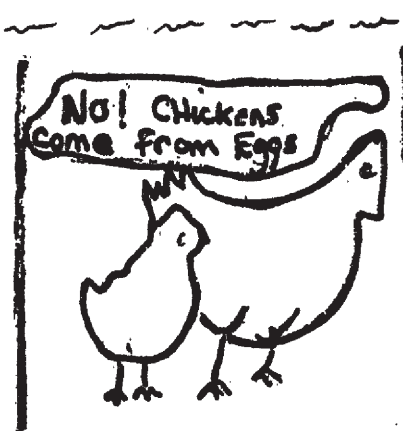
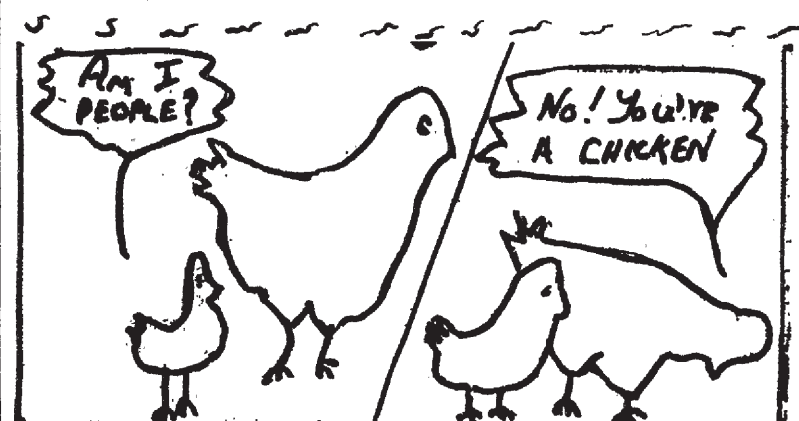


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The Campus - Lennoxville, Quebec



bard peoples community organization wants is you

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 disassociate 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 based 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:

it can happen here

- 1) providing our own food services
- 2) more laundry facilities and community maintenance groups, working in conjunction with b&g
- 3) a voluntary credit, non-credit basis for courses, voluntary senior projects and moderation, and 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 procedure.
- 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.
- 12) 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) Infirmary 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 senate: Daniel Henklein, Seth Fidel, Thellen 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

do it



observer

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cover: leslie garret as "ondine", by fred greenspan

VOLUME 15 NUMBER 3 APRIL 13, 1972

To Whom It May Concern:

I think it best if I first introduce myself. My name is Charles E. Bell and I am presently residing at the Ohio Penitentiary for the charge of Illegal Sell of an Hallucenogen which carries a sentence of (10) to twenty (20) years. I have been incarcerated here for approximately six (6) months and must serve approximately six (6) additional years before I can even be considered for release.

My purpose in writing is the following: Although I have been here for only six (6) months, I have begun to realize and acutely feel the extent of loss I will have suffered through being separated and disassociated with the outside and all that exists within it.

Being here causes me and the other men here to suffer many losses but, we feel most acutely the loss of communicating with others, the sharing and exchanging of ideas.



With each second that passes we are drawn farther and farther from all that is real, true and beautiful. We all share with the other in our feelings of hope for the truly beautiful world and all the beautiful people who will someday make it so. But, we here, are lost drifting suspended in both time and space moving neither forward or backward. Must this forever be so? We are seeking. We need to see, hear and know.

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

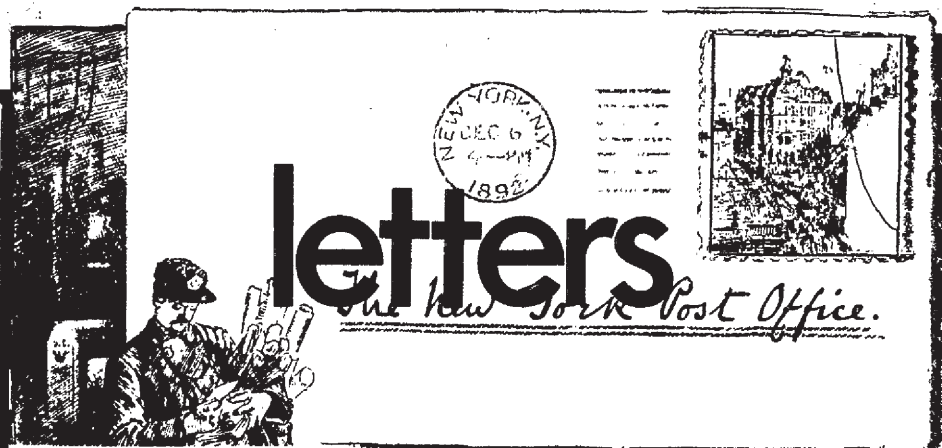
We would like to correspond with anyone who would desire to do so. We need books, magazines, newspapers, pictures, posters, any form of literature. We need all and everything we can get to teach us and show us of the thoughts, ideas and feelings of the PEOPLE. Many of us, at one time, were a part of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

You, the PEOPLE, are doing and causing great and truly beautiful things. We, here, would like to at least feel 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?"

We wish to hear from all. The left, the right, the up-side-down, the gay, anyone and everyone. We want and need to know! I personally feel that no man is of can be a man in himself. Each person, in actuality, is, at best, but an extenuation of another. In others is where our hopes are. Without the concern of others we will daily exist with no other course than to continue living the lives of the LIVING DEAD.

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To the Editor of the OBSERVER:

It may interest the Community to know that during the week of Spring vacation the following items were stolen from student rooms:

Fairbairn- stereo, speakers, blender
Blithewood- 2 speakers, stereo
Cruger- stereo, electric typewriter
Bartlett- record player, 2 speakers, clock radio, quilt, pillows
Bartlett- turntable, amplifier, 2 speakers
Potter- \$22 cash and \$100 check
McVickar- 2 speakers, tapestry
Bartlett- amplifier, turntable, tuner, 8 track tapes

Again, may I suggest that students keep a list of the serial numbers stamped on this kind of equipment and report thefts IMMEDIATELY to the Security Office- 758-6561.

Sincerely,
Mary Sugatt
Assoc. Dean for
Student Affairs

To The Editor

Richard Tedesco, in his letter in the Observer (issue no. 2), discussed two very important matters related to life at Bard: 1- the virtual non-existence of communication or 'spirit' of community and 2- the area in which last fall's Red Tide failed. I share Mr. Tedesco's sentiments regarding these two matters, but I think his argument deserves further qualification.

Is it safe to imply that all or most members of the community have a selected, closed society or clique to which they demonstrate their allegiance? To be sure, the mentioning of cliques is valid. However it would be beneficial to Mr. Tedesco's readers if, in a future issue, he might explore the problem of people here who have NO contact with hardly anyone outside of their class-meals-library-dormitory routine.

