

# The Richmond Times

VOL. VIII NO. 5

RICHMOND COLLEGE-CITY UNIVERSITY

NOVEMBER 11, 1971

## STUDENT COUNCIL HOLDS FIRST MEETING; FACULTY RESPONSIBILITIES DISCUSSED

by Howard B. Leibowitz

The Student Council of Richmond College held its first meeting of the semester, November 2, 1971. Two resolutions of utmost importance were passed by unanimous votes of the Council.

The first of these resolutions was to demand at the Faculty Meeting that the Personnel and Budget Committee be suspended until the students gain equal representation on the committee. This meeting will be held Monday, November 15, 1971 at 2:40p.m. in room 603 of the Stuyvesant Place building. The college P&B Committee has the power of hiring and firing of faculty, and also approves budgets for the various departments of the college. The Student Council feels that students should be represented on this committee.

### Faculty Responsibility

The second resolution concerns the responsibilities of the faculty. According to Student Council Chairman John Aragona, "There is great concern among students pertaining to the responsibilities of our faculty. A great majority feel that the faculty is derelict in their duties. Faculty members are nowhere to be found prior to registration . . ." The council voted to ask the faculty to be present on September first of each year as their contract states and to adhere to office hours, which is also stated in the contract. A letter was sent out to all Division heads November 8 to inform them of the resolution.

### Budgets Passed

At this same meeting budgets for some of the Student Activities were passed. The Richmond Times received a budget of \$12,500.00. The yearbook received a total of \$7,500.00 and the Interclub Activities Council received \$25,045.78 which will be distributed by ICAC to the various clubs.

### Student Council Meeting Minutes— November 2nd, 1971

The meeting began at 12 o'clock, a quorum in attendance. The quorum:  
Suzanne Friedman  
Debbie Bloostein  
John Aragona  
Tony Lepere  
Louie Melendez

Dave Moseder  
Gloria Wiggins  
Terry Morgan  
Stephen Jason  
Bill Miller

1. Student Council recommends these three people for the Board of RCA: Gloria Wiggins, Pat Murray, Stephen Jason.

2. Budget Discussion of the Richmond Times. A motion was made and passed to vote on passing the budget as it stood (\$12,500.00).

Pro-8

Con-0

Abstain-2

3. A motion was made and passed to pass the yearbook budget (\$7,500.00).

Pro-8

Con-1

Abstain-1

4. A motion was made to pass the budget for ICAC—\$25,045.78.

Pro-Unanimous

5. A motion was made and passed to not fix any ICAC budget guidelines at this time:

Pro-unanimous

6. A motion was made and passed to demand at the Faculty Meeting to suspend P&B until students have equal representation on P&B.

Pro-unanimous

7. A committee of three was tentatively selected to review charter:

Permanent member: Bill Miller; tentative

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## DELINQUENT FACULTY?

November 8th, 1971  
Memorandum to: The Richmond College Community  
From: John M. Aragona, Chairman Student Government  
Subject: Annual Leave and Obligations of Faculty

At a meeting of the Student Council last week, a resolution was unanimously taken to remedy the current problem of advisement by faculty for students, as well as the accessibility of faculty prior to and during the school year.

There is great concern among students pertaining to the responsibilities of our faculty. A great majority feel that the faculty is derelict in their duties. Faculty members are nowhere to be found prior to registration, even though Section 13.5 Annual Leave of the BHE by-laws states that: "a. The period of annual leave for teaching members of the faculty who have taught for a full year (September - June) in the titles of professor, associate professor, assistant professor, instructor, lecturer (full time) and lecturer (part-time), shall be from the day subsequent to the June commencement at each college until the first of September following such commencement." We would also

appreciate it if the faculty would perform their obligations as currently stated by the Board of Higher Education:  
Board of Higher Education Proceedings Minutes Oct. 26, 1970

Page 206—No. 3

"1. Each full-time faculty member should view his appointment to a college or university faculty position within the City University as his major professional commitment. This commitment obliges the faculty member in two ways: he is at once a member of the national and international world of learning and a member of the City University community. Though his first responsibility to the City University is that of teaching, he should recognize the obligation to be regularly accessible for conferences with his students, to participate in appropriate extracurricular undertakings, and to serve on various college and university committees and as a member of college and university councils and assemblies."

We would greatly appreciate your cooperation, as well as your comments pertaining to the current situation in reference to this matter.

## WOMEN'S STUDIES

This semester a Women's Studies program began within the division of Social Sciences. This was achieved after a long and difficult struggle last spring by interested women students and faculty members who organized and worked to pass the Women's Studies proposal through the various faculty committees.

Women's courses have been offered at Richmond for several semesters; the first, *Sociology of Women*, was offered in the Spring of 1971. A group of women who had been meeting together for consciousness raising felt the need for a course specifically about women. They felt that the present course offerings taught subject matter from a primarily male chauvinist point of view. New women's courses would attempt to

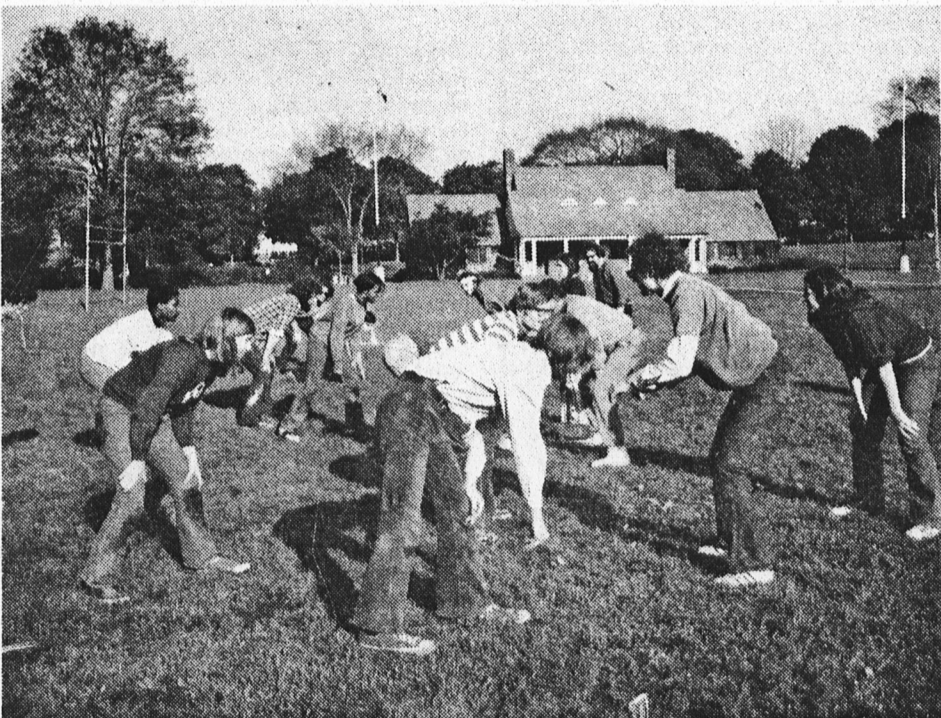
provide new academic experience by presenting new materials and data, raising new questions, and developing new ideas of human growth and relationships. The enrollment in this class and those that followed it was high and this led to the decision to work for a Women's Studies program.

Right now there are seven courses which are considered Women's Studies with a total enrollment of 250 students. There are twelve women who have a major or joint major in W.S.

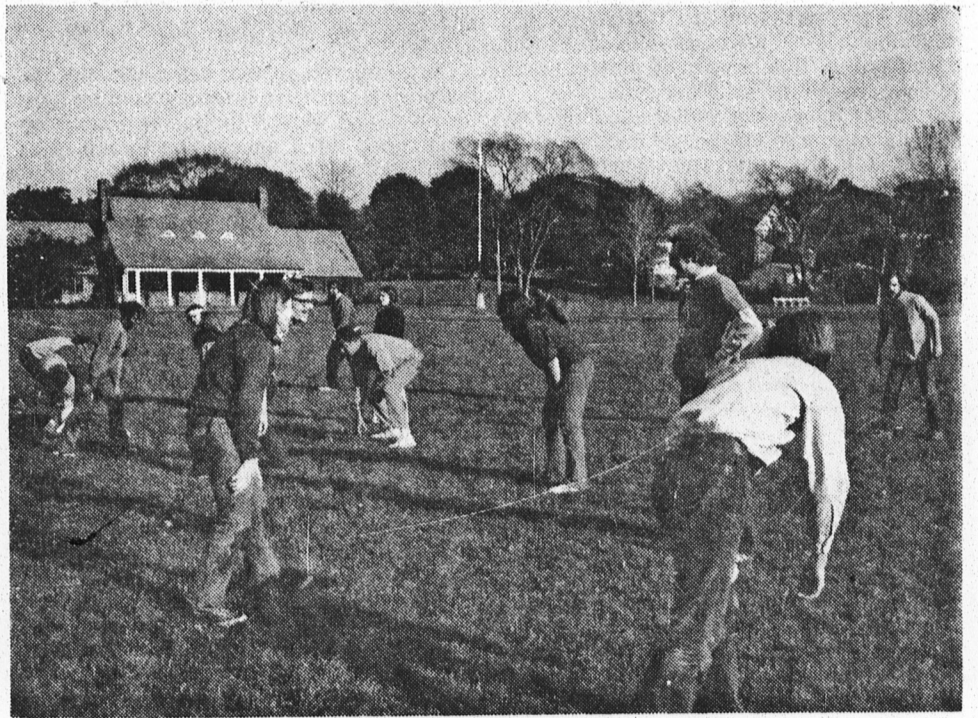
Several new courses will be offered next semester, but the program is limited now insofar as new faculty and special budget

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## VICTORY AT CLOVE LAKES PARK



Faculty members muddied their feet at Clove Lakes Park last Friday, November 5, where the Professional Studies Student / Faculty football game was held. Despite the slippery conditions and mud splattered clothes, the students



R.T. photo by J. Michael Fried

displayed amazing physical ability. The faculty managed to score one touchdown but the final tally was: students—2, faculty—1.

