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FROM JOHN KISCH AND OBSERVERS

Unclassified Ads

COLLEGE CAMPUS REPRESENTATIVE
Needed to sell Brand Name Stereo Components to students at low prices. High Commission, NO investment required. Serious inquiries ONLY! FAD COMPONENTS, INC. 20 Passaic Ave., Fairfield, New Jersey 07006 Jerry Diamond 201-227-6814

OPPORTUNITY; Sporadical, earn up to $100 weekly in your home addressing circulars! List of firms with offers sent for just $2.00! Guaranteed! WG Smith Enterprises, Box 561-JT, Sunnyvale, Calif. 94088.
Methods of schooling differed between these areas. In the South, slaves were punished by law from attending school. Children of the ruling class went to private schools, or had tutors.

In the North, three types of schools developed. First, some towns set up their own "convenient schools", which were usually a part of the year taught reading, writing and religion. Second, there were private schools for children of the upper class. Finally, some schools were organized by church groups to "Christianize" paupers. None of these types of schools were widespread, and most people didn't attend any of them.

The development of these early schools was greatly affected by the size within society at large. Until the Civil War, the farmers and independent craftsmen in the North frequently clashed with the wealthier, growing manufacturing class. The struggle over ratification of the Constitution, Shays Rebellion in 1786 and the Whiskey Rebellion of 1794 were all attempts by small producers to gain control over the society which was being run more and more by the property classes.

There was also a mass movement of people away from the country and into the cities. Independent grain and dairy farmers found a losing battle against large banks and railroad companies that were trying to squeeze as much profit as possible from the farmers. Great purchase and public transit companies gave the railway companies by the federal government, especially from 1836 to 1844. Large numbers of farmers were driven off their land by these forces.

In urban areas, artisans and small traders were slowly forced out of existence by larger workshops, which employed the latest machinery.

The Effects of Urbanization
The result of all this was that many farmers and bankrupted artisans were thrown into city streets. They were among the largest numbers of immigrants, particularly after 1848.

These changes had direct consequences for the family. On small farms the family had served as the main “unit of production.” That is, most foods and “manufactured” goods were produced either on a family farm or in a family workshop. Children were socialized by the family, and learned production skills by the family, and learned production skills through it. City life changed all that. City life was a world in which the family was broken up, with different members working in different places, and it could no longer socialize young people.

The oppression of women was intensified, as many of them had to work both at the factory and at home. The family’s economic base for the working class, became more of a shelter and restaurant than anything else.

There was another type of worker and artisans, once their own bosses, now had factory supervisors telling them when to start work, and how long and hard they should work — which could be as much as 16 hours a day. Just as in Europe, workers formed organizations that represented and fought for their interests. In New England, the first area of the country to industrialize, workers’ movements and unions formed in the 1830s and ’40s, resulting in labor riots and strikes.

What does all this mean for our schools? All these factors — the declining role of the family, the new work relations, the urban life, the political waves of immigrants — created a highly volatile political situation. The difficulties the new movement of working for workers was facing, led to the strict discipline of factory life, plus the rising class consciousness among the whole working class, threatened their position. Northerners debated about how to respond. First, they organized municipal police forces and militias, and passed alien and sedition laws, but they knew violent repression would be short-lived. The eventual answer, just as in Europe, was education.

The manufacturers began listening to educational reformers like Horace Mann, who...
On June 30 I resigned from my job as a part-time contributing editor at Ms. In response to many inquiries from feminists, I would like to explain why.

When Ms. hired me—at my own suggestion—over two years ago, I was openly critical of the magazine's politics. I was uneasy at what seemed to be my role as a token radical. I was also acutely aware of the mass circulation feminist magazine. I did not expect such a magazine, of necessity an expensive commercial venture to be a spearhead of radicalism. I envisioned it, ideally, as a genuinely liberal forum for women writers who could not express themselves freely in male-controlled publications. I hoped Ms. would change and grow, that it would be open to new ideas, criticisms and suggestions—including mine.

Since then, I have come to the reluctant conclusion that Ms.'s basic priorities do not allow such openness. The problem is that Ms. is not simply a magazine, but a political organization. Ms. represents itself—and is seen by many women—as a center of leadership for the women's movement. It has started and/or supported a variety of related organizations, projects, business ventures, political causes. There are Ms. books, a Ms. foundation, a Ms. TV show.

Gloria Steinem is an influential public figure with close ties to outside organizations and politicians. In my view, Ms.'s functions primarily as a passport for the political interests of its organizational network and allies. That is, its purpose is not to be a forum but to promote a specific ideology. Ms. editors deny that they intend to impose a party-line, but the content of the magazine shows that despite exceptions in individual articles, Ms. has a fairly consistent political viewpoint. To deny that it exists means only that it remains unexamined and unchallenged.

Ms.'s line as I see it, includes:

An obsession with electoral politics, as if women's liberation will be achieved by integrating the ruling class (or as if that's even possible); an emphasis on successful women (never mind successful at what, or whose expense) as models.

The continual implication that we can liberate ourselves individually by throwing off our conditioning, unilaterally rejecting our traditional roles, etc.; the same philosophy applied to non-sexist child-rearing; the patronizing implication that no one can argue with women and that it is up to them to enlighten the latter. This denies the reality that men have power over women, and that we can only liberate ourselves by uniting to combat that power.

A mushy, sentimental idea of sisterhood—labelling conflict as conflict between women. Anything a woman says or does in the name of feminism is okay; it is unsuited to criticize or judge; disparities of power, economic privilege, political allegiance are politely glossed over.

Pervasive class bias. Ms. takes upper-middle-class privileges and values for granted. The concerns of non-affluent/educated/successful women are generally ignored or written about as a we, the real people, are reporting on the masses. Basic economic issues are ignored.

The common theme is a denial of the need for militant resistance to an oppressive system. We don't need to fight men, only our own kind. We don't openly attack the economic system; we too can make it work to our advantage. Self-improvement. Individual liberation philosophy is relevant only to the elite; basically it is an updated women's magazine fantasy. Instead of the sexy chick/ perfect homemaker, we now have a new image to live up to: the liberated woman. This fantasy, misrepresented as feminism, misleads some women, convinces others that women's lib has nothing to do with them, and plays into the hands of those who oppose any real change in women's condition.

Although Gloria Steinem does not, for the most part, go back day-to-day editorial decisions, her influence on the magazine, (direct and indirect) is pervasive, and Ms.'s political stance to a large extent reflects hers. Partly this is a matter of filling a vacuum, since there is very little independent political thinking in the Ms. office. One would think that a new feminist magazine would be eager to tap the resources the movement uncovered—recreate experiences of black women, feminists, socialists, organizers—but this was never done. There have been virtually no editors with independent reputations and political loyalties. Most staff members were never involved in the movement and by their own admission are uninterested in politics. Nor have they made any effort to raise their consciousness on feminist issues or analyze the political content of the magazine they are upholding. Though I urged that we do this, the idea was rejected as too time-consuming and, ironically, on the grounds that it would force people into a political mold.