Secondly, Mr. Tedesco's view of the Red Tide was fairly accurate, but not accurate enough. It is true that the Tide formed a kind of clique by its content and general lack oack of concern for itself as a 'viable organ' of communication. But the people of the Tide (myself included) repeatedly felt that the paper was a VICTIM of cliques (in the sense that there were those who did not like the Tide and simply rejected it), not the creator of them. What happened was that the people of the Tide felt let down from this collective lack of concern and thus ventilated their frustrations by printing angry critical, if-you're-not fighting-the-problem-you're-part-of-the-problem editorials. This is what happens when any group feels rejected, insignificant, or is simply not sure where it stands with its audience. Letters, articles and technical help was what the Tide was asking for. When there was only one knock in a Blue Moon, the Tide people began wandering in the dark.

It is important now, in reference to Mr. Tedesco's suggestion on where the Tide failed, for the paper to recognize those who ARE committed and those who want to work in every way possible to improve the paper's quality as an example of journalism and as an organ of communication in the community.

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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; they 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 single man, but that of a man who would have been an important asset to the Bard community for years to come.

Sol Louis Siegel

WHAT THE HELL IS GOING ON?

3

What's with the library? A good question.

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 secondhand and some thirdhand information, and I have had to be careful about rumors and other opinionated statements. What follows below is what I feel sure is accurate information.

Last summer Ms. Elizabeth Krakauer assumed the duties of librarian at Bard and, having distinct ideas about the way a library should be organized and administered to, 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 many in fact, most of the changes that Ms. Krakauer 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 an area ideal for joint studying, relaxation during long studying periods, quiet conversation, or just plain loafing. Second, the moving of these periodicals has severely impaired the use of the main level, where they are now displayed, not only because the magazines are now taking up space that could be better used for other things, but because people who would in the past have gone to the lounge are now doing their leisure reading and talking on the main level at the expense, in both space and distractions, of the students doing research there. Finally, it is now more difficult for anyone to find exactly what periodical 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 author-title. Decentralizing the card-catalog in this way might be a good idea where the card-catalog is gen-

erally surrounded by students doing research, but that 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 an 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 (\$2400, according to one 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 all the way through the fall semester (although there was one unsuccessful petition asking for Ms. Krakauer to put the books and furniture back the way they were before, in October), came to a head on February 9 when a notice appeared on campus, without warning, which announced that the hours during which the library would be open were to be drastically curtailed. Effective immediately, the library schedule was to be cut by some 18 hours a week. Ms. Krakauer's reason for this was that she did not have enough money to keep the library open during the hours during which

it had been operating before. (She told me, in fact, that she would have trouble keeping the library open even during the new hours on the money she had.) And it is here that we get into accusations, counter-accusations, and secret whispers. Because this change of hours occurred very shortly after a rumor—long since confirmed—began to spread that Ms. Krakauer's contract would not be renewed for the 1972-73 school year.

The reasons for Ms. Krakauer's dismissal have not yet been publicly stated, and the rumors are flying, but the main one seems to have been financial: it is said that the library spent two-thirds of its allotted money in the first half of the school year. (Stories go that Ms. Krakauer went to President Kline and asked for more money and was refused, soon after which the Library Committee held the closed meetings that resulted in the decision not to renew her contract.)

Also at issue was the necessity of reducing the library hours; there were more than a few who claimed that the library could maintain its hours by rearranging its manpower on the same money, despite the fact that it had been necessary to lay off

five student library workers. And the decisions to cut the hours was Ms. Krakauer's alone; nobody else knew about it until it had been announced. 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 opens 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 18 hours. I wish them luck. They'll need it.

Sol Louis Siegel
(with more than a little help from Charlie Pavitt)



the meaning of

1 Nisan 5732

Letter to a Fellow Jew:

"In every generation each Jew must see himself as having been personally freed from Egypt." (Passover Haggadah)

How has the Jewish people defined "freedom"? Of course, the events of Passover, in speaking of physical liberation from the oppressor's hand, unite those times in Jewish history when our ancestors struggled against tyranny. But why celebrate the holiday when a Pharaoh, Haman, Titus, Torquemada, Chmelnitzki, Hitler or Stalin is not about us? Aside from Jews in Middle Eastern countries and our 3 million brothers and sisters in Russia, are there Jews today who can, in all honesty, begin the Passover service with the traditional "Now we are slaves; Next year, free people"? We can (as was done last year at the Seder in Blithewood) set aside a fourth matzah to indicate our solidarity with what were once called "The Jews of Silence." But this entails no sacrifice on our part. More to the point: If and when all those Jews who wish to leave for Israel are allowed to by the Soviet authorities, what would be the reason in the future to stop the celebration of the Festival of Freedom? The query can be posed differently: If the emphasis of Passover is on the value of physical freedom and subsequent possibility for human creativity, we can understand the universal theme of the holiday. But what of its uniqueness for the Jew? What is the primary significance of Pesach (to use the original Hebrew) which explains why Jews have gathered through the ages and will continue to meet at Seder tables, whatever their historical circumstances?

The answer to these questions, I think, can be found by going back to our prime source, the Biblical story of the Exodus itself. In recreating the scene of that first Pesach in Jewish history, we do much more than discover our origins as a people. We ultimately establish the purpose of Jewish existence.

The Biblical narrative (ex., Ch.12) seems to raise a number of questions. Why the preparation of a Pascal lamb, to be followed by its sacrifice, four nights later, just prior to the Exodus? Why the daubing by the Jews of his top and side doorposts with the blood of this lamb? Did the omniscient Creator need any sign, while administering the final plague, to differentiate between homes of Jews and Gentiles? Why the extreme care given to the distinction between leavened ("chametz") and unleavened ("matzah") bread? (NO other Jewish holiday demands that a certain food permissible the year round be forbidden temporarily, at the risk of "karet" - being cut off from the Jewish people). Indeed, Jewish law requires that a search ("bedikah") for leavened bread be made on the eve before Pesach, and

that what is found be burned the next morning. Why, in short, all this care? Surely it would have been easiest for G-d to have freed the Jews without these varied preparatoin-- if physical liberation were the primary goal.

But more was necessary. Consider that the Jews lived in Egypt for 210 years. Whether they enjoyed the royal pleasure while Joseph(as viceroy) lived, or gave up their lives as the builders of the pyramids, they witnessed the glory that was Egypt. No rival stood beside her in culture or power at the time. Not surprisingly, Jews began to learn ways foreign to their heritage and started to assimilate. They left their ghetto in Goshen to live amongst the populace. (This will explain why certain houses had to be "Passed Over" when the Egyptian first born were slain.) Freedom from their chains would not erase the mark of this more tenacious bondage. (This is made even clearer by the fact that, after the Exodus, many wanted to return to the delicacies of Egypt when difficulties arose, or that the episode of the Golden Calf took place even after Divine Revelation. We should also note that the Jews had to wander in the desert for forty years so that this entire generation would disappear before their descendants could enter the Promised Land.) Under the circumstances, the Jew had to demonstrate his readiness to break sharply with the unsurpassed but alien civilization in which he had lived these many years. Without a major gesture of this sort, his true identity would still have remained Egyptian at the core.