# 'SOME OF US WENT HUNGRY'

(Reprinted from The New York Times, Nov. 1, 1971)

By a MIGRANT WORKER'S WIFE

LA BELLE, Fla.—I am writing in hopes that in some way The Times may be able to help many people that really need and deserve help from someone, for we are really the forgotten people.

I guess God meant for me to write: We can't get any help from the press here for they depend on the big-money people for their business and if they tried to help the poor old hungry migrant farm worker it wouldn't be good for business.

Hundreds of us that are out of work have tried every way we know to get help. We've met with the commissioners and anyone else that would meet with us, but no luck, farmers want to keep us hungry and broke so we will work for almost anything. Now we have had people sent to investigate but I can truthfully say they never tried in any way to find out the truth. This county and the others around here are small so we don't have any rights but I feel like it's our hard work that puts the fruit and vegetables on everyone's table so maybe somewhere there is people that will try to help. Hundreds of us have been without work since May except for a few day's work and we crawl on our hands and knees for nine hours a day in the hot sun for \$12. We might get a day now and then, but all summer, some of us went hungry and several families thrown on the street because they couldn't pay rent.

Hundreds of hungry people standing in line for a meal and a few groceries, and the "Omica"—Organized Migrants In Community Action—got out and went around to

doctor, for the commissioner said he would take the matter up at the next meeting, but the old man was dying and couldn't wait, so the lady that had him in the car took him to the police station and he was carried to the hospital. This can be proved by several people.

Now if any of us old migrants gets bad sick, we must hunt up one of our commissioners to get his approval to go to a doctor and you might as well forget it, for the county don't want to pay and to them we are just dirty old farm workers and not human. They use us when they need their work done, any other time they want us to get out of town and get lost until the tomatoes and other stuff is ready to pick. Most of us are good, honest hardworking people that try to work and pay our bills, we have the hardest, dirtiest job in the world, for most of the time we have to crawl all day for almost nothing.

You would think the Government with all the millions of dollars they send to other countries and shoot to the moon, they could spare a little to help us. We are not asking for a handout but just some program that will let us work and earn our own living, for there are a great many people that are still hungry. No work, and when the little work does come we can't start to make enough to pay up our bills for the season only lasts a few weeks and \$12 a day isn't very much. Now all of this in this letter can be proved. I can set up a meeting with hundreds of people that are without jobs, anyone can talk to the people and can find out the truth. It's funny, people come around when it's almost election.



NBC/ Art Selby; The New York Times/ Larry Morris and Robert Walker

stores to beg food to feed these people.

Oh, they have food stamps here but they are so high we can't afford them, for we don't have work so no money.

Here is an example of how the food stamp program is: If you have \$14 you can get \$28 in food stamps that have to do a month and we have no money for other bills.

I'm about to lose my trailer and have my electricity turned off because I can't pay the bills. This is the rainy season here so my husband doesn't get much work either. Another thing, there are lots of people that need medical attention but we only have a clinic that we can go to once a week, and then there is nothing done except a few pills.

There was one case here where an old colored man was dying. He was taken to one of our county commissioners to get a slip to send him to a doctor. He was refused a

I would like to talk to Mr. Nixon or some of his poverty people; they don't know half of it. I don't know what you can do except maybe write a piece in your paper about us and maybe some one will read it that can help us.

I'm giving you my true name and address, but please don't use it for it would be hard for me to get work if the farmers knew we complained but I am writing for all of us farm workers that need help.

Note: The majority of migrant workers in New Jersey, New York State, and New England states are Puerto Rican-Latin people living under the same inhuman, slave conditions.

La Asociacion Estudiantil Puertorriqueno-Latinoamericano

# APPLY NOW FOR CSC

The U.S. Civil Service Commission today announced three test dates for 1972 summer jobs in Federal agencies.

Candidates whose applications are received by December 3, 1971, will be tested on January 8, 1972; those whose applications are received by January 7 will be tested February 12; and those whose applications are received by February 2 will be tested March 11. Applications postmarked after February 2 will not be accepted.

Complete instructions for filing, and information on opportunities available, are contained in SCS Announcement No. 414, Summer Jobs in Federal Agencies, which may be obtained from any area office of the Commission, many major post offices, most college placement offices, or from the U.S. Civil Service Commission, Washington, D.C. 20415.

Applicants rated eligible in 1971 need not take the written test again unless they wish to improve their scores. They will be sent a special form by December 1 to update their qualifications and indicate their availability for employment in 1972.

The Commission urged candidates to apply early for maximum consideration, and emphasized that the number of jobs available through the nationwide test will be extremely small in proportion to the number of competitors. Last year, 157,485 persons were tested and only 12,600 were appointed through the nationwide CSC exam.

In addition to providing details about the types of jobs that will be filled through the nationwide test, Announcement 414 contains information on other summer jobs that will be filled through merit procedures administered by individual Federal agencies. Last year, more than 22,000 jobs were filled through such procedures.

# Collectives - Part III

by The Red Sunshine Gang

## The Dream of Unity

The principle of unity is based on the proposition that everyone is a unit (a fragment). Unity means 1 multiplied by itself. We are going to say it straight—in so far as unity has suppressed real political differences—class, racial, sexual—it is a form of tyranny. The dream of unity is in reality a nightmare of compromise and suppressed desires. We are not equal and unity perpetuates inequality.

The collective will be subject constantly to pressure from outside groups demanding support in one form or another. Everyone is always in a crisis. Given these circumstances, a group can have the illusion of being permanently mobilized and active without ever having a politics of its own. Calls for unity channel the political energies of collectives into support politics. So, as a precaution, the collective must take time to work out its own politics and plan of action. Aboveall, it should try to foresee crisis situations and their "rent-a-crowd" militancy. You will be accused of factionalism. Don't waste time thinking about this age old problem. A collective is not a faction. Responding to Pavlov's bell puts you in the position of a salivating dog. There will be no end to your hunger when who you are is determined by someone else.

You will also be accused of elitism. This is a tricky business and should not be dismissed lightly. A collective must first know what is meant by elitism. Instead of wondering whether it refers to leadership or personalities, you should first anchor the issue in a class context. Know where your ideas come from and what their relation is to the dominant ideology. You should ask the same questions about those who make the accusations. What is their class background and class interest? So far many people have reacted defensively to the charge of elitism and, thus, have avoided dealing with the issue head on. That in itself is a class reaction.

The internal is a mirror of the external. The best way to avoid behaving like an elite is to prevent the formation of elitism within the collective itself. Often when charges of elitism are true, they reflect the same class relations internally.

The ways of undermining the autonomy of a collective are many and insidious. The call for unity can no longer be responded to automatically. The time has come to question the motives and effectiveness of such actions—and to feel good (i.e., correct) in doing so. Jargon is pigeon talk and is meant to make us feel stupid and powerless. Because collective action is not organized as a mass, it does not have to rely on the call of unity in order to act.

## The Function of Analysis

Not only can there be no revolution without revolutionary theory, there can be no strategy without an analysis. Strategy is knowing ahead of time what you are going to do. This is what analysis makes possible. When you begin, you may not know anything. The purpose of analysis is not to know everything, but to know what you do know and know it good—that is collectively. The heart of thinking analytically is to learn over and over again that the process is as important as the product. Developing an analysis requires new ways of thinking. Without new ways of thinking we are doomed to old ways of acting.

The question of what are we going to do is the hardest to answer and the one that ultimately will determine whether a collective will continue to exist. The difficulty of the question makes analysis all the more necessary. We can no longer afford to be propelled by the crudest forms of advertisement—slogans and rhetoric. The function of analysis is to reveal a plan of action.

Continued on page 5.

**DOESN'T IT BUG YOU WHEN... (#33 1/3)**

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# HISTORIA DE PUERTO RICO - PART II

## BETANCES Y "EL GRITO DE LARES"

by La Asociacion Estudiantil  
Puertorriqueno-Lationamericana

Some of Puerto Rico's greatest patriots and fighters for independence were first involved in the movement to abolish slavery in the 1800's. The greatest of these leaders, both in the struggle against slavery and for the liberation of Puerto, was Ramon Emeterio Betances, who is known among our people as El Padre de la Patria (Father of our Country). Betances was born in the town of Cabo Rojo on April 8, 1827.