Another factor in Ms.'s lack of political diversity is the staff's inclination for smoothing over conflict and wherever possible denying that it exists. Political criticism tends to be viewed as a personal attack, and strong argument as unnecessary belligerency (it has been suggested to me that I have a confrontational personality). Many staff members with-hold their honest opinion in open discussion, preferring to get their way by quiet manipulation. This is a frustrating situation for anyone who is unhappy with the status quo. If basic issues are never confronted, no one has to take responsibility for the political decisions that are made. To face the very real conflicts between Ms.'s purports to be and what it actually is. It becomes impossible under these circumstances to fight for meaningful change.

A third consideration is Ms.'s attitude toward writers and writing. Good journalism, as such, has never been the magazine's main concern. There are few skilled journalists on the staff and even fewer writers. The atmosphere at Ms. is not conducive to stimulating writers and inspiring them to do their best work. Though the treatment of writers has improved over the past couple of years, the basic feeling the staff communicates is still that the editors are the important people, that writing is raw material for them to process. There is a reluctance to trust the writer's perception of the usefulness of ideas and language that are unfamiliar, idiosyncratic, controversial or extreme. The result is an editor-centered magazine that is, for the most part, politically bland and predictable.

Recent political events have increased interest in the problem of estrangement from Ms. This is a volatile time politically. The conservative forces in this society are on the offensive and any movement of the remnants of_sixties radicalism, including radical feminism, and the backlash can be expected to intensify if hard times cause a backlash to the left. Already battle lines are being drawn, in the women's movement as elsewhere.

The Jane Alpert debate has brought into focus the current strategy of women who seek to define feminism as a conservative, anti-left movement. In essence, they are attempting to exploit women's rightful anger at the sexism of the male-dominated left to discredit the very idea of leftist politics, i.e., economic class struggle as a male trip irrelevant to women's liberation.

For a radical feminist analysis of women's concrete, material oppression they substitute fantasies of last man/manchinas, the male superiority and mother right. They defend themselves against criticism with an appeal to a phony core of sisterhood which stigmatizes disagreement as divisive or anti- woman or self-defeating. Some feminists have actually suggested that it is okay for Jane Alpert to inform on the Weather Underground because she is only betraying the male left (since women involved were never mind). The fact that she was collaborating with the male government, and assured that government, feminism and radicalism are incompatible, is somehow overlooked. Gloria Steinem, as one of Alpert's chief defenders, has clearly identified herself with this anti-left position.

Last spring, after a bitter argument, editorial meeting, it was agreed that Ms. would publish a report on the Alpert controversy and the political issues it raised. The article has not yet materialized. In contrast, an article by Robin Morgan on the state of the movement that epitomizes the anti-left line I have just described, among other things, it attacks radicals as bitter, divisive and defeatist, praises tactics of optimism and effective, and endorses Jane Alpert, was recently accepted and rushed into production in record time, before anyone who wanted to had a chance to comment.

I had already decided to leave Ms. by the time the redstockings made their charges. But Ms.'s reaction to those charges reinforced many of the misgivings that led to my decision. Though I have some aspects of the redstockings statement, and with the way it was presented, it raises serious criticisms and questions that deserve a serious response. To dismiss the statement as crazy or to say that Gloria Steinem should not waste her time reading it to accept redstockings of McCarthyism (as if they had McCarthy's power to ruin lives) to question their legitimacy because not all the members of the original group (which broke up in 1972) were involved in their action, is not a serious response. Nor is Steinem's refusal, so far, to discuss her past association with a CIA front. The fact is that Steinem muzzled the involvement, and that, especially in light of her support for Alpert, feminists have a right to know she stands in cooperation with the state.

In short, I feel that Ms. is moving in a conservative direction, and that this is unlikely to change. I still hope I turn out to be wrong.
**Access SF Fellowships**

The National Research Council has been called upon to advise the National Science Foundation in the selection of candidates for the Foundation's program of Graduate Fellowships. Panels of eminent scientists will be appointed by the National Research Council to evaluate the qualifications of applicants. Final selection will be made by the Foundation, awards to be announced on March 15.

Initial NSF Graduate Fellowships are intended for students at or near the mieren of their graduate study. In general, those eligible to apply will be college or first-year graduate students. This Subject to the availability of funds, newships awarded in the Spring of 1976 will be in the second and third years contingent on certification to the Foundation by the fellowship institution of student's satisfactory program toward an advanced degree in science.

These fellowships will be awarded tuition or work leading to master's or doctoral degrees in the mathematical, physical, biological, engineering, and social sciences, and in the history and philosophy of science. Awards will not be made in clinical or business fields, in history or art, for work leading to medical, dental, or public health degrees, or for study in science-professional degree programs. Applicants must be citizens of the United States, and will be judged solely on the basis of ability. The annual stipend for Graduate Fellows will be $9,000 for a twelve-month period with no dependency allowances.

**Europe & Dope**

"Drug Information and Advice for Travelers - 1975" is the title of a new publication from the Do It Now Foundation. Intended for use in Europe, this publication lists the effects and local rip-offs of all major street drug classes, plus gives general advice for drug overdoses, emergencies and legal hassles in 12 Western European nations. Also included is a special section of contact organizations for help and more information in each of the countries where these services are available. Copies of this brochure are available for 25 cents each from: Do It Now, P.O. Box 5115, Phoenix, Arizona 85010. (Note: We will supply English version unless otherwise noted. Translations are also available in French and German, if needed.)

**Burning of Kingston**

A one-day step back into history is set for by thousands of people Fall Festival Day, Saturday, October 19, from 9:00 a.m. to 5:00 p.m. in the historic Skidmore District of Kingston.

Fall Festival, sponsored by the townspeople of Kingston, the Upton Countrymen's Association and the Chamber of Commerce, will be a new event with activity commemorating the burning of Kingston by the British in 1777. Tours, hikes, demonstrations, antique sales, sidewalk sales and many other events have been arranged to make this a day to be remembered all those who attend. It will afford participants the opportunity to see Kingston's historic sites including Old Dutch Church, the Skidmore and Dower's eight-DAR House and 9 private homes and acres.