What better way to show his Egyptian neighbor- but especially himself- this resolve than by the sacrifice of a Pascal lamb? Since the lamb was worshipped in Egypt, this involved tremendous danger. In addition, a culture which zealously followed astrology would certainly not appreciate this sacrifice during the month which had the animal in question as its symbol; the timing of this sacrifice, to coincide with the fullest appearance of the moon (heralding a new month) at exactly the middle of that month, would only further anger the Egyptian host. How much greater the risk when the lamb would be chosen and set aside for a few days before the Exodus would take place? Indeed, one reason given for the name to the Sabbath before Pesach, "The Great Sabbath" ("Shabbat HaGadol"), is that this entire preparation could be observed and heard by all Egyptians, and yet, miraculously, no injury befell a Jewish family for doing so on that day. Finally, the blood of this sacrifice was spilled across the Jew's door.

Not for the need of Providence. The purpose of this act was to have the committed Jew declare his freedom from the idolatry of Egypt in even stronger language to those outside and inside his household. Understandably, this is the first Divine commandment given to

the Jews as a people. By its fulfillment a sense of peoplehood became manifest for the first time.

The emphasis of Passover on the spiritual rebirth of the Jew is also evident in the case of the matzah. The dividing line between leavened and unleavened bread is slight; so slight that we are apt to err out of year-long habit and underplay the difference. (It has in fact been noted that the only distinction between the three Hebrew letters of these two words, "chametz" and "matzah", lies in a little line which distinguishes between a "chet" and a "hei".) But when the Jew had to establish his own identity, the changes he had to undergo were- and are- fundamental to his existence; the threat of "karet" is there to emphasize their importance. In re-living the Passover experience, when we insist that the leavened bread in our possession be searched for and then be burned to dust, we should also engage in the deeper search for those leavening elements in our daily lives which threaten to obliterate these lines of distinction, of purified identity. Like the search for leavened bread, it may be difficult to ferret out

nings of the second stage. One commentary has added that the Hebrew spelling for another name of this festival, "Chag HaMatzot" (the holiday of Matzot), is the same as "Chag HaMitzvot." i.e., the Jew celebrates Passover as 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, 6-7), corresponding to the four cups of wine to be drunk at the Seder, is "V'La-kachti" (G-d's taking the Jews as His chosen people). For this act has its parallel in the word "U'kechu", the taking of the Pascal 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 been repeated daily by his descendants ever



Baking matzahs - old style, Utrecht, 1657.

the spiritual "chametz", but find it we must, for our own sake and, concomitantly, for that of the Jewish people as a whole.

What happened at this emergence of the Jewish people on Passover was a two-fold process. The Jew had to indicate his wish directly to be free of the Egyptian way of life (deed has always meant more than word in Judaism). But, having achieved this state, what next? Jewish thought asserts that freedom, in and of itself, is not sufficient. Having renounced Egypt, the Jew next had to engage in a positive act. Negation had to be followed by creation. For the Jew, both were necessary. Thus Rabbi Yosi HaGelili explained the two separate verbs used by Moses in informing the Jews of the Passover sacrifice (Ex. 12, 21): "Mishchu" (draw yourselves up from the idolatry of Egypt), "U'kechu" (and then grasp the mitzva, the Divine commandment). The Pascal sacrifice, the eating of the matza, these are the begin-

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 defied and will continue to defy the normal erosion of time. But this 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 Shavuot, when the Jewish people celebrates its receiving the Torah, the Divine depository of our faith. According to the Biblical injunction (Lev. 23, 15-16), these days are to be counted to recall the daily offerings of an omer of grain which were made between these two holidays. But why continue this program of "sefirah" (counting the days) when we have neither Temple nor omer offerings? If we remember that the meaning of Passover is linked to Shavuot and Sinai, we can supply the answer to this 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 precept would be consummated in marriage. At

עֲבָדִים הָיִינוּ לְפָרֹעַ
בְּמִצְרַיִם. וַיֹּצִיאֵנוּ

Because we were slaves unto Pharaoh in Egypt, and the Eternal, our God, brought us

PASSOVER

by **MONTY N. PENKOWER**
(assistant professor of history)

Sinai, to use the metaphor of the Rabbis, the lord came as a groom, Israel appeared as a bride, and the Torah symbolized their everlasting union. Jewish mystics of the Kabbalah tradition have gone further to point out that the Jews of the Exodus needed these 49 days to achieve the seven "midot" or qualities which make for a perfect world, and thereby achieve "tikun," 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 "temimot", the same phrase given to both the Torah ("temima") and to the way each Jew should walk with his Maker ("tamim"). By this approach one becomes more aware of the direct relationship between Passover and Shavuot, between our origins millenia 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 most clear: "I am the L-rd Your G-d, who brought you out of Egypt." (Also cf. Num. 15, 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'La-kachti" and "U'Kechu") is also used for characterizing the Torah: "Lekach Tov," a goodly possession; the former made the reception of the latter possible. And just as each Jew should see himself as if he were liberated from Egypt, so, too, should every member of our people see himself as having stood at Sinai (Deut. 29, 13-14). Rabbi Yehoshua Ben Levi said (on the phrase "charut al haluchot," Ex. 32, 16): "Read it not 'charut' but 'chairut' (not 'etched onto' the tablets but 'freedom'), for the free man is only he who 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 use 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 in-



the search for the chometz

creasingly mechanized, relativist, secularized culture, we are more in slavery than ever before in our history. Can we witness another Exodus of the Jewish spirit? It is at a time like this that we must go back to our roots. Forget the puerile Talmud Torah education received on the run, the memories of lavish but truly limited Bar Mitzvahs. Remember, as my father pointed out in a sermon last Passover, that the opening words of the Haggadah customarily

active in the Alliance to decide to attend other schools where Jewish studies are available. This year, under a new name -- "The Bard Chavurah" -- a group of dedicated students has displayed a much more vigorous commitment to their heritage, to the point where they meet twice regularly during the Shabbat for services, discussion and meals. This nucleus of concerned Jews, with the strong support of President Kline, was instrumental in having an experimental

month of the Exodus and hence the first of the Jewish months (Ex. 12,2), the Babylonian Talmud says: "In the month of Nisan, the Jews were redeemed in the past, and in this same month they will also be redeemed in the future" (Rosh Hashanah, 11a). The Jews have been inveterate optimists -- how else explain their faith in their survival and in their destiny? Coming in the springtime, Passover also suggests brighter days and a reawakened

נֶזֶק This is the bread of affliction, which our ancestors ate in the land of Egypt: let all that are hungry enter and eat; and all who are in want, come and celebrate the Passover! This year we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are bondsmen here, but next year we hope to be freemen.

הָאֵל לַחֲמַת עֲנִיָּא. דִּי אֲכָלוּ
אֲבִדְתָּנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכַפִּין יִיתִי וְיִכּוֹל. כָּל דְּצָרִיךְ
יִיתִי וְיַפְסֵחַ. הַשְׁתָּא הָכָא. לְשָׁנָה
בִּקְאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא
עֲבָדִי. לְשָׁנָה בִּקְאָה בְּנֵי חוֹרִין:

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 assign priorities in our lives, and this reawakening comes before anything else.

