



"We're ALL MAD HERE."

drawing by John Zanzal

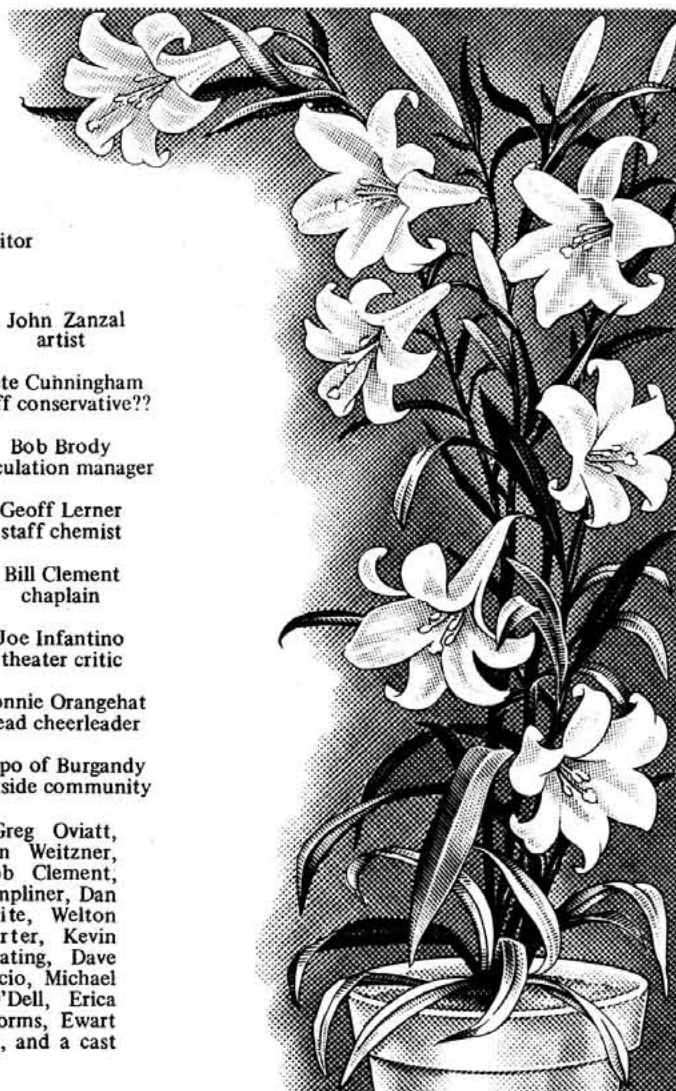
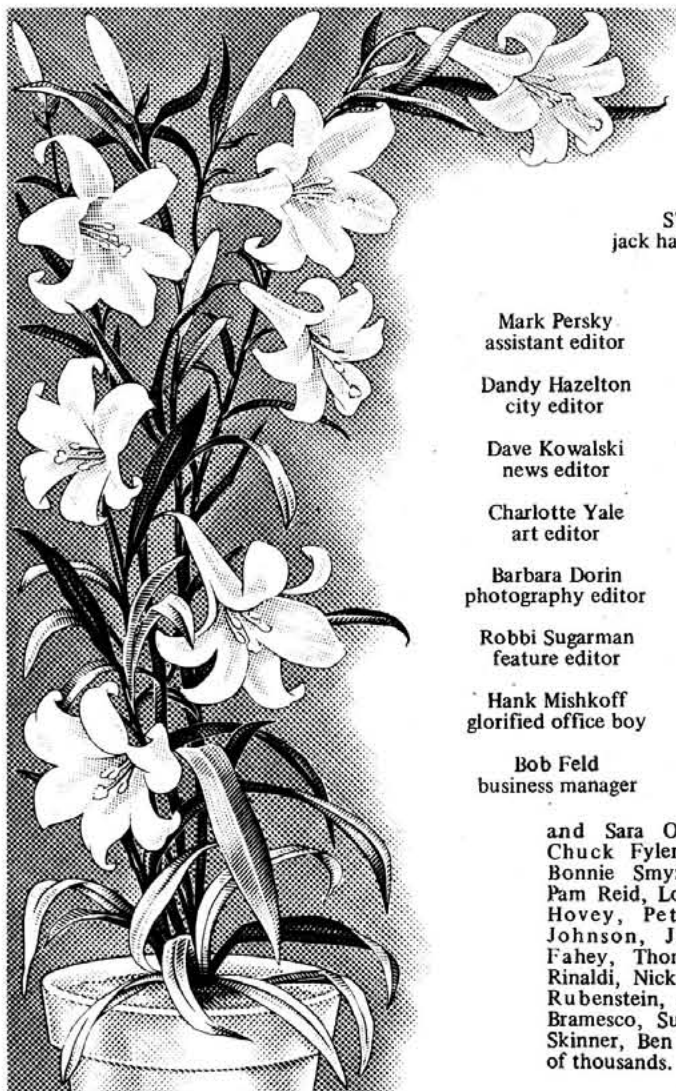
# UH NEWS

## liberated press



Vol. I No. 15

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# H.H. News Liberated Press

## The Mirror Of My Madness or

### "Why Must You Scramble

### Your Egg In My Eye?"

This University is the mirror of my madness. Not in that I have been called insane by my elders, but in that I have this craving, a masochistic desire to tear down the pseudo-sophisticated facade that covers us in such a lie; I have this desire to see the nakedness of a university, stripped to that which it really is — a place of introspection.

Is it our duty to sell out for the perpetuation of a system? Unfortunately, most of us will have to sell out to the system after we leave this university and go out into the REAL world; shouldn't we treasure our freedom for the four few years that we have it? The democrats sold out this summer for the perpetuation of a system — and they lost. They picked a party man rather than a thinker — and they lost. We can pick our party men; we can pick out party newspaper and win our convention, but we will lose the election; the election in which the REAL world passes judgement on whether we are a real university or a mickey-mouse club.

#### FREEDOM AND RESPONSIBILITY

And what is this freedom we have, and what is our responsibility? According to the administration, we have a responsibility to be two-faced. We have a responsibility to censor ourselves, we have a responsibility to be part of a failing system. Garbage! Our only responsibility is to be real, to be naked, to search the very marrow of our bones for our soul. The REAL world outside is not real. It is filled with sell-outs, cop-outs, wipe-outs. It is filled with people who live in a world of backyard nature for beauty, martinis for stimulants, and television violence for manifestation of their sexual frustrations. It is filled with people who have never seen a tree, a blade of grass, or a butterfly. It is filled with people who have never stood naked before the stars and cried "I am alive!" This is the world to which they tell us we must sell-out. I say we will not.

And the cry comes from our students, the pawns of education — "make education more relevant." Yet this merely shows the egocentricity of today's youth. What they mean is make it relevant to me! me! me! They must be spoon-fed their facades so that they can fit as a block into the tower of Babal big-daddy capitalism is building. And no one cries "make it relevant to us!"

And nobody has tea parties any more — except us. We are having OUR Boston tea party. The tea is coming from the imperialistic power and it is heavily taxed. We are rocking the boat, throwing the tea overboard; we are saying maybe we will perish without mothers milk, but it is high time we are weaned. We are biting the hand that feeds us, yet we are biting it before it slaps us in the face. I think it is high time we stop giving the outside world what it WANTS and start giving it what we think it NEEDS. This town is exploiting us. Our curriculums are governed by the kind of product they want. If the university cannot be the educator of society, who can? And our newspaper is condemned because it challenges the double standard morals of the outside world. They tell us it is all right to challenge the morals of our university but don't let it get outside. And they want an education factory — put in the raw materials and mold them into a specified product; if anyone argues with the management — fire them. Everyone must work and keep their mouths shut. And nobody has parties anymore except us; we have a tea party once a week: Wed., 12:00 noon.

#### POWER

We are a power-orientated society. We are a power-orientated school. Must we FORCE everyone to do everything? The question now is who has the power to do what in this school, who has the power to do what in the community? I ask who has the ability to discuss, who has the ability to exchange ideas, who has the ability to strip himself of his anger so that his friendship can shine through? And yet here we are at war. We are at war in Vietnam because we cannot discuss matters, we cannot even RECOGNIZE the enemy. We are at war here in the university now because we cannot discuss the problems, because the administration cannot RECOGNIZE the students as an entity. We must think in terms of power — the students are pawns,

the faculty the knights, and bishops, and the administration are the kings and queens. The question now is "can one checkmate a king with a pawn?" Why must this be the question? Our beloved chancellor, in his inauguration speech, spoke of arming students with education; power for the outside world. Never a word about beauty was uttered by the chancellor of one of the most beautiful institutions in the country — beautiful in its newness, beautiful in its art, beautiful in its music, beautiful in its freedom.

Last Thursday was the first sign I have seen of beauty in this university; we had a beautiful meeting in that everyone could speak on the same level — deans with students, department chairmen with faculty — openly, nakedly. No one held power. Yet someone had to catalyze this interaction, the newspaper had to stand naked before the rest of the school could also stand naked.

Someone at last Thursday's meeting talked in terms of our newspaper lacking what he termed as poetry. We are poetry, baby. It just happens to be a new type which doesn't rhyme. The university is still changing the meaning of their lines so that their poetry rhymes. We do not believe in forcing rhyme. We believe in naked verse, open for everyone to see exactly what we mean.

— jack hardy, editor



## The Price Of Our Thoughts

"Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you but not from you, And though they are with you yet they belong not to you. You may give them your love but not your thoughts. For they have their own thoughts."

Kahlil Gibran

For just a few moments last week it seemed that the children had some thoughts of their own. University spokesmen found themselves being questioned by students (and some outstanding faculty members) about the functions and responsibilities of a student newspaper. The Administration maintains that the newspaper should function as a representative and responsible school publication.

The Liberated Press functions as an open discussion, without guidelines, so that it can represent anyone willing to express his ideas. The question of responsibility was discussed last week but not thoroughly. The University of Hartford is in a financial dilemma that many young private schools are suffering from. Without a large endowment, the Administration must raise money from the business community. If we occasionally offend this outside community, the financial tap runs dry. This situation is called education. Personally, I do not understand why a businessman or a kind wealthy donor from West Hartford should control our education. We pay a great deal of money to attend this university. We do not receive a comparable education.

The statement from the administration suspending publication of the paper said that we were interfering with the functions of the University. Perhaps the function of the University should become education rather than fund-raising to finance expansion. Learning should be going on now. We should not have to pacify the business community. Our concern should be with the Ghetto communities that the businessmen helped create and perpetuate. Our most important responsibility is our minds and how we can use what we learn to improve our society.

Dan Hazelton, city editor

## "Nixon Makes A Cabinet"

or

## "Freedom Gets A Coffin"

During the past Presidential campaign, Richard Nixon promised to remember the "forgotten man." Keeping his word, he chose 12 of them for his cabinet. Of course, George Romney is not forgotten, although many people wish he were. To discover the facts behind Nixon's choices, I contacted my usually reliable source. After she read my palm and some tea leaves, she revealed the secret conversations between President-elect Nixon and top policy advisor Louie Laveque. Mr. Laveque, a civil rights militant, formerly advised, the Penn. Central Railroad, where he strongly advocated the hiring of colored porters. Relying upon arduous research, painstaking interviews, and an active imagination, I present this startling conversation:

"Well, Louie, we need 12 complete unknowns to accomplish my administration's foreign and domestic goals."

"What goals are those, Mr. Nixon?"

"I don't know, but we'll have to think of something. If we can't think of anything, we can always turn the government over to private industry. American free enterprise will find a way—at least that's what my backers tell me."

"What about Spiro Agnew?"

"Great. Never heard of him, a complete unknown. We'll give him Secretary of State."

"No, no. Mr. Nixon, he's your Vice-President. I want to know about his relationship to the cabinet."

"Agnew? Agnew? Oh, yeah, the southern fellow."

"He's not a southerner. He's from Maryland."

"Maryland? Maryland?"

"Never mind, Mr. Nixon. Here is the phone directory for Beaver Falls, South Dakota. We should find a real non-descript there for the Interior Department. May I suggest Mr. Elton Bigelow, a recluse who hasn't left his house in 15 years. He subscribes to "Outdoor Life," so I'm sure the conservationists will like him."

"Well, then we don't want him. How about Alaska's governor, Wally Hickel? He's not completely unknown, but he is the worst man for the job. He made his fortune in the oil and gas industries tearing down forests and polluting rivers—so he's for progress. The big G.O.P. contributors will like that."

"But, don't the Alaskan Eskimos hate Hickel?"

"Louie, are the Eskimos middle-or lower-class whites?"

"No."

"Do we need the Eskimoe vote in '72?"

"No."

"Then Hickel's our man. Now, we need a Democrat on the cabinet for bi-partisan Congressional support."

"Mr. Nixon, if you mean a democrat with a small "d," none of them will have anything to do with us."

"Hmmm. Louie, the most pressing problem this country faces is the plight of the colored people. We must show them that we care."

"You're so right, sir. Should we give a Negro the Department of Defense, Housing, or Transportation?"

"Are you crazy? A Negro in MY cabinet? All I WANT to do is hire another colored waiter."

"You know, Mr. Nixon, judging by your cabinet appointments, I think you'll be the greatest President since Warren G. Harding."

"Harding? Harding?"

by Mark Sabu Persky

# While Waiting For The Jury

by Dave Kowalski, news editor

Many lawyers and legal philosophers can find little good in our system of justice, the jury system. Supposedly a group of peers, the jury usually tends to be composed of lower middle class, non-professional people. The best minds in any given community rarely, if ever, serve on a jury. As a consequence, the complex mass of evidence that must be sorted out, even in the simplest of trials, too often goes unexamined.

There is, however, an answer to these critics. One must not necessarily subject oneself to a jury trial. The court will try a case if the defendant so desires. In other words, the judge acts as a jury too. He determines the facts on the basis of evidence presented, and then applies his knowledge of the law to these facts.

There are always flaws in a system which puts the totality of power in one pair of hands. This was obvious enough to the framers of the United States Constitution that they allowed for a complex system of checks and balances in the government. That these checks and balances do not always work is not necessarily the fault of their creators, and is certainly not the concern here.

The shortcomings of trial by the court might be overcome by a three judge panel, which would take into account some of the complexities of a trial, bring to bear a consummate knowledge of the law, and minimize the individual functionary's power, upon which this country has always cast a jaundiced eye. The state however, will not brook the expense of a panel of judges presiding over a court, even if it be in the interests of an improved judicial process,

and a probable concomitant qualitative increase in justice.

It must be remembered that a concept of justice is dependent upon a clearly delineated truth. No system can defeat the perjured witness, who will not hesitate to report a situation the way he wishes he had seen it.

The thought that an oath administered to a witness before his testimony will cause him to tell the truth as he knows it to be is plainly naive, and as such, is an indictment of our entire court system. Even more naive is the belief that once the various principals concerned have given their testimony under oath, the truth must somehow emerge from the morass, as a gallant white charger victorious from the fray.

We are thus presented with the insoluble problem of establishing the truth. Assuming that people will continue to lie, in spite of exhortations to the contrary, we are left with the problem of determining wherein lies justice.

It seems apparent that our concept of justice, as being inexorably bound up in truth somehow, is useless. The reality of "justice" today is in no way connected with the truth, and any resemblance to the concept is purely coincidental.

It seems that if the Establishment wishes to maintain any semblance of respect for the legislative and judicial branches of government, it ought to strive to establish anew a code of real justice, which may be in line with the grade-school history book heritage of the country, a tradition fraught with lies, but still attractive in many aspects.

# The Recognition

## Of North Vietnam

Within this past week Sweden became the first Western nation to recognize the government in North Vietnam. In doing so she has taken a major step in the realization that Communism is here today, and that the United States with all its military strength and attempted aggression against these nations will not dictate policies to its western allies. It is time for the world to grow up, or as the Broadway song urges, "to take its medicine." The Pueblo incidence of last year was a total diplomatic farce, with the United States not acknowledging the government in North Korea, and signing a statement that though we were in forbidden waters we really were not. Only through the recognition of all Communist nations, and the admittance of them to the United Nations can we ever hope to achieve a working relations that may, though not necessarily so, bring peace into our troubled times. Everything that Western man is taught to hold sacred in a Democratic form of government is deprived to the South Vietnamese by its government which we recognized. Several months ago a South Vietnamese newspaper published the United States reasons for the bombing halt in bolder type than their government's condemnation of it. The paper was immediately suspended for a period of time which would cause its ultimate death--yet we acknowledge this government, support it, and by its damned whims dying for it. If we can support this form of tyranny, then surely we can acknowledge the Communist nations in this world.

by Bill Clement

# Democratic Manifesto

The people of the United States of America are living in an era of nihilism, the logical extension of which is the justification of murder and war; which carried to its limits produces the very negation of the freedom which it attempts to establish.

The gap between the people and the representatives of the people is becoming increasingly wider for as soon as a man gets to be the leader of an association he readily becomes lost as an instrument of that association. He views himself not as a mere delegate of the association he represents, but as a member of "an elite" composed of such men as himself. Thus - official decisions are justified as being the welfare of the public (when they actually are not).

Thomas Jefferson once said, we must strive for a "more perfect Democracy," but we are manifesting toward a "less perfect Democracy."

The stagnation of individual opinion is preventing the change needed to evolve from a Democratic Republic to a Democracy. The projection of individual opinion is needed if we intend to defeat the brutal force of conformity which is preventing man from being what he really is.

We are the victims of a conformist society; if we are to resist and break with our standardized mode of existence in order to pursue a more meaningful existence, a crisis in our lives would be inevitable. We have strong tendencies to avoid the issue and to take refuge in the comfort and assurance of our approved mode of existence.

"Every man is free, but most men fearing the consequences and responsibilities of freedom, refuse to acknowledge its presence in themselves and would deny it to others."

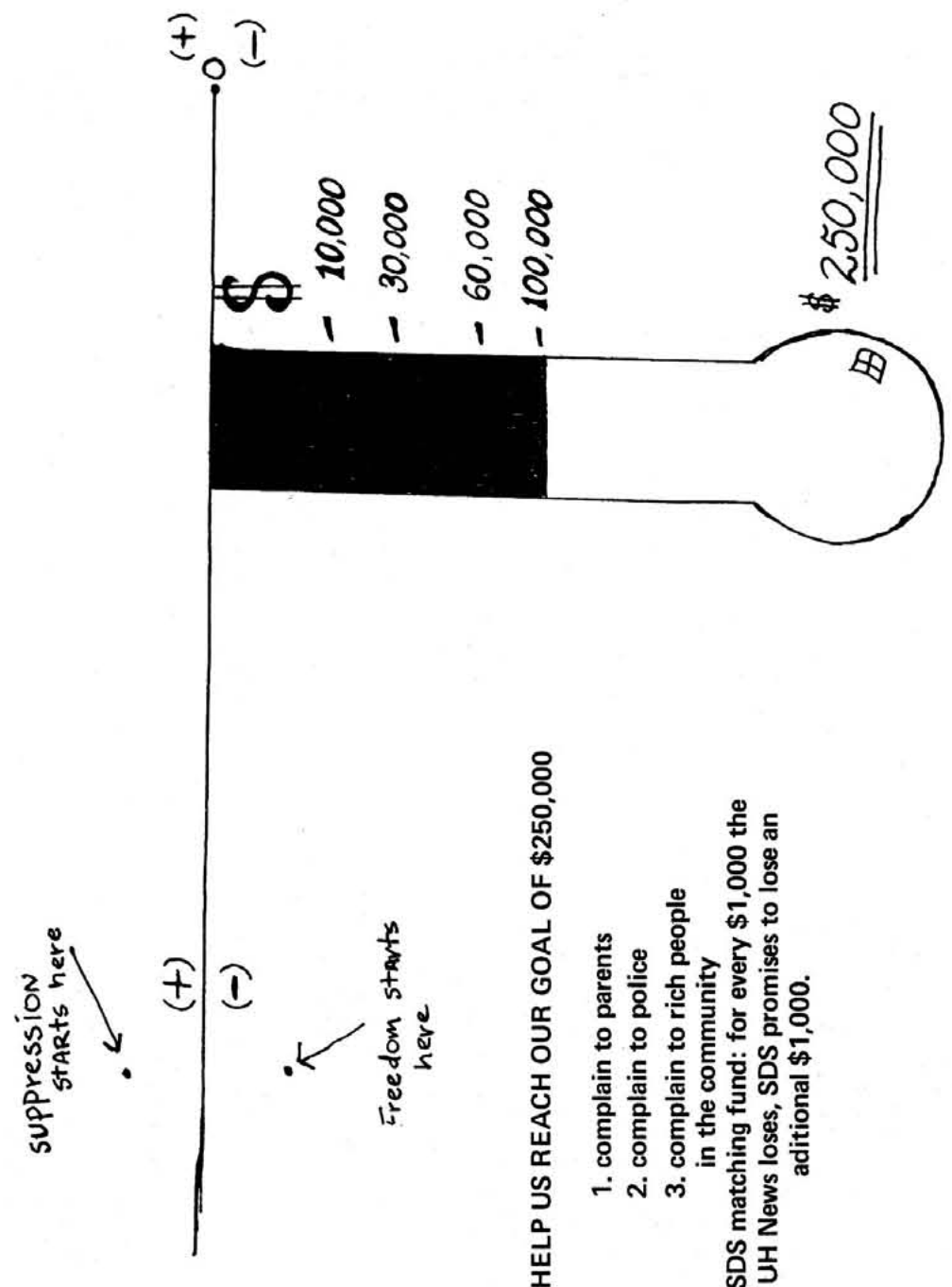
Every man is born in such a condition that he can become one, and only when he becomes one, can the conception of a true Democracy manifest itself into a reality.

by Nick Galluccio



obscurity is in the eye of the beholder

## UH NEWS LOSE MONEY DRIVE



HELP US REACH OUR GOAL OF \$250,000

1. complain to parents
2. complain to police
3. complain to rich people in the community

SDS matching fund: for every \$1,000 the UH News loses, SDS promises to lose an additional \$1,000.