The day-long activities will be kicked off with a band performance followed by the ringing of church bells, and Mayor Francis oon's proclamation ceremony. A highlight will be the 10:30 guided Walking Tour starting from the Governor Clinton Hotel. Arrangements may be made in advance for special walking tours for large groups by contacting Mrs. Thomas Ingersoll, Jr. A charge of $1.00 will be made. Separate from the Walking Tour will be an Open Houses Tour which will get under way at 11 a.m. with tickets and guides for those who wish, available at Old Dutch Church which serves as a reception and information center. At 2:00 p.m., Leutner square dancers will perform on Wall Street.

**Cooper Union Forum**

Mondays (except as noted) at 8:00 PM BETWEEN PAST AND FUTURE


A series of personal comments, from differing perspectives, on the approaching Bicentennial.


Oct. 31: "Diwan Pilipino" The Philippine Soul in Dance The Philippines Dance Company

All programs in the Great Hall of the Cooper Union Foundation Building, Seventh Street and Third Avenue, New York City. Contributions, which are entirely voluntary, will be accepted at all programs events, and applied to the further improvement of this series. Admission is otherwise free. Occasional changes in Forum topics, topics or performing arts programs are inevitable. For the latest information on all events, please consult the calendar listings in the daily and weekly newspapers, or call the Division of Adult Education, 254-6300, Ext. 205-206.
Oct. 30
8:10 p.m.
Maynard Ferguson
Tickets $5.00 in Advance
- Call Carol - 758-8006
Red Hook High School

Oct. 10
8:30 p.m.
Hudson Valley Philharmonic
String Quartet
Quartet in A Major
F. Schubert Op 114
Bard College Chapel

Oct. 4, 5, 6
Brahms; Academic Festival Overture
Piano Concerto #2
Symphony #4
Luis Garcia-Remart - conducting
Todd Crow - piano

Oct. 25, 21, 22
Mozart; Overture to Cosi fan Tutte
Schubert; Symphony #5
Mozart; Violin Concerto in A Major, K. 219
Mendelssohn; Symphony #4
Pinchas Zuckerman - violin

Nov. 15, 16
Prokofiev: Romeo & Juliet
Ravel: Bolero
Berlioz: Symphonic Fantastique
Alain Miller - conducting

Dec. 6, 7, 8
Bartok; Viola Concerto
Mozart; Symphony #40
Dvorak; Symphony #7
Michael Chary - conducting
Geraldine Lambeley - viola

*Oct. 4 performance will be held at Monroe-Woodbury High School, Routes 17 & 32, Monroe, N.Y.; Oct. 5 performance will be held at Poughkeepsie High School; Oct. 6 performance will be held at Kingston Community Theatre. **First night performance will be held at Newburgh Free Academy, Fullerton Ave., Newburgh, N.Y.; Second night at Poughkeepsie High School; third night at Kingston Community Theatre.

Nov. 10
Cappella Festiva Chamber Choir & Orchestra
Handel; Judas Maccabaeus
$4.00 - $2.00 with I.D.
Vassar College Chapel

Nov. 16
Cappella Festiva Chamber Choir & Orchestra
$4.00 - $2.00 with I.D.
Church of the Holy Cross
Kingston

Nov. 23
Vassar Choir and Chorus
American Music - FREE
3:30 & 8:30
Vassar College - Skinner Hall

Dec. 10
Bard Choir & Orchestra
8:00 P.M.
FREE
Chapel

A Service of M.A.G./Jazz Club
Send concert information to Campus Mall Box 101

This album may easily have been titled "More Music From Big Pink." It was recorded in 1967 by Garth Hudson in the basement of Big Pink—a modest abode in Woodstock. Many of the tracks in which the Band are featured were intended for use on "Music From Big Pink", the Band's first album.

Each song on "The Basement Tapes" displays the honesty inherent in the bulk of Dylan/Band music. In addition to being honest, Bob Dylan, Robbie Robertson, Garth Hudson, Levon Helm, Rick Danko, and Richard Manuel had a lot of fun making the music on this album. The song "Apple Sucking Tree" is, perhaps, the most obvious indicator of this. It is neither an attempt at profundity nor complexity, but is, in the best tradition of folk music, a good tune well played.

Some of the songs radiate a rambunctious spirit which keeps the album fresh despite the fact that it is seven years old. "Odd's Ends", "Lo And Behold", and "Don't Ya Tell Henry" are basic rock and roll songs which taste unmistakably of Dylan/Band flavor. These happy songs provide a sharp contrast with the popular rock music of their day, which was gradually growing more electric and more complex.

That this album was recorded in a basement on a semi-professional tape machine is its benefit. Four of these songs, "Tears of Rage", "This Wheels On Fire", "Crash On The Levee" and "You Ain't Going Nowhere" had achieved popularity on other albums, yet their reappearance on "The Basement Tapes" is by no means tedious. "The Basement Tapes" versions of these songs are looser and far less commercial than their more popular brothers. In fact, the entire album has a casual yet precise feel which may remind one of old blues recordings.

The Dylan material on this album is unique in its wry understatement. This quality is epitomized in "Clothes Line Saga", in which the clothes are the primary subject while passing reference is made to the recent insanity of the vice-president. "Well there's nothing we can do about it", said the neighbor, "just somethin' we're gonna have to forget."

Much of the material on this album had been bootlegged. Bootleg albums not from the "Legal" record companies—which is quite easy for me to condone—yet the quality is always so poor that it interferes with the music. The music on "The Basement Tapes" deserves all the benefits of a commercially produced album.

Lee Kessler
Speech given by Commander in Chief Castro Ruz, first secretary of the Cuban Communist Party and prime minister of the Revolutionary Government, at the solemn ceremony at the Lázaro Peña Theater of the 18th anniversary of the Organization of Cuban Trade Unions August 22, 1975, Year of the 1st Congress, Anniversary of the founding of Cuba’s Marxist-Leninist Party.

(Translation of the transcript made a department of government translators of the revolutionary government.)

Dear Comrades of the Party, Govern and People: Two years ago, we celebrated the 20th anniversary of the attack on the Moncada Garrison. Today, we are celebrating another date of historic significance: the 50th anniversary of the founding of the first Communist Party of Cuba.

We have said on previous occasions our Revolution is a part of a process that began in 1868. In that long historic process, key stages were set: the struggle for independence and the struggle for a social solution.

In the last century, the ideas of independence clashed with the powerful colonial interests and with the ideology of the reactionary classes. In a slave-owner society, in which the privileged classes feared the possible loss of their slaves, those who held the power and the wealth in our country were posed to independence. This is why those who fought for the survival of the nation and against independence had to wage a hard struggle against the annexationist ideas of those who, moved by their slave-owner interests, intended to turn Cuba into another U.S. state.

In the same way, the beautiful ideas of social revolution that were developing at the time necessarily had to clash with powerful interests, with racist U.S. imperialism and the interests of the capitalist society.