Not all young Jews have turned away from this difficult challenge. Disgusted with assimilation, watered-down Jewish education, the hypocrisy of their parents when it came 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 communes, the Student 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 students to attend High Holiday and Shabbat services, put up a Succah, 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 Chanukah festivities with Yael, Avi and myself, and some celebrated Purim with the Lubavitcher Chassidim in Brooklyn. Recently, a few 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 legends and mysticism, with contemporary names like Salo Baron, Cecil Roth, Abraham Heschel, S.Y. Agnon, and Eli Wiesel. Today, when the stakes for Jewish survival are so great in Russia, Israel and elsewhere, 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 ('lirot') himself as having been personally freed from Egypt," I prefer the version of the great sage Maimonides: "... must show himself ('liharot') ... " 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 process of "Mishchu U'kechu." Too late? Let us remember that of Nisan, the

faith. Of course, Jews have faced various "Egypt" (the Hebrew root for which can be "narrow" or "low" circumstances) 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 penultimate glory and election. When Moses lifted up his voice in praise of G-d's miracles after the Exodus, a future verb was employed ("Yashir," Ex. 15, 1). This suggests that liberation and redemption are a continuous daily process. Every Jew has a part in this development. In unifying all of Jewish history, Passover also tells us that we are each a link in that mysterious chain which was forged at Sinai. Let us, in our own individual ways, begin to break our alien shackles and to join our futures to the ongoing heritage of our people. By doing so, the true message behind the call of Passover, always recited at the beginning of the Haggadah, will touch our hearts and inspire our lives: "Now we are slaves; Next year, free people!"



seder

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 Pharoah in Egypt, some three thousand years ago. This celebration is known as Pass-over.

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 Pass-over dinner where many traditional Jewish dishes were served, including kugel and tzimmes.

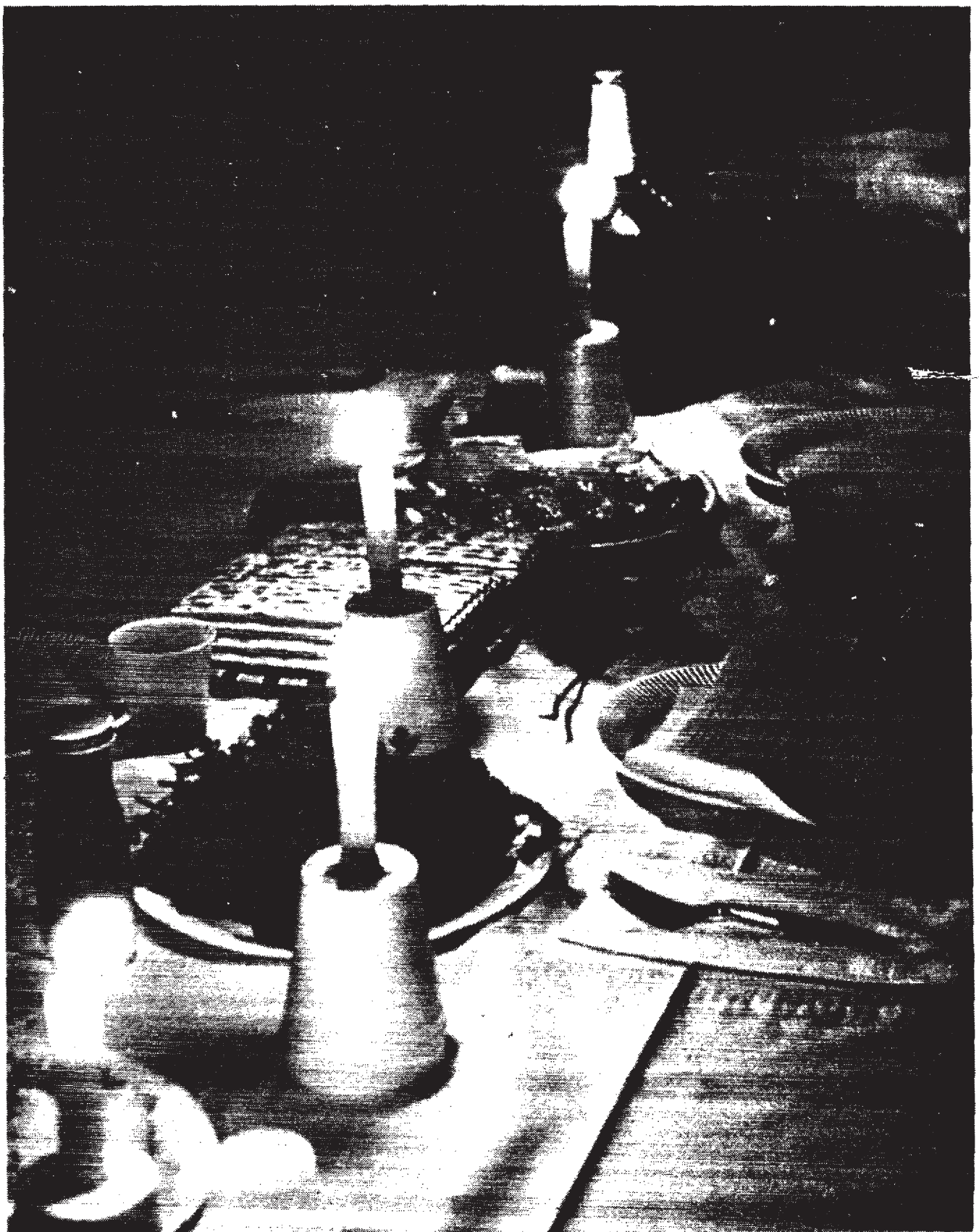
Following the dinner, there was a Seder which was held in Blithwood. This was organized and led by Marshall Kupchan, who also leads the group's Friday evening Sabbath services. The Chavurah compiled their own Haggadah (the book which tells the story of Passover and is read each year), which included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

On the Seder table there is always a plate of three matzas. 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 charoses (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 Carlebach (on record) and Michael Bressler, 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 Elia

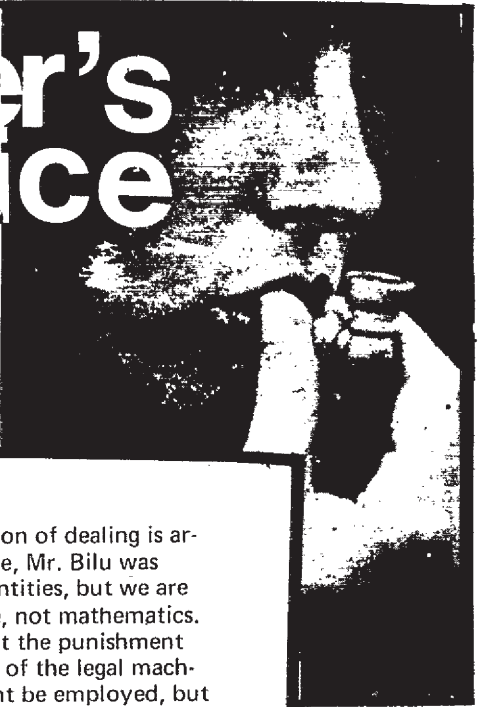


photos by stephen gerald

...WE HAVE PLENTY OF GRASS,
AND AS WE ALL KNOW, DOPE WILL
GET YOU THROUGH TIMES OF NO
MONEY BETTER THAN MONEY WILL
GET YOU THROUGH TIMES OF NO DOPE!



dealer's choice



Administrations come, and administrations go. Students come and students go. Manifestations of eternal recurrence, flux and order of the universe, and etc., no doubt. Having read Ecclesiastes, we of course understand the necessity of conditional change in time. These are facts of life, sweet and simple, complex and un-sweetened, take them as you 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 expansive choice of a man walking the plank: jump or be pushed.