# Letters To The Editor

## Voicing Station

To the students, faculty, and administration,

As most of you who will bother to read this letter know, there was a "peaceful demonstration" in the Suisman Lounge on January 8, between 11 a.m. and 2 p.m. Being a speaker, shouter, jeerer, and mainly listener of the event, I would like to present to you a few of my impressions.

First of all, I would like to commend Dr. Yosha, Dr. Brody, and Mr. Evica, on their fine display of sincere interest; and on their courage for expressing their exact sentiments, no matter what the "HONKIES" of the university thought. Also, they tried to find some acceptable solution to the confrontation, without the students losing their power and their voice in any way. Finally, they decided to return to the Faculty and force them to take a stand, and become a part, of this situation. Honored professors, I applaud you!

The issue presented by Dean Sweeney (on behalf of himself???) was that the Liberated Press must be forced from its present line of action, into one of "responsible journalism". I feel that by this Dean Sweeney meant that we should have a paper which will print the weekly cafeteria menu, profiles of all the staff members, a gossip column, a list of daily events, articles on a library which will be completed in 1984 (if they ever find a spot), and the toilet paper situation in Crandall House. I ask Dean Sweeney if this is really what he thinks is "responsible journalism"???

Responsible journalism is reporting the news with your opinions expressed in the articles, and serving its community. Editor Hardy has made the U.H. News and Liberated Press an example of responsible journalism. He lets the main body of the paper be a voicing station for any and all opinions, on any and all subjects. He prints controversial material, and then he lets himself be both deified and castrated by the ensuing letters. This is a newspaper responsible to the community at the University of Hartford.

The Publications Committee has the right to demand his resignation, but not one of us has the right to tell him how to run the paper we made him editor of.

Thank you, Jack, for letting me voice my opinion.

Robert P. Halpern

## Hierarchy of Needs

U.H. News:

I'm writing in response to the girl who signed the letter "Freshman Virgin" in the 1/8 issue of the paper.

I'd like to offer a few questions that you might think about and suggest that you might read something about Abraham Maslow's hierarchy of needs.

In what terms do you define yourself as a person? Is your relationship congruent to all directions or are some aspects more developed and others neglected? Does it make sense to be intimate with someone emotionally and intellectually and not to be close physically?

What does it mean to two people to be legally married? What means more to them, the time when they begin their relationship or the time when that relationship is socially recognized? Can any person honestly make a commitment for the rest of her life or can she only make reasonable predictions about today and tomorrow?

Sunshine,  
Joanne Moody

## The Sign

Dear Jack,

The sign of an immature man is that he wants to die nobly for

a cause, the sign of a mature man is that he wants to live humbly for one.

Wilhelm Stenkel

## The Blind Men

Blind men,  
Failing in their reality,  
Wishing their problems away.  
Go ahead,  
Close your eyes,  
If that makes the facts disappear.  
But don't cry to me,  
When the world proclaims  
That you're not really here.

Robert P. Halpern

## All Time Low

The "Liberated Mess or Gut Smut" has just reached an all time low. The only logical explanation for the trash and trivia published in this distorted paper is that the paper staff need more toilet paper. That is all this rag is worth.

SEWAGE, WE STILL LOVE YOU -  
Please publish you bastards

an award

Dear Jack,

Recently I was home in West Hartford. This angel appeared to me while I was in a record store and gave me two issues of the LIBERATED PRESS. The two of us have since read them rather intensively. We were amazed at the super-high excellent quality of your paper. We have spent a good part of the last year and a half reading papers, underground and collegiate. We figure yours is about the best we've seen for a college paper. To think that you are trying to open the UofH is beautiful. From a non-striking public school teacher and a master's degree grad student at Uof Chicago. Love and keep doing it.

William S. Kormich  
William G. Nowlin Jr.  
It's crackers to slip a rozzer  
the dropsy in snide.  
P.S. See you inauguration day.

## Core City

Dear Jack,

This letter is in response to the recipients of the core city scholarships who wrote in protest against the Bursar's office;

First of all, may I strongly agree with your statements concerning the incompetence and sad inefficiency of the Bursar's office. That office is in dire need of either some real organization, a new and competent staff, or both. I have found from an experience of my own that one end of the office is often ignorant of what the other end is doing -- that no one is really sure what the policy of the office is. Parents are sent bills demanding various sums of money, yet no clear explanation is given as to WHY the parents are being billed; and, if the reason for the bill is questioned, the person gets the old administrative run-around and enough looks to kill. It seems that the administration is merely trying to get its hands on as much money as it can with as little valid reason as possible. This is indeed unfair. The office has been no less unfair, inept, and insulting in your case. I sympathize with you on the basis of my personal experience (although I realize that your problem is more serious).

I do not agree, however, with your statements calling the Bursar's actions as a "crystal clear act of racism." Your claim that the administration is acting in a racist manner is in itself a racist claim. The Bursar's office is indeed guilty of "mistakes and misdeeds," but certainly not against Blacks only, as you would come

to realize if you would only maintain an open mind and, with it, a sense of your own individuality. I agree that you as Black people have been treated with indignity by the white race in general, and you and I both realize that this situation is not improving fast enough. I am white, and I am not denying that I see a color difference between you and me; but I also realize that color is the ONLY human difference between us, and that it shouldn't be the cause of any new and false ones. And you must try to accept the fact that many other whites are working very hard at achieving the same attitude (or one that is even better). But unfortunately, it takes a long time for the attitudes of a nation to make such a radical change, and not until attitudes change will there be any meaningful results. But it is not only the attitudes of the WHITES that must change -- yours must begin to change now also.

It seems that the "integration" that you and I both worked so hard for is the very thing that you are now rejecting as being not enough and relatively undesirable. Because we are all human, we should all enjoy the same rights and privileges. You certainly have every right to demand the same rights and powers that whites now exercise. But, as we had no right to deprive you of them in the first place, you have no right to claim UNEQUAL rights in the form of special and unfair (both to you and to me) considerations merely because you are Black. If you will forget your group alliances for a moment and think this out rationally, I think you will agree. Don't lower yourself to the level of white inhumanity. Think as an individual -- don't lose your sense of self and your individual and HEART-FELT beliefs in irrational group persuasions which are all too often the results of impulsive passions let loose without reason. Harsh and irrational words and actions only INTENSIFY racism; they reverse the progress made through peaceful and WISE actions. You might as well resign yourself to the fact that genuine brotherhood is not going to be achieved in our generation or perhaps even in the next one. It's a hard fact, and it takes courage to face it. But the time to start is NOW. Put your efforts into constructive and peaceful actions for the benefit of generations to come -- don't be futilely selfish and ruin everything that has been accomplished so far. After all, that's what you're here to learn. Black racism is not going to dispel white racism.

Linda

## Paper Suspended

I hereby suspend publication of the Liberated Press until such time as the Publications Commission of the S.F.A. establishes acceptable standards of journalistic responsibility for the operation of the campus paper, such as the guideline set forth by A.A.U.P. I am taking this action because the Publications Commission has not been operating (they are the group responsible for establishing journalistic guidelines) AND because the Senate Committee's discussions with the editor of the paper have been unproductive.

Eugene T. Sweeney  
Dean of Student Relations

## "Over Forty"

You call your paper the "liberated" Press; may I then, assume that my "minority" opinion will be allowed expression? Because you see, I am of that un-necessary non-entity known as the "over forty" group, and I must depend on your beneficence and obvious concern for minority opinions.

First, I would like to ask you what you are liberating? About the only thing that is evident is the unimpeded flow of gutter language. You may call this liberation; I call it regression and the manifestation of progressive decline, the rape of aestheticism and the precursor of destruction of the very things you say you want to liberate.

Let's take an example -- LOVE! You imply that you love your fellow man, yet you take love, the most precious "possession" man has; perhaps "gift" would be a better word (I never went to college) and you debase it; you prepare to "sell" it after replacing its most valuable ingredient with an adulterant -- you turn beauty into bawdry. Is this your conception of liberation? Equating obscenity and promiscuity with love is not liberation; it is degradation -- and ignorance and criminality against those you would "liberate! Do we agree on the meaning of the word love? Of course, I am over forty so my reflective thinking may differ from yours? But I believe love to be the controlling principle in the Universe, unselfish concern; (are you in "love" with the excitement of revolutionary activities; publicity, shock tactics, and the licentious opportunities your disregard for the "establishment" makes possible or -- are you really concerned about your University, your country and humanity?) I also believe that love is wholesome, that it demands self control; has an inseparable quality of purity and is often much maligned by unfit people, in unfit circumstances, and in unfit places. This is not love but a pseudonym. Love requires no returns; no publicity, no special privileges, no special exemptions. It is not a devouring flame; it is a NOISELESS constancy!

I am in favor of four letter words -- when they are "love" and "care," love that helps and allows all men to develop to their fullest potential; that is neither parasitic nor voracious nor manipulative. I approve of "care" or concern when it involves also, responsibility; respect for all affected and perspective!

I suggest that your "Liberated" News is a sad little paper; that it misses by the hairs on your heads (and chins!) a golden opportunity to bring into alignment your own contemporaries now outside the pale of your alleged commitment and the legion of over-forty, fellow humans (yes Virginia, we ARE human) who have a parallel sensitivity to your alleged motivations. Over forty is not ALL "hamburger and TV; even those of us who are "culturally deprived" because we have to work for a living.

I read once that "the knocker is always on the outside of the door." How many of you really believe that you would have done any better than the "establishment" in the same circumstances; did it ever occur to you that a large segment of the population of this country have been too BUSY to bring about a condition of paradise? And this has NOT been an uncaring or completely unconcerned business but a basically life preserving business of earning a living? Do you know what kind of opportunity for example, was open to a teen age girl back in 1942; a girl with a thirst for knowledge but who couldn't go to college because her hard working, sober, parents had all they could do to feed and clothe the younger brothers and sisters? Did you ever work for \$7.00 a week; fifty hours? Well; I am part of the "Establishment." I am not proud of many things the establishment has done -- or failed to do, but I know that much of the accomplishment has been phenomenal; that no country in the WORLD has done as much for its own or for others; that its failures are the failures of other Nations as well. It is also the failures of individuals who make up the establishment; that you cannot condemn any Nation collectively! There are no labels that fit collectively -- only individually. . . . make the world better -- starting with ME! This is the ONLY way it will ever BE better -- not by knocking all existing institutions as if there were no good in them, but by judicial promotion of constructive changes; by "starting with ME;" by noiseless but evident constancy; and by self-discipline, not self-indulgence! We are all searching for that Utopia of equality but we can't

not find it separately and we will not find it if we fragmentize our world. No one and nothing is unconnected.

A man is worth only as much as those things are worth that he busies himself with; What's your hangup? Four letter words? Nudity? Obscenity? Promiscuity? Why? They have nothing to do with truth -- genuine communication or confrontation, and truth doesn't need to be punctuated with obscenity; it stands by itself. Ages will come and go and mountains will drop into the sea but truth will never die or go out of style.

What is "liberating" about a nude photo of Lennon and Ono? What are you trying to prove? All you HAVE proved is, that ANYTHING can get its picture in the Liberated Press. I'm sure however, that many of you have parents with just as "artistic" anatomies; why don't you give them preference over two who have had more than their share of publicity? While we're liberating; let's liberate equality of opportunity in all spheres. Don't be so selfish!

How old are you? If you are nineteen, you have lived nine million, three hundred and thirty-three thousand, two hundred minutes. What have you done with them? What have you built? Bridges of understanding or mountains of chaos? Of course if you are ONLY nineteen; you haven't had much time to build anything but most of you at UVH are over nineteen. As one of the over-forty group, you have lambasted my record -- now I am questioning you! What have you done besides, curse, complain and consume?

You are right about many things -- partially right about many others; totally wrong about some. Inequalities DO exist; selfishness and corruption do exist -- but they exist side by side with unselfishness; honesty, and striving for equality. By all means act man -- ACT! Over forty isn't against you! But THINK before you act and be very SURE you WANT what you are after -- you may GET it! Are you reform -- or just rabble???

"For while the rabble with their hollow creeds  
Their loud professions -- and their little deeds,  
Mingle in obscene strife -- lo, freedom weeps;  
Wrong rules the land, and weary justice -- sleeps!"

Shirley A. Livingston  
126 West Morningside Street  
Hartford, Conn. 06112

From the Office of the Chaplain  
"We should make the Pope an honorary American--he thinks he's infallable too."

From the Office of the Chaplain  
"If the Trinity is true, does that mean that Christ had an Oedipus Complex."

From the Office of the Chaplain  
"What do they expect when they put our office across from the men's room?"

# More Letters

## No Power

It came as a great shock to me to learn that Dr. Eugene T. Sweeney, recently appointed director of student relations at the University of Hartford, had suspended publication of the UH NEWS LIBERATED PRESS. It came as a shock because he has not the power to make any decision whatsoever in the matter.

The Student Faculty Association Constitution, which was written and approved by the Board of Regents some eight years ago, commands that one of the S.F.A. Cabinet's permanent standing committees, the Publications Commission, "be responsible for all student publications in the University." This commission, after acting, has each and every one of its decisions approved by the Cabinet as a whole.

In assuming its responsibility for student publications, it has been the practice of the Student Faculty Association to appropriate funds from its own budget to pay for the total costs of publication. In the some eight years that this has been going on, publication costs have been paid through University Purchase Orders drawn on the Student Faculty Association account in the business office. Costs of publication will continue to be met in that manner.

A memo addressed to me from Mr. Charles T. Dwight, Treasurer of the University, dated September 30, 1968, states, "Requisitions and invoices will be honored by the University Business Office upon the signature of either the SFA President or Treasurer." Since the UH NEWS LIBERATED PRESS has not exceeded its financial allocation for this year, either Mr. Attenborough or myself will as a matter of course sign any duly authorized Purchase Order, and forward it to the business office, where I trust neither Dr. Sweeney nor Mr. Pilkonis will make a liar out of the University Treasurer.

In the event that the University Business Office refuses payment on a signed purchase order, I have already been in communication with several lawyers concerning legal recourse in forcing the University to live up to the Charter granted to the S.F.A. by the Board of Regents.

I am also instructing Mr. Hardy, editor of the UH NEWS, and Mr. Feld, its business manager, to disregard any further attempts at meddling with their publication schedule.

Since at least one public prosecutor thinks that, as President of the S.F.A., I am legally responsible as publisher, I deem it appropriate to begin acting as such. Therefore, I hereby give my assurances that neither the publication of the paper nor the payment of its bills will be in any way interrupted.

Benedict M. Holden III

## Free Your Mind

Jack Hardy has undertaken a task which has never been easily accomplished. He is dedicating his time, and using his power as editor of this paper, to try and free many imprisoned, captively apathetic minds. No small undertaking by any standard.

Society as a whole isn't intellectual enough to deal with basic concepts and new ideas. Editor Hardy, after many well-written editorials, has resigned to presenting to the student body of this university (hopefully of some intelligence) illustrations to motivate individual thought on the concept of obscenity and freedom of the press.

Did any of you hunkies who were agast by either Mr. Zanzal's illustration, or the nudie photograph stop to ask yourselves why you were offended by a penis? Are you offended by a Greek statue or modern "arty" nude? Didn't you realize that your school paper was giv-

ing you the chance to view for yourself a photograph which others have decided for you is indecent?

Jack's actions have aroused you of the sleeping sect if not to intellectual thought, then certainly to political action. You dummies who sat on your asses during S.F.A. elections can bitch all you want now; it's the responsibilities of democracy which you refused to accept that have castrated you. Maybe impotence and frustration will move you off your apathetic asses.

As for Dean Sweeney who insists on "guidelines" which he refuses to call censorship, the S.F.A., the only representative body for students and faculty, has given its vote of confidence to the Liberated Press and you therefore needn't worry about its being representative of the University's wants.

This University's overdependence, due to its youth, upon alumni and private donations is stifling its creativity. However, Dean Komisar, if it is going to be worth operating at all, it must be independent of the surrounding community. Even if it means sacrificing scholarships or raising tuition, two very serious actions, the University must be unique, and on a higher plane to be able to produce new concepts of value. Community influence can only stifle intellectual growth.

Jeffrey Roth

## To The Point

Dear Jack:

Best thing that could have happened (the pictures of nudes of course)!

As to those who think it pointless to print such a picture, I think it is very much to the point. Namely the point-of-view that sex and genitals are dirty and disgusting and are to be eradicated from all conscious thought. Frankly, male genitals sometimes scare me a little (due to a variety of personal hang-ups, and also to the fact that I've hardly ever seen male genitals). But since I'm rather fond of men and have no wish to make my husband-or-other feel that I find him sinful, horrible, disgusting, etc., and also since I'd like to enjoy sex rather than hate it; it behooves me to face, not dodge, manifestations of sexuality and also my own fears of sex.

I'd also like to applaud you for breaking up the cat-and-mouse game between the established authorities and the "naughty boys" who fear their parents' disapproval and who are pushed around by parents who threaten to withdraw approval.

I think that by your affirmation of, say, our just pleasure in sex, you are leading our generation to self-respect; for which I can't thank you enough. I also think that you're doing our parents' generation a favor, (absolutely no sarcasm intended), in fact a great favor, by forcing them to look at sexuality and not allowing them to dodge the issue of sex by spanking us down; and by forcing them to take us seriously. One wonders, good will on earth?

Sincerely,  
Andrienne Van Dyk  
U. of H. undergrad

## Needless Confusion

To the Arts and Sciences Dean, Advisors, and Evaluators,

By the time one reaches the University level they expect to find some semblance of organization and cohesion in the administration. However, certain members of the Arts and Sciences division seem quite confused and uncertain about the requirements for a B.A. degree. In quite a few instances advisors do not inform their advisees of their requirements either because they do not

know themselves or they just are not concerned with the students' academic careers. Why have advisors? Some students find out too late that they should have taken a required course, and their advisors will later offer them the flimsy excuse that they were "misinformed" about certain courses.

There are students who reach their senior year and think they will receive their diploma in June, only to receive the disheartening news from the evaluators that they lack certain required courses and will not be able to graduate when they expected to. This causes undue emotional and financial hardship.

What is even more frustrating is that the dean and faculty members are unable to advise their students on certain courses they themselves have put in that enigmatic booklet known as the "catalogue." It contains so many ambiguities that the advisors are just as baffled as the students. It seems logical that in an institution of higher learning the powers that be would agree among themselves what the specific requirements were and advise their students accordingly.

An illustration of this confusion can be seen in the ludicrous Social Science requirement for B.A. candidates in humanities. Students have been finding out too late -- either through hearsay or shocking news from procrastinating advisors and evaluators that they have to take twelve credits of Social Science in addition to the twelve already taken during the Freshman and Sophomore years. Advisors have been unsure about this requirement. Many have misinterpreted it because of the ambiguous description in the catalogue, and others knowing about it have forgotten to tell their advisees. How can students rely on such disorganization?