As a young man, he began his studies in Puerto Rico and then traveled to France where he attended the University of Paris and graduated from its school of medicine at the age of 26. He returned to the island in 1853, inspired by the ideals of the French revolution, Humanity, Equality and Fraternity, and began to practice medicine in the town of Mayaguez. Betances quickly developed a reputation around the island as a brilliant doctor and as a passionate enemy of slavery.

In 1855, a terrible cholera epidemic struck Puerto Rico, causing over 30,000 deaths. Betances worked hard organizing clinics, healing the sick and trying to bring the sickness under control. He gave so much to his people during this crisis that he was looked upon by many as a saint of mercy.

The city of Mayaguez and even the governor offered him honors but he refused them. He was honored instead by the people who called him the "Father of the Poor". Betances began to denounce slavery in stronger and stronger terms and also began calling for the independence of Puerto Rico.

The Spanish colonialists, aware of Betances' popularity with the people, began to worry. In 1856, Betances started buying slave children in order to set them free. This action provoked the colonial authorities so much that he was persecuted and threatened and forced into exile.

While in exile Betances not only continued to agitate for the abolition of slavery and the liberation of Puerto Rico, he also began to conceive of liberating the entire West Indies and forming a Caribbean confederation, creating a powerful and independent nation which would command the respect of the world. Throughout his life as a revolutionary, Betances remained an Internationalist dedicated to the liberation of all oppressed nations.

When he returned from exile, he began to work with the "Secret Societies" which were being organized throughout the island. These societies were underground organizations which were preparing an armed uprising to win Puerto Rico's independence from the Spanish tyranny. They were led by such men as Manuel Gonzalez

who had come from Venezuela to help in the struggle, Mathias Bruckman, a North American, Manuel Rojas and other patriots committed to the freeing of Puerto Rico. Most of them gave their lives as proof of their convictions on the day the Outcry for Freedom (El Grito De Lares) was heard from the mountain town of Lares on Sept. 23, 1868.

In El Morro Castle in San Juan, some political prisoners had been murdered in 1867. In retaliation, three Sergeants and five Corporals of the Spanish army were killed, presumably by liberation forces. The governor then ordered Betances and Ruiz Belvis, another great patriot, into exile in Spain. Instead, Betances and Belvis traveled around the various Latin American countries and even to New York City, gathering support in money and arms from sympathizers with the cause of Puerto Rican independence. Belvis died while in Chile, a victim of prejudice but Betances was soon back in the mountains of Cabo Rojo, organizing for the revolution. The governor had by this time placed a high reward for his capture dead or alive, but Betances managed to elude the bounty hunters and escaped to Santo Domingo where he learned of the death of his great revolutionary comrade Ruiz Belvis. When he asked "who killed him?" The answer was "the enemies of the people's freedom".

Betances traveled to the island of Saint Thomas which was then a Colony of Denmark in order to be closer to Puerto Rico. It was there that he issued the first proclamation of the Puerto Rican revolution, "The Ten Commandments of Freedom"—the first of which was the "abolition of slavery". While in Saint Thomas, he acquired 500 guns and 3 cannons and before leaving, he published the second proclamation of the revolution—"Puerto Ricans, No More Spanish Domination"!!

On the 2nd of January 1868, Betances was in Santo Domingo where he edited the "Provisional Constitution of the Puerto Rican Revolution". That same month he also learned about a proposal from the United States to purchase both Cuba and Puerto Rico from Spain. This alerted Betances and the other revolutionaries to the growing danger posed by the U.S. empire's interest in gaining new colonies in the Caribbean. Planning for the revolution was stepped up by the freedom fighters and they continued to stock up on weapons and other supplies in preparation for a landing by sea, which was to take place on the 29th of September, 1868. The landing of arms and men, according to the plan, was to be done in secret and a general uprising was to break out in different towns around the island at the same time. Betances and the other leaders were confident that the oppressed and exploited Puerto Ricans, both slave and "free", would join in the struggle and quickly overthrow the colonial government. Their plans were ruined by an unforeseen development.

In the town of Camuy, the president of the secret society-Lansador del Norte, Manuel Gonzalez, had allowed an informer to become a member just as the final plans were being made. This agent related what he had found out to the Spanish authorities, who alerted the army which had most of its forces stationed in San Juan. The element of surprise had been lost. Not only that but on Sept. 22, 1868, the governor ordered the army to arrest many of the society's leaders and discovered more names which led to mass arrests throughout the island. When this information reached Mathias Bruckman, president of the Capa Prieta society, he assembled 500 men and marched towards Lares where he was met by other secret society leaders such as Joaquin Parilla, Manuel Rosado, Manuel Cebollero, Rodolfo Echeverria, Clemente Milan, etc. On that day, the revolutionary forces of Puerto Rico began the uprising against oppression which



The slaves had no social, economic or political rights.

is still being carried out today by all Puerto Ricans who yearn to be free and who are willing to sacrifice anything, including their lives to achieve for our people that which has so long been denied, our liberty.

The revolutionary forces surrounded the town of Lares and on the 23rd of September, they attacked the Spanish strongholds in the town. Some 700 people marched of all colors and classes, men and women, slave-owners and slaves. They were armed with guns, machetes, sticks; anything which could be used as a weapon. They took the town by surprise and after a short battle the flag of a free Puerto Rico was raised to the cheers of the people. The independence of Puerto Rico was declared, and the Republic of Puerto Rico was proclaimed. There was real jubilation over the short period of freedom, short because the Spanish army was racing towards Lares to put down the "insurrection". Meanwhile, the workers burned their "passbooks" in large fires. These were notebooks which every worker was forced to carry at all times. The bosses or acendados would write on them comments about the worker's behavior, attitudes and general conduct. If a worker acted too proud in front of the boss or demanded some form of justice, he would be branded as a troublemaker. A bad mark on a worker's book might lead to his death because he would never again be able to find employment and he would also be subjected to harassment by the colonial authorities.

As the revolutionary army was being defeated the colonial government began to

take its revenge. Thousands of innocent people along with the "guilty" freedom fighters were murdered, jailed and persecuted. The revolutionaries who died went to their deaths with great courage. Venancio Roman, as the story goes, cried as he lay dying during the battle "Long live the freedom of Puerto Rico, I came to Lares to fight and die, I did not come here to run", and he defied the Spanish soldier who stood over his dying body to fire; the soldier did. The soldier probably could not understand Venancio Roman's love for liberty. That is the ultimate commitment, your life. Every year, on the anniversary of El Grito de Lares, thousands of people from all over the island gather in the town to commemorate the uprising. The second Republic of Puerto Rico will never be because the first Republic still lives in our hearts.

Betances continued the struggle from exile for the rest of his life. He continued to agitate and organize for the liberation not only of Puerto Rico, but for the other islands of the Greater Antilles, Cuba, Santo Domingo, and Haiti, which were all involved in revolutionary struggles. Betances' influence and prestige are well illustrated by the fact that he was offered the Presidency of Santo Domingo when that country achieved a republic form of government. Betances died in France on September 16, 1898 with these dying words, "No quiero colonia, ni con Espana, ni con Estados Unidos, Que hacen los Puertorriquenos que no se rebelan"? ("I don't want a colony either with Spain or the United States, why don't the Puerto Ricans revolt?")

## Change the World . . .

Continued from page 6

Liberation, Black Liberation, Yippie Liberation, etc. I agree that all these groups are correct in the wrongs and the injustices they are fighting against. I must, however, disagree with their methods of trying to change conditions. Those who own america will do anything to keep things the way they are now. Understand what anything involves! These people have enormous amounts of power because they are united in their need to preserve the status quo. We must be just as united to change it.

Women will never be completely equal until the power structure is changed, because inequality is the very premise of its existence. Blacks, poor whites, gay people, etc., will never be free because the system needs someone to exploit in order to survive. Again, let me say that I completely agree with the goals of all these people, but they are wasting their time. Wake-up! We have divided ourselves. Our priorities must be completely reversed. Instead of putting for causes first, we must be dedicated to one

cause: overthrowing the system. Unless we agree and act towards this common goal, our individual goals and group causes are doomed. Already it is almost too late.

### ALL OUR YESTERDAYS

"If I knew then what I know now"  
Is an old, familiar plaint.  
But times are always what they are  
And never what they ain't.

Even if you could go back  
Like sweet young Emily  
You would find you couldn't change  
A single thing you'd see.

Accept the past for what it is:  
Only memories to find.  
Reality is in your eyes,  
The past is in your mind.

—David K. Moseder



Wherever he went, Betances continued the revolutionary struggle.

# EDITORIALS

## HELP TO BENGLA DESH?

"In India the resources for caring for these people at the lowest level of maintenance is blood squeezed from a very dry store."

"In all the camps the margin between survival and death from hunger, exposure and disease is still seriously thin."

from "The Unbelieving Happens in Bengal," John Kenneth Galbraith; The New York Times Magazine (October 31, 1971) p. 13.