The individual was Ilan 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.

Ilan 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 Ilan. 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. Sugatt 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 quadrupeds and bipeds taking potshots. Standardization of any regulation of drug abuse here is simply impractical, it is absurd. So the administration only attempts regulation in cases of hard drug abuse (heroin, cocaine and the like), or in cases of dealers with unusually large constituencies. 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 machinations which might be employed, but this is a silly argument. Legal mechanisms would produce more dire results for the school than 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 mere personal prejudice in the case of Ilan Bilu, for the people in the administration are all honorable people. But this manifestation of "justice" indicates standards of immensely 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 incriminating evidence enough, because all such people are known to the security office.

I may be grasping at straws, but I think Ilan 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 Tedesco



BUST...
MAY,
1969



ONDINE

directed by DAVID MARTIN

DRAMA
DEPARTMENT
PRODUCTIONS

photos by
fred greenspan





ENEMIES

an all-star cast of great actors

directed by WILLIAM DRIVER



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

\$15 billion a year.

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

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-spying on anti-war civilians may be seen as the application at home of the "pacification" techniques the military intelligence apparatus has developed in Vietnam. As in ancient Rome, the price of empire may be the downfall of the Republic.

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

If we're wooing China, why go on fighting a war of containment?

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

The containment of China costs close to

(This statement was made mainly in accordance with a book by Entoven 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 causes 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 excuse for playing the policemen'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.

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



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 reelection 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 Kellogg's Corn Flakes, Mobil Gasoline and countless other domestic enterprises.

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 gotta eat and I need my car for 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 com-

puter. 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 busy insect: no emotion, no temperament, 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 of Mao Tse-Tung printed on their boobs; so that's what he meant by "mountains"), 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 his Chinese Trek were mainly in response to his critics. Now that the peaceniks have convinced Nixon to recognize China it is time that they coerce the part-chief-executive -- part-phantom-voice into attending their next rally in Central Park.

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

REFLECTS

KEVAN LOFCHIE

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 protest he made on the weekend? Come on. Every other demonstrator enjoys that holy rite for peace with the contentment of a rested conscience the next day from nine to five. The least we can ask is that our poor, maligned, common, hard-working, ordinary (as usual) president has equal time to be as unconcerned and unaffected from day to day as we are. Ask not what your president brings for you, ask what you can bring to your president. On most weekends the president hibernates in nearby Maryland, or in Florida, San Clemente or (God knows) maybe the moon. But he'd be happy to receive a gift from any of you, and even sign it himself: a box of candies, a stuffed animal, or even a wind-up doll to get some ideas for the coming week -- anything complimentary to his weekend snoozes will be received with the utmost content.

So I think we should be a little easy on our president. This demonstration would mean his first weekend away from home. If Dicky comes to a weekend peace demonstration or any similar event only to suck his thumb and hold his panda, we don't mind do we folks? We all do and have done the same thing in our great American tradition of peace demonstrating. It's like going to a forum on violence in America and hearing a self-righteous lecture from Staughton Lynd on non-violence in eastern Massachusetts, 1715... Forget it:

Between the time I was acquitted of obscenity charges for the second time in Los Angeles and the start of my New York obscenity trial, some 80-odd prominent figures -- including many non-fans -- signed a public protest on my behalf... (Part of) The petition read as follows: Whether we regard Bruce as a moral spokesman or simply as an entertainer, we believe he should be allowed to perform free from censorship or harassment.

Harassment is a leprous label that draws bully taunts: "Oh, are they picking on you, little boy? They're always picking on you. It's funny, that doesn't happen to your brother." People ask, Why don't they leave you alone?

I say there's nobody picking on me. Except the ones that don't piss in the sink. But we all do! That's the one common denominator to seize upon. Every man reading this has at one time pissed 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 incite riot. Or, in the case of bad niggers 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 calmness and humanness of peaceful demonstrating that can cause a riot...But those niggers 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 dissident again), what if Nixon is defeated in November?

Impossible, I say. Our president defeated? Impossible. Infact he has won it already: China for the liberals and no busing for the Southern shitkicks. Nixon has won it in a walk. His advisors have been right all along: "Don't sell out to any niggers or radical groups, Dick. Don'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 feudal ruthlessness. Organized crime is not a rejection of Americanism, it's what we fear Americanism to be. It's our nightmare of the American system."

Pauline Kael, NEW YORKER
March 18, 1972

Yes, our culture has made a ritual of what is almost too hard to observe directly, our tragic destiny presented in a parody of compulsive affluence and compulsive violence. In another ritual, less entertaining, we are watching the 1972 Presidential Campaign as refracted through the TV lens and the mock-serious new columns. As befits a culture vulgarized by commercial TV, the screen is convulsed by an orgy of 'political images', sprayed and deodorized and packaged by add agents. The original step in and out of airplanes and talk into cameras and visit supermarkets, and sometimes they sing or laugh or cry, and always they shake many hands. Then, the consumers troop in to little booths to pay bogus money for bogus candidates; pollsters do a market survey and report what is selling now; the Dow Jones goes up and down; and as the nightly blood orgies from South-East Asia depart, home grown murders and Irish bombs 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 Huntley Brinkley. Archie Bunker is easier to take than George Wallace and Henry VIII than Lyndon Johnson. We now have Dr. Strangelove in the basement of the White House and Monsieur Verdoux upstairs.

A few days ago, Bard had its own purga-

tive; '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 racist slurs 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 snobbery.) Last year, the 'Red Tide' succumbed to dullness hardly ever relieved by ill-conceived imprecations. At the moment, the 'Observer' seems to be profiting from these sorry examples.

Perhaps the real 'America' is frightening. Yesterday the President callously reversed a commitment to educational justice to a depressed minority. Soon Rehnquist and Powell will tilt the Supreme Court to a reversal of the halting humanity which affected our laws, turning them ever so slightly towards concern for the 'silent majority' of the people who had long been outside 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 Rockefeller, dominates this land. Small wonder that students react as if they saw a nightmare. 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 antiseptic 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 festering Vietnam, and new Vietnams, and ITT corruption, and there will be no putting it away.

This is a plea that we try to talk about it. Even the sad 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. Koblit

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 senseless object of beauty.

He made you believe you were not capable of doing anything for yourselves.