I suggest that the dean, faculty, and evaluators hold a meeting to review the previously mentioned problems and agree specifically on what the proper courses are for a B.A. degree. If such a meeting were held, a suggestion might also be made to make advisors more fully aware of their roles as counsellors to people seeking a good education. Please end this needless confusion.

Sincerely,  
A delayed and frustrated  
aspiring graduate.  
A & S '69? '70? '71?

## The Crusade

Mr. John S. Hardy  
c/o U.H. News - Liberated Press  
University of Hartford  
Bloomfield Avenue  
Bloomfield, Connecticut

Mr. Hardy and Staff:

I am writing this letter for the express purpose of bolstering morale among a highly persecuted organization.

I cannot compliment you and your staff enough for the effort that has been recently put forth regarding controversial material, openly presented, in the Liberated Press. I hope the strength of your convictions will continue to afford the reading public a glimpse of contemporary society as usually seen only in such publications as the E.V.O. or the Village Voice.

Your position certainly affords the means for this "crusade" and it is my fervent hope that you will continue in this work.

In closing, I would like to wish you, Mr. Holden, and Mr. Zanzal the best of luck in obtaining the just dismissal of charges against you. Antiquated obscenity laws must be revealed and I hope the actions of yourself and your staff will contribute to this end.

Very truly yours,  
CHANDLER EVANS INC  
J. Michael Hayden  
Product Support Analyst

## Retraction

Dear editor,

We the undersigned recipients of the Core City Scholarship would like to submit a retraction of the

letter to the editor titled "Blacks Betrayed" which appeared in last week's issue of the newspaper.

Due to misunderstanding and lack of communication between the administration and ourselves we find that the situation has been presented unclearly. During a meeting with Dean Sweeney and Mr. Mallon, the Bursar, it was explained that the errors were non-intentional and there was no "white racism" involved.

Prompt action of the administration helped clear up the situation Wednesday. A letter of apology was submitted by Mr. Mallon and we received the first of our bi-monthly stipends.

Cynthia Ann Redden  
Mary Elizabeth Carr  
Sharon Bingham  
Stephanie Ann Payne  
Sir Jake E. Newman  
Milford Woodard III  
Morris Jackson

## An Angry Professor

To the Editor:

Please bring to the attention of your readers the following information regarding the "Thoughts on Democracy" appearing under my name in the last issue of the Liberated Press: Following my participation in the debate with Mr. St. John on democracy and the new left, I forwarded to Dave Kowalski, who was covering the event for the L.P., my own debate notes in order to assure an accurate representation of my point of view and ease Mr. Kowalski's task some. These hardly legible notes were intercepted by Mr. Hardy and after some minimal effort at deciphering my own handwriting and without any consultation with me they were published in a form that did considerable violence to the English language and my own claim to literacy. To add insult to injury, no mention was ever made of the debate. This came as a disappointment to me. A faculty member had stepped into the public arena to defend "liberation," and a newspaper constantly imploring faculty members to embody in their own lives what they profess in the classroom, and espousing the rhetoric of "liberation" as well, judged the debate to lack the newsworthiness of John Lennon's GENATILIS and Yoko's bust.

"pissed-off"  
Darryl Baskin

Ed. Note: Jack Hardy should be absolved. He did not see Dr. Baskin's generously offered notes, any more than did I, although I sought them diligently. If there be fault, it lies with the News Editor, who failed to read Mr. Clement's story, and thus see the error and prevent its publication. Although apologies do not make up the full extent of the injury, they are often the only alternative to silence. Our apologies to Dr. Baskin, whose ire is indeed just.  
Dave Kowalski, News Editor.

## Really In Love

January 13, 1969

Dear Editor:

After having read last week's letter from a Freshman Virgin, I feel compelled to write her about my situation.

I felt exactly like she does now when I was a freshman, I was totally locked within myself, trying to relate to people, especially when I fell in love with Joe (fictional name). Up until then it had been fairly easy to say "no" to the other guys I dated, but Joe was genuine, and devoted to me. He taught me that I had to take a stand, for myself or against myself. Before this I had been choosing society, or parents, or just plain security. Then, after much anguish, I freely and completely agreed that I was finally able to relate openly and fearlessly to everyone in my life.

Religion had all but destroyed my ability to really be myself, and the sick hypocritical norms of society almost finished the job. Once I had the guts to accept myself with no restrictions, not as a pawn or as someone who owes something to others in society, then I felt REAL for the first time in my life. I was really alive, and enjoying every minute of it! I am only myself, but I alone make myself what I am, and want deeply to be nothing but MYSELF.

I plead with the Freshman Virgin, then, to break out of the norms, restrictions, taboos and morals that OTHER PEOPLE have afflicted her with. She cannot remain a virgin to LIFE! If she is REALLY in love, then she must definitely begin to live her own life. She must not suffer guilt because of someone else's idea of what is right or wrong. It makes me sick and disgusted to see how Religion and society's norms cripple and destroy us! I have luckily become a very happy, sexually healthy, meaningful, free individual. She can too!

Sincerely,  
A Junior Lover

## Biting The Hand

Dear J.H.S.,

I would have spoken up directly after Angelo Lewis did last Thursday except for the fact that I didn't have the stones.

You are trying to stir up something other than the apathy which surrounds this campus, and you are succeeding. However, I disagree with you when you flaunt "obscenity" in the faces of the local yokels. What the majority of your supporters are saying is "OK, if the community doesn't like our 'biting the hand that feeds us', they can just let us starve! See if we care!" We won't feel the malnutrition, because we graduate (hopefully) within the next 5 or 6 years. But the University has to go on, and it is from the UNIVERSITY'S mouth that we steal needed nourishment -- a loss thereof for which we don't intend to compensate. We are the University now, but it is plainly and simply not fair to destroy opportunity behind us. I wonder how many of us really do care for the U of H. One must keep in mind that our privileges extend only as far as the other person's nose -- and that right of way is something no one has but anyone can give. Since we are quite obviously mentally and intellectually superior to the community people, I think that it is only fair we log-roll a little and "tone-it down" slightly. I don't think they are aware enough to weep our side of the picture, so we must try to see theirs.

It is amazing how harsh we are on Sweeney or what-ever-the-dean's name is. He is only doing his job, fumblingly though his efforts may be, and he is looking out for the best interests of this University. We ought to do the same. It doesn't integrate us any to try giving HIM the benefit of the doubt either -- I doubt that the cat REALLY agrees with those moral left-backs in town, so whole heartedly. (or Hardy-ly if you prefer).

Anyway, I suppose that I'll have to fight for my beliefs too, just like anyone else who wants them maintained. Therefore, please send me an application blank in order that I may try out for the Newspaper staff.

Thank for the paper space.

Michael J. Fish  
Olmstead, Box 359\*

\*please, no hate mail

P.S. I am not now, not have I ever been a facist, in case you're interested.  
P.P.S. I invite editor comment, blasphemy, whatever.

Typist's Note: This letter was typed exactly as received. Spelling and grammar were not changed in any way.

## "Faces": Cassavette's Excursion Into Absurdity

by Robert Clement

John Cassavette's "Faces" tries to probe a psychological condition without attempting to penetrate the individuals involved. The central plot is the failure of the middle class to come to terms with sex, thus resulting in the most disastrous collection of incompetence since Walt Disney created half naked ducks. Although the plot had the potential of being an exceptional movie, Cassavette destroyed this hope with a combination of ludicrous characters, acting, dialogues, and sets.

The main problem when dealing with a movie such as "Faces" is the question whether the director is trying to present or distort reality. When I speak of presenting reality, I realize the necessity of positive distortions such as color, camera actions, lighting, symbols, flashbacks, etc.; however, the main effect of such positive distortions would be a reality in which the audience can relate to it through some positive emotional response indicative of their daily lives. If the audience can feel some projection into an emotional response which is the direct by-product of the film's reality, and then transcend the superficial reality of the film to the reality of their lives, then this is a successful presentation of reality. Even if that emotion takes the form of a negative statement such as hatred for a character, or a total disgust with the film's reality, this would merit it as a presentation of reality; the main point is that their disgust must be a by-product resulting from their relationship to the movie's reality, and not simply with the movie as a movie.

A distortion of reality is a negative statement evolving from the positive reality originally presented. If a movie takes a positive statement such as war, and in their interpretation destroys the thin line separating reality and fantasy thus throwing the whole film into a predetermined over-statement (which can have a positive value by creating a completely new reality-fantasy which the audience has not experienced before,) this would be a successful distortion. In such a movie, realistic emotional response can't be stimulated as successfully as a realistic presentation could because a new environment and situation has been produced which is alien to man's natural life; such distortions are usually presented in musicals.

If a movie deems it necessary to incorporate both traits, remaining partly realistic and partly the distortions of, it is treading on very thin grounds. To retain an even conflict between both opposing forces can make for an extremely impressive film; however the chances are more than favorable that it will fail because it could not retain the balanced conflict. This is what happens to "Faces."

Cassavette's main fault was his presentation of extremities which ran completely into absurdities, all in the name of presenting reality. His characters are ugly, successful middle class businessmen who, in order to relate sexually to women, find it necessary to regress back to the emotional level of an infant. The agony

of middle class frustration is portrayed as a semi-ritualistic ceremony incorporating ludicrous dancing, joking, cursing, and recitation of "Peter Pepper pick a peck of pickled peppers. . ." It was not the fact that they performed these feats which repels you; it is their continuous redundancies which repels you. If these feats could have been portrayed in a more respected and subtle fashion, the movie would have been a greater success. What Cassavette doesn't realize is that a whisper can be more dramatic and startling than a shout. However, Cassavette continues to shout, and the movie fails.

What all the successful middle class business men are after is a whore named Jeanne. Her name invites the banal singing of "I Dream of Jeanne," and Cassavette gives it to us, over and over. Her psychological problem is the fact that she is a whore but she won't admit it; that's about all we learn about her in the whole movie.

Cassavette also made the mistake of making a generalized statement concerning the behavior of the middle class, and stuck to it throughout the movie. He did not give us individuals with degrees of differentiation; he produced one stereotype and repeated him in every character. Every man that came to see Jeanne was identical to the point of absurdity; this fact almost lead me out of the theatre before the flick was finished.

dozen telephone calls before they receive an invitation. There is a rationale for this apparently hostile and heartless system-few addicts are motivated for therapy and change.

Treatment is usually portrayed each character in such extremes that he destroys their reality. We are not alienated from them for this would have been a positive emotional response; what we do is to totally discard them as we

The women were also in stereotype; they all ran after the same male prostitute; one of them got him into bed and then made a poor attempt at suicide. The houses were all overly decorated and cheap.

The extremity of absurdity throughout this movie destroys any possibility of relating to any of the characters. Each

exist in their own dream world; however, Cassavette does not give us the conflict of the real and the dream worlds. He

would garbage -- without any regrets what-so-ever.

When I searched the title for an explanation, I had hoped the viewer would be able to delve deeply into the faces for a brilliant betrayal of the characters; Cassavette doesn't allow this. The conversations are so mediocre that again we can't understand the personalities of the characters. "Faces" was probably meant to mean that each character had many masks or faces and thus played many roles; it just didn't materialize. Even though I have found so much criticism with this movie, I would advise people to see it. It is an interesting attempt even though it's a resounding failure.

## The Time Has Come Today

by Warren Pinckney II

There comes a time in the history of all established institutions when the reputation of that institution must stand aside to allow criticism to pass in.

The consensus at Hartt College is that the students should have a substantial system which they could use to affect a teacher's capabilities. The system I propose is a grading system that will entertain the same education objectives for the teacher as the objectives used in grading the student. College administrations have spent too much time appreciating the illusion that once he has obtained a graduate degree, formal education is dispensed with for him, thus, formal grades will be dispensed with concordantly. What the professor does not realize is that his teacher education begins when he walks into a classroom to teach that this situation is analogous to the student who begins his formal education when he walks into a college classroom. The point here is that the teacher and student stimulate an education interaction that

is separable only because of the function of student-teacher or vice-versa but not because an education experience terminates with becoming a teacher. In an educational system such as this where learning is an experience common to both teacher and student it is only consistent with American Democratic Policy that similar laws apply to similar affectations.

We all understand that there is a greater probability that students can learn more if the teacher can teach more. The time is here for the solution to the problem of under-achievement of teaching capacity at Hartt to be remedied by the same system that reprimands student under-achievement.

The time has come today to implement a grading system to affect the faculty. This grading system will be initiated this semester and the evidence will be limited to any University student having a formal educational experience at Hartt. The grades will be published in the Liberated Press.

the lesser of two evils to the junkie. He comes to Daytop because he thinks it is "easier time" than jail, or because there's a panic in the streets and no drugs are around anyway, or because he has been kicked out of the house by his wife-but permanently give up the use of junk? Impossible! or so he reasons.

Every step of the Daytop intake procedure is designed to shock the addict into realizing that his place is basically different from the other agencies he has learned to manipulate. Here he will not be indulged like a spoiled child, here his usual con-games won't work. When the addict arrives at Daytop, he is admitted to the reception area and told to sit on the "prospect" chair, and wait until he is called. Meanwhile, his parents are taken next door and given counsel that at first seems harsh and unbelievable. They are told that their child will be treated and surrounded by all ex-junkies for a year to two. They are told to make themselves as cold, as hostile and rejecting as they can towards their son or daughter. They demand that if they are called, to hang up. If a letter is sneaked out, to return it unopened to Daytop. And if the junkie suddenly turns up home with tales of the abuse he suffered at the Village-to slam the door in his face.

Meantime the addict waits impatiently in the other room, up to four hours-then the interviewers finally arrive and begin right in on him. They tell him that despite his physical size and age, he is a baby in terms of maturity, responsibility and judgement. But for the time being he must act as if he were a man-act as if he cared about other people-and to act as if he were a human being. At Daytop they don't spend time trying to find the essential cause of addiction. That whole process would be exploited by the junkie. The only acceptable explanation for addiction is coping out-stupidity. Everybody at the Village tries to live as openly and as honestly as possible. Everybody in the house, from the director to the girl at the reception desk, has at one time been a junkie.

There's no "we versus they" situations-everybody is a member of the staff, and that's the main difference in

treatment from other institutions. And the authority is in a peer group situation . . . there is no job a junkie can't aim for-even director. In fact there are only two cardinal rules of the house: no chemicals and no violence or even the threat of violence-no excuse is accepted for breaking either of these two basic rules. If he does he is thrown out.

One of the principal methods for achieving self-image and behavioral change is the three times a week group encounter therapy. During this time the building echoes with ear-piercing screams, curses, tears and laughter. When listening from the outside, it makes you feel a little sick, a little scared. Gutter language explodes from the rooms-one member after another is assigned to the "hot seat" where he is attacked and criticized for failing himself; for being less than 100% honest; for being insensitive to the feelings of others. The encounter is called a pressure cooker.

David Deitch, the 35 year old director says the resident cannot use profanity at anytime except during the encounter. He cannot act moody, or irritable or become self-pitying between encounters. He has to act as if, and wait until after the meetings to get all the garbage out.

The greatest number of dropouts in the program occur during the first 30 days. About 8% who come through the front door leave immediately or within a month. The great majority remain for three months when another critical period is reached. Approximately 17% will split after 90 days. According to Dr.

Daniel Casriel, medical Psychiatric director of Daytop, the addict who remains 3 months, has better than a 75% chance of completing the program and emerging as a new vibrant human being.

BUT, UNFORTUNATELY MY FRIENDS, DAYTOP HAS BEEN CLOSED. It seems the communities don't want places such as this in their midst. It seems they refuse to correct a situation they as parents and people helped to create. This reaction is intolerable. Our society needs Daytop. Our society must support agencies that exist to correct their mistakes.

## The Addict & Daytop Village

(ed. note: The following is a speech delivered by John Governale, a student of the University of Hartford. Because of its social significance, we are publishing it here for our readers.)

Good morning-I'm here this morning to tell you about a solution, rather than open your eyes to some new problem. My solution is Daytop Village, the problem is drug addiction.

In pursuit of heroin a junkie is able to muster extra-ordinary cunning, shrewdness and acting ability-usually, he is untouched by normal therapeutic approaches. For a junkie, treatment is a game, an arena for practicing his confidence and skills. Daytop Village on New York's Staten Island is where he loses that game, but where he also wins a share of self respect.

Conventional methods of treating drug addicts have been grossly ineffective. For example, follow up studies of addicts in the U.S. Public Health Service Hospitals in Lexington, Kentucky, and in Fort Worth, Texas, reveal that more than 90% of released patients relapse into addiction within a few years. The change agent most likely to be effective with the junkie, is another addict who has made a commitment to change himself, one who is prepared to use himself as a role model and become involved with his "brothers."

When a professional therapist attempts to communicate with the junkie, he is simply turned off: you'll hear him say something like, "what the hell does this dumb bastard know, why is he talking to me, he doesn't know what it's like to be high-he's never been there!" When you're a junkie, you see nothing as your

fault-not your addiction, not your degradation-nor your desperation. An addict is convinced he has been thrown into life without the armor and weapons that others have-heroin enables you to escape from the unfair battle-it deadens the junkie's desire for friends, for achievement, for wealth, for strength, for sex and even for food-the satisfactions you so relentlessly seek, the junkie obtains, for a short time anyway, with a \$5 bag of heroin. The Daytop intake process is organized to challenge the applicant's sincerity to break the habit. When some nice kind-hearted Social Worker or someone telephones Daytop in an effort to smooth the admission of a "worthy" case, he is politely advised to have the addict apply himself.

The applicant must be over 16 years old and not a pill head. When withdrawal takes place outside the hospital, Daytop personnel consider the barbiturate, Amphetamine, and Methadrine addict to be in far greater danger than the Heroin addict. In any case, the addict must telephone himself to arrange for admission to Daytop-when the junkie does call he is told that Daytop is crowded, many addicts are clamoring to get in, and space is limited. But if he is really interested, he may call again the next day. If he "forgets" and calls a day late, he is told his name is being put at the bottom of the list-when he is told to call again and he does, he is commended for his interest and told to call again a day later. If this commitment is kept, he is invited to present himself at Daytop Village, clean of drugs for at least one day-some applicants go through a half

# "HEAD HERO" AWARD

by Mark Sabu Persky

Tasting the Famous Manny's corned beef sandwiches turns your tastebuds on end. Hearing the Famous Manny's language turns your eardrums on end. And seeing the Famous Manny's old apron just turns your stomach. For years, this beloved delicatessen owner has given food to customers in Hartford, Kosher salamis to servicemen in Vietnam, and tainted salamis to servicemen in Egypt. Hartford knows the Famous Manny as the Kosher King; but, now, Hartford freaks know him as the HEAD HERO. Yes, the UH News Liberated Press, ever in the forefront of yellow journalism, presents with high pleasure the first HEAD HERO AWARD, a delicately hashed out stone to the Famous Manny.

On January 10, 1969, hunger struck four young freaks: Robert Brody, common laborer at the UFO Shop; James Diamond, of no certain address; and Daniel Hazelton and Christopher Walden, token Gentiles. The four famished freaks frequented Famous Manny's, 671 Blue Hills Avenue, Hartford, Conn., 242-6513 for your dining pleasure. Upon entering, the four were greeted by insults, curses, and Jewish dirty words. Since this is the Famous Manny's usual greeting, the quartet proceeded to order. Brody and Diamond ordered hot corned beef on rye; the token Gentiles ordered hot corned beef on white. Oy!!! The Famous Manny prepared the sandwiches, a procedure which must be omitted due to state obscenity laws. Quietly battling their sandwiches, the four freaks came under the wrathful eyes of several laborers. Constantly alert for threats to their democratically American way of life, the workmen began insulting the long-haired, corned beef-mouthed freaks. Full of righteous anger and Kosher pickles, the four stood their ground -- it's not easy to move with a quarter pound of corned beef in you. Then, on a fiery borscht with the speed of light, a cloud of lox, and a heartburned "Hi Yo Silver!" the Famous Manny rode again! Sweeping in like a Jew in the desert, claspng rifle tightly in fist, he chased the several hecklers from the store.

So, for conduct above and beyond the call of duty, for remarks above and beyond the call of propriety, and for sandwiches above and beyond the call of competitors, the UH News Liberated Press

bestows the first HEAD HERO AWARD upon the Famous Manny Liberated Psychedelicatessen Owner. Along with the coveted stone, the UH News will give Famous Manny a free, all expense-paid trip. MAZEL TOV! TOA FINE YIDDISHEH KUPF!!!

