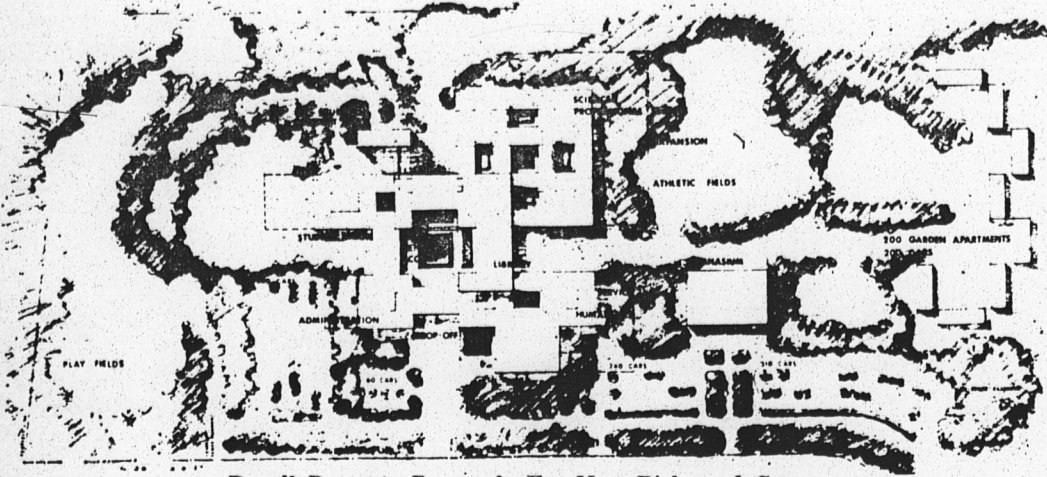


Durell Presents Proposals For New Richmond Campus



Durell Presents Proposals For New Richmond Campus

By Anne Wyden

On January 29, 1969 the firm of Mr. Edward Durell Stone Jr., the architects of our new campus, presented the Campus Planning Committee with their current proposals. The basic structure underlying Mr. Stone's proposal is buildings based on modular units. What this means is that the edifices will be made up of combinations of

boxes — with a strong emphasis being placed on making sure that the basic cellular shape does not turn into ticky-tacky boxes. Using this structure the architect feels certain that he can construct buildings with no set shape which can be added to, or subtracted from, as the needs of the school change without the buildings becoming an eyesore.

The campus will be basically a compact one — with the divisional buildings radiating out from the

library and student lounge. A dispersed campus scheme, which would consist of completely separate was rejected because this type would fill up the site and would leave no room for expansion; locating all the facilities in one building would have only limited flexibility, would be too compact, and would present expansion problems. The reasons for the current plan are:

(1) The site demands are stringent. There must be room for

parking, playfields, dormitories, and expansion, in addition to the traditional academic needs.

(2) This structure makes for an all weather campus. Once a student enters the complex he can get to all the divisional buildings, the three story library, the cafeteria, etc., without going outside.

(3) The interconnectedness of the buildings will facilitate interaction between students of the different divisions; in addition, there will be common library, cafeteria and lounge areas.

(4) Each building will have vacant areas on its borders.

One of the great advantages of this type of set-up is that it provides for many opened spaces and courts within, among, and around the buildings. There will be seven atriums (covered court yards) that will be top lighted and free from the elements at each major campus area. These will be at various levels, some being three stories high. At hall intersections in each building there will also be lounge areas. We were assured that the corridors will not be narrow and that they will open up onto gardens, lounge areas and act as bal-

conies. Within each division there will also be a large lounge area. Mr. Stone sees the buildings, especially in relation to the court yards and internal structure, as being "dramatic exciting places to be."

Provisions to house 20% of the students on campus are included in this design. There will be a high rise building to house the undergraduates and 200 garden apartments to house graduates and married students. The garden apartments and the gym will be the only facilities which will not be hooked up with the main structure. The gym will be able to sit 10,000 people for campus wide functions. In addition there will be three theaters located in the vicinity of the humanities division, one 2,000 seat theater and two 400 seat theaters.

There will be provisions for 4,800 parking spaces, 2,400 being under the buildings, 1,000 on the surface, and 1,500 supplementary spots that during the summer are used for the beach that is across Seaside Blvd. It is quite probable that well-worn paths will lead from the camp is to the beach.

RICHMOND TIMES

SAC Launches Campaign To Oppose CUNY Cuts

SAC Release . . .

"These are the facts, University admissions will be cut by 20% this fall, there will be no students admitted this fall to SEEK and College Discovery unless the CUNY budget is restored as requested."

With this note, Mr. Jean Louis d'Heilly, chairman of the Student Advisory Council of the City University of New York at a press conference recently launched a massive campaign to restore budget cuts to the university's 1969-70 operating budget as now before the New York State Legislature.

The Council is acting in response to the mandate given at an emergency meeting last night attended by 200 campus leaders, including all members of the Student Advisory Council, presidents of student governments on the college campuses, delegates from SEEK and College Discovery, and representatives of the student press.

By unanimous vote the students resolved "to oppose the budget cuts," "request financial support from students and alumni" and "the public at large" and to empower the Student Advisory Council to implement the resolution.

The student resolution recognized the budget cuts as "a grave threat to the present and future excellence of the City University which would result in the denial of admission to thousands of qualified students and halt the growth of special programs for the disadvantaged, and threaten the via-

bility of the University as an ongoing institution."

Mass Rally

The campaign, broadly outlined and basically approved at the meeting, includes establishing liaison on all CUNY campuses, to enlist donations, circulate petitions and write letters to state legislators. This drive will culminate in a mass rally in Albany in late March.

Mr. d'Heilly stated that the student movement is expected to be extended statewide. Telegrams of support have been received from the student government organization of SUNY (State University of New York). CISGA, the organization of community colleges throughout the state, participated in the meeting. Plans are being made, he said, to coordinate the CUNY efforts with this group.

The resolution stated, in part, that "the Student Advisory Council request financial support from students and alumni of the University and from the public at large;" and that "the Executive and Budget and Finance Committees of the Student Advisory Council be empowered to implement the above resolutions subject to the policy direction of the Student Advisory Council as a whole."

SAC Resolution

The following motion was unanimously approved at an open (Continued on Page 3)

Hulsey Describes College Discovery

By Bohdan Kosovych

Mr. Ramon Hulsey, the Executive Assistant to the Dean of Students, and also the Director of the College Discovery Program at our school, described the two programs at CUNY which aid underprivileged and under-educated students. The existence of these programs is now severely threatened by the state budget cuts proposed by Governor Rockefeller.

Similar Objectives

These two programs, the Search for Education, Elevation, and Knowledge, and the College Discovery Program for Disadvantaged Students, have similar objectives and are organizationally quite identical. Mr. Hulsey pointed out that "the differences lie in two areas. One, in the eligibility requirements. The student who lives in a Federally designated poverty area may on that basis apply into the SEEK program, whereas the student who lives in a non-poverty area, but comes from a family earning three or four thousand dollars a year can qualify for the College Discovery Program, and by combining these two eligibility requirements we can allow the student to go into either program.

"The main difference between SEEK and College Discovery is that SEEK is a program that operates in the four-year colleges and (Continued on Page 7)

Black Panthers Speak Out

On Wednesday, Feb. 26, the Black Panthers, in the person of Neil Smith, visited Richmond College. The presentation, sponsored by the Social Change Commune and Richmond SDS, included two films and a talk by Mr. Smith.

Both films dealt with the Pan-



Smith

ther Movement, its goals and aims. One of them, entitled "Huey," showed a close-up of the life of the imprisoned Panther, especially his negative involvement with the Oakland cops. The second flick, "Off the Pig," was concerned with the relationship of the California Panthers with the racist police power structure.

In his speech, Neil discussed the failure of the white radical move-

ment to realize a concrete, effective program. He was particularly critical of "white radicals;" he accused them of too much involvement with LSD and a "metaphysical revolution." After referring to the whites present as "honkies," he cautioned black revolutionaries against trusting white groups like SDS too much. He was particularly irked by the fact that the Social Change Commune contributed \$300 to hear the white Yippies speak, while giving nothing to the Black Panthers.

He mentioned that he had been shot at when entering Richmond on Monday, and was determined to see that this would not occur again. He placed a price on his head: should he ever be shot, five of the "enemy" will meet a like fate.

Panther Demands

In conclusion, he read a list of seven Panther demands for Richmond College. Then he placed the list on a desk and he asked for a black Richmond College student to serve them to the administration. After a short delay, a black student volunteered to present the demands to the President.

The Black Panthers demands are:

- 1) That Richmond College be converted into a four year college, and that all black applicants are to be admitted without failure; and as far as academic qualifications are concerned, they do not relate.
- 2) There should be a black student scout, selected by his college peers, and financed by Richmond (Continued on Page 5)

Senate Protests CUNY Cuts

At its Plenary Session on February 12, 1969, the University Senate expressed its deep concern regarding the proposed cutback in funds allocated to the City University in Governor Rockefeller's proposed State budget. In a Resolution sent to the Governor, leaders of the Legislature, and the Board of Regents, the Senate stated that "the City University is committed to the achievement of two major goals: 1) the maintenance of an institution of the highest educational quality, and 2) the fulfillment of its responsibility to provide higher education for all the city's high school graduates."

"Because the Governor's budget threaten to make the achievement of these goals impossible, the Senate urges that the State's fiscal policy be re-examined and that the full City University budget be restored so that the avenue of opportunity represented by City University will not be closed at a critical moment in the history of higher education in our city," the Resolution concluded.

In an earlier Senate action, on January 31, Professor Robert S. Hirschfield, Chairman of the Senate, attended the Governor's Town Meeting at Bronx Community College to express faculty concern that the proposed budget would reduce the quality of education that City University offers, and adversely affect special

programs such as SEEK and College Discovery.

"It would be disastrous if the proposed budget were to cut off the promise made to black and Puerto Rican young people who have come in to our University," he said.

The Senate has also formed a special committee, headed by Professor Bernard Bellish of City College, to meet with leaders of the State Legislature and to conduct an urgent study of the budget crisis.

The University Senate, in operation since September, is composed of 67 faculty members representing the instructional staff of the 18 constituent units of the University. Its purpose, according to its charter, is to assure that the Faculty shares policy making authority with regard to appropriate aspects of University wide planning and operation.

Cafeteria Will Open

The Richmond College cafeteria should be opened and functioning by the last two weeks in March, according to Mr. Klintworth, Campus Planner. As soon as the floor is put down and the furniture arrives (hopefully the beginning of March), the floor will be turned over for student use. On this floor will be a quiet Student Lounge, which will co-exist with the basement lounge for the duration of the semester.

A. W.

Task Force Issues Report On Queens

The special Task Force of the SEEK Advisory Council issued a report on the Queens College SEEK situation. The report, which consists of findings and recommendations, was released on February 3.

The Task Force which drew up the report consisted of the Steering Committee of the Advisory Council, with expanded membership, and was headed by Mr. David D. Jones. It held 13 meetings between January 10 and 22, during which 31 witnesses testified.

After summarizing the events which took place at Queens College, the report stressed the worthwhile nature of the SEEK program. It stated that "To eliminate the SEEK program at Queens or even to curtail or constrict it in

any way would be a disaster." The findings and 18 recommendations followed this statement. They noted that there had been a breakdown in understanding and communication between the various parties involved in the SEEK controversy at Queens, and that, contrary to law, the SEEK program at Queens has been quite separate from Queens College. The report stated that the program should be integrated, though not merged, with the regular college curriculum, and that courses in Black and Latin American Studies be increased.

Chancellor Bowker of the City University found the report "incisive, comprehensive, and constructive." He then added that "in order to carry out these recommendations, it is essential that the SEEK program continue to expand and be funded even more adequately than in the past. Consequently, part of the responsibility for seeing that these recommendations are implemented will belong to the state legislature, the governor and the city government too."

Psychologists Pass Exam

Four Richmond psychologists, Stanley Sachs, Stanley Schonbuch, Harvey A. Tilker, and Bruce S. Vogel, were notified on Monday, February 24, that they had passed the New York State examination which certifies them as psychologists in this state. The examination was given on December 2, 1968. The eligibility requirements for the examination are a doctorate in psychology, and a minimum of two years of supervised professional experience.

Three of these men, Drs. Schonbuch, Tilker, and Vogel, have recently formed a group known as the Psychological Associates, and are providing psychological services for the Staten Island community. They may be contacted for more information concerning their services.

Schueler Speaks On CUNY Cuts

By E. M. MacKesy

"I am confident the proposed cuts will not go through," stated Herbert Schueler, President of Richmond, in a recent interview concerning the proposed CUNY budget cuts now before the State Legislature.

Schueler stated that it would be difficult to estimate the effect the budget cuts would have on Richmond as an individual unit of CUNY. Presently all admissions recruitment of potential students at Richmond have been frozen until the State Legislature votes.

Schueler continued by saying that at present there will be no recruitment of faculty beyond that necessary to fill present vacancies.

Presently administrators of Richmond are meeting with members of the State Legislature to discuss the proposed budget cuts. "The price of restoring the budget cuts is the imposition of tuition, (on CUNY students) which I feel is a dicticious issue since SUNY students only pay about \$30.00 more or so per year. These students are eligible for additional awards which are not available to our students since they do not pay tuition, e.i., State Incentive Award," Schueler commented.

