

UH NEWS

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Buddha's Birthday 1970

—John Zanzal

Staying and Going



Is it time yet for the beginning of the end? Is it wise to say that all will end in good or is it foolish to say that it will not?

For lo, the once mystic and moving invisible air has become visible in its foulness and substantial in its poison.

The rabid dog of filth is lapping at the last clean shores.

Men are carrying flags and crying America, America, that know only old wives tales of her.

Young barbarians speak of love and peace and carry clubs and torches.

Mothers say, "the pope has spoken" and lie down to spread the choking cancer of mankind.

Moderns speak of progress and try to heave the rising black back into the mud.

People speak of Jesus and in their fervor throw another faggot on the fire.

We cannot stay and be a part in these things and we cannot go and be apart from them. We who are tired of the clash of history have our own hands on the noisy cymbals of today. If we are not for, we must be against. If we are not against, we must be for. Dialectics be damned. Good and evil be damned. Old and young be damned. Left and right be damned. "Walls do not a prison make" even if there are twenty sides. I will be free.

If we don't understand, let us sit down and have the passionate armies of fools fall over us. If we do understand, let us go where we will, even if the army of fools falls on us to kill.

A friend who is going knows these things, but he will be staying, for love is here. I will be staying, for love is here, but I will be going because I know these things. The third force is a tiny heartbeat in a dark distance, but it grows.

Fred Joy

Liberated Press

The New York Times

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ADOLPH S. OCHS, *Publisher 1896-1935*
ARTHUR HAYS SULZBERGER, *Publisher 1935-1961*
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Panthers and the Law

The unusual narrative by the Federal grand jury on the Chicago police raid which killed two Black Panthers last December confirms earlier suspicions of a police shoot-in rather than a Panther shoot-out. The evidence adds up to a flagrant case of police violence, followed by deliberate official distortions. Moreover, the Chicago police appear to have taken the offensive with the advice and consent of the Federal Bureau of Investigation, thus strengthening the suspicion of political persecution.

Federal and local authorities are expected to enforce the law against all illegal acts, such as the unlawful possession of arms. The Panthers are clearly subject to prosecution if they translate their rhetorical threats into action. But nothing can justify the use of unprovoked force against even the most unpopular political groups unless they break the law.

The story unfolded by the Chicago grand jury makes it appear that the law-enforcement agencies, more than the Panthers, were acting out a conspiracy. The police, following Federal tips, sprayed the Panthers' lodging with massive gunfire, even though no more than one shot was found to have been fired from the inside. Chicago officials subsequently engaged in a deliberate publicity campaign to depict the Panthers as the aggressors. Police laboratories, lacking either in competence or integrity, provided erroneous findings to serve the same purpose.

Against a background of doctored evidence and coached police witnesses, it is not surprising that the State's Attorney, who initially had played a leading role in building the public case against the Panthers, finally dropped all charges against them. A more pertinent question now is whether a case which left two men dead can properly be closed with the mere demotion of three police officers.

The Panthers themselves have contributed to the jury's problem by refusing to testify. They undoubtedly seek political gain in sabotaging the judicial process. But their charge that they are not being afforded the right to be judged by their peers gains in validity when Negroes remain woefully underrepresented on jury panels.

There is much evidence that Panthers have committed unlawful and coercive acts, often against the black community itself. They are not entitled to special consideration, no matter how much they cloak such actions in the rhetoric of social righteousness. But the machinery of the law must operate in a way that deals with actual cases of their law-breaking, without infringing on their rights.

The Chicago case leaves unanswered serious issues of abused local and Federal police powers. The Justice Department appears too deeply involved in efforts to prove political conspiracies to be the ideal instrument for conducting an impartial investigation. The protection, not just of the Panthers' rights but of all dissenters' liberties, calls for continuing scrutiny by such independent bodies as the now disbanded National Advisory Commission on Violence. Acquiescence in political intimidation or persecution moves the nation dangerously toward the substitution of police power for justice under law.

Letters to the Editor

Dooms Day

Dear Friends,

Why does God allow evil and suffering in the world? If there is a God why does He permit the holocaust of a Viet Nam?

The answer to these questions is the same today as it was for the people of Israel when God sent His people into bondage; they had turned to worship other gods which were no gods.

This world has turned to worshipping money, power, sex, and self. The Lord's own answer to the questions is this; you have turned to worship these idols, now turn to them again and ask them to deliver you.

It is very well to pray for peace but there will be no peace in the world until Christ reigns over all. Things are going to get a lot worse before they get any better.

For years the armies of the Living God have been busy arguing amongst themselves. That is over, the Lord is massing His armies now. He is training an army that will not tremble before the enemy but will move in perfect order in the face of death and will destroy death. Right on the campus at UH you have a chance to see this army in the making. An army that does not fight with weapons made of steel or iron but fights spiritual warfare with spiritual weapons.

I ask you who was it, when the news of Cambodia came, who got excited? It was not God's people because they have no reason to become excited. They already expect such moves, like I said before we know it's got to get a lot worse before it gets any better.

I don't wish to sound like a doom's day nut but when my morning paper begins reading like the Book of Revelation I intend to sit up and take notice.

Ut Christos Omnes in omnia sit,
Eugene Bowski

Decide

Dear Fellow Students;

Ken Lewis hopes for better food, well so do I. So does Peter Blum, chairman of the food committee, who by the way is going to be working for Ogden Foods this summer. So now you know how it stands. I accused him of kissing Ogden's ass, now all he has to do is collect his pay check. Ironically I also am an Ogden employee, but I suspect Mr. Blum has been working for Ogden in more ways than one. Of course I am implying nothing that would be considered libelous. I'll let the students decide, and maybe while they're deciding, they can decide on the new food service for next year.

In the best of taste,
Richard Farkas

"Practical Go-Getters"

Dear Sir:

This letter is addressed to you it is for the parents of my generation and younger.

What are these parents doing now? Back in the thirties, parents were preoccupied with — actually driven to — scraping together a living. Those offspring who got to college were eminently fortunate or bright. Our parents (fathers especially) wanted us shielded from the sordid business of depression and contingent financial embroilments. They wanted for us a lovely, youthful, never-land. It was their escape, our delusion.

The great stuff of life, I recall, was a reflective stroll through

Browning or Whitehead, followed by a thrilling intellectual bull session with fellow students on "The Ring and the Book" or on inverted syllogisms. Or occasionally, we got dangerously close to the everyday world when we went to a Hindu Swami!

But as for reading (outside or an occasional New York Times), the daily newspapers of the fair-sized capitol city which contained our university, or listening regularly to newscasts, what interest could these mundane trivia hold for us?

I am, therefore, proud and impressed (very impressed) at the knowledge and involvement of today's students relating to the outside, the non-academic world. They obviously bring their knowledge and reasoning in many fields to bear on the problems we all face. They bring, too, an idealism which extends far beyond the narrow, traditional bounds of my day and envelopes all mankind.

So if they make mistakes? We never made a mistake, but neither did we make a ripple on the sea of Status Quo! By the time we graduated and got a job, we were too wrapped up in adjusting to the hard realities of the ively-less walls. We were out in the cold, cruel world and we just had to forget all that theoretical and idealistic "stuff."

So each succeeding college generation was drained off into the current by the "practical go-getters." Our learning was channelled into greater concrete buildings and roads, more enticing and effective advertising, more profitable retailing — more of everything but a truly satisfying life. And while we've been playing the game of self-aggrandizement, the mafia, militarism, demagogery, and bigotry have caught up with us and are grappling with us in a death struggle.

I say: Let our students translate into action, for once, the great truths and ideals our universities have taught for so many centuries. Let us give them at least the wisdom of experience, not fear of change. Let the lamp shine at last into the dark corners of our civilization. Let the evil, always afraid of the light of truth, take flight and leave us a clean bright day, not just for our country, but for all nations.

Elizabeth P. Spelt
Pembroke College in
Brown University
Class of '34

Not Only AGAINST, But FOR!

Dear Jack,

After just attending a meeting of the "Steering Committee" for the strike on campus, I am somewhat disgusted by the manner in which it was conducted. The favorite expressions used were: "off your asses," "give a shit," "damn fascists," "revolution" and sundry four-letter words used undoubtedly for their "communicational effect"? It seemed that the more you used these terms, the better your ideas. The whole impression conveyed by those in charge was not one of constructive communication and democratic cooperation, but rather one of narrow-minded dictatorship. They spoke of "everyone speaking their minds" and democratic processes in determining alternate policies to be acted on; yet I know that my suggestion, for one, on how to use funds collected for those recently senselessly killed was immediately discounted by the "chairman" and not even put to the people to be voted on. I'm not angry because my suggestion will not be carried out, but because the whole framework of the meeting was such that suggestions agreed to by

the committee would be considered and those not — discounted — without due process. If this is the type of leadership and organization they're propounding in their "revolution," then I'll take the establishment any day!

A concerned student turned off by raving radicals.

p.s. In a revolution, it's not enough to be against something, you have to stand for something too!

Thank You

Jack

You have probably done more for this school than any other student. I only hope that the school did as much for you, and that we can sustain your drive.

—thank you
tim

Miss Welles to wed

The U. H. News-Liberated Press staff is proud to announce the engagement of their erstwhile News Editor, Miss Virginia Lynne Welles, daughter of Mr. and Mrs. E. C. Welles of 328 Curtis Avenue, Point Pleasant Beach, New Jersey, this Saturday became the fiancée of Mr. Anthony Grockowski, son of Mr. and Mrs. Grockowski of 271 Nejako Drive, Middletown, Connecticut.

DIED: DAVE

STUDENT,
MOTORCYCLIST,
FRIEND.
LIKED KIDS AND
ANIMALS.

HATED
WAR AND KILLING.
LEFT MORE GOOD
THAN MOST PEOPLE.

Tirade

To The Editor:

The other night I was conducting an interview over WWUH with four people from the community including a member of the Black Panther Party. We were discussing things like political repression, revolution and such when a call came into the studio informing us that if the program was not immediately taken off the air, the Federal Communications Commission would revoke the station's license. As it turned out, we now believe the call was a crank and that the FCC was not even aware that we were conducting such a show at that time. Although no obscenities were spoken over the air, (except possibly the use of the word policeman instead of PIG) because we thought it might have been the FCC, we immediately discontinued the show. This is an important example of political repression on a local basis.

I am aware of another means by which WWUH might have made people aware of this kind of repression. Because the radio station must have a license from the FCC to operate, the Federal Government has more than a passing association with the rights and privileges of the station. In fact, had we refused to leave the air and continued the show that night, assuming for a moment the FCC had called, federal troops might have been called out to physically silence us. There might have been another Kent, given enough revolutionaries hanging around the station.

The repression hits the newspaper too. Jack Hardy printed a picture of a raised middle finger

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A Brief Note On

Woodstock

Everyone should see WOODSTOCK. Those who are with it so that they can be even more so. Those who are not so that they can at least see with their eyes and hear with their ears what it might be like. WOODSTOCK may not be the greatest movie of all times and it may not be the absolute beginning of a new thing but it certainly comes close on both counts.

There are, at least, three areas to consider in viewing a work of art: technique, content, meaning.

Technically WOODSTOCK is almost unbelievable. As with any successful art object it is more real than real. And there are many definitions of what the reality concerned might be. It documents the Festival. The movie spectator sees more, hears more, quite possibly feels more than he would if he had been there. Not in the same way, perhaps not with the same intensity, but there is at least

more. The distractions are less also, no rain, for example. Through the complex editing of miles of footage, through the use of multiple and tightly controlled images, the movie spectator sees in brilliant color and wide split screen a variety of images the total effect of which is an intense experience which can be related to but surpasses the original event. When these visual experiences are

U.S. Expansion

by Ron Billings

The Founding Fathers had very ambitious dreams for this "Nascent empire," to use George Washington's phrase. Thomas Jefferson believed "Our confederacy must be viewed as the nest, from which all America, North and South, is to be peopled." His only fear was that the Spanish might not be able to hold onto their colonial domain until we were ready to "gain it from them piece by piece."

During the 19th century territorial ambitions were realized by crushing the Indians, Mexicans, Spanish and Filipinos. Since then, with the advent of industrialism the drive for territorial extension has abated but the drive for political and economic dominance has increased.

The affluence within the U.S. and deprivation common elsewhere is largely a result of this expansionary process. It is only by such expansion that our irrational and wasteful economic system can provide some measure of material wealth at home. U.S. foreign investment is over 60 per cent of the world's total. In 1964, over one-fifth of all U.S. manufacturing profits came from abroad. From 1950 to 1965 the income remitted from direct U.S. investment from the U.S. into Latin America. Over 40 strategic raw materials essential to production were 80 percent to 100 per cent imported. Even without taking debt service on loans and declining terms of trade into account it is obvious the underdeveloped world is subsidizing U.S. prosperity. Yet, more people are hungrier in Latin America and non-communist Asia than 50 or even 100 years ago.

Nonetheless, the corporate leaders and capitalist ideologues who make our foreign policy (see Domhoff, *Who Rules America?*) would like to keep things going (deteriorating) on in the same way as now. They want to do that because they fear that stopping the process of expansion and militarism will bring on another Great Depression and possible social revolution. After all, it was the militarization and expansion of WW II that brought us out of the 1930's depression. Following is a series of quotations, which could be multiplied endlessly, indicating what our leaders have had to say on the subject.

Henry Clay (1811) — "A war will give us commerce and character."

William Seward (c. 1845) — "This nation...must command the empire of the seas which alone is real empire."

Senator Beveridge (1898) — "The trade of the world must and shall be ours."

Woodrow Wilson (1907) — "Since trade ignores national boundaries and the manufacturer insists on having the world as a market, the flag of his nation must follow him, and the doors of the nations which are closed against him must be battered down. Concessions obtained by financiers must be safeguarded by ministers of state even if the sovereignty of unwilling nations be outraged in the process. Colonies must be obtained or planted, in order that no useful corner of the world may be overlooked or left unused."

F.D.R. (1935) — "Foreign markets must be regained...there is no other way if we would avoid painful economic dislocations social readjustment, and unemployment."

Dean Acheson (1947) — "We cannot go through another 10 years like the 10 years at the end of the twenties...without having the most far-reaching consequences upon our economic and social system...When we look at that problem, we may say it is a problem of markets...you must look to foreign markets."

Dwight Eisenhower (1953) — "A serious and explicit purpose of our foreign policy (is) the encouragement of a hospitable climate for investment in foreign nations."

Dean Rusk (1962) — "In carrying out our foreign policy American business has two fundamental roles. First, business is the key factor in maintaining a dynamic domestic economy. Secondly, business must expand its present important role in the world economy. The dynamism that has been central in the development of the United States must now be employed on a global scale...The United States government is prepared to intercede on behalf of American firms and make strong representations to host governments in cases of economically unjustified expropriation of harassment."

Richard Nixon (1967) — "Many argue...that Asia itself is only peripherally an American concern. This represents a racial and cultural chauvinism that does little credit to American ideals, and it shows little appreciation either of the westward thrust of American interest or of the dynamism of world development."

"Europe has been withdrawing the remnants of empire, but the United States, with its coast reaching on an arc from Mexico to the Bering Straits is one anchor of a vast Pacific community. Both our interests and ideals propel us westward across the Pacific, not as conquerors, but as partners."