(Continued from page 9)

times a year someone may go on holiday to the seashore or how many pretty imported things can be bought with present wages. It is rather that the individual feels greater fulfillment, that he has greater inner wealth and many more responsibilities. **In our country the individual knows that the glorious period in which it has fallen to him to live is one of sacrifice; he is familiar with sacrifice.**

The fist came to know it in the Sierra Maestra, and wherever there was fighting; later, we have known it in all Cuba. Cuba is the vanguard of America and must make sacrifices because it occupies the advance position, because it points out to the Latin American masses the road to full freedom.

Within the country, the leaders have to fulfill their vanguard role; and it must be said with complete sincerity that in a true revolution, to which you give yourself completely without any thought for material retribution, the task of the vanguard revolutionary is both magnificent and anguishing.

Let me say, with the risk of appearing ridiculous, that the true revolutionary is guided by strong feelings of love. It is impossible to think of an authentic revolutionary without this quality. This is perhaps one of the great dramas of a leader; he must combine an impassioned spirit with a cold mind and make painful decisions without flinching. Our vanguard revolutionaries must idealize their love for the people, for the most hallowed causes, and make it one and indivisible. They cannot descend, with small doses of

daily affection, to the terrain where ordinary men put their love into practice.

In these conditions, the revolutionary leaders must have a large dose of humanity, a large dose of a sense of justice and truth to avoid falling into dogmatic extremes, into cold scholasticism, into isolation from the masses. They must struggle every day so that their love of living humanity is transformed into concrete deeds, into acts that will serve as an example, as a mobilizing factor.

It is evident that there are dangers in the present circumstances. Not only that of dogmatism, not only that of the freezing up of relations with the masses in the midst of the great task; there also exists the danger of weakness in which it is possible to incur. If a man thinks that in order to devote his entire life to the revolution, he cannot be distracted by the worry that one of his children lacks a certain article, that the children's shoes are in poor condition, that his family lacks some necessary item, with this reasoning, the seeds of future corruption are allowed to filter through.

In our case, we have maintained that our children must have, or lack, what the children of the ordinary citizen have or lack; our family must understand this and struggle for it. **The revolution is made by man, but man must forge his revolutionary spirit from day to day.**

Thus we go forward. Fidel is at the head of the immense column--we are neither ashamed nor afraid to say so--followed by the best Party cadres and right after them, so close that their great strength is felt, come the people as a whole, a solid bulk of individualities moving towards a common aim; individuals who have achieved the awareness of what must be done; men who struggle to leave the domain of necessity and enter that of freedom.

That immense multitude is ordering itself; its order responds to an awareness of the need for order; it is no longer a dispersed force, divisible in thousands of

fractions shot into space like the fragments of a grenade, trying by any and all means, in a fierce struggle with their equals, to achieve a position that would give them support in the face of an uncertain future.

**We know that we have sacrifices ahead of us and that we must pay a price for the heroic fact of constituting a vanguard as a nation.** We the leaders know that we must pay a price for having the right to say that we are at the head of the people that is at the head of America.

Allow me to attempt to come to some conclusions:

We socialists are more free because we are more fulfilled; we are more fulfilled because we are more free.

The skeleton of our complete freedom is formed but it lacks the protein substance and the draperies; we will create them.

Our freedom and its daily sustenance are the color of blood and swollen with sacrifice.

Our sacrifice is a conscious one; it is in payment for the freedom we are building.

The road is long and in part unknown; we are aware of our limitations. We will make the 21st century man; we ourselves.

We will be tempered in daily actions, creating a new human being with a new technology.

The personality plays the role of mobilization and leadership in so far as it incarnates the highest virtues and aspirations of the people and does not become detoured.

The road is opened up by the vanguard group, the best among the good, the Party.

The basic raw material of our work is the youth; in it we place our hopes and we are preparing it to take the banner from our hands.

If this faltering letter had made some things clear, it will have fulfilled my purpose in sending it.

Accept our ritual greetings, as a handshake or an "Ave Maria Purissima." patria aq muerte **VENCEREMOS!**



## man and socialism, in cuba

(ed. note: *MAN AND SOCIALISM IN CUBA* is a well written account of modern Cuba, as seen through the eyes of the late Che Guevara, one of Cuba's finest revolutionaries.)

### dear comrade:

Am finishing these notes while traveling through Africa, moved by the desire to keep my promise, although after some delay. I should like to do so by dealing with the topic that appears in the title. I believe it might be of interest to Uruguayan readers.

It is common to hear how capitalist spokesmen use as an argument in the ideological struggle against socialism the assertion that such a social system or the period of building socialism upon which we have embarked, is characterized by the extinction of the individual for the sake of the State. I will make no attempt to refute this assertion on a merely theoretical basis, but will instead establish the facts of the Cuban experience and add commentaries of a general nature. I shall first broadly sketch the history of our revolutionary struggle both before and after taking of power.

As we know, the exact date of the beginning of the revolutionary actions which were to culminate on January 1, 1959, was July 26, 1953. A group of men led by Fidel Castro attacked the Moncada military garrison in the province of Oriente, in the early hours of the morning of that day. The attack was a failure, the failure became a disaster and the survivors were imprisoned, only to begin the revolutionary struggle all over again, once they were amnestied.

During this process, which contained only the first seeds of socialism, man was a basic factor. Man--individualized, specific, named--was trusted and the triumph or failure of the task entrusted to him depended on his capacity for action.

Then came the stage of guerrilla warfare. It was carried out in two different environments: the people, an as yet unawakened mass that had to be mobilized, and its vanguard, the guerrilla, the thrusting engine of mobilization, the generator of revolutionary awareness and militant enthusiasm. This vanguard was the catalyst which created the subjective condition necessary for victory. The individual was also the basic factor in the guerrilla, in the framework of the gradual proletarianization of our thinking, in the revolution taking place in our habits and in our minds.

It was the first heroic period in which man strove to earn posts of greater responsibility, of greater danger, with the fulfillment of their duty as the only satisfaction. In our revolutionary educational work, we often return to this instructive topic. The man of the future could be glimpsed in the attitude of our fighters.

The Revolutionary Government was established in 1959 with the participation of several members of the "sell-out" bourgeoisie. The presence of the Rebel Army constituted the guarantee of power as the fundamental factor of strength.

Serious contradictions arose which were solved in the first instance in February, 1959, when Fidel Castro assumed the leadership of the government in the post of prime minister. This process culminated in July of the same year with the resignation of President Urrutia in the face of mass pressure.

With clearly defined features, there now appeared in the history of the Cuban Revolution a personage which will systematically repeat itself: the masses.

### full and accurate interpretation

This multifaceted being is not, as it is claimed, the sum total of elements of the same category (and moreover, reduced to the same category by the system imposed upon them) and which acts as a tame herd. It is true that the mass follows its leaders, especially Fidel Castro, without hesitation, but the degree to which he has earned such confidence is due precisely to the consummate interpretation of the people's desires and aspirations, and to the sincere struggle to keep the promises made.

The mass participated in the Agrarian Reform and in the difficult undertaking of the management of the state enterprises; it underwent the heroic experience of Playa Giron; it was tempered in the struggle against the groups of bandits armed by the CIA; during the October Crisis it lived one of the most important definitions of modern times and today it continues the work to build socialism.

Looking at things from a superficial standpoint, it might seem that those who speak of the submission of the individual to the State are right; with incomparable enthusiasm and discipline, the mass carries out the tasks set by the

government whatever their nature: economic, cultural, defense, sports, etc.

However, the State at times makes mistakes. When this occurs, the collective enthusiasm diminishes palpably as a result of a quantitative diminishing that takes place in each of the elements that make up the collective, and work becomes paralyzed until it finally shrinks to insignificant proportions; this is the time to rectify.

This was what happened in March 1962, in the presence of the sectarian policy imposed on the Party by Anibal Escalante.

This mechanism is obviously not sufficient to ensure a sequence of sensible measures; what is missing is a more structured relationship with the mass. We must improve this connection in the years to come, but for now, in the case of the initiatives arising on the top levels of government, we are using the almost intuitive method of keeping our ears open to the general reactions in the face of the problems that are posed.

**What is hard to understand for anyone who has not lived the revolutionary experience is that close dialectical unity which exists between the individual and the mass, in which both are interrelated, and the mass, as a whole composed of individuals, is in turn interrelated with the leaders.**

Under capitalism, certain phenomena of this nature can be observed with the appearance on the scene of politicians capable of mobilizing the public, but if it is not an authentic social movement, in which case it is not completely accurate to speak of capitalism, the movement will have the same life span as its promoter or until the rigors of capitalist society put an end to popular illusions. Under capitalism, man is guided by a cold ordinance which is usually beyond his comprehension. The alienated human individual is bound to a society as a whole by an invisible umbilical cord: the law of value. It acts upon all facets of his life, shaping his road and his destiny.

### the invisible laws of capitalism

**The laws of capitalism, invisible and blind for most people, act upon the individual without his awareness. He sees only the broadness of an horizon that appears infinite. Capitalist propaganda**

presents it in just this way, and attempts to use the Rockefeller case (true or not) as a lesson in the prospects for success. The misery that must be accumulated for such an example to arise and the sum total of baseness contributing to the formation of a fortune of such magnitude do not appear in the picture, and the popular forces are not always able to make these concepts clear. (It would be fitting at this point to study how the workers of the imperialist countries gradually lose their international class spirit under the influence of a certain complicity in the exploitation of the dependent countries and how this fact at the same time wears away the militant spirit of the masses within their own national context, but this topic is outside the framework of the present note).

I shall now attempt to define the individual, the actor in this strange and moving drama that is the building of socialism, in his two-fold existence as a unique being and a member of the community.

I believe that the simplest approach is to recognize his un-made quality: he is an unfinished product. **The flaws of the past are translated into the present in the individual consciousness and constant efforts must be made to eradicate them.** The process is two-fold: on the one hand society acts upon the individual by means of direct and indirect education, while on the other hand, the individual undergoes a conscious phase of self-education.

The new society in the process of formation has to compete very hard with the past. This makes itself felt not only in the individual consciousness, weighed down by residues of an education and an upbringing systematically oriented towards the isolation of the individual, but also by the very nature of this transition period, with the persistence of commodity relations. The commodity is the economic cell of capitalist society; as long as it exists, its effects will make themselves felt in the organizations of production and therefore in man's consciousness.

Marx's scheme conceived of the transition period as the result of the explosive transformation of the capitalist system torn apart by its inner contradictions: subsequent reality has shown how some countries, the weak limbs, detach themselves from the imperialist tree, a phenomenon foreseen by Lenin. In those countries, capitalism has developed sufficiently to make its effects felt upon the people in one way or another, but it is not its own inner contradictions that explode the system after exhausting all of its possibilities. **The struggle for liberation against an external oppressor, the misery which has its origin in foreign causes, such as war whose consequences make thy privileged classes fall upon the exploited, the liberation movements aimed at overthrowing neo-colonial regimes, are the customary factors in this process.** Conscious action does the rest.

### a rapid change without sacrifice

In these countries there still has not been achieved a complete education for the work of society, and wealth is far from being within the reach of the masses through the simple process of appropriation. Underdevelopment and the customary flight of capital to "civilized" countries make impossible a rapid change without sacrifices. There still remains a long stretch to be covered in the building of the economic base and the temptation to follow the beaten paths of material interest as the lever of speedy development, is very great.

There is a danger of not seeing the forest because of the trees. Pursuing the chimera of achieving socialism with the

aid, of the blunted weapons left to us by capitalism (the commodity as the economic cell, profitability and individual material interest as levers, etc.), it is possible to come to a blind alley. And the arrival there comes about after covering a long distance where there are many crossroads and where it is difficult to realize just when the wrong turn was taken. Meanwhile, the adapted economic base has undermined the development of consciousness. To build communism, a new man must be created simultaneously with the material base.

**That is why it is so important to choose correctly the instrument of mass mobilization.** That instrument must be fundamentally of a moral character, without forgetting the correct use of material incentives, especially those of a social nature.

### society must be a huge school

As I already said, in moments of extreme danger it is easy to activate moral incentives; to maintain their effectiveness, it is necessary to develop a consciousness in which values acquire new categories. Society as a whole must become a huge school.

The broad characteristics of the phenomenon are similar to the process of formation of capitalist consciousness in the system's first stage. Capitalism resorts to force but it also educates people in the system. Direct propaganda is carried out by those who are entrusted with the task of explaining the inevitability of a class regime, whether it be of divine origin or due to the imposition of nature as a mechanical entity. **This placates the masses, who see themselves oppressed by an evil against which it is not possible to struggle.**

This is followed by hope, which differentiates capitalism from the previous caste regimes that offered no way out. For some, the caste formula continues in force: the obedient are rewarded by the POST MORTEM arrival in other wonderful worlds where the good are required, and the old tradition is continued. For others, innovation: the division in classes is a matter of fate, but individuals can leave the class to which they belong through work, initiative, etc. This process, and that of self-education for success, must be deeply hypocritical; it is the interested demonstration that a lie is true.

In our case, direct education acquires much greater importance. Explanations are convenient because they are genuine; subterfuges are not needed. It is carried out through the State's educational apparatus in the form of general, technical and ideological culture, by means of bodies such as the Ministry of Education and the Party's information apparatus. Education takes among the masses and the new attitude that is praised tends to become habit; the mass gradually takes it over and exerts pressure on those who have still not become educated. This is the indirect way of educating the masses, as powerful as the other structured, one.

But the process is a conscious one; the individual receives the impact of the new social power and perceives that he is not completely adequate to it. Under the influence of the pressure implied in indirect education, he tries to adjust to a situation that he feels to be just and whose lack of development has kept him from doing so thus far. He is educating himself.

We can see the new man who begins to emerge in this period of the building of socialism. His image is as yet unfinished; in fact it will never be finished, since the process advances parallel to the development of new economic forms.

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What is important is that people become more aware every day of the need to incorporate themselves into society and of their own importance as motors of that society.

## a long and difficult road

The road is long and full of difficulties. At times, the route strays off course and it is necessary to retreat; at times, a too rapid pace separates us from the masses and on occasions the pace is slow and we feel upon our necks the breath of those who follow upon our heels. **Our ambition as revolutionaries makes us try to move forward as far as possible, opening up the way before us, but we know that we must be reinforced by the mass, while the mass will be able to advance more rapidly if we encourage it by our example.**

In spite of the importance given to moral incentives, the existence of two principal groups (excluding, of course, the minority fraction of those who do not participate for one reason or another in the building of socialism) is an indication of the relative lack of development of social consciousness. The vanguard group is ideologically more advanced than the mass; the latter is acquainted with the new values, but insufficiently. While in the former a qualitative change takes place which permits them to make sacrifices as a function of their vanguard character, the latter see only by halves and must be subjected to incentives and pressures of some intensity; it is the dictatorship of the proletariat being exercised not only upon the defeated class but also individually upon the victorious class.

To achieve total success, all of this involves the necessity of a series of mechanisms, the revolutionary institutions. The concept of institutionalization fits in with the images of the multitudes marching towards the future as that of a harmonic unit of canals, steps, well-oiled apparatuses that make the march possible, that permit the natural selection of those who are destined to march in the vanguard and who dispense rewards and punishments to those who fulfill their duty or act against the society under construction.

The institutionality of the Revolution has still not been achieved. **We are seeking something new that will allow a perfect identification between the government and the community as a whole, adapted to the special conditions of the building of socialism and avoiding to the utmost the commonplaces of bourgeois democracy transplanted to the society in formation (such as legislative houses, for example).**

Some experiments have been carried out with the aim of gradually creating the institutionalization of the Revolution, but without too much hurry. We have been greatly restrained by the fear that any formal aspect might make us lose sight of the ultimate and most important revolutionary aspiration: to see man freed from alienation.

Notwithstanding the lack of institutions, which must be overcome gradually, the masses now make history as a conscious aggregate of individuals who struggle for the same cause. In spite of the apparent standardization of man in socialism, he is more complete; his possibilities for expressing himself and making himself heard in the social apparatus are infinitely greater, in spite of the lack of a perfect mechanism to do so.

It is still necessary to accentuate his conscious, individual and collective, participation in all the mechanisms of direction and production and associate it with the idea of the need for technical and ideological education, so that the individual will realize that these processes

are closely interdependent and their advances are parallel. He will thus achieve total awareness of his social being, which is equivalent to his full realization as a human being, having broken the chains of alienation.

This will be translated concretely into the reappropriation of his nature through freed work and the expression of his own human condition in culture and art.

work must acquire a new condition

In order for it to develop in culture, work must acquire a new condition; man as commodity ceases to exist and a system is established that grants a quota for the fulfillment of social duty. The means of production belong to society and the machine is only the front line where duty is performed. Man begins to free his thought from the bothersome fact that presupposed the need to satisfy his animal needs by working. **He begins to see himself portrayed in his work and to understand its human magnitude through the created object, through the work carried out.** This no longer belongs to him; rather, it signifies an emanation from himself, a contribution to the life of society in which he is reflected, the fulfillment of his social duty.

We are doing everything possible to give work this new category of social duty and to join it to the development of technology, on the one hand, which will provide the conditions for greater freedom, and to voluntary work on the other, based on the Marxist concept that **man truly achieves his full human condition when he produces without being compelled by the physical necessity of selling himself as a commodity.**

It is clear that work still has coercive aspects, even when it is voluntary; man has still not transformed all the coercion surrounding him into conditioned reflexes of a social nature, and in many cases, he still produces under the pressure of the environment (Fidel calls this moral compulsion). He is still to achieve complete spiritual recreation in the presence of his own work, without the direct pressure of the social environment but bound to it by new habits. That will be communism.

**The change in consciousness does not come about automatically, just as it does not come about automatically in the economy.** The variations are slow and not rhythmic; there are periods of acceleration, others are measured and some even involve a retreat.

We must also consider, as we have pointed out previously, that we are not before a pure transition period such as that envisioned by Marx in the "Critique of the Gotha Program", but rather a new phase not foreseen by him; the first period in the transition to communism or in the building of socialism.

Elements of capitalism are present within this process, which takes place in the midst of violent class struggle. These elements obscure the complete understanding of the essence of the process.

If to this be added the scholasticism that has held back the development of Marxist philosophy and impeded the systematic treatment of the period, whose political economy has still not been developed, we must agree that we are still in diapers. We must study all the primordial features of the period before elaborating a more far-reaching economic and political theory.

The resulting theory will necessarily give preeminence to the two pillars of socialist construction: the formation of the new human being and the development of technology. We still have a great deal to accomplish in both aspects, but the delay is less justifiable as far as the conception of technology as the

basis is concerned; here, it is not a matter of advancing blindly but rather of following for a sizeable stretch the road opened up by the most advanced countries of the world. This is why Fidel harps so insistently on the necessity of the technological and scientific formation of all of our people and especially of the vanguard.

In the field of ideas that lead to non-productive activities, it is easier to see the division between material and spiritual needs. For a long time man has been trying to free himself from alienation through culture and art. **He dies daily in the eight and more hours during which he performs as a commodity to resuscitate in his spiritual creation.** But this remedy itself bears the germs of the same disease: he is a solitary being who seeks communion with individuality and reacts to esthetic ideas as a unique being whose aspiration is to remain immaculate.

It is only an attempt at flight. The law of value is no longer a mere reflection of production relations; the monopoly capitalists have surrounded it with a complicated scaffolding which makes of it a docile servant, even when the methods are purely empirical. The artist must be educated in the kind of art imposed by the super-structure. The rebels are overcome by the apparatus and only exceptional talents are able to create their own work. The others become shame-faced wage-workers or they are crushed.

Artistic experimentation is invented and is taken as the definition of freedom, but this "experimentation" has limits which are imperceptible until they are clashed with, that is, when the real problems of man and his alienated condition are dealt with. Senseless anguish or vulgar pastimes are comfortable safety valves for human uneasiness; the idea of making a weapon of denunciation and accusation is combatted.

## a new impulse for artistic experimentation

When the Revolution took power, the exodus of the totally domesticated took place; the others, revolutionaries or not, saw a new road. Artistic experimentation took on new force. However, the routes were more or less traced behind the word freedom. This attitude, a reflection in the consciousness of bourgeois idealism, was frequently maintained in the revolutionaries themselves.