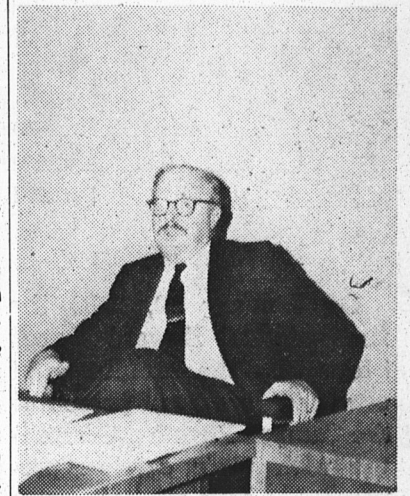
President Schueler offered words of encouragement to the two Richmond College students who are leading the fight against the budget cuts, Jean D'Heilly and Earl Vessup. Schueler again stated that he had faith in the legislators and doubted the budget cuts would go through.

**FIGHT
CUNY
CUTS
MARCH ON
ALBANY
Inquire Room 517**

Tenure May Be Increased

By Eric Sterling

In a recent letter to the Academic Committee, Mr. Wasser, the Dean of Faculties, mentioned the possibility of granting tenure to most of the faculty who came to



Wasser

Richmond in September, 1967. He stated that if tenure is granted wholesale it might "pre-empt future possibilities of expansion along yet unpredictable lines and the acquiring of even more distinguished professors." Beginning September 1, 1970, he will observe all candidates for tenure in the classroom situation. He also suggested that no final decisions take place before September-October of 1969. Mr. Wasser considers the work done by the tenure candidates during this semester to be an important factor in determining permanent positions.

Vessup Quoted By N.Y. Times

By Bohdan Kosovych

A New York Times news article printed in the February 13th issue and an editorial on state budget cuts which appeared on February 17th, quoted statements made by Earl Vessup to the Joint Legislative Committee studying Governor Rockefeller's budget proposals. Earl protested the proposed decrease in state aid to the City University.

Earl Vessup is one of the three delegates from Richmond to the Student Advisory Council of the City University. He is a senior Social Science major at Richmond, and is a member of the executive board of the Student Advisory Council.

Earl informed the committee that before entering college he planned to accept a \$65-a-week job, but that now he could earn \$10,000 to \$11,000 annually, thereby increasing the state's tax revenue. He added that the state would profit in the long run if it helped poor students through college instead of providing them with welfare payments.

The Times editorial noted that Earl is the only boy from the seventeen on his block who was able to enter higher education. It added that every New York legislator must answer Earl's question, "Is lack of money to kill all hope that the odds will be better in the future?"

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SAC Opposes CUNY Cuts...

(Continued from Page 1)

meeting of the City University Student Advisory Council on February 17, 1969:

WHEREAS, the Student Advisory Council and the Student Governments of the constituent colleges of The City University of New York recognize the grave threat to the present and future excellence of the City University due to cuts in the University budget; and

WHEREAS, these cuts will result in the denial of admission to thousands of qualified students, halt the growth of special programs for the disadvantaged, and threaten the viability of the University as an ongoing institution; therefore be it

RESOLVED, That the Student Advisory Council, acting for the students of The City University of New York, oppose the budget cuts for the City University recommended in the State and City budgets; and be it further

RESOLVED, That the Student Advisory Council request financial support from students and alumni of the University and from the public at large; and be it further

RESOLVED, That the Executive and Finance Committees of the Student Advisory Council be empowered to implement the above resolution subject to the policy direction of the Student Advisory Council as a whole.

These Are The Facts

§CUNY enrolls 165,000 students, including the largest number of minority group students of any university in the nation.

§CUNY is a low-cost institution. The year cost of a CUNY student is \$1,524; the yearly cost of a SUNY student is twice as much (\$3,111).

§The State pays half of all CUNY 4-year college operating costs, and almost all of SUNY 4-year college costs. This year, the State pays \$738 for each CUNY student, and almost four times as much (\$2,718) for each SUNY student, even though New York City provides 48% of the State's taxes.

§CUNY students pay \$182 per year on the average for tuition. SUNY students get Scholar Incentive Awards and pay an average of \$221 per year for tuition. The tuition argument is a myth.

§The City University asked for a 1969-70 budget of \$218.8 million for the senior colleges. We will receive \$199.4 million, but a new budget device called an "expenditure ceiling" limits our expenditures to \$177.4 million.

§CUNY programs for the disadvantaged offer the best hope of breaking the poverty cycle. College graduates do not fill welfare rolls.

§The State claims that a financial crisis requires an across-the-board budget cut of 5%, yet the State cut the CUNY budget by 18% from the amount requested and 12% from the amount appropriated. The State has limited CUNY's expenditure increase to only \$3 million but it did provide:

—a \$65.9 million increase to the State University of New York (including \$21.6 million to cover increased debt service) to cover an additional 8,000 enrollment.

—\$20.1 million in new funds to

provide subsidies to private colleges and universities increase in aid to private medical schools to increase enrollments by 235 students.

—\$3.0 million to Brooklyn Polytechnic Institute as a subsidy with no required increase in enrollments. (Polytechnic students receive more State money per student than City University students do!)

§There is almost \$100 million in additional State appropriations earmarked for higher education compared to an appropriation increase for CUNY of only \$14 million, of which CUNY can spend an additional \$3 million over last year's appropriation. Yet CUNY has provided in its budget request:

—to increase regular enrollment by 9,500 FTE (full-time equivalent) students;

—to expand educational opportunities for 8,000 students who are economically disadvantaged; as called for in the State Master Plan.

§SUNY received \$44 million in new operating funds to cover 7,700 additional students at a cost of almost \$6,000 per student while CUNY received only \$3 million in new State funds which is a standstill budget.

Response

In an unprecedented response to proposed budget cutbacks for The City University of New York, the Board of Higher Education recently voted to freeze all new admissions to CUNY for next fall.

The freeze will mean that an estimated 34,400 graduates of public and private high schools in the city who would normally have received letters of admission will not know whether they have been admitted to CUNY until July 1 or before that time if the university receives budgetary commitments from the city and state. The previously scheduled notification date was April 15 to allow New York City applicants an opportunity to apply elsewhere.

The Board's action also froze new faculty appointments "except to the extent that vacancies are now present or are made available through resignations."

Drastic Cuts

In its resolution, the Board took note of "the drastic cuts in the university budget which have been proposed for New York State for the 1969-70 budget year; the established practice of the Budget Office of the City of New York of expenditure of appropriated funds and reduces our state aid; and the proposals now before the Legislature which would further reduce state aid to the City University in 1970-71."

The Board declared "the very existence of the City University is threatened by these proposals."

According to Chancellor Albert H. Bowker, the 34,400 figure includes 3,000 high school graduates from disadvantaged areas who the university had planned to admit to its SEEK and College Discovery programs.

Bowker

In a memorandum to the Board, Dr. Bowker asserted that CUNY's Administrative Council had voted unanimously for the freeze.

Alluding to the possibility of selective review of the proposed budget suggested by legislative

leaders in Albany last week, the Chancellor declared, "Although the Governor's past actions have encouraged the growth of the university as a public higher educational resource, we must realistically consider that our budgetary constraints for the coming year may very well be those set forth in his original proposal."

Dr. Bowker said the cuts "would compel a 20 percent reduction in regular admissions, no new admissions to SEEK and College Discovery and a halt in important new programs we have planned."

He said the state proposals to reduce Albany's share of CUNY support for 1970-71 is an "even greater peril to the university's mission."

In urging the freeze the Chancellor stated, "While it is cruel to delay or even deny admission to thousands of young men and women this year, it would be crueler still to confront them with forced drop-out at the conclusion of their freshman year."

The Resolution Is As Follows

WHEREAS, the Board of Higher Education has carefully considered the drastic cuts in the University budget which have been proposed for New York State for the 1969-70 budget year; the established practice of the Budget Office of the City of New York which severely restricts the expenditure of appropriate funds and reduces our State aid; and the proposals now before the Legislature which would further reduce State aid to the City University in 1970-71; and

WHEREAS, the Board believes that the very existence of the City University is threatened by these proposals; and

WHEREAS, the University administration has indicated in their report dated February 21, 1969 (attached) that fiscal responsibility and prudence suggest that no commitment of University funds should be made until final budget commitments are made by the City and State; and

WHEREAS, the Administrative Council has indicated to the Board that decisions regarding student admissions and additional staff appointments cannot be made until such budget commitments are forthcoming, and has recommended that all such actions be withheld pending a resolution of the budgetary issues facing the University;

THEREFORE be it

RESOLVED, That this Board deplores the drastic budget cuts which threaten the University's existence and urges the restoration in full of the budget heretofore recommended by this Board, and in view of the crisis confronting us, and be it further

RESOLVED, That the date upon which applicants are notified of their admission to The City University of New York be changed from April 15, 1969, to either July 1, 1969, or as soon after binding budget commitments are given the University as is practicable, whichever is sooner; and be it further

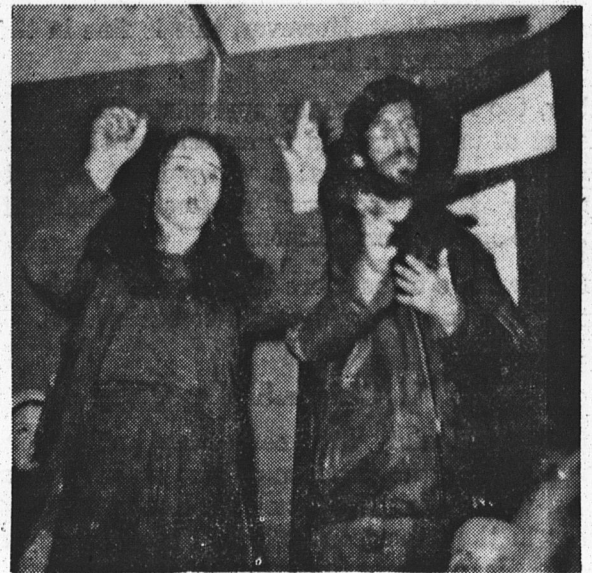
RESOLVED, That no new appointments be made within the University except to the extent that vacancies are now present or are made available through resignations.

Hoffman Speaks to Commune

By L. Quart

The social change commune is an unprogrammed and unpredictable phenomenon. It adheres to few set patterns and remains open to all contingencies. On this note of social change commune invited the ideologue of the unpredictable,

ican life. — engages in self parody — hits at chromosome damage caused by ACID — advocates a politics of chaos and drugs — Motherfuckers arrive — four women — one man — an infant — are loud — aggressive — hostile — put down whole scene as a per-



The Motherfuckers

Abbie Hoffman and his cohorts to interpret and make coherent sense of the events of the day would be an overly ambitious and perhaps impossible undertaking. I can only provide some sensations and fragments of a day where the college evolved into the living theater. Hysteria in the air — fear develops that cops will bust yuppies at terminal — a group from commune meanders down — tense with excitement — a skin themselves if the rumor of cops is another elaborate game devised by Abbie — the cavernous terminal gives off ominous sensations — plainclothesmen — stand sullenly, scowling — they arrest black vagrant poet — looks like decayed tribal chief — a student takes picture of police action — ferry employee does his patriotic duty and grabs for camera — he is quieted down — Hoffman makes grand entrance with Krassner and Fass — a shaggy crew — dressed in varied costumes — marches slowly to college past astonished and angry stares of local denizens — commune room entered — large crowd gathered and waits expectantly — much noise and chaos — food and drink passed about — Hoffman waits for formal introduction — none forthcoming — he begins to talk — looking lean, dark, gentle — speaks of Chicago — and 1969 — "the year of the heroic convict" — "many are going to prison — innocence is over — one can't avoid the public world" — Hoffman is witty and articulate — speaks of the subtle repression of Amer-

formance — advocate acting not talking and listening — play records — close out talk — dance — women try harder to define their freedom — self-consciously confront students — students don't fold — but stand up — fight back. I feel the wilderness — without a clearing — pure barbarism replaces hypocritical moralizing — new roles which are bolder and more naked replace DEAD masks — the Motherfuckers create tension — penetrate people's facades — What are you doing in school? You're still part of the system — Hoffman makes same charge but more gently and humanely — they cry — drop school find your being — no more flower children — strip those conventions and you'll find hate as well as love — Motherfuckers paint walls — DESTROY property — engage in ritual of revolution — street fighters — take risks — purity and vulnerability in their ugliness — black porters nervously wash walls — images of emasculated Toms doing plantation owner's bidding — taunted by black girl — dignity degraded — Day ends — but will it ever end — new life styles presented — Yuppies and Motherfuckers have both broken from system — use slogans — often betray their own ideals — don't respect other's freedom — but are cleaner in some ways — are outside not in — lives are opened — gave up security — reverberations in the interior — We are angry and our images are confronted and we know a little more.

Students Study Behavior Theory

Six Richmond psychology students are dealing with emotionally disturbed children this semester, as part of an independent study course. The students are Anne Wyden, Israel Rosensweig, Vincent Nirviano, Paul Kaplan, Harry Maltzman and Rita Playfair.

The course consists of the observation and application of behavioral modification techniques in conjunction with lectures and discussions in behavior theory. Dr. Bruce Vogel is the course instructor, and Dr. S. Sachs, contributes

lecture time to the group. The students spend two mornings each week at the Special School, which is associated with the Staten Island Mental Health Department and the Board of Education. The school is located at 315 Forest Avenue, and its director is Mr. M. Hockmeyer.

