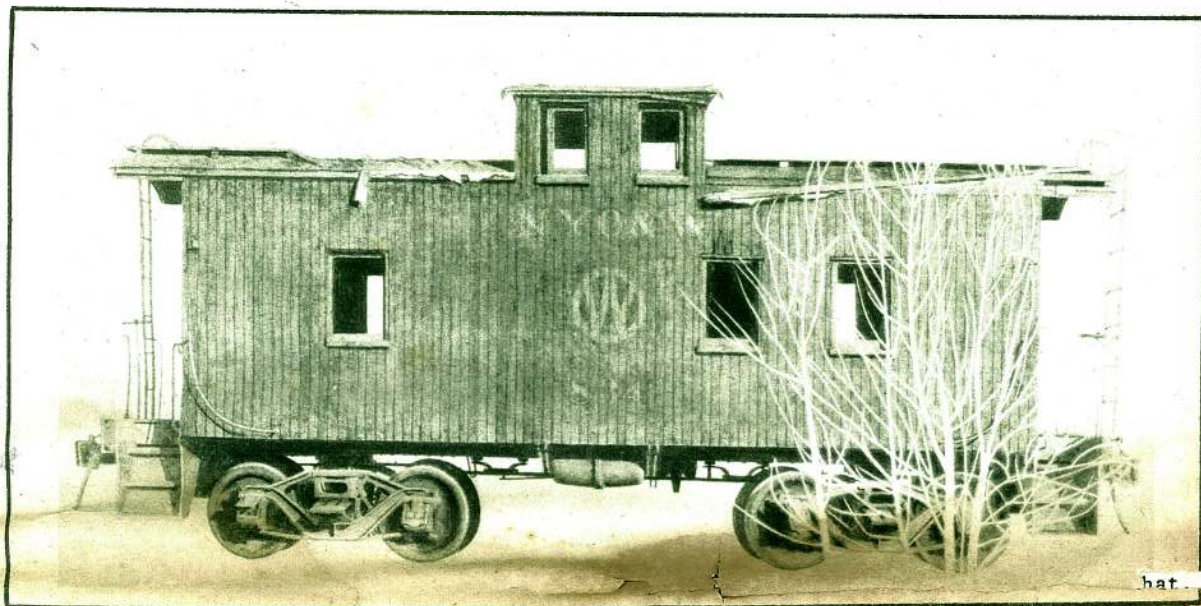


Stone House Press

of NEW PALTZ



Drawing by Dale Stein

Story on p. 8

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EDITORIAL

Stone House Press is an independent journal of news and opinion. Published every other week in the New Paltz area, it seeks to establish itself as an intelligent forum for the discussion of events of concern to our community.

In establishing ourselves free from the influence of any advertiser, political party, or social movement, we hope to present our readers with news and opinions which will keep the citizens of the area informed and provoked.

In seeking information from university and non-university sources alike, we hope to bridge the unfortunate and unnecessary gap of communication between the College and the community.

Stone House Press invites contributions of all varieties and will attempt to print responsible, literate and interesting articles, correspondence, poems, photographs, drawings, reviews and announcements.

TRUSTEES SUPPORT MORATORIUM

At a special meeting held by the Planning Board of the Village of New Paltz, the topic of future zoning was discussed. Normally, this would be thought of as dull, but the meeting became one of the most important and interesting of the recent Village meetings. Future development of the Village as a complete entity was discussed: development which influences every street, neighborhood, and business district in the Village. Among the things discussed were population and housing density, future business development, and the traffic situation.

After a great deal of comment by those present, and after a long speech by Village Planning Consultant Ralph Seligman, it became evident that the primary concern was the unwanted development of village properties in anticipation of the new zoning ordinance. Village Trustee John Sherwig said that at the next Village Trustees' meeting he would propose a motion to stop any new construction or development in the Village. In that way there could be no unwanted and unplanned for development.

Cont' on p.23



LETTERS

OPEN LETTER TO NEW PALTZ

New Paltz government is a rough, treacherous game. I will vote for Mr. Logan on March 20, because of his ability to see very deeply and accurately into political motives and actions which greatly effect the taxpayers.

John Logan led a strong fight against the Town Swim Park for serious reasons. He was way ahead of his time, but now has been proven right. Months ago, he pointed out that Town procedures regarding the Town Swim Park were working to benefit a land speculator, not the taxpayers. Many citizens criticized Mr. Logan for telling the truth. But two months after the Pool vote, it came out in the newspapers that a sixty million dollar "Hamlet" was planned around that pool.

The pool issue is far from "dead". A significant lawsuit has been filed against the Town by new Paltz Growers, Inc. Mr. Jack Erman, President. The suit, as reported in the Kingston Daily Freeman, Feb 11, '73, charges that Anthony Moriello, Dominick Sfregola, and S. Parks Glenn, made an agreement (May 1, 1970) by which recreational land was deeded to the Town without a legally constituted meeting, and without any supporting Town Board resolution. The suit, according to the Freeman, mentions "fraud". Months ago, John Logan clearly showed that Town procedures were not in the taxpayers' interest, when he distributed copies of the May 1, 1970, deed to the New Paltz voting public. The deed clearly shows that Mr. Erman exchanged the land for the tremendous price of having the Town taxpayers build him a public Town road (But the newspapers kept telling the public that Mr. Erman donated that land.)

Mr. Logan has worked to get the Village a competent Police Chief. Foot patrols are now back in force. Mr. Logan contributed substantially to the Municipal Research Committee, which compiled a comprehensive, accurate, current data library. He worked to the benefit of the community in fighting the Town Board on that outrageous "Hamlet" density proposal of 7.2 dwelling units per acre. He sure has made the "machine" mad. But then he has not been serving the "machine"...he has been serving the taxpayers.

MARTHA HOBERECHT

TO THE NEW PALTZ COMMUNITY

March 20 you will vote for two candidates out of a possible four, for village office. Before then, however, please examine seriously and question the candidates.

In particular, you might want to ask the Co-operation candidates - Karsten and Bogie the following questions:

- 1). Ms. Karsten: Last year you publicly supported the hamlet. Have you since changed your mind?
 - 2). Mr. Bogie: Why do you refuse to show meetings of the Town Board on Cable T.V. that have already been taped? Is it because they might prove embarrassing to your fellow Republicans on the Town Board?
 - 3). Ms. Karsten: Why did you approve the Huguenot Square Shopping Center without prior consideration of drainage plan? Didn't you feel that they were important?
 - 4). Mr. Bogie: You received a franchise from the Town for your Cable T.V. with absolutely no price controls. Are you planning on a similar agreement with the Village? If so, would it be before or after you became a Village Trustee?
 - 5). Ms. Karsten and Mr. Bogie: What is your opinion of the lawsuit that has been filed against the Town of New Paltz charging fraud?
 - 6). Mr. Bogie: In your press releases, you state that you co-founded the Homeowners Association. How many meetings have you attended and participated in? How many recommendations have you made for the benefit of our community? Exactly what have you done for our community outside of owning the Cable T.V.
- I sincerely hope that you, as voters, will demand the answers to these questions before casting your vote for your sake and the sake of our Village.

Thank you for your time,
CAROL HENNING

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On February 20, Mr. Alfred Schreiber presented a preliminary application for subdivision of land and the construction of 14 houses on 3.7 acres of land in the historic section of New Paltz to the Village Planning Board. The homes, planned for the easterly side of Huguenot Street between Henry Court and Mulberry Street, will fall within the \$30,000 and up bracket.

Chairman Tom Nyquist questioned the already existing drainage problem. Mr. John Sherwig, Village Trustee present in the audience, said that the southernmost house on Huguenot Street was regularly flooded; that the water came from the railroad culvert and not the Wallkill River. Mr. Nyquist suggested the plans be referred to the Village engineers.

Mr. Ralph Kulseng questioned if Mr. Schreiber intended to allow the Board the usual 45 day period in which to accept or reject this preliminary proposal, but Mr. Gaspar Capone pointed out that the 45 day period applies only when final plans are presented.

Attorney Phil Schunk said that only the site could be approved for building; that the building could only be approved once a building permit was issued. No one was very sure if the land could or could not be sub-divided. It was all very vague, as preliminary hearings go.

Mr. Kulseng felt that the facades presented to the Board would be hard pressed to conform to the historic homes. Mr. Schreiber replied that Mr. Kenneth Hasbrouck, local historian, approved of the plans and that Mr. Hasbrouck approved of it over even a larger area. Tom Nyquist suggested Mr. Schreiber meet with the Historical Society and get their approval. John Sherwig, whose home is adjacent to the 3.7 acres and within feet of the historic barn on the proposed site, said that as an historian he had great respect for historic societies, but that he would not take their answer as absolute - that the ultimate decision must rest with the Planning Board.

Gaspar Capone again stressed that the Village has an ordinance, that the Village must

Wither,
New
Paltz



Former Dutch Reformed parsonage and carriage house, now barn.

stick to it, because that is why the Village has an ordinance. Ralph Kulseng moved Chairman Nyquist to appoint a two-member committee to view the site.

Mr. Schreiber concluded that this is the last undeveloped piece of land in the Village, and from an ecological point, it is ideal: it's near the sewer. When asked what was wrong with the land as it now stands (ecologically speaking), Mr. Schreiber said that the 14 houses he is proposing on the 3.7 acres of land is better than weeds and brush.

anne salomon

TESTIMONIAL FOR MRS. EDNA BRANIGAN

The New Paltz Democratic Club will hold "A Memorable Afternoon", to honor an outstanding New Paltz citizen, that great lady, Mrs. Edna Branigan. A dinner will be held at Reggie's Inn, Sunday, April 8, at 1:30 pm. Mrs. Branigan is being honored for her great contribution to our community and to our nation. Her activities, spanning decades, have been many.

It is hoped that the many friends who know her and love her will attend the dinner. Tickets are available from Democratic Club members.



COUNTY PLANNERS: POPULATION PROJECTION

Predicting future populations is a very tricky business at best. Birth and death rates, historic trends, development patterns, etc., can be thrown out overnight if a large industry decides to locate in or leave a small community. While projecting for large populations units like regions or states is a science using sophisticated mathematical techniques, projecting for small units like towns and rural counties is more of an art involving individual judgment and intuition. The following selection describes the basic assumptions we made in developing our population projections for the County.

Cont'd on p.4

COUNTY PLANNERS: POPULATION PROJECTION - CONT'D FROM P. 3

ASSUMPTIONS

We do not anticipate any new large industrial plants like the 5,500 man IBM Ulster Plant. The main reasons for this assumption are lack of labor, water, and sewers for this size installation. Instead, we expect most industrial growth to occur as the result of expansion of existing industries and the location of new plants in the order of 200 employees or less. The most likely areas for such industrial activity are in the Kingston to Saugerties and New Paltz to Lloyd corridors. If Route 208 is improved in Orange County, industrial expansion could also be expected in Wallkill.

The State University at New Paltz is the County's second largest employer and was responsible for much of the growth of the 60's. Plans for the expansion of the State University are uncertain at this time. We assume that the University will grow after the alleviation of the present State budgetary crisis, but at a more moderate rate than the past. We expect that there will also be a shift to more student commuting. We therefore think that New Paltz will continue to grow rapidly, but not at the 100% rate increase of the past decade.

The number of new jobs at Stewart Field and industrial growth in Orange County is also uncertain. We assume that there will be considerable activity and that growth in

the southern towns of Shawangunk, Cardiner and Plattekill will accelerate rapidly in the next decade. Marlborough will also grow, but at a slower rate because of the probable reluctance of the apple growers to sell land. We think however, they will probably succumb in the next 10 to 20 years. In the 1980's and 90's we expect the southern portion of the County to accelerate in growth but we do not anticipate massive commuting linkages to the New York Metropolitan area to occur until after the end of this century.