In countries that have gone through a similar process, endeavors were made to combat these tendencies with an exaggerated dogmatism. General culture became something like a taboo and a formally exact representation of nature was proclaimed as the height of cultural aspiration. This later became a mechanical representation of social reality created by wishful thinking; the ideal society, almost without conflict or contradictions, that man was seeking to create.

**Socialism is young and makes mistakes. We revolutionaries often lack the knowledge and the intellectual audacity to face the task of the development of the new human being by methods different from the conventional ones, and the conventional methods suffer from the influence of the society that created them** (once again the topic of the relation between form and content appears). Disorientation is great and the problems of material construction absorb us. There are no artists of great authority who also have great revolutionary authority.

The men of the Party must take this task upon themselves and seek the achievement of the principal aim: to educate the people.

What is then sought is simplification, what everyone understands, that is, what the functionaries understand. True artistic experimentation is obliterated and the problem of general culture is reduced to the assimilation of the socialist present and the dead (and therefore not dangerous) past. Socialist realism is thus born on the foundation of the art of the last century.

But the realistic art of the 19th century is also class art, perhaps more purely capitalist than the decadent art of the 20th century, where the anguish of alienated man shows through. In culture, capitalism has given all that it had to give and all that remains of it is the foretaste of a bad-smelling corpse; in art, its present decadence. But why endeavor to seek in the frozen forms of socialist realism the only valid recipe? "Freedom" cannot be set against socialist realism because the former does not yet exist; it will not come into being until the complete development of the society. But let us not attempt to condemn all post-mid-nineteenth century art forms from the pontifical throne of realism-at-all-costs; that would mean committing the Proudhonian error of the return to the past, and strait-jacketing the artistic expression of the man who is born and being formed today.

An ideological and cultural mechanism must be developed which will permit experimentation and clear out the weeds that shoot up so easily in the fertilized soil of state subsidization.

The error of mechanical realism has not appeared (in Cuba), but rather the contrary. This is so because of the lack of understanding of the need to create a new human being who will represent neither 19th century ideas nor those of our decadent and morbid century. **It is the twenty-first century man whom we must create, although this is still a subjective and unsystematic aspiration.** This is precisely one of the basic points of our studies and work; to the extent that we make concrete achievements on a theoretical base or vice versa, that we come to broad theoretical conclusions on the basis of our concrete studies, we will have made a valuable contribution to Marxism-Leninism, to cause of mankind.

The reaction against 19th century man has brought a recurrence of 20th century decadence. It is not a very serious error, but we must overcome it so as not to leave the doors open to revisionism.

The large multitudes of people are developing themselves, the new ideas are acquiring an adequate impetus within society, the material possibilities of the integral development of each and every one of its members make the task ever more fruitful. **The present is one of struggle; the future is ours.**

To sum up, the fault of many of our intellectuals and artists is to be found in their "original sin": they are not authentically revolutionary. We can attempt to graft elm trees so that they bear pears, but at the same time we must plant pear trees. The new generations will arrive free of original sin. The likelihood that exceptional artists will arise will be then much greater because of the possibilities for expression. Our job is to keep the present generation, maladjusted by its conflicts, from becoming perverted and perverting the new generations. We do not want to create salaried workers docile to official thinking nor "fellows" who live under the wing of the budget, exercising freedom in quotation marks. Revolutionaries will come to sing the song of the new man with the authentic voice of the people. It is a process that requires time.

## so that the individual feels more fulfilled

It is not a question of how many kilograms of meat are eaten or how many

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# THE RISE OF THE FACIST STATE

*The following is excerpts "from the Preface to the Third Edition, Mass Psychology of Facism, written in Nazi Germany in 1933, by Wilhelm Reich. Because of the suppression of all of Reich's works and because of the pretinence of his description of the rise of the fascist state, this valuable preface has been reprinted, fuck copyrights."*

The MASSENPSYCHOLOGIE DES FASCHISMUS took shape during the years of the German crisis of 1930 to 1933. It was written in 1933. The first edition appeared in September 1933 and the second in April 1934 in Denmark.

Sex-economic sociology was born out of the attempts to harmonize the depth psychology of Freud with the economic theory of Marx. Human existence is determined by instinctual and socio-economic processes. But we must refute any eclectic attempts at an arbitrary combination of "instinct" and "economy." Sex-economic sociology dissolves the fateful contradiction which made psychoanalysis forget the social factor and made Marxism forget the animal origin of man. As I once put it, psychoanalysis is the father and sociology the mother of sex-economy. But a child is more than the sum of its parents. It is a new, independent being with a future of its own.

## CENSORSHIP OF WORK

Really one would have expected that parties which pretended to be fighting for human freedom would have welcomed my political-psychological work. As the archives of our Institute prove abundantly, the exact opposite was the case. The greater the social effects of the mass-psychological work, the more violent were the counter-measures of the party politicians. As early as 1932, the Socialist as well as the Communist organizations, over the vigorous protest of their own members, prohibited the distribution of the works published by the Verlag for Sexualpolitik, then in Berlin. I was threatened with execution as soon as Marxism should gain power in Germany. In 1932, against the explicit wish of their members, the Communist organizations in Germany banned sex-economic physicians from their meetings, as the Social Democrats in Austria had done as early as 1929 and 1930, I was expelled from both organizations because I introduced sexology into sociology and pointed out its implications for human structure formation. Between 1934 and 1937, it was again and again the officials of the Communist parties who reminded the fascist circles in Europe of the "dangerousness" of sex-economy. The sex-economic publications were turned back at the Soviet Russian border as were the masses of fugitives who tried to escape German fascism. These are facts which cannot be countered by any argument.

## Misinterpreted Marxism

Today it has become absolutely clear that fascism is not the deed of a Hitler or Mussolini, but the expression of the irrational structure of the mass individual. Today it is clearer than ten years ago that the race theory is biological mysticism. Today, one is closer to an understanding of the orgasmic longing as a mass phenomenon than ten years ago; there is more of a general inkling of the fact that fascist mysticism is orgasmic longing under the conditions of mystification and inhibition of natural sexuality. The sex-economic statements in the book showed themselves to be as true as ten years ago, and to be further confirmed by the experiences of the past ten years. The Marxist party slogans in the book, on the other hand, were all shown to be erroneous; they all had to be replaced.

The change in terminology takes into account an important fact: today it is no longer the Communist and Socialist parties but, in opposition to them, many unpolitical people and groups of people of all shades of political opinion who are developing more and more a revolutionary attitude, who, in other words, are striving for a basically new, rational social order. There is a rather

general awareness of the fact that the world, in its fight against the fascist pestilence, has entered a phase of a gigantic international revolution. The concept "proletarian" was coined more than a hundred years ago to connote a stratum of society which was deprived of all rights. True, there are still such groups, but the great-grandchildren of the proletarians of the 19th century have developed into specialized, technically trained industrial workers who are socially responsible and conscious of their skills. The term "class consciousness" has to be replaced by "work consciousness" or "social responsibility."

Marxist sociology, out of its ignorance of mass psychology, contrasted the "bourgeois" with the "proletarian." This is erroneous. A certain character structure is not limited to the capitalist, but pervades the working people in all professions. There are revolutionary capitalists and reactionary workers. **There are no characterological class distinctions in the biophysical depth of human structure.** The fascist pestilence makes it clear that the economic concepts of "bourgeoisie" and "proletariat" have to be replaced by the characterological concepts of "reactionary" and "revolutionary."

The vulgar-Marxist concept of "private enterprise" was irrationally misinterpreted to mean that the revolutionary development of society would bring about the abolition of all private property. Of course, the political reaction made capital of this misinterpretation. As a matter of fact, the development of social and individual freedom has nothing to do with the so-called "abolition of private property." The Marxist concept of private property did not pertain to people's hirts, pants, typewriters, toilet paper, books, beds, savings, residences or plots of land. It referred, exclusively, to the private possession of the social means of production which determine the social process, such as railroads, power plants, mines, etc. The "socialization of the means of production" became a bogey because it was confused with the "expropriation of private property" such as chickens, shirts, books, residences, etc. During the past hundred years, socialization of the means of production has reduced their private ownership in all capitalistic countries, in varying degrees.

Because the structure and the incapacity for freedom of the working people made them unable to adapt to the tremendous development of the social organizations, it came to pass that the "state" exercised functions which properly would have been those of the "society" of the working people. In Soviet Russia, the alleged acropolis of Marxism, there is no trace of a "socialization of the means of production." The Marxist parties had failed to distinguish "socialization." The

present war has shown that the American government, e.g., has the right and the means to nationalize poorly functioning industrial plants. A socialization of the means of production, their transfer from the private ownership of individuals to society is a much less frightening concept if one begins to realize that today, as a result of the war, there are in the capitalist countries only few independent private owners left while there are a great many collective owners responsible to the government; and if one further realizes that in Soviet Russia the state factories are in no way at the disposal of the workers, but of groups of government officials. **The socialization of the means of production will not be possible until the masses of the working people become structurally capable of administering it,** that is, not until they are conscious of their responsibility.

This is the main sociological reason why the private economy of the 19th century changes everywhere to an increasing degree into a state-capitalistic economy. In the strictly Marxist sense, there is not even in Soviet Russia a state socialism but a state capitalism. According to Marx, the social condition "capitalism" does not consist in the existence of individual capitalists, but in the existence of the specific "capitalist mode of production," that is, in the production of exchange values instead of use values, in wage work of the masses and in the production of surplus value, which is appropriated by the state or the private owners, and not by the society of the working people. In this strictly Marxist sense, the capitalistic system continues to exist in Russia. And it will continue to exist as long as the masses of people continue to lack responsibility to crave authority.

**Sex-economic structural psychology adds the characterological and biological to the purely economic comprehension of society.** The elimination of individual capitalists and the replacement of private capitalism by state capitalism in Russia has not in the least altered the typical helpless and authoritarian character structure of the masses of people.

Furthermore, the political ideology of the European Marxist parties operated with purely economic conditions characteristic of a span of about two hundred years of mechanical development from the end of the 17th to the 19th century. Fascism of the 20th century, on the other hand, threw into focus the basic questions of the human character, of mysticism and the craving for authority, problems pertaining to a span of 4-6000 years.

From all this it is obvious that the fascist mass pestilence, with its background of thousands of years, cannot be mastered with social measures corresponding to the past three hundred years.

## Freudian Contribution

Extensive and conscientious therapeutic work on the human character has taught me that, in judging human reactions, we have to take into account three different layers of the biopsychic structure. As I have shown in my book, CHARACTER-ANALYSIS, these layers are autonomously functioning representations of social development. In the superficial layer, the average individual is restrained, polite, compassionate and conscientious. There would be no social tragedy of the animal, man, if this superficial layer were in immediate contact with his deep natural core. His tragedy is that such is not the

case. The superficial layer of social cooperation is not in contact with the biological core of the person, but separated from it by a second, intermediary character layer consisting of cruel sadistic, lascivious, predatory and envious impulses. This is the Freudian "unconscious" or "repressed"; in sex-economic language, it is the sum total of the "secondary impulses." Orgone biophysics has shown that the Freudian unconscious the antisocial element in the human structure, is a secondary result of the repression of primary biological impulses. If one penetrates through this second, perverse and antisocial layer, one arrives regularly at a third, the deepest layer, which we call the biological core. In this deepest layer, man, under favorable social conditions, is an honest, industrious, cooperative animal capable of love and also of rational hatred. In character-analytic work, one cannot penetrate to this deep, promising layer without first eliminating the false, sham-social surface. What makes its appearance when this cultivated mask falls away, however, is not natural sociality, but the perverse antisocial layer of the character.

As a result of this unfortunate structure, every natural social or libidinous impulse from the biological core must, on its way to action, pass the layer of the perverse secondary impulses where it becomes deflected. **This deflection changes the originally social character of the natural impulse into a perverse impulse and thus inhibits any natural life manifestation.**

## The Biological Nucleus

We can now apply our insights into human structure to the social and political field. It is not difficult to see that the diverse political and ideological groups in human society correspond to the various layers of human character structure. We do, of course, not follow idealistic philosophy in its belief that this human structure is eternal and unalterable. **After social conditions and changes have formed the original biological needs into the character structure, the latter, in the form of ideologies, reproduces the social structure.**

Since the decline of the primitive work-democratic organization, the biological core of man has remained without social representation. That which is "natural" in man, which makes him one with the cosmos, has found its genuine expression only in the arts, particularly in music and painting. Until now, however, it has remained without any essential influence upon the form of human society, if by society is meant not the culture of a small rich upper crust but the community of all people.

In the ethical and social ideals of liberalism we recognize the representation of the superficial layer of the character, of self-control and tolerance. The ethics of this liberalism serve to keep down "the beast" in man, the second layer, our "secondary impulses," the Freudian "unconscious." The natural sociality of the deepest, nuclear layer is alien to the liberal. He deplores the perversion of human character and fights it with ethical norms, but the social catastrophes of this century show the inadequacy of this approach.

**All that which is genuinely revolutionary, all genuine art and science stems from the natural biological nucleus.** Neither the genuine revolutionary nor the

(Continued on page 11)

(Continued from page 10)

artist or scientist has been able thus far to win over and lead masses or, if so, to keep them in the realm of the life interests.

In contradistinction to liberalism, which represents the superficial character layer, and to genuine revolution, which represents the deepest layer, fascism represents essentially the second character layer, that of the secondary impulses.

At the time when this book was originally written, fascism was generally regarded a "political party" which, like any other "social group," was an organized representation of a "political idea." According to this concept, the fascist party "introduced" fascism by force or by "political manoeuvre."

Contrary to this concept, my medical experience with individuals from all kinds of social strata, races, nationalities and religions showed me that "fascism" is only the politically organized expression of the average human character structure, a character structure which has nothing to do with this or that race, nation or party but which is general and international. In this characterological sense, "fascism" is the basic emotional attitude of man in authoritarian society, with its machine civilization and its mechanistic-mystical view of life.

It is the mechanistic-mystical character of man in our times which creates fascist parties, and not vice versa.

## Fallacious Reasoning

Even today, as a result of fallacious political thinking, fascism is still being considered a specific national characteristic of the Germans or the Japanese. The stubborn persistence of this fallacy is due to the fear of recognizing the truth: fascism is an international phenomenon which permeates all organizations of human society in all nations. This conclusion is confirmed by the international events of the past 15 years.

From the first fallacy all other misinterpretations follow logically. To the detriment of genuine endeavors for freedom, fascism is still regarded as the dictatorship of a small reactionary clique. My character-analytic experience, however, shows that there is today not a single individual who does not have the elements of fascist feeling and thinking in his structure. Fascism as a political movement differs from other reactionary parties in that it is supported and championed by masses of people. I am fully conscious of the responsibility involved in such statements. I could only wish, in the interest of this battered world, that the working masses had an equal realization of their responsibility

for fascism.

One has to distinguish ordinary militarism from fascism. Germany under the Kaiser was militaristic, but not fascist.

Since fascism, always and everywhere, appears as a movement which is supported by the masses of people, it also displays all the traits and contradictions present in the average character structure: **Fascism is not, as is generally believed, a purely reactionary movement; rather, it is a mixture of rebellious emotions and reactionary social ideas.**

If, by being revolutionary, one means rational rebellion against intolerable social conditions, if, by being radical, one means "going to the root of things," the rational will to improve them, then fascism is never revolutionary. True, it may have the aspect of revolutionary emotions. But one would not call that physician revolutionary who proceeds against a disease with violent cursing but the other who quietly, courageously and conscientiously studies and fights the causes of the disease. Fascist rebelliousness always occurs where fear of the truth turns a revolutionary emotion into illusions.

## Racism

In its pure form, fascism is the sum total of all irrational reactions of the average human character. To the narrow-minded sociologist who lacks the courage to recognize the enormous role played by the irrational in human history, the fascist race theory appears as nothing but an imperialistic interest or even a mere "prejudice." The violence and the ubiquity of these "race prejudices" show their origin from the irrational part of the human character. The race theory is not creation of fascism. No: fascism is a creation of race hatred and its politically organized expression. Correspondingly, there is a German, Italian, Spanish, Anglo-Saxon, Jewish and Arabian fascism. **The race ideology is a true biopathic character symptom of the organically impotent individual.**

The sadistic perverse character of the race ideology is also seen in the attitude toward religion. Fascism, we are told, is the arch-enemy of religion, and a regression to paganism. On the contrary, fascism is the extreme expression of religious mysticism. As such it appears in a specific social form. **Fascism is based on that religiosity which stems from sexual perversion; it changes the masochistic character of the old patriarchal religions into a sadistic religion.** It takes religion out of the other-world philosophy of suffering and places it in the sadistic

murder in this world.

## Fascist Mentality

Fascist mentality is the mentality of the subjugated "little man" who craves authority and rebels against it at the same time. It is not by accident that all fascist dictators stem from the milieu of the little reactionary man. The captains of industry and the feudal militarist make use of this social fact for their own purposes. A mechanistic authoritarian civilization only reaps, in the form of fascism, from the little, suppressed man what for hundreds of years it has sown in the masses of little, suppressed individuals in the form of mysticism, top-sergeant mentality and automatism. This little man has only too well learned the way of the big man and now gives it back, enlarged and distorted. The Fascist is the top-sergeant type in the vast army of our sick civilization. One cannot with impunity beat the tom-tom of high politics before the little man. The little top-sergeant has outdone the imperialistic general in everything: in martial music, in goose-stepping, in giving orders and obeying them, in the deadly fear of thinking, in diplomacy, strategy and tactics, in uniformed strutting and in medals. In all these things a Kaiser Wilhelm appears as a poor bungler compared with Hitler. When a "proletarian" general covers his chest with medals, on both sides, and from the shoulders to the belt, he demonstrates the little man trying to outdo the "real" great general.

One must have thoroughly studied the character of the suppressed little man and must have learned to see things as they take place behind the facade, if one is to understand the forces on which fascism is based.

In the rebellion of the masses of abused people against the empty niceties of a false liberalism (I do not mean genuine liberalism and genuine tolerance) the character layer of the secondary impulses was expressed.

One cannot make the Fascist harmless if, according to the politics of the day, one looks for him only in the German or Italian, or the American or the Chinese; if one does not look for him in oneself; if one does not know the social institutions which hatch him every day. **One can beat fascism only if one meets it objectively and practically, with a well-grounded knowledge of the life processes.** One cannot equal it in politics, in diplomacy or strutting. But it has no answer to practical questions of living, for it sees everything only in the mirror of ideology or in the form of the state uniform. When

one hears a fascist character of whatever hue preach about the "honor of the nation" (instead of the honor of man) or about the "salvation of the sacred family and the race" (instead of the society of working individuals), if he lets out a stream of empty slogans, one only has to ask him this:

"What are you doing to feed the nation, without plundering or killing other nations? What do you, as a physician, do against the chronic diseases, or as an educator for the happiness of children, or as an economist for the elimination of poverty, or as a social worker for the mothers of too many children, or as a builder for more hygienic living conditions? Give us a concrete, practical answer or shut up!"

## Vanquishing Fascism

Clearly, international fascism will never be vanquished by political manoeuvres. **It can only be vanquished by the natural organization of work, love and knowledge on an international scale.**

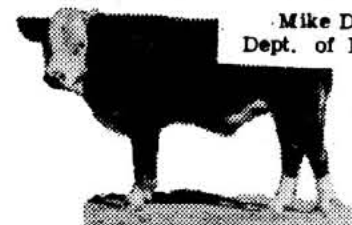
As yet, work, love and knowledge have not the power to determine human existence. More than that, these great forces of the positive life principle are not even conscious of their strength, their indispensability and their decisive role in the determination of human existence. For this reason, human society, even after the military defeat of party fascism, continues to hover at the brink of the abyss. The downfall of our civilization is inevitable if those who work, and the natural scientists in all branches of life (not death), and those who give and receive natural love, do not become conscious, in time, of their gigantic responsibility.

Will human and social freedom, will self-regulation of our lives and that of our children come about peacefully or by force? Nobody can tell. But those who know the living function in the animal, in the newborn or in the true worker, be he a mechanic, a researcher or an artist, cease to think in those terms created by party systems. The living function cannot "seize power by force," for it would not know what to do with power. Does that mean that life will forever be at the mercy of political gangsterdom, that the politicians will forever suck its blood? No, it would be wrong to draw this conclusion.