This program began developing when Anne Wyden asked for the possibility of practical experience in behavior modification. Similar programs for undergraduates are increasing throughout the country.

EDITORIALS

The Meaning Of Free Speech

By Russ Rueger

Free Speech in this country is supposedly just as American as Mother and Apple Pie. Ask the average man about the liberties he possesses, and he's bound to mention freedom of speech as one of the first. However, this is fine in theory — practice changes things a bit.

In reality, too few of us really appreciate the value of free speech. Most of us are geared to experience things that are in line with our expectations; a viewpoint foreign to one's own, especially if well-expressed, creates the uncomfortable feeling psychologists term "dissonance."

Therefore, we are often more than ready to reject a piece of literature that is not pre-digested to our whims.

Censorship

My concern is mainly with censorship and editorship in school publications; the question of free speech in American journals on the whole, I have not yet had to tackle. Suffice to say that in the American political system, everyone may have free speech, but only the affluent have access to the organs of speech, the large newspapers. Therefore, while the common man may be permitted to shout his ideas from a soapbox to a few passersby, he'd have one helluva time trying to get them printed in the New York Times.

Roles of an Editor

Getting back to school publications, it seems to me that there are two distinct and incompatible roles that a so-called "editor" can play. One, he can use his powers of editorship to censor articles until they are compatible with his viewpoint and exclude those works that are too divergent from his politics. Two, he can take the greatest care to preserve the style and view of his writers, editing only in minor grammatical matters. He would also endeavor to present as many divergent viewpoints as possible to stimulate discussion and provide for the free flow of ideas.

To me, it seems evident that the second role is preferable to the first. The student newspaper should be the organ of student opinion, and as such should attempt to present as many ideologies as there are students who profess them. In any event, it should not be shackled with any one dogma or political theory.

Freedom of Expression

Freedom of speech means freedom of expression. Each individual expresses himself in a different manner; no two individuals are identical. Therefore, as I respect and desire to maintain my individuality, I should not try to stifle someone else's by forcing his ideas to conform to mine. Would anyone entertain the idea of altering everyone's fingerprints to conform to one single pattern? The point is that while I may not agree with what the next fellow may have to say, I emphatically defend his rights to say it.

To Each His Own

Another related point is that the next fellow's mode of writing should not be construed as reflecting upon my work merely because it appears in the same newspaper. If the rest of the articles on this page contained "obscenities" enough to bring down the wrath of God, it would not reflect upon my essay in any way. It is unfortunate that many writers of a conservative bent do not feel this way.

Duty of the Left

Finally, it should be noted that in the past, when censorship has been performed, it has been done by conservatives. For too long a time, liberals and radicals have been left out in the cold. However, the situation has changed in many areas. Currently, those of the Left have a strong foothold on many student publications. I feel it is their duty to be open-minded and show the conservatives that they will not fall victim to the same politically-oriented censorship and exclusionary tactics, which are to be deplored whether done in the service of Right or Left. What we don't need is "fascists of the Left."

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"Letters To The Editor"

Dear Editor:

SHUT UP

If the world is as terrible as it seems, if man is an oversized monkey making himself more of one, then why blow your cool about it? Did my ears help Czechoslovakia? Is a deep insight into Israeli-Arab hatred worth a damn?

You who believe with Rousseau, that man is heally good underneath the filth and sadism, are fools. Man is neither good nor bad, he's just an animal. You who try to make of him what he isn't will die like Shelley, gloriously brokenhearted.

Animals with common sense mind their business; they don't proselytize. You with black-gloved fist upraised, you with a damn mile of government bureaucracy, all of you people who decide for another what is best for him:

How dare you!!

You have troubles enough

within yourself.

We cannot dictate to another what is best for him or even speak for him if he is silent. You may work to protect yourself, but not to change or hurt the man next to you. You do not even care for him.

You out there, you know you don't really feel for your neighbor. If something bad happens to him, it's always, "Thank God it wasn't me!" Please then. Since we can't feel for another at least let us leave him in peace.

I know I ask more than our nature dictates. If we can, however, wall ourselves in, remaining wary, isolated, not bragging, trespassing, or flaunting any sort of power, then we will be halfway to a better world.

Don't care one way or the other about your neighbor; you and he will be better off for it.

From there, perhaps, we can help the really destitute who plead for our aid; but even then, keep your cool.

I tell you not to proselytize, yet you may think that I do. I'm only trying to initiate thought and discussions. How do you know what I really think?

Michael Nakao

3569 DeKalb Avenue
Bronx, 10467

Response

Dear Editor:

In his allegory, "The Masters and Apprentices" (Feb. 10, 1969 issue, p. 6), Professor Quart provides us with an engaging description of the confrontation between those two groups. It is to be hoped that in any sequel he might write, the author will not again disappoint his readers by committing the role of the journeyman.

Sincerely,

Prof. S. Cooper

Division of Social Sciences

ED. NOTE—This letter is in reference to Prof. Quart's article in the Journal of Opinions, which has merged with RICHMOND TIMES.

LETTERS (Continued on Page 6)

Richmond College Telephone Co.

Question of the day: What is AT&T doing in a University building? Answer: We have no idea and neither do many students in Richmond College. A university setting cannot work hand in hand with one of America's largest corporate interests. The concepts of the corporate interests in the United States is inimical to the process of a free education.

With black people demanding their rights of a higher education and the universities in the majority of cases refusing to grant them their demands, claiming that the lowering of entrance requirements is unfeasible at this moment because of a shortage of space and money it seems ironical that one of America's wealthiest corporations, controlling a large percentage of the capital in our country, is taking up space in a College building. The cutback in funds for CUNY, which threatens the SEEK and COLLEGE DISCOVERY programs can only worsen an already intolerable condition. Next year when more high school seniors are denied entrance into the CUNY system, AT&T will still be pulling in the money and taking up University grounds. There must be some explanation for having created Richmond College Telephone Company.

The Richmond Times and the Social Change Commune will be sponsoring a conservative education program, first presentation will be a film "Anarchy, U.S.A." to be shown on Friday, March 14 at 3 PM in Room 801.

Welcome Narcotics Agents! We Know You

Cleaver at Richmond College

by Lou Polcover

It is unbelievable that because everyone was so up tight about what was going on with Abbie Hoffman, Paul Krassner and the Motherfuckers, no one noticed when Eldridge Cleaver came into the room. At about two thirty Cleaver entered the room unescorted, carrying what appeared to be a tape recorder. He came into room 801, after some of the people from the Motherfuckers caused a disruption of the talk that Abbie Hoffman was scheduled to give.

After entering the room Cleaver picked up a few pieces of chalk and headed for the hall where he proceeded to write a few things on the walls. Following suit, the Motherfuckers picked up some magic markers and also wrote on the wall. It was reported, but is unconfirmed, that one of the members of the administration was running after Cleaver shouting that writing on public property is illegal. Cleaver, it is said, laughed and continued writing the slogans. The point that all this factual information is leading up to is the irony involved in the things that upset the administration. So angry at what was written on the wall they did not realize that one of the hottest "convicts" in the United States was in their building. Sometimes one wonders at the things administrators, police and other protectors of virginity look out for.

It reminds me of the time my fiance and I, and an other couple went to Rockaway Beach on the fourth of July. We stole a cart from a local A&P in order to carry our beach things, pot and firecrackers in. When we got to the beach, we began digging a hole in order to set a fire in later that evening. When the cop came by an hour later, we got busted. Why? Not for possession of an ounce, not for carrying illegal fireworks, but for digging a hole in the beach. In the same way the cops of Richmond College got very upset with a few words written on their antiseptic walls, some cheese lying on the table in room 807, and in turn paid no attention to the fact that Cleaver entered the room. I am very happy that they are that clumsy. Had they recognized Cleaver and paid no attention to the writing on the wall Eldridge may have gotten busted.

This all ties in with the mentality of the administrator. The administrator is really a glorified cop whose job is to protect the established interests. That means that if anything is done in the confines of the university that threatens these interests, the quasi cops pull a Haiw-kowa and become educational reactionaries. After coming out of the room adjacent to 801, I ran into Dean Chiles. I smiled to him and we both looked up at a pretty chalked design on the wall. I said to him that it was pretty and he answered by saying that he wants the walls cleaned. The exchange sounded something like this:

"I suppose you want the walls cleaned," I said after seeing his displeasure at the words and paintings on the wall.

"You're damn right I want them off," he answered administratively.

"Why," I asked studently.

Then Mr. Hulsey, trying to tell me that he was against the writing on the wall and pictures on the wall for aesthetic purposes said, "The chalk is going to smear and it won't look good."

"I have this stuff that you use when you draw with charcoals that prevents smearing," I retorted. "Is it Okay if I put that on to prevent smearing?"

Although my question was not answered, it was sort of assumed that I couldn't do that.

"It also doesn't go with the decor of the building," he said.

"Paint the whole building differently," I said.

"Some of our private benefactors will object to that and not give us money," he said, corporately.

"So what," I answered cunningly. End of conversation.

Although their may be repercussions felt throughout the school because of the writing on the wall, at least we can say that Eldridge Cleaver was able to come to Richmond College, without any hassles. God bless trivial hassles, for they prevent larger ones.

Panthers Speak...

(Continued from Page 1)

College, whose purpose would be one of inviting black students from high school campuses, and drop-outs, to enter Richmond College for further educational pursuits.

3) There should be a black student council, which will set the standard for a black curriculum. One purpose of this council would be to make decisions in regard to legitimate black student default.

This council will come into being as the result of black student decision-making... and it will be their right, and their right alone to decide if black faculty should be allowed on such a council; as the name already excludes white faculty.

4) There should be a required course in racial hatred, class conflict in America, and the politics governing the poor.

5) It should be the position of

Richmond College to give draft deferments and sanctuary, to all those avoiding the draft, without regard to their academic standing.

6) It should be the duty of Richmond College to offer every black student a lively-hood; and one means they now have of doing this is to have Bell Telephone, which is housed in the building along with Manufacturers Hanover Trust, hire its enrolled black students.

7) Finally, since the college does house two major corporations, these corporations are to service the needs of the students. Their primary duty should be one of sponsoring scholarships, and furnishing student loans without the interest rate attached...

If these demands cannot be met by the school, or corporations, they are without purpose, and should be removed.

Dial N For Nazi

By Jane Berman

One of the beautiful results of confrontation is the change it evokes in the people involved in the confrontation. It can also be a personally shattering experience. Not all people can accept challenge to their beliefs or themselves, and usually the more insecure a person is, the more he will protect himself from conflict with dogmatic views. Challenge becomes a threat, a personal assault, and this type of person will attempt in all ways possible to prevent a confrontation of his views from occurring.

If we wish to protect this person from being hurt or offended, we can help him shield himself from challenging ideas and views by merely prohibiting any different opinions from reaching his ears. In the case of speakers at Richmond College, we can institute an Outside Speaker Rule, regulating the scope and range that would be permitted of the speakers in facing the students at this learning institution. That is however, like regulating thought. The concept behind such a rule is not new. It worked (for a time) in Germany and Russia. It would probably (for a time) work at Richmond.

Because we are at Richmond College interested in learning and seeking out knowledge and new experiences, it would seem ludicrous to forcibly prevent those that

wish to re-evaluate their views from doing so. Some people, however, have spoken about such an action spurred by the recent Yippie - Motherfucker confrontation where many people got upset that the meeting "did not go smoothly." It was the first meeting where all were participating. When the two invited groups, left, most of the people remained to discuss, debate and evaluate within themselves and with others just exactly what had taken place. They became involved in seeing, hearing, re-examining and feeling — the criteria for discovering the self.

The people that would regulate, not themselves, but others from participating in an event on the grounds of protecting Freedom, must be told to get out of that Fascist bag and Stop playing Cop Of The World. If you have enough intelligence to determine what is good and bad, please permit others to do the same for themselves — that's really what freedom's about.

What do we live for? What is the meaning of life? What is our mission on this planet? Everyone tries to find answers to these questions, assuming of course that there is an answer.

We live our dingy existence assuming that there is a rational motive for living. We work out petty business deals; we get into wars and have peace demonstrations; we love, we hate, and all for what? Because we think we are governed by a rational force, which some call nature, others God and all worship in some form or other. We act out our lives as if there was such a force.

But suppose we threw out the idea that things must follow a rational order; what would happen? We would have to reconsider many ideas. For example: would we still consider a crazy person insane? He may rave and talk and go happily about living his life in a world perhaps more real to him than our world is to us. In other societies homosexuals and lesbians are looked upon as completely normal. To some of the South American Indians, killing for revenge or for that matter just being aggressive in any way is looked upon as some

(Continued on Page 6)

On With Revolution

By j w brown

It was a normal Wednesday at Richmond College. Just like so many others that had passed without consequences since the school opened almost two years ago. But what was this? There seemed to be a little more tension running through the newspaper office. All the people present were sitting and listening to a tape of an interview with a notoriously feared member of the Black Panthers, a Mr. Neil Smith. Who was this sinister arch-villain, that only the day before, aided by his lily-white paranoid bodyguard, had struck fear into the hearts of the secretaries on the fifth floor of the Staten Island Bell Telephone (R.C.) laboratories by parading around with an open, vicious-looking, menacing 'carpet-cutter'? What manner of men were these two little boys playing out their game of cops and robbers? And was it entirely their fault. Or were they being helped along in the psychodrama by that up-tight, out of sight group of world changing, mini-masochistic terrors of Richmond College, THE SOCIAL CHANGE COMMUNE? Later for the games, let's now examine the events leading up to their impending arrival at Richmond College.