We expect the growth patterns of the 60's to continue for most other municipalities. We think this decade is more normal than any other period in recent history. It is interesting that the 60's had a 19% rate increase, which is the same as the period 1930-1970. This longer time period included both periods of economic boom and depression, high birth rates and low, immigration and out-migration....

If these assumptions prove true, the County will grow to about 170,000 people in 1980, 200,000 people by 1990, and approximately 250,000 people by the year 2000. The last decade is expected to be the beginning of commuter influence from the New York Metropolitan area. While we will be at the 200,000 person level, we expect Dutchess and Orange to be well above the half-million mark.

TOWN BOARD DISCUSSES SHOPPING CENTERS

The New Paltz Town Planning Board meeting of March 5, 1973 devoted substantial time to the problems of two shopping centers: one existing at Simmons Plaza and one proposed for twenty-five acres of land between Paradies Lane, Rt. 299 and South Ohioville Road. Mr. Melman of Simmons Plaza again appeared to review the long-awaited planting schedule for the trees and shrubs which will complete the landscaping of the Plaza. After some confusion regarding specific trees and how they were to be set in concrete for distribution throughout the parking area, both Mr. Melman and the Board decided that the whole situation should be clarified by the next meeting.

In conjunction with the problem of the landscaping of the Plaza, several Plaza merchants, including Mr. Nick Campas of Town Plaza Liquors and Mr. Bliziotis of the Diner, raised the problem of the traffic flow within the Plaza. The existing concrete divider, separating the entrance from the exit, is approximately eighty feet long, an insufficient length to regulate traffic flow. The Board would like the eighty foot divider extended an additional two hundred feet, thus eliminating the possibility of collisions and confusion with the parking area. Mr. Melman appeared receptive to this idea, though Mr. Bliziotis wondered whether or not a divider of this length might interrupt that flow of traffic which enters the Plaza merely to cross over to the Diner.

Cont'd on p. 23

A LETTER TO A PUBLIC SERVANT
by Louis Fagon

Oh, little man, who made you
A paying Proposition?
Who brainwashed, then
parlayed you
Ambitious politician?

Who taught you to deceive us?
Though we wear the same
apparel?
Who told you to perceive us
As just a huge pork barrel?

Once rulers were less subtle
And cut us up with axes.
Now fearing no rebuttal
You do the same with taxes.

You prate of God, and mother,
Of country, flag and duty.
You love us like a brother
And treasure us. -- As booty?

You shout in words that
thunder
You heed no boss's bidding.
But--don't you ever wonder
Just whom in hell you're
kidding?

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CANDIDATES FOR RE-ELECTION



Lincoln Igou

Although I am the youngest member of the Village Board, at least in terms of service, the past two and a fraction years have provided me with a grounding not only in Village problems, but also in the seldom simple legalistics of the machinery through which action and progress are achieved. These intricacies are little in evidence at the regular monthly meetings when final recommendations usually have been worked out. Additional meetings of the Board or its committees themselves, or in joint sessions with a variety of other relevant groups or individuals result in the Trustees having to make decisions and recommendations far, far more often than once a month. It is out of this atmosphere that I feel I am now far better prepared to meet and to help resolve village problems than I was when first appointed to the position.

Happily, in my view, the Democratic-Republican conflict of larger political units is not present at Village level, nor should it be. I have never registered as either a Democrat or Republican because I have wished to support the better candidate, as I judged them, regardless of party affiliation. However, on the Village Board, I do not see myself as a two-party conciliator because, to repeat, such allegiance is of no appreciable significance -- at least among present members of the Board.

I see this job as one of listening respectfully and seriously to all affected residents who wish to present views on local matters, recognizing that there will always be at least two sides to every issue, and that ultimately a decision must be based on my own best judgment in the light of all the data presented. Although consideration must be given to relative numbers of

Cont'd on p.23

Although there are four candidates running for the two Village Trustee positions, and all were asked repeatedly to deliver statements to Stone House Press, regrettably only those printed below were the ones received.

-Editors-



DEMOCRATS ENDORSE ENCUMBENTS

Tom Cotton, Chairman of the New Paltz Democratic Club, held a press conference today (March 3) to announce that the executive committee of the New Paltz Democratic Club had voted to endorse the candidacies of incumbent Village Trustees, O. Lincoln Igou and John Logan.

Cotton said, "The Democratic Club has long respected the non-partisan tradition of the Village Government and its elections and has determined to maintain that tradition. However, the disregard of that tradition demonstrated by the New Paltz Republican Club's endorsement and extensive financing of the candidates of the so-called "Cooperation Party" has convinced the club members that the Cooperation Party is merely another political arm of the Republican Club. Therefore, it has become necessary for the New Paltz Democratic Club to become involved in this year's Village by endorsing those candidates which the club members feel will best represent the interests of the Village residents now and in the future. I am proud to announce that the executive committee of the New Paltz Democratic Club has voted to endorse the candidacies of Village Trustees O. Lincoln Igou and John Logan. Their service and dedication to the welfare of our community has been outstanding and every effort will be made to ensure their re-election."



John Logan, Village Trustee and candidate for re-election said today that he is "seeking re-election in order to continue to work for a better community". He said that he was "proud to have participated in the many accomplishments of the Village in the past three years. I have worked toward establishing one of the finest Village Police Forces in the Hudson Valley, to complete the new sewerage treatment plant, to upgrade streets and sidewalks, to landscape Village property, to increase municipal parking, to improve the downtown business district, to improve street lighting and to provide better zoning and planning for the future."

"The revision of the zoning code is of particular importance to me because I believe the Village should be protected against the intrusion of misfit businesses like the hamburger stand in the middle of our Main Street business area. We need to protect and enhance the historic, architectural and cultural integrity of the community."

"I welcome the opportunity to continue to represent the people of this Village. I am proud of my record. I have worked hard for the people and I am glad to have had the opportunity to help individuals to solve their problems with the local government. I will continue to speak out for what I think is right for the Village."

The Trustee challenged his opponents to meet with him at any time in a public forum to discuss the real issues of the campaign. "However", he said, "I will not indulge in clichés, slogans, and other meaningless testaments of goodwill which have characterized my opponents' campaign. The people of this community deserve a public discussion of the vital issues facing us".



HOMEOWNERS PETITION VILLAGE



Recently the Executive Board of the New Paltz Homeowners Association approved for the general Homeowners Association meeting the circulation of a petition. The petition, entitled A Petition Requesting Investigation of the Sale of Public Land and Its Proposed Use in the Village of New Paltz, states:

"We, the undersigned citizens and residents of New Paltz, have had it brought to our attention that there have been several questionable acts by the Board of Trustees and the Planning Board of the Village of New Paltz that should be investigated. The questionable behavior has to do with the sale of a parcel of land purchased by the Village for public use and subsequently sold to private interests for a much lower price than what the Village paid. There are several questions pertaining to these events that we would like answered to our satisfaction, since we do not want this behavior to set a precedent for any future transactions involving the Village.

1. Why was the parcel of land sold for \$9,000 after the Village had purchased it for approximately \$20,000 and at a later date was offered \$22,500 for the same parcel?

2. What consequences will the Taxpayers have to face in regard to drainage where the development of this parcel is concerned?

3. What consequences will the Taxpayers have to face in regard to traffic where the development of this parcel is concerned?

4. What guarantees do the Taxpayers have that the planned development of this parcel of land as a shopping center will not interfere with the busing of school children or with pedestrian school children, as the parcel in question is across the street from the Campus School?

5. Why wasn't the sale or development of this parcel brought to the attention of the residents of the Village at a publicized hearing with the Village planning consultant present?

The reasons for the petition are these: in 1966, the Village bought the land behind the Village Hall for \$35,000. It consisted of a two and one-quarter acre parcel, of which less than half was made into the Municipal parking lot across from the Huguenot Bank. The remainder of the land was to be developed into additional parking space and a Village park.

In 1967, the Village was offered \$22,500 by a private party for this remaining land with the promise to build a new Post Office and a parking lot. When the Village Board of Trustees found that they could not sell the land without formal permission, an attorney was sent to Albany to get such permission. If the Trustees had chosen not to seek legislative approval, they could have put the question of selling the land to a public referendum. The Village Trustees chose not to do this.

The land then was sold at a public auction, with the Village reserving the right

Cont'd on p. 2



REPORT FROM NEW PALTZ

HOMEOWNERS MEETING

The Board of Directors of the New Paltz Homeowners Association held their monthly meeting on March 8, 1973. In attendance were: Gasper Capone; Ernest Costello; James De Santis; Helen Karsten; Carmine Liberta; Richard Nicodemus; Anthony Puglisi; Joseph Torraca; and Dr. Herbert Weinman.

President Weinman announced that the March 22nd meeting of the Association has been designated as "Meet The Press Night." The Editors of the New Paltz News, The Independent, and The Stone House Press have been invited to participate in a panel discussion on newsmaking, as has been Mrs. Maureen Hasbrouck of radio station WGHQ.

In new business, Mr. Liberta, Chairman of the ad hoc Nominating Committee presented a report. The committee had contacted several persons who indicated their willingness to run for office for the 1973-74 year. With a reminder that additional nominations may also be made from the floor at the annual election night on May 24, 1973, Mr. Liberta presented the following slate of officers: Mr. Anthony Puglisi for President; Mr. Richard Nicodemus for Vice President; Mrs. Cindy Luedeke for Secretary; and Mr. Carmine Liberta for Treasurer. The slate for the Board of Directors included: Mr. Gasper Capone; Mr. Ernest Costello; Mr. James De Santis; Mr. Louis Fagon; Mr. James Hillestad; Mr. Edward Johnson; Miss Jean Little; Mr. Ottavio Manco; Mr. Anthony Medici; Mr. Warren Reese; Mr. John Schulte; and Mr. George Wexler.

In new business, a discussion was held on a possible membership drive. Messrs. De Santis, Liberta, and Puglisi volunteered to serve on an ad hoc Membership Drive Committee, with Mr. De Santis as its chairman. The committee was instructed to prepare a brochure on the Association's activities for the past three years, to arrange for the May 24th election night meeting to be held at a local restaurant, and to report back to the Board in April. In addition to hosting a buffet, the Association will present a panel of candidates for the New Paltz School Board. The Directors were urged to invite new members to what promises to be a gala event.

In additional new business, Mr. Puglisi raised the question of having the area radio stations carrying announcements of the Association's meetings. Following a discussion, Mr.

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In the last few years, eating naturally has become quite a popular idea. Unfortunately, many people also have the misconception that natural foods (or health foods as they are also called) are outrageously expensive and therefore not in keeping with a household budget. There are ways, however, to eat naturally and still be economical if one is willing to do a bit of study and experimentation.

Here are a few suggestions:

(1) Sprouting - an easy and cheap way to get really fresh vegetables all year round. Especially effective in the winter when vegetable prices are so exorbitant.

(2) Gardening - you'd be amazed at the delights of eating your own fruits and vegetables. Some "green thumbs" even manage to grow tomatoes and greens all winter in their windows or with the aid of fluorescent lights.

(3) Canning, freezing, drying or cold-storing the surplus from your garden. Just as our forefathers did, we can produce and store much of what we need to get us through the winter.

(4) Getting off the top of the food chain, as Frances Moore Lappe writes about in her book, *Diet For A Small Planet*, (highly recommended), a paperback book published by Ballantine Books and selling for \$1.25. Getting off the top of the food chain means changing over from meat as our main and only source of protein to other sources such as legumes (soybeans, lentils, chickpeas), nuts and seeds, grains and brewer's yeast. Also it means learning to combine incomplete proteins such as brown rice and sesame seeds to get a complement of complete proteins that are inexpensive. This is a concept for health-conscious homemakers and budgeters which is well worth investigating.

CULINARY INSTITUTE:

800,000,000 Chinese can't be wrong

A basic course in Chinese cuisine has been added to the summer program at The Culinary Institute of America in Hyde Park, New York, according to Natalie Robbins, Director of Summer Studies.