His politics and livelihood is based on making you more Fuckable to him.

You his senseless --Blonde haired 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 adequately defined. ("An Abstraction"--Websters)

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 for it
scrubbing for it--and

Oh yes, changing its shit--
Keeping it Nice for
Company

And when the company came in and took the praise for her Genius

And you were ever praised for your excellent training of her.

And all the while the white man looked on at his trained LADY

Parading you 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 expand your (bosom)
and that's not seeming for a lady

He reminded you often of your duties as a LADY--to look pretty and be at his disposal when he wanted you

Not need--just want

And to satisfy your longing
for womanhood he gave you the term
(LADY) And pinned 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

Annandale on Hudson, N. Y. ... The Bard College Women's Campus Club has announced that it will use the proceeds from the November 1971 Handicraft Exposition and Sale to establish a Scholarship Fund in memory of Muriel DeGre, who died on February 18th. Mrs. DeGre, an active member of the club, was the originator of the annual craft show and her efforts both practical and creative, gave it much of its initial impetus.

The Women's Club at Bard has each year given their profits from the Sale to the College to be used for such purposes as curtains for the Theatre, books, recording equipment, a slide projector, and sound equipment for the Music Department. The members felt that this year it was appropriate, instead, to take the first step towards the establishment of an appropriate and lasting memorial to Mrs. DeGre.

Any of her friends in the community who wish to contribute to the Muriel DeGre Memorial Scholarship Fund may do so by sending a check, made out to the Fund, in care of Mrs. Curt-Marie Crane at Bard College.

COMMUNITY RELATIONS

The Community Relations Committee has been taken out of the attic 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 students, Jackie Keveson and David Deutsch.

The Committee's primary function is to "get involved" in voluntary projects -- tutorials, manpower, etc. -- in Red Hook. It is a tool for Bard entering Red Hook 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" entering a small town such as Red Hook was

once considered dangerous and probably still is. The manner in which we conduct ourselves in Red Hook 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 Hook citizens about some type of voluntary community action program involving Bard students; the feedback that I received was quite favorable and oftentimes enthusiastic. They expressed the desire to break down the barrier of non-communication between Bard and Red Hook that has existed for so many years.

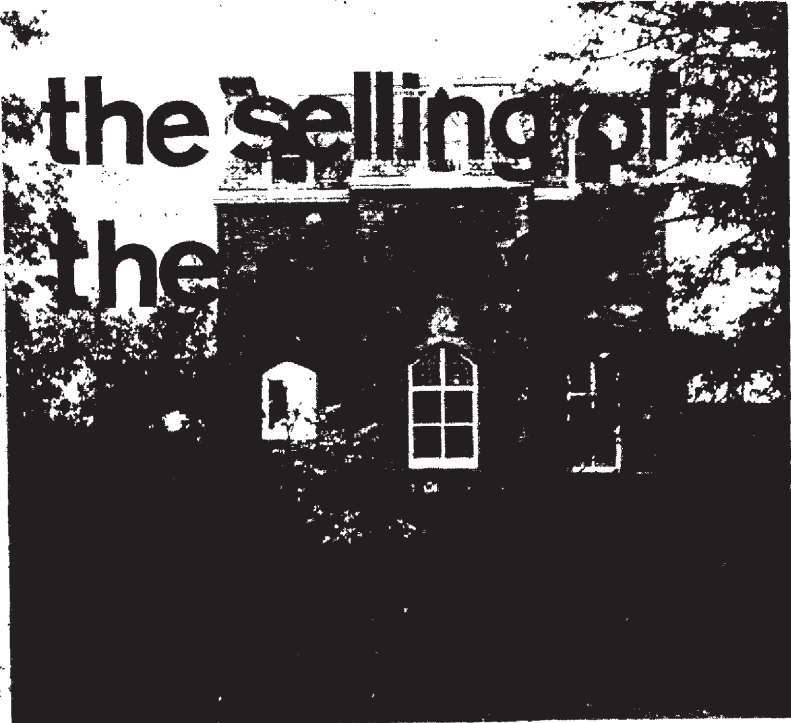
During these informal meetings with various Red Hook citizens, both they and myself favored a moderate approach to community involvement -- that is, going

into it at full-steam could prove to be quite disastrous.

I will not predict that The Community Relations Committee will be 100%, 80%, or 70% successful; but, I can be optimistic with regard to the friendliness and "openness" that I encountered when speaking to members of the community. This is a start -- in a very positive way. To enter into this program without personality conflicts 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 support. If you are interested in working on The Community Relations Committee, please contact me, via Campus Mail, Larry Levine, Box 485.

the selling of the



It has been four weeks now since I asked all student organizations to send me a detailed account of their expenditures for public examination. So far, I have failed to receive even one reply. Therefore, I must assume that without one exception, our clubs are negligent of their honest duties in respect to our knowledge of their actions. Without going further, lest I 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 with ideas is that they solidify. The most idealistic virtues, when followed to the letter for a long enough period, become entrenched and inescapable. What was once freedom becomes a burden. Hence, the failure of the liberal

institution.

Therefore, we have Bard College. Despite its experimental pretensions, nothing in the way of real change has taken place in ages. Once a leader in the realm of innovation, it has since been passed by countless other schools making real progress in free or educational policies.

However, the myth of liberalness still exists. Note, for example, the recent issue of "Teaching and Learning at Bard", one of the administration's newer propaganda devices. Dated February 18th, it failed to reach our boxes until March 7th. Three weeks between dating and distribution—a sure sign of institutionalized weariness.

Reading the journal, we note proof of this unyielding structure we are a part of. On page one, we read of yet another faculty-student committee, a sub-committee of the

EPC yet, "to evaluate and report on possibilities for further development of the Field Period program, suggestions concerning summer academic offerings, and various proposals under which some Bard Students might be able to complete their requirements for the bachelor's degree in three years." Hierarchy in the process of increasing institutionalization, folks.

So So we have another committee. Its function is admittedly to add an appreciable amount of reports, discussion and general tongue-wagging to our already over-taxed ear-drums. However, in the tradition of committees, sub-committees and sub-sub-committees, I would expect the final result to be a little more than a solidification of the Bard tradition of reports, discussions, general tongue-wagging and no appreciable improvement in our situation.

We turn the page to Carl Selinger's "Liberal Education: The Professional Analogy II". Once again, we are forced to hear the term liberal. We go through the article, and find proof after proof of Mr. Selinger's 'liberal' sentiments. If the use of the word 'life-style' does not prove his identification with our ideals, then what can?

His list of 'characteristics of interpersonal relationships' is quite interesting to study. Parent-child, professional-client, employer-employee, artist-patron; in all cases we see the domineering side listed first, the dominated second. Yet, we see male-female! I will not harp on the sexist implications too long; had he reversed the order, I would have screamed "reverse sexism" and it would be better if he dropped the analogy and I dropped the complaint. However, when we read 'teacher-student', we realize that a 'liberal' outlook on education still involves the extreme differentiation between the teacher and the taught with the dominant role of the teacher untouched. Not particularly progressive, if

you ask me.