THE SOCIAL CHANGE COMMUNE had invited Mr. Neil Smith to speak at Richmond College, to express his sincere feelings on and about the black minority and the white radicals (hissss). (The white radicals in their disguise as mild-mannered hippie world changers, i.e., THE SOCIAL CHANGE COMMUNE, have long been looked at by both. The faculty and students of Richmond College.) And that was just what Mr. Smith intended to do. Just as soon as he could

figure out which members of the local press had tipped of the members of the local Righteous Indignant Guardians of Health and Truth on Staten Island. For someone had set up Mr. Smith for an assassination attempt? Finally assured by a Mr. Right that he and his lily-white Black Panther bodyguard would be safe enough to enact their little farce out, Mr. Smith decided that maybe he was wrong about the newspaper people and settled down for the pre-meeting interview, and motioned his one man terror force and occupation army to watch and listen for the enemy. I would like to relate what Mr. Smith was talking about but in the true tradition of a great orator it all came out to me as a crock of shit, but this did not faze me for I knew he would do the cause good when he was speaking before that vast audience of the black minority (12 black kids) and the white radicals (approximately 70 whites). Meanwhile back at the meeting room, Mr. Smith's bodyguard had arrived and was checking over the extensive precautions made to safeguard Mr. Smith's life. (One does wonder though after having heard Mr. Smith speak if he would not be of more use to the party as a martyr, but then the panthers already have enough of them.) Their massive maneuvers consisted of making sure that one of the two doors leading into the room was locked from the outside, thereby making it impossible for anyone to get in a shot at Mr. Smith. The white radicals were starting to drift into their house-room when it became apparent that there was only one black student present. Not meaning to assume anything that should not be assumed it must be noted that this black student was the only one present until after the meeting started. He was the person operat-

ing the movie machine. The reason for the tardiness of the other black students was their late dismissal from their work-study jobs so thoughtfully supplied by the school to enable them to continue their education? (This must be interpreted as black liberties.) The meeting was a smash success. Unlike any other play-psychodrama I have ever seen their was a real total commitment on the parts of all those there. The movie was fantastic and I really don't see the necessity of exciting people by inviting people like Mr. Smith. After all, it was strictly a case of Mr. Smith being overshadowed by two movies and one bearded Birchite in the back of the room. The meeting started to reach a height of frenzy and I know that before long Mr. Smith would be yelling motherfucker up and down the room as the white radicals prostrated their bodies in front of his boots for satiating, satisfying and complete sexual fulfillment as he pounced intermittently up and down on their respective breasts and testicles. Orgy, orgy, orgy, masochistic orgy. Love everybody, hate everybody but don't forget everybody.

ALL-COLLEGE
INSTITUTE

March 26

All Classes Cancelled

Everyone

Must Participate

From the Hart

We are fellow flowers in the garden of earth. Some of us blossom into beautiful colors and some of us are not so pretty. But it doesn't matter; we are all of the same garden, of the same beauty, of the same being. And we should never hurt or think ill of one another because we are each other. Brothers and sisters — love your neighbors.

The story so far:

Jesus Christ is reborn through the pussy of a black cat in the second floor bathroom of Richmond College. A student by the name of Master Bates witnesses the miracle and is startled by the second coming. However, after conversing with the Lord for a few minutes, Bates cracks a racial remark about Christ's mother being black. At this point, Jesus flips out and Claws Master Bates' body into shreds.

Christ the cat, Part II:

From months after the first freak out, Master Bates, although he still wasn't really together, was released from the hospital. He was an avid believer in the theory that a person always returns to a situation where heavy emotions are experienced. Therefore, he was quite positive that someday Christ the cat would return to the bathroom of the birth.

A lot of people at Richmond had gotten up-tight when they learned about his first encounter with Christ. So, Master Bates realized that it would almost be impossible to get a club charter from the small army of masterbators he was trying to form. Hence, the only alternative left open to him was to form a cover up group which he labeled We Are Slightly Prejudiced (WASP). It took Bates ninety seconds to find five other WASP people (five is the minimum number of students required in order to apply for a club charter) and immediately thereafter, they began following his hideous orders.

The six of them would wait in the second floor bathroom and grab

every black man who walked in. And if the man was the first born in his family, they would carve the word nigger on his forehead, crucify and burn him, and sell the ashes as black hash.

And one day Christ walked in.

Bates recognized Him immediately and foamed at the mouth as the WASP people seized Him.

Bates had an enormous erection as the nails were driven into Christ's hands and feet.

Bates shot in his pants as the cross went up in flames.

As Christ was burning he mumbled the following: you built the machines and left me behind . . . wilderness give me back my soul . . . trying to make me a two legged mule to help them bow legged ones do what you want . . . got to find me that good life that I see on TV . . . I got a right to be mad at you all for doing that, but you didn't make no two legged mule to bite your back . . . I've been figuring this out and it took a long time and I'm tired, how tired I am you all don't know . . . ain't I the damndest thing you ever seen, been treated like a mule and turned out a human being . . . now this is my home, how you like where I was born — if you like it you stay, I'm on my way, so help me today I'm gone.

And just as he was to die, he screamed out with all the energy left in him, "Father damn them, for they know what they are doing and they keep on doing it."

The WASP people collected five bags of ashes and made a smoking pipe out of each of Christ's middle fingers. They turned on 5,000 people on Staten Island, and when they finished they had twelve bags of ashes left.

And that night everybody that smoked the ashes had the same hallucination. All the black ants and red ants and yellow ants and brown ants and poor ants kicked the shit out of the wasps and took over the insect world. And they inherited the earth.

Peace to soul brothers J.W. Anderson — for without him this article would not be the same.

EXISTENCE . . .

(Continued from Page 5)

thing desirable. Yet to us this isn't quite kosher.

I am not saying that there isn't a rational order, there is: Trees fall when chopped down; an apple if thrown in the air comes down, etc. But if we try to understand certain things we may find that they are much more complex than they appear on the surface. Let's take the Vietnam war as an example. Someone may say that we are simple in the war to make money. Another may say that we are defending our country. The more we study the problem the more reasons we get, until it gets to the point where we have so many answers that they don't make sense any more. Therefore, that I am saying and trying to demonstrate, with rather weak examples I might add, is that if there is a rational order it may be too much for us to comprehend.

Our God is supposed to be a benevolent god. Granted; why then are we being punished by what Adam and Eve did, especially since He knew what was going to happen in the first place. Does this make

sense? You don't believe in God? Fine. Nature is supposed to follow a rational course. Nature's law is survival of the fittest, yet man, apparently a weak creature, is the master of this planet. If we take our belief in nature just one step further we are lost. What I mean is that if we but just try and understand what makes the universe "tick" we are lost. Just trying to imagine the size of the universe is too much, for us.

What all this implies to me is simply that God or whatever other power rules our lives may not really have any particular plan for us on earth other than to live and die, or a plan too complex for us to understand. We may be to Him a game in which he makes the final rules, which we are helpless to change. The game is too complex to change. The game is too complex for us, therefore "we strut and fret our hour upon the stage and then are heard no more."

We are on Earth and are only meaningful as long as we exist or live. Our life and meaning is buried with our bones, therefore why worry very much about anything?

—Elmer Cardozo

Drop In / Out

By Hugh F. McCleneghan

A new and experimental "Social Change Commune" was instituted this semester at Richmond College. Social change is actually a pivotal point serving as a guideline for the group's activities, and as yet is so broad as to defy definition. The word "commune" refers more to a goal than reality. There is not any commune in the sense generally implied — that is, we do not live together, nor do we have similar life-styles, nor do we have an explicit concept of sharing. Ours is a commune originating in an academic environment, and if anything can be pinpointed as our common bond, it can be expressed as a shared disaffection with traditional education, coupled with a common desire to explore new ways of making our present lives (as students and faculty) more rele-

has been that people should not be forced to do anything — participation should flow from the individual's depth of conviction and concern for whatever is happening. This does not mean that resentment does not exist over who is or is not giving of himself, but only that this type of problem must be worked out within the group without resort to extra sanctions.

Prior to registration, a group of us came together to draft a course description (needed for "establishment" approval, but also to assure ourselves of some affinity of purpose). During intersession we had an informal social (get to know each other); we decided to read two books prior to the term's beginning (Abby Hoffman's *Revolution for the Hell of It*, and Herber Marcus's *Eros and Civilization*); furthermore, we agreed to

ple wanted the commune to formalize a more specific direction, while others revelled in the allowed freedom. It soon became apparent that everyone couldn't be there all the time, but other matters kept popping-up for us to act upon; some people wanted to invite speakers on which we had to decide (no or yes and when); we had a budget and proposals involving money were presented for consideration. Our general procedure was to wait until a good number appeared to be present, then take up the matter and make a decision. Usually the question was reopened the following day and the prior decision challenged. The book discussions petered out, our method of handling things became hopelessly bogged down, and tension mounted (one guy remarked that he had joined the commune to Get Smart, and instead had found Kaos).

In the midst of all this, however, there began to evolve what can become a really beautiful thing. In a situation that must have appeared beyond redemption to outsiders, the participants found their preconceptions, knowledge, and values to be challenged by the test of reality. Conditions forced people to begin looking deeply into their own heads as well as the heads of others. We began to realize that if communal learning was to work, we had to be flexible enough to change our mind when the situation warranted. A sense of community began tentatively to manifest itself — friendships developed or strengthened, people in the commune met together more frequently both in and out of school, and our feeling of need for one-another increased. Recently, we decided to have official gatherings only twice a week at times convenient for most people; decisions will be arrived at by consensus rather than majority votes, and responsibilities will be taken on a voluntary basis. We hope these changes will work, but if not, we will learn from them and try different ways.

Some other things need saying about the commune. We had Carl Davidson (reporter for *National Guardian*) over to speak with us about University reform — a sub-group will probably be formed within the commune to work on this problem. Another sub-group is already working toward opening a Community Center in the Port Richmond section of Staten Island; the space has already been obtained, and plans are afoot to staff a Montessori program for pre-school kids. Book discussions will continue at a specific time. Last week we had out to Richmond College Paul Krassner (editor of *The Realist*), Bob Fass (announcer on WBAI), Abbie Hoffman and other YIPPIES, along with an East Village tribe called the

MOTHERFUCKERS. Their appearance turned many people on (and flipped out the administration, especially when the visitors wrote obscenely beautiful graffiti on the walls and began smoking POTatoes); the reverberations of this glorious experience in learning about social change are still being echoed throughout the school! In addition, we are going away together shortly for a weekend of sensitivity training sessions, hopefully to enlarge our understanding of each-other and our potential as a group.

(Continued on Page 11)



Mayor Lindsay Talking to Members of the Commune

vant to our needs and expectations.

Although the idea originally was to have a four credit "independent study" course, President Schueler apparently was enthusiastic and encouraged "escalating" it into a full-time program; we accepted and proceeded to expand our horizons.

Initially, about five faculty members and thirty-five students were, in varying degrees, to participate. Our concept was for each person to enter on an equal basis — there was to be neither teachers nor students nor designated leaders — and any differentiation that emerged would result from how an individual contributed and related to the group, rather than on the basis of pre-determined roles. Of the five faculty members, only one was to have official status (i.e., the administration approved his dropping one course to give time to the commune), while the others were to participate voluntarily. In the month of our existence, two of the faculty members have been deeply immersed in our activities, another (not of the original five) has come frequently, while the others have either reconsidered their positions or been kept busy elsewhere. The students had the option of enrolling in the commune for as many credits as desired; about ten persons took it for sixteen credits, fifteen for eight credits, and the balance for four or twelve. The degree of participation, however, has little to do with the amount of credits. One of our basic beliefs

meet for the first two weeks on Monday through Friday from 1 to 5 p.m. (to discuss the books and have intensive exchange of ideas).

During the first two weeks of the commune, a good deal of tension was evident. Part of it was due to each individual wanting the group to follow some particular direction; part of it was also, I suspect, an underlying fear that the commune would not work, or that we would not be able to organize it into a vehicle providing both a worthwhile educational experience and a meaningful life experience. In addition, the absence of a predetermined structure was something foreign to many of us — we were to organize our structures, develop our own curriculum, determine how responsibility would be handled, and how cohesiveness would be maintained. Starting from scratch, with some talking to one-another for the first time, it seemed an overwhelming task!

Our beginning was traumatic. The lack of leaders (by choice) led to a sort of controlled confusion, wherein few were sure exactly what was happening, and nobody knew what was coming next. Initial attempts to have discussions on the books brought about strong participation by some faculty members and a few students. Some students resented the degree of faculty participation, feeling that it was too much like a regular classroom, while some faculty were perhaps most distraught at the open-ended way in which things were happening (or not happening). Some peo-

LITERARY SUPPLEMENT

Film Festival

By Prof. Richard Barsam

Student films tend to fall into several categories. First, there is the film that visually tries to evoke the film-maker's favorite Dylan song or classical "mood" piece. There is the film that is longer and stronger in its outrage about some social matter than it is deep in its insight; the film that says little but "means" a great deal. There is the film that pays unsure devotion to some film master by copying his images or his editing rhythm. Naturally, some of these films will be pretentious, others will be boring, and still others will succeed and reveal firm artistic vision and control.