Using professional Chinese equipment, Mr. Tsing Pai, an outstanding Chinese chef, will teach the preparation and service of Chinese dishes from a variety of cuisines. These include: Cantonese, Peking, Fukien, Shanghai and Szechuan. Mrs. Robbins indicated that the course includes the process of cutting, described as crucial to the texture of Chinese cuisine, as well as blending and cooking by the various techniques of stir-frying, steaming, smoking, etc.

According to Jacob Rosenthal, president of the Institute, the purpose of the course is to give students a working knowledge of this oldest and most popular of cuisines. "Also, the course enables working chefs in American restaurants to include authentic Chinese dishes in their menus," he added.

As with other courses offered during the summer at the Institute, the Chinese course will be given as a two-week session, scheduled at three different times: July 8-July 20; July 22-August 3; August 5- August 17. Tuition for the course is \$365, which includes the cost for board and dormitory facilities.

The other courses to be offered during the summer include: Refresher Course in Professional Cooking; Buffet Catering and Food Decoration; Advanced Courses in Professional Baking, Pastry and Confections; Gourmet Classical Cooking; and Table and Beverage Service, and Dining Room Procedures.

Because enrollment is tightly limited to 15 members per class, acceptances must be made with the earliest applications receiving priority.

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Flea Markets

dale collins

El Rastro, the "flea market" of Madrid, is a fascinating place for antique enthusiasts to visit. Once this section of Madrid, which sprawls over the steep streets between the Plaza de Cascorro and the Ronda de Toledo, was the center of the slaughterhouse district. El Rastro literally means "slaughterhouse." Today it is a flea market with second-hand goods, curiosity shops, street pedlars and antique dealers. Here also, there are many charming courtyard with indoor stalls and small shops stocked with old and beautiful items. The prices in these establishments are similar to prices for good antiques anywhere. If one has a smattering of Spanish--how much? quanto?--it is expensive! es caro!--lowest price, bajo precio,--and is familiar with numbers, one can bargain 10% off the price of a few inexpensive items. On more substantial purchases there is often a greater deduction. The collector or dealer with a knowledge of the language is at an advantage here as elsewhere, and can probably better get across what he wants and the price he is willing to pay.

Guide books for tourists usually recommend a Sunday morning visit to El Rastro. This is the time the average visitor as well as the native Madri-lenian attends El Rastro as a social activity: to meet friends and to have a snack and drink, and to buy new and used clothing and furniture, antiques and reproductions of antiques. For the antique buyer in Spain there are many pitfalls--reproductions of antique metal-ware, furniture, glassware and wood carvings are plentiful and call for cautious shopping.

The knowledgeable collector who would like to find real bargains visits the flea market on Thursday and Friday morning. Along the Plaza del Ray and neighboring streets one will see vehicles unloading everything from trash to treasures. The merchants, with much disorder and confusion, spread their wares on the side-walk. Many of the pedlars are gypsies and they are selling the contents of old houses either bought at auction or removed surreptitiously from deserted houses.

El Rastro is the place for Americans to use their best bargaining skills. The first price always should be met with "es muy caro!"--"it is very expensive!" As the pedlar usual-

ly asks at least twice the price he hopes to receive, by making a counter offer and eventually graciously offering to split the difference, one can generally reach a price satisfactory to both. Even if one manages to save only a few pesetas, one will have earned the respect of the pedlar as well as the respect of the admiring onlookers.

In the summer, El Rastro is jammed with pedlars until about one p.m. Then suddenly the stalls are packed up and the merchants vanish, as the Spaniards faithfully lunch and siesta every day between 1:30 and 4:30 p.m.

If one is planning to visit Madrid one should be sure to see the Royal Palace with its quantities of furniture, ceramics, glassware, tapestries, and clocks. Also, one should visit the world famous Prado Museum, a storehouse of priceless paintings by the great artists of Spain--Goya, El Greco, and Velasquez, to mention but a few.

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RED CROSS FUND DRIVE

We all are hurt and we must all be comforted--and who knows that better than the American Red Cross. Support this humanitarian organization. Give generously to the fund raising drive now under way in the Town of Gardiner. Return the envelope received by all residents to the chairperson, Mrs. William Conner.

LIBRARY FETE

The Elting Memorial Library will host its Fourth Annual Fund Raising Party at the Library on March 24, from 5:00 to 7:00 p.m. As in past years, this Party will feature delicious refreshments and delectable hors d'oeuvres, served in a buffet style.

Perhaps you have enjoyed the use of the Library and want to help maintain its service to the community. By coming to the Party you both help the Library and meet interesting and enjoyable people. Tickets are \$3.00 and may be obtained at the Library.

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DALE STEIN - A REVIEW

peter ford

Dale Stein, State University of New York at New Paltz Professor of Drawing and Design, has a handsomely mounted new show of drawings and constructions at the New Paltz College Art Gallery. This show is a retrospective and a "remembrance of things past," in which the railroad does for Dale what the madelaine did for Proust. Indeed, both Dale's art and Proust's novels are models of the detailed solitude in which all of life's activity and power has ceased--the solitude of an abandoned caboose or of a magic lantern which has stopped rotating.

One of the wonders of the show, apart from the always exquisitely executed drawings, is the way in which Dale can present the railroad theme and variations to suggest the infinite variety of each object and scene one views. With each Stein drawing one learns not only to draw but to see.

The show will continue through Sunday, March 25, with the Gallery open from 8-5 p.m.



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ALTERNATIVES TO PROPOSED POWER PLANT



The announcements last week by New York State officials about the possible siting of a new electric generating plant in Ulster County brought a gleam to the tax collector's eye and fear to the environmentalist. As an environmentalist, I would like to present some of the alternatives to the megawatt practice of power generation and discuss some good old self-sufficiency.

For the last forty years or so the energy requirements of the average American family have not been met by the back woodlot, but have been met by the development of a complicated and polluting technology. Dependency on non-renewable resources, machines beyond the understanding of most folks, and large inefficient generating stations over which we have little control, have transformed present day America into a state of almost total reliance on forces which are becoming our ruler. Electric power--heating, lighting, cooking and so on--can at any moment be blacked out because of problems beyond our control. Our very food and shelter depend on someone else doing the right job and the absence of natural or mechanical disaster. With interruptions of electrical power, whole cities could be thrown into chaos.

Power generation has become so centralized that the consumer has no control, and the utilities think that the only solution is in building more and bigger generating stations which increase problems. Use of fossil and nuclear fuels further compound the problems. Reliance on fossil fuels causes air pollution and scars the landscape by increasing erosion. Spokesmen for the AEC, after twenty years of research into nuclear generating plants, admit that these plants are not safe from radiation leaks, and the disposal of waste materials is very dangerous. If America is to win the fight against this energy pollution, certainly more nuclear power plants do not fit in the picture.

Solar energy, tidal energy, wind power, methane gas, ground heat, and geothermal energy present us with some alternatives to the dangers of nuclear and fossil-fired power plants. In the remainder of this article I will deal with wind as an electrical energy source. In future articles I will cover some of the other possibilities.

For centuries the wind, a clean, renewable source of power has been used to grind grain, pump water, and generate electricity. In America several different companies have been manufacturing wind-



machines for over fifty years. Most of the mills have been designed to pump water; however, some have been designed to require little maintenance and to generate power in remote areas. During the Second World War a 1250 kilowatt wind generator was built by the Morgan Smith Company in collaboration with General Electric. The Smith-Putnam wind turbine had stainless steel blades with an 187 foot diameter. It fed directly into the Central Vermont Service Company's lines with A.C. current. It was built in 1940 and experimented upon for five years. The maximum design was a wind turbine that would have a 225 foot diameter and generate 2000 kilowatts. It would generate in all wind speeds except under 10 mph.

In Great Britain, Germany and Russia several 1000 kilowatt windmills have been constructed that feed directly into the existing power grid. Dyna Technology's Windcharger of the United States and Quirks of Australia both manufacture windmachines that are capable of powering all the electrical needs of the modern household except for electric cooking and heating. Some amount of dis-

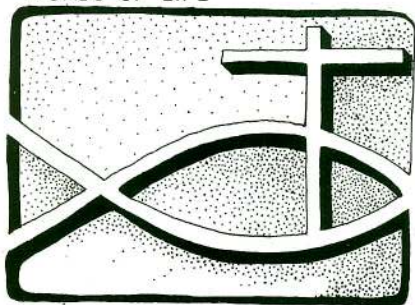
cretion is to be used with these systems; for instance, one should turn off the lights when not in use. A Quirks machine generates 2 kilowatts at 10 mph with the power output increasing by eight as the wind speed doubles. The blades feather in a high wind. A fifty foot tower, batteries, generator, blades and adequate wiring is all provided for about \$1500.

The Environmental Studies Center of the Experimental Studies Program of the State University College at New Paltz has constructed a windgenerator that produces 750 watts in a 10 mph wind. This mill was made from found material by inexperienced students without adequate tools and skills. The photograph is of this mill.

If a group of undergraduate students with little scientific background and mechanical skill can build a windgenerator that is capable of powering a modest household, I wonder at the competence of or the side-stepping ability of the utilities in providing clean renewable energy to the consumers. I also wonder at the ignorance of the consumers who are paying for the heavy cost of polluting the country for their children's future.

robert davis

WORDS OF LIFE



CLERGIES CORNER

craig a. haight
the new paltz united methodist church

I like to think that Edward Bulwer Lytton was right when he wrote: "The pen is mightier than the sword".¹ However, when we look at the horror and death the sword has wrought in history, in our own time, Lytton's words read more like wishful thinking. But then history may just prove him right after all because there is no instance I am aware of where physical violence has been able to annihilate an idea. You can kill the dreamer but never the dream.

That's why I'm happy about the appearance of Stone House Press and the opportunity to share in this column. I believe that the battle for men's minds is still the crucial one for each individual and for human destiny, and the kind of "grass-roots" forum represented in this publication is much-needed. We all need to sharpen up our thinking, to re-evaluate our assumptions and to take a hard look at our often unexamined conclusions.

Towards this end and in hopes of response and dialogue my contribution to this first issue is a statement entitled "The Enemies of Peace".² I concur with this statement and share it with the reader because even though we have achieved a semblance of peace in Indochina, the enemies of peace are still very much with us: they are in our systems of government, business and education, and they are in our minds and hearts.

Peace is not simply the absence of war; a nuclear stalemate or combination of uneasy cease-fires. It is that emerging dynamic reality envisioned by prophets where spears and swords give way to implements of peace (Isa. 2:1-4); where historic antagonists dwell together in trust (Isa. 11:4-11); and, where righteousness and justice prevail. There will be no peace with justice until unselfish and informed love are structured into political processes and international arrangements.

The enemies of peace are many. War results from a complex of personal, social, economic and political forces. If war is to be overcome, its root causes must be isolated and dealt with.

The Enemies of Peace

(1) **Blind self-interest is an enemy of peace.** The history of war is a history of unbridled greed, ambition and self-centeredness. Nations have been willing to gain their own security and advantage at the expense of other weaker nations. Men, obsessed with their "rightness" and power have sought to impose their wills on their surroundings. Self-aggrandizement has too often prevailed over human rights and international justice. Vain self-assertion has been man's "nature" and in no small measure, it has shaped his "destiny."

The self-interest that gives birth to war is both personal and social. Policymakers are individuals. Their decisions are moral decisions. Whether they live in a tribal culture, a representative democracy or a totalitarian police state, they are individually responsible. By their greed and cowardice, silence and truculence, arrogance and apathy, they contribute to the dismemberment of true community.

But, self-interest is also institutionalized. Nation-states, economic systems, political and military forces and the structures of our corporate life, serving their own interests, become self-seeking antagonists destroying the unity of humankind.