As a physician, I have to treat diseases, as a researcher I have to disclose unknown facts in nature. If, now, a political wind-bag were to try to force me to leave my patients and my microscope, I would not let myself be disturbed but would, if necessary, throw him out. Whether or not I have to use force in order to protect my work on the living function against intruders does not depend on me or my work but on the intruders' degree of impertinence. Let us assume that all those who do work on the living function were able to recognize the political wind-bag in time. They would act in the same way. Perhaps this over-simplified example gives a partial answer to the question as to how the living functions, sooner or later, will defend itself against its intruders and destroyers.

irresponsible student hurts only himself. An irresponsible university cripples ALL of its members. Hopefully the university will realize WHY its students are irresponsible, and will grow in the process.

Mike Drouilhet  
Dept. of Philosophy



## Call Me Irresponsible

Since I have been charged with irresponsibility (aligning myself with the actions of the Berated (sic) Press I feel that I must try to see of what it is I am guilty.

Part of being human is responding to society. This is inescapable. Men are able to respond because society provides them with means of self-fulfillment. These means are traditions, customs, mores, habits, organizations, functions, communities, and so on. When the means of individual and social growth no longer function as such, i.e. when men can no longer respond meaningfully to them, then the individuals within that society become unable to respond. They become irresponsible.

Conversely, society itself (i.e. the managers and overseers thereof) is irresponsible when it is unable to respond to the needs and desires of those who make up that society. Then it is the duty of its members to reconstruct, either wholly or in part, that society which has become irresponsible, sterile, stagnant and out-worn.

Being desiring, needing organisms, however, men find that they are able to change their environment so they may once again respond positively to it. By attempting to change their society, they

are acting as responsible human beings.

In setting these melodies to the rhythm of the university, the song rings out fairly clearly.

To whom and for whom is the university responsible? Presuming this pile of buildings to be FOR something and for someone, we may advance the subtle thesis that the university exists for the growth and development of its inhabitants, and is therefore responsible to THEM. It owes no allegiance to the community, alumni, contributors, favorite

sons, favorite companies, brokers, outside interests, or alien concerns of any sort. If the university, (administrators, staff, faculty, and students), cannot supply positive conditions of mutual and self-growth, then it is irresponsible.

What of the students? and their responsibility? They respond to each other, to the faculty, and to the administration, and are able to respond PROVIDED THE CONDITIONS SERVE THEM MEANINGFULLY. Meaningfulness for a student, however, indicates that there are conditions for inquiry and experimentation, suspension of judgment, and laboratories of idea-testing through which they may learn to educate themselves sometime BEFORE their four-year sentence is up.

Should some function or organ of the university NOT be a positive condition where-in he may fulfill his desire to learn and his need to grow, THEN THE STUDENT IS INDEED IRRESPONSIBLE, for he cannot then respond to himself through his environment. In this sense I am guilty of irresponsibility as charged.

So we may ask, now, some questions? Does the University of Hartford allow us to inquire, search, test, experiment and challenge regarding the responsibility of our environment? Does it allow us IN EVERY ASPECT AND ON EVERY LEVEL to test and challenge the meaningfulness and relevance of our total environment, its traditions, customs, mores, habits, organizations, functions, communities, and so on? Does it allow us open dialogue in our testing and inquiring? Is there ANYTHING it will not allow us to speak about or look at? Does the University of Hartford hold its outside interests to be more sacred than its inside interests?

The events of last week seem to suggest that something is rotten in the UoffH. I would also suggest that the University of Hartford has demonstrated gross irresponsibility toward its students, because of which the students themselves must become irresponsible and remain so, until the environment is changed. An

NOW THAT OUR COMIC IS ABOUT J.S.H. INSTEAD OF UN-SUPERBOY IT IS NOW CALLED.....

# UN-CENSORED BOY!

NOT ENDORSED BY ANYONE BECAUSE IT'S SUSPENDED.

I SEE NO REASON TO SUSPEND A PAPER WITH SUCH FINE PHOTOGRAPHIC JOURNALISM!

LOOK HE HAS CLOTHES ON!

IS IT GEORGE HAMILTON..?

LET'S GO BACK A FEW DAYS TO YESTER YEAR....

GREAT PAPER THIS WEEK.

I REMEMBER HIM WHEN HE SANG I WANNA HOLD YOUR HAND!

COME AND GET IT! HOT OFF THE PRESSES!

OWCH! IS THAT HOT!

THAT GIRL AIN'T WEARIN' NO CLOTHES!

I WISH I HAD SOMETHING TO HOLD ONTO NOW!

I HAD TO GET SOME FOR MY RETIRED!

DROOL DROOL SLOBBER

BUT..

Eugene, You left you're PLAYBOY ON THE DESK.

THAT'S NOT A PLAYBOY THAT'S THE SCHOOL NEWS PAPER.

IT'S WHATS I THOUGHT YOU SAID YOU WOULD STOP IT FOR ME!

UNCLE GENE, PLEASE TURN THIS WAY. Auntie wants you to SAY THE STATEMENT SHE WROTE FOR YOU

TUG BOAT ANNIE WENT DOWN WITH HER SHIP.

HEY JACK DID YOU HEAR? THE NEWS PAPER WAS SUSPENDED! IT WAS ON T.V. AND EVERYTHING!

NICE OF THEM TO TELL ME. TOO BAD IT WASNT UP TO HIM. LIKE I SAY S.F.A. HAS LOT'S OF POWER. TOO BAD THEY CANT USE IT.

WHIRRR WHIRRR

THE STAR OF THE DAY

PROPERTY OF LIBER PRESS

THE NEXT DAY.

I've called this Press Concert because I feel that speech, clever ideas... SO ON... Revolution, SO ON. ETC. ETC... ETC.

Now guys I want you ONLY TO TAKE PICTURES OF Hippies...

we'll give this school a bad name yet!

cast of thousands

THAT'S HIPPIE ENOUGH FOR ME!

CLICK

THE CURRANT (WE HATE) UH.

ALL OVER HARTFORD...

Hey look at this picture.. UH- I mean disgusting

SUCH A REBELLIOUS SCHOOL. ISN'T CONVENTIONAL AT ALL. NO APOPHY LIKE IN THE "GOD OLD DAYS!"

I know it bothers me these kids wanna be chiefs INSTEAD OF INDIANS. I DONT THINK I'll donate them any money

Jack Jack I got a great idea FOR the next newspaper!

YOU'RE QUITTING AS S.F.A. PRESIDENT.

LOOK WE SHOW A PICTURE OF YOU WITH NO CLOTHES ON... AND..

GREAT IDEA!

JACK NOT NOW WE'RE IN THE STUDENT UNION.

IS THIS THE LAST STRAW? SEE THE EXCITING CONCLUSION WHEN EVER I GET AROUND TO DRAWING IT.

# H.H. News Liberated Press

## — U of H SPORTS —

### A New Era at UH

by Nick Mitsos - sports editor

I got myself off my skinny backside last week and rode down to Bridgeport with our esteemed, but unheralded broadcast crew for what was, in my opinion, a MUST game for Coach Gordon McCullough's Hawks.

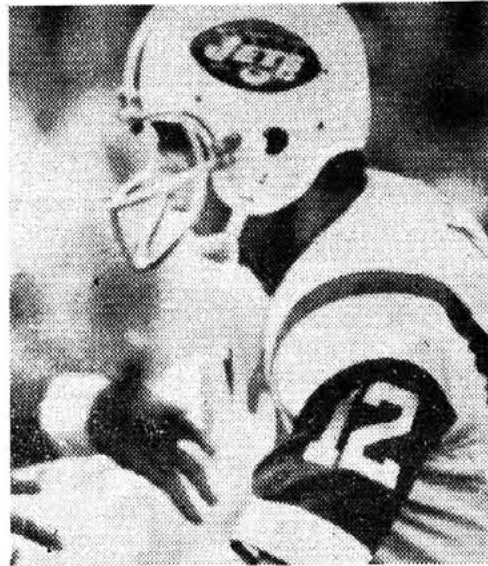
The ride down was marked by arguments concerning Hartford's possible participation in post-season NCAA playoffs, my support of Broadway Joe despite loud disdain in the form of broadcaster Pete Furman who called the Colts by some three ridiculous touch-downs and the ripped pockets at every toll booth.

Like the New York Jets, the Hawks overcame overwhelming odds and won. Ask yourself. Who gave us a prayer against Bridgeport? I did because I remembered last year's game which the Hawks

lost 78-75. The prime ingredient in such an upset (Jets over Colts, Hawks over Bridgeport) is a supreme TEAM effort which both squads certainly displayed.

Like the A.F.L.'s Super Bowl victory, I believe Hartford's win over Bridgeport is the start of a new era. Here, at U.H. it could be the start of something big, the birth for sports. Even the Courant and Times, longtime enemies of UH Sports are finding the "New Breed" at U. of H. presenting a team which requires some kind of rating, at least in New England.

Now that we are riding high, fans, now that Joe Nameth has set an example for our boys, get out and support the greatest basketball team the University of Hartford has had to offer.



RIGHT: A WINNER LEFT: A LOSER

### U of H UPENDS BRIDGEPORT 62-61

#### Hawks Down Pratt, Yeshiva Over Weekend

by Nick Mitsos - Sports Editor

last ditch effort by little Tony Barone of the Knights. The score was 62-61.

The game started out fairly even with Bridgeport having quite an advantage in height up front (6'8", 6'5", and 6'4 1/2"). The Hawks played a zone defense until the waning moments in order to offset the height advantage their opponents held.

The lead see-sawed until the Hawks began fast-breaking their way to a 24-19 lead. Some hot-shooting by Ken Gwozdz and Ed Dunn left Hartford on top at the half, 32-28.

The Purple Knights came out running also in the second-half, realizing that the upset-minded Hawks meant business. Led by

#### HARTFORD

|           | B  | F  | PTS. |
|-----------|----|----|------|
| Brunelle  | 1  | 1  | 3    |
| Busse     | 1  | 0  | 2    |
| Seabury   | 1  | 0  | 2    |
| Driscoll  | 1  | 0  | 2    |
| Franciose | 7  | 4  | 18   |
| Dunn      | 3  | 2  | 8    |
| Gwozdz    | 11 | 5  | 27   |
| Turek     | 0  | 0  | 0    |
|           | 25 | 12 | 62   |

#### BRIDGEPORT

|            | B  | F  | PTS. |
|------------|----|----|------|
| Barone     | 7  | 0  | 14   |
| Baum       | 6  | 3  | 15   |
| Fauser     | 3  | 6  | 12   |
| Foster-Bey | 3  | 1  | 7    |
| Jerome     | 2  | 0  | 4    |
| Lipson     | 0  | 1  | 1    |
| Schmitz    | 0  | 0  | 0    |
| Weis       | 3  | 2  | 8    |
|            | 24 | 13 | 61   |

### Hoopsters Weekend Success

by Nick Mitsos - Sports Editor

Continuing their winning ways, the University of Hartford ventured into New York State for Friday and Saturday games against Pratt and Yeshiva, respectively. Hartford won both games finding difficulty only with a stubborn Yeshiva five.

In the Pratt game, Captain Ken Gwozdz became the second player in UH history to tally over 1,000 career points. The first one was, of course, the incomparable Gary Palladino. Dave Brunelle cashed in with another shining effort, dropping in 18 points. Steady Eddie Driscoll and Wayne Augustine each had eight points. Gwozdz led all scorers with 28 points. The final score was 78-59.

As usual, Red Sarachek's Yeshiva five gave the Hawks a slight scare and even a good game as they bowed 71-61. Again Ken Gwozdz led all scorers with 20 points and 21 rebounds. However, an important attraction was the blooming of senior Howard Busse who contributed his finest effort of the season on Saturday night. Busse, with 18 points and 14 rebounds, was outstanding as he came off the bench and displayed a hot hand and a torrid rebounding pace. With Busse coming into his own at this point, things might look very bright second semester, especially against tough opponents like A.I.C. and Springfield.

The important factor in the last five games (all victories) has been the ability of Coach McCullough's bench to come into a game and either maintain or bolster a lead. This is the difference between this year and past years, which have been marked by mediocrity. Another unusual treat for Hartford hoop fans was the back to back wins the Hawks chalked up over the weekend. This is usually a difficult task, if you know anything about college basketball.

Despite the five game winning streak the Hawks are riding, Coach McCullough is looking for continued improvement in preparation for a tough schedule second semester. He went on to say that the "key to success thus far has been--1. the bench play,

such as Ronnie Berger's 10 point effort on Saturday against Yeshiva, and--2. the psychology factor of 'being up for every game.'" Coach McCullough finished up by saying he was quite proud of his squad, which has a 10-3 record and has displayed a great deal of desire, poise, and guts under fire. This team he believes, is now playing up to its capabilities.

#### HARTFORD

|           | B  | F  | PTS. |
|-----------|----|----|------|
| Brunelle  | 7  | 4  | 18   |
| Busse     | 0  | 0  | 0    |
| Driscoll  | 3  | 2  | 8    |
| Dunn      | 0  | 1  | 1    |
| Franciose | 5  | 1  | 11   |
| Gwozdz    | 13 | 2  | 28   |
| Seabury   | 0  | 0  | 0    |
| Turek     | 0  | 0  | 0    |
| Hecht     | 1  | 0  | 2    |
| Kuhbars   | 1  | 0  | 2    |
| Lehrer    | 0  | 0  | 0    |
| Augustine | 3  | 2  | 8    |
|           | 33 | 12 | 78   |

#### PRATT

|           | B  | F  | PTS. |
|-----------|----|----|------|
| Bontemps  | 3  | 4  | 10   |
| Brennan   | 2  | 0  | 4    |
| Feinstein | 5  | 1  | 1    |
| Williams  | 1  | 3  | 5    |
| Wright    | 2  | 0  | 4    |
| Wyatt     | 4  | 1  | 9    |
| Price     | 4  | 3  | 11   |
| Murphy    | 2  | 1  | 5    |
|           | 23 | 15 | 59   |



KENNY, ALL E.C.A.C.

Last Wednesday night the Hartford Hawks traveled south to face the heavily favored Purple Knights of Bridgeport. The Scarlet and White netters came back north that night as the New York Jets and the A.F.L. came out of the Super Bowl: not only victorious, but an established, matured team to be reckoned with.

In a game marked by thrilling fast breaks, and sharp shooting, U of H came out on top despite a



HOWIE, COMES INTO HIS OWN



STEADY EDDIE... ALL SEASON

Larry Franchiose, Hartford scored three straight buckets and took a 34-32 lead. The complexion of the game changed soon after and the partisan Bridgeport crowd helped switch the momentum to their club. After capturing the biggest lead of the entire game, 54-48, the Hawks found themselves struggling as the Purple Knights tallied three straight baskets. With 3:39 left in the contest, the Hawks were down 57-56. Those UH fans present began to see visions of last year's heartbreaking defeat. The tempo of the game reached thrilling proportions after the two minute mark was gone. The big break came with :43 seconds left as Larry Franch-



LARRY, BALL-HAWKING AT BRIDGEPORT,

iose was awarded two shots as a result of a desperate foul by Bridgeport. Franchiose, as he always does, came through when it counted and sank both shots giving UH a 63-61 lead. The score remained the same and Bridgeport attempted several desperate efforts to edge the Hawks, but a last second 30-footer by Barone was about a second late. The frosh suffered their second defeat at the hands of Bridgeport 79-63.



ED - KEYMAN AT BRIDGEPORT,

Wrestling News

# HARTFORD WINS FIRST

by Bob Olmen

A rejuvenated and scrappy University of Hartford wrestling squad broke into the winners column for the first time this season pinning an impressive loss on a young Holy Cross squad 26 to 23.

For the first time this season the Hawks put on the mats a full team and came away with a team victory. Wrestling for the first time this season, in a varsity match, were: John Gibbs, Dave Phillippi, Dave Rohrbach, and Nelson Rubinovitch. Two of these came away with victories, on pins in the first period.

Leading off for U. Ha. was rookie John Gibbs. In his first match ever, Gibbs showed the effects of his inexperience and was pinned by his senior opponent with 1:45 gone in the match. This marked the only time that Holy Cross led in the match. This lead was quickly erased by Hartfords Henry Napoleon, who took control of his match and pinned his man with 1:35 gone in the match. Dave Rohrbach quickly followed with a pin of his own in the time of 1:08.

Holy Cross took the 137 class but it was again Hartford who took command of the next match as Scot Sanderson shutout his opponent nine to 0 to gain the decision.

What happened next was almost a devastating blow to the Hawks. Captain Dick Argus, possibly one of the best wrestlers in Hartford's history, was put out of action in-

definitely by a fracture to his elbow. At the time of the injury it appeared to be only a matter of minutes that Argus would tally his fourth victory and possibly his second consecutive pin. This injury will definitely hurt the Hawks, how much cannot be said at this time.

What could have been a demoralizing blow turned out to be an inspiration. Dave Phillippi, Hartfords 160 wrestler came out and took his man to the mat in the time of 1:04. Mark Greenberg was very impressive as he led through the whole match only to make one slip which turned into a pin for Holy Cross. Then came the surprise of the day, Clay Ostergren, the Hawks 177 wrestler, met Holy Cross's captain. Fighting for his very life through the first two periods Ostergren turned the tables on his opponent and with 22 seconds

gone in the final period got the crucial pin for U. Ha.

At 191 the Hawks had two wrestlers, Nelson Rubinovitch and newly activated Chuck Beers. Coach Clabotti decided to throw Rubinovitch against Cross's 191 and to save Beers for heavy weight. Leading 23 to 18 Hartford went into the 191 match with a chance to win it all. Rubinovitch wrestled well and was in control of his match when in the second period a slip put the Hartford man on the mat and the meet went to the Heavy Weight knotted at 23 all. Chuck Beers out weighed by his opponent by 40 pounds used his speed and stamina to outlast his opponent knotting a 10-0 shut-out for himself and a 26 to 23 victory for the University of Hartford.

Hartford came off a five to 38 loss at the hands of Union College to pull out this victory. The loss of Dick Argus, who scored the only points for Hartford in the Union meet, will be costly. It must be noted however that Hartford did win without Argus. It also did it without its regular 152 pounder Tom DeVita. The road ahead of Hartford is rough, but not as rough as it could be.



Big D's -- Dunn and Driscoll

## Facts & Figures

by Marty Danaher

At this stage of the Season the Hawk basketball team possesses the best record, the biggest win, and the brightest prospects of any basketball team ever at U of H. Fresh off a week of victories against Bridgeport, Yeshiva, and Pratt, the Hawks host Bates College on January 15 at the "Hawk's nest." Anytime a team scores back to back wins on their opponents courts as the Hawks did in last week's action, that team is playing basketball worthy of any coach's pride. Coach McCulloch is very proud and pleased with his team's desire, poise, and determination. The Bridgeport win is perhaps the biggest win of his coaching career, and certainly is one he can be proud of.

At this stage of the team's success, I thought it time for individual facts and figures. As would be expected, Hartford's big man Ken Gwozdz possesses all the individual high performances for any

single game. Kenny has scored the most points in one game (34), the most rebounds in one game (34), the most field goals in one game (13), and the most free throws (12). As far as this season's games to date, Gwozdz leads all scorers with 306 points, averaging 23.5 per game. Larry Franciose has scored 168 points, averaging 12.9 per game. Dave Brunelle has scored 162 points, averaging 12.5 per game, and is second in rebounding with 86. Howard Busse averaging 7 per game, and has rebounded well. Steady Ed Driscoll is third in rebounding and is averaging 6.8 points per game. And Eddie Dunn, the John Havlicek of Hartford, has scored 81 points, averaging 6.2 per game.

With such fine performances from the players, it is easy to see how the Hawks have been able to compile their fine 10-3 record. I can't say enough about the best team this university has ever put on the court.

### Intramural Review

by Jimmy Donnelly

#### Fraternity Leagues

Pi Lambda Phi vs. Sigma Alpha Mu  
Paced by an outstanding 18 point effort by Bob Siegal, the brothers of Pi Lambda Phi easily outpointed winless Sigma Alpha Mu, 26-18. Siegal's fine outside shooting broke the game wide open during the second half. From this point on Sammy faded out of contention.

Theta Chi vs. Tau Epsilon Phi  
Theta Chi, behind an inspired team effort, built a commanding lead early in the first half and convincingly trounced Tau Epsilon Phi, 35-26. Led by Ed Schwartz and Mark Greenberg, Theta Chi exhibited some fine outside shooting while doing a tremendous job of offensive rebounding. Earl Vance, with 18 points, single-handedly kept TEP in contention throughout the game. Tau Kappa Epsilon vs. Zeta Beta Tau

The outstanding offense of Tau Kappa Epsilon overwhelmed Zeta Beta Tau, 45-19. Augie Gwordz led the winners with 18 points while Tom Lodge and Pete Rex added eight apiece. The stands unbeaten in three outings thus far this year.