The films by Richmond College students, shown last week at two packed screenings sponsored jointly by the College and the St. George Public Library, may not fall conveniently into these categories, but, more often than not, they did. But defying these wholly arbitrary categories, there was some solid work and some definite promise of talent. Several of the films, made in fulfillment of specific class assignments, carried the inherent limitations of such exercises. One can argue for or against the validity of an exercise which requires a student to produce an Eisenstein montage or a Sennet slapstick routine, but, ultimately, the original master triumphs, no matter how carefully the student sketches in his copybook.

Two films by Andy Fraenkel succeed and suffer from such comparison. The first, "Peep Show," is in the style of the early Kinetoscope films made by Edison, films in which the camera eye records visual images without any apparent artistry; there is no camera movement, little recognition of light values, and no editing. The subject of "Peep Show" was a group of people, seated on a bench, smoking pot, and, eventually, getting busted. A necessarily static visual situation; a rather trite, if contemporary "concern;" but, most of all, an effective, purposely over-exposed exercise, successful in style, if not in content. A second film, "Catch the Wind," with ca-

mera work by Ken Ishibashi, in the style of Carl Dreyer, is less successful, for in its attempt to show the inability of a hip boy to win a straight girl, the film bores. The song cries, "You may as well try and catch the wind," while the boy, predictably, runs, wanders, ponders, and floats around the city trying to catch the girl. Somewhere in every young director's heart is the film that tries to catch Dylan. Dylan can just keep walking, while the film-makers run to catch up.

Students from the Senior Seminar in Bertolt Brecht were more successful with a fast, theatrical film which cut through the irony and phoniness of the draft system. Played with confused charm by Wel Lichtenstein in whiteface, the reluctant soldier is pushed from supply to mess hall with effective, if not overdone, crosscuts to shots of meat being sliced and a not-so-contrite priest caressing his lover. Incidentally, it seems inconsistent to include a shot of the local butcher, a shot which, contrary to Brecht, reminds us of a real butcher, not an actor playing a butcher. "Important Reduction!" renders its naturalistic point, making the spectator an observer of a movie within a movie, and its creators show insight into Brechtian aesthetics with their handling of the episodes, their artistic "objectivity," and, finally, their cynicism. If the film fails, it fails honorably, and the group deserves credit for attempting to use Brechtian stage aesthetics in a motion picture. Having seen one of the earlier versions of this film, I can only be impressed with the skillful re-editing done by the director, Bill Reiter, and the addition of a soundtrack of Sousa marches — a brilliant theatrical touch that was just right.

"Land of the Free," a montage of stills by Frank Lombardi, seemed to me the most satisfying film of the evening. It showed love and care in the handling of the subject — the persecution of the American Indian — and style and control in the handling of the camera. Limited by still pictures

gathered from various sources, Lombardi succeeded in creating a film that had both vision and viewpoint. It was the only film on the program that was not about students or immediate student problems, and, for that alone, it deserves special mention. Certainly the raw material of an artist's work can be his own life, but how exciting it is to see a young artist who can transcend his own existence and use his camera to recreate the existence of others. The film bogged-down in its length, in its repetition, and in some confused, but visually exciting, montages of American history, but in its ironic use of sound — "This Land is Your Land" and a song by Buffy Sainte-Marie — the film more than redeemed its excesses.

Harry Shaw's "Lost" — the journey of a young man who is unable to leave his dreams, his fantasies, and his apartment to encounter the madness of the outside world — is, as with many first films, an intensely personal statement about the poetic sensibility vs. the world. The film features (Continued on Page 9)

Suicide

Often when the sky is dark and the moon looms brightly overhead, one can truly become engrossed in one's being. These moments provide one with a mystical union with one's existence; a profound appreciation of humanity's essential ties with the particles of the universe can be experienced. In a state of overwhelming awe and wonder at one's relative insignificance, one can only become engrossed in loneliness. Loneliness . . . all-encompassing, ever-pervasive loneliness . . . the price one must pay for the maintenance of individuality. For it is individuality, the kind involving independence of thought and action that leads one to become well acquainted with the boundaries of self, and therefore of others. Total union with an essential other . . . the Narcissistic dream . . . can never be achieved while the boundaries of the individual remain intact. The Lights of Mankind . . . as the writer peers through the bleak window pane, he spies the city of Humanity, well-lit, but merged in the hue of black that is night. Engrossed in the pictureframe of darkness, he contemplates the engulfing, womb-like quality of the black atmosphere . . . then returns to the reality that is a typewriter. Should life be continued if it is neither fulfilling nor rewarding . . . if happiness is a monopoly of fantasy . . . the basic existential dilemma . . . to be or not to be.

Death, he looms around the bend the sworded hand, 'tis soon the end the blood drips forth from bleeding heart the end of life, but what the start?

His dying words, they say, were clear, "A friend, I need, is not one near?" Regretting much, they had to say, No friend there was, not even that day.

The end was had, a loathsome tale they knew not why his life had failed his body pale, and cold to touch they knew he could have been so much.

— russ rueger



SNOWSTORM

— R. Rueger

Rock Around the Bach

By JAIMO BUECHLER

The concert at Fillmore East on Sunday eve, February 23, was for two reasons a mighty unusual one: pianist Lorin Hollander gave the first classical concert ever at this house of rock music; the Baldwin Electronic Grand piano was introduced.

The announcement of both of these "firsts" the preceding night at the Mothers of Invention concert elicited such enthusiastic responses as "big deal," "oh, wow," and the like by some of Fillmore's youthful patrons. That the attendance at the Hollander performance was considerably older than usual was a shame because Lorin sincerely presented the music — Bach, Prokofiev, Ravel, Debussy, Schubert, Hollander — in a manner that would gain classical music converts.

His humble appreciation of the audience (reiterations of "thanks for coming"), his remarks on the lives of the composers ("think of not just the names, but the people") and comments on our culture ("there is a lot of society we're trying to get rid of . . . unfortunately classical music seems to be one of them") may have been accepted as real by a young audience had they shown up.

Note the qualifier "real." While young people readily accept the "realness" of groups like Jefferson Airplane, Procol Harum, etc., (damned if I know why), undoubtedly a large portion — that didn't come anyway — was skeptical of the entire nature of the concert and just turned off.

But Hollander was supreme. He chose pieces of great passion, like Prokofiev's Sonata #7 in three movements, which was composed in 1943 and reflected the dread of the time. Another "political" offering was his own "Up against the Wall" toccata. "What am I doing up against the wall," he asked, ". . . a nice, middle-class, fairly affluent guy?" Well, he's not, of course, but does claim intense frustration because of Vietnam, the ghettos, and Biafra, and expressed them in this composition.

(Continued on Page 9)

When Quiet Is Dead

Walking down a multimoored street your mind wanders as your body is forgotten amidst mirrored moon beams and any double shadow which leaps and jumps at your side.

Who hears the silence, creaking and vibrating, grasping and whisking away the offenders of night; only to be followed by Itsy Bitsy Minds in a race to calculate their redundancy.

When green turns cold orange, violet and bewitched, I tremble with and adventurous voice consoling voice. We are unknowns, mystified and afraid, yet the darkness and the stand still silence mold tranquility and peace.

Walk into a velvet lined ant hole, no heat to be found but yourself. Its ants are sleeping but one ant thinks and dreams.

I. R.

Ah, Shit

On Monday morning, February 10, 1969, New York City was beautiful. Almost unbelievably pure, even Wordsworth, Keats and Shelley could have lived here that morning. Like a ruin overgrown with briars and Spanish Moss, it oozed a nostalgia that lied. With no men to be seen, with the infernal elevateds not thundering for once, the kiss of snow on peaceful brick, the graceful drifts covering cars like rows of graves wafted no stench of men.

Then someone threw a bag of garbage from out an apartment window. A torn milk carton and a rotten tomato, cradled in the soft blind hands of the snow, etched themselves upon my brain.

Michael Nakao

TRAILS MY SUMMER DAWN WIND IN OTHER FLESH TOGETHER ON SCAR IMPRESSIONS

when i lived the satans tortured shambles of wrinkling tissue they learned from men of faith gouging amber the size of walnuts grey tweed hung lawyers from hebrew chasms o powerful knee action executive shooting the inner course they took off my genitals thickly set with spikes and thin with vile foods and heat cascading past frosting and shattering the well sagged and i met all the animals with teeth they threw me into a river of mucous over a hump of ruby tissue i glimpsed a copper portion of scorpion covered plain i was torn 'round trunks between pits and craters i screamed and my mouth was filled with another's spit the suicide was far from content as the sun dropped laconic into the east into the waters of the warm semen laden sea there is evil lethargy in the mad girls eyes as she squats plague all your red lips not so red the smell of rotten fish as the corrugations parted the monstrous sadist struck masked with iron hand

—a poem dedicated to that bleeding little nigger somewhere in each of us—

k. ishishashi

Hulsey on College Discovery

(Continued from Page 1)

College Discovery is a program that operates in the two-year colleges. Academic eligibility requirements are the same."

These two programs provide special counseling and tutorial services, together with remedial courses, to upgrade the students' academic abilities. Most of these services are given in the first year or two of college, after which the student is phased into the regular college program. Consequently, Richmond College does not provide these services. It does, however, provide the supportive services which these programs make available. The support consists of the payment of fees, books, and a weekly or bi-weekly stipend, which ranges up to fifty dollars per week.

Richmond College, being a two-\$8,000,000

year school, operates the College Discovery Program, and not SEEK. Dr. Leonard Kreisman and Mrs. Ruth Goodman from the Board of Higher Education are directly in charge of the day-to-day operation of the program. This past September the CD program in the CUNY system served 750 students. It expected to serve 4,000 students by 1975. Eight million dollars had been recommended as the CD budget for this coming September, before the budget cuts were proposed.

43 CD Students

Last term there were 31 College Discovery students at Richmond. This term there are 43. There has been no opportunity to study the grades of the students in the program, but Mr. Hulsey's impression is that "they are succeeding at Richmond in perhaps the same measure as the average student who comes to us." The CD Director added that "recent figures showed that 30 per cent of the students who begin the program go on to finish, which is remarkable, because those who do not finish are often interrupting their studies not for academic but for non-academic reasons. And this is causing us to take a second hard

look at our traditional admissions requirements for college study."

Mr. Hulsey described the philosophy behind the CD program in the following way.

Major Objective

"The major objective of the CD program, as of the SEEK program, is to bring into our universities students who would not ordinarily qualify for admission under the old traditional admissions requirements."

"A public institution such as the City University of New York fails significantly in its duty to the community if its structures, its admission policies, such that significant proportions of our community are not acceptable to the University, which was the case before we had the SEEK and CD programs. The announcement last August of the Hundred Scholars Program in which the City University accepted the top 100 students from each high school in the city was another attempt under the same philosophy to make available to as many of our citizens as possible, no matter what area of the city they live in, no matter what high school they attended, the possibility of higher education at the expense of the mothers and fathers of New York City."

Budget Crisis

This trend of thought introduced the discussion of the proposed cuts in the funding of the CD and SEEK programs. Mr. Hulsey admitted that "every year we go through a budget crisis for both of these programs." He noted the fact that students have previously chartered buses and lobbied for these programs at Albany, and that somehow the budgets for these programs were always increased. Mr. Hulsey said, "I hope history repeats itself."

It might not. There has been a reaction in the past few months against these programs, especially in economic circles. Many business organizations which are testifying before the joint Legislative Committee are in favor of the proposed decrease which would stifle SEEK

and CD. Barron's, a financial weekly, printed an article on the front page of its January 13 issue, which argued that these programs lower the academic standing of the colleges and waste the taxpayers' money on poor students who learn campus disruption better than the subject-matter assigned in class. Mr. Hulsey pointed out, however, that by exposing these students to higher education, the country can only benefit economically, as it did by helping GI's through college after World War II. Many of these soldiers became good businessmen.

Queens College Incident

Noting the student takeover of SEEK at Queens College, Mr. Hulsey stated that "this could be a very good experience for the students, and they will find out how much crud-work and nagging detail and just sheer boring and tedious tasks there are connected with administration." His one fear is that these students will demand directors and teachers who would be lenient on them, who would not demand attendance at counseling sessions or classes, and whose jobs would depend on their popularity with the students.

Skills Center

Mr. Hulsey is patiently waiting for the fundamental skills center, which should help the students in the CD program, to be finished at Richmond. He is also planning a coffee and conversation session for the College Discovery students, so that they can meet each other, for the first, and hopefully not the last time.

Student Presents Case For ROTC

By Jaimo Buechler

The "Abbie Hoffman & the Yippies Day" was to have begun according to the advertised time of 1 p.m. on Thursday, February 20. As the first trickle of Social Chance Commune people began to gather in room 803, at half past twelve, some members of the commune came in with the news that a warrant for Hoffman's arrest would be slapped on him that afternoon.

Believing we could "protect"



Hoffman
Civilian Officers

him or something, we all went to the Ferry Terminal and laid in wait by the turnstiles. Wait a minute! He wouldn't be coming in through the sliding doors — passengers go around the large waiting area.