Richard Nixon (1969) — "I would much rather pay out some money to have them (the Thais) there than to have American men there in their place."

synthesized with sound, loud and long, the total impact is increased by some unbelievable geometric progression so that the movie spectator is moved out of his individual moment into a cosmic experience. The final sequences of *Easy Rider* and *Zabriski Point* are only preludes to the long-visual, aural, and spiritual explosion which is WOODSTOCK.

The content is generally well contained in the form of the film. The multiplicity of events which are combined in the unified experience is easily demonstrated. We see, through the eyes of many many cameras, the events of the weekend. We hear with great clarity the sounds. We are with it all the way. But with it as aesthetic spectators not actual participants. The content has been chosen and arranged as in any work of art, so that it leads us to the artist's desired goals, here a sense of identification with the event. Empathy all the way.

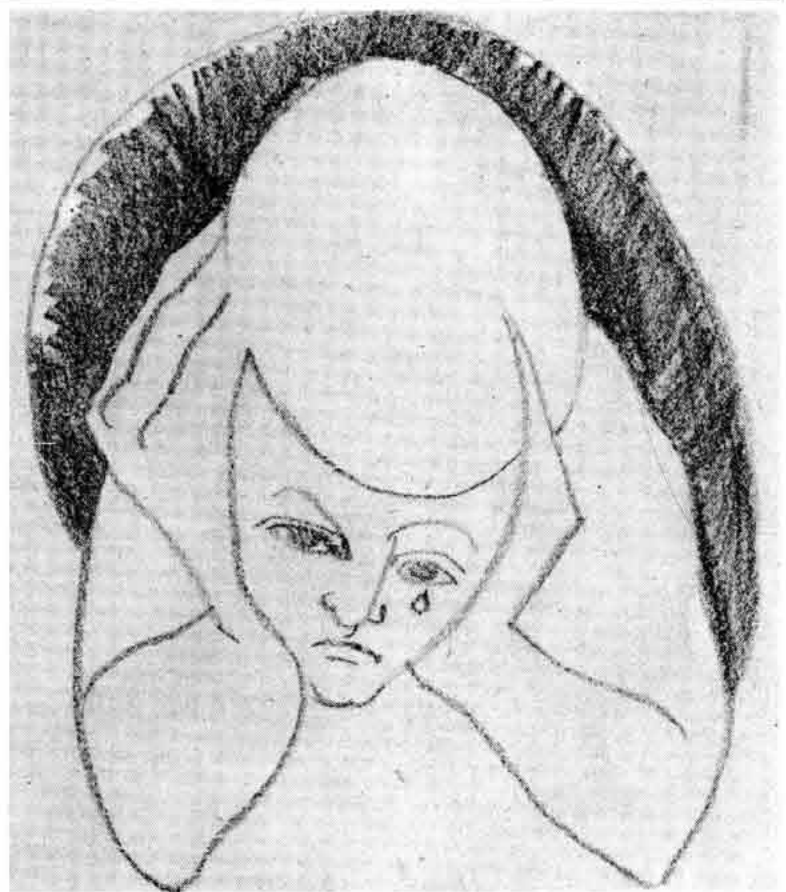
The elements used are simple and, for the most part successful, for example, the presentation of complete musical events. You hear all of the selected music not a snippet of this or a snippet of that. Not all of the sequences are necessarily favorable to the Festival. People breaking down a fence to get in free, honest caustic comments by townspeople for whom the Festival must have been catastrophe, the distress of the o.d., these are the elements. But for the most part the glories of the Festival are shown. The sheer excitement of the physical world, thousands of square yards of firm suntanned flesh, earth, sky, water, sunshine. It's all there in more than living color. The excitement of love both spiritual and physical. Words express some of this but more often than not it is the delight of the visual images which goes beyond any verbal description. This love thing is not necessarily Wagnerian in its manifestation but small like Blake or Emily Dickenson. A glance, a touch, a suggestion is more than enough to convey the immensity of the experience. The genuine kindness of both the participants and many of the townspeople relates to this. The sharing of earthly goods and human experience appears repeatedly. There is a touching concern for one another. Even the people calling home to reassure parents demonstrates the human loving caring quality.

Sometimes there is a touch of technique too much. The brief sequence in which the whole scene is shown in speeded-up motion. Not necessary. Nor are some of the split screen bits. But there isn't much of this.

What it all means is difficult to say. Aesthetically it means excitement. Emotionally it means excitement. Intellectually it means many great things. Perhaps the most startling is one that might be ignored or denied by those who are not sympathetic with WOODSTOCK or the Woodstock nation. The whole scene is so very American. Not since *Lolita* or *The American Scene* has there been such an accurate presentation of this country, much of which I know first hand and most of which I love. All of those things we hold dear are there. Our insane generosity, or kindnesses to the total stranger, our willingness to share, our emphasis on the grand, our unbelievable capacity as consumers, our cult of youth and the physical, our energy and enthusiasm. Much of the movie looks like an ad for the USA to be distributed through our cultural offices abroad. But there are some, few, negative but honest observations, bitterness, xenophobia, greed, wastefulness, over-exuberance, a tendency toward the temporal, ego worship (Look at all of here together). But the great American virtues clearly outweigh the vices as they should and do. It is a Grand Old Flag and it never looked better than at Woodstock.

Please go see the movie, as many times as possible. You and it both deserve it.

Bernard Hanson,
Dean, Hartford Art School



Love Once Again

by Chopper

And we turn our heads to the wall.

We shed tears, for things often unknown, and the human mind has yet to reason why. But tears fall; from the eyes of one with a broken heart, from one who suffers defeat, and from the eyes of a lost child. They fall because of the pain that we feel in our minds and hearts. And the tears of sorrow drown the tears of happiness; as the ugliness of death deadens the beauty of birth.

And tears fall when we see the realities of emptiness, loneliness, and hopelessness. A time when our emotions swell to a point where we can no longer control them. So our feelings explode into fragmented speckles of nothingness. And we cry.

And the remedy for crying is non-existent. There is no way to be diverted or released from the pain of an inflicted wound. Crying then becomes the outlet for relieving ourselves from the aggravating burns of sorrow. And winter cries for the warmth of summer; as rain does for the clearing of the day; as does the heart-torn lover who sees that love is gone.

Then there are those who are afraid to cry. Those who refuse to weep and will never admit to the agony they feel. But their hearts gush forth the tears that their physical selves fight to hold back. Their minds are also filled with the tears that they refuse to shed openly. We are confused.

And so we now try to seek a cure for the heart; an almost unmendable part of our being. We search for a place to where we can retreat from the face of pain. But grief will be a familiar friend for a long time to come; our hated enemy for even a longer time, despite the fact that the frigid sword of the first encounter has healed.

And in our world of pain we become paranoid. We are wary of anything that reminds us of the past. So we retreat from all feelings of happiness; we are frightened to sing the song of joy ever again. Now we may as well perish into the confines of limbo; a land which harbors all the other lost souls who have nowhere else to find security from the coldness of the outside world.

The melodrama of life continues in a three act play; the denouement being a tragedy of nothingness. It is a puzzling downfall for the inseparable lovers. Yet there are no winners; only losers act in this play of the emotions, the battle of feelings. But life goes on and on, no matter what may happen, and millions of three act plays are staged. And millions of hearts are torn in the finale.

After the drop of the tear, after

the bleeding of the heart and after the purge of the mind, time becomes our savior. It is only time that can mend the sorrow that has destroyed our conscious self, that destroys whatever faith we have. And so a being that is cynical of life and all that life gives to us is created. Time not only becomes our savior, but also our closest friend, as we remain in a body of a ruined person. Yet there is hope — a hope that we will become oblivious to our own sorrows and be willing to accept our fellow man once again.

So a defeat may be transformed into a victory. It all depends on how capable we are of forgetting. As we live a little longer and become a little wiser, we will see that there are others who drown in more sorrow and tears than we can ever imagine. Sorrow that we know we could never survive. And the remnants of our torn hearts begin to fuse together. We will then be able to relate to our fellow man again.

Now we must begin to build the ruins from where they lay. We must make the walls stronger than before, fortify our defenses and make them impregnable to the recurrence of the same sort of sorrow. But in doing so, we should not forget the previous feeling of love, for it will come again. But we should not obscure ourselves from the aspect of pain for it will also come again. The threat of pain will always linger in our subconscious and we must be willing to accept this pain as a part of life.

We must also realize that many things often are not destined to be perfect. Many things will be unattainable. But time will help to weaken the unreachable and we will then have the chance needed to be happy. And we must remember, things that are now beyond our grasp may have also gone through what we have gone through.

It is hard to realize that we are all children of a society that represses many of our emotions. Emotions that have been repressed for perhaps too long a time. But we will soon be able to vent our anger on this unemotional world we live in. We will soon regain the love that is now lost among the masses. The masks we all wear will vanish.

And we will love once again.



The Administration

by Tim Michaels

The Strike has now settled into a campaign of organized resistance, its strength derived from the need to correctly orientate the heated and well intentioned confusion, which marked the first few days after the Kent State horrors. Perhaps a sound platform to work from was the major accomplishment of the strike. Many people who once felt they would like to constructively alter the path of American Democracy, but did not know the mechanics, are now involved, with a direction, in a well defined cause.

This direction could not have come about without help and understanding from all points of the University environment. It was essential to the main problem of educating beyond our immediate physical boundaries. While it is true the University never did release a statement of definite attitudes, their (admin.) position did not hinder in any way our attempt to make ours (students) known.

In talking with Vice Chancellor Hector Prud'homme this afternoon, we agreed that a vast amount of worthwhile action came from this unprecedented involvement between administration, faculty, and students. He felt it revitalized the democratic process, a wind of such dramatic changes that the university would never again be the same.

He was pleased that the guidelines, which were so quickly set up, served their purpose so well. Although, he said, there were hang-ups, the faculty in general reacted favorably to the agreed upon academic variations. He would however suggest that in the future a meeting of all faculty members take place. Sir, I can only say that next time there may be even less time in which to act.

He noted that at the meeting on the Tuesday following the Kent State murders all those present were discussing issues not as a student, professor, or administrator, but as deeply concerned persons. The rationale used despite the high tensions was a manifestation of the seriousness at hand.

The potential of the University of Hartford is phenomenal. The fact that so many students did not pack up and go home exhibits their quality and sincerity. This has been a valuable period in the history of the country; it seems fitting that this unparalleled example of introspection should start in the colleges of this country. The University has and will remain open for all.

Faculty Views On The Strike

The Strike and even the concept of a strike prompted many different reactions from the University community. Reactions varied from student to student, faculty-member to faculty-member. Some of our faculty reactions are as follows.

Dr. Sandstrom

"I'm delighted that the University of Hartford stayed open. I think it was vital that those students who wished to pursue their courses to the bitter end did not have that prerogative arbitrarily revoked. However, I am thrilled at the quality and quantity of the special activities that materialized on such short notice.

For those who availed themselves of the vast array of special activities the past two weeks were a real learning adventure. I would hope, however, that this experience will be treated as a stimulant or launching platform for further efforts to come to grips with this complex world of ours, and not as quick total immersion course that has provided all the necessary handles. Too many people thought they had all the answers before the whole thing started. Too many others settled too quickly for the ones they picked up in a hurry. For all those who, understandably, are still honestly confused, I hope this summer and the coming school year will be regarded as opportunities for further exploration of the deeper issues that lie beneath the surface of the current issues.

Dr. Simpson

This last week, I don't think enough students were involved. I think that what was done could have been done in four days instead of two weeks. Personally, I think it was bad to do this so spontaneously. The students didn't know what to do with themselves — they didn't want the decision forced on them. There was no planning — the whole thing happened too fast, it was too spontaneous, and I'm afraid it will happen again.

Strike activity should go on all year long as normal activity. There should be a series of lectures and seminars, for credit, and canvassing all the time. Repeated in a sporadic fashion, such activity would be extremely disruptive. The university may go on existing, but not in the fashion it exists now. I think enrollments would be cut back, and the university would lose a lot of prospective students to industry. If the university becomes so disrupted that the faculty can no longer teach, it will fall apart. The faculty is the university.

This is a matter of real concern to me. Change must occur, but if it results in the tearing apart of the university, and there is no predictable end, I do not go along with it.

I am disappointed at the number of faculty members who involved themselves in the seminars, but in the short period time available the seminars were very good.

My major complaint with the nationwide demonstrations was that most of what was said was negative. One should always start with the positive.

I think that strong, sensible leadership is needed at all levels — students, faculty, and administration.

Prof. Edward Wall

Professor Edward Wall, Assistant Dean of the school of Business and Public Administration

"It wasn't a strike against the University. The university showed its flexibility by giving certain students time off to engage in strike activities. The talks and discussions I attended were interesting, although the attendance was low. The classes ranged from some active to some almost full. There was quite a few students that went to class and also attended strike activities. A lot of students learned from this experience and a lot of them took advantage of it. The discussions with students and faculty concerning the three problems was revealing to me. It acquainted me with the state of mind of the students. I can't agree with all the objectives, but some I can agree with and so do most faculty. I was glad that the strike affirmed two things. One, it reaffirmed the doctrine of institutional neutrality and two, at the same time it gave students and faculty time to preserve their own commitments. I was glad it was done without detracting from academic programs.

Dr. Thomas Mahan, Associate Dean of Education

Student involvement was handled very well. The decision to keep the University open with the opportunity for involvement with strike activities was the only sensible way. I was impressed by the number of students who showed continued interest in the strike, and also by the development of the initial stages of the strike. The students developed the philosophy of Mr. Prud'Homme. It is a good strike. Whether it will achieve the goals set forth, I'm not sure, but the students did a beautiful job, and I would be proud to do it as a Dean as well as a student.

Dr. Sinta

Mr. Donald Sinta of Hartt Music School conducts the concert band as well as teaching saxophone.

It is the beginning of student involvement in crucial issues here on campus. As a soloist, I was on strike. Facing such a crisis as this was such that music could not be that important at this time... A hell of a lot of people who did care. It was the continuation of mind expansion. But it was still necessary to preserve the importance of the artist's role, but not to abdicate our responsibility of human beings and citizens. The guidelines are delicate, we must turn people around gently.

Faculty Strikes

Although some professors viewed the strike with disdain a good many of them agreed, at least in part, with the prevailing mood of the students on campus. There were those who opened their classes to discussion, and freely rapped with students when confronted in the halls. They are to be thanked for the time spent in non-academic activities, and their thoughts both pro and con are appreciated.

There were also some professors who drew upon their varied backgrounds and participated in programs in which they were able to focus their experience and knowledge with the problem at hand. The list is long and the educational benefit derived even greater. Just the topics can give

you an idea of what was happening: "War and Its Objectives," "The Military Industrial Complex," "Alternatives to Democracy," "Fascism, Beliefs, Reminiscences, & Parallels," there were many more. The students who attended these gatherings can tell you how valuable they were. Many thanks to DiLiscia, Kay, Sandstrom, Wilhelm, Franchetti, Doyle, Gilbert, Sharpless, Duff, Mahan, Schloss, McClure, Evica, Milliken, Barns, Brayer, Matthews, Heffernan, Simpson, Muraski, Wenograd and to anyone we have missed in the confusion, for their participation in this educational and very important examination of the world around us.