Phi Sigma Kappa vs. Lambda Phi Alpha

Under the direction of floor general Jing Diprado with 12 points, Phi Sigma Kappa upset Lambda Phi Alpha, 27-21. The

contest was a spirited one as the lead changed hands many times during the first half. Diprado then took charge and forced numerous turnovers that resulted in decisive baskets for the victorious Phi Sig five.

#### Independent Leagues

U H News vs. Howood House  
Unfortunately the high flying Liberated Press crew dropped another game in its usual love and kisses fashion. It seemed that their plans went up in a puff of smoke. "OB" O'Brien and Mike Crystal dropped the major bomb on their attack by leading their Howood House five to a 35-20 victory.

#### Incumbents vs. Liabilities

With major scoring contributions from Joe Scimineti and Kenny Katz, the Incumbents continued their winning ways by downing the Liabilities, 39-10. The Incumbents boast a high scoring offense and an aggressive defense that could make them the team to beat in this year's race for the Independent League championship.

#### Hog River Hogs vs. Lambda Pledges

The football league champions, Hog River Hogs, started their quest for the basketball league crown by nipping the Lambda Pledge Class, 19-16. The contest was not decided until late in the second half when the Hog River Hogs ran off six straight points to put the victory on ice.

## Wrestling Captain Injured

by Dave Katz

Saturday against Holy Cross, with only one minute of the first period gone team captain Dick Argus finished his wrestling career with 120 wins, 15 losses, and 4 ties. Cross' 152 pounder shattered Dick's elbow with an arm roll that hooked right above the elbow. Weighing in the low 40's, Dick who normally wrestles 137 or 145, moved up to the 152 pound weight class in an ardent team effort to score the first meet win of the season.

Undeclared (except for Saturday's match) since he came here from Paul Smith Junior College last year, Dick has won 14 wrestling honors, including New York State Intersectionals in 1965.

Coach Clabotti said "He's the finest wrestler ever to come through here and he'll never make the record books." An unhappy coach also remarked that Dick was the best wrestler ever to come out

should see the wrestlers that come out of there."

Monday afternoon a doctor at St. Francis Hospital said one-third of the ball joint had been shattered and that all of it had been removed in the operation. The arm will permanently show a small scar and not rotate or extend fully.

For having a very sore arm and being surrounded by a room full of teammates like DeVita, Higer, Napoleon, and myself Dick is in amazingly good spirits and expects to come back to coach our freshmen as soon as his arm is better. The only two independent comments Argus would make for the paper were "Ow!!" and "Oh, I'm glad the team won."

Best of luck to our captain who will return as assistant coach to John Clabotti, and Henry Napoleon and Scott Sanderson who will act as new co-captains when we meet Rhode Island College Saturday, Feb. 8.



Argus big loss for Hawk Grapplers

--It seems that the administration has found another hole in the dyke to plug its thumb in... or is it a political plum pie. Jack?

--Black students think they have it rough...try entering school with a name like Marcel George Therrien... Admissions Department can't figure out if I'm a black French Canadian Socialist Democrat or a defecting R.C.A.F. pilot dodging the draft.

--It's heartening to know that a girl can be on campus almost a full semester and still be a virgin... it's also heartening to see that she realizes her delirium.

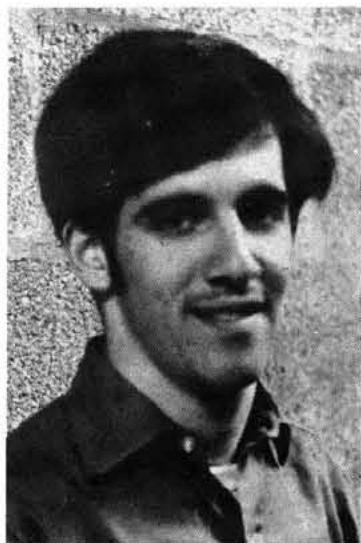
---THE PHANTOM OF THE OPERA must have been good... everyone who saw it the first time around was there Friday night... and to think Dr. Sweeney was worried about our public image.

---No More housing problems are needed...we have enough.

--The Musical Comedy Players have been formed...is this ANTONIO'S REVENGE?

---Censorship of our campus past Secretary was John Pearson. student body...it renders it sterile.

--Happy Break Away!



Mike Crystal



Bob Ohlman

Karate on campus? call 242-8750

Buffe beat Diprato 13 in a row in ping-pong, even with his beard.

Gus Gerson is man's best friend next to the dog.

Pavia and Donnelly beat Preston and Grockowski in pool.

The "Doc" is still here... and Time is running out.

SPORTS STAFF

Nick Mitsos - Editor Mark Greenberg - Ass't Editor  
Joe Namath - Janitor  
Marty Danaher, Jim Donnelly, Russ Pottle, Bob Ohmen, Dave Katz

**U.H. Liberated Press Basketball Team Lineup**  
**Game at 11:30 1/14/68**  
**Temporary due to the coach's wasted mind**

- |                               |            |
|-------------------------------|------------|
| 1. Robert Brody Guard         | medium     |
| 2. Jim Diamond Guard          | medium     |
| 3. Jerry Sanmarto Center      | tall       |
| 4. Jack Hardy forward (quite) | good hands |
| Don Kingston Forward          | tall       |

subs cheerleaders (all heads)

- |                                   |                     |
|-----------------------------------|---------------------|
| 1. Welton Johnson, medium         | 1. Bonnie Orangehat |
| 2. Dandy Hazelton, wrecked        | 2. Sara Owen        |
| 3. Bill Clement, medium           | 3. Susan Storms     |
| 4. Mark Persky, compact           | 4. Helen Watson     |
| 5. Ben Holden, extra large        |                     |
| 6. Hank Mishkoff, medium          |                     |
| 7. Stodd Nichols, medium          |                     |
| 8. Angelo Lewis, heavy            |                     |
| 9. John Cronin, big man           |                     |
| 10. Archie Woodruff Mystery Guest |                     |
| 11. Peter Cunningham beast        |                     |
| 12. Gommer, token greek           |                     |
| 13. Rob Sugarman, last appearance |                     |
| 14. Bill Wallach, dynamited       |                     |
- W/O/B...B/J/G



The UH News Cheerleaders

**ICE SKATING FACILITIES**

The following is a listing of places where ice skating is available to University of Hartford Students, staff and faculty.

1. CITY OF HARTFORD, CONN.
  - a) Colts Park - artificial open rink - 75¢ fee  
Monday through Friday - 12 noon to 2:00 pm; 2:30 pm to 5:00 pm  
5:30 pm to 7:00 pm; 8:00 pm to 10:00 pm  
Saturday and Sunday - 1:00 pm to 4 pm; 8:00 pm to 10:00 pm -- 75¢, \$1.00
  - b) 1. Outdoor skating Elizabeth Park
    2. - Keney Park
    3. - Goodwin
    4. - Colts Park
 (no fee- safety signs)  
For more information call -- 1. Htfd. Park - Rec. Dept. 249-7371
2. EAST HARTFORD, CONN.
  - a) Man made ponds at
    1. Gorman Park
    2. Martin Park
  - b) No admission fee, skating conditions posted or call 289-1442 ext. 45
3. WEST HARTFORD, CONN.
  - a) Open ponds at
    1. Beachland Park
    2. Fernridge Park
    3. Buena Vista Park
  - b) Skating rink, indoor - 50¢ day, 75¢ nite

1. Mon., Tues., Thurs, Fri. - 9:30 to 11:30 am
2. Mon., Tues., Fri. - 12:30 to 2:30 pm
3. Tues., - Wed., Thurs., Fri. - 3:00 pm to 5:15 pm
4. Sat., Sunday - 2:30 pm to 5:00 pm
5. Wed., Fri., Sat., Sun. - 8:00 pm to 10:30 pm
6. Phone 521-5760 for recording on skating conditions; Rink #521-1573

4. HARTFORD ARENA, 585 John Fitch Road, S. Windsor, Conn.
  - a) Monday, Wed., Thurs., Fri. - 10:00 am to 12:00 noon  
Tues., morning - 10:00 am to 12:00 am (Ladies Day)  
1. Group inst., snack, \$1.50  
Sat., Sunday - 3:00 pm to 5:00 pm  
Fri., most Sat. nites - 8:30 pm to 10:45 pm
  - b) Semi Pro Hockey games every Sunday nite \$1.25
  - c) rates \$1.00/day -- \$1.25/eveing -- Skate Rental \$.75
  - d) Call about afternoon skating other than listed. 289-3401

**SKATE SHARPENING INFORMATION**

- a) The Carbone Power Equipment Co.  
Co. 189 Newing Rd., W. Htfd., Conn. 233-9819
- b) Ray Taksar - Expert Skate sharpening -- 93 Franklin Ave., Htfd., Conn. 247-0191
- c) Hartford Arena



Anyone interested in Forming an ICE SKATING SOCIETY, Please see: Miss Wisemon, Program Advisor, G.C.C. Rm. 307D or call Ext. 396.



*feelin bad*

*chewing greasy food  
 spitting greasy words  
 licking dirty toes  
 noone knows my woes*

*wearing dirty tee shirts  
 writing dirty poems  
 whistling a dirty song  
 thinkin I'm King Kong*

*hearing soundless noise  
 drinking gutsy beer  
 loving up moldy girls  
 wish I were a string of pearls*

*pjr*

*down shift'n*

*man, we're gonna get screaming  
 transcontinental red, white,  
 and pasted  
 wasted  
 150 MPH  
 hair-pin turn'n  
 waxed naked,  
 dirty-cheap-sweet-wine  
 GTO STINKOED!*

*peter waite*



Michael Flowerpants

## Hartford Stage Does New Play

by Joseph Infantino

London Bridge is falling down, Salvator Waltz is coming round and a strange thing we have found, it was all a D-R-E-A-M-M-M! "The Waltz Invention" is like a mist which spreads over a three hour period and puts the audience to sleep. Well, perhaps at a Sunday matinee after a large dinner one tends not to care about Mr. Waltz and his dreamed invention.

Never the less, Waltz had a dream and Nobolson wrote a play. If one were wise, he would leave the stuff of dreams alone. In a dream state there is little firm ground, many questions, and only weak answers.

Mr. Waltz is an inventor with an awesome "weapon." He comes to the Minister of War and asks that his "weapon" be recognized. He is rejected and at that point the fun begins. The most peculiar people pop up. When they are not being peculiar people they are funny Generals, with funny names ending in "ump" such as: Dump, Stump, Rump, Lump, Plump, Mump, Hump, Gump, and Bump. When neither of those, they are affected by Trance - and such a beautiful Trance to be affected by!

There is an absurd committee meeting which includes three dummy-"umps." They are all doing their thing at the meeting. Some have toy cars or blocks, one has a lunch to munch, one a bell to ring, one does needlepoint and one sails paper airplanes into the audience. Then in a tirade of words approaching an Ionesco play, Trance gives the report in a complete babble in which nothing is intelligible. It is by far the funniest scene in the play.

Rowland Hewgill did as well with the role of Waltz as could be expected, although he had little to work with. David O. Petersen had similar problems with the role of Plump. The author failed to create characters which could be effectively done even by fine performers, as these were.

Henry Thomas gives a marvellously funny performance as the Minister of War. The humor he invests the role with and the bits of business that are uniquely Thomas, make the role come to life.

Ed Preble is a funny General Gump. He gives this otherwise dull character a chance for audience understanding. He manages to get most of the nuances which this role contains.

Viola Trance is done with assurance by Charlotte Moore. Miss Moore went for an interpretation of this role that she felt was valid. It worked and worked well. One wonders what Mr. Nobolson hoped for in this asexual fantasy figure, if indeed he hoped for anything.

John Dignan, Anthony Heall, Fred Hoskins, Donald Moore, Tana Hicken, Ira Rubin, and Judith Sachs complete the cast superbly.

Kate Vachon's generals were costumed beautifully and the lighting effects done by Mr. Atlee Stephan were effective.

Mr. Nobolson's play is of dubious worth as it stands. It's primary failings are its length and ambiguity. The ambiguity is necessarily the effect of a dream play. However, even in the illogicality of dreams there can be found scenes of crystal clarity. The play is interminably long and you are painfully aware of that fact - it needs tightening.

Salvator Waltz had a dream born of his sexual frustrations about getting mommy. His dream is cloaked in the mask of ascendancy to power. The military motif manages to further insulate the underlying meaning. His "Machine" is a London Bridge which is falling down and he'll never get Daddy out of the spot he would like to hold. His ultimate reality is madness. The question I'm left with is - should one tamper with a dream?

## An Era Without Restraint

by WILLIAM CLEMENT

An era is finished -- an era of horrifying tragedies, unrealized aspirations, and shattered hopes of an idealistic utopia of the America the Beautiful! vintage with brotherhood from sea to shining sea. It transcended all boundaries of the imagination, engulfing a dichotomy of man's noblest struggles to a nation's capacity to self-destruct itself within a matter of moments. It was also an 'Up With People' era with a chorus of 'God-damn Nigger' between numbers; the American in Vietnam reading: "Caution: Cigarette Smoking May Be Hazardous to Your Health," and the New York Times with all the news that's fit to print of government slaughtering grounds, massive world starvation, urban rioting and American paid-for Vietnamese corruption. It was the period of the Civil Rights Bill, the twenty-fourth Amendment, and the Nobel prize winner for peace, The Reverend Dr. Martin Luther King Jr., as well as an era of DaNang, Chicago, and Prague.

It was an era that took root with John Kennedy, but withered and died under Lyndon Johnson. It died not from apathy, or an inability of the government to attempt solutions for the problems of the times, but from an apathetic public and the inability of the government to supply sufficient trust to a public suddenly aware of the United States involvement in Vietnam. In November of 1963 it was the best of times the worst of times -- assassination became a form of political expediency amidst a time of youthful aspirations and growth. In December of that year, the new President spoke of John Kennedy's desire for "the people to have from the government which serves them a standard of excellence which would inspire their confidence," and he pledged to fulfill that goal of his predecessor. Today there is no longer confidence, but a credibility gap -- a gap widening from Vietnam, the Pueblo incidence and the Warren Commission which has led to innumerable books and speculations on its authenticity.

In an almost poetic phrase on November 27th, 1963 before a Joint session of Congress, President Johnson philosophized: "In this age when there can be no losers in peace and no victors in war, we must recognize the obligation to match national strength with national restraint." Today we must ask ourselves the question concerning the obvious death of 'national restraint.' Did it die at the hands of the government which we elected, or did it die at the hands of an apathetic public. Upon whose shoulders should the necessity of restraint fall. Regretably, a new President is a novelty in the beginning, he is viewed passionately or alarmingly depending on whether or not an individual voted for him, and then in a matter of speaking he becomes the forgotten American. We judge our Presidents by what they say in the first few days of their administration as being a condensed version of their four years in office, and being the Gospel

truth at that, only to wake up months later realizing the horrifying nightmare that we are engaged in a war of total destruction. And then it is only through the tireless efforts of a few, and the imprisonment of many that the truth becomes evident to all.

Silence is a vote in the affirmative, if an individual does not receive condemnation of his policy, he will continue that policy believing it to be sanctioned by all. It is not difficult therefore for a President to find himself believing that he is representing the will of the people when in all honesty he is fulfilling only his own political desires.

In viewing the last six years of the Johnson administration, it is difficult to say whether a public apathy led the President to follow his plans in South East Asia or whether the public was not given all the necessary information to formulate an opinion one way or the other. However, over the years there have been reports published by individuals attacking the Vietnamese policy so it would appear that in this incidence the public is as much in fault of our continuing commitment in Vietnam as the government. It was only after the McCarthy and Kennedy primary battles that a major condemnation of Vietnam was shown as the expression of the public. And for this reason the President resigned on March 31st of 1968.

I cannot totally support President Johnson, nor can I completely condemn his actions. Who is the guardian of 'national restraint,' is it the government or is it the public: That is the question which we must address ourselves to with our new administration. Will we follow it faithfully the first few months and then let it sink into oblivion so that another Vietnam can be conceived of, or will we use every means now available to us through protests and our organization to make sure that our government knows and understands our desires. That is a question which only time will show.

## "My Family Steps Out"

OR

## "A Real Crime in the Streets"

by Mark Sabu Persky

With the Christmas season fast upon us, my relatives once again decided to take time off from their jobs as agents for Brooklyn's "Independence Now!" movement and prepare a gala Christmas party. To quote my astute uncle, "Christmas comes but once a year." To quote my even more observant aunt, "Then you must be Father Christmas." But once engaged in the holiday spirit, family differences were put aside. Unfortunately, cousin Ralph, engaged in other holiday spirit, also had to be put aside. The oddest aspect about the Christmas party was neither its location -- aptly set on New York's Welfare Island, nor its dual purpose -- economically deemed a "Christmas-Lincoln's Birthday Party," nor its decor -- piously decorated with pictures of the Nativity and Baby Jesus. No, the oddest aspect was that my entire family is Jewish. Even our black cleaning ladies are Jewish (we wouldn't have it any other way).

To add a little ecumenical spirit to the proceedings, I invited an old Catholic girlfriend -- let us call her "Pam." When I phoned her, the line was busy. The nerve! I was going to ask her out and she wouldn't even speak to me. Well, I forgave her since her modeling agent had called offering a lucrative assignment: center-fold in "Field and Stream." She had not worked for several months (her last job being the "before" picture in a slum-clearance ad), so I sympathized. Driving to the festivities, she told me of her strange affinity for Jewish boys. I felt happy that we had something in common.

My uncles' joyous merrymaking engulfed the party. Mary finally told them to stop of she'd call the police. My 25 year-old cousin Arthur, an incorrigible child molester (but he means well), attended with a shapely third grader. He informed me that nothing serious would come of the affair since the girl was not Jewish. Relieved, I chatted with other relatives and exchanged gifts. I gave my bald-headed uncle a comb for Christmas; he says he'll never part with it (I've waited three years to use that joke). Old Aunt Martha received a long-lost childhood photo of herself lying nude on a rug -- she was 18 at the time; Uncle Morris posed as the rug. Cousin Nat received a dozen termites; they will go good with his wooden leg. Aunt Nort received a record which skips; it will go good with her mind.

After a gala evening, you'll be exhausted within a week. However the party ended in the wee hours of the morning. Driving home, I reflected upon the evening's doings: kissing under the mistletoe, throwing the garter, circumcising the baby, exploding the firecrackers, opening the Valentines -- we like an all-inclusive celebration. Only my Uncle Meyer's nose cold spoiled the evening. I hope none of the family catches it; knowing my relatives' ethnic leanings, a nose cold could last forever.

photos by BARBARA DORIN

### OFFICIAL STATEMENT

The Messrs. Hardy and Sweeney, in the interests of that which we conceive to be best for the university, have resolved our present problems on the following basis: Impressed as we both were by the rather high level of dialogue and discourse that accompanied the meeting Thursday in the Gengras Campus Center, and believing that there should be many more of these exchanges for more positive purposes than mere "confrontation" have concluded that; we both wish to avoid an open power struggle which could only lead to destructive rather than constructive actions;

1. The Liberated Press should publish, as usual, beginning with this coming issue of Wednesday, January 15;
2. An Advisory Committee on all university relations beginning with weekly discussion on the nature and relations of the UofH News Liberated Press to the university community;
3. This group is not invested with any authority other than that of rational discourse in keeping with our mutual belief that power per se ought not be involved. These discussions will be reported each week in the Liberated Press;
4. We have agreed upon asking a number of members of the various universities estates to join with us in this continuing endeavor;
5. All meetings will be open to the entire university community





"We are the only force which can move this apathetic community into motion."

"I don't see how you can call guidelines censorship."

"Keep clean for Gene."

They all tried very hard with this most difficult play and succeeded in most cases.

"My doctor told me if I didn't go on a diet, I'd be admitted as the 51st state."

"The University has lost \$100,000"

"This motion passed by a vote of 18 to 2 with four representatives from the Business school present, in the affirmative."

"Second motion: that the S.F.A. demand that the administration refrain from interfering either in the production of financing of any student publications, especially the U-H Liberated Press."

Another controversy compliments of the UH News.

"Should we have guidelines about what I say in my classes, does this argument follow that way...?"