Nevertheless, one guy from the boat did come through, a spade cat with dungaree shorts, wool knee socks, a sweater and scarf. There were some doltish looking

guys standing around right inside the turnstiles who some of us pegged as FBI ha-man. When the black fellow reached our side he was greeted by these three or four men, told, I think, that he had come in the wrong way and had to get out. They wore plain clothes but they might have presented badges. In any case, they started to push him, he resisted, and, with camera for Hoffman all prepared to shoot, I moved in for the kill, to the great dismay/anger of a ferry deck hand who actually tried to keep me from getting my picture. On taking it, he grabbed me as if it were against the law to photograph an arrest. As he's trying to wrestle the print from my Polaroid, up dashes little Pattie, who I give the picture to, and away she runs. I was so astonished that all I remember are the excited voices, so I don't know why he let go of me without breaking the camera. With a clear shot of the men and their bustee (we later hear the bail was set at \$500 — what is this?), we exeunt to the sight of the crowd from the boat leaving the terminal, where we spy OUR PEOPLE. Who are composed of Abbie Hoffman, author of *Revolution for the Hell of It* (The Dial Press, \$1.95, but if you write to Abbie on St. Marks Place in Manhattan, he'll send it to you free. You might include postage 'cause it's probably difficult for Abbie to steal from the Post Office. Paul Krassner, who is editor of *The Realist* (The Village Voice with its fly open), Bob Fass, announcer with WBAI-FM, and an assortment of maybe a dozen fellow Yippies. We all go to Richmond College, for more excitement.

Student Presents Case For ROTC

By Tony DiRaimondo

In the past few months the ROTC has come under heavy attack by the radicals. The latest argument is that ROTC is irrelevant to the college and it does not belong there.

If there is any place in the world where ROTC belongs, it's on the college campus. Believe it or not, college is designed to be a place of learning, not just book learning but all kinds of learning. ROTC offers another field to be learned; it teaches men the ways of the military. Whether or not one agrees with the life of the military is not important. What is important is that ROTC be allowed to exist in an atmosphere of well-rounded learning.

The most assinine argument that has ever been used against the ROTC is that ROTC teaches men how to kill, or, to quote the College Press Service (CPS), "The ultimate argument being used against ROTC is that it teaches men to make war." This is the stupidest thing that a critic can say. It shows that absolute 0% research has been done on ROTC.

CPS has said that ROTC interferes with personal freedom. Who's freedom does it interfere with, the cadet's? No, he's there because he wants to be. Other students? No, the program doesn't pass their path. So who is being inconvenienced on the college campus? NOBODY.

The truth of the matter is that most of the people who are going out of their way to have ROTC

removed from the American campus really couldn't care less if it was there or not. They are opposed to other things such as the Vietnam War or the draft system or something else (they're always opposed to one thing or another), and the ROTC is the closest and easiest target to attack. It is an official part of the U.S. Government and so it gets the brunt of the criticism. What people don't seem to realize is that if ROTC is removed from the college campus, then the men who are running the army are no longer going to be civilian oriented.

CIVILIAN OFFICERS

Most of the men who get Commissioned from the ROTC get a "Reserve Commission." This means they spend two years on active duty and then they return to civilian life, giving the next four years to the reserves. This officer, who gets his degree from a regular civilian school, is aware of the many sides of the social structure; the social, economic, and political problems of existence. He is the type of officer who can say there is black, there is white, but mostly there is grey. He thinks and reasons as a civilian. Why is he this type of individual? Mainly because he received his education on a civilian college campus. If you take this man off the campus then he can no longer deal with civilian problems. You now have a man knowing only a military way of life. When this happens, you have professional armies being created, and this would be the most disastrous thing that could happen.

Without going into the question

of professional armies, let it suffice to say that the structure upon which our country has been built will be weakened by professional armies (and not the way some people are hoping for).

There are many reasons why ROTC should remain on the college campus, among which is the fact that if you take it away you deny some student the right to study what they want to study, namely military science. But more important is that ROTC insures that the people who are running the army are liberal minded, educated, civilian sensitive people.

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Film Review...

(Continued from Page 7)

tures some intriguing work with the hand-held camera, especially when it is on the run, but the film loses its force in its use of readily-recognizable settings. With the resources of New York City at their disposal, our students should stop using Stuyvesant Place and the Ferry Terminal as metaphors for the urban condition. Despite its sincere attempts, Shaw's film ends without answering its essential question.

The same essential/existential question is posed, and never answered satisfactorily, in the most ambitious and most richly textured of all these student films — Carl Nardiello's "Vocational Guidance." With assistance from Richard Bascetta, Richard Davis, and John Perazzo — who both wrote and performed the film's effective musical score and served as its leading actor — the director has taken a poignant moment in the life of a young jazz musician striving to find his place in the world. Seated in the office of a completely out-of-touch "counselor," played with stunning accuracy by Peter Newland, the musician listens to the ridiculous cant and jargon of "vocational guidance." In a bitterly-funny interview, the counselor attempts to persuade him that he should swim with the current of society; obviously repelled by this suggestion, the young man blows the smoke rings of hope and futility in the counselor's face. Later, on a rooftop, silhouetted against the neighboring buildings, he plays a lament on his saxophone, but following a burst of camera work that exists more for experiment than meaning, the audience is left wondering whether he has plunged to his death or has, as Hamlet, merely wondered if death would be better than life. The ultimate question, "To be or not to be," is not answered in the film, but maybe the director and his associates know that simple answers don't

work anymore.

Challenged by a class assignment to make a film which would recreate Mack Sennett comedy, Bill Reiter and Harvey Rubin presented "Oh Wow," a fast-paced slapstick story about a confused traveller (played beautifully by Andy Fraenkel, Richmond's answer to Taylor Mead) in a series of incidents at an airport. Gag after gag flow from the rich script, revealing Reiter and Rubin's sure feeling for racial situation comedy. The film is punctuated by some delightful "cameo" appearances, including those by Cathleen Savery and Carl Nardiello, but the essence of farce comes through in a performance by Ira Beckoff, "the forgotten man," in ludicrously-successful drag. "Oh Wow" is fast and funny, and Mack Sennett couldn't have asked for more.

The program included a repeat screening of a 1968 class film project, "Park," a feast of non-requiter sight gags and comic situations.

This group of films represents an impressive start for the Richmond College film curriculum. With the available equipment and their obvious talents, our students show great promise. What is needed, now that they have learned the scales, is more cinematic immediacy and less poetic allegory, more cinematic literacy and less inorganic experimentation. We hope that students will work with color film, animation, and synchronous sound this semester, and we also hope that they will investigate the possibilities of special lenses and the split-screen image. But what is needed to make significant films is not trickery, but insight into the human condition, into the world around us. By using their cameras to conquer the outer space around them, film-makers will conquer the inner space that too often absorbs their total attention. If a word of advice to young directors is in order, it might be: loosen-up or strangle.

Rock Around...

(Continued from Page 7)

The Baldwin Electronic that he played is capable of giving about the purest, clearest tones of any piano. Two additional foot pedals make the tone louder or softer and may double the dynamic range either progressively or instantaneously.

Thus, Bach's "Partido #6" and Schubert's "Little A Minor Sonata" seemed to have a magical ringing quality, as did the other compositions.

I felt that his performance of Bach's "Jesu Joy of Man's Desiring" was one of the highlights simply because of the beauty of the melody. Had he played more works like that rather than of the technical complexity of the others, I, and maybe many more, would have inched a little further towards a field of music still quite alien to me.

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Instructive Destruction

By Jane Berman

This past semester a few of the instructors of the teacher education department handed out a questionnaire to be answered (anonymously, of course) by the students within the department. They wanted to find out if they were "adequately preparing" their students to meet the needs of urban children. The students of education were to answer questions and express their feelings regarding the educational system of Richmond College. They were to speak their minds once and for all about the course they had complained about and cut the entire semester because the education courses "were such shit." The students, like obedient children, filled out all the forms, and returned them unsigned. When published studies have shown that the children of the city have not received quality education, and that the majority of the incompetent teachers that have control over the lives and minds of millions of children "successfully have completed the requirements set by the Board of Education," it must be realized that something is drastically wrong with the education courses that train these future teachers. The worst atrocity is that

the more sensitive of the future teachers are being trained to remain anonymous in their reaction to a corrupt and racist conception of education. The educational Division of the College permits and arranges the process of student teaching and observation in public schools. They, however, act as censor, allowing the placing of students only within accepted modes of education, for the purpose of better conditioning and strengthening the present system of education being fulfilled in classrooms today. What is obviously implied by the prohibition of student teachers to observe other systems of education, for example, the Montessori system, is that furthering effective teaching is not intended. The goal of the education department is to supply the New York Board of Education with more teachers, trained in the methods of teaching that have kept the poor uneducated and fearful, beaten by first grade failure. The horror is that both students of the system are being used by a higher body with no real feeling for student learning or improvement in the educational system. The young are being trained to be functional within a repressive and exploitive

society, and the teachers are being used to create more pawns.

All students are told before they enter the school assigned for observation purposes, that they are guests in the school and must not provoke or comment directly with the teacher in charge or with the principle regarding teaching practices that have been observed. If a teacher is observed being openly racist, or incompetent in other ways in the classroom, no mention is permitted to be made to the teacher or principle, for that might anger or upset them and jeopardize other student teaching positions. The incident can be discussed, however, when the education class returns to the College, behind closed doors. Sometimes, if you listen real hard, whispers of dissension can be heard behind the doors on the 7th floor.

Sometime between the morning drill for lineup and the structured art class the beautiful, questioning spirit of the child is broken. Between the punishment administered for talking and the uniform recital of a poem and the one word answer fill in tests the spark of honest interest in learning is crushed. It is being smothered in every classroom action directed by women yet to hear their own children, and by mothers who have put their babies down long enough to destroy a life. The process is going on this minute as you read this article perpetrated by people who have lost contact with their hearts and have swallowed their voices for a green cushioned chair. The students behind the doors on the seventh floor have remained anonymous, perhaps feeling, yet hesitant to resist the authority of what has been and afraid to act against a system that promises security and income. I wonder if eyes filled with hate and despair can be blocked by a dollar.

Can a dollar buy your silence?

Get A Horse

By Dan Rooney

In probably no other area in the exploitation and manipulation of the people by capitalism more manifest than in the stupendous fallacy which proclaims the automobile preferable to the horse. Although the smoke screen of manufacturers' propaganda on the subject is thicker than the carbon monoxide haze their product belches out, I will attempt to set matters straight.

One's first experience with the monster occurs when he is told that he cannot cross the street. He cannot cross the street, his mother tells him, because he might get hit by a car. Oddly these year old narcissists must fear that clanking heap of rust or die. Whereas every kid wants a horse and has absolutely no fear of them. But do loving parents scream that the streets belong to the horses and demand the prohibition of the car? No, they stuff the child into their own car, tie him up in a baby seat and take him off to see some smelly old relative. No wonder they grow up sexually frustrated.

However, the traumas of this period are quickly repressed as we grow older and are allowed to cross the street. And although you barely avoid getting killed by a car at least once a week you have already swallowed entirely the barrage of trash hurled at you by car makers. You believe that the steel monstrosities are desirable and that horses are quaint overly large canines which belong on a Hollywood set. You hop around your neighborhood actually admiring those eyesores as they sit there taking up space that could be used for ball fields; spreading everywhere sporadically and spontaneously too arrogant to be housed in a stable as a horse where it could be kept out of sight. The only bright spot in this total denial of common sense is the fact that nothing has been or ever will be conceived which can make the automobile's big brother, the bus, desirable. It always has been and always will be the enemy; the target

of defiant eggs and snowballs.

Then comes the day. The day when you come to a red light while walking somewhere and there you are, a homosapien, master of this entire planet and by June the moon waiting knee deep in slush for some machine to come grinding by and splash water in your face. And although you are a sloppy undignified mess your ego asserts itself and says that it will be goddamned if its going to play second fiddle to that technological misfit. So you analyze the situation. The car is faster and goes further than the horse but is that so good? After all, if the mechanization of travel which its invention initiated hadn't taken place we couldn't have Americans dying in Vietnam or making asses of themselves in the streets of Paris.

Then there is the question of fornication. When we were content to go about on horseback there was always a sufficient amount of woods or high grass to allow you to do the thing in privacy and comfort. However, the roads, and gasoline stations built to service the car have eaten away so much open space that we are forced to get laid in the back seat of the car and just ask your back what it thinks of that set up. (For those of you who have never tried that particular position just think of the last time you merely sat in the back of the car).

Then there is the question of expense. When you buy a car, you may put yourself in debt for as long as thirty months, thus necessitating a commitment on your part to work steadily for that period. That means that on mornings when you have a splitting headache or a cold, you must get out of bed and go to work to take care of that car. Also, if your funds run particularly low at any given period you can function quite well despite a major reduction in quantity or quality of the food you eat. But not the beast parked four blocks away in a spot it took you twenty minutes to find and ten to squeeze into. Oh no, it

must have its regular diet or it will refuse to take you onto the crowded parkway where it can really aggravate you.

This brings us to the problem of automobile wastes those of us which it cannot kill with one gory blow, there is its nefarious wastes which it diffuses quietly (unless it has muffler trouble) and invisibly into the air we breathe, poisoning it and forcing those of us who wish to live to give up the pleasures of tobacco. This is unlike the horse which deposits its wastes known in academic circles as horse shit (or manure if you're writing for the S.I. Advance; but no matter, it smells the same.) (not the Advance, The Horseshit).

At this point I could launch into a dissertation about the esthetics of the automobile vs. the horse, but since anyone who believes that the car looks good is hopelessly ill anyway, I won't. Actually, I am so disgusted with the subject of cars that I have only one thing further to say about them and that is, "Up Against the Wall Mother-Killer."