Strike

Regents and the Strike

Being on the board of regents as a student has been both an educational, rewarding and entertaining experience. ClauJia Booker, Ben Holden and I (Howie Gross) have been given the privilege of attending the meetings of the Board of Regents where we have been allowed to talk freely and extensively, but deprived of the ultimate dignity of voting. For the first three meetings we persisted in demanding our vote but realizing the futility of this effort, we continued to persist, feeling that without it, we were being kept quite ineffective. Other than this major concern, we have learned to talk to regents on a respectable level and at times a worthwhile one. The Regents are beginning to realize the importance of relating to students and making it their responsibility to see what is happening in the university over which they have ultimate control. Having worked with many of the regents for more than a year I am convinced of some of their sincerity to do their best for the university. The controversy between students and regents occurs when the two bodies differ in what they feel is best for the university; surprisingly, this has not happened too often on the Board with the students represented in there, although disagreements at one point caused us to walk out after a three hour discussion, in disgust. We all regretted this move afterwards, feeling it did not contribute towards mature relations between Regents and students.

During the present strike our Regents deserve an A-plus for their conduct. Several of them have come to the lectures offered at school to learn more about the present political situation and to allow the students to meet and talk to them. Mr. and Mrs. Bent and Mr. White should set an example for all regents to follow. Last Monday night after sitting through a very heavy movie, they opened themselves to questions from a large body of students. Each group expressed themselves honestly, and the interplay of opinion was really of significant value in setting a precedent for regent-student relations. It proved that both groups could face each other without abusing or insulting the others' integrity. Mr. White was interested enough to stay to talk to students for two hours after the hour talk, which was quite demanding, considering what preceded it. Mr. Lee, who is one of the finest people a person could ever meet, has also kept up his intense interest in this university by coming to lectures and talking freely to students. Mr. Schwinn has also been quite cooperative by spending an afternoon with art students discussing issues relevant to the present situation. Many regents who were unable to come to these talks are sincerely interested in contributing to and learning from them. In my opinion, by exposing themselves to students, the Regents can only help the situation between them. I have considered it a privilege to work with many of these people and have learned a great deal about the bad communication which has always existed between students and regents. By being available, both groups can cease to be symbols, and thereby become subject to worthwhile evaluation.

howard gross

The Faculty Was There

Without the help of the faculty, the main purpose of the strike, (that being education), would have failed and students would have remained in ignorant bliss. Instead of opposing the strike, the faculty members of the University of Hartford took an active stand by cooperating with students. They made the many lectures and discussions successful and an educational experience for all those attending.

The Political Science and History Departments were among the most interesting and informative of all. Utilizing the talents and knowledge of Dr. Breit, Mr. Gilbert, Mr. Sandstrom, and Dr. Maraskin, they presented students with many facts that coincided with war. They did not really concentrate on the Vietnam-Cambodian conflict, but placed more emphasis on why war takes place at all, the different aspects of war, and the different implications that war may have both internally and externally.

Their teach-ins ranged from the Cold War to Alternatives of Democracy to the present day conflicts. They made perfectly clear that war was at times inevitable. Another topic discussed involved the revolution. Mr. Gilbert led the discussions of this sort. He explained why a revolution is likely to occur. With his colleagues, he explained the effect that a revolution could have; many of them admitted that a violent revolution would have an extremely adverse effect upon the people whether it be successful or not.

The English, Philosophy, Speech, Biology and Psychology Departments would also have to be thanked for their different contributions to the strike. Many members of these departments

took part in active roles in discussion involving War and Survival, Mob Psychology and Revolutionary Poetry. They could not be as informative or factual as the Political Science or History Departments, but the explanation of why bodies, minds, and cultures change in war time was very valuable information and in need of definite explanation.

To all these men, a special thanks must be given. Without them the strike would have failed. They made many people aware of what is going on and what can be done to correct the present situations. They straightened out many confused, questioning minds. So what is now in order is the thank-you and a plea that they will continue in educating people by using their valuable knowledge.

Summer Strike

The National Student Strike will continue through the summer. Plans include organizing community welfare programs such as day care centers, a newspaper and a public relations program to keep the community informed about strike programs, and a Speakers Bureau which will send speakers to radio and television stations and to clubs and organizations in the area to explain the strike.

Petitioning and canvassing will be centered around several major programs:

1) The repeal of the Omnibus Bill, which restricts the Welfare Budget. There will be a rally Friday, May 22 in Bushnell Park to support the repeal of the bill.

2) The incorporation and sale of Series E Savings Bonds. The proceeds from the sales will be invested in community projects.

3) The New Congress, sponsored by Princeton, which will direct political support in November to the "peace" candidates.

The Draft Center will continue to provide counselling and information on the draft. Programs are being organized to educate people about lobbying for support by members of state and national Congresses. Workshops for high school students, and the organization of a High School Student Union are also being planned. The UofH Strike Committee will work with community organizations such as the Black Panther Party, S.A.N.D., Head Start, and Church Groups to carry the strike into community activities.

The UofH Strike Committee will also try to raise funds to support the strike. Arrangements are being made to have the use of a dormitory to house people who will be staying in Hartford to work on the strike.

External Communications

The primary function of the External Communications Committee is to coordinate activities with other schools, both local and national, and to distribute literature and petitions in the community.

So far, the committee has organized canvassing in the West Hartford area and in churches in the greater Hartford area. Canvassing materials included fact sheets on U.S. involvement in Southeast Asia, the national student demands, fact sheets on the Black Panther Party, letters and petitions to Connecticut Senators protesting U.S. involvement in Southeast Asia, and a petition supporting the Amendment to End the War, sponsored by Senator George McGovern.

One section of the External Communications Committee worked exclusively with area high schools. They arranged for students and professors to conduct assemblies and teach classes about the issues which provoked the student strike. Speakers representing both radical and conservative views were sent to participating schools. Programs were arranged for 15-20 area schools.

Another group has visited factories to explain the strike and to get support from the workers.

Members of the committee attended regional and national meetings and workshops of the National Strike Coordinating Committee. The decision has been made to continue strike activities throughout the summer. Anyone wishing to work on the strike, either in Hartford or at home should leave his name and SUMMER address in Room E, G.C.C.

The Gates Commission

Less than a year ago the President appointed Thomas S. Gates, former Secretary of Defense, to chair a Commission of prominent Americans to review the problems and possibilities of returning the American military to a volunteer system of manpower recruitment. President Nixon thereby took a first step in keeping his campaign pledge to end the injustice of the draft. On Feb. 21 the "Gates Commission" presented its final report to the President. It included thorough research on every aspect of the voluntary military, and proposals for implementing its findings this year.

The significance of the Commission Report is that it shows a goal, desired by most Americans as just, to be practical and immediately possible as well. It is most noteworthy that this body of established statesmen, educators, lawyers, military men and others has urged an all-volunteer force as practical, necessary to the defense, and required by our democratic tradition. Most compelling is the Commission's suggestion that the draft be ended next year. Many of us have urged an end to the draft for some time. We know it is a moral and political imperative. Now we have expert advice that it is also a realistic goal for this year.

The Gates Commission demands immediate attention from the President and the Congress. The situation of deep dissatisfaction with the draft and dissent among the young men who are draft eligible makes any attempt to delay a response intolerable. The exhaustive work of the Commission makes any tabling for further study wholly unnecessary. Action at this time must be focused not on reforms of the present system, but on means whereby the whole undemocratic system of conscription can be abolished.

So far the Senate and House Armed Services Committee has been denying the Gates Commission the opportunity to present its report before the committee. The Armed Services Committee had set the date for sometime in February or March, postponed it to around April 13, postponed that date to the beginning of May and postponed that date to sometime in June.

WE WILL TOLERATE THIS INJUSTICE NO LONGER.

If the Gates Commission is not allowed to present its findings within this session, the President will have the power to extend the present draft law far beyond 1971. You and I will have the life we know far too well...that of military slavery. Unless we act now, our constitutional rights of life, liberty and the pursuit of happiness will be only words on a very old document that the administration will eventually consider obsolete.



The New Cabinet — Left to Right—Eric Litsky — vice chairman, Barbara Ally — activities chairman, Mark Bauman — judicial chairman, Peter Blum — communications chairman, Sue Silver — chairman, Bob Walker — financial chairman, Paul Tieger — academic chairman

The New Policy

Susan Silver Elected Chairman of S.A.

Pre-election Speech

In China this was known as the year of the dog. At the University of Hartford it may become known as the year of the concert. The fact that the Student Senate has financed so many social activities is not necessarily negative. The fact that so much of the manpower of the Senate has been used to advance them, is negative.

One year ago we began an experiment in our own government with a new constitution. That government failed for a variety of reasons. It failed because most of its available manpower was siphoned off to an activity that was at best questionable as a legitimate area for the majority of Senate participation. It failed because of manipulative management of internal communications. Communication between student and student, faculty and student, administration and student has been sadly lacking. This was the fault of the last administration. It failed because of lack of leadership at the commission and senate levels and because that lack of relevant leadership resulted in the largest proportion of resignations of representatives ever seen in the governance of this university.

I ask you to think about this. When was the last time you heard of any decision being made at the commission level as is allowed in the new constitution? When was the last meeting of any commission or committee? Was it within the time period specified by the constitution? What happened to the Academic Commission? The Judicial Commission? And what happened to the checks, balances and enforcement provided for in the constitution?

My involvement with the government during the past year was in the role of chairman of the library committee and secretary of the Communications Commission. Among my accomplishments are the abolition of unlimited teacher lending rights, semi acquisition of an exchange program with other colleges in certain study areas, a guard in Auerbach library, library furnishings committee, and library-faculty commission hiring of a professional evaluator to conduct a study of the facilities. I might add, in his report he praised my work highly. These accomplishments, I assure you, were not born out of a deep love for the library, but rather out of a sense of duty and responsibility. I bring the same sense of responsibility to the chairmanship of the Student Senate, and THAT IS ALL I BRING. I do not bring any preconceived notions about what the job entails. Nor do I bring any prejudices, so that I will be willing, if not eager, to listen to and act on other opinions. I do not bring any political debts to be paid, and I do not bring the scepter of the preceding administration. I ask you therefore to work with me, in order that we may.....begin.

Sue Silver

It is not the job of the Chairman of the Student Association to independently make policy decisions that will affect the entire Association. Therefore, in this position statement, I can only and will only, prostrate my position, not that of the senate or executive board.

In my nominating speech, I attacked the present concert series on the grounds that it was taking too much Senate manpower. This does not mean the end of the Concert Series, only that they will be executed with less manpower. In the same speech I decried the state of the government because, due to lack of leadership, senators were remiss in their responsibilities. I assure you that there will be the kind of proper leadership where each senator exerts his responsibility, and that, if he fails, he will be responsible to the Judicial Board as specifically ordered in the Constitution.

Another fault I saw with the lack of Administration was the total breakdown of communications. The result of that breakdown was that each segment of the University Community was alienated from the others. My administration will do all it can to restore communications within and without the student body. I plan to use every means at my disposal to realize this goal, from utilization of the newspaper and campus AM radio station to special newsletters.

In my speech, as now, I readily admit my lack of political expertise. But I see this as a positive quality in executing my job, because all that means is that I have no preconceived notions about that which I, as Chairman, will be facing. I will be willing, if not eager, to listen to and take action on a diverse array of opinions.

It is customary to end a position statement by asking for help and support, but I'm not exactly sure how to phrase this request so that it will be regarded as somewhat more than a customary appeal. Being now at the job, I want and need all the help I can get. I want to serve you and serve you well, but the only way I can do that is with your help and involvement. There are a multitude of commissions and committees to be filled; one for every conceivable interest. I hope that through these committees we can all work together to have a student government we can be proud of.

Susan Silver



Ben Says "fairwell"

A Letter From Hector Prod'homme

Revolution of the Wheel

This may be the final 1969-70 issue of the UH *Liberated Press*. The French say, "Partir, c'est un peu mourir," which is applicable whether you are parting from a person, a place, or an endeavor. In life you come to understand that you are all the time giving something of yourself to people, and taking something from them, unconsciously. The more you give the more you get, and somehow the more giving and taking there is, the richer you all are in the end. I feel this way about a lot of things this past year. So, to graduating (?) students with whom I have worked, and on this occasion of course to those on the *Liberated Press*, I recognize a debt, and say "Farewell."

Now to what is yet to be done and how to do it. There is an enormous amount to do, but I will not discuss the issues themselves — there isn't space. I would like, however, to talk about organization and method — that is, the "how to" of anything that needs to be done.

First, a word about "the revolution." There are various grades of them — from the convulsion that was the French Revolution to the quiet turning of a wheel. A wheel turning once makes one revolution. I say it is a good revolution, without creating havoc or shedding blood, when the wheel moves to a new and better place. The wheel is our lives, and the new place is where we are going. I am for the Revolution of the Wheel.

The enormous amount remaining to be done has got to be done through the political process. It is somehow part of the fiber of Americans, whether they came to this country early or late and whether they suffered or prospered, that political change is tied to the Constitution and absolutely not to the coup d'état and armed force syndrome. I think the current movements (Strike, etc.) are converging towards the political process, notwithstanding what Jerry Rubin says, and notwithstanding that ten days ago we heard the voice of the working man saying "There are millions of people like me. We're fed up with your movement. You're forcing us into it. We'll have to kill you. All I can see is a lot of kids blowing a chance I never had." Though Rubin might like to set things up so they would happen his way, and although the working man is making fighting noises (and it's a real threat) at anyone trying to smash the democratic system, there is a clear difference. Get out the vote! I think history will record that the current outpouring of spirit in action not only shows democracy is alive but that this spirit is revivifying the democracy. In short, there is, it seems to me, a convergence of action through the political process, which the system is designed for — freedom of speech, the press, peacefully to assemble and to petition, the right to vote and elect or replace representatives.

Something that has bothered me about the action of "the young" is the confusion and fear needlessly caused. Take the University. Hartford people and parents are confusedly asking, or jumping to conclusions, about who is taking what position on what, who is in authority, how much agreement there is, how the University can be open and on strike at the same time, whether students are being intimidated, etc. It looks to them a little like the French Revolution. There is something in this, if only that there was confusion in both. But the matter goes beyond that, as it often does in a confused situation. There is fear of divisiveness in the University, of radicalism, of the administration sacrificing principle to expediency, and of disorder and reaction setting in.

The French Revolution started with ideals. The partisans issued documents listing propositions on almost all the subjects they could think of that had political or social relevance. Early assemblies and committees passed resolution after resolution with wild enthusiasm. Disorganization set in, led to confusion and finally to absolute chaos. Dissent was one of the first casualties, as history records is the fate of freedom in all movements based on violence. It lasted for years. Finally, France closed the revolution when, at all costs, men sought a way to be governed firmly. Came the man on horseback — Bonaparte. There had been no dearth of ideals. What was missing was experience and political wisdom. Few realized how limited is the usefulness of general propositions in practical life, nor did they know how long it would take for new ideas to become part of the fabric of a complex society. Are we going to have such a revolution — no. Will the war come to an end soon — yes. Will the country return to its accustomed ways — no. Can the



universities make a contribution — yes. Will the University of Hartford contribute — it depends.