The situation as described above deserves immediate attention and action. Such action has been initiated with the introduction of a resolution to the SGA of Richmond College. The resolution is as follows:

Be it resolved that the SGA of Richmond College is taking immediate action to aid the nine million starving East Pakistani refugees in India. Such an action expresses our concern with the preservation of human life; a sentiment undoubtedly shared by the entire college community. The appropriation of certain monies for the East Pakistan refugees should be immediately undertaken by the RCA.

A similar resolution has also been introduced to the faculty.

The support of the student body of Richmond College is imperative for the adoption of the resolution. Therefore all those supporting the resolution are urged to attend the next SGA meeting.

Also, any individual action or contribution will be greatly appreciated by any one of the nine million people struggling for survival.

Bob Domina

## ABOUT THAT ELECTION. . .

The voting populous in New York City during an off-year election rivals the student population of Richmond College for their lack of concern. Approximately one third of New York's eligible voters went to the polls to defeat two amendments and one proposition. Certainly if the other two-thirds had voted, there might have been a marked difference in the results.

With regard to the results we were pleased to see that Proposition I (no relation to the column of the same name which appears regularly in this publication) was defeated. We say this essentially for three reasons:

1) The Rockefeller advertising campaign (guess where they got the money for those ads, kiddies!) was both unfair and misleading. And let's face it...who's got the bread to support counter-advertisements?

2) Governor Rockefeller and Mayor Lindsay (together for the first time anywhere, ladies and gentlemen) virtually threatened the public by offering them a truth-distorting option: A Bond Issue or a forty-five cent fare. Of course the very fact that Rocky and Lindsay AND former mayor Wagner all agreed on the issue is enough to turn us against it right there.

3) From our past experiences with Messrs. Rockefeller and Lindsay (two men who are always campaigning but "never running.") we do not believe that passage of the transportation bond issue would have prevented another hike in the already exorbitant transit fare; especially since all too big a percentage of that money was ear-marked for superfluous upstate highways.

As for Amendment 1, we had reservations and mixed feelings about the whole issue. We don't think a good argument was made for either side. We are dismayed, however, that the voters voted down Amendment 2. Apparently the voters still view any such amendment, regardless of its importance as being just another tax burden.

For years the voters of this state have been against any new ideas that, though increasing the inevitable taxes, would add necessary public works. Of course, an increase in taxes is undesirable, but such public works as sewers and sewage treatment plants are needed. There are only three sewage treatments plants in Manhattan and these are rather inadequate and they actually contribute to our water pollution problem.

By turning thumbs down on Amendment 2, the public has shown as they have so often in the past, that they don't know what programs are for their own good. Of course the saddest thing about this year's elections was the voter turnout. Surely the rain did not prevent them from making it to the polls...unless, of course they were flooded out when their sewers backed up.

## GARAGE SALE

Homemade cakes and pies, cookies like mother used to bake, and a chance to pick up that treasure you've always sought.

All this will be available at the Bake and Garage Sale to be held on Saturday, November 13, 1971 at the home of the president of Richmond College, 56 Howard Avenue, Staten Island.

A "White Elephant" table will be set up and offer such items as dishes and kitchen

utensils, furniture, toys, books and baby equipment and clothing.

The sale will open at 10:00 a.m. and continue till 5 p.m. In the event of rain the sale will be held on Sunday, November 14.

The Richmond College Day Care Center which operates in St. George under the direction of Richmond College students will receive all the proceeds.

# LETTERS

### Red Sunshine

Dear Red Sunshine Gang,

Here are some words that appeared in Spark Magazine, Fall '71, which is a magazine put together by the Committee for Social Responsibility in Engineering. I'd like very much to hear your reactions to what "Aquarius" has to say. (See pg. 6)

I've read your words on collectives and the visions generated within me when I read your words were very nice. I also had nice visions when I read Aquarius' words. I wonder, about combining the good things of both pieces, I wonder . . .

Even now as I wonder there exists among us

N.C.I.C. — National Crime Information Center

N.C.H.S. — National Crime History Center

N.Y.S.I.I.S. — New York State Intelligence and Information System

P.V.B. — Parking Violations Bureau

Each of these four agencies has at its core an advanced, sophisticated, computerized, automated, information storage-retrieval system. Each is being used for criminal surveillance of people. Each is centralized and highly efficient. They suggest a spectre of 1984 and "Big Brother" watching. These are only four examples of technology being used in a sick and repressive way, instead of in a liberating, growth-enhancing manner.

Are you among those, who Aquarius Project talks about, who do "... abstract negation and rejection of Technology (with a capital T) . . .?"

Awaiting communication with you,

Anthony Fontana, Jr.

### Just Growing Pains

Dear Editor:

I would like to comment on the editorial in the last issue concerning the RCA Board. Having been involved in Student Government at other schools and in other various political organizations, I have seen those problems many times before. I feel it is unfair for these particular students to shoulder the blame for existing internal problems. Your editorial infers that this situation is unique to this Board alone, which is simply not the case. As a candidate for student government myself, I stated that problems caused by values yet unlearned would have to be dealt with in order to achieve anything based on new values.

Having been in this situation myself, I feel that it is more responsible to label this situation a result of growing pains rather than an example of bourgeois politics.

—Steve Jason

### Remember Attica

Letter to the Editor:

Do you remember Attica? To do something significant demands more than demonstrations (although they have their place) and more than legislative reform—which is vital. What is needed is a change in attitude which means a lot of work with people where you are.

Attitude change results from action more than discussion. A cross-section of Staten Islanders has decided to take action to work with the accused here at home. We think the accused need friends and concrete support in building their human dignity

The next meeting will be a Workshop at Countess Moore High School, 100 Merrill Ave., Sunday, November 14, 2-7P.M. The meeting is co-sponsored by Staten Island Interfaith Committee and the Catholic Interracial Council. The schedule is:

2:00 - 2:45

View of an Ex-con — Kick-off Speech

2:45 - 4:00

Workshops

1. Job Placement on Staten Island for Ex-convicts

2. Visiting Law Enforcement Sites

3. Clothing Drive in Staten Island High Schools for Inmates of the Tombs

4:00 - 4:30

Additional Projects

a. Special Admissions at S.I. Community College

b. Selling "Avenue Program" Goods

c. Touring New York City Penal Institutions

d. Others

4:30 - 5:30

View of Law Enforcement Officers — Speaker from S.I. Division of the New York City Police Department, "Police Procedure in Dealing with the Accused on Staten Island"

5:30 - 6:30

Supper

6:30 - 7:00

Summary and Continuing Plans

Call Staten Island Interfaith to make reservations (Phone: 273-1112). There is no fee but we want to be ready for the right number of people.

Sincerely,

Ralph B. Thompson, Chairman

## The Richmond Times

David K. Moseder  
Editor-in-chief

Howard B. Leibowitz  
Managing Editor

Anthony Lepere ..... Photography Editor  
Donna Brogna ..... Copy Editor  
Cathy Raleigh ..... Layout Editor  
Richard Kornberg ..... Entertainment Editor  
John Besignano ..... Features Editor  
Francine Campone ..... Secretary

Contributors to this issue: Debby Bloostein, Steve Jason, Anthony Fontana, La Asociacion, Louis Melendez, Carolyn Melde, Jo-Ann Merla, The Red Sunshine Gang, John Turnbull, Michael Fallet, Bob Domino, and LNS.

THE RICHMOND TIMES is a bi-monthly newspaper, and is published by and for the students of Richmond College, located at 130 Stuyvesant Place, Staten Island, New York 10301. The opinions expressed in this newspaper are those of the individual writers and do not necessarily reflect those of the editorial board or the college. Telephone: 212 448-6141

# A PLEA FOR HELP

by Jo-Ann Merla

Since its organization in 1929, the National Anti-Vivisection Society has been zealously working in their conviction that vivisection is a monstrous evil that must be abolished. They are not against the practice of medicine, surgery, dentistry, or of veterinary medicine. They are not against osteopathy, chiropractic, homeopathy, naturopathy, natural hygiene, or other forms of drugless treatment. The organization is not against research into the cause and treatment of disease if such research does not include the use and abuse of animals.

Much is being said these days about self-determination and we hold that every individual has the absolute right to determine for himself what kind of treatment, if any, he wants for himself. Such determination must be by one's self and without external compulsion. Having made that determination, no one has the right to seek to deny others that same freedom of choice. Well, why should animals have their freedom encroached upon by organizations who feel they have the right to experiment with their lives!!! Don't animals, also, have a say as to what kind of treatment is performed on their bodies!!!

I firmly believe vivisection is wrong and cruel, and, I for one, am growing impatient with what seems to be an unwarranted delay in ridding vivisection. I am sure there are many people who feel as I do.

If you would like to know about this society and what they are doing to abolish vivisection, write to:

The National Anti-Vivisection Society  
100 East Ohio Street  
Chicago, Illinois 60611

## ANNOUNCEMENT:

—Expensive auto, radio, TV, and sound equipment repair? or even ripp-offs?

—Alienation in the machine and computer age?