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PRIMER FOR AMERICANS

You live in the United States of America. You are an American.

Real Americans like their country. They are proud of it. They think it is a good place to live. And they want to keep it good—to keep it getting better all the time.

Why is America the way it is? What makes it a good place to live? The answer is simply this:

Throughout our history most Americans have believed that every person has certain *rights* and *duties* and *responsibilities*.

Americans have believed that there are certain things people *should do*, and things they *should not do*.

They have also believed in certain things that people *are*, and *are not*.

These things that people believe are called *principles*. This book is an attempt to state the Principles of America in simple, primer fashion so that you can understand them, learn them, and remember them.

This is important. It was because earlier Americans believed in these principles and guided their lives by them, that America has grown to be the good place it is.

If all of us learn and remember these principles—if we also guide our lives by them—then we can help to keep America growing better, and better, and better.

And if we follow these Principles of America, we can help make the world a better place to live in, too.

The Principles of America are these . . .

1. Each Person is of Importance and Value as an Individual.

This is the cornerstone . . . the foundation of all our other beliefs in a person's right to live his own life, to speak for himself, to choose and change his leaders.

From it comes our hatred of those "isms" under which the individual has no value or importance *as a person*, but is only one of many unimportant people who have to live the way their leaders tell them to.

Coming directly from that first principle are two others that are also part of the foundation of Americanism.

2. We Believe that All Men should Enjoy Personal Freedom.

3. We Believe that All Men are Created Equal.

It is worth noting that the Declaration of Independence expressed the belief that "all men are *created equal*." It did not state or imply a belief that men *develop* equally or have equal *ability*, or that they could ever be forced to an exact equality of thought, speech . . . material possessions.

That would be equality without *freedom*. Americans have always believed the two should go together.

In our Constitution, and in other laws of our land, there are set down principles to protect the rights and freedoms and equality of individuals.

4. The Right to Freedom of Speech.

This includes freedom of the press, of radio, of motion pictures, of every means by which man may express his thoughts.

5. The Right to Freedom of Assembly.

As we believe in the right of individual action, so we believe that individuals should be free to act together.

6. The Right to Freedom of Worship.

Not only is the individual free to worship as he will, but religions themselves are free and equal.

7. The Right to Security of Person and Property.

Not just one, but three Amendments to the Constitution (4th, 5th and 14th) protect against illegal search and seizure, or loss of life, liberty, or property, without "due process of law."

8. The Right to Equal Protection before the Law.

As individuals are equally important, so laws must apply equally to all without special privileges for any group.

9. The Right to Freedom from Slavery.

This includes "the right to quit," for no individual may be forced to work for another.

10. The Right to Petition the Government.

The right of the individual to "petition the government for redress of grievances" is evidence of the American belief that government is the servant, not the master, of the people.

11. The Right to Vote for people of your choice.

This is the individual's most potent weapon in the protection of his rights and freedoms . . . a weapon that to be effective must be constantly and wisely used.

Other Principles hold that every man has . . .

12. The Right to a Good Education.

13. The Right to Live where he pleases.

14. The Right to Work where he wants to.

15. The Right to Belong to an Organization.

16. The Right to Own Property.

17. The Right to Start his Own Business.



18. The Right to Manage his Own Affairs.

19. The Right to Make a Profit or to Fail, depending on his Own Ability.

There are other, similar rights of individual action which are Principles of America, but all of these individual rights may be combined in these two broad principles . . .

20. Every Man is entitled to Freedom and Equality of Opportunity.

21. Every Man may Earn his Living When, Where, and How he wants to.

There are also Limiting Principles . . .

Principles of individual *freedom* sometimes clash with those of individual *equality*. Therefore our rights as individuals must be limited, and those limitations are themselves *principles*.

22. The Rights of any Individual shall not Interfere with those of Other Individuals.

Your right to swing your arms stops where the other fellow's nose starts.

23. The Rights of any Individual shall not Interfere with the Welfare of the People.

Freedom of speech does not give the individual the right to shout "fire" in a crowded theatre.

24. Every Individual owes Obedience to the Laws under which he Lives.

The individual has the right to talk against a law, to work and vote to change that law, but NOT to disobey that law.

Principles that are Patterns of Behavior . . .

Many of our principles of individual freedom and equality are guaranteed to us by law. But we have other beliefs, other general rules of action and conduct that have grown to the status of principles. And these too, are foundations of Americanism.

25. A Man shall be Judged by his Own Record.

A man's family background, his race or his religion, is not as important as what that man himself can do, for Americans believe a man must stand on his own feet.

26. A Man is Free to Achieve as much as he can.

We believe that where any boy may become President, where any man may achieve greatness, there is the greatest incentive for every man to do his best.

27. To Achieve anything, a Man should be Willing to Work.

Americans have always known that "you don't get something for nothing," that to get anything takes a willingness to work.

28. Achievement also Depends upon the Ability to do a Good Job.

Add to "willingness to work" the ability to produce results and the combination is the basis for most individual achievement in our country.

29. Every Man has the Right to a Fair Share of the Results of his Work and his Ability.

Because of this belief, America has not only produced more goods, but they have been more fairly and more widely shared by more people than in any other country.

30. Security is the Ability of a Man to Provide for himself.

The only true security for any individual is the opportunity, the ability, and the *determination* to work and plan and save for his own present and future. Self-reliance is vital to individual independence and personal freedom. No man can be "proud and free" who depends on others for his security.

31. When an Individual cannot Provide his own Security, the Responsibility should be Assumed by Others.

We believe that no one should starve, or be without adequate clothing and shelter, so those who have more than their basic needs share the responsibility of providing the essentials of security for those who need help.

32. Each Individual must Deal Fairly with others.

Honesty, fairness, and personal integrity are virtues that help free and independent individuals get along with each other without losing their independence.

33. Fair and Free Competition is a Good Thing.

Americans have always believed that competition among individuals or groups encourages greater effort which in turn brings greater benefits to all.

34. Cooperation among Individuals is Vital.

PRESIDENT EISENHOWER has said: "The freedom to compete vigorously accompanied by a readiness to cooperate wholeheartedly for the performance of community and national functions, together make our system the most productive on earth."

Principles of Individual Responsibility . . .

Freedom for individuals carries with it an equal responsibility to use that freedom wisely. If we wish to remain free, we must faithfully fulfill this responsibility.

35. The Individual is Responsible for himself and his Family.

He must protect them and provide for their present and future well-being.

36. The Individual has Responsibilities to the Groups of which he is a Part.

He must give of his best to his community, his church, his employer, his union, and to every group in which individuals cooperate for their mutual benefit.

37. The Individual has Responsibilities to his Country.

He must be an active citizen, interesting himself in local, state, and national government, voting wisely, thinking and speaking and acting to preserve and strengthen freedom, equality and opportunity for every individual.

38. The Individual has Responsibilities to the World.

Man's horizons have expanded. What happens in the world affects him, and his actions can affect the world. Today, therefore, each man has a responsibility to act—and to encourage his country to act—so that freedom and cooperation will be encouraged among the people and the nations of the world.

For America's Future

Most of us have faith in our country's ability to move forward, to improve, to grow, to provide more and more individuals with more and more of everything they want and need in life . . .

If we, the people of the United States, want to have more material benefits, we must believe in and follow these two principles:

39. The only way we can Have More is to Produce More; and

40. As we Produce More, we must make it possible for More and More People to Enjoy that which we Produce.

If we, the people of the United States, want to have a better life, spiritually as well as materially . . .

41. We must stand firmly for our Beliefs, our Rights, our Principles.

There are those who would chip away our confidence so that their special brand of tyranny might creep into America. They must not succeed. So, let us ask of every plan, or act, or idea . . .

Is it With or Against the Principles of America?

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Richmond Times

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Drop In / Out

(Continued from Page 6)

Not much has been said about learning — or has it? For many of us, the commune itself is an experience in social change, perhaps the most rewarding type of learning experience. We are profiting from it in more ways than anticipated. Not only does interaction within the commune provide a microcosm of social change in the larger society, but we are also able to perceive and relate to how our existence affects those around us. The college administration's original acceptance of our experiment may yet be challenged by our at-

tempts to influence the surrounding environment, just as the reactions of some faculty have already demonstrated the kind of resistance to change that can occur when one attempts to transform abstract ideals into concrete reality.

It is perhaps too early to evaluate if our present efforts will be a success or failure (in our eyes), but we are hopeful. To paraphrase one of our YIPPIE! guests: "We know what we don't want, but we are only beginning to feel what it is we'd like to have."

PLAYBILL CORNER

By Charles P. Rubenstein

The Wrong Way Light Bulb

The Wrong Way Light Bulb is a serious look at the reality of interracial hostility with author Leonard Spigelgass hitting hard and fast at white-black and landlord-tenant relationships. Harold Axnan, James Patterson, 's the Jewish liberal landlord-by-inheritance who tries very hard to be fair and unprejudiced. He is incensed and embittered by slang terms for Puerto Ricans, Blacks, and Whites, and vows to improve all that needs be improved in his almost slum apartment house. He naively believes all

the half truths of his tenants. Circumstantial evidence after a mugging points an accusing finger to a young black radical and the "White-Jew" landlord has his inherited property attached by the neighborhood rioters. All returns to calm as our hero decides that his goal is to rebuild his slum house.

In the beginning a comedy of prototypes and memories of wrong way light bulbs which turns into an in depth study of racial bigotry. For a very accurate and disturbing glimpse into slum life in Brooklyn, see The Wrong Way Light Bulb at the Golden Theatre.

Don't Cut CUNY

Buy Your Buttons NOW

Dean Chiles Speakes-Center

Robert E. Chiles, Dean of Students, will conduct a series of informal discussions designed to "non-relegious types" every Friday during March in Room 502 at 3:30 p.m.

Chiles, who is an ordained Methodist minister, has announced the tentative schedule of discussion topics. The topics and dates are as follows: March 7, A Discussion of God's Demise; March 14, Sin, Suffering and Other Disagreeable Things; March 21, Myth, Miracle and Mystery and March 28, The Prophetic Model of Protest. This schedule is subject to revision. All students are invited to attend.

! Today is the first day of the rest of your life!!

Is Revolution Possible?

I.

The Irony of Wealth in Capitalist Society

Many people still believe that, since America is "the richest nation in the world," revolution is neither necessary nor possible in the United States.

Contrary to that view, we foresee a complete transformation in the present mode of production, and believe that revolutionary strides are possible in the present time. All of us want to comprehend the conflagrations that have spread across the nation. But we do not determine the characteristics of a period on the basis of its immediate consciousness; we peer behind the slogans and dogmas to the actual movement of social forces.

In ordinary times, the capitalist State, be it liberal or reactionary, stands above the people. Its history is made by specialists — by bureaucrats, parliamentarians, prime ministers, bankers and their friends. However, in times of economic crisis, the alignment of social forces can shift, and the masses can directly intervene in their own destiny.

Men reach a point where their burdens suddenly seem intolerable. To be sure in the consciousness of the masses, revolutionary developments are not a question of simple hunger; for, men endure privation for many years until they sense the possibility of another life. In consciousness, revolution begins as a matter of sensed absurdity. Men sense a new potential in themselves and refuse to be deprived of their own productivity.

Today, the technical achievements of capitalism enable many Americans to envision a society free from ghettos, from hunger, and secure in the necessities of life. Yet precisely because men have never come to close to the fulfillment of their hopes, they have never been

so strictly restrained from fulfilling them.

And that is why American capitalism ripens for revolution.

America is not in fact a wealthy society. To be sure, there are pockets of abundance in the midst of poverty, but slums spread like cancers across the nation.

We confront the irony of wealth in capitalist society. The achievements of capitalism, for which we might be grateful, confront us as an enemy. On the one hand, technology enables us to envision a democratic future. On the other hand, that same technology — its military forms, its complex bureaucracies and petty expertese, its waste and thought control — stands between us and our happiness. It is not science or technology that is at fault; it is the system that is incapable of placing science in the hands of the people who labor to produce it. One-seventh of all wage-earners and 85% of our scientists and engineers, like the victims of welfare, are unable, under the present system, to contribute usefully to society. They produce as little value as the unemployed welfare recipient, and they are a far greater burden on the rest of society.

Most Americans work in an apparatus which they do not control, whose results they do not understand, which operates as an independent power, to which they must submit if they want to live.

Revolution is the forcible entry of the masses into the rulership of their own production. Under a new form of social organization, Americans could produce more wealth, more useful science and humane art, and administer it in a way that would liberate them from toil.

II.

The Crisis of Under-Production

In consciousness, revolution begins as a matter of sensed absurd-

ity. But the basis of revolution does not lie in psychology; it lies in the material fabric of society, in the manner in which society produces its environment. To consider the question of revolution, we must expound the process of production in America.

Bourgeois professors tell us that capitalism can adapt to crises indefinitely. These servants of capital are quite right. For, neither war, nor mass starvation, nor chronic violence, nor racism, have upset the maintenance of the profit system. Capitalism does adapt, but it adapts to the requirements of capital at the expense of humanity. The very existence of capitalism after two world wars, which capitalism engendered, testifies to the grand resilience of capitalism. But can we, people who want a home, who want a creative leisure, who want security from war and privation — can we adapt to capitalism? That is the question.