I imagine that ten years from now, long after our war in Southeast Asia is over, a number of private colleges and universities in the nation will have gone under, either because of lack of imagination, inaction, or just plain lack of the will to live. We have a lot to do at this university to be what we can be in ten more years. I needn't tell you there are lacks now, and there are plenty of great things we could be doing additionally if we had Aladdin's lamp. And yet, when I saw the campus in 1959 it was all open meadow except for North House. We had no magic wand but the change has been astonishing, in program, faculty, students, and facilities. The Board of Regents, to give it its due, has been a great force. It says something about Regents as people and something about Greater Hartford as a community, that this Board, including some of the highest managerial talent in the country, has given so much time and thought, unremunerated, to the University. I have felt since the beginning that there was practically no aim the University couldn't achieve if its faculty and our supporters in our area set their minds to it. And now, in the past five years, the students have been moving up into place on the planning side. The way we use these human resources will determine both whether we are emerging with distinction (as I think we are) from the present stirring national difficulty, and whether the University will be a bright light ten years hence.

The University's role is a special one in the face of change. It is, or should be, a bastion of academic freedom, especially during an emotion-charged period like the present. It has to be a free place for everyone to think his or her thoughts, to agree or dissent, to express himself or herself, independently and not under aggressive group pressure. In other words, our goal is to keep channels of thought and statement flowing full and free, whatever the issue under discussion and whatever position, in his or her conscience, any individual decides to take. This doesn't satisfy people who want the institution to take a political position and to throw its institutional weight on one side or the other. Nevertheless, this is what academe is all about, it is the special role of teachers and scholars, it is the finest thing that a university can be, it is also a very fragile thing. In defense of this we are bound to take our stand.

How then do we defend it? Here I address myself especially to student organization. I feel in the wind now, for next year, an increasing degree of teamwork between Regents, administration, faculty, and students, including a student organization that is representative and well organized. The University is going to need all the talent and teamwork it can muster. While the war issue is in the forefront, other factors are also at play ranging all the way from the life-style of the American people to ways of teaching and learning in the universities. My hunch is that the stock market is telling us, among other things, about future change in the multiplication rate of our consumption of the world's resources. And I think that at least some students are telling us — apart from the war issue — about their problem of how to deal with the fabulously increasing amount of knowledge they will have to master, i.e., to be masters of, as they move into positions of responsibility for their world ten years and twenty years from now. Academic freedom is the University of Hartford as it is.

Assuming therefore that I am not going to be cast in the role of Marie Antoinette, that Robespierre is still in the wings and probably will not be called on stage at all, and that Napoleon is just the name of a brandy, I hope to be here next year to see something exciting and fruitful. The key to that fruitfulness will be orderly and organized collaboration in the University on the question of the University of the future. The excitement comes free.

Hector Prud'homme
Ex-Acting Anything

Harold Sandstrom

Revolution Make Believe or Real

Students are killed at a Kent State Demonstration.

A massive demonstration in New Haven protests the political overtones of Bobby Seale's murder trial.

Overnight the war in Vietnam spills into Cambodia when Americans, sick and tired of the war, thought our troops were coming home.

In New York, construction workers launch a highly organized assault on young peace demonstrators while police stand by, make no arrests, and fail to bring any charges. The left accuses the police of complicity and enforcement of "Z"-type law and order; the right cheers the construction workers' violence, grateful for vicarious release of frustration and hostility, and satisfied that at last the kids have been shown that there is another side to the question.

As rhetoric and violence escalates in intensity, we ask ourselves IS OUR COUNTRY POISED ON THE BRINK OF REVOLUTION? Or is the student left in cosmopolitan America indulging in dangerous self-delusion, in naive revolutionary make-believe?

As part of our answer, let us examine some of the characteristics that past revolutions have had in common.

Alienation, especially of the intellectuals, has been one of the earliest signs that a society is faltering. People in large numbers find that the political system is out of whack with the values that they would like to see guide its actions. As a result, they either withdraw into a shell, refusing to have anything to do with the political system, or they turn activist and try to change it. I need hardly mention that we see both kinds of alienation all around us today.

Another factor associated with the beginning of revolution is financial breakdown, especially if it occurs after a period of sustained economic growth. While the plummeting stock market may not represent such a "breakdown," it is clear that we are in a severe economic slump after having enjoyed a peak during last year.

Inefficient and inflexible government machinery further adds to dissatisfaction with the system. Members of the government start experiencing increased self-doubt: they "lose their touch," as it were, finding it difficult to justify to themselves continuation in a position of rule. They therefore become politically inept, and/or defect to the opposition. Now, how much of this is going on in today's United States? A bit difficult to judge, but maybe the unprecedented organization of the employees of the Department of State's AID section in opposition to the extension of the war into Cambodia represents a straw in the wind. But we should not generalize from such isolated incidents: we simply do not have any evidence of the kind of alienation within the government taking place comparable to that which occurred in former revolutions.

What next? After the alienation phase reaches certain proportions, we find the discontented organizing for the overthrow of the existing system, launching appeals and recruitment drives (with care so as to avoid repression), and forming coalitions with other organizations whose aims are similar. The stage of non-violent revolutionary politics that follows features the enunciation of revolutionary demands which are tantamount to a call for the abdication of the regime — or else. Rather than signing its own death warrant, the regime responds with force. If governmental coercion fails (usually due to a combination of stupidity in its employment, desertion of members of the armed forces and police to the side of the revolutionists) and failure by the rank and file to obey the orders of their officers), the government falls and is replaced by a revolutionary regime. Clearly, little of all this has occurred so far. Some revolutionary organizations exist, including the Weathermen of the SDS and the Panthers, as well as the regular Communist Party, I suppose, but no coherent, unified movement seems to have materialized.

But can we afford the smugness of comfort because revolution in this country appears at present not to have proceeded beyond the stages of alienation and preliminary organization? That depends on our judgment of the trend of the times — specifically our estimate of the probability that certain conditions will develop which would act as catalysts and precipitate full-scale revolution. A partial list of such conditions might include the following four, here presented in order of descending probability:

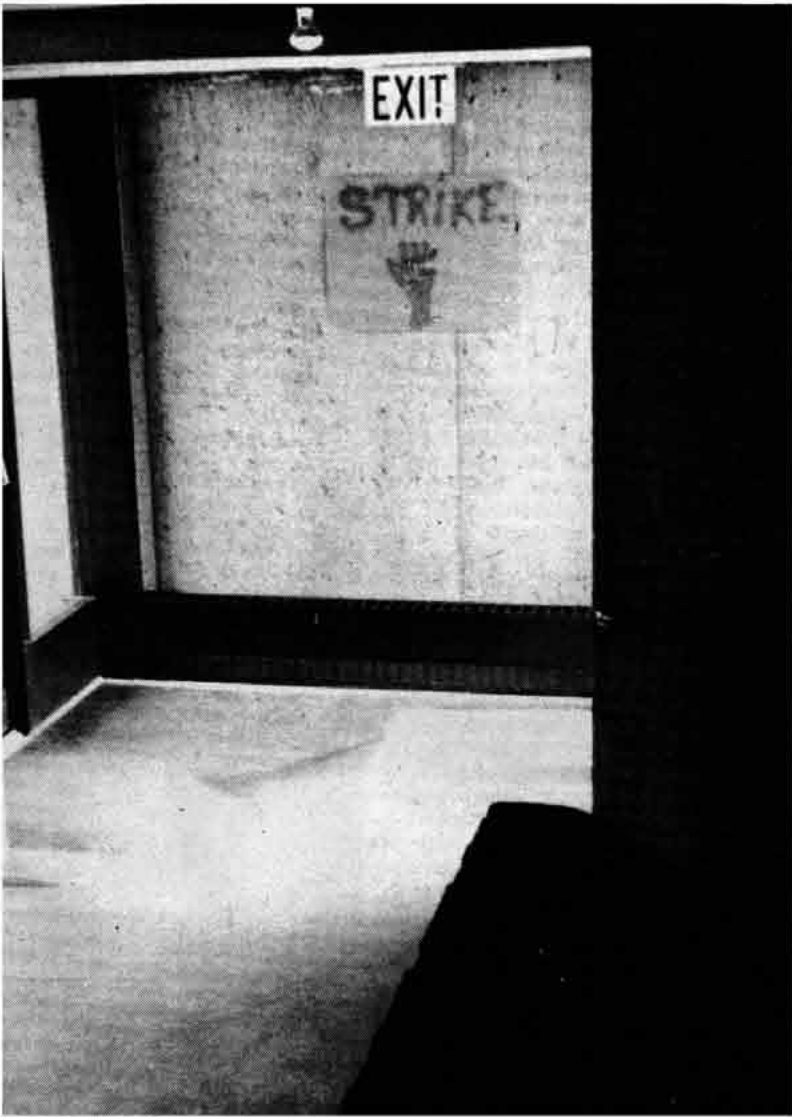
1. **Confrontation politics of the student left and other radicals is repeatedly and increasingly met by government coercion, while the administration intransigently refuses to shift policy in the direction desired by the militant opposition or to give some of the opposition leaders a voice in the highest councils of state.** This, says Chalmers Johnson, is a prescription for a slide to disaster since the mere fact that the government has to rely increasingly on the use of force to maintain its rule will erode its claim to represent the legitimate aspirations of the people, its competence to maintain order and tranquility, its right to ask of the people that it be given the benefit of the doubt. Furthermore, confrontation politics is virtually certain to ultimately provoke the forces of the status quo to over-reaction and blunder,



which will have the effect of politicizing previously "silent" people and swing them into the ranks of the opposition. The Kent State tragedy is perhaps the most dramatic example. The willingness of increasing numbers of people to believe that Black Panther Fred Hampton was murdered by Chicago police, and to give the Panthers rather than the government their sympathy and benefit of the doubt in what to them appears to be a systematic police campaign of persecution aimed at crippling and ultimately liquidating the Panther movement — this is also making convinced anti-system zealots of former confused fence-straddlers. The Jacksonville killings, the Georgia violence, the Santa Barbara riots and deaths — the examples can be multiplied, but the point has been made. Violence polarizes.

2. **A major escalation on top of the Cambodian adventure while the embers of the Cambodia-Kent-New Haven protest are still aglow might furnish another catalyst for major revolutionary violence.** The very least that can be said of the Cambodia intervention is that the U.S. political end of it was handled ineptly. Coming only a week and a half after Presidential assurances that 150,000 more troops were being brought home before next spring, it inevitably convinced cynics and already committed anti-war protestors as well as a number of confused non-committed that the President's rhetoric could not be trusted. Belated assurances that this new facet of the war will be limited in duration and geographic extension have shored up some marginal support from potential opponents. However, an incursion into Laos, or a significant delay in getting out of Cambodia and/or a scrapping of the 21-mile restraining limit, no matter how militarily defensible, will so shatter the administration's credibility that hordes of disillusioned will join the ranks of the militants, and the violence escalator will in all probability be cranked up to full tilt.

3. **What about if Wallace wins the next election? Unlikely as it may seem now, let us not ignore the possibility that the frustrations of the right, as exemplified by the marauding New York construction workers, could become sufficiently widely shared if the next two years bring intensified student and black militancy that a racist extremist government would be voted into power. The revolutionaries would like nothing better. The ambiguity of the situation would be removed. To them the devil incarnate would now be the target. The forces of light versus the forces of darkness. The moderate political middle ground would find itself in dire straits trying to maintain relevancy in such a polarized situation. I predict that a Wallace regime would not remain in power for a full four-year term.**



4. Finally, and I think least likely, a military coup d'etat would be likely to provoke the same revolutionary violence as a Wallace victory. But are we not now REALLY straining the bounds of the possible? Two views, one naive and the other cynical, deny the likelihood of a military take-over in the United States. Most of us have been so thoroughly lulled into a sense of security by our strong record of civilian supremacy that military political intervention is not even in our thought repertory. The MacArthur dismissal confirmed the tradition, and *Seven Days in May* was entertaining but rather unconvincing reading. The cynics, on the other hand, argue "why a military coup when the military-industrial complex already runs the country?" I suggest to both the blue-eyed and the cynics that it is not impossible to concoct a scenario that might bring our armed forces to seize political power. Imagine the following combination of circumstances: the administration flounders indecisively while anarchic violence spreads; the Vietnam war is ended ingloriously, the radical opposition being blamed for our "defeat;" unemployment grows as a war-gearred economy is slow to readjust; returning GI's are steered into the universities with increased GI-bills to stop them from swelling the unemployment rate — but this gambit backfires as vastly increased crops of graduates emerge a few years later into a stagnant employment market. Remember how important the alienation of the intellectuals is to the start of a revolution. An intellectual is never so alienated as when there is no niche for him in the system. All these factors, then, would contribute to a long period of instability which, if not handled with extreme care by the administration, might lead to a government of the extreme right either by ballot or military take-over. As a postscript we might add that the chances of a coup d'etat would be enhanced if a "peace" party, anti-militarist with a program of severe cutback of the military establishment, would appear to have a strong chance of electoral success. Then the honor of the nation and its security from external attack would demand of the armed forces that they step in.

Having by now tired and, I fear, frightened you a bit with these blueprints for belligerence and blow-ups, let us by all means scrounge around for a few rays of hope.

One ray of hope is at the same time a paradox, or perhaps a tragicomedy. Did it ever occur to you that those on the left who are screaming "fascist pigs" and those on the right who are screaming "dirty liberals and communists" are venting their venom on one and the same animal — the "Establishment." That same establishment is, according to the radical left, guilty of political repression of Black Panthers and campus dissidents, and, according to the radical right (as exemplified by Col. Curtis Dall's Liberty Lobby), guilty of political persecution of archconservative Texas Democrat John Dowdy. It appears, then, that we have a liberal-conservative or "middle" establishment that is foe to both extreme fringes and friend to the "middle American," member of the less and less silent majority. That does not necessarily mean that the "middle American" is the good guy; it does mean that there are more middle Americans than there are fringe Americans, and that this hardly revolution-prone segment of our population might constitute sufficient ballast to keep both left-wing revolution and right-wing counter-revolution from getting airborne.

Perhaps that is scant comfort, however, since a dead weight type of revolution-restraint is hardly likely to solve the urgent social problems

in our country. Middle America must be mobilized, worked on, to bring about that creative and peaceful change that alone will keep our social fabric from being rent in twain as left and right tug mightily in opposite directions. As Richard Krickus pointed out in an insight-studded article in *The New Leader* last December, "the college radicals and liberals who live, work and love in our universities and urban centers — that is, the cosmopolitan oases where the arts, mass media, and liberal professions flourish — are isolated from "main-stream America." They are trying to foster social revolution without the masses. Despising the workers and all who are less educated, they spout "revolution for the hell of it" rhetoric heavily mixed with Marxist jargon and play confrontation politics ostensibly to release those same workers and the rest of us from oppressive capitalist exploitation. Meanwhile, says Krickus, the common man gloats as William F. Buckley Jr., their St. George, "disembowels the smug, self-righteous liberal dragon with scathing bon mots that many of his less articulate viewers do not have at their command."