The total content of the article escapes me. I have read it over and over again, and still have no idea of what Mr. Selinger is attempting to convey to us. If anything it is bad enough that the administration offers us no more than words but at least the words themselves could make more sense.

It all boils down to hypocrisy. They talk incessantly, but if they believe that the muscular power of the mouth is enough to work miracles, they are mistaken. The words are but a cover-up for the refusal to take any definite action in a radical direction. Until they are forced, it appears that we will be subjected to a little more than the smoke-screen of committees, reports, tongue-wagging, and administration journals saying nothing.

Yet can we blame only the administration? No, if the poll of the incoming freshmen's attitudes on the important objectives in the same journal is saying anything to go by. They too have a 'liberal' outlook compared to corresponding students on other schools, quite reminiscent of the administration. They profess artistic and philosophical achievement and downgrade the economic and social roadblocks to this ideal. Quite admirable. Yet when it comes down to the concrete, participation in social and political action, they take a little more initiative than the average person.

So why complain? A 'liberal' administration and a 'liberal' student body should live together in peace and harmony. They preach the same values as long as they can sit on their collective ass and hope the others will do the work.

Bard. I wonder how many attacks like this will be necessary to get your adrenalin running for once.

Charlie Pavitt



On Monday, February 28, the Ecological Concern Committee held its first meeting of the semester. The members of the Committee represent students, faculty, administration, and the Buildings and Grounds Department. It includes Stewart Fefer, a biology major, as student representative; David Young, the ecology professor, William Griffith, professor of philosophy, and Peter Skiff, professor of physics, as faculty representatives; Bob Bruce, director of development for Bard, from the administration; and Dick Griffiths, the head of Buildings and Grounds.

The first topic discussed concerned the damage caused by driving cars across the lawns around Blithewood and Ward Manor. Stewart Fefer, in behalf of the Committee, wished to make a special plea to all students about driving their cars on the lawns during the present thaw time because of the permanent ruts this creates. "I'm concerned about student apathy," said Stewart, "about the business of what students do with their cars."

The damage done to campus grounds by recent construction activities around the modular dorms, the barracks and the new

Dining Commons was considered next. The committee has arranged with the state conservation department to purchase at minimal prices "species of shrubs, plants and flora that are native to this area, beneficial as wildlife habitat and food." Stewart explained the importance of planting only native flora "so the balance between natural plants and wildlife is not disturbed. Otherwise the wildlife may be disadvantaged or uncontrollable plant life may be introduced."

Planting of these shrubs is scheduled for Earth Week in late April. Student involvement in the planting is urgently needed to supply the necessary manpower to complete the project. Anyone interested in helping during Earth Week should contact Stewart Fefer.

Of particular concern to the committee was the condition of the ravine slope upon which the new modular dorms were built. Despite verbal assurances by the construction company that they would protect the ground conditions of the surrounding lands, Stewart said "I'm really distressed over the way the land was left by the company. Especially in this time of thaw the high ground water drain-off is in danger of silting up the

PLANT A SHRUB FOR SPRING

whole ravine which will eventually silt up the whole south bay."

In addition to planting the shrubs and flora to prevent this, the committee felt the contract assured that ground improvement would be made by the company. After further investigation of this clause in the contract, the committee will take action to insure that the company's promises are upheld.

Long range plans being considered by the Ecological Concern Committee included creation of a park around the present ice skating pond after dredging the water basin a little deeper. A similar pond dredging project is being considered for the Tewksbury-Theatre-Procter field area. In regard to these long-range plans, Stewart commented, "I'm concerned with getting a master plan enacted so the

main campus could be developed for the benefit of students living there while the more remote areas of campus are left in wild state. I don't know if the school has an overall plan for land use but I'm interested in seeing that an ecological plan is enacted soon."

As a further service of the community Stewart wanted people to take notice of the several bird migrations actively taking place around the North Bay. The road to Cruger Island followed north along the railroad tracks, leads within view of roosting areas in the bay. Especially at dusk and other times sightings of bald eagles have been made on Cruger Island, a rare natural event in this part of the northeast.

by Christopher Wynn



WHO'S FEC

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 out 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 Divisional Evaluation Committees, 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 luckier 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 go 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 one) of two elected members from each division. Instead, a signup 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.