(2) **Economic exploitation is an enemy of peace.** No economic system is divinely inspired and every economic system should be judged by the ethical imperatives of the gospel of Jesus Christ. Personal fulfillment and international stability are impossible in a world where two out of three people go to bed hungry every night and where the chasm between "haves" and "have nots" grows wider day by day.

One cannot understand current events without taking into account the colonial policies of an earlier era. World powers carved up continents and divided the spoils. Third World nations and underdeveloped peoples are now reacting with bitterness and suspicion toward those forces that systematically exploited their personal and natural resources.

The Third World is understandably concerned about American domination of the world market, is wary of strings-attached aid programs and is determined to assert its independent selfhood. The "super-powers" are the new imperialists. With networks of economic and military interests intruding into almost every land, they frustrate authentic self-determination, manipulate power relationships and disturb the essential ingredients of international community.

(3) **Racism is an enemy of peace.** Whether its attitudes and institutions disturb domestic tranquility, contravene justice or erupt in bloody skirmishes, racism stands opposed to every humanizing process. Racist presuppositions are implicit in Western attitudes and policies toward Asia, Africa, the Middle East and Latin America, as well as toward black, brown, yellow and red persons in subcultures controlled by white majorities.

(4) **Population explosion is an enemy of peace.** Nations often justify expansionist policies on the basis of overcrowded homelands.

Human congestion, linked with poverty, hunger and filth, gives rise to frustration, despair and violence.

In affluent societies, an increasing population intensifies the ecological crisis as wealth multiplies industrial waste, pollutes air and water and jeopardizes the delicate balance of nature.

Both poverty and wealth, when complicated by overpopulation, aggravate hostilities and negate human values.

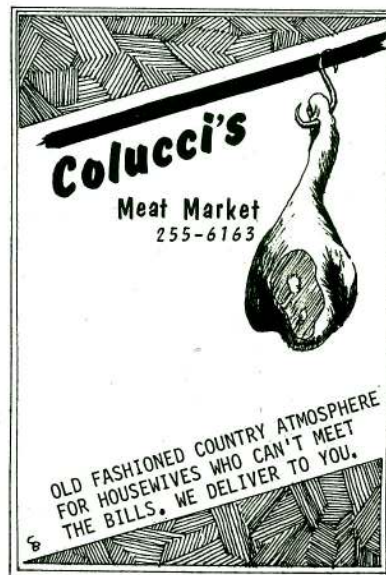
(5) **Nation worship is an enemy of peace.** Insulated, self-serving nationalism must yield to genuine international cooperation if man is to survive. The unilateral intervention of super-powers in the affairs of smaller nations (Hungary, Vietnam, Laos, Cambodia, Czechoslovakia, the Dominican Republic and Guatemala) must be ended. International anarchy is the most dangerous form of lawlessness confronting the human family today.

(6) **Continued reliance upon military violence is an enemy of peace.** There have been more war casualties in the twentieth century than in all previous centuries of recorded history combined. Nuclear and bio-chemical weaponry, and new, technological war-making equipment have thrust the human race into an indefensible posture. It is alleged that ninety percent of the war casualties in Indochina have been civilian. Old "just war" theories need to be carefully rethought in the light of present reality. Wars fought in the national interest will doubtless continue, but violence begets violence and in today's world extinction could result from irrational accident or momentary madness.

(7) **The arms race is an enemy of peace.** Arms races have always resulted in the utilization of their products. In spite of Strategic Arms Limitation Talks, the super-powers have continued with the development of ABM and anti-ABM hardware, and MIRV has been deployed. The current overkill capacities of the Soviet Union and the United States, coupled with the fact that there are now five nuclear powers, make future prospects for world harmony bleak indeed.

Dehumanization, a special threat in a materialistic, technocratic society, is implicit in almost all the "enemies of peace" we have outlined. The gospel of Jesus Christ proclaims the inestimable worth of each individual. It is "personal" in the most radical sense of the word. It seeks to humanize, and would make common cause with those values and forces that are working for the fulfillment of the human potential in today's world.

¹ "Richelieu", Act II, Sc. 2
² The Bishop's Call for Peace and the Self-development of Peoples, Board of Church and Society, The United Methodist Church, 1972.



ASIAN VALUES & ASIAN ENVIRONMENTS

By Amiya Chakravarty, Professor of Philosophy, SUNY, New Paltz

A philosophical view of man's existence and his relationship with nature includes our response to the environment and the need to control environmental factors for human welfare. Both religion and philosophy, whether Oriental or Western, have insisted on something more than an analysis of the sequential or the merely processive aspect of life and civilization; but in seeking wholeness and therefore a fundamental and convergent knowledge of values, no genuine thinker has discarded specification and applicational truth in favor of abstractions. Actually, the intuitional mind has needed a context; reality has been accepted as grounded in diversities of experience and circumstance, metaphysical enquiry has led to the exact sciences. Today the disciplines of knowledge have enhanced the understanding of life, and like the great sages of old, the modern seer looks for the unitive in manifoldness, in the subtle interdependence that builds up nature and human nature.

Planet earth has come into its own; hymnized by the Vedas and other scriptures as our celestial abode, it has gained new illumination from the moon-view or space-view of ourselves. Needless to say, the agony of an ecological crisis, of unparalleled waste and insecurity has not been assuaged, but enhanced by our added wonder. This article registers the common need of men, representing many countries and moved by a single human aspiration, to live and understand: we meet here to explore our inheritance, freed from dogma and the rigidities of ignorance and superstition, we may discover a mutual way to save and perhaps enrich our resources; instead of becoming helpless refugees on earth -- and this seems to be an age of refugees -- we could wage a war on war, stop the plunder of land, use technology to

control technological excesses. Awareness is a much used word; let us use 'alertness' to prevent pollution of air and water; we need dynamic values-making for quality of living, rather than irresponsible quantitative increases of the human population.

Here I plead for the cosmic view which is not an escape, but an arrival, on a meaningful dimension, back to our miraculous earth. Without embroidering, let me say that the Eastern world, and I refer in particular to India, was the home of early science. The Vedic people inherited culture and agriculture from their Indian predecessors (who are vaguely termed as Dravidians), they confronted the hidden and manifest meaning of fruitful earth, wondered at light and immeasurable space, and while they wove their praise into mantras, or holy words, they studied the laws of nature with the same precision as their cosmologists: charting the stars they became astronomers and devised their own calendar. Mathematics, music, community life in ashramas, discovery of medicinal plants and herbs, along with myth-making (a language which we have largely lost) and probing into the mystery of being, characterized the spiritual materialism of that ancient civilization. The point to be made here is that science, art, and ontology belong together at true levels. Dichotomies arrive when the sense of high adventure fails, over-specialization turns against the common purpose and coordination. India, like all lands, has often regressed -- and of course social customs, divisiveness, and diminished horizons of fellowship retarded a great civilization. But what has persisted in Indian, as well as in Asian life- psychology in general, is a faith in regenerative harmony, in an adjustive relationship between nature and man rather than in the spirit of conquest, an anthropomorphic subjugation of all life and its physical surroundings. Perhaps the sub-tropical climate, open horizons and a chromatic mixing of races and cultures enriched the human context; relentless competition and the cult progress did not fit in with the Indian matrix. But, the innovative element waned the subcontinent, due to a loss of social equilibrium, repeated invasions from the outside, and other historical circumstances too numerous -- and still unexplained -- to be surveyed in this article. To a new India which is coming, resurgent with uniqueness and

stimulated by the innovative Western cultures, we can say: let us combine, once more, purposes with adequate techniques; informed materialism is a part of spiritual adequacy; good lamps will not harm the light. But India knows this; already the people's responsiveness and the leadership are in tune with an emergent world civilization. To their men of faith, an automatic balance provided by divinity in situations which demand human responsibility once more appears as a denial of truth and therefore of religion. As proclaimed in the Upanishads: the darkness of knowledge unlinked with worldly reality is darker than ignorance itself. (Ignorance in regard to "higher" laws but knowledge of the material world on its daily level). So the priest is yielding to the teacher of planned parenthood; preventive medicine and dietetic reform -- and increased resistance to weakness of mind and body rather than propitiation -- are accepted as the way to recovery. Literacy, effective crop-rotation, the preservation of rain-forests and soil conservation -- and such other authentic tools of civilization -- are advocated not only by the rare specialist and reformer but by a new generation eager to survive and preserve its endowment.

Of course, the "West" is spiritual, no less than the "East" (we must drop these 'directional' words which mislead). But to the multitudes caught in the grip of mechanized cities (as also in the Eastern countries) and dragged into the orbit of the military-industrial complex we can point out some of the enduring achievements of older civilizations. The over-arching need of a balanced human existence in which tradition and new incentives are blended, the satisfaction of man's spiritual nature as well as his material wants, can no longer be denied by an appeal to mere ideological victory or to doctrines.

Cont'd on p. 12



ASIAN VALUES - cont'd from p. 11

of power. The West has suffered from nation-stateism and racist ideologies as also Asians, particularly of the modern age. Short-range planning and hurried exploitation of natural and human resources have placed even the mighty Western nations in a position of diminished security: ideological impatience and a growing disparity between means and ends in the business of living have increased the dissatisfaction of the modern West, particularly of the sensitive new generation, young and not so young, who feel alienated from an over-urbanised, over-technicized and ideologically oriented progressivism.

To both hemispheres of mankind, and to Africa, which is rapidly acquiring its rightful place in the human community, we can jointly submit a few considerations:

- 1) We need a basic philosophy of cooperative living, and freedom shared at all levels of diversified culture.
- 2) To reach the threshold of a new age of opportunities is not enough, together we must cross the threshold and enter an epoch of integrating humanity, become integers; the individual, the community and international mankind can ensure survival if a new design of living is globally planned and accepted. Birth-control, the enhancement, not the destruction and pollution of the environment, clean air and pure water belong to the new design. Freedom from war, the worst polluter and destroyer, is also an essential factor, along with freedom from hunger and disease, and the advent of world-wide educational opportunities.
- 3) Fanaticism and deep convictions go ill together, in fact, they are mutually allergic: a coercive democracy is a contradiction just as much as totalitarian benevolence.
- 4) Green acres and blue space: enough, but not more than enough people: serenity as well as creative action: above all, the transcending social norms, supported by effective means of service. Technological adequacy depends not on the instruments, but primarily on the goals and objectives of mankind.
- 5) Man is ecological, he is also physical and psychological, but he is more -- he is both human and divine.



The New Paltz area has a great deal of chess activity. There are regular Monday night meetings at 7:00 p.m. at the Student Union Building, Room 402, which are open to the whole community. Regular tournaments are sponsored by the United States Chess Federation and are held in the Hudson Valley area. The most recent of these tournaments was held at the State University of New York College at New Paltz on the weekend of February 10-12. This tournament was also sponsored by Experimental Studies.

In this particular tournament two games were played each day for three consecutive days. The time limit was 40 moves in two hours for each player in each game. Therefore, our first chess column will be an analysis of one of the more interesting games of that tournament. Any questions about any part of the game will be responded to in our column. Direct the inquiries to the editor and we will include them as a regular part of the column. Also each column will include a position which is inconclusive but hopefully instructive for the ever-learning chess player.

In these inconclusive positions we are asking the readers to find the best play for both sides. This is somewhat of a departure from the chess problem concept because the writer of the column only provides the position, but, we have no clear-cut answer provided unless the readers provide it. Today's position occurred in a game between Jack Rodack (White) and Ed Falco (Black) which eventually ended in a draw. Can you find a win (with best play on both sides) for either Black or White? (Black to move)

White: K-KN1, R-Q4, P-Q6, P-KB2, P-KR3

Black: K-KB3, R-QR1, P-QR4, P-KB5, P-KR3



NEW PALTZ TOURNAMENT (2/10-2/12)

White (Fu-Yuan-Soong)	Black (Harold Arneson)
1. P-K4	P-K3
2. P-Q4	P-QB4
3. N-KB3	PxP
4. P-QB3	PxP

This is a variation of the Sicilian Defense called the Smith-Moria Gambit. Ken Smith of Texas is the number one propagandist for this line although he was recently thrashed three times by some of the better players of the world. White gives up two pawns for one so that he can achieve a rapid development.