Revolution will not happen without mass support. That mass support is now denied the revolutionists. However, NO political change will take place without mass support. Hence the most hopeful sign of the recent strikes and frenzied activities on our campuses is NOT the arrogant confrontation with the status quo forces, but the canvassing and educational activities of students and professors who have gone out on the streets, into factories and into meeting halls and TALKED; who have sought to understand and to spread understanding; who have embraced the POLITICS OF PERSUASION. No matter what we thought of McCarthy as a candidate, the glorious thing of his campaign was that student dissenters worked within the system. The final and cruel crushing of McCarthy's chances at Mayor Daley's Chicago debacle turned many a sincere campaign worker into a cynic who felt "the system" stopped their hero. Therefore they turned to crushing the system. But the System is not all Mayor Daleys and Chicago cops. It is middle American consensual politics. The inert mass of middle America resents and resists browbeating. Let us temper the hot summer so many fear with our cool rhetoric. Let us bring change with works of construction, not play games of revolution make-believe by baiting construction workers.



Richard Milner

Choosing

"I must choose between despair and energy—I choose the latter."

Keats.

When the Strike began many people were aware of new expressions of life on the campus. It happened at the L.S.E. and in various other British universities last year, and it always seems to characterise the successful assertion of autonomy, the expression of dissent. People find new hope and confidence; they regain a self-respect which has been battered down by years of half-hearted conformity to bourgeois common sense. One of the good things about the Strike, even if the initial fervour wanes, is that after such an event people and institutions are never quite the same. It has HAPPENED, and whether it is seen in the future as an isolated phenomenon in the history of Hartford University, or as the beginning of greater participation and commitment, I'm glad I was here at the time.

Perhaps one of the most damning indictments of the kind of conformist sensibility which our society has produced in us is the fact that such awe-inspiring events had to occur before there were general expressions of opposition on the campus. And what kind of society are we living in? We live in a capitalist society, a class society; no matter how unfashionable such terms have become in polite academic circles. It is a society in which some people are born into situations which provide them with the opportunity to gain power and prestige (through education, knowing the right people, acquiring the appropriate social manner) and others are not. Most people have to be content with as big a cut as is possible of that proportion of the profits which is paid out in wages, and as great a satisfaction as is possible of those personal needs and potentialities which are sanctioned by society. We live in an affluent society, but there are still glaring inequalities. In Britain, for example, two per cent of the population still own fifty-five per cent of all private wealth; ten per cent own eighty per cent. Inequalities in income are obvious, too — when income from property is added to earnings, the top one per cent of the British people receive about as much income as the bottom thirty per cent put together. We live in a highly-organized industrial society, and yet an increase in leisure is denied us; profits must be made, markets must be met, and when people have time on their hands they start to think. We live in a bureaucratic, mass-media society. We have an "in-built" tendency to conform to our parents' expectations of us anyway, owing to the fact that of all creatures we have to be protected longest before we are capable of breaking away from, and surviving without, the family group. On top of this, in our society, the tendency to regress to an acceptance of authoritarianism is reinforced by advertising, the presentation of news, and the mass media generally pervaded as it is by the ideology of those in power.

responsible for and yet unable to change the political decisions of his government. A man soaks himself in petrol and burns to death on the steps of the Pentagon. Buddhist monks burn in Saigon. Thousands demonstrate, the majority acquiesces. The war goes on. The arms industry thrives. More is spent on "defence" than on education. More is spent on advertising than on education. In Britain, immigrants are used as a scapegoat for our economic crisis. If there aren't any immigrants, it's "the laziness of the working class". Fires are lit in the ghettos of America. Art becomes a topic for polite conversation over coffee, a means of exhibiting good taste and status, a form of decoration. "Guernica" looks great on the dining room wall; how do you like the Van Gogh in the hall? University becomes the way-in to acceptance and conformity. We don't question LIFE: we acquire "the right qualification for the right job."

differences might be noted here between men and animals. The first is that men, unlike animals, are aware of the inevitability of their own deaths. The awareness is often — perhaps always — an abstract awareness. We find it hard to feel that our bodies must die; and yet certain terrible events recur in our lives — the death of a loved one or of a person with whom we identify — that remind us of the imminence of our own deaths. Perhaps, if we were fully human, it would be true that every man's death would diminish us. That would be a greater burden of reality than most of us could bear.

A second difference between men and animals is that the former are able — perhaps partly as a response to their awareness of death as the inevitable end to their lives — to develop, by means of their own creative reasoning and imagination, a "project" for their lives. Men have the potential to develop an "ontological interest", a concern for their own being and

Some people rely on the ineffable love of a god who promises a future salvation and recompense to "the wretched of the earth"...Many people cannot afford such luxuries.

What are the palliatives? Some people rely on the ineffable love of a god who promises a future salvation and recompense to "the wretched of the earth" — so long as they behave themselves while they are on it. Others prostrate themselves before Nature; others see the world as some massive "field-system", some stage on which people merely play their parts whether good or evil — presumably to the amused delight of some extra-terrestrial spectator. One does not imagine that the populations of Hiroshima and Nagasaki found much comfort in such theories; or that a man dying of napalm burns does. Many people cannot afford such luxuries.

the problems which it entails. Man is able to see himself as the "hero" in the drama of his own involvement with the personal and social life around him. One of the most difficult tasks to be faced is to hold together in oneself both the capacity to see oneself as the hero in an abstract scheme and the capacity to appreciate sensuous forms. The capacity to form a "project" for one's life, and an awareness of death, are closely linked. If we have nothing but one life, if there is nothing after death, are closely linked. If we have nothing but this one life, if there is nothing after death, that might be a good reason for the desire to make this one life as meaningful as possible.

Dostoevsky wrote that "If God did not exist, everything would be permitted." And yet it seems that there is some finally-indefinable unity between men, and some possible reasons for it can be indicated. It is true that there is a sense in which we are forever alone. We are unique individuals, and this is a source of both exhilaration and terror. There is also a sense in which we are inextricably connected with other people. We have no personality, no "self", unless we communicate. We develop with and through other people, both emotionally and physically. To be totally unable to communicate is to be insane; the ultimate in aloneness is death.

We are involved in mankind, and there is a sense in which we all share the same "fate" — since we are all ultimately alone, since we all die. And we can imagine the suffering and happiness of others. Our imagination permits us to have some idea of how other people feel.

If we desire to form a "project" for our lives to develop our own unique potential to be fully human and fully aware of our unity with mankind, we very soon realise the blunting effect of our society. The potential to develop a fully human and vital personality will only be fulfilled to the extent that it does not clash with the accepted modes of behavior. Society makes the "rules". What the society is and what the rules are depends on the social and economic set-up. Some rules are enforced openly by the law. I am not suggesting that all rules are bad, or that rules are unnecessary, but it is important to see that the law operates finally in the interests of maintaining the existing social and economic arrangements. The law thus attempts to contain, or preferably to suppress, the sources of change which threaten the basis of society as it exists now. Some of the "rules", especially those which pertain to personal morality, are reinforced by the religion of the society. These are enforced both by the law and by the feelings of guilt and inadequacy experienced by believers who transgress. The way in which the need for security and affection is satisfied is dictated by society. The expression of feelings of tenderness and affection may be inhibited by a competitive society which stresses the striving of the individual and competition rather than cooperation. The need for sex may only be satisfied in certain "acceptable" or "legitimate" ways. The desire to explore is sanctioned (and indeed encouraged if it contributes to the bargaining power of the society), so long as it does not lead to the exploration of, and the attempt to alter, the basis of the existing order. Man is being crucified on a cross of gold in more senses than one.



If we have nothing but this one life after death, that might be a good reason to make this one life as meaningful as possible.



There's a feeling that things are as they are because "That's life...that's the way things are and there's nothing you can do about it."

What are the results? Most people seem content to accept their situation, to make the best of what they have, to aspire to a better life for themselves and for the bottom thirty per cent, if at all, within the context of a party politics which allows no real choice of an alternative to the structure of society as it now exists. There's a feeling that things are as they are because "That's life...that's the way things are and there's nothing you can do about it." The individual feels impotent to freely direct his life or to influence the society in which he lives; he feels

There is, however, another response to the situation; and the origins of this response can be traced from Romanticism, through existentialism, to the present day. A possible starting point in considering this response is the fact of death. With the decline of metaphysics in the late eighteenth century and the rapid increase in scientific knowledge and reasoning, man was faced, in a sense, with the imminence of his own death as a fact which neither faith nor reasoning could make more acceptable. Two

We need to examine our society: to decide to what extent it allows us to develop, to fulfil our potentialities as human beings. I believe it is not beyond our power, while we acknowledge our weakness and vulnerability, to imagine a society which might encourage its members to exercise moral judgement, to choose the life of reason and creativity, to develop their sensibilities — to choose energy rather than despair. Our present society is already being sabotaged by a revolution in thinking which can be traced back to Hegel, to Vico, and to the insights of certain of the Romantic poets. Societies and the men of which they are composed are not stable. One of the tenets of Romanticism which has led to our alienation from our present society and our vision of an alternative is the idea that there are no "absolutes", no "given" rules to life. Another is the idea that man is basically subjective, and that man in society makes the rules. The society and the rules change, or should change, as man's conception of himself and his universe changes. Hegel offered a picture of man as a self-creating animal. If man's essential being is in part, at least, historical, we cannot understand man without understanding the conception of himself which he holds. Man understands the world through certain concepts, and what the world is depends on these concepts because a proper description of human action must take into account the intentions (and hence the concepts) which the agent himself holds. From here it is an easy step to say that man creates all values, and that in a sense man creates himself.

From the above it may be possible to arrive at the following conclusions...We are born neither "good" nor "bad". There is no fixed "human nature". There are no "absolutes". Society is in a state of constant flux, and so are individuals. We have to choose between despair and energy in the making of our lives and the shaping of our society. We either acquiesce and allow our natures to be created for us, or we choose to use our reason, to win our freedom, to create ourselves as far as is possible. "What is the meaning of life?" is a meaningless question. Life has no meaning other than that which men create in it. The only "absolute" truth is one's immediate sense of one's self.



life, if there is nothing
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ul as possible.



If we know the situation, we are responsible for what we choose to do. We cannot choose not to choose: to do nothing, to accept, is to have chosen resignation or acceptance. We are involved. No-one goes it alone. Whatever we choose-despair or energy, acquiescence or action - it means that we choose that for the rest of our fellow men. It means that this is the way we think men ought to live.

We are all trapped in an historical situation not of our own making. We have to choose sides, and in deciding where we stand politically we have to consider not only the economic basis of our own society, but other models too. The social classes are blurred in

America, but they still exist and the class a person belongs to still affects the kind of education he receives. Working class politics here are confused by racial prejudice and an acceptance of capitalist ideology, but it would be a mistake to assume that all over the world the class-war has died a natural death of affluence and resignation. Ten million workers were activated as a result of the "student revolt" in France in 1968. Our choices are difficult ones to make, but they have to be made. It isn't a question, at this time, of barricades and red flags; it is a matter of discrimination and personal integrity.

To choose energy is not to find harmony, but it is to find life: life is a symbolic act expressing the alienation and dissent of Hartford students. If we accept the need for choice, and are aware of the restrictions placed upon our consciousness, every free and creative action we take might be interpreted as "political" in the sense that it will be in contradiction of the accepted modes of behaviour and thought of the given society. The free play of the creative imagination, the expression of self, is repressed in our society and in ourselves as the creatures of that society. We are encouraged to work hard; to use our "common sense". "Be good chaps, now. No nonsense - all pull together." Meanwhile the mass media makes human relationships trivial and debases communication to a few comfortable cliches. We are not encouraged to make choices. We are encouraged to see things in an after-dinner doze. We see a man burnt to death by napalm. We see the latest gasoline ad. Then it's time for a bite to eat.

A demand for the release of our suppressed humanity, together with an increase in active awareness, leads to the collapse of our present social relationships, to the collapse of society as it now operates. If the traditional forms of political action in Britain and America seem ineffective there are other forms of subversion - and the alienated youth of those societies are finding them out. One of the most satisfying ironies of the last few years is that the cult of the teenager which capitalist entrepreneurs did so much to promote, especially in the record industry, has contributed in part to the development of a youth sub-culture with an identity of its own and a disaffection which far outflanks the bubblegum complaints of love-struck teenyboppers. It might be, as

Man is being crucified on a cross of gold in more senses than one.

Jeff Nuttall says in "Bomb Culture", that there has been a change in the consciousness of people who had not yet reached puberty when the bombs fell on Hiroshima and Nagasaki in 1945: "The people who had not yet reached puberty at the time of the bomb were incapable of conceiving of life with a future. They might not have any direct preoccupation with the bomb. This depended largely on their sophistication. But they never knew a sense of future...They pretended...but they did not enter the pretence at all cheerfully. In fact they entered the pretence reluctantly, in pain and confusion, in hostility which they increasingly showed. Dad was a liar. He lied about the war and he lied about sex. He lied about the bomb and he lied about the future. He lived his life on an elaborate system of pretence that had been going on for hundreds of years. The so-called "generation-gap" started then and has been increasing ever since."

"I. Man has no Body distinct from his Soul; for that call'd Body is a portion of Soul discern'd by the five Senses, the chief inlets of Soul in this age.

II. Energy is the only life, and is from the Body; and Reason is the bound and outward circumference of Energy.

III. Energy is Eternal Delight." ("The Marriage of Heaven and Hell")

Two slogans are memorable from the "student revolt" in France-

"Here, imagination rules."
"Society is a carnivorous flower."

One thinks of some of the aphorisms in "The Marriage of Heaven and Hell":

"Drive your cart and your plough over the bones of the dead."
"He who desires but acts not, breeds pestilence."

"The most sublime act is to set another before you."
"Exuberance is Beauty."

William Blake was in the tradition - at the beginning of the tradition - when he wrote with existentialist insight that "All deities reside in the human breast". He was aware of the creative dignity of man: "If thou humblest Thyself, Thou humblest Me.
Thou also dwell'st in Eternity. Thou art a Man: God is no more: Thy own Humanity learn to adore,
For that is My spirit of life." He was aware of the repressed sources of energy and creativity before Freud "located" them in the Libido...

(Ed. Note)

Richard Milner is a native of Derbyshire, England who has studied at Leeds University and Chelsea College. He is in this country presently as a member of the International Work Study Program for Teachers from Abroad. Well known and well liked by many students here as a writer and reader of poetry, he also has no small degree of concrete social concern. Oriented towards and active in liberal and protest movements in England for a number of years, he is presently directing his energies towards understanding possible means of change in American society, and in maintaining a socialist vision of man in a highly organized and mass-media supported technological society.

In Britain, and I believe in America, some small groups are trying to live the life of creativity and imagination now, while remaining politically committed. The movement has its tradition in the arts. Artistic creation is often an attempt to express and perhaps resolve some of the contradictions we experience within ourselves, in society, in nature. It is often the expression of the attempt to create a pattern in existence, or an attempt to express human feeling and make it as poignantly meaningful as possible. In this sense, perhaps, all art is revolutionary in a society which endorses conformity and resignation. Camus writes that "Real despair means death, the grave or the abyss. If despair prompts...reasoning, and above all if it results in writing, fraternity is established, natural objects are justified, love is born. A literature of despair is a contradiction in terms."

The underground press often manifests a "high" romantic tendency with its interest in mysticism and flying saucers, in dragons and druids - and a similar tendency can be seen on record covers and posters, in the revival of interest in Aubrey Beardsley and witchcraft. At times one perceives connections with the radical theory of romanticism and existentialism even among these sources, however, and there are suggestions of it in, for example, the lyrics of some of the best contemporary song writers.