In part, the crisis is caused by wasteful investment; investment in war production and real estate speculation, for instance. But wasteful investment of our social surplus, the squandering of human labor, is caused by capitalists, who can make more profits from waste than real production. There is now a general trend in the national economy away from the production of goods which people need towards various forms of speculation. For instance, instead of building new, income housing, the Banks confine their capital to trading mortgages on the existing slums, as the rents increase, and as the landlord's pay more fees to the Banks. America's cities are almost in hock to capitalist institutions. Its largest cities are now \$30 billion in debt to the largest bankers.

Liberals often say that we should take the wealth, expended on war, and transfer it into real production in America. Of course, we should. But no such transformation could occur without abandoning capitalism and building a socialist

society. The motor-force of imperialism is profit, and without an attack on profits, all other social struggles will be in vain. Moreover, it is idle to attack militarism unless the axe is laid to the economic root of the tree.

At the present time, the U.S. government, and most city governments, are taxing wages, in order to maintain the rate of profit for the financiers. The governments refuse to take from profits to pay for social needs. And American capitalists make superprofits off the desperation of the cities. For example, the housing shortage makes purely speculative investment in urban real estate more profitable than investment in new construction. When there is not enough housing to go around, the scramble keeps up rents. Capitalists benefit from ghettos. Even when small improvements are made in the city, they are financed by loans from the banks, that pocket the interest. The cost is ultimately shifted onto the working population in taxes, tolls, and transit fares.

As Harry Magdoff notes, "in a semi-stagnant economy, larger profits cannot come from greater accumulation of capital but by reducing the share going to wages and salaries."

Today American capitalism is imperialism. In the last decade, as economic imperialism grew, we saw increasing state budgets and deficits, an enormous expansion of credit and fictitious capital, military expenditures — which yield a return but which set no real production into motion. The so-called "stabilizers" we heard much about in the 50s and early 60s were made at the expense of expanding real production. Government expenditures have been increasingly paid for by deficit spending. Deficit spending, as Robert Dillon notes, provides "bonanzas for finance capital, continues to raise the interest rates, and further de-values the dollar (the more paper the Fed-

eral Reserve System grinds out without corresponding increases in real production, the more worthless the dollars become)."

"Between 1948 and 1967 'interest payable' in the U.S. economy has increased approximately 1,400%, while credit outstanding 500%, while industrial production (which includes war industry) has increased only 136% in the same period. In the twenty years preceding December, 1967, consumer credit grew three and a half times as fast as consumer spending. Mortgage debt grew three and a third times as fast as private construction, and total private debt grew three and a third times as fast as industrial production. Payments on consumer debt increased over 700% while individuals' 'disposable income' less than double.

How to Solve the Crisis

There is only one answer to the current crisis — tax that sector of the economy that caused the problem, which now benefits from our misery, and which is the only sector that can afford to pay: tax profits. We say "tax" profits as a transitional approach. Actually, a ruling class never gives up its privilege without resistance. In time we shall have to take away the profits. The Landlords, the Banks — that small group of men which administers the social surplus of our society — should no longer make profits at the expense of humanity.

Our society could easily clean its air, re-arrange its cities, build adequate housing for all its people, provide new skills, new hospitals, new schools, new teachers, new theatres for the entire population — so long as society controls its own wealth, its own surplus, and its own means of production. Today the means of production lie in the hands of a small minority, and the society itself becomes a means of private profit.

Revolution is not only possible in America; it is a necessity for humanity.

JOIN SDS — Reprinted from SDS Circular.

Richmond College Sports



L. to R. First Row, R. Pietrunti, G. Sepulveda, B. Sayles, M. Sasso, B. Goldman; Second Row: Coach M. Krakower, M. Carter, B. Ruehl, C. Digiovanni, L. Siegel, O. Ryan.

From the Fifty Yard Line

By Marvin Krakower

It's now the middle of February and the football team has played its first few games. I think you would like to know a little more about the fellows on the team.

Quarterback end: Bob Goldman — 5'11" and 185 pounds; comes from Brooklyn. Bob has a fantastic arm and is built like an ox.

Quarterback end: Richard Bosseta — 6', 160 pounds; he is an import from Miami — an accurate arm and a tremendous defense ballplayer. He is the radical on the team.

Quarterback end: Leroy Franklin — 6'3", 225 pounds; comes from the land of Manhattan. He is the Decanon on our team and an excellent quarterback. He has a good arm and knows how to call a game. He is a great competitor at all times.

Tackle: Bill Magrino — 6'1", 222 pounds; an import from Dodge City, Kansas. He is a real man on defense and a dedaly blocker on the offense line. He is known to me as the Bachelor.

Defensive back end: Andy Conti — 6', 190 pounds; a local boy from Staten Island Community College. Andy is quick and a sturdy defense back. He is one of the best defense backs on the team.

Back and coach: Mike Sasso — 5'9", 163 pounds; another local boy. He has a lot of guts and bundle of hustle. He is the man who should get the recognition for starting this team.

Back: Carl Nardiello — 5'6", 142 pounds. Carl comes from Hunter College. He is the smallest guy on the team but packs alot of

muscle. He is one of the most solid ball players on the team. He is the "groove" on the team.

Halfback: Richard Bautista — 5'10", 207 pounds; comes from Manhattan. An easy going guy, Richie will sometimes look like he is sleeping on the field, but watch out!

Center: Dennis Sallo — 5'10", 159 pounds; comes from Brooklyn. He is small for a center but packs a powerful block. He can also be switched to end.

Linebacker-Halfback: Lou Diamond — 5'11", 214 pounds. Lou is our No. 1 draft pick from Colgate. He plays both ways. He is a tremendous blocking back for our quarterback. He missed our last game because of a muscle pull, but he will be ready for the rest of the games.

Defensive back: Sal Patanio — 5'6", 145 pounds; comes from Staten Island Community College. He knocks down passes as if they were ten dollars in the air. He is small but tough.

Center: Abe Levy — 6', 200 pounds; comes from Staten Island. He is a real scrappy ballplayer and plays the game real hard. But he also was fined and missed the last game.

Defensive end: Marvin Krakower — 5'11", 187 pounds. Well, now to write something about myself. I come from SICC and I am defense captain. I won't say anything else. If you want to know more you should have participated as a player or fan.

Coach: Mike Sasso.

Captains: Leroy Franklin,

Marvin Krakower

Student-Faculty Games

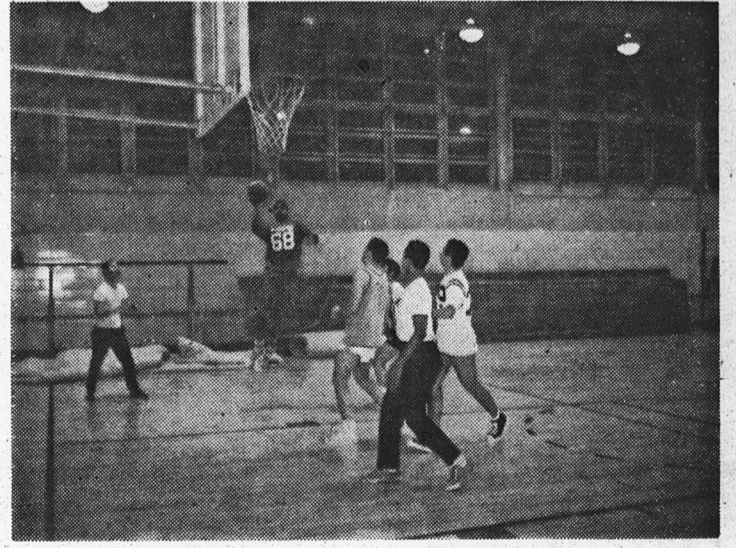
It's now the middle of February and the basketball team hasn't played its first game. The first game is coming up on March 6, our formidable opponent will be the faculty of this school.

The team is composed of twelve men with only six of them with previous experience in high school competition. Among these six were Bob Rule and Bill Riley, who attended Monsignor Farrell High School. Giovanni Sepulveda was our first round draft choice from Manhattan Community College. We have an import from Brooklyn Tech. — Owen Ryan. Our big forward is the second round draft choice from New York Community College, Mike Carter.

These individuals will form the nucleus against all formidable competition Richmond would meet in basketball.

Now comes a brief description of our strong and willing faculty, (will probably need oxygen after two minutes). Mr. Maginely, a star in the late 40's of City College, will play at center, our new Bill Russell. Then comes our overweight ball player in Professor Quart and Professor Prappas. These two strong boys will give us plenty of trouble with all their excess flab. Next are their slick ballhandlers, Dr. Bien and Dean Chiles. We hope that Dean Chiles doesn't come up with his usual ailments and 'cop out' on us. We can't leave out Mr. Nelson, their No. 1 draft pick from Ohio. Also their bench is tremendously stocked with power; Goldberg, Mast, Schwartz and many more well-known names.

I have but one more thing more to say and that is, as a player and coach, I don't like to go out to play in an empty gym, so let's all get off our fanny and come to the game.



Michael Cater: The Kangaroo Kid

Sports in Short

It is with much jubilation that this writer is moved to announce that for the first time in the brief history of Richmond College Inter-Collegiate sports event had taken place. The boys' football team, which never existed until four weeks ago competed against Manhattan C.C. in a game to touch tackle. The game was played at Central Park. Although the boys lacked an experienced coach, they performed exceptionally well as a team. The team proved to be a formidable opponent but couldn't beat the well coached and disciplined Manhattan team who played together for two years. The final score was 27-21. The Richmond boys proved to be a formidable opponent.

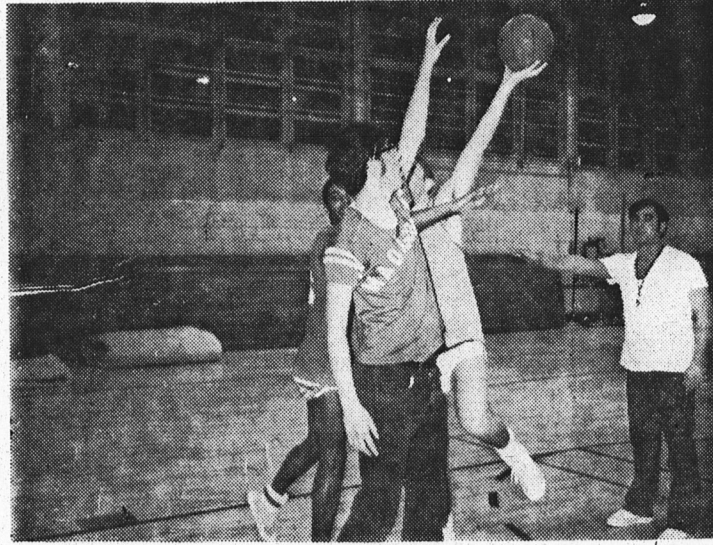
At the onset of the game, Manhattan intercepted and ran back for a touchdown. The Richmond team with a strong defense led by the line (Leroy Franklin, Bill Magrino and Marvin Krakower), caught their quarterback with a

safety. Manhattan came right back to score again. The half ended 21-2.

The second half was all Richmond, but the boys couldn't overtake the tremendous lead. A tremendous rush was put on by the Fearsome Threesome and the quarterback fumble and Marvin Krakower recovered the fumble for a touchdown. This gave us momentum. The defense held and on the punt, Carl ran it back with excellent blocking from Richard Bosseta, Richard Harris and Andy Conti. But Manhattan found a tremendous hole and ran for the touchdown and Bob Goldman came in to relieve Richard Bosseta at quarterback and looked like Earl Morall. He brought the club back with clutch running and passing to Richard Bosseta, Carl and Richard Harris. He looked like a real pro, but time ran out.

P.S.—I can't describe how important Leroy Franklin's leadership was to this team and his injury hurt our chances of winning. But we all hope he is okay and playing with us once again.

If our boys are willing to work and perform as a team, then they would be given the proper attention afforded to any intercollegiate team representing Richmond College.



Ball is up for grabs

Fulfilling a Need

By Larry Siegel

One of the complaints of the Students of Richmond College is that there is apathy amongst the student body. The reason for this apathy may well be that there are no activities that inspire the students of the school to identify with the school. Most students who go to Richmond commute, and go home right after classes because there is nothing for them to do even if they weren't apathetic.

One solution to this problem is to start an athletic program. In the last few weeks, mainly through

the efforts of Marvin Krakower and Mr. Roger Nelson, twenty to thirty Richmond College male students have been playing basketball at Fort Wadsworth on Thursday nights. I have found that amongst those who play, the friendships made on the basketball court hold over to the classrooms and to the lounges. Many of these players want to start a basketball team which in the future would compete against other City University and private schools. We believe that the forming of a team would help erase the apathy that

is now so prevalent. Students tra- their teams. With them they bring boy friends, girl friends and neighbors. This upsurge in participation would let the public know that Richmond College is not in Virginia, but in Staten Island. We also have the nucleus of a good team, and good athletic teams would inspire other students to come to our growing school. Lastly, if we get an athletic program started, it might also lead to the formation of clubs which we need in order to improve our school. For instance, we could start a mixed volley-ball club or carry through with a chess club that is already in the talking stages. Those of us who want to be proud of our school will work for an athletic department and for the start of clubs. Others, and I suspect that this may be the majority, will continue to complain about the apathy without realizing that they are the cause of same. The choice is ours, not the faculty's because we are largely responsible for the problem. Let your voice be heard by letting our newspaper editors know that you want an athletic program.

STUDENTS

BEAT

FACULTY

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Story In Next Issue