5. NxP	P-QR3
6. B-QB4	P-QN4
7. B-N3	B-N2
8. O-O	N-QB3

White has successfully achieved rapid development. Also he is safely castled whereas black will have to spend at least three moves to do the same.

9. Q-K2	N-QR4
10. R-Q1	NxB
11. PxN	N-KB3

Black has spent some additional moves removing the White bishop and is even more critically underdeveloped. White now controls the Queen file with his rook.

12. B-N5	B-K2
13. BxN ?	PxB ??

On move 13 White shouldn't exchange, because if Black plays instead BxB White is left seeking an attack that just isn't there. If 14 P-Q5 BxN 15 QxB BxN and White has nothing for his pawn. However, Black falters hoping to open the King Knight file for his rook by taking PxN.

14. R-Q2	R-N1
15. QR-Q1	B-B3

White plays sharply doubling the rooks on the Queen file and Black looks helpless with his King in the center of the board.

16. N-Q4	Q-B2
17. Q-R5	P-KB4
18. QxRP	R-KN3

White has literally ripped black to pieces and has the initiative throughout the board.

19. NxB	PxN
20. PxBP	PxP
21. P-KP4	Q-K4
22. P-R5	R-N5
23. P-R6	R-Q1
24. PXR	BxR
25. KB1	

White exchanges material and still has a threatening position on every flank. Rook check is menacing and an eventual Queen check.

25.	B-K2
26. NK2	QxNP ??
27. QxBP	Resigns

A fine attacking game for White and Soong went on to tie with Boria Sax with identical 5-1 records to finish first in the New Paltz Winter Open.

'Till next time,

Eue

FOREIGN STUDENTS SPEAKERS BUREAU

In November of 1972 Mr. Rodney Douglas, foreign student counselor at the State University of New York College at New Paltz, initiated a program called the "Speakers' Bureau". The intent and purpose of the program is to attract civic groups who will invite foreign students to speak about the cultures of their countries.

Any group or organization wishing to learn about other cultures or cuisines has but to choose from the many countries which presently are represented on campus: Ada, Australia, Canada, Chile, Columbia, England, Ethiopia, Egypt, France, Germany, Greece, Holland, India, Indonesia, Ireland, Israel, Jamaica, Japan, Kenya, Liberia, Malawi, Mauritius, Morocco, Nigeria, Hong Kong, Rhodesia, Senegal, Guinea, Sierra Leone, Somalia, Spain, Tanzania, Thailand, Trinidad and Turkey.

For further information, contact Mr. Gordon Delahunt, Associate Dean of Students or Mr. Rodney Douglas, Administration Building Room 602, or phone 257-2149. Any organization who wishes to engage any of the foreign students in such a lecture program may notify the Stone House Press. We shall endeavor to cover the event.

Wm. D. Corwin,

Real Estate Broker



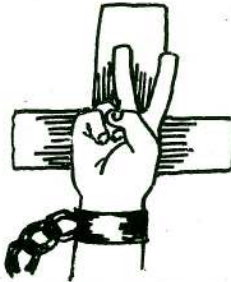
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ATTORNEY GENERAL MOVES AGAINST DISCRIMINATION

Attorney General Louis J. Lefkowitz said recently that he has recommended to the Legislature a bill which would end discrimination against women who seek credit in places of public accommodation and at retail stores.

Introduced in the Legislature by Senator Walter Langley (R) of Albany and Assemblywoman Constance E. Cook (R) of Tompkins, the bill is in response to a growing number of complaints the Attorney General has received from individuals, particularly women, who have been denied the privilege of obtaining credit.

"Many retail stores which issue credit cards and/or offer charge accounts refuse to issue cards to a woman unless the account is opened in her husband's name," the Attorney General said. He noted that stores seldom refuse to issue a card to a man who is qualified but the practice exists even where a woman is employed full time and is receiving a salary equal to or even greater than her husbands.

The measure, an amendment to the Executive Law would prohibit discrimination on account of race, creed, color, national origin or sex, in the extension of credit.

"With the current advances of woman's rights, more and more women are employed full time and are financially able to assume responsibility as to credit," the Attorney General said. "By denying women as a class the privilege of such a credit is to perpetuate a pattern of discrimination which cannot be permitted," the Attorney General said.

CORNER OF THE MIND

In this column I will be sharing with you some of the things which have helped many people both young and old, and today I would like to share with you three words: ACCEPT, EXPECT and RECEIVE.

One day while reminiscing I thought to myself: "You've read books full of beautiful truths, books on positive thinking and you say you understand what's going on. Then why haven't you been demonstrating these truths?"

The reason was that I had not accepted the fact that it was possible for me. I did not expect it for myself, so I never received. I thought of many professed positive thinkers who walk around claiming faith in all good things and still appear to suffer and have problems. These people had not really accepted this faith in a deeper or more subjective level of mind. Too many of them, like me, had accepted someone else's ideas and attitudes and had abandoned their power to think creatively for themselves.

It is a law that all thought must externalize, because all thought is an act of creation. But sometimes we invert the process, and our fears about illness, lack and limitation become what we first expect and then receive.

How have we been using our expectation? We certainly can't expect good health, prosperity and joy if we thing "limitation". We may not desire this, but we have accepted these conditions subjectively. They have become the expected situation, and they therefore come to pass in our lives.

When we think "I desire this" but don't believe that we can have it, we are neutralizing our original desire and so can expect nothing. And thus we receive nothing.

The gift of perfect health, wealth, peace and love are available for all of us. They are here now, waiting for our recognition and acceptance. All we must do is to claim them. But we cannot expect to receive a gift if we don't accept it. If we don't accept and don't expect, how are we going to receive?

The principle of the activity of thought can be seen in the analogy of the electrician who understands the laws of electricity. He accepts the fact that he can apply his knowledge. He can supply

Cont'd on p. 13

POSITIVELY FOR SMALL FRY

Dear Kids:

Today we are going to take a journey. The name of our destination is "Who Am I?" We are going to travel slowly, rest often, take some side trips, and when we come to our journey's end, we'll have a great deal to reflect upon. So let's pack our bags, shall we?

We need a large mirror, a notebook, a couple of pens, and a bag full of thoughts to pay for our journey. And, of course our guitar. It'll be fun to sing under the stars as we lie on our sleeping bags at night. Are we all set? Well, here we go.

But first let's stand in front of our mirrors and ask ourselves, "Do I like what I see?" Kantha, what do you see? A smiling face -- happy because we are going on a journey. Two missing front teeth. Two brown-haired pony tails. A light blue sweat shirt. Red bell-bottomed slacks with two knee patches saying, "I Love You!" A pair of once-green sneakers.

Now, let's look at your sister, Rani. Bright shining eyes in a round face, happy she's going on a journey, too. One brown-haired pony tail, tied with a purple ribbon. An orange sweat shirt with "I Love You Daddy" written in big block letters. Brown corduroy slacks with two hip pockets. Black-soled beige hush puppies.

So much for the outside. Oh, here we are at the train station and the conductor calls "All aboard." Here comes the conductor. Let's give him a thought from our bag. What does it say? "Your physical image is pretty much the outer reflection of your inner thoughts and feelings." What does it mean? It means that as you get older if you want to look as happy as you are today, you must do certain things to and for your self.

Remember that long dress that Mummy bought for you recently. How you put it on and ran in front of the upstairs mirror. And you sang,

"I feel pretty." And then do you remember the day that you got off the school bus with a hang-dog look. It didn't take me long to find out that Robbie had eaten up your sandwich and you were feeling miserable because you were hungry. That's what this thought tells us. How we feel inside shows on the outside.

As we travel on our journey, we're going to be meeting many, many people. Some of them big and tall. Others short and small. Some of them with beards and some of them bald. Some fat and some slim. Some of them white, some of them black, some of them brown, and some of them yellow. Know what? We're going to meet all of them with an open mind.

Oh, here comes the hot dog man. Who wants a hot dog? OK. Let's give the man a thought. This one says, "If we don't like a person, chances are he won't like us!" Let's try an experiment with the man. Kantha, after you get your hot dog, don't thank the man. What's that, he didn't give you any mustard? You can go back and ask him for some. Do you see what I mean. If You had thanked the man when he gave you the hot dog, he would have been nice to you when you went back for the mustard.

Now let's send Rani for her hot dog. Give him a nice smile and say 'thank you' when you get your hot dog. See how the hot dog man is smiling. Look, he's coming over here. Wasn't that nice of him to give you extra napkins? If you like someone, they will like you. If you don't like someone, chances are they won't like you.

How can someone tell that you don't like them? Well let's start with ourselves. Can we tell when we like ourselves? Yes, we always can. Remember that new scrabble game we bought. Some words were too big for Rani. You explained the meaning of those words to her. That was fun. That night when you went to bed you said, "I'm glad I could teach my sister some new words today!" And your sister was as happy and gave you a nice kiss.

Remember those nice cards Aunt Dorothy sent Rani? She was a little naughty that day and wouldn't let you see them. You were angry and she was angry and we could all tell that you didn't like each other for a short time. You see when we do something that is nice, we like ourselves and we smile even if no one is watching us. When we do something that is naughty, we don't like ourselves and we frown. And people who see us smiling or frowning reciprocate in like manner. By the way, reciprocate in grown up language means "tit-for-tat."

Now that we know if we like someone they will, in turn, like us, shouldn't we like everyone? Tell you what. We'll

try to like everyone. Let's write it down in our notebook. "I'm going to try to like everyone from today!" This is what is called as meeting everyone with an open mind.

You see girls there are so many things about each of us people don't like or think they don't like. That's because we didn't take enough care to let those nice things about us come out to the outside. Like the young teenager we picked up the other day. Her hair was dirty and matted. Two days ago how lovely she looked when we saw her at the supermarket. Her hair had been washed and prettied up. That's why we want to be always careful to give people a chance to like us... because then.... Well you've guessed it. When we like ourselves we turn on others to like us. And they will like us.

Our train is slowing down. It has stopped. I guess we'll rest here and cogitate on what we've done today. Oh, to cogitate means to think back. So while we're resting, this is

Positively Yours
Uncle Richard



CHILDREN'S BOOKS TODAY

Children's books keep pouring off the presses, more than a thousand each year. They range all the way from gaily colored picture books with no words at all to serious studies of current social problems. There is almost no important field of human knowledge or experience that cannot be written about for children. Controversial themes and unpleasant realities are not shunned. This is something new; it was not true just a few years ago. Today's children are more sophisticated than those of the past. They are exposed daily to the violence and often questionable reality of the television screen. The world around them is often cruel, superficial,

Cont'd on p. 15



CHILDRENS' BOOKS TODAY - CONT'D FROM P. 14

and confused. Children ask searching questions about this world and only honest answers will satisfy them. The result is a great variety of books on a great variety of subjects: art, science, history, sociology, biography, anthropology, poetry, religion, you name it. There is an amazing degree of specialization. One children's book is entirely about cockroaches.

Every now and then we read complaints by self-styled critics about "all those dull factual books" for children. Some of them are dull, but they need not be. There was never a time when so many exciting and attractive informational books were available to children.

As a general rule, informational books sell better than fiction over a period of time, but this does not mean that fiction is less important. Children's love of a good story has not changed over the years. What has changed is the subject matter. The complexities of human relationships are now dealt with in children's fiction to an extent that was formerly unheard of. Social problems are not taboo. Gangs roam city streets carrying knives (*Member of The Gang* by Barbara Rinkoff); a child with

no home teaches others how to live in an unwanted corner of a tenement (*The Planet of Junior Brown* by Virginia Hamilton); a girl defends her retarded brother (*The Summer of The Swans* by Betsy Byars); a young teen age boy and girl, alienated from their families, set up housekeeping in a cemetery (*His Own Where*, by June Jordan).