There is an exuberant optimism in some of the statements one reads in the underground press: "...the revolution has taken place WITHIN THE MINDS of the young...the world of the future will have no clocks," writes Tom McGrath. And on a cover of the "International Times" are the words, "When the mode of the music changes, the walls of the city shake." There is a sense of urgency and of the revolutionary effect art can have on our minds.

We have these few years of relative freedom in which to act and create. If we can't create art, we can create our own "myths" and our own lives. Our "myths" lie in those experiences, books and people which have been central in giving us an awareness of our potential freedom from the "given" assumptions. We need to ask what we need to be taught; to ask whether the university exists for us or for the manipulators. And we can do without the strictures of the guardians of "morality". We need to create a morality of our own that is rather more sensitive to exploitation and suffering than the one we see operating at present. Nietzsche wrote of... "this delight in giving a form to oneself as a piece of difficult, refractory and suffering material..."

From here it is an easy step to say that man creates all values, and that in a sense man creates himself.

"We can only hope that our artists will take us by the back hair and fuck the future down our throats," writes Nuttall.

The choice between despair and energy has already been made by some students - in Mexico, at Berkeley, Columbia, Nanterre, the Sorbonne, Battersea, Hornsey, the L.S.E. During the last two weeks it has been made by many more. Apart from its clear indication of our opposition to injustices, brutality, the invasion of Cambodia, one of the things that has been made clear by the Strike is that the function of a university should be to expand our minds and our consciousness, and not to act as an adjunct to industry or to provide well-processed technocrats and "educators".

We owe it to ourselves to demonstrate our freedom by activity based on an awareness of our suppressed potential for moral choice; and we owe it to other people who don't have the same opportunities for expression. We might even encourage some other people in our society to assert THEIR freedom, their right to equality of opportunity, their right to make moral decisions. In an affluent society some experience of autonomy may be had. The basic contradictions remain. It might at least be possible to encourage more people to act. We can question the "fixed rules", ignore the "given" assumptions, the "polite" conventions. It's our thunder and our choice.

RICHARD MILNER

We have to choose between despair and energy in the making of our lives and the shaping of our society.



It's our thunder and our choice.

Prose & Poetry

THE FOLLOWING FOUR PAGES ARE DEDICATED TO DAVID ROBERTS.

Reap What You Sow

by Scaria Kurichthanam

Mister Thomas Matthew is from a well-to-do family in Kerala, India. His family belongs to a Syrian Catholic sect which believes that their forefathers were baptized by Saint Thomas the Apostle, who came to Kerala in 52 A.D. to preach Christianity. Thomas' father is a rich farmer; that is the way it is — most of the old Syrian Catholics are farmers in Kerala. They keep all their old traditions and customs.

Thomas finished high school, but he did not want to go to college, so he stayed home and helped his parents. It is our custom that the boys and girls stay home until they marry. Since dating and dancing are strictly forbidden in our country, it is the duty of the parents to find suitable brides and bridegrooms for their sons and daughters.

Marriage brokers brought different proposals for Thomas. There came a suitable proposal which Thomas' parents liked very much. The girl's father would give \$10,000 as dowry to Mr. Matthew. It is our custom to give a dowry to the boy's father, and without dowry no marriages are made

unless both parties agree not to have the dowry.

One evening after supper, Mr. and Mrs. Matthew and Thomas were sitting on the porch and talking. Mr. Matthew told Thomas about the marriage proposal. Thomas is more modern than his parents, and has liberal ideas. He did not like the old way of marrying, and other customs. He said to his parents that he did not want to marry yet. Mr. Matthew was angry, and the conversation became serious. Mr. Matthew locked Thomas in a room for the evening. Mr. Matthew was greedy for money, and he knew that he was going to lose a great deal of money offered as dowry. That is why he was angry.

A few years passed without any further incident. Thomas became twenty-four, and was still taking care of his father's plantations. There was a small family in one of their plantations: Mr. and Mrs. George and their young daughter of nineteen. They had come to Mr. Matthew's plantations a few weeks before looking for work. Mr. Matthew allowed them to stay and work on the rubber plantations.

One day, Thomas was walking through the rubber plantations. He passed near Mr. George's hut. Suddenly, he saw Mr. George's daughter, Alice sitting in the green grass outside her small dwelling. Her parents were tapping the rubber trees in the next field. She wore a yellow silk sari and she looked like a beautiful vision. As soon as she saw Thomas, she ran inside her hut. According to our customs, a young unmarried girl cannot come and talk to a young man. Thomas passed by the house a few days later, and called Alice, wanting to talk to her. Thomas was attracted by Alice's beauty.

While Thomas and Alice were talking, Mr. Matthew happened to

see them. When Thomas came home, his father jumped like a lion and roared. Mr. Matthew said that Thomas brought shame upon his family. He also said that a well brought-up son does not even look at a strange girl. Thomas said that he liked her; that is why he talked to her. Mr. Matthew struck Thomas' face with a thunderous blow. Thomas' father was afraid that his son might fall in love with that poor girl and may ask her to marry. It is our custom to marry between families on an equal economic level. A poor girl cannot marry a rich man, nor a poor man a rich girl.

Mr. Matthew sent the poor family away from his plantations the next day. Mr. George and his family had nothing, and they went to the city and lived as labourers.

This incident affected Thomas very much. He stayed home and cared for nothing. He was active in taking care of the plantations, however. But now he was not interested very much in his work.

A few years passed; Mr. Matthew got a proposal for Thomas. Though the girl was not very beautiful, the family was very

rich and offered \$20,000 as dowry. This time, Thomas had no objections, and bowed his head before the orthodox-minded father.

Since Thomas was an only child, he was supposed to stay home and take care of his parents when they got old. Thomas' wife and his parents were not getting along well. She did not like their way of running the family. This led to unhappiness.

Again the earth revolved around the sun a few more times. Mr. and Mrs. Matthew were getting old. They handed down all their property to Thomas. Now, Thomas and his wife had full authority over all the plantations. Thomas' wife began to hate the old parents. Finally, she compelled Thomas to send them away from her house. The old parents had to leave the house, and they went to another village, and lived as poor people with tear-drenched days until their death. Now they were paying for what they had done to POOR George and his family; not only this, but also, they were paying for what they had done to Thomas, also. Thus they reaped what they sowed, as the Bible says.

lovers of Man

Sad the conscription on his face;

dead father;
son alive on the hills preaching;
and after the fall of rome
men remembered him most.

They took over the towns;
the valleys swept beneath their scythes;
live up to the mausoleums in the sky;
die in sweet satire
in the rosy gloom of praise.

In his conceit the parables which
fell from his lips were good;
in his wrath;
the whip was strong
upon the fallen fellowship;
in his thorned hanging;
the acid on his lips
was for mankind.
Then take that which
the forgotten chapels forgot;
take that which the lost volumes
lost beneath history;
look in your eyes;
look in the sad tears of your neighbor;
and i will befall into the city of earth
with you.
on the city of earth grass springs;
the honey stirred by creatures of the soil;
come with me;
I will make you
a lover of men.

Ewart Skinner

"Live"

Life,

a simple word

that means so much.

Working, sleeping, eating.

Looking for happiness.

But —

finding sorrow and grief.

Finding your way

Looking for friends.

People to talk to

People to have fun with.

Then,

one special someone.

Someone who

understands

who knows how you feel

who you can really trust.

A person you can experience

Both your happiness and sorrow with.

Someone to share a lifetime with.

Life,

easy to pronounce but,

hard to

live.

bgs

27 october 1969

Love Never Dies

I am young,

Yet I look at my future
with complete dismay.

For I have but a few short
months to live.

Only my soul and a fading
memory of me will live on.

But I want to live, for
I love with an undying
feeling within my heart.

I want to be with him
more than a few months.

When he holds me in
his arms I hope that
I will be with him forever.

That one day we will be
reunited to live forever
touched with happiness
and harmony.

These are the things
I think of in these
last few months.

His love will make
me immortal.

So that one day we,

Will be, reunited once more,

To live together, forever and ever.

dac

Penelope in her Solitude

Penelope in her Solitude

Who kneels before you, King,
But I.
These others are standing —
They cannot see that you
Are kneeling too.
How can we make them see
When even our eyes
Must bend the light
To see?

We are the living contradiction
That denies itself
So as to deny death.
We must beware of the gears
Of the working contradiction
And its
Sheared sheep
Posing as hired hands.

We must beware—
Justice stands firm.
It makes no allowances
For those who make allowances
For the weaknesses of men.
We must beware.

Where? We must be where
Death
Is
Convincing...

Adrienne Harris

Look!
did you see
it?

you probably didn't...
it went so...
fast.

like a falling star at twilight;
by the time you look...it's gone...

sometimes i sit and just wait,
and watch,
ready—

hoping that it will come along
like a bus.
maybe not even like a
bus.

it comes to everyone,
do they know what it is and the power
which is within—
Look!

did you see
it?

you probably didn't...
it went so...so...
fast.

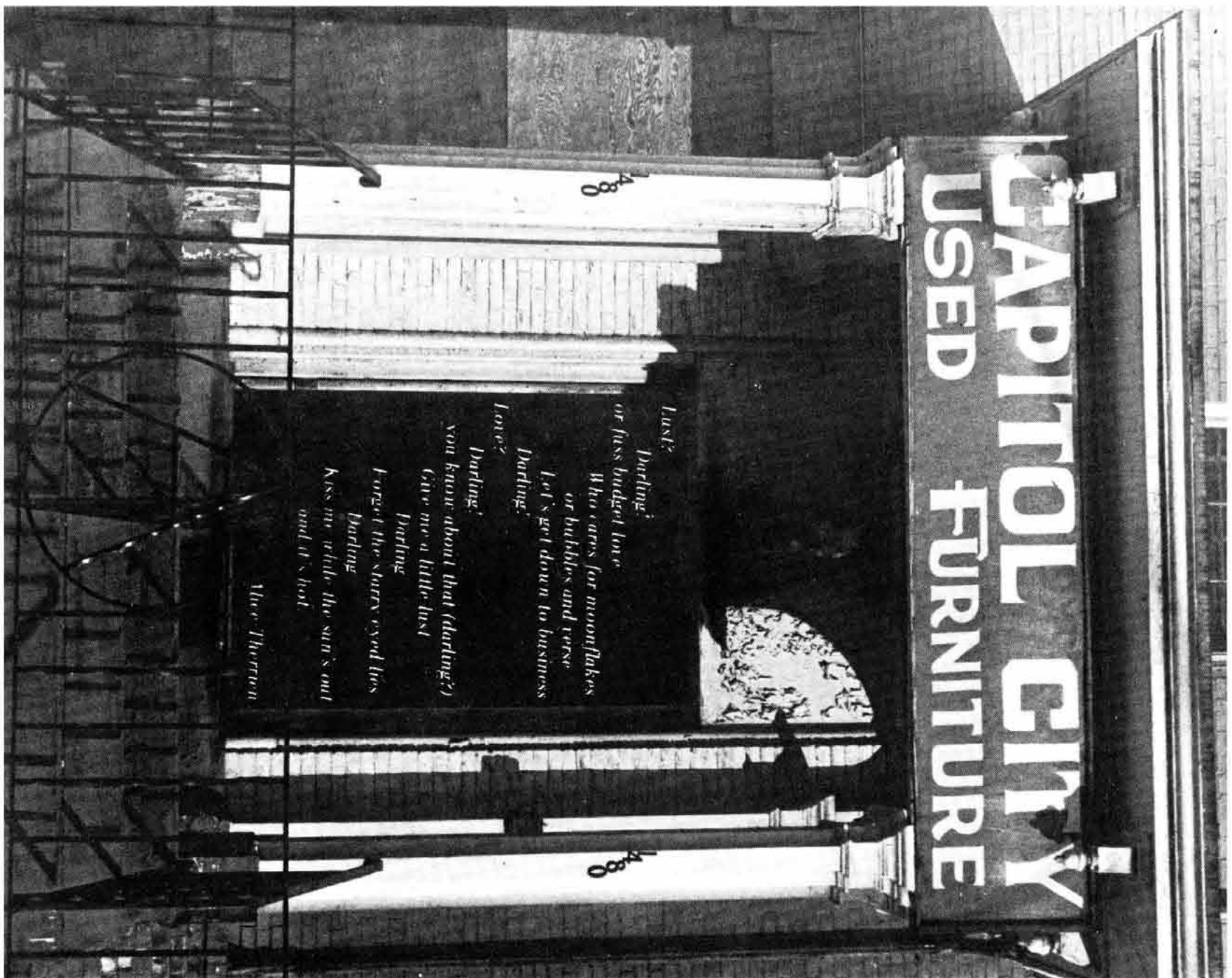
—sharleen

skinny as a guitar string,
silly as a jelly bean,

Return of a Weary Traveller

Where have you been, my friend?
On a long journey you say?
And what did you see?
Oh yes, the lights,
they were pretty, weren't they?
It's too bad they went out.
And what did you hear?
Oh, the music, the music
it stopped, didn't it?
And tell me, what did you do?
You don't remember — I see.
Well, I'm glad you had a good time
it's good to see you brought your
head back with you.

Sara Owen



(photo by Caludia Becker)

The Stream

by Gretchen Peterson

In a dream we came
to the stream of Identity
and heard it whisper
its wisdom
between us.
A vaginal offering
flowing over rocks
spilling cool fragrances
whispering sweet rushes
feeling impenetrable
yet soft, whispering
whining in its pleasure
and its peace.

Hard rocks
like swollen, elongated penises
impenetrable forces
made the water splash upward and back
to find another place
to flow.
Water of lifelong passions
whispering with the rush
of orgiastic Death
dies not, but is heard
again and again
in the soundless rushing bubbles
that could have burst a myth.
The onrush of a flavor
tickles the silence of the forest
crashing down waterfalls of
crystal clear colors
sparkling in delights of sun.
You let us see you as you are,
oh water
so that we may see ourselves
transparently.
Rocky separations
parting stream
from banks of wood
your white orgasms explode
in mica forms
answering to the sun's presence.
(and we speak of nothing greater
than the rushing wisdom
of the stream
within our own rocky banks)
Words are muffled
quiet
brushed with the whispering
of the waters
that turn us inside out
and make us bare our breasts
to taste
its ice cold flavor.
It's been a hot, sweaty
world
that our bodies have been through.
Our bodies
tortured beyond repair
lay strewn
about
this stream.

In a flow
in unison
as birds chirp
and flowers grow
and pine cones drop
with the sun shining
I think we really did
make it
this year
by that stream.

Heidegger and The Essence of Poetry

by Anita Barouski

In order to deal with the question, what is the essence of Poetry?, we must first try to describe that which is the foundation of all history, man, and the world-language.

We might think that the writing of poetry is the most innocent of all occupations, because poetry deals in forms of illusions, and invents a world of images in which ordinary language is totally ineffective. But in dealing with the essence of language itself it is soon shown that language is the most dangerous of all possessions. It is given to man so that he may affirm that he belongs to the earth. This relation of belonging consists in the fact that man is heir and learner in all things.

Man must possess language. This is affirmed by the concept that in order for history to be actual, language must be present. It is man who makes history by affirming his existence and relations to the world. Through the creation of a world and its ascent, and likewise through the destruction of a world and its decline, man is always involved. He speaks of language as a tool at first, as a mere object to give information.

But language is not just a mere tool, for it is only language that affords the very possibility of standing in the openness of the existent. Only where there is language is there world, and only where world predominates is there history. The way in which language becomes actual must now be opened.