The fighters for a social revolution were indissolubly linked with the fighters for our country’s independence. The two struggles are linked throughout the history of our country. Cuba did not attain true independence at the close of the last century. Indeed, in the end, the struggles for full national independence and for a social solution became one.

Each of these struggles had its shining moments. While the struggle for independence achieved its crowning moments in 1868 and 1895, his appearance of the first Communist Party of Cuba on August 16, 1925, born in the struggle for a social revolution, has an equally important historic significance.

As Comrade Pablo Grobman explained in his brilliant historical analysis, the idea for a social revolution dates back to the late 19th century. He mentioned 1888, when a Cuban newspaper began to disseminate the ideas of Marx. He also mentioned the socialist ideas held by some of the workers in Tampa and Key West, who supported Martí’s revolutionary cause, and the founding in 1889 of a party based on Marxist ideas, a party called the Socialist Party of Cuba, headed by Diego Vento Tejero. The party had but a brief existence under that name, and, by the beginning of the 20th century, it had become the Cuban Workers’ Party, and, still later, once again the Socialist Party of Cuba, with Carlos Balino among its top leaders.

Due to the objective and subjective conditions of Cuba at the beginning of this century, the Party wasn’t able to develop its activities fully. However, in 1923, the Socialist Grouping of Havana broke its links with the Second International, supported the Third International and became the Communist Grouping of Havana, led by Balino. It was in this organization that Julio Antonio Mella’s revolutionary activities began.

The October Revolution of 1917 had already taken place, the world’s first worker-peasant state had made its appearance and the revolutionary movement was gaining inspiration and a vast fund of experience in its struggle against colonialism and for national independence and social liberation.

These were the prevailing conditions when the first Communist Party of Cuba, based on Marxism-Leninism, made its appearance. By then, scientific socialism, the doctrine of Marx and Engels, had been enriched by Leninist interpretation, practice and development.

RAISING THE FLAG

What were the specific conditions in Cuba when the first Communist Party of Cuba came into being? We were a pseudo-Republic, a neocolonial possession of the United States saddled with the humiliating Platt Amendment, which gave the United States the constitutional right to intervene in Cuba. Three months earlier, Gerardo Machado had been elected President of the Republic, which marked the beginning of one of the darkest periods of our history. The labor movement, even though it had a tradition of strikes and struggles that dated back to the early years of the pseudo-Republic and reflected the awakening of a fighting spirit among our workers, wasn’t yet politically oriented.

U.S. monopolies owned 70 percent of our sugar mills. They controlled the sources of wealth, the press, the universities, the Army, the police, the Parliament, the legal apparatus and the corrupt political parties.

They were science for the Republic.

Who but men with deep convictions, with great faith in the future, would have had the courage to found the first Communist Party of Cuba under those difficult conditions? But Cuba had those men. There weren’t many of them. It is virtually unbelievable that, at that time, there were no more than 100 Communists in our country, and the number of members who attended the Congress as active delegates came to only 13 while there were 17 special guests. As Fabio Grobman said, there were only nine communist nuclei in the entire country, but we had Carlos Balino and Julio Antonio Mella.

Carlos Balino symbolizes the direct link between José Martí’s Revolutionary Party and the first Communist Party of Cuba. He participated in the founding of both. He was a brilliant idea that Lenin later developed in another country and in other historic circumstances.

Marti organized a party to lead the struggle for national independence. In addition to Martí, Balino was a brilliant, courageous young man, one of the most impressive figures in the history of our revolution. Julio Antonio Mella began as an ardent revolutionary activist and later as a convinced Communist Party member.

July 26, 1953, marks the beginning of the October Revolution. We already had a handful of men who had very definite ideas as to what a Marxist-Leninist Party should be and who already had a Marxist-Leninist strategy, tactics and methods. This was based on a Leninist interpretation of social and political problems.

Just think of the difficult conditions in which these men performed their feat. Working in the underground, with Balino in his 70s, at a time when Machado’s dictatorship was beginning to stop-up its persecution of workers and especially Communists.

Within a matter of weeks, Balino died, the general secretary of the Party, expelled from the country and persecuted by the communists. The person who replaced him was Mella, who was tried and imprisoned and then became the protagonist of one of the most courageous and heroic episodes in our revolutionary history, when he went on a hunger strike that lasted for 19 days and forced Machado’s tyrannical regime to set him free.

"From the very beginning, Mella stood out as an exceptional revolutionary fighter. He initiated the University Reform at our old University," united the students and workers; organized the first Student’s Congress; founded the ‘Jose Marti University’ and the Anti-Imperialist League, which together with Balino and other revolutionaries, founded the first Communist Party of Cuba. And his brief yet dynamic life, a combat and profound life is indeed moving.

Within a few years, Mella became more than a student leader, he became the leader of the Cuban working class, and it wasn’t long before he took on the stature of a Latin-American leader. An analysis of Mella’s thinking, of the internationalist thinking of Mella, who, overcoming every obstacle, succeeded in boarding the first Soviet ship that visited Cuba — of Mella, the tireless fighter against imperialism — will show the link between his thinking and the events of the Cuban Revolution; between what Mella wanted to do and what the Cuban Revolution has done.

Shortly after he staged his history-making hunger strike, Mella was forced to leave his own country. His tremendous personality and his combat spirit had already scared Yankee imperialism and the oligarchy at the service of imperialism and Machado’s tyrannical regime didn’t rest until they put him into effect the plan that led to Mella’s murder on April 10, 1929. The Party had to use that exceptional talent, that fruitful existence, by killing a man in the prime of his life.

But the Party remained. And the Party waged battle throughout a very difficult stage that lasted for eight years. The shocks of defeats from the very beginning, had a tremendous influence in the labor movement. Their consolidating application of Marxist theory led them to establish a close relationship with...
We will never forget the dark days after the landing of the Granma, in 1956, the days of the bloody Christmas, when a large number of revolutionaries, many members of the Communist Party among them, were murdered in Oriente province. We will never forget how we felt at the time, when all we was a handful of men, it was a warm summer night the people of Cuba, over our comrades in prison, over the revolutionary fighters and communists.

Batista's tyrannical regime decided that the Granma expedition had been wiped out and proceeded to crush a wave of terror and bloodshed. Many dedicated members of the Communist Party who had fought for the workers' rights in the sugar mills were murdered.

That was the Party of Mella, Ruben Martinez Villena, Jesus Menendez, Jose Maria Perez, Piquito Rosales and countless other martyrs. That was the Party that had to face the difficult conditions that existed in our country following the outbreak of the cold war: the anticomunist campaigns, the isolation and persecution of Communists through every imaginable means, depriving them of their work, depriving them of their passports, limiting their radius of action and creating an untenable situation everywhere for them. The movement was blocked by police, and the Government was at fault. The nation's political climate was asphyxiating, with a spirit of corruption and reaction pervading the country. There were no universality that taught communism, there was a Marxist-Leninist Party that did.