Not all children's fiction deals with such topics, of course, nor are they dealt with at all age levels. Mysteries and adventure are still popular. Historical fiction thrives. Fantasy, long the mainstay of children's classics, is in fine condition today.

I have not said much about picture books, but you will find a truly dazzling array of them in the library. Here, too, the subject matter has changed. There is increased emphasis on warm human relationships. Science on the picture book level has been very successful. Children in book illustrations are no longer predominantly white, middle class, and blonde.

Inevitably, women's lib has influenced children's books. Studies reveal that girls and women have long played an inferior role in books for children. Boys' stories have been more numerous than girls'.

(As a part of the cultural pattern, girls would read boys' stories but boys refused to read girls' stories.) Boys were portrayed as smarter than girls, with greater initiative. Younger sisters were "ninnies" not respected by boys. Fathers did interesting work outside the home; mothers wore aprons and did housework. Women's organizations have fought this attitude with some success. Women, they say, must be included, with respect, at every level. For example, a writer should no longer speak of "early man." "Early people" is more acceptable.

Interracial problems stir controversy. Can good children's books about black people be written by white authors? Many Blacks say no. The Council on Interracial Books for Children has put pressure in this direction on both editors and writers. But not all writers agree. Many insist that human experience is basically universal. The debate will no doubt continue.

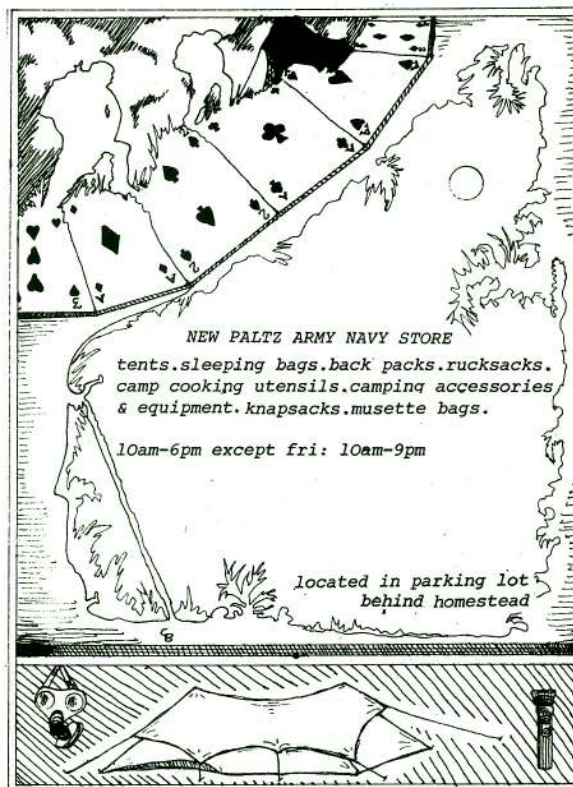
Meanwhile, "Up pup!" says Dr. Seuss, reminding us that some successful books for children are neither profound nor controversial.

elizabeth helfman

THE BOOKSHELF: ELTING
LIBRARY REVIEWS

The American Heritage Cookbook: Illustrated, 245 pages. An attractive book, illustrated with old engravings. Many of the 500 recipes have brief introductions, often historical, which give interesting sidelights about the food. (How cranberries got their name why baked beans were eaten on Saturday.) Rhymes, old recipes, and various quotations are also included, and there is a section containing thirty old menus, mostly from the 1800's. For people interested in food, this is an engaging book, something to read as well as use.

The Case of the Midwife Toad: Arthur Koestler, 187 pages. Did the Austrian biologist, Paul Kammerer, shoot himself in 1926 because he had faked the results of his experiments with the Midwife Toad? Arthur Koestler re-examines one of the greatest scientific scandals of the twentieth century, a case which is fascinating not just in itself but for the questions it raises about current theories of evolution. A brilliant book, *The Midwife Toad* weaves biography, detection and science into a compelling story.





OF THE SMURGH

"The Villagers" is to be interpreted throughout this journal as in inclusive term, designating both residents of the village and town of New Paltz. Careful research and discreet inquiries have revealed no rational explanation for the schism between town and village, but I have, to date, found thirty-three irrational explanations, which are appended to Chapter One.

Whenever and wherever I assume human form in order to circulate among the villagers, I find an easy acceptance which continues to astonish me. Most New Paltzians do not seem to place great importance on how long ago one has arrived, where one has come from (should this question be asked of me, I have rehearsed a tissue of outrageous lies since the truth in this, as in most cases, would be unthinkable); or how long one expects to remain. All this is in stunning contrast to the caste-like structure I have reported for many communities in which I have done extensive field work. The observer, then, finds it impossible to state what the class structure of New Paltz is, or, indeed, if one exists. To date, I have prepared thirty-three graphs depicting the social class structure in New Paltz, (Chapter L, Appendix II), and I have not yet budged from the cemetery on Huguenot Street (some of the ancestral spirits have wandered away; others stubbornly refuse to be interviewed). Progressing at this pace, I anticipate reaching the nineteenth century by the Twenty-first.

My attempts to locate the head man (or head woman) of the community have proven futile. To date, I have interviewed forty-seven villagers concerning this question. In addition to impromptu speeches and lectures, assorted and highly imaginative profanities and some amusing anecdotes, I

have received forty-seven distinct statements about this matter. I am beginning to suspect that there are ten thousand power structures in New Paltz: individuation has reached the point of no return here. To put it succinctly, there seem to be as many New Paltzes as there are New Paltzians.

This of course, makes my mission--a social survey of the customs and characteristics of the villagers--impossible.

To continue. NEW PALTZ HAS EVERYTHING is printed on my assignment sheets--an invocation, as well as a reminder to get on with the task. The statement is a gross exaggeration. For one thing, there are no registered midwives in the area. Nor have I located any harpoonists or eunuchs, not to mention an authorized moyl. On the other hand, my impromptu census reveals a full 177 poets (unpublished; there are seven published ones), 4,893 meteorologists, and 8,791 social philosophers. New Paltz, then, seems to enjoy the same preposterous imbalance as any thriving North American community. However, the statement is nearly true, if culture is considered. One could hardly hope to find a more mixed community anywhere in the country, or, indeed, the world, where the assorted citizens live in such harmony. (Note that some testy villagers attribute this seeming amity to (a) over-indulgence in sexual activities, alcohol, and hallucinogens; (b) a magnificent indifference to one's social surroundings; or (c) the high cost of hired assassins.) I have enumerated representatives from hundreds of countries, as well as representatives of all seven sexual affiliations. (I have reason to suspect I may have discovered an eighth, which I will check on when I can materialize in the appropriate human form.)

Following the sequence given in my instruction manual, my next entry shall deal with the matter of masks and costumes in and

around New Paltz. I am going, now, to eat a bar of halvah, which a human, who has an epicanthic fold, an Italian surname, and a distinctly Jewish shrug, introduced me to yesterday in a gesture of friendliness. The candy is sweet, like my new friend, but has an unusual texture, which I can only describe as crumbly--like ideology. There are moments like these when I fully enjoy the possibilities of being a human, though I miss my four wings, and, even more sorely, my splendid tail.

Overheard in a book store:

"People around here have been letting it all hang out for a good while, now. Doncha think it's time to zip it all in for a change?"

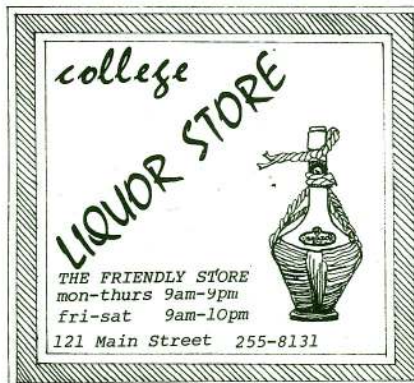
INTERVIEWING SHELLEY FARKAS



"Editing this Women's Issue has been an incredible experience" explained Shelley Farkas, sitting at her desk surrounded by reams of typed articles and empty cartons from the Chinese restaurant. Other than recent feminist art exhibits, this is one of the first social activities which have grown out of her involvement with the feminist movement.

Twenty-nine year old Shelley, who is the very proud possessor of a three-cornered tooth (which occurs only once every hundred years) has been involved in art "from the time I made my first mud pies." For the past two years she has worked mostly in photography. She describes her work as photo-dimensional expression--mainly one of a kind, gut level experimental and manipulated photographs. She feels that for her, this is more personal than documentary photography. Shelley chooses women as subjects in her work. She uses their physical forms as an expression of the energy they give off, striving to capture what she describes as "the

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INTERVIEWING SHELLEY FARKAS - CONT'D FROM P. 16

female life force." She believes that the female mind and body are inseparable, and that both are strong and beautiful. Her artistic efforts in photography express her desire to "see women liberated from their own false images of themselves, images which we have been conditioned to accept all our lives." Does Shelley consider herself a liberated woman? "I am oppressed every single second of my life," she remarked. "The oppression of role learning is started before the age of four and is something that I will never entirely be able to shake off."

For a few moments we talked about Wilhelm Reich's concept of "emotional plague" which she believes engulfs most people as a result of their not being allowed to grow in a free atmosphere. "Freedom is associated with pleasure, and in order to maintain their own safe level of happiness, people often find it necessary to prevent others from being free and happy. When they see happiness in others, they are reminded of how tight and closed they themselves are...and so they try to stifle those who are able to express free action."

Fritz Perls once said, "Lose your mind and come to your senses." This is a very difficult thing to accomplish." Shelley has worked as a therapist with female drug addicts and has herself experienced sensitivity training. "All those blocks are up almost all the time. Sometimes there are rare moments when people can loosen up, forget themselves for a while and just BE. These have been the most beautiful times of my life. It happens a lot when I am working on my art...especially photography. I let go and don't worry about getting a perfect print. A thumb print can be a part of it all, and if it FEELS good, it is good. Some people may disagree with me in my approach, but when it comes to my art, I have always tended to break from the traditional rules... and that is how I get my best results. It is my own personal way of expression, and not one that everyone might feel comfortable with. I have a deep respect for any approach to art, as long as a person is creating from their guts!"

"New Paltz is my home--I have a very deep feeling for this area. The feminist movement here is important for every person in the community because it is a part of "a liberation and communication for all people."

Shelley has also had experience working with television specials. She was Art Coordinator for two, one-hour shows for NET. She found lots of sexism there, despite some of the better programming than is usually found on the commercial stations.

Her first involvement with the women's movement was "Women Artists in Revolution," the first New York City feminist art exhibit. That was in 1968, and was shortly followed by participation in a feminist weekend in New York City. When she moved back to New Paltz, she joined a consciousness raising group, started reading feminist literature, and that's when she feels a lot of important changes started happening in her life. She found that her photography and her concern with the women's movement were able to mesh--and each could be expressed interchangeably.

As for the media she feels that "it is vitally important that we see more emphasis placed on women--but real stuff--not just fashion, cooking, decorating, etc.--media has to address itself to women as intelligent human beings...and this is why I have involved myself in a women's paper. My aim was to present women historically, sexually, sociologically, psychologically, and creatively. There is some emphasis on the women's liberation movement, for without the movement it is doubtful that there would be a special women's supplement. But the thoughts and feelings of those women who do not feel a part of the movement in a political sense have also been explored. This supplement may offend some people, help in liberating others, and perhaps, but hopefully not leave others indifferent. It is my belief as editor of this supplement that old tradition can be changed, and that both men and women can benefit from a greater understanding of each other in terms of "human liberation!"

eileen channer

THE BOOKSHELF:
ELTING LIBRARY REVIEWS

A Child Called Noah: Josh Greenfield, 191 pages. A father's loving, desperate, unsparing account, culled from his diary, of his second son who turns out to be autistic. The book, which covers the first five years of Noah's life, gives a vivid picture not just of the child but of the shattering effect upon the parents, trapped, struggling, pushed almost beyond endurance. It ends on a cautiously hopeful note--the five year old Noah, no longer so disruptive, is beginning to respond, if only in small ways, to the endless attempts to break through his shell.