"The University is pre-eminently not a place to solve in the way some people try to solve the crisis in our society... or destroy what the university is."

"They do not have to power to suspend"

"They do not have the power to suspend"

"there is no question of pornography or obscenity but... the disruption of the functions, the processes of the University Community, and I'm very much afraid is the case with the Liberated Press."

"They do not have the power to suspend the paper... Before anyone sets guidelines for the paper... I will resign."

"The faculty should get involved."

— Woodruff

"The Publications Commission should handle this."

"So you're John Zanzal, I've got a file on you."

# NEWS BRIEFS

## Lennon's Bod Bugs Chicago Fuzz

Chicago (LNS) -- The local police recently busted a Chicago head shop for displaying the record jacket of "Two Virgins" by John Lennon and Yoko Ono. The bust was precipitated by a little old lady who signed a complaint after she saw the picture in the window of Head Imports Ltd., on the North Side.

The owner, George Sells, was busted by a Sgt. Zarno and taken to the station. There, the following conversation ensued, as reported by Mike Royno of the Chicago Daily News.

**SELLS:** This is absurd. The album is going to be released here in January. What are they going to do about it then? What is obscene and what isn't?

**ZARNO:** I don't know what is obscene anymore, and I'm not anti-sex. But you should not have something like this out where everybody can see it.

**SELLS:** Well, they'll be more where that came from. I'm having some printed up as posters. A printer turned me down. He said he didn't think it was the moral thing for a printer to do. But that's no problem. I know where I can get it printed.

**ZARNO:** Who in the hell would want a picture like that, with this Lennon standing there showing his private organs?

**VICE DETECTIVE:** Ha, ha. A hell of a picture, huh?

**ARTHUR MOORADIAN, City Attorney:** The picture falls under the obscene material statute. If the picture is somewhere else in the shop, they should make an arrest there too. The public has access to it.

**ZARNO:** Should I go back and confiscate other pictures they have there?

**MOORADIAN:** We can't confiscate the whole shop. If there are pictures of a naked man and woman, and there is body contact, that's obscene. You can make an arrest then.

**ZARNO:** They had this big statue of a six foot guy and his private organs are showing.

**MOORADIAN:** Did he have his arm draped around a woman?

**ZARNO:** No.

**MOORADIAN:** That's artwork, I guess.

**SELLS:** This is absurd.

**MOORADIAN:** I wish the regular obscenity guy from our office had handled this. I don't know the obscenity law that well.

**ZARNO:** What the hippies want is to get by with something like this and next they will be undressing and walking around naked on Wells Street.

**MOORADIAN:** It boils down to prurient interest. That's where the Supreme Court left it; whether it arouses prurient interest. But different people react to different things.

**SELLS:** This is really absurd. I didn't think we'd get busted for putting that picture in the window. It was part of a display -- some Beatle records, Rolling Stones, and other records. It is absurd.

**ZARNO:** That Japanese girl -- she's nothing to look at. Lennon must be soft in the head.

## Zoology Class To Hold Lab In Bermuda

A specialized course in marine invertebrate zoology, offered in Bermuda last spring, has been expanded as a regular part of the graduate curriculum at the University of Hartford.

Under the title "Field Study in Marine Invertebrate Zoology," the course will meet at 6:30 p.m. on Thursday evenings, beginning Feb. 6, in Dana Hall, UofH science and engineering center.

Three graduate credits may be earned, according to Dr. Elisabeth R. Swain, UofH biology chairman. Lectures and laboratory work, at the university and in Bermuda, will be supervised by Dr. Tracy L. Simpson, assistant professor of biology. Prof. Simpson is a specialist in the demospongiae, or sponges.

The course is open to qualified undergraduates, graduate students, and school teachers.

Lectures will center on functional morphology and physiology of sponges, cnidaria, echinoderms, annelids, ectopods, mollusks and tunicates.

Laboratory work in Bermuda will take place at the Bermuda Biological Station, St. George's West, where students will also live. Studies will be made on living corals; gorgonia -- sea fans and sea whips, and sponges, anemones and jellyfish.

Work in Bermuda will include the collection and identification of shallow-water fauna, and a one-day oceanographic excursion for the collection of plankton and a demonstration of water-sampling techniques.

The Bermuda workshop will be conducted during two periods -- March 28-April 6, and April 17-26. Students may choose either period.

## SIGN OF THE TIMES

Eastern Airlines labeled a \$500,000 four-year pledge to the New York Metropolitan Opera as a "marketing investment." According to a spokesman, "We bring Eastern's name to people of means . . . It's hard to say where things begin to be culture and cease to be advertising."

## Flush For Freedom

Although the Constitution specifies the oath to be taken by the President before executing his office, it does not specify the usually added "so help me God". Apparently oblivious to this, the President will, in all probability, recite that famous oath-closing phrase. Also oblivious to this are the Students for Violent Non-Action (SVNA), who are planning to flush "every toilet in the country", as the newly inaugurated President says "God".

They realize that they will not be able to get to every toilet, but they hope to "reach a large majority of them". Not content to have all dormitory toilets in action for the inauguration, Frank Malbranche, National Chairman of SVNA, asks that students man "downtown hotels, restaurants, railroad stations, and high schools, private homes, etc."

Jack Mabley, of the Chicago American, thinks that Nixon will have the last laugh because "on metered buildings the government will make a small profit on each flush, and cumulatively it will add up to a sizable number of bucks".

## Up Against The Wall-- Superfoul

"I'm afraid we may lose some of our important four letter words," Dr. Taddeus Kostrubala, assistant professor of psychiatry at the Northwestern University Medical School, said recently while commenting on the spreading use of "dirty words" in speech and print.

"Look what happened to the English word 'bloody,'" he said. "It means nothing now, except in small subcultural areas. So I'm a little worried. If the history of language repeats itself, our good old swear words are going to be incorporated in general usage -- and we'll have to come up with something new. In fact, I think this is already happening, and there's some really super-foul stuff coming up now." He did not specify any of the super-foul words.

## Fraternity News

by VICTOR BERNSTEIN

ZBT Fraternity Reporter

ZETA BETA TAU has elected a new slate of officers for the 1969 year. The office of President was won by Sal Lopes. The past President was Dorran Delay. The office of Vice President was won by Curt Dudley. This office was held by Abe Kempinski. Secretary was won by Barry Brown. The past Secretary was John Pearson. Herb Ascherman took the office of Treasurer. Francis Berman held this office previously. The office of Historian was taken by Walter Mamlok. Thomas Gardiner held this office last year.

Two brothers of our chapter have pinned girls from the University of Hartford. They are Greg Berube and Richard Molger. Their pinmates are Pat Preu and Jerry Varon respectively.

Zeta Beta Tau is proud to announce the opening of a new Colony at the University of Conn. Storrs Campus.

TAU EPSILON PHI is pleased to announce that two brothers have recently been pinned. They are Mark Lowy and William "Pedro" Buenaventura. The girls are both from the Univ. of Hartford, they are Jane Sylvester and Caroline Karwelc.

An enjoyable House Warming Party was held at our new Fraternity House last Saturday night.

The formal initiation of Gamma pledge class was held on Jan. 12th. PI LAMBDA PHI initiated four new brothers, they are Sid Hoenig, Scott Petersen, Al Such, and Lou Vazzolia.

Mike Wirz pinned Chris Shuterman.

THETA CHI Marty Danaher is planning to be married on Feb. 2, (Ground Hogs Day).

SIGMA ALPHA MU In our current fraternal happenings, SAM is in the process of negotiating with real estate agents and lawyers for the possibilities of a house on Lorraine St. Vice Prior Corey Golberg and Housing Chairman Richie Bloom are the two brothers working in this project.

Sammy is planning for a combined party with Theta Chi. The date and place are not yet set. Dave Matulis and Jim Sullivan are handling this event.

As far as recent events are concerned, the brotherhood of Sigma Alpha Mu held a Christmas party for the children at the Conn. State Receiving House at Ware House Pt. Conn. Sheldon Margolis was the chairman and Al Walewski played Santa Claus. Out of an active brotherhood of 29, Sigma Alpha Mu turned out 25 brothers. The party was a total success for brothers and children alike.

## Students To Fight Laws In Courts

Citing statistics which reveal that 16,000 students have been busted on drug charges this fall, leaders of the National Student Association have announced counter attack plans. Court challenges will be mounted on the constitutionality of federal and state laws. College affiliates will be urged to organize their own campaigns. NSA will disseminate information on arrests and legal rights.

The American Civil Liberties Union has also announced plans to oppose all criminal penalties for the use and possession of marijuana.

## 1st CO Without Religion

Michael H. Schacter is a self-avowed atheist morally opposed to war and killing. Despite his lack of conventional religious beliefs, a Federal judge in Baltimore ruled that his views entitled him to conscientious objector status, overturning the ruling of his Bethesda, Md. draft board.

According to Selective Service Director, Gen. Lewis B. Hershey, this case is the first to be resolved.

## "Gay" La Dances

Rio de Janeiro (LNS) -- Rio's transvestites have begun a campaign against an official ban on drag dances, long a feature of the pre-Lenten carnival in Rio. An order banning the dances was signed recently by the state security secretary. A spokesman for the transvestites said they'd show up at the gala balls at the Municipal Theater and classy hotels in high drag. "In any case, I doubt if anyone would spot us, even the police," one queen told reporters.

## FBI's Hoover Blasts New Left

J. Edgar Hoover, director of the FBI, said the black radicals and white New Leftists constitute "a potential threat to the internal security of the nation." He reserved his harshest words for the Black Panthers and SDS.

Hoover noted that some officers in SDS identify themselves as "small c" communists rather than regular Communist Party members, adding:

"While the distinction may seem important to them, it is irrelevant to the rest of America because the basic objective of both the New Left and the old-line Communists and their adherents in our society is to completely destroy our form of government."

## Militarism Rejected

Male students at the University of Arizona and Arizona State University will not have to take ROTC courses next fall -- unless they want to. The Board of Regents gave in to intense pressure by the University presidents, faculties, and students, and made the military classes voluntary.



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# MORE NEWS BRIEFS

## Hartt Singers & Symphony Invited to D.C.

The Hartt Chamber Singers and Hartt Madrigal Singers of Hartt College of Music, University of Hartford, have been invited to perform at the eastern division convention of the Music Educators National Conference in Washington, D. C. at the end of January.

The Symphony will be conducted by Dr. Nathan Gottschalk, executive director of Hartt College, and the two choral groups by Dr. Gerald Mack, director of choral activities.

The first concert will be given by the Singers, on Thursday, January 30 at 8 p.m. at the Washington Hilton, convention headquarters. Works by Brahms, Bach, Poulenc, Monteverdi, Marenzio and Britten will be among those performed by the 45-member Hartt Chamber Singers and the 15-member Madrigals.

The Symphony will be heard on Sunday, Feb. 2 at 3:30 p.m., also at the Washington Hilton, in a performance of works by Hindemith, von Weber and Berlioz.

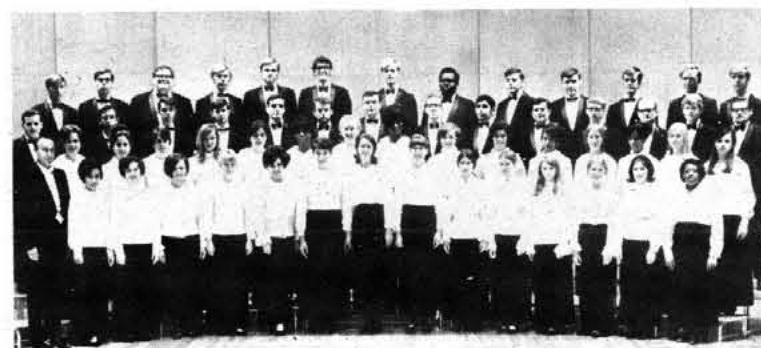
Both ensembles will perform compositions written by Hartt faculty members. The Chamber Singers will present "Fancy from 'Four Elizabethan Songs'" by Alvin Epstein, and the Orchestra will play Edward Miller's "Sinfonietta for String Orchestra." Epstein and Miller are award-winning composers. Both have been Fulbright scholars, and Miller spent last year in Rome as a Guggenheim fellow.

Cover design for the concert programs was created by Donald Kingston, a student at the University's Art School.

Several members of the Hartt College faculty and student body will attend the convention, and a reception Saturday evening, Feb. 1, will be hosted by Dr. Moshe Paranov, Hartt president and University vice-chancellor for performing arts.



Hartt Madrigal Singers



Hartt Symphony rehearsing for Music Educators National Conference

## Police Eligible For US Loans In UofH Program

Full-time police officers, as well as undergraduate, graduate and evening students interested in law enforcement courses, are urged to take advantage of a \$24,100 federal allocation made to the University of Hartford.

The allocation has been made under Title I of the Omnibus Crime Control and Safe Streets Act of 1968 by the Office of Academic Assistance, Law Enforcement Assistance Administration, U. S. Department of Justice.

Beginning with the Spring Semester, students taking either a police science degree program or police-related courses are eligible to receive loans of up to \$1,800 a year or federal grants of up to \$300 a semester.

The \$1,800 loans are intended for full-time undergraduate or graduate students, provided recipients agree to spend at least two years in the field of law enforcement after completion of their police programs. The loans are forgivable at the rate of 25 per cent per year spent in law enforcement after graduation.

Part-time students who are full-time employees of law enforcement agencies may apply for \$300 semester grants. Major proviso is the submission of a statement from the police chief concerned that the courses which the student selects are useful in police work.

The Bachelor of Science degree program in Public Administration, with concentration in police science, offers 122 credit hours in the liberal arts, science, police

science, business and public administration. Almost all these courses may be taken this spring.

The area of police concentration itself carries 21 credit hours. Two police science courses, of three credits each, are being given during the Spring Term.

"Principles of Investigation" will meet at 6:30 p.m. Monday evenings. Instructor will be Edward F. Stanford, of the UofH adjunct faculty. Stanford is a member of the U.S. Treasury Department staff in Hartford.

"Statutory Criminal Law in Connecticut," a 6:30 p.m. Thursday course, will be taught by Martin A. Clayman, Hartford attorney and adjunct faculty member.

## Hunter Heads Alumni Post

Appointment of Peter F. Hunter as Acting Director of Alumni Relations at the University of Hartford was announced Saturday by Chancellor Archibald M. Woodruff.

Hunter, who will receive a Bachelor of Arts degree at the UofH commencement June 8, succeeds Theodore W. Milek in the Office of Alumni Relations post.

Milek, Class of '62, was named alumni director two years ago. Last month, he was promoted to the newly established position of Director of Annual Giving Programs, Department of Development.

As Acting Director of Alumni Relations, Hunter will work closely with the university's 10,000 alumni. His duties will include alumni cultural and social events. Administratively, he will coordinate the activities of the UofH Alumni Federation and its associated or-

ganizations. He will also assist in special projects which involve the university's alumni, its development program, and the Alumni Fund.

As an undergraduate English Literature major, Hunter first came to the notice of UofH officials as chairman of the 11th annual Leadership Conference, held in October, 1966 at Grossinger's, Liberty, N.Y. Keynote speaker was Robert Theobald, well-known British social economist.

Active in student affairs, Hunter served as vice chancellor of Lambda Phi Alpha fraternity; was a staff member of the campus newspaper and "Primus," UofH yearbook; was chairman of the Leadership Development Commission, and served for three years as a representative from the School of Arts and Sciences in the cabinet of the Student-Faculty Association, student government body.



Peter F. Hunter

## New Ed Courses

Three new graduate education courses will be offered for the Spring Semester by the School of Education, University of Hartford.

Dr. Barbara W. Eustace will conduct a "Workshop in Individualized Instruction" at 6:30 p.m. Thursday. Prof. Eustace, who joined the UofH faculty in 1967, holds a Doctor of Philosophy degree from Washington University in instructional process and curriculum.

Prof. Eustace's workshop will cover the techniques used in individualized learning programs in a variety of subject areas. Teachers will develop learning packages for classroom use. These materials are intended for fast, moderate and slow learners.

Dr. Milton A. Young, associate professor at the UofH Institute for Human Development, will teach a course under the title "Special Study: Techniques of Educational Change," at 6:30 p.m. Monday. The course is intended for supervisory and administrative personnel, including principals.

Dr. Young's class is based on the need for change in educational staff procedures. Participants in

the class will learn such techniques by suggesting changes, with group members and UofH staff people acting as consultants.

Prof. Ann Marie Bernazza joined the UofH faculty last fall. She is an experimental methodologist in education. Prof. Bernazza will conduct a 4:15 p.m. Thursday class in "Psychology of Educational Management."

The course centers on the application of scientific research in educational management and supervision. The course will cover analyses of learning styles; communication linking administrator, teacher and classroom; educational program development, and methods for effecting needed change.

## New Graduate Courses At UofH

Advance registration for four newly introduced graduate programs in English, sociology, and the teaching of biology and English, is now under way for the Spring Semester at the University of Hartford.

The Master of Arts degree program in English is being advised by Dr. Lee W. Yosha, English Department chairman.

The Master of Arts in Teaching (M.A.T.) degree program in English is being advised by Dr. Arthur W. Kairott, chairman, Department of Secondary Education.

For both English programs, five liberal arts graduate courses are listed, two not previously offered. "Studies in the Form of the Drama" will be taught at 4:15 p.m. Tuesday by Dr. Alan Brody, assistant professor of English. Prof. Brody is a critic and essayist.

"Studies in the Novel" will be conducted at 4:15 p.m. Monday by Dr. Leonard J. Kent, chairman of the English Department at Quinncipiac College. Dr. Kent is a member of the UofH adjunct faculty.

"Studies in American Literary Problems" will be given at 4:15 p.m. Wednesday by Gorham Munson, distinguished visiting professor of English. Prof. Munson has enjoyed a notable career as an editor, author and teacher.

"Seminar in Milton" will be conducted at 4:15 p.m. Thursday by Dr. Harold Levitt, a UofH adjunct faculty member. Dr. Levitt teaches English at Brooklyn College.

"Studies in Language and Linguistics" will be taught at 4:15 p.m. Thursday by Herbert Pagan, also an adjunct faculty member. Pagan is chairman of the English Department at Alfred Plant Junior High School, West Hartford.

Advisors for the sociology program are Dr. Rollin Chambliss, department chairman, and Dr. Leon F. Fannin, professor of sociology.

For the Master of Arts degree program in sociology, two new courses are being offered. Prof. Fannin will teach "Methods of Social Research" at 6:30 p.m. Monday. A Wednesday evening course at 6:30 p.m. -- "Urban Community Organization" -- will be given by Dr. Norman Ofslager, associate professor of sociology.

so this is the way it is."

One of the books being suggested for this course is "THE PRIVATE SEA: L.S.D. AND THE SEARCH FOR GOD" by William Braden, which deals with both eastern and western mysticism. For all those who are interested in this course, for all those who are willing to spend one night out of the week in this instructional adventure, for all those who are willing to purchase and read assigned works, and for all those who are willing to participate in one of the greatest periods of religious interpretations, please contact myself, Bill Clement at 242-6590, or Father Dave Reverend Ed. Meincke at 232-4451. Hopefully, we can begin the second semester. This course will not be concerned only with Christianity, but will deal with modern religious thought as it applies to a variety of religions.

## A Course In Contemporary Theology

As Chaplain of the U-H News Liberated Press I have been greatly concerned with the lack of courses available to the University of Hartford's students in relation to religion--especially modern religious thought. As Bishop Pike of the Episcopal Church commented in his address before a crowded Trinity audience, never before have so many students been interested in the field of religion although their actual church or synagogue attendance been at a low. For this reason I have talked to Reverend Meincke and Father Dave Lonergan concerning the possibility of starting a non-credited course in modern theological thought in the evening, one night a week. They both responded enthusiastically. This course will attempt to acquaint the student through assigned readings from paperback books and guest lecturers, the relevance and trends of modern theological thoughts and actions.

Our era seems synonymous with such names as Rudolf Bultmann, Paul Tillich, Harvey Cox and Paul Altizer as well as the "God is Dead" theology. Bishop Pike attended a standing-room only audience at Trinity College, and the course offered by the University of Hartford on the Philosophy of Religion is already closed. Through this course we will hope to satisfy the student's desire to learn of the "real" world of religious thought, and not the world of "this is what the Bible says,

**The late Mike Cammuso,  
beloved father of three,  
thought safety belts were for kids.**



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