Anyone interested in forming some-kinda workshop or group or club for purposes of

(1) us helping each other fix our stuff and give each other consultation on fixing our stuff, and

(2) lessening the alienation between math, science, and engineering type people and humanities and social sciences and laymen type people, and

(3) lessening alienation in general—please leave word of such in the student government office or the engineering society office near room 1-542.

## SCIENCE FOR THE PEOPLE?

# FREE!

**Graduate and Professional School Opportunities for Minority Students**, a reference book about academic and special assistance programs offered by 900 graduate and professional schools for Black and other minority-group students, is now being distributed to many college guidance counselors.

The book, published by Educational Testing Service with the support of a \$55,000 grant from the Henry Luce Foundation of New York City, contains information on programs and services tailored for minority-group students, now under-represented in the nation's graduate and professional schools. All information is provided by the 900 schools included in the book.

For example, each entry describes a school's admissions standards, fee waiver and financial aid programs, and any fellowship programs for Blacks or other minority groups. If a school actively recruits students from minority groups, that fact is indicated. Some schools also give the percentage of such students currently enrolled in their institution.

Plans call for distributing more than 17,000 copies of the book free of charge during the coming academic year to Black, Mexican American, and Puerto Rican students and student organizations, to libraries, and to college and graduate school counselors.

**Graduate and Professional School Opportunities for Minority Students** was first published two years ago by the Harvard-Yale-Columbia Intensive Summer Studies Program to improve communications between minority groups and graduate-level institutions. The most recent edition also had support from the Luce Foundation.

Mrs. Louise D. Stone is editor of the third edition of **Graduate and Professional School Opportunities for Minority Students**. Mrs. Stone, a feature writer for *Contact*, a minority employment magazine, was formerly a columnist for the *Washington Afro-American*, *Chicago Daily Defender*, and the *Washington Post*. She has also been a tutoring assistant in the Washington, D.C. anti-poverty program and a media specialist in advertising. A graduate of Colby College, Mrs. Stone attended the New York School of Social Work.

She is the wife of Chuck Stone, a journalist and author of several books on the Black experience in America. Mr. Stone, who once served as a special assistant to Congressman Adam Clayton Powell, is now director of minority affairs for ETS. The Stones have three children and live in Trenton, New Jersey, where Mrs. Stone is active in several community and educational projects, including the Trenton Human Relations Council.

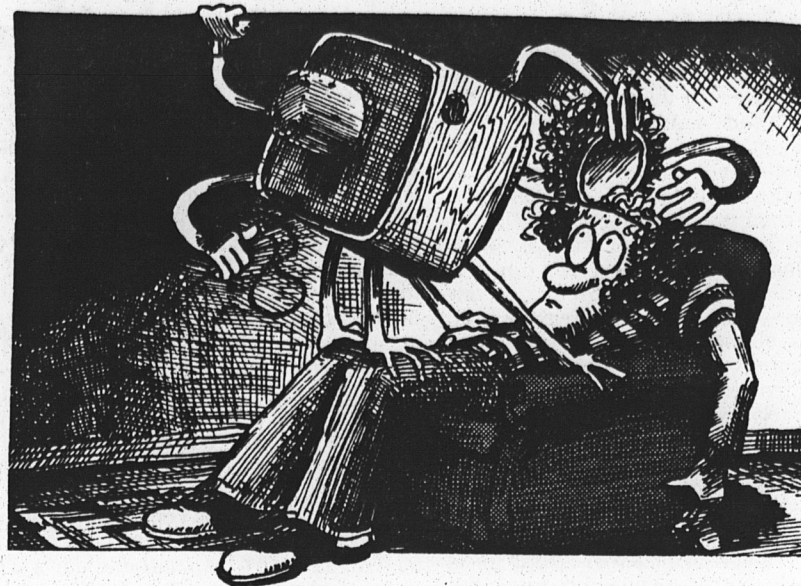
The current edition is endorsed by the Graduate Business Admissions Council, the Graduate Record Examinations Board, and the Law School Admission Test Council. Testing and research programs sponsored by these groups are conducted by ETS, a nonprofit educational measurement and research organization.

## WOMEN'S STUDIES . .

*Continued from page 1*

requests until final approval is received from the Board of Higher Education. This situation is complicated by the fact that the Board is not meeting to approve new programs because of monetary cutbacks within the City University. Richmond is the only division of C.U.N.Y. and one of only a few colleges in New York State offering a Women's Studies program.

—Richmond College Women's Liberation



Coming Soon:

## A MAN'S A MAN

Think now of a man  
Who's by the world beloved  
A man who finds it hard  
To really share their love

For how can he return  
This love - so simplistically  
When his life is overrun  
Engulfed in sheer profundity

He feels within, the seed  
of a love which knows no bounds  
Attempts to make it real  
To pour it all around

He wants his love to grip and grow  
To blaze in every pyre  
But when he dons his love-strewn gown  
The world puts out the fire

He cannot say "For you alone  
my love is meant to live"  
And so in fear they move away  
Sadly, loving him

Ask him what he is to do  
As his heart exudes his mirth  
Is it good that he can give  
Love, not of this earth

—Michael Fallet

## STUDENT COUNCIL . . .

*Continued from page 1*

members: Tony Lepere, Gloria Wiggins, unanimously

8. A resolution was unanimously passed that the Faculty be present according to contract on September 1st and that all faculty members adhere to office hours. A letter should be sent to all division heads about this matter.

9. A motion was made and passed that all student faculty committees have a monthly report (where, when and why they meet) in the *Richmond Times*.

Vote: unanimous  
Respectfully submitted,

Debby Bloostein  
Secretary

## COLLECTIVES . .

*Continued from page 2*

Why is there relatively little practical analysis of what is happening today? Some people refuse to analyze anything which they cannot immediately comprehend. Basically they have a feeling of inadequacy. This is partly because they have never had the opportunity to do it before and, therefore, don't know they're capable of it. On the other hand, many activists put down analysis as being "intellectual"—which is more a commentary on their own kind of thinking than anything else. Finally, there are those who feel no need to think and become very uncomfortable when somebody does want to. This often reflects their class disposition. The general constipation of the movement is a product of all these forces.

One reason for this sad state of affairs is that analysis gives so little satisfaction. This is another way of saying that it is not practical. What has happened to all thinking can best be seen in the degeneration of class analysis into stereotyped, obese definitions. There is little difference between the theory-mongers of high abstraction and the sloganeers of crude abstraction. Theory is becoming the dialect of robots, and slogans the mass production of the mind. But just because ideas have become so mechanical does not mean we should abandon thought.

Most people are not willing to face the fact that they are living in a society that has yet

to be explained. Any attempt to probe those areas which are unfamiliar is met with a general hostility or fear. People seem afraid to look at themselves analytically. Part of the problem of not knowing what to do reveals itself in our not knowing who we are. The motivation to look at yourself critically and to explain society comes from the desire to change both. The heart of the problem is that we do not concretely imagine winning, except perhaps by accident. Analysis is the arming of the brain. We're being stifled by those who tell us analysis is intellectual when in reality it is a tool of the imagination. Just as you can't tolerate intellectualism, so you cannot act from raw anger—not if you want to win. You must teach your stomach how to think and your brain how to feel. Analysis should help us to express anger intelligently. Learning to think, i.e. analysis, is the first step toward conscious activity.

No doubt you feel yourself tightening up because you think it sounds heavy. Really, the problem is that you think much bigger than you act. Be modest. Start with what you already know and want to know more about. Analysis begins with what interests you. Political thinking should be part of everyday life, not a class privilege. To be practical analysis must give you an understanding of what to do and how to do it.

Thinking should help to distinguish between what is important and what is not. I should breakdown complex forces so that we can understand them. Break everything down. In the process of analyzing something you will discover that there are different ways of acting which were not apparent when you began. This is the pleasure of analysis. To investigate a problem is to begin to solve it.