I AM A PILGRIM

"As I walked through the wilderness of this world, I lighted on a certain place... and behold, I saw a man clothed with rags...and a great burden upon his back... he broke out with a lamentable cry, saying, 'What shall I do?'"

The Pilgrim's Progress

Ananda Marga Yoga Society, Transcendental Meditation, Curu Maharajji, Active Imagination and a Methodist Church Dinner - Reviewed.

After emerging from the Slough of Despond and rejecting the Valley of Temptation, I paused at an intersection. Many roads went forward, and at first they each looked like the only way to go; but I perceived, off in the distance, that they all converged at my destination. So I tried each for a short way to find the best. The Ananda Marga Yoga Society holds Yoga classes on Wednesday evenings. I thought I'd come a little late and miss the exercises and tune in on some chanting. I finally found the place - the lights were out, the door was closed and there were no signs around. When I entered a hostess greeted me and wanted to whisper all the good news about what Ananda Marga was (the way of peace), but since the instructor was whispering as well, I waited 'till afterwards to talk.

Ananda Marga Yoga Society was originated a few years ago in India and has its local headquarters in Kansas City. It is a service organization designed to bring an understanding of both yoga and human relations.

It has been said that its members are happy, quiet, centered and full of goodness and peace. "But," one devotee told me, "If I accidentally hit my finger with a hammer around them, I'd leave the room to swear." It has also been said that some Indian members are in jail for protesting something about Bangla Desh. I looked forward to further journeys along this road.

On Thursday evening there was a lecture on Transcendental Meditation (TM), the system of Maharishi Mahesh Yogi, delivered by a New Paltz resident, Mr. Fox, in the University Science Building. Many scientific facts were presented as well as a review article from the "Scientific Review." The lecture felt like an advertisement - all one has to do is talk around the subject without saying anything about it. The lecturer spoke of the Maharishi International University (MIU) which was offering courses for \$40 or something, and mentioned that many of the

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I AM A PILGRIM

Cont'd from p. 17

public schools were offering TM as a regular course.

I left kinda angry. Later I met some Ananda friends, took them to hear the \$40, \$125 etc. bit and they said, "It's good, some people will find this way perfectly suited to them, and they will make progress."

TM, from reading between the lines and asking around, is Yoga meditation without anything supernatural. No God. It's all physical, mental and scientific. Sure, the TM teachers will give you your own "Mantra," but anything works....you know, anything. Even saying "Coca-Cola."

Friday evening I picnicked in the mountains west of town and imagined a beautiful sunset, and a little man in a loin cloth and turban saying "Om, mane padme hum".

Saturday evening I hurriedly left the Good Food place and a discussion of metaphysical realities such as a Christian mystic who lived on one eucharist wafer and a glass of water a day and the Yogis who look at the sun all day and can see at night better than you and I. I went to see the advertisement for The Kid. Many bad things have been said about him and some call him Sat Guru Sri Maharajji Marjo. (It can be argued however, that Marjo, with his insincerity, did some good by getting many moving on a road)

The lecture center was full with a festive air. Rock music which had words extolling Guru Maharajji was playing with people clapping and singing. (Thursday night a lecture on Persian Architecture and Art was cancelled in favor of a Wine Growers invasion at the same place.) Joan Apter of the Divine Light Mission Ashram in Manhattan, (there is also one at 26 South Oakwood Terrace, New Paltz, 255-0243) gave a very inspired speech. Joan looked deeply inspired by the "bliss which is inside you and permeates your existence and relations with the world." She was eager to "explode" Guru Maharajji's peace bomb within all of us. It was a very together scene and I felt like bowing before the flower bedecked table with the picture of Guru and asking him to let me in on this great thing.

Sunday afternoon there was a group discussing Active Imagination. AI is a technique of Jungian analysis wherein the participant searches inside himself for traces of the Collective Unconscious. By understand-



ing the relationship between one's personal psychological development and archetypes of the collective unconscious, a patient can find happiness and development.

Ed Steinbracher of Santa Fe, New Mexico was searching himself using AI one day when he found an entity that identified itself as his "Guide." This Guide is similar to the well known good conscience. Everyone has a Guide and "Finding Your Guide" is attracting many followers. Barbara White conducts Guide-Finding sessions locally in High Falls.

On Tuesday evening the Trinity Methodist Church of Kingston had a turkey dinner for the benefit of their coming Lay Witness Mission. The dinner social, cooked and served by the wives and children, seemed like Old Time America. Many tables were spread with home-made goodies and were surrounded mostly with older people saying "Oh, isn't that Jim Schwartz? My, isn't he doing well!" and "No, I don't know what the Lay Witness Mission is."

The Lay Witness Mission is a weekend of visiting with guests from other communities who have been through a similar thing, bringing witness to how they have experienced God and have been turned on by Him. The weekend turns on others in the group with what many feel to be an addition of Divine energy.

- The Pilgrim

GAY BILL OF RIGHTS

Michael Miller, an attorney for the Gay Legal Caucus, and Don Goodwin, President of the Mattachine Society, spoke on the topic of "A Gay Bill of Rights" at the Unitarian Fellowship in Poughkeepsie on Tuesday, March 6.

Both speakers emphasized that while relatively few people are convicted under the various state sodomy laws (Miller estimated that only one per million acts of consensual homosexual contact are brought before the courts,) the threat of criminal sanction is used to deny the homosexual his basic civil and human rights.

The gay citizen is most frequently discriminated against in the areas of employment, housing, entrance to the armed forces, and admission to professional associations, Miller stated.

In the realm of employment, private business and industrial concerns can--and often do--dismiss an employee because he is suspected of homosexual conduct, even though his competence on the job is above question. Such suspicions may be based on rumor, fear, or popular images of stereotypic character. In the public sphere, state and federal employers often "force" homosexual (or suspected homosexual) employees to resign rather than face the embarrassment of a public hearing or exposure.

In encountering the military, the male homosexual is discriminated against in two ways. First, if refused by the Selective Service, he is given a 4-F classification which stays with him for life. In applying for jobs, his prospective employer is likely to ask the applicant why he was rated 4-F, or the employer is able to find out for himself. Secondly, if a homosexual is "detected" while in the service, he may be released with a dishonorable, undesirable, or general discharge. The first two labels severely hamper the ex-serviceman in all aspects of life, and of all those receiving a general discharge, only the homosexual is denied regular Veteran's benefits.

Attorney Miller considered the continuing statutory prohibition of homosexual activities to be counter-productive for the following reasons:

1. Since such "criminal" conduct usually goes undetected and unenforced, it breeds disrespect for the law.

2. The criminalization of homosexual behavior breeds corruption and creates situations where blackmail and extortion are easily practiced.

3. The law, in effect, punishes the "status" of homosexuality rather than criminal or harmful activities.

4. Social discrimination denies the homosexual access to the courts since he or she is often afraid or embarrassed to be defended in public.

Goodwin reported that in New York City homosexuals find themselves less the victims of the police than of other unsympathetic or ignorant individuals. Raids on gay bars have virtually ceased and entrapment by law-enforcement officials has been severely curtailed. In fact, formal discussions between homosexual groups and the police have been encouraged in an effort to increase understanding and to curtail acts of violence against homosexual victims.

The main thrust of homosexual rights groups, both spokesmen agreed, was to eradicate all social and criminal sanctions against consensual homosexuality and to erase the psychological stigma of homosexuality as a disease".

PORTFOLIO ON HISTORY AND THE FUTURE

lily white

a heinous thing has been done
 -the black nations soul has been taught
 to subconsciously hate itself
 being then forced to defy its catechist
 through identity dependency
 and suffering that compound debasement
 the total spiritual obliteration
 accomplished upon the black peoples of this land
 by a symbolic confusion of ethical limbo with the fearsome
 dark which ramified in hatred
 and became redundant in the white nation's psychic claim
 to metaphysical sanction
 in the parallel loathing that being fear itself
 caused God in his whiteness
 to consign the anti-christ to the darkness
 establishing by that act
 the diametric opposition of all moral law
 to one nation.

pure black

a living being
 sacrificed to the fear
 inherent in each nations hatred
 of what is symbolized by the darkness
 resident in their own nature,
 introduced into their culture
 and hardened in their cosmology
 is a victim
 without fault or complicity
 except that circumstantial existence
 that served beastial needs
 and reversed moralities standard poles
 rendering the victimizers metaphysics
 culture and nature
 intrinsically evil,
 and the victim in his blackness
 integrally God.

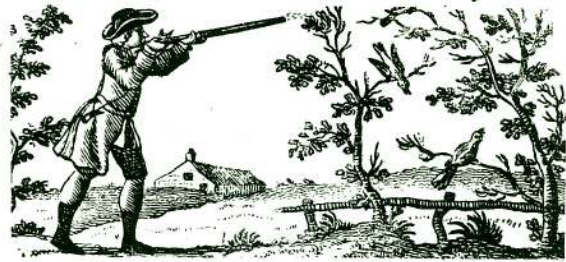
dilemma

believing themselves enlightened
 yet
 loving a class that they call
 black nigger
 when no one is listening
 and understanding all too well
 the meaning of the black demand
 these emotionally sick, white niggers
 (for those that are long on delusions
 and short on understanding: nigger is
 a social and not a genetic term)
 design seamy lies: sedition; handy label
 when the blackman's freedom effort
 requires it, and rancid deceptions
 (brotherhood week)
 meant to mask their disease
 while crushing effort in the black chest
 and effect on their white world

and the evil is the gray

the national schizophrenia suffered
 in inverse morality and the frankenstein plot
 ferments a fiendish physio-psychical grief
 whose intolerable nature
 compels a confrontation
 of the monster (a self-hating victim, and obversely
 the pure black god) and the maker (a self-loathing monster,
 and conversely, the lily white truth)
 on the field of the 'good'
 for theirs is a logical contrary
 by whose law of mutual exclusion
 there are left two distinctions only: the hammering out
 of a synthetic conscience
 sufficient to co-existential needs, or
 deterioration to mutual destruction

manfred priest, inmate
 march four, 1970



LIGHT IN THE TWENTIETH CENTURY DARK

a snowy fawn unsteadily fleeing
 (through a mechanized & haunted wasteland
 from a dread impersonal hunter)
 stopped to lick a strange
 ebon' and fallen stag's dripping wound
 despite the blood-smeared
 scar disfiguring her own soul
 so that fawn & stag
 were a bruised, befogged agony
 (not unlike the very air they breathed).

in her large brown
 love warm eyes
 was all the depth of virtue
 ill-ascribed to a frightened-fled
 now alienated & leaderless herd
 that interchanged discretion with desertion
 so calling cowardice
 just courage
 while confusing progress (oft quoted
 as life-saving) with time & space
 dimension & speed.

but
 in the laving succour of her ardent
 -gentle tongue, and
 in her perilous delay (each moment
 delivering nearer the hunter's
 hovering threat was the totality
 of ultimate giving
 on every level (as opposed to
 leveling steel & mortar
 leviathan & power) of soul summoned
 to the fore by the fawn
 in volitional effort to belong and thus
 by touch
 confer upon the noble star
 the will to live

the anguished warrior
 fought the atomic wasteland without
 & within & won
 being aided at every blow
 by the fusion of abstract and concrete
 through experiencing her touch
 and so sensing her depth & appreciating her worth
 unlike the confusedly running herd
 for whom fawn & stag were highest abstraction.

it was the touch & the sight
 of a delicate body exerting
 the adamant will
 that held her to his side
 despite timorous shivers (and the wastelands cold),
 that brought him staggering
 up from the frigid asphalt
 to front the ever-
 intensifying menace of wasteland
 & hunter
 and to trade his life for hers, he
 in a mode of communication requiring no language
 commanded her to leave him
 but she despite his urging
 lingered close
 his equal every whit
 and his willing ransom in everything.

fragile fawn tho' she is (and crudely
 stereotyped by an atomized wasteland;
 femininity is stupidity,
 or so the double standard says)
 she presses her body to his
 touching wounds
 and mingling their blood
 so to guide him off the highway
 and into the thorn-brush
 by which the hunter stalked
 in ignorance of them
 and their souls
 and thus of their hiding near
 --death or life
 choose which will or may
 fawn & stag primitively chose to share.

manfred priest, inmate
 may six, 1970

Selections from three poetry books

by Adam Gillon

lined with lichen and moss
the face of the stone
wrinkles with time



deer freeze silent
stare at the snowbound house
then tails flash white

one roaring jet
drowns out a thousand voices
of a quiet wood

what views from this window
a robin flew into it—
view the crumpled body

fall leaves
turn wood ablaze
at dawn

Boys roll on the front lawn

Playing the game of war.