We bought our first books on Marxism-Leninism at the Communist Party bookstore, on Carlos III Avenue. The main number of those of us who organized the 26th of July Movement bought our books in that bookstore, and, in the midst of all the organization's intense activity and training of our fighters, we always tried to find time to study and learn from those books.

As you know, during the Moncada trial, the prosecution produced a book by Lenin — that had been found among the revolutionaries' belongings — as the evidence. As the court began to question us. Incensed and casting aside all prudence, we answered, Yes, we read Lenin, and anybody who disagrees with us is an ignoramus!

To that capitalist society, to those judges, to those authorities and to that Army, reading Lenin was a crime.

A deluge of lies, of reactionary propaganda, was being loosed in an effort to crush revolutionary ideas. They tried to liquidate our Party, to liquidate our Party, to liquidate our Party! It was difficult, to liquidate communist ideas. And no wonder they feared them.

Those goons, those judges and those spokesmen for the reaction — those people who considered a book by Lenin to be proof of crime — would never have imagined that one day all our people would embrace the doctrines of Marx and Lenin; that their ideas would unite our people, and that united with their ideas, the Revolution and the people would become invincible.

One day, the people rose up against the dictatorship; the people united, and they were victorious — all the people, but basically the workers and peasants. From that moment, various forces joined together like currents that come from different springs but which all flow into the same river: the mighty river of the Revolution.

That was how our revolutionary organizations merged, and we carried out the final struggle together.

The party which existed at the time of our war of independence fought against the colonialists and the prevailing reactionary ideas. In Mella's time, the revolutionaries did battle with the mighty empire, the local bourgeoisie and landlords that were allied with it and all that deadly apparatus of lies and propaganda, and they confronted Machado's henchmen; later, Cuban revolutionaries fought against the Balta dictatorship, but there still remained a great battle to be fought after the victory on January 1, 1959: the battle against Yankee imperialism, which sought to destroy the Cuban Revolution. We also had to wage a very difficult battle at the international level: the battle against prejudices, against anticommunism; a feeling that had been spread for many years in many parts of the world. That was the battle — the battle against imperialism, against anticommunism, against reactionary ideas, against the mercenaries in Playa Girón, against the bandits in the Escambray Mountains and against CIA saboteurs — was waged by all the revolutionary fighters in Cuba, shoulder to shoulder, regardless of the organization they had be- longed to! First organized, then united — but united on the basis of Marxist-Leninist principles.

This is because the ideas of Mella and Balino were the fairest, the most revolutionary ideas of that time. And, if there was to be a real and definitive resolution to the issues our country would have to face, it would have to be under the banners of Marxism-Leninism.

And, one day, the 26th of July Movement, the People's Socialist Party and the March 13 Revolutionary Directorate ceased to exist in order to become, under those revolutionary banners, the bases for our present great Communist Party — one Party, not three or four, one party with a unifying ideology: a party like Jose Marti's independence Party. I've spoken of the history of that Party. I've mentioned the names of Balino, Mella and Ruben Martinez Villena. But it is only fitting that today, in well-deserved tribute to and recognition of his exceptional revolu- tionary life, we also speak of the man who led...
Friday

10:00 Cross Country
Bard vs. Albany College of Pharmacy
Home

6:00 Varsity Soccer
Bard vs. Albany College of Pharmacy
Home

7:30, 10:00 Film
Sottery

Parent's Day
(see schedule below)

PLEASE NOTE Special meal times
Breakfast 9:00–10:30
Lunch 11:30–1:00
Dinner 5:00–6:30

Saturday

11:30 Holy Eucharist
Chapel

7:30, 10:00 Film
Sottery

Sunday

8:45 Swimming
leave from gym
Holy Cross

Monday

4:00 Cross Country
Bard vs. Berkshire Christian College
Home

4:00 Varsity Soccer
Bard vs. Berkshire Christian College
Home

7:30, 10:00 Film
Sottery

Tuesday

10:00– Imaginus, Inc.
6:00 sale of reproductions of paintings
Kline Commons Lounge

Wednesday

Art Department presents special
fine arts films: Matisse, Magritte
times posted on Procter bulletin
board
Procter

Thursday

10:00 Registration/Information
coffee and pastries served
Sottery

10:30–12:00 Individual Appointments with Deans
Ludlow, 2nd floor

11:00–12:00 Meetings with Faculty
Faculty offices

10:30 Tours on the Campus

11:00 Bus will leave from the Chapel

12:00

1:15–2:15 Meeting with President Boitstein
Gym

2:30 Art in the Sixties—panel discussion
Barbara Rose —art historian, critic
Eugene Goosens —art historian
Walter Darby Bannard—painter
Robert Motherwell —painter
Matt Phillips, Moderator—painter
Professor of Art, Bard College
Kline Commons

2:30 Men's and Women's Tennis
Bard vs. Marist College
Tennis Courts

4:15–5:45 Reception
Blithewood

NOTES: The Bard College Bookstore will be open from
10:00 AM to 1:00 PM.
The Used Book Store will be open from 10:00 AM
to 2:00 PM. It is located in the basement of Albue Annex.
The Muriel DeGre Room in the Blithewood Gate
house will be open from 10:00 AM to 5:00 PM. The DeGre
Room offers crafts, College chairs, postcards, etc. The pro
ceeds are used to benefit scholarship funds.
The Ecology Field Station will be open from
11:00 AM to 12:30 PM.
The Coffee Shop of Kline Commons will be open
for meals other than the luncheon on a pay-as-you-go basis.
October

3  Rancho Notorious
5  200 Motels
7  Hearts and Minds
10 I Am A Fugitive From A Chain Gang
12 Mighty Joe Young
14 Two Tars
17 Ordet
19 Women's Avant-Garde Program
21 College
24 Exterminating Angel
26 To Be or Not to Be
28 Triumph of the Will
31 Whatever Happened to Baby Jane?
November

2 8½ Fellini
4 Nosferatu
7 Testament of Orpheus
9 Avant Garde Comedies
11 Crazy Ray
14 Journey to the 7th Planet
16 The Naked Night
18 Strangers on a Train
21 Hiroshima Mon Amour
23 Singin' in the Rain
25 A Married Woman

December

2 A Hard Day's Night
5 All the King's Men
7 Lost Weekend
9 Akran
12 The Lower Depths
14 Great Expectations
16 WR: Mysteries of the Organism
On July 31, three Puerto Ricans, Angel Gandia, Johnny Sampson, and Raul Garcia, were sentenced in the Dominican Republic to 30 years at hard labor. They were charged with violating the sovereignty of the Dominican Republic by allegedly transporting three Dominican guerrillas from Puerto Rico to the Republic.