**PROPOSITION I**

**“... in the mind of the beholder.”**

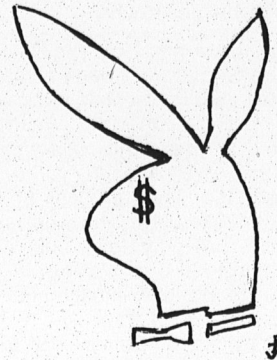
The front page of the Richmond Times vol. VII no. 3 raised quite a stir. Since then much has been said about this paper's right to print whatever it wants. Obscenity is in the mind of the beholder. If the editors of this paper want to put a nude picture on the front page, let them; after all they have been printing my column for a long time. No one has said that Prop. I is obscene, no one has seemed to find anything offensive in it. Yet I must offend someone or something. Fellow inmates . . . let us rise up together to defend our free press from those who would shackle it. Everyone has the right to be heard, yet no one has the right to force their opinions upon another. The Ron Rightwings of this world should be kept in check. If their infantile minds cannot or will not at least listen to another's point of view they themselves should be censored. Harsh ideas and radical, but if one were to watch everything he writes so it would not offend, this paper would be blank. If you don't like what I write, don't read it. If a nude picture offends you, don't look at it. If you are so sensitive or so neurotic that anything and everything might offend it, just cut yourself off from the world.

are they corrupt?" No one answer can be given that could fully explain this corruption. The police in this city are corrupt for one main reason, they don't give a damn. Why should they care when this society hinders more than it helps them. For example, the police are dissatisfied with their equipment. Ever hear of a patrol car that slows down when its siren and flashing lights are put on? Or how about the sidearms the cops carry? Ask any cop or firearm expert and they'll tell you the worth of that weapon. A cop couldn't use that to defend himself if he had to. Why? That pistol is good for only short distances and fires soft lead bullets that have a tendency to go right through the target and keep on going in any direction. So when a cop fires his gun he never knows where the bullet is going to end up. (A gun that fires anesthetic darts would be much more practical and safer.) Add to this frequent disputes between the precinct commander and the patrolmen on precinct policy. These conflicts feed the discontent of the men which in turn is a factor in their performance or nonperformance of their duties. The cops don't care because their superiors don't care. Defective equipment,

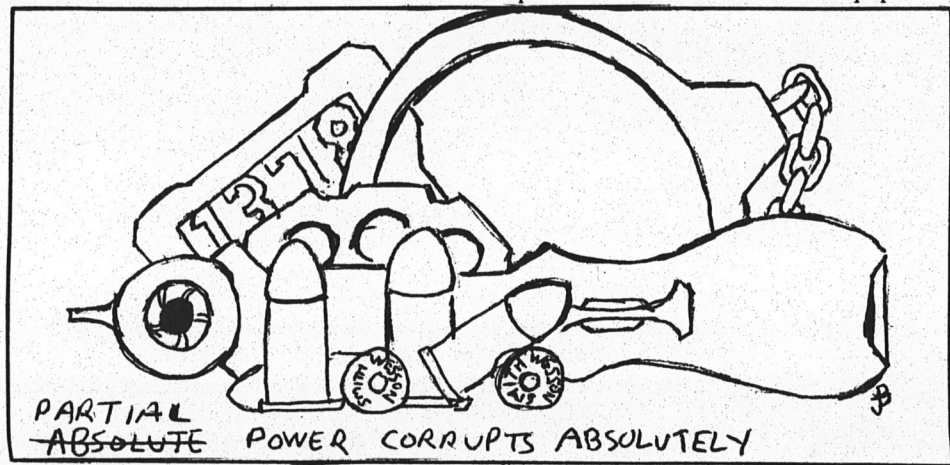
pressures, cannot help but slip and become corrupt? Corruption is not this. Corruption is a captain getting paid off and telling the patrolmen to lay off certain people. Corruption is the sergeant picking up cake and rolls from a local bakery without paying. Corruption is the cop on the beat getting presents from the merchants on his beat just for doing his normal duties. Corruption is a politician's son arrested and released on twenty-five dollars bail when anyone else would have a few hundred dollars bail.

The corruption of the police will not be solved by trying to hide the cases of corruption, nor will it be solved by exposing the mess. The solutions can come in many forms depending on your views. Stop merchants from giving gifts; stop cops from accepting them; treat all criminals the same; treat all people with respect; the police are not above the law. That is the essence of the problem, the cause and the solution. When the police realize that they are also subject to the law as the people are subject, they will change. But till that future mythical time things will remain the same.

**CONSUMER ADVICE**



Last week Playboy Enterprises went public. Hefner's male chauvinistic empire now is offering stock for public sale. Women have been exploited long enough, now with public stock P.E. should gain working capital which will be used to exploit women further. The house that sex built should be avoided and possibly torn down. Exploitation of women must come to an end.



Also referring to the last issue I would like to add or subtract from Howard Heibowitz' article. The police in this city are corrupt, no doubt about that. Comes the question "why

internal discontent, and disputes, and obvious inequities in the legal system all combine to make a cop's life unbearable. Is this why some poor cops with all these

**WE CAN CHANGE THE WORLD IV**

by Stephen Jason

We are losing our struggle to make this a better society because we are fools. As we continue to base our moves on the betterment of our own self-interest groups, any real chance of success fades further and further away. The Rockefellers and the Nixons grow more arrogant every day while we ourselves diminish our own strength. Soon all will be lost.

In a brilliantly executed manner, they have tightened their control of the country with little or no opposition. We now have the "Nixon court" instead of the Supreme Court. The government now practices an open policy of repression, no longer feeling the need to camouflage it in rhetoric. The media, at its best only freedom of the press in an abstract form, is facing even tighter controls. National economic policies, which have always benefited the rich at the ex-

pense of the many, now have added dimensions. They have been overhauled right in front of all of us in order to better serve that purpose while we stand idly by. Government agents who have been infiltrating our organizations for years, now go so far as to carry out acts of violence in our name. The list is endless, but if things aren't clear by now they never will be.

Quite frankly, I wonder when and if ever we will understand what is being done. In political situations, being right is not nearly enough. You must be able to put these ideas into practice, spread them, and then protect them. We are not doing any of these things because of our misguided sense of direction. We are the alienated. In our alienation we find our strength. Together we have power. Divided we are pitiful. Just look at the state we're in. We have Gay Liberation, Women's

Continued on page 3

**REVOLUTIONARY ENGINEERING TOWARDS A "COUNTER-TECHNOLOGY"**

We are interested in the (still embryonic) 'Counter-Technology' branch of the "Counter-Culture" movement, as reflected recently, for example in the appearance of publications such as Radical Software, Mother Earth News, Whole Earth Catalogue, New Alchemy, Domebook, Dome Cook Book, Ant-Farm, etc. Specifically, we are interested in the possibilities of the formation of automated rural (and urban) communes, possibilities opened by the co-existence of:

1) enormous accumulations of "waste-capital" (government-military surplus in particular and commodity surplus in general)

and

2) the skills of the growing number of drop-outs, refugees, and renegades from the engineering colleges and the scientific and technical professions in general (among which we number ourselves)—not to mention those expelled involuntarily in the recent surge of unemployment in the technical professions who form the human side, the 'software' portion, of this "waste-capital" (what we would call "waste-labour"), and who are just as much "military surplus" and "obsolete" as the more familiar "hardware", and refer to themselves as such.

We feel that the present movement needs people from scientific, mathematical, and

technical backgrounds just as badly as scientists, engineers, and technicians need the social consciousness which this movement reflects and which it so often (rightfully) accuses them of lacking, if it is to be able at all to deal with and ultimately transform the present social reality. The ideology of the "abstract negation" and rejection of "Technology" (with a capital T) which is so popular and prevalent among large segments of the movement reflects this weakness. It is an utterly self-defeating and self-castrating ideology, and one which plays perfectly into the hands of our deadliest enemies. Behind the present "Technology" lie capitalist social relations. One need only break out of the fetishism and mystification of the use of this term for a moment to see that "Technology" does nothing, creates no problems, has no "IMPERATIVES", etc. Only people do—people moving within certain definite social relations, out of which arise certain "imperatives", etc. The form that technology assumes in any society is at least in part a reflection, an "objectification", of its basic social relations. Our problem is not "Technology" in the abstract, but specifically capitalist technology (and, in the case of the USSR, etc. STATE CAPITALIST technology). A new, revolutionary society emerging out of this one would express itself, its new social relations, in a new critical appropriation of

present technology and science; in a transformation of its deployment and physical plant, etc. Communes which have begun with naive illusions about this question, and have attempted a return to the "idyllic" Neolithic or Paleolithic modes of life, have either quickly disintegrated or compromised their initial ideals, lapsing into pre-capitalist forms of alienation (guru-theocracy, etc.). It is necessary merely to think concretely enough to imagine what a hardship life can be, without the facilitations and "arts of life" which men have developed, to see the error in this approach. (One might also reflect that the development of Paleolithic and Neolithic societies lead precisely to where we are now, and a return to those conditions, even if it were possible, could only reproduce the original course of development and lead us back here again.) On the other hand, communes which are unafraid to adapt the whole range of modern technology to their needs might serve as an advance scouting and experimental groping process, exploring the possibilities of the re-formation and re-deployment of the physical plant of society, of decentralization and de-urbanization, resulting in knowledge which will be crucial to a society undergoing a radical social revolution; such as the U.S. may be within the next decade or so. It is our belief in addition that communes, from the point of view of their own survival, must

begin with the most advanced technologies (such as automation) evolved by the present capitalist society (though of course not in their most expensive and large-scale forms), and begin to remold them to congruence with a different totality of social relations. We believe it is both possible and necessary for an intentional community movement, despite its inevitable poverty and financially and economically marginal status, to begin to build an independent economic base for the support and facilitation of the new social and interpersonal formations and relations which are now straining to emerge in this society.

We are presently working with several groups planning to form communities and we are actively exploring possible ecologically compatible, etc. technologies which could be utilized by such communities. Most of our work so far has been done in the area of what we call "the automation of agriculture" (controlled environment agriculture and hydroponics). We have several schemes and strategies for the (economic) evolution of such communities. The results of our work to date will soon be published by us as a pamphlet entitled POST-SCARCITY COMMUNES. We are also interested in the category of 'counter-technology' which might be called 'Technological Guerilla Warfare'.