That which we usually refer to as language is actually only a threshold of language. The actuality of language comes forth in a conversation, lending itself to the process of coming together. We are a conversation. That means at the same time that we are a single conversation. In a conversation, though, for actuality to occur in unity, the essential words must be constantly related to one and the same thing. For there to be this one and the same, the field of concern of the essential word must be perpetual and permanent, occurring only in the amount when time persists but changes. 'We have been a single conversation since the time when it is time.' Man

has always existed as a single conversation, historically speaking.

Heidegger says since language really became actual as conversation the gods have acquired names, and the world has appeared. The appearance of the world and presence of gods are contemporaneous with the actualization of language.

It is realizing in the naming of the gods and the sublimation of the world into word that the essence of poetry comes into focus. 'But that which remains is established by the poets, and by poetry.'

The establishment of Being by the word is not only the essence of poetry, but the poets' vocation as well. It is probable that the poets' vocation gave rise to the essence of poetry, or that the poet must fulfill his life's work by realizing this essence and following through with it.

It is the poet who must create the poetry, in a sense the essence depends on the poet. Because of this the poetry is entangled with the poet, allowing us to derive some understanding of essence through the poet.

The poet, by transcending reality, by reaching out above himself to something other than himself, is capable of writing poetry. The poet, as the cloud in 'the Homecoming,' hovers between the summits of the Alps and covers the mountain ravines. He stands between brutal existence and the gods — it is the poet standing away from himself that allows him to

question that which is real and metaphysical in the sense of that which is beyond his physical existence. Only then can realization and discovery take place.

By standing outside himself and reaching, the poet finds the Serene — the gods. The poet then names the gods and all that they are — by naming the gods he is not labeling something that has already been thought of or known. In giving his essential word, the existent is by this name designated as what it is. By naming, he creates the Being so that it may be known. The poet gives being to something which was not, before.

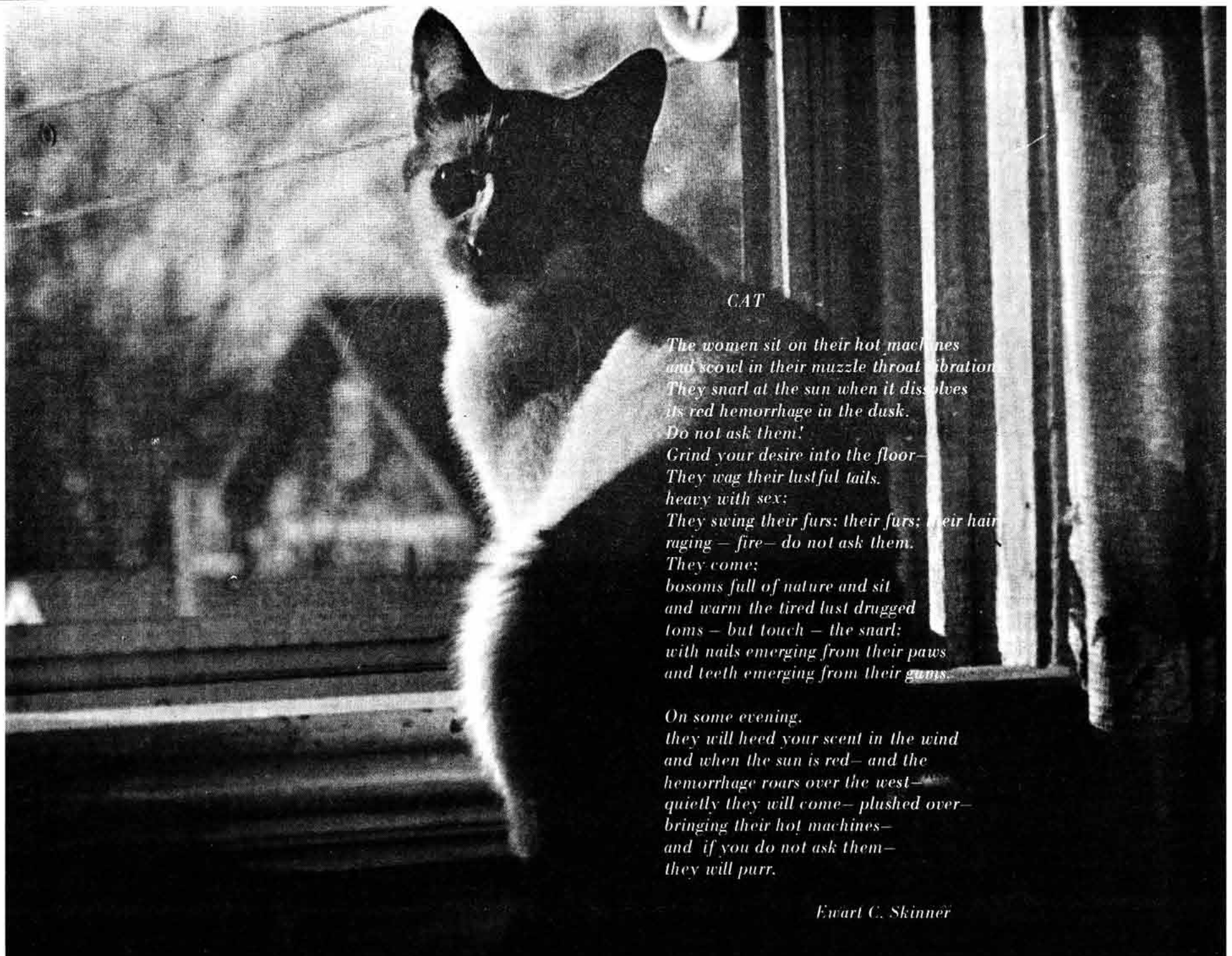
The earth for the poet is that place where the gods make claim to their destiny. The earth houses them in historical space. The seasons give to man that time which has been allotted for his historical stay (journey) in the house, or earth. Here we have the poet naming the gods, giving essence to them, being, while the earth and the seasons give the gods a temporal, and special time, a finite, historical existence.

When the essence of things finally receives a name, human existence is brought into a stable relation and is given a basis, hence human existence is created. The foundation comes from the poet in his free act of giving, and in his firm basing of human existence on its foundations. The poet actually establishes being — being the foundation of primitive man and language.

FAMINE DEOGRATIA

- 1) Take shape; mind, mind of earth and seize the essence of the dearth of goodness, and the stubble of corn on old winter hill; for it is spring upon the blight and fright and petrified shaven sheep. Let the famine be deified
- 2) If all I have is a child insane then I must murder its cold brain and stop its heart; its mind from beating or love it, love it; love its appalling agony of guilt and its slow still of tongue and thought; and still love it. For when we sleep we breathe together and the lazy spittle of its mouth forever is mine, and its kiss is my god; my progenitor.

Ewart Skinner



CAT

The women sit on their hot machines
and scowl in their muzzle throat vibration
They snarl at the sun when it dissolves
its red hemorrhage in the dusk.
Do not ask them!
Grind your desire into the floor—
They wag their lustful tails,
heavy with sex;
They swing their furs; their furs; their hair
raging — fire— do not ask them.
They come;
bosoms full of nature and sit
and warm the tired lust drugged
toms — but touch — the snarl;
with nails emerging from their paws
and teeth emerging from their gums.

On some evening,
they will heed your scent in the wind
and when the sun is red— and the
hemorrhage roars over the west—
quietly they will come— pushed over—
bringing their hot machines—
and if you do not ask them—
they will purr.

Ewart C. Skinner

(photo by Claudia Becker)

That I can but faintly hear you now
It was written by my own hand
In a poem that began
But could not end
So it began again
With the letting go of the string
That tied my kite down.
Across the flat lands
I came to the mountains.
Who now
Will hold my kite down?

Who now?
I jealously guard my secret.
I fear someone will tie me
To a tree
And leave me there—
“Stay away from me,” I plea.
These mountains remind me
Of the builder of my kite.

Who now?
There are some seals
Once broken—

Adrienne Harris

to a.h.

Love leaves too soon,
in spring,
when it should begin.
Love should bud in dandelion time.

But it shall be gone before the daffodils
come sunning.

Love is gone—
gone to the wide, dry heat
of summer.
In the west.

There, dreams will prosper,
Full, but far away.

And I shall be left here,
aching
In the silent, swollen, sulking
sweet of may.

fellina

AT THE BOTTOM

Inside our cell
with darkness around
all was quiet
until from down deep
straight from the burning core
a something digging sound.

Painfully slow it moved
at the roots in
the heart of the underground
and soon we thought
of freedom.

Fred Joy

(Continued from page 2)

in the shape of a penis and got sued for criminal libel. Under the drawing was written RICHARD M. NIXON. And of course when he attempted to expose the fraternities, there was that bullshit about getting a new editor. Try to imagine Hartford detectives busting into the UH NEWS office and vamping on Jack Hardy. There'd be one hell of a party in North House afterwards. Not because Jack's such a radical — because he's a liberal like Komisar, Sweeney, Woodruff and the others the re. The people in North House have to be nice to Jack and Ben so that they don't have to actually do something for the students — so that they don't have to actually get up and take a stand and denounce Nixon's bullshit — so that they don't have to issue statements that mean something instead of crap like "we support the policy presently existing at the University of Hartford of not making an institutional endorsement of any political activities." Shit, they support the policy of owning shares of stock in companies endorsing any and all of Mad Nixon's political activities.

North House, along with Jack and Ben has been effecting a very subtle yet highly effective means of political repression. When a student gets to UofH he begins to notice an emerging pattern. Whenever there is any trouble involving students' rights or the like, invariably one first sees a few worried faces for a while — Jack's, Ben's, Norm's — then notices that there is some kind of a mysterious closed meeting or two somewhere, and finally sees Jack, Ben, and a few others emerge smiling with various members of the administration spreading the good news that another deal has been made and everything has been taken care of. This is the biggest farce I have ever encountered. People talk about apathy in the school and how no one ever gets involved — nonsense!! there's no need to get involved in this school. As long as the student elite is in tight with the administration, everyone thinks everything is O.K. If you remember the march around North House, you have access to a prime example of how this school operates. Ben Holden made a deal with the administration that if he produced the token number of students that morning, the administration would then shelve the business of tuitions and discuss it later. What kind of a deal is that? Hell, if you're going to bargain — get something for it. This administration wouldn't know how to deal with a real demonstration. They'd have to turn to Jack and Ben for an explanation of what was happening. It would be like Nixon turning to a few uncle tom aids of his when the Black Panthers were on the move.

What we have to realize is that in the case of the above, the administration has been running a brilliant psychological game on the students. As long as Mad Nixon continues his damnable policies in Southeast Asia, and as long as the government continues its repression of political activity within the country, and as long as our radio station is under attack for rapping truth, and as long as our newspaper editor is charged \$50 for printing drawings of the penis, the people in North House have an obligation as sincerely concerned educative administrators to say or do something that expresses either condemnation or condonement. That way the students have a chance to see and think for themselves — to react for themselves. OFF THE TOKEN POWER PEOPLE. END COVERT REPRESSION. DO IT!!!!

Peter Sklar

(Continued from page 20)

of our waters are willing — and anxious — to overlook the possibility that DDT will poison our food.

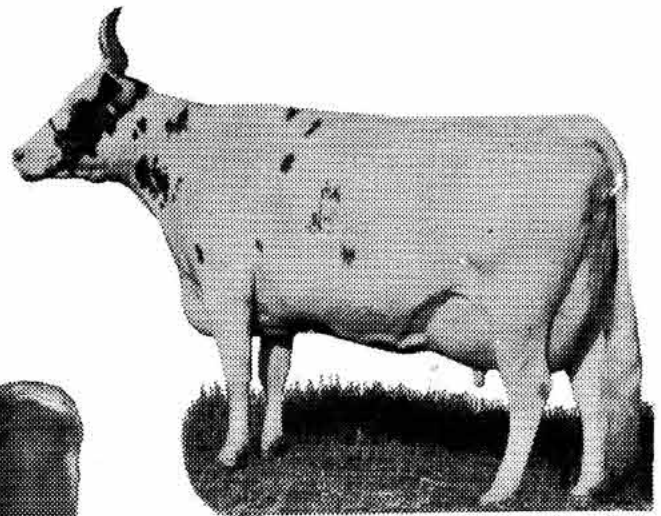
But the one (fluoridation) will cost money; the other (DDT) will increase food production and so will make money.

Water "polluted" by fluoridation, costs tax money; water polluted by oil seepage, makes money for industry. The "profit vs. cost" rationale is there again.

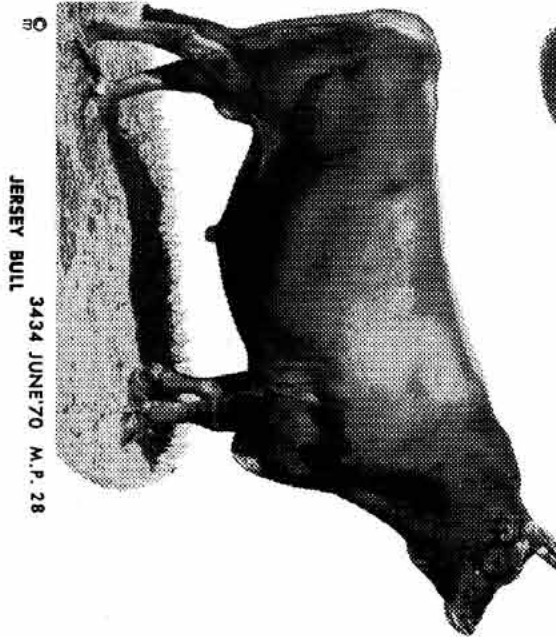
ONE NEEDS ONLY TO STUDY the board of directors of the John Birch Society and other right wing groups to see the intertwining big business orientation of their memberships. Former heads of the NMA, top industrialists, and influential financiers abound. It is then not hard to understand that objects that cost the taxpayer money should be quickly painted in passionate pink or shocking red.

Ecology not only will burn up a lot of energy on Earth Day and the days and weeks and years that follow. It will also cost a lot of money.

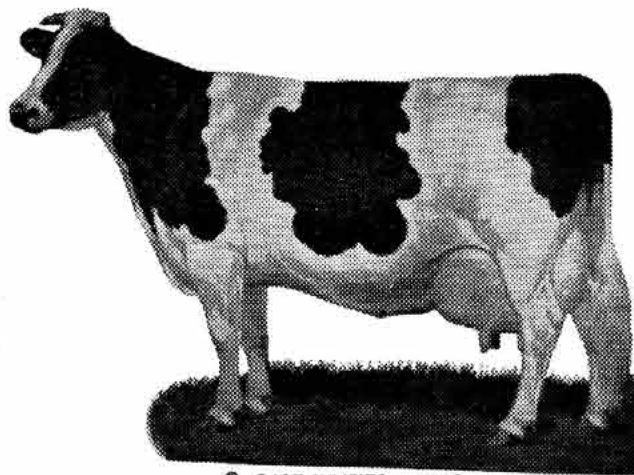
And that's more significant than the coincidence of Lenin's birthday, one might suspect.