The "trial," which lasted about four hours, took place in the Palacio de Justicia where troops armed with weapons ranging from submachine guns to automatic hand weapons crowded the courtroom. There was no jury and the judge, Dr. Cesar Augusto Julio—a former career military officer—took only twenty minutes before returning the verdict.

In all my years as a defense lawyer and as sitting Criminal Court judge, I have never witnessed a greater travesty of justice, stated Judge John Carro of the Criminal Court of New York City, an eyewitness to the trial.

It was crystal clear that almost all of their fundamental human rights were being bluntly violated, particularly, the prohibition against the torture of prisoners and the subsequent usage of coerced confessions and the right to effective counsel of one's choice...

Not a shred of evidence was presented other than the coerced confessions, which indicates that the three defendants were not guilty of any crime whatsoever...and that the charges were manufactured by the Bologuer government in order to slander the movement for Puerto Rican independence.

Judge Carro was a member of a delegation from the National Lawyers Guild and the Center for Constitutional Rights who went to the Dominican Republic to observe the proceedings on behalf of the defendants.

The three men, all militants in the pro-independence Puerto Rican Socialist Party, were arrested by Dominican authorities on June 1, when their fishing boat ran out of gas and was drifting between Mona Island and the Dominican Republic. It was only after international protest that the Dominican authorities made public the arrest at a press conference on June 23, and confessions, that the three later stated had been forced through electric shock torture, were given to the press.

The three independentistas, who as Puerto Ricans are U.S. citizens, were denied recognition and assistance from both the U.S. embassy and the U.S. State Department in the Republic, even though high-ranking government representatives in the American embassy knew they were in the hands of the Dominican armed forces.

Recently, the Vice President of the Dominican Republic stated publicly that the three should be pardoned. Knowledgeable observers say that since the statement was probably made with President Balaguer's approval, it may indicate he will capitulate under international pressure and deport the three.

Massive protest has been ongoing in Puerto Rico. In the U.S., a letter-writing campaign has been organized to pressure Balaguer to sign papers allowing the prisoners to be deported. Letters should be sent to: Dr. Joaquin Balaguer, Presidente de la Republica Dominicana, Palacio Presidential, Santo Domingo, Distrito Nacional.

People can show support for the three prisoners by writing to: Johnny Sampson, Angel Gandia and Raul Garcia at Carcel La Victoria, Santo Domingo, Republica Dominicana.

Reprinted from Puerto Rico Libre, August 15, 1975, Vol. III, No. 1
Many people after cleaning their grass throw away the seeds, stems, and twigs. I would highly recommend that you save these, as there are many recipes for these odds and ends. A tasty hot drink that resembles tea can be made very simple by tying up all the waste from your trash into a muslin ball or into a piece of cheesecloth. Use the quantity you have on hand, as the quantity will determine the strength and potency. Now, drop the cheesecloth containing the grass into a kettle of water, and bring the water to a boil. Allow the kettle to boil for a few minutes, and then remove it from the stove to let it steep for another five minutes with the grass still inside. After this, the drink is ready. Just add sugar and lemon to taste.

If you decide against growing pot, and want to eat your seeds, there is an interesting recipe for seed pancakes. It is prepared by lightly toasting a quarter of a cup of seeds into a large frying pan. Now, take the seeds from the frying pan and add them to a mixture of one cup of pancake mix, one egg, a quarter cup of milk, and one tablespoon of butter. Beat this mixture until it is smooth and creamy. Heat a frying pan with a small amount of butter, then pour in the pancake batter. Turn the pancakes as they start to brown, or when the edges begin to turn brown. Repeat procedure until all the batter is used. Serve pancakes with butter, maple syrup, and honey.

For a stimulating drink, sounds like all the rest of the cookbooks place eight ounces milk, a few spoonfuls sugar, a tablespoon melted milk, half a banana, a half tablespoon grass, and three betel nuts in a blender. Keep the blender working full speed for a few minutes, then strain and serve.

If you like candy, it's very simple to make some using pot. Take a quarter cup of powdered grass and add water until it equals a full cup. Mix this with four cups sugar and two and a half cups corn syrup. Now heat in a large pot to 310 degrees, and add red food coloring and mint flavoring. Remove the pot from the stove, and allow the mixture to cool a little, before pouring it onto wax paper. When the candy's cool, cut it into squares and eat.

One of the most common recipes for cooking with pot is spaghetti. This recipe doesn't take much special preparation. Just when you add your orogen, add at the same time a quarter cup of water, allow it to simmer with the sauce. Be sure to use well-cleaned grass, unless you can get into eating twigs and stems. Another way of serving pot with spaghetti is to grind it up very fine and mix it with some ground cheese. Then sprinkle the cheese-pot mixture over the sauce just before eating.

Desert is probably the most important stage of the meal, since it is the last thing your guests remember before they pass out all over your table. For an interesting dessert, grind a quarter ounce of grass very finely, and add enough water so it forms a paste. Now separately dissolve one and a half cups sugar into two cups milk. Add to this your pot paste and one lemon rind grated. Beat in a half cup heavy cream, until the mixture is firm and thick. Now pour the mixture into ice cube trays and freeze. Just before you're ready to serve, remove the frozen mush until it becomes light and fluffy.

Since everyone else has a private recipe for an aphrodisiac, why shouldn't you? If I put one in here? I've heard people tell me in all seriousness, that they believe the only true aphrodisiac is a case of beer in the back seat of a '56 Chey. Well, if you're not into that, you might as well try this recipe, because it's got to work better than a case of beer. Pour one tablespoon unground mace, two cantharides beetles, one teaspoon fresh red saffron, and one teaspoon of the best quality thyme you can find. Pound all the ingredients together until they form a powder. Now add one pint of water and heat to boiling point. After boiling for a few minutes, reduce the heat and simmer for 45 minutes or so, until the liquid is reduced to about a quarter of a cup. This can be served as a drink or over brown rice. I have not tried this recipe, so I have been unable to locate any cantharides.

ALASKA DECRIMINALIZES POT

LEGISLATURE

Alaska has become the second state to abandon its earlier policies for possessing small amounts of marijuana. The state legislature gave final approval on May 16 to a proposal sponsored by Senator Terry Mills (Fairbanks) that establishes a civil fine of not more than $100 for possessing up to one ounce of marijuana in public, and for any amount possessed in private for personal use. (The term "private" necessarily includes the home, and possibly extends to other areas as the courts may define. See companion story on Alaska Supreme Court.)