## MUSIC

## ARTS

## THEATRE

## Notes on Rock

The Night Cap  
Lounge

by Alan David

More and more, I seem to be running into musicians who are out-right pigs. Yes, I did say pigs. I suppose that anyone who gets into a business where the money is fast and heavy can develop the symptoms. Yet, there are some that have survived (offhand I can't name any, though). It all really hits home, when you're out looking for some people to play with, just to make music, with the main thing being the sounds, not the ability to attract a paying audience. True, money is (alas) an indispensable item these days, but good music is more important to my baseline of sanity.

It seems that there aren't too many people into music for music's sake. There are some, even at Richmond, but the sight of a greenback makes most lick their chops and go commercial. This leaves the few die hards that are left, to play alone, or stagnate. If one can find a small group to jam with, another hassle is finding a place to play, not necessarily for money, but a place where the atmosphere is pleasant, and the music good, because the vibes are good, not because the money is thick. This eliminates virtually every club in New York, save one (that I have had the good fortune to find). This club is not without its limitations, and restrictions, but these are few and not too hassling.

The club is in Brooklyn, just a short distance from Park Slope, and the Brooklyn Bridge, in an area that is enough of a ghetto to make the patrons different from the crowd at the "Vanguard," or the "A Go Go." The clientele is ninety five percent black on Friday and Saturday nights, and ninety five percent white during the week. It's interesting in light of this, that there is a two dollar minimum (one restriction) during the week, but no minimum or cover on the weekend. Anyway, the place is the "Night Cap Lounge", on Flatbush Ave. If you should care to visit, the music is strictly Chicago Blues, every Monday, Friday, and Saturday, and sometimes Sunday. The house band is the Brooklyn Bluesbusters, a four-piece group originally masterminded by Paul Osher, an ex-compatriote of mine, who is currently playing harp with Muddy Waters, and who is one hell of a harpist.

The group is guitar, bass, drums, and harp, and the music is lovely, and quite undistilled blues. The guys know every blues song ever written (or so it seems) and the style moderates from gutsy Elmo James tunes, to lighter Butterfield Blues. I had the pleasure of jamming on a couple of numbers, and found the "Busters" to be nice, talented, and dedicated guys. A typical quote from the group: "At least sixty lead guitar players have been here since January (when advertising began in the East Village Other) and only about two or three have played. All these dudes come in here sounding like Alvin Lee, and think that they can play the blues. Well, we give 'em a listen in the back room, and then tell them that we're sorry, but we just aren't compatible. We're not nasty, because they're still fellow musicians, it's just that they're not into the Blues, you know man?"

In the past, however, quite a few musicians have jammed with the group. Among these notables are: James Cotton, Slim Harpo, Victoria Spivey (the queen of

A big question on Broadway these days should be why last week's new musical has the title, THE GRASS HARP. Little of the original Truman Capote play remains—the greatest similarity between the source and the 1971 musicalization is the fact that they were both housed at the Martin Beck.

It's true that we again have Dolly Talbo (Barbara Cook) and her famous dropsy cure. Dolly still gets disgusted with her sister, Verena (Ruth Ford) and leaves home with her friend (Carol Brice) Catherine (she's really black but claims to be an Indian princess) and her nephew, Collin (Russ Thacker) to live in a tree house in the forest. Unfortunately, much of the reasoning behind these actions now no longer exists. It was as if book writer Kenward Elmslie had taken one of his character's speeches too seriously. At one point someone remarks—"How exciting to chuck everything and live in a tree"—and Elmslie has done just that. Gone is almost all of Capote's original first act—in its place we have two quick scenes which set the stage for the great exercise in camping.

Camping is also the call word of Karen Morrow, Miss Baby Love Dallas and she is marvelous at it. Originally one of Capote's most minor characters, she is now Dolly's and indeed the entire show's, salvation. Just at the point where the evening is beginning to sag, in comes Miss Morrow with blond hair like straw and a personality and warmth that is golden. She proceeds to belt out five songs and reassure the audience in true Broadway tradition that faith cures all.

With the exception of its fine, talented cast, the evening's other asset is the Kenward Elmslie ; Claibe Richardson score. It is always tuneful and bouncy and there are two wonderful songs, "Yellow Drum" and "I'll Always Be In Love", that are showstoppers. Orchestrators J (Billy) Ver Planck, Jonathan Tunick and Robert Russell Bennett also deserve credit for bringing out the music's true vitality.

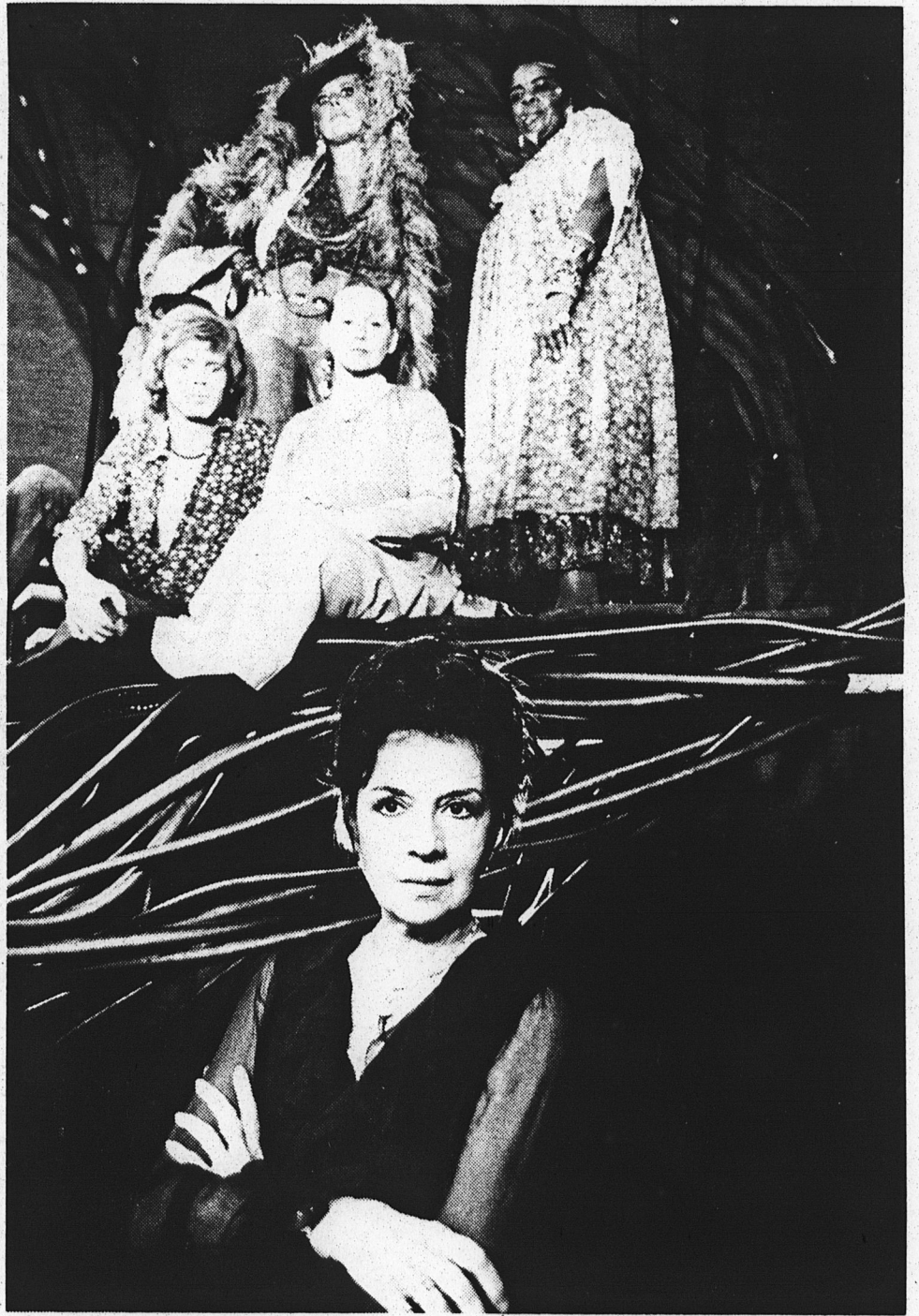
Even though much of the audience was carried away by the evening's musical merits, we still must come back to its merely servicable book. It is a shame that all of its Capotean beauty is now gone. What remains is a scant fifteen or twenty minutes of dialogue, which merely outlines the story and serves as a bridge between the songs. No longer is the evening a view of a few people trying to fight the will of the town. Not only are all of the townspeople missing, but all of their sexual hangups are also gone, resulting in a tale that borders on the saccharine. The remaining characters lack depth—a trait that is uncommon in a Truman Capote creation. Since Kenward Elmslie has almost totally gutted the original tale, it is not surprising that he has also changed the ending. Instead of havin'

the blues) and Paul Osher. I almost forgot to add my name. Not that I'm notable, but rather lucky. Anyway, Monday nights are usually a drag, and if you dig the blues honey, get on down to 575 Flatbush Ave. about nine-thirty. If transportation is a hassle, and you haven't heard any live music in a while, I am pleased to announce two up-and-coming events at Richmond. At this point the dates for both are rather undecided, but the plans are in the works for two live events in our own student lounge.