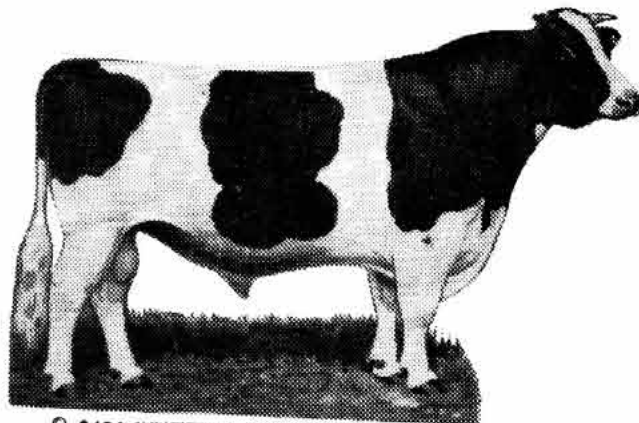
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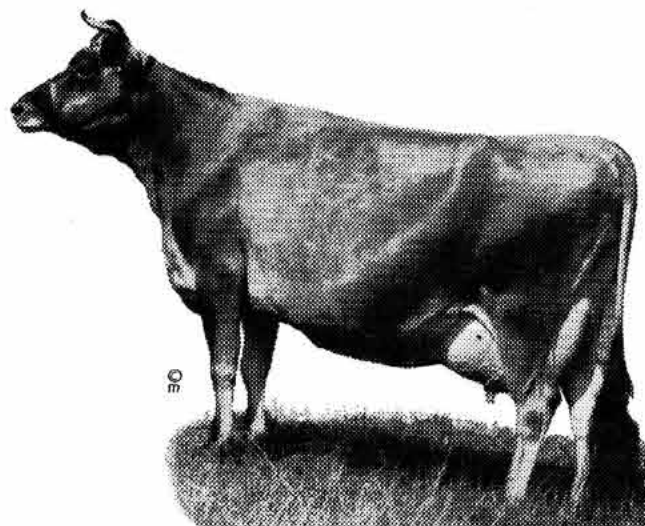
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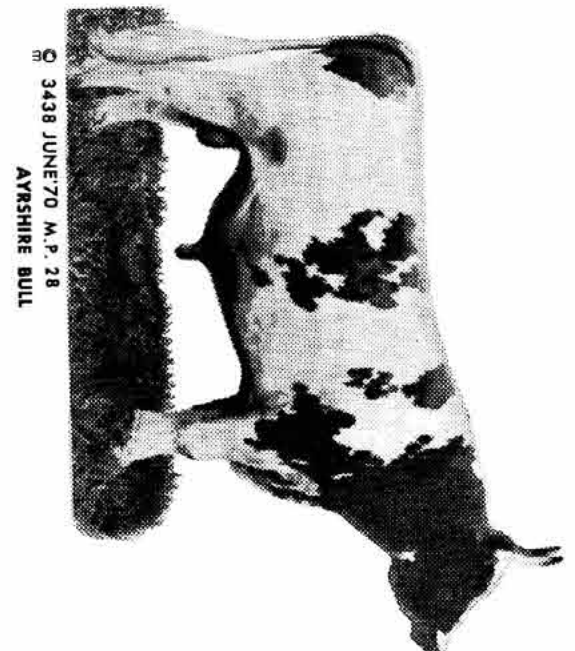
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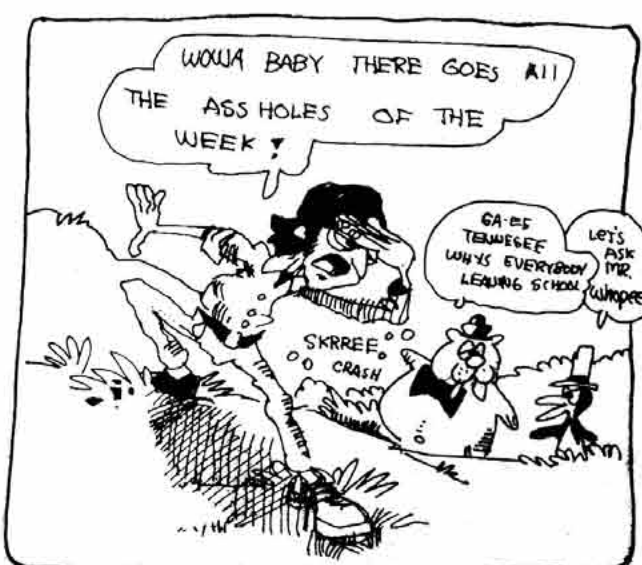
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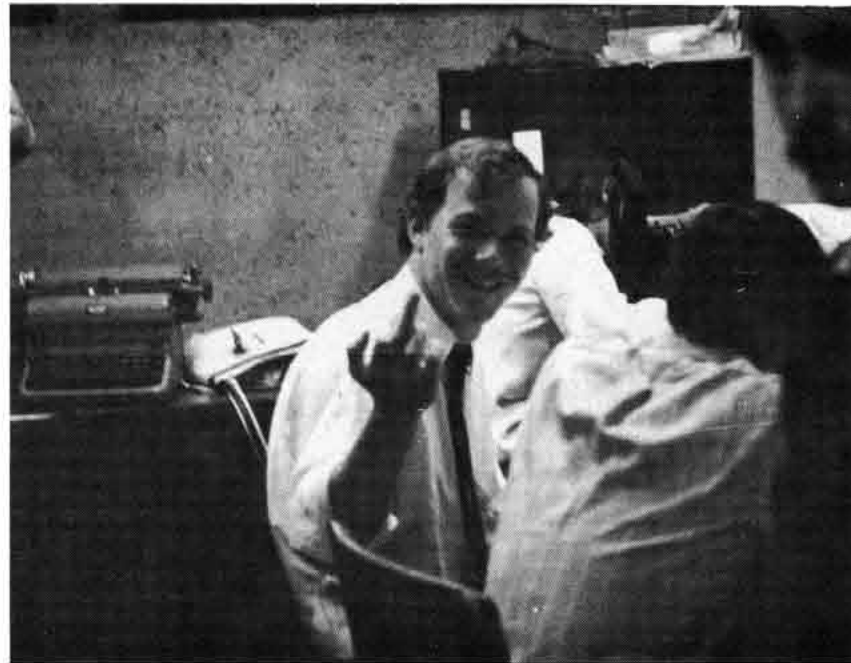


The Girls and Boys That Made The Noise

The Inebriated Mess



Barbara Ward relaxing between meals



Alex Leslie most likely to recede



Helene Weitzner



Most likely to lay out (Bonnie Smyzer)



Sermon on the Mount (John Hardy)



Queen of the May (Delibus Nibus)



The family that prays together stays together
Left to front: Virginia Welles, Charles Alpert, Sara Owen, Chopper





Tom Young shooting himself



Adrienne Harris - Class Poet-ess-ness



Dave Kowalski - Class gourmet



Stan Starsiak - Class Flirt



Liza Meyer taking dictation



Patty Owens holding Norm Wilson hostage



James Morini direct from his cave in North Carolina



Suzan



Errol Flynn in green tights or Jon Rosenthal



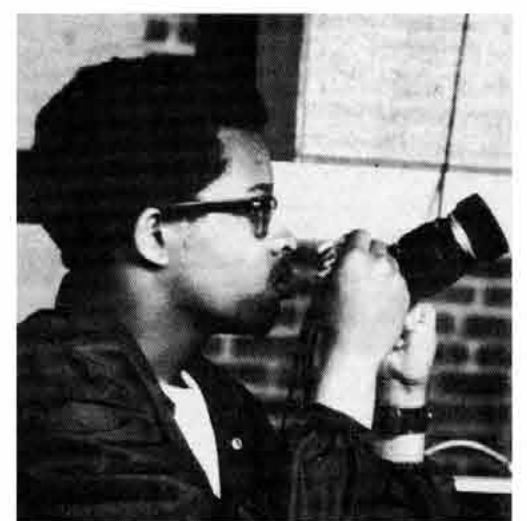
The Goon Squad back to right - Shirley Temple, Aronald Toynebee, C. Dahl, N. Ferrente, bear.



Mushroom in Erica Bramesco suit



Winner of Sara Owen look a like contest in fake newspaper office



Ray Fudge shooting up



Deer that died from drinking water from the Naugatuck River. U.S. Rubber dumps 2½ tons of waste into this river daily. (Photo—Steven Nestler)

Ecology Is A Commie Plot

Editors note: The following is a look at Earth Day from the point of view of the extreme right wing. The writer is a god-loved liberal who is making observations which are rather enlightening of right wing thought and tactics. This reprinted from "Reason" a Newsletter from Los Alanitos, Calif.

As a warm sun rose to bathe the morning of April 22 in a special kind of solar warmth, almost as if in conscious celebration of the first national Earth Day, there were distant thunderous rumblings from the far right.

They had detected the inevitable — a communist plot — and a new rightist snarl word was born — "ecology."

It was a cautious rumble, but it appeared to be unanimous. "Let us always keep in mind that, polluted as we are, there are worse things than pollution," wrote Tom Anderson in his syndicated column (American Way Features).

And so the editor and publisher of Farm and Ranch magazine took a bold new stand with his fellows of the right to piffle and pooh pooh a problem which is of special concern to his subscribers — polluted air, polluted water, polluted soil.

Earth Day was here, but it was obvious that the far right did not intend to send the earth a greeting card — or even wish it a Happy Earth Day.

THE BIRCH SOCIETY, both in American Opinion and in its Review of the News, even without the help of the late J. B. Matthews (who Welch once described as the greatest anti-communist sniffer of them all) sniffed the plot.

So did Human Events.

Far-right columnist Paul Scott began the anti-ecology battle earlier than most of his fellows in January with a column that may hold the key to agriculturalist Tom

Anderson's real motives in Anti-Ec.

Scott, perhaps prodded by an agriculture-interest public relations counselor, deplored the government's crackdown on the use of DDT as an agricultural pesticide.

BUT THE REAL TIPOFF to the Communist implications of Earth Day came when Human Events noted, on March 14, that the ecology celebration fell on the same day as the birthday of Vladimir Ilyich Lenin (anti-Communists take a kind of special delight in rolling out the entire name of Communist leaders, as if savoring every syllable).

Even the Los Angeles City Council got word of the coincidence of Lenin's birthday with Earth Day, and some members cautiously suggested a withdrawal of city support — but Councilman Thomas Bradley, the incisive black councilman who was defeated by Sam Yorty last year for mayor of Los Angeles, pointed out that the protesting councilmen apparently failed to note that the date was also the birthdate of St. Peter.

WHAT THE RIGHTISTS predicted (but which did not occur) was that Earth Day celebrations would be diverted by neo-communists into a celebration of the 100th anniversary of the birth

of Lenin and that the ecology theme was simply a ruse and a ploy to camouflage the true celebration.

TOM ANDERSON scorned the matter of ecology as the new "thing" of "the New Left, the Marxists, the do-gooders and President Nixon," which shows the context in which the President now finds himself with the far right.

Guy Wright of the San Francisco Examiner gave credence to the Commie charges with his statement that "There's something about the ecology kick that disturbs me. Most of this enthusiasm was artificially induced. And it is being deliberately manipulated. Like the teenie-boppers who squeal for a favorite singer, the people being manipulated don't know it, and will swear that it isn't true. But it's there."

Contributing editor William E. Dunham of the Birch Society's Review of the News summed up the ecology plot "It's there (referring to Wright's statement above) because the collectivists trying to take control of our environment have planned it that way."

And so we have a new thrust of the communist movement in the United States — to control the environment — a charge that has not been made in any seriousness since the fear campaign that the communists were attempting to poison our water supplies through fluoridation of the water.

BIRCH WRITER GARY ALLEN, emulating the late Westbrook Pegler in verve and style if not in ability, pulled out all the stops in his expose of the pinko plot of ecology in the May issue of American Opinion. (If the dates confuse you, American Opinion publishes ahead of date, the DL is forever tardy; that's why we can quote the May American Opinion in the April Dixon Line.)

"When the Establishment shifts into a new propaganda campaign it does so with the subtlety of an inebriate elephant trying to dance the Watusi in a china closet," says Allen, leading off his article on commie conservation.

"...the 'in' thing is 'conservation,' or as it is known among the usual 'Liberal' press agents and phonies, 'ecology,'" Allen chortles.

The Birch bard jabs at Look, Life, Newsweek, Time, Xerox, NBC, "the pedagogues John Kenneth Galbraith," Dr. Paul Ehrlich (author of "The Population Bomb"), the "Marxist" Center for the Study of Democratic Institutions, the National Council of Churches, Sen. Gaylord Nelson, Progressive magazine, Robert McNamara, Robert Finch, HEW and others as being the scoundrels who are promoting the ecology bunk.

AND BUNK IT IS, according to Allen, who begins by debunking the over-population scare. He says that population in the United States is leveling off and should settle at

about 220 million. Furthermore, Allen says — citing authorities — we are not over-populated but are, in fact, underpopulated.

Allen says that countries with much more density of population than the United States have no more problems with pollution, traffic jams, and delinquency than we have in the United States. (He quotes Professor Ansley Coale of Princeton on that one.)

The glib and articulate Allen assures American Opinion readers that the United States can support a population of 350 million and will not be overpopulated. In fact it will have a higher standard of living than now.

Allen admits that automobile exhaust pollutes the air, but notes that progress is being made in that direction, so we should be patient.

In a master display of Birch logic Allen accepts the fact that some factories and industries admittedly have permitted pollution of the water and air in order to find the cheapest means of production, but these pollutants could be reclaimed and turned into profits if it weren't for city trash disposal systems.

"The fact is that much of our pollution is caused by city-operated trash and sewage disposals, which have usurped the field and precluded the opportunity for private initiative to find a way to re-use the trash and garbage," Allen says.

When city trash disposal (tax supported, you will note) is blamed for blocking free-enterprise's profitable disposal of waste, the pinnacle of strained logic seems close at hand.

ALLEN CITES reports that we will soon be able to buy "all the protein you'll need for a year for \$5" (made from a fish-powder concentrate), that plans are being made to grow fish in underwater "factories" like chickens are now grown; that improved fertilizers are being developed to grow more food on less land; that increased production of eggs, fowl, and milk is possible in indoor conditions; and salvaged sewage is possible. These things he submits as proof that our ecology problems already are being solved and are of no real concern.

What is of more concern, Allen says, is the pollution of the mind by the "collectivist Establishment and Marxist revolutionaries" in this country — and the ecology scare is the most immediate of those pollutants.

THUS "ECOLOGY" appears to have been placed on the same shelf alongside the United Nations, public education, integration, the prohibition of prayer in the schools, the National Council of Churches, the Warren Court, poverty, foreign aid, and other national goals and institutions as part of the communist plot to take over the United States.

Inevitably there is a dollars-and-cents rationale behind this kind of criticism, and ecology is no different. It costs money to clean the air and to stop pollution of the waters — money that will have to be spent by industry — for industry is the major cause of pollution.

Investments in offshore oil drilling run into the billions. If oil leaks and oil seepage pollution force a stop to this very lucrative source of petroleum, these billions will be in jeopardy, as well as the tax-shielded profits the wells promise to produce.

The disposal of bottles, cans, packages, and plastics under the present system of toss-and-forget is cheap. If these things are to be reclaimed (or eradicated with some degree of permanence) the cost will increase.

In agriculture the disparity of logic is even more subtle and incomprehensible — for the same rightists who claim that fluoridation will poison the purity

(Continued to page 16)