Governor Jay S. Hammond, a Republican elected last November, allowed the bill to become law without his signature. The new law became effective September 1.

Alaska's new law is similar in both concept and approach to the nation's first decriminalization law enacted by Oregon in 1973. Enforcement is with a citation, like a traffic violation, instead of an arrest.

Smoking marijuana in public or possessing marijuana while driving are punishable as misdemeanor offenses with a maximum fine of $100.00. The possibility of jail sentences for these violations, however, has been removed.

Senator Mills said the approval of the bill signaled the end of the war between the generations in Alaska. This measure, he continued, reflects a change in attitudes toward marijuana which has already occurred throughout much of our society. This should prove to our youth that the system is responsive to change.

Among witnesses presenting testimony at a hearing held earlier this year on the marijuana decriminalization proposal were Dr. J. Thomas Ungerleider of the UCLA Neuropsychiatric Institute who served as a member of the National Commission on Marijuana and Drug Abuse (Shafer Commission), and Pat Horton, District Attorney for Lane County, Oregon.

COURT

Eleven days after the state legislature gave final approval to a marijuana decriminalization bill, the Supreme Court of Alaska ruled 5-1 that the possession of marijuana by adults at home for personal use was constitutionally protected by the Right of Privacy.

The Court's landmark 54-page decision, written by Chief Justice Rubinowitz, is the first to recognize that possession and use of marijuana is entitled to constitutional protection. Since the decision was based upon the Right of Privacy contained in the Alaska Constitution, rather than the Federal Constitution, it cannot be appealed to the U.S. Supreme Court.

The case is Ravin v. State, decided May 27, 1973. Irvin Ravin, an Anchorage attorney, was arrested and charged with possession of marijuana in 1972. His attorneys, Robert H. Wustaff and R. Callin Middleton, filed a motion to dismiss the charges before trial, arguing that the state law prohibiting possession of marijuana was unconstitutional because it violated the Right of Privacy in both the Federal and Alaska Constitutions.

Lengthy hearings were held in District Court on the constitutionality of marijuana prohibition, with testimony from Drs. J. Thomas Ungerleider, Joel Fort, and Lester Grinspoon, among others. A motion to dismiss was denied, an appeal was taken to the Alaska Superior Court and then to the Alaska Supreme Court which agreed to review the case.

Testimony presented in the District Court along with a number of written materials were reviewed by the Court. Included were the Reports of the National Commission on Marijuana and Drug Abuse, the hearings before Senator Eastland's Subcommittee on Internal Security on the Marijuana-Anthem epidemic, the government's fourth annual report on Marijuana and Health, books by Drs. Grinspoon and Gabriel Nahas, and recent surveys of marijuana use and public opinion prepared by the Drug Abuse Council.

The Court's opinion stated that there was no firm evidence that marijuana use was harmful to the user or to society, and that more scientific doubts cannot justify government intrusion into the privacy of the home. The Court said:

"It appears that the use of marijuana, as it is presently used in the United States today, does not constitute a public health problem of any significant dimension in Alaska. It appears that effects of marijuana on the individual are not serious enough to justify widespread concern, at least as compared with the more dangerous effects of alcohol, barbiturates, and amphetamines."

The Court concluded that possession continued on page 12
Olive fifty students met in Albee Social September 11th to show their interest in the Community Outreach Programs at Bard. Faculty and students who had previously experienced community work discussed a wide variety of options that included credit, no-credit, volunteer and paying jobs. The alternatives offered ranged from drug rehabilitation programs to dance therapy, prison visiting, legal aid and environmental planning.

Ginée Mason, the Program Director, defined the need and involving Bard students in a context of community work significantly related to their education. Dean Sugitt then described the 35-year-old history of field work at Bard. Explaining that originally the student was required to participate in three "successful" field periods without credit. The idea of credit, she said, was introduced by Professor Oja in connection with a former student who initiated high school level psychology classes in Red Hook. Dean Sugitt expansively praised the tremendous student initiation; she felt characterized the previous efforts of students.

Dean Weis then explained the difference between credit and non-credit independent study. It was noted that a non-credit job employer's letter of evaluation could be included in the student's record which might prove useful in graduate school or employment applications. He stressed that projects should be clearly related to the student's divisional and academic program and that a faculty sponsor be chosen in the division to whom the project falls. Credit projects can be done within the regular semester, even winter field period or during summer vacation.

Some discussion occurred over the issue of the fee which must be paid to have credits recorded on transcripts. Many students voiced their opposition to the charge, but were told that other colleges charge more for credits, the time and attention that an advisor devoted to a credit project was more than that given to a non-credit one and the time and attention on the part of advisors requires a salary whose cost must be defrayed.

Professor Oja then spoke, asking for student initiated projects which he felt were the most valuable to the student. He discussed options such as working in the state training school for the retarded, Halfway Houses, and Hudson River State Hospital. Mr. Adams spoke on a new program at Bard called CRES (Community Regional and Environmental Studies), a major involving an internship during the junior year with a community planning research group such as the planning office of Dutchess Community. The major concentrates on economic, sociological and environmental studies with the idea the student will become very familiar with one of the discipline areas and knowledgeable about the other two.

Gene Mason offered programs dealing with day care centers, nursery schools and learning disability programs. He suggested work with elderly and retired citizens, drug and alcohol addiction programs, secondary and elementary schools, legal aid work and prison tutoring. One of the programs he mentioned was the Rhinebeck Country School, a residential five day school for brain damaged students. Several students who are involved with this program testified that their work is a valuable learning experience.

Clearly, the group work has been tied, the potential exists and the numerous opportunities are varied. Students interested in these and other programs should see Gene Mason or Dean Sugitt in Ludlow to find out more information.

Gail Levinson

continued from page 11

of marijuana at home by adults for personal use was constitutionally protected. But the Court also held that the prohibition against possession and use of marijuana while operating a motor vehicle was valid and constitutional, stating that: The one significant risk in use of marijuana which we do find established to a reasonable degree of certainty is the effect of marijuana intoxication on driving. The Court also indicated that there is no constitutional protection to buy or sell marijuana, and no protection for possession at home of enough marijuana to sell, rather than for personal use.

The Alaskan Supreme Court has generally held that amounts of marijuana ranging up to 8 oz. to one pound are presumed to be possessed for personal use, while amounts in excess of one pound are presumed to be possessed with the intent to distribute.

The Ravn decision signals the beginning of a new era in marijuana litigation: The recognition by a state supreme court that marijuana possession and use is entitled to constitutional protection. The Hawaii Supreme Court came close in State v. Kante, 53 Haw. 327, 495 P.2d 306 (1972), cert. denied, 409 U.S. 948 (1972). Two Justices believed that marijuana possession was entitled to constitutional protection, two Justices believed it was not, and the fifth Justice did not believe the issue had properly been raised.