Miss Dolly come back to reality, we now see Verena joining her in the tree house and entering Dolly's fantasy world. It is to the credit of director, Ellis Rabb that this last transformation works and when combined with the closing songs, it elicits a happy,

glowing release from the audience.

Considering the current crop of Broadway musicals, THE GRASS HARP is unusual in that it is not a revival or a revue and when you realize that it is totally different from its source, it also has the dubious distinction of being truly original.



Ruth Ford grimly notes her sister and friends in tree house in scene from The Grass Harp.

One will be the Richmond Rock Ensemble, who have been rehearsing in spurts for a few weeks now, and the variety of music on the program will be quite pleasing. From hard rock to blues, to folk, and folk rock, this should be quite an entertaining afternoon. Watch for signs towards the middle of November. This column will spread the word.

The second event is also in the planning stages, and its occurrence will depend on the

feedback that reaches me. I hope to bring three rather talented musicians to school, who along with myself will provide some hopefully satisfying sounds to dance or listen to. This party will happen on a not too distant Thursday or Friday afternoon, and will be advertised so all will know in advance. Let me know, through the paper, or whatever, what you think. I say bring music back to the Student Lounge, and not the canned shit.

# The Richmond Times Magazine

VOL. VIII NO. 5

RICHMOND COLLEGE - CITY UNIVERSITY

NOVEMBER 11, 1971

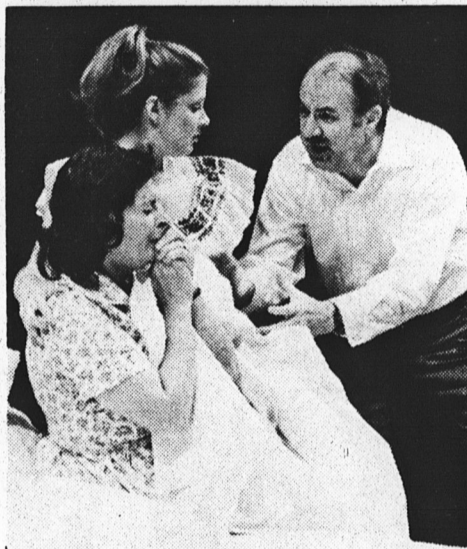
## PORTNOY AUTHOR DOES IT AGAIN & AGAIN & AGAIN

A Theatre Review  
by Richard Kornberg

Years before Philip Roth received national prominence with his handy guide of sexual hangups, "Portnoy's Complaint", he was busily creating short stories relating to Jewish life. These tales brought many ideas out of the closet (or the bathroom, as the case may be), and with their wry, yet at times heartwarming insights, found a clique of devoted readers. One such novelet, "Goodbye Columbus", was made into a successful Hollywood film and now Larry Arrick has given stage life to three others.

The evening, which is divided into three acts, begins with the "Defender of the Faith". World War II is ablazing and in a boot camp in Missouri three Jewish privates, led by Sheldon Grossbart (Jon Korke) complain about being maligned because of their religious practices. The captain in charge is a Southerner who wouldn't be able to distinguish Kosher from Moshe and it falls upon the men's new sergeant, who happens to also be Jewish, to be a sort combined interpreter and Messiah. This role becomes more and more difficult for him and he seems to be beginning to ask the question—What makes Sheldon run? The similarity between Sheldon Grossbart and Schulberg's Sammy Glick is greater than just the fact that they have the same initials, as the skit ably indicates.

The third part of the evening concerns "Eli, The Fanatic". Eli Peck is a Jewish lawyer, hired by his own people, to rid themselves of another one of their own. The Jews in the affluent Westchester community have become perfectly assimilated and the presence of a Mr. Tzoref (Lou Jacobi) annoys and embarrasses them. Tzoref is an orthodox Jew, who has old ideas and who has started a new religious school in the town. In a large house on top of a hill, he has seventeen children living and learning Judaism. What is worse is that in Tzoref's employ is a Hassidic—a Jew that has a long



A typical scene in a typical Jewish family starring typically Jewish Lou Jacobi

beard, a tacky black coat and a wide brimmed hat. It falls upon Eli, as the group's lawyer, to rid the town of these enemies of the people.

In the second act, which is the only pure comedy of the bunch, we meet "Epstein". He has been married twenty-five years, has two ungrateful children and a wife whose breasts resemble two bagels that have been left in the rain. Epstein begins to have an affair with a neighbor, a Mrs. Katz, and everything is fine until he develops an "irritation". Lou Jacobi is marvelously hilarious as is Anna Berger as his wife, in this skit which is funnier than anything presently on Broadway.

This is an evening of extremes—it is both funny and sad and while these elements at times work beautifully at other times they do not. I do feel, however, that you have to be Jewish to love Roth's wry.

## next to nothing to nothing

our love it seems has been forbidden.  
surely you must have known.  
ideas. history and mistake. thought.  
self preservation. god. the feelings.  
the . . . . . but everything speaks of it.  
we are experience and do not wish to be.  
we are and very nearly  
only are according to a force of next  
of which we had no chance in the fixing.  
better seems seen  
but tomorrow only comes. in me  
are words which will never leave.  
feelings which are legacy.  
i could hardly believe it  
when i found out.

i must laugh.  
even at moments when absurdity is  
something else.  
moments between-us  
when we see the mistakes in old people's  
faces  
mistakes about to be made  
behind faces of young.  
where can i go but laugh  
when i see theirs and yours  
but not my own.  
where can you go when  
and you do  
see mine.

poem j. turnbull.

## MOVIE OF THE WEEK LONG AGO, TOMORROW



Bruce (Malcolm McDowell) and Jill (Nanette Newman) are drawn closely together in this touching love story now at the Beekman Theatre.

## "REVOLUCION, MIRA! REVOLUCION"

These pieces of beautiful poetry were not written to admire nor to glorify its contents nor to call it "another development in people's head", but to get a message across, a message which has laid decaying and stagnating due to our own irresponsibility and insensibility. Liberacion!

... the nervous breakdown streets—where rats live like millionaires—and the people do not live at all . . .

"Bullets and bombs aren't the only ways to kill people. Bad hospitals kill our people. Rotten, forgotten buildings kill our people. Garbage and disease kill our people."



Excerpt from a Puerto Rican Obituary by Pedro Pietri

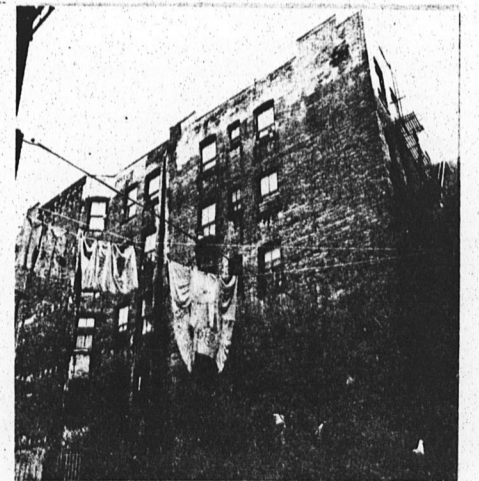
Here lies Juan  
Here lies Miguel

Here lies Milagros  
Here lies Manuel  
Who died yesterday today  
and will die again tomorrow  
Always broke  
Always owing  
never knowing  
That they are beautiful people  
never knowing  
the geography of their complexion.  
Puerto Rico is a Beautiful Place  
Puertorriquenos are a Beautiful Race.

If only they  
Had turned off the television  
and tuned into their own  
imaginations  
If only they  
had used the white supremacy bibles  
for toilet paper purpose  
and made their Latin souls  
the only religion of their race  
if only they had  
returned to the definition of the sun  
after the first mental snowstorm  
on the summer of their senses  
If only they  
had kept their eyes open  
at the funeral of their fellow  
employees  
Who came to this country to,

make a fortune  
and were buried without  
underwear.

Juan  
Miguel  
Milagros  
Olga  
Manuel  
Will right now be doing their own thing  
Where beautiful people sing  
and dance and work together  
Where the wind is a stranger  
to miserable weather conditions  
Where you do not need a dictionary  
to communicate with your  
hermanos y hermanas  
Aqui se habla espanol all the time  
Aqui you salute your flag first  
Aqui there are no dial soap commercials  
Aqui everybody smells good  
Aqui TV dinners do not have a future  
Aqui wigs are not necessary  
Aqui we admire desire  
and never get tired of each other  
Aqui que pasa Power is what's happening  
Aqui to be called  
Negrito y Negrita  
means to be called love.  
We talk and rap  
Rap and talk



And  
Talk and rap  
Let's quit the bullshit  
We preach for days  
But practice like shit  
We scream and yell  
"Revolution, Revolution,"  
But our asses remain on a pedestal  
Meanwhile,  
Beautiful people are dying  
Beautiful children are crying  
But still theory and no practice  
Why?