Sol Louis Siegel

revival
8:30 P.M.
friday,
april 14

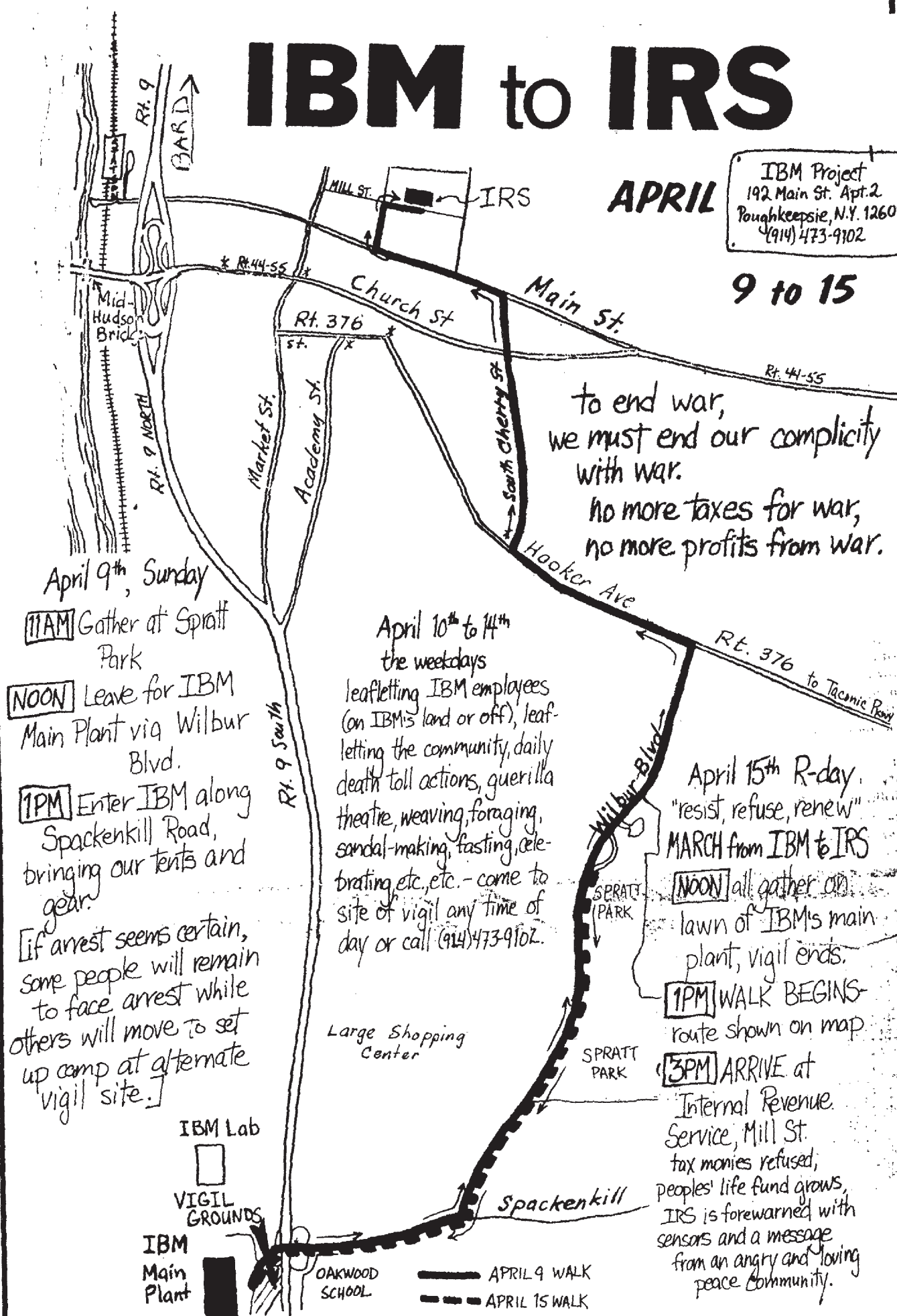
in the
gym

IBM to IRS

APRIL

IBM Project
192 Main St. Apt. 2
Poughkeepsie, N.Y. 12601
(914) 473-9102

9 to 15



Poughkeepsie N.Y. Beginning Sunday, April 19th, a group of anti-war demonstrators plan to begin a week long "Invasion" of International Business Machines (IBM) main plant property in Poughkeepsie. The demonstrators intend to dramatize IBM's involvement in the automated air war in Indochina and are calling upon 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. There they intend to set up camp on the front lawn, bringing tents, sleeping bags, and other essential gear. The demonstrators hope to remain for the week carrying out a continuous vigil, leafletting workers and the community, and engaging in constructive work activities. Many participants will be fasting for the full seven days.

According to Peter Cunneen, co-ordinator of the IBM Project, "there is a distinct possibility of arrest if we enter on to IBM property. In such a case, some of

the demonstrators will enter IBM property and face arrest, while others will set up camp at an alternate site, in order to carry out the projected week long activities."

The week long demonstration will close on April 15 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 war 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.

demonstrate



Heal Yourself



PUBIC HAIR, ITCHING

Sometimes the pubic hair, like the hair on our heads, itches — not from crabs, but from dryness or whatever. 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 eggs, which are mere specks the size of a pin-point, which cling tenaciously to the hairs. If you haven't got crabs, but 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 or granulated bark to 1 cup of boiling water. Simmer for 20 minutes. Cool and strain. Splash or apply onto area;
3. Apply wheat germ oil to area.



URINARY INFECTIONS

If you have trouble urinating, it is sometimes hard to diagnose. The symptoms — burning urine, frequent urination, and pain in the bladder — can be an indication of many things. The first is venereal 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 fucked over.

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 hep, 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 feces.
6. As with any infection, take lots of vitamin C.
7. Drink spearmint, golden seal and catnip teas.
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; kinnikinnick (bearberry); corn silk; juniper berries. Brew for 15 minutes and drink 1 cup a day for a week.
2. Take powdered golden seal root — either 2 double-0 gelatin caps followed by half a glass of warm water, or ¼ 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 be catheterized. 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 burns 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 600 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

Canker 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's suggestions for nutrition: 100 mgs of niacin amide at each meal, plus vitamin B complex (for B6 and pantothenic acid), and vitamin C. To deal just with the symptom:

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 comfrey leaves or wheat grass.

BEE OR WASP STINGS

Here are some easy 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. scallion 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 begin before you're thirty. 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 goop — 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 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 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 and brown sugar, too) to honey. Honey can be purchased in bulk from 5 to 40 pounds, preferably unboiled. 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 will 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 30 minutes, and if you're having trouble breathing, get to a hospital. The niacin should entirely relieve the pain. Also, it can be taken as niacin amide 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) cut of pennyroyal or summer savory.



Reprinted from NORTHWEST PASSAGE

from page 2 col. 1

We, the many men incarcerated here, are reaching out our hands to you. Looking and hoping for someone to grasp them and hold us up to keep us from sinking into the deep and darkened pit of despairing insanity. You, each of you, can be, if you choose, our only link with the world of sanity and all that is real, true and beautiful.

If there is anyone who may wish to correspond with the men here, please address your letters to Charles E. Bell

(133-074)
Box 511
Columbus, Ohio 43216

I will distribute your letters to the various men to answer and begin correspondence. There is but one restricting requirement to our receiving literature. It must be sent directly from the publisher or from an operating book dealer or a printing company.

Any and all material will be greatly appreciated by each and every man here. **SINCE SEPTEMBER OF LAST YEAR ALL MAIL IS UNCENSORED!!!!**
KEEP ON KEEP'N ON!!!!

Sincerely yours,
Charles E. Bell

from page 2 col. 4

The concern demonstrated by those who attended the paper's meeting on Feb. 28 was indicative of a real source of commitment.

Perhaps it should not be necessary for the Observer to establish itself as a clique. But at this point, it is important for those who are making this paper tick to recognize their common commitment. This way there will be a better chance for the paper to survive and develop into a more 'communication'-oriented newspaper.

Sincerely,
Kevan Lofchie

To the Editor, and the Community:

I was wondering whether anybody else has noticed what seems to be a much too prevalent habit for a few Bard students to use the Bard campus as a giant echo chamber for hi-fi systems. What began as a rather innocent and fun idea years ago of occasionally on a nice day playing for the campus an excerpt from the Lone Ranger Radio Show, or something of that type, now seems to have mushroomed into something else—everytime we have a nice day, we have to listen for hours to whatever record some self-

appointed DJ has a whim to hear at the time.

This is not to argue the merits or demerits of the music itself, but the manner in which it is publicized. I think there is ample opportunity for people to get together and listen to music that they mutually enjoy without subjecting the entire campus to that music. There are many people, including myself, who would much prefer spending a warm spring day lounging on the lawn, perhaps, reading, or just quietly listening to the birds (no, we have not quite managed to drive them away yet) than to listening to Hendrix, Cream, or even Bach or Beethoven play at a noise level loud enough to rival that of any of the bustling, crowded, and unbearable cities that we are so quick to criticize. I wonder if it is absolutely necessary to impose every last ounce of our urban heritage upon an area that otherwise has so much to offer us.

While I'm writing, let me also briefly congratulate you on your "new" editorial policy. I think that using the facilities for a campus newspaper makes much more sense than adding one more underground paper to the already scores of those in existence.

I remain,

Most sincerely,
Ruger Sessions

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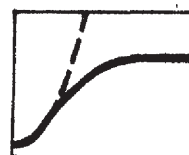
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Zero Population Growth

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 7794, and we are staffed from 10-5, (New York time), Monday through Friday.

The non-profit service operates free of charge and is staffed by trained volunteers. An early abortion is usually obtainable for \$150.00; later abortions are \$300.00 to \$500.00.

We are located at 353 West 57th Street, New York, N.Y. 10019.

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

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