Other state and federal courts can now be expected to give these constitutional issues serious examination. Moreover, if state legislatures do not move within a reasonable time to decriminalize marijuana, look for the state and federal courts to begin to follow Alaska's lead.

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A LITTLE FURTHER DOWN THE ROAD
the dream of other generations of revolutionary fighters — a new reality in our country that has freed itself from all kinds of colonialism and neocolonialism, of Spanish colonialism, Yankee imperialism and capitalism. The days of slavery, colonialism, neocolonialism, imperialism and capitalism — terms reflecting the misery and injustice of the past — have gone for good.

Our people have been historically fortunate, for, thanks to the new times, the present period of transition and revolutionary international support — especially from our fraternal, infallible friend, the Union of Soviet Socialist Republics — we have seen our most cherished dreams come true.

It's been a long road, marked by great sacrifice. But these pages were written by the best men of this land. They wrote it with their sweat, their indefatigable struggle and their blood.

Many of these best sons of our homeland lost their lives in the struggle, but the efforts of our people were crowned with victory.

Several days ago, we stood guard beside the ashes of Julio Antonio Mella, and it was a very emotional experience. The Ceremonial Company of the General Staff was also there, paying tribute to him.

Today, a vast multitude accompanied Mella's remains to the Museum of the Revolution, where they will be kept until they are placed in the pantheon that the Revolution is building next to the grand staircase of the university, the scene of Mella’s most beautiful struggles.

And, shoulder to shoulder with the people, marched the cadres of the Party, the leaders of the mass organizations and the ministers of the Revolutionary Government. No army, no soldiers, were lying in ambush, waiting to attack the multitude that escorted Mella's ashes. Rather, next to the people and Mella's ashes, escorting them, were the soldiers of the new revolutionary army, the army that fired on and annihilated the army of mercenaries that had fired on the people who es-

corted Mella's ashes in the past and torn down theobelisk erected to Mella's memory.

The reaction persecuted Mella while he was alive and, not content with this, continued to persecute him after death. It is incredible but true that the people weren't even able to bury Mella's remains. They were taken from one place to another in the underground to save them from his enemies. And what a source of satisfaction, what peace of mind, to know that Mella's ashes, draped in the flag he loved so dearly-the flag that he was once accused of having defiled and enveloped in the affection and gratitude of his people, will finally come to rest in the obelisk that the Revolution is raising to him.

We have witnessed many history-making episodes and extraordinary events, irrefutable proof of the victories of our people.

The Revolution is now indestructible. Even our worst enemies recognize this fact.

Today, marching behind Mella's ashes, escorting them, marched the Pioneers. They are the symbol of the future, of tomorrow, of the future advance of the Revolution, of its future victories.

Generation after generation, Cuban revolutionaries have done their duty to their country and the rest of the world, carrying forward the socialist revolution, transforming Cuban society, expressing their solidarity with other peoples in struggle and upholding the principles of internationalism — the essence of Marx-Leninism.

Julio Antonio Mella: one day you said that we can be useful even after death by serving as symbols, and that's the way it's been. Always a symbol for our workers and our young people in the revolutionary struggles, today you are the inspiring, exemplary, victorious and invincible symbol of the Socialist Revolution of Cuba.

Patria o Muerte! Venceremos!

The Lowell manufacturer wrote: I have never considered mere knowledge as the only advantage derived from a good Common School education. In times of agitation I have always looked to the most intelligent, best educated and the most moral for support. Ignorant and uneducated I have generally found the most turbulent and troublesome.

A leading educator wrote: One great benefit of going to school is that it establishes a habit of regularity and persistence in effort. Indeed, the boy who leaves school and goes to work does not necessarily learn to work steadily, but quite often the reverse.

Even school records have its value in controlling the working class. C.P. Carey, Wisconsin State Superintendent of Schools, encountered playgrounds with the words A boy cannot play games without learning subordination and respect for law and order.

Aral Laid, Wisconsin State Superintendent of Public Instruction, spoke of the need for internal organization within the school in 1853: System is an essential feature in the proper conduct of every school. Each school should be able to know the exact time when his lesson will be required, and that no trifling reason will excuse a want of preparation. It will render the school more profitable, will provide for the performance of a greater amount of labor, and will facilitate the formal habits of order in business, of promptness, of duty, and of system of things.

Many years after the school system expanded, working-class resistance to it greatly declined.

There were several reasons for this decline, and they varied over time. Workers understood that the cause of trade unionism and revolutionary working peoples' parties would be enhanced if the membership could read and write. Some workers saw compulsory education as a way to prevent child labor, which was not only killing their children but also taking adults' jobs. Through the educators' propaganda, working people also began to believe that their children could become socially mobile by getting a good education.
She stands before you, a short, stocky, friendly woman. Perfectly normal. Until she starts to bleed. Then, to a growing number of people the nation over, Lucy Rael, 22, becomes a miracle.

For Sister Lucy, as she calls herself in keeping with the fundamentalism of her Pentecostal religion, bleeds from five highly significant parts of her body. They're where Christ bled from the day of His crucifixion.

She bleeds from her hands and feet, where Christ hung from the cross. She bleeds from her side, where He was stabbed with a spear. She bleeds from her back, where He was scourged before being nailed to the cross. And she bleeds from her forehead, where He wore a crown of thorns.

She doesn't necessarily bleed from all five places at the same time, although she has.

Reliable witnesses have observed and examined her. They include at least one newspaper reporter, a major Southern city, and two doctors, all of whom are convinced that she is indeed shedding her own blood. But no one professes to know why. Sometimes the blood oozes from no apparent wounds. Other times it gushes, as if she's been cut with a knife. Sometimes the wounds are visible beneath the blood.

For skeptics who contend that the bleeding is a form of mind over matter brought about by intense devotion to her religion, Lucy, who prays every morning from 1 a.m. until 6 a.m., offers her daughter Angelica. Astoundingly, this tiny child, too young yet to know anything about religion, bleeds from the same places! And she has been doing so since she was three weeks old!

Equally inexplicable is another characteristic of Lucy - she secretes an oily substance from the fingertips and the palms of her hands. It's reddent of roses and she collects it in bottles. She claims to have collected 26 gallons since March of 1972, the same time her stigmata appeared.

God has been a part of Lucy's life ever since she can remember. She had a Catholic upbringing until the age of 16, and for a time wanted deeply to become a nun. But she left the Catholic church for the Pentecostal when she married Sito Rael, son of a Pentecostal minister.

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