How happily they die.

I wanted my son

To achieve what I could not.

He did—dying young.

year after year
you sit with me
in an empty room



So many clocks and

Watches in this modern house.

And so little time.



Old men agonize

Over words like peace; young
men

Die in agony.

the old dog prances
a stick in his teeth
he won't give up

A face you once caressed,
That laughed, cried, and glowed—
Now a faded photograph.

Cherish your anguish.
There is no remedy for
Unrequited love.



No plant is really a "house-plant." They all come out of jungles and forests to abide with us, and they still long for their native habitat. Its up to us to nourish and love our green visitors--just as we do ourselves. They are living beings thriving upon water, food, light, air, rest, warmth and affection. Like ourselves, they have their troubles giving us real anxiety as we watch our beautiful friends fading, dying--fighting for life. What a relief when we correct conditions and our jungle friends bestow a bloom upon us in appreciation. Suddenly we've been drawn into their lives, and we become "plant people" forever--with daily and seasonal chores.

Around this time of year, with many grey and white days here and ahead, your inner garden becomes most precious. Its a good time to take stock and make some changes. Some of the plants need repotting, fertilizing, and pruning. They'd appreciate a good tepid shower and gentle wiping of their leaves with water.

Plant People



Have they been scattered about the house? How about putting them in a concentrated arrangement in a window garden to get the maximum "indoor green country" out of them. They enjoy being together and creating humidity for each other.

If you have Christmas Cactus, decrease watering after flowering stops and put them in a darker place for a post holiday snooze. They are not sick--just tired. Don't feed them.

The geraniums are ready for a feed and some sun after repotting, pruning and picking over.

Watch out for pests beginning now. Spray with a non-toxic houseplant spray.

Indoor air is dry. We all need some humidity. So sprinkle the foliage. Plants love misting often -- and the misted air feels good to us too.

woody and brita leafer

Entertainment

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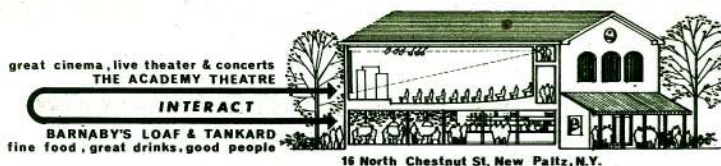
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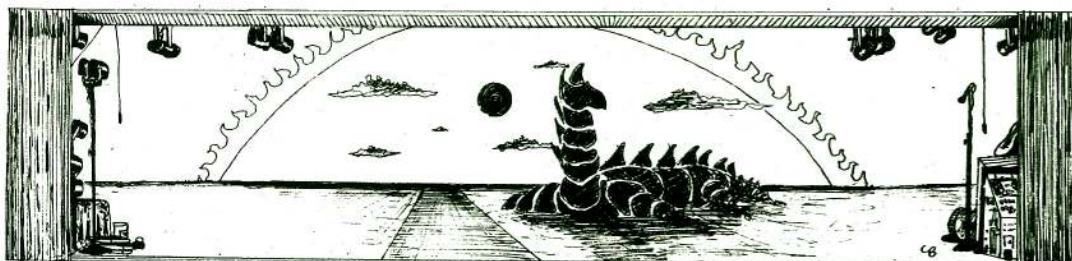
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DAVID AND LISA PREVIEWED

A love story between a schizophrenic girl and a psychotic boy with a phobia of touch has been playing at correctional institutions and colleges in the local area. David and Lisa, performed by New Paltz High School actors and actresses, will be open to the public for a series of performances in mid-April at the New Paltz High School Auditorium.

The play is directed by Richard Cattibiani and stars Michael Clinton as David, Dolly Bartz as Lisa, and Sam Slotnick as the doctor.





We wish to publish the best work of local photographers. Photos of any subject matter are acceptable as long as the photo has not been in publication before. Black and white 8" by 10" glossy prints are preferred. Photos will be returned to you if you include a stamped, self addressed envelope. Winners will receive \$10.00 for first prize and \$5.00 for honorable mention. Photos should be mailed or delivered to: Photography Editor, Stone House Press.

One of our scenic pictures is the perfect final touch in decorating your home. A 16" by 20" black and white, framed scenic photograph is only \$19.00. We also produce black and white or living color photographs of your loved ones to warm your heart and delight your eye. For further information: call, write, or visit: Reavin Studio, 44 Plattekill Avenue, New Paltz, New York 12561, or telephone: (914) 255-6326.

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Stone House Press

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This issue (Vol. 1, No. 1) is being distributed for free. We are charging no money so you will be able to see and read for yourself the type of newspaper the STONE HOUSE PRESS is. Henceforth, however, we will have to charge money in order to survive. Without paid subscriptions (26 issues - \$3.00) we cannot continue publishing. Please subscribe.

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4 GROVE STREET, NEW PALTZ, N.Y. 12561

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HOMEOWNERS PETITION

Cont'd from p. 6 TOWN SHOPPING CENTERS

to reject any of the bids. The Village received one bid on each of the two parcels constituting the two and one-quarter acre parcel. Both of these bids were from the same corporation, and both bids totaled \$9,000. Since the Village originally had taken out a five year bond issue to pay the \$35,000 for the land, this amount plus interest was much greater than the \$9,000 the Village received in 1968.

The contract between the Village and the private corporation had a clause in it stating that the corporation had two years in which to build a parking lot on the land, otherwise the land would revert to the Village. After several extensions the parking area had not been built by last December, and in December the Trustees forfeited the right of reverter by selling this right to the private corporation.

The fact that the Village sold away their rights for one dollar apparently is all quite legal, even though the Village cannot recover either the land or the money that was lost in this questionable arrangement. Local government has made mistakes in their dealings with Carrolls, the Hamlet, and now a private corporation which will develop a Village park into a shopping center. How much longer can we afford to allow our local government to make such mistakes?

HOMEOWNERS REPORT

Cont'd from p. 7

Casper Capone was appointed to be the Public Relations Officer for the Board for the duration of the 1972-73 year. His functions will include the dissemination of news releases to both the press and radio and television stations.

Dr. Weinman made two announcements of interest to the entire membership: the election for the Village Board of Trustees will be held on March 20th at the Village Hall; and the Rescue Squad Proposals will be presented at an open meeting on March 19th at 8:00 pm at the Town Hall.

MORATORIUM - Cont'd from p. 2

After the meeting both Village Trustees John Logan and Lincoln Igou were questioned about the proposal. Mr. Logan said he would vote for the proposal. Mr. Igou said he would rather back a motion only temporarily stopping further development of Main Street and the historical district. Though Mr. Igou didn't like the idea of a Village-wide moratorium on construction and development, he was amenable to the idea if it was the only alternative.

Cont'd from p. 4

Following these complex but expectable problems with a shopping center the size of Simmons Plaza (approximately 119,000 square feet), Mrs. Kathleen B. Scott presented an enormous shopping center proposal, to be built by a Long Island developer. This shopping center is to be located on land adjacent to the Thruway and presently zoned both agricultural and light industrial. The land is directly across from eighteenth century and Victorian houses.

The proposal, which Mrs. Scott recognized would require a zoning change on approximately twenty acres, includes a two-stage development: stage one to consist of a 200,000 square foot enclosed mall of about twenty stores and parking area, and stage two to consist of a three story office building and a forty unit motel. The total area which could be developed may be as large as sixty acres, though the proposed shopping center (with construction to begin next year) certainly will be larger than any shopping center in this area.

The shopping center's major access will be on Paradise Lane, with approximately 400 feet of frontage on South Ohioville Road. One will recall that South Ohioville Road several months ago was the object of a zoning change from light industrial to agricultural, in keeping with the predominantly residential character of the area. Now, to facilitate the industrial and business development planned for certain acreage, Mrs. Scott suggested that a water and sewer district could be brought across the Thruway to service the shopping center.

Most of the audience at the Planning Board meeting were so surprised at the magnitude of the proposed shopping center that few questions were asked.

CORNER OF THE MIND

Cont'd from p. 13

power to light homes; he can utilize this force to activate motors. He expects it to work and utilizes his knowledge by making the necessary connections to provide the force of electricity. To provide for the power of thought to operate in our lives is acceptance and expectancy.

Acceptance is faith, but faith can only be activated when it is deliberately applied to the outer conscious and inner subjective levels of our mind. Otherwise, it is not complete. When the two levels are unified, we have activated a force that will be certain to provide the necessary answer to our desires.

IGOU - Cont'd from p. 5

those presenting differing viewpoints, this does not mean a guarantee that that decision will always be in favor of the louder voice. "The silent majority", to borrow a phrase, and the broad over-all picture as my background develops it, are factors that I must also consider. This is not a position intended to sound a warning that I shall, if elected, vote as I please without open ears and an open mind, but a reminder to all voters that the Trustees' life is not a simple one all the time, any more than is that of partisan advocates.

In the past two years we have made considerable progress in areas of village problems. More are in the process of being solved or remedied; but during these past two years I have come to have a new appreciation of Eleanor Roosevelt's observation on one of her visits to New Paltz: "The course of diplomacy moves very, very slowly". I have been disappointed that we have not accomplished more, but I feel that as a Board we are moving wisely and with all due and reasonable speed in getting and keeping New Paltz the kind of community which, basically, I think we all want it to be. I'd like to continue to be a part of all that, and I ask for your support.



PLEASE RECYCLE ME

We live in two worlds at the same time, the physical and the non-physical. The real world is the unseen. It is our mind. We cannot change our present condition by working on the condition. This is working on a problem at the problem's level. We cannot reach a satisfying conclusion. We must go behind the scenes and remove the cause of these conditions. And we will always find these causes in our mind under the name of thought.

Yours,

Nick

Nicolo J. Porriello is a Mind Dynamics Instructor. He offers a Youth Program on his 14 acre farm in Harwinton, Connecticut which has had some remarkable success as some of his young students and their parents testify. In addition to offering a program for adults, he is an instructor at the Litchfield Nature Center in Litchfield, Conn. He is married and is the father of three boys.

MARCH 16 - Friday

- 4:00 pm SUNY New Paltz: Coykendall Sci. Aud. **BIOLOGY LECTURE:** "Estrogen Receptors and Enzyme Synthesis in the Mouse Adrenal Gland" Dr. Timothy Stabler, Boston, Mass.
- 8:00 pm Marist College Theater **CONCERT:** Hudson Valley Philharmonic, pianist Mieczyslaw Horszowski, Austrian program: Hayden Schubert & Mozart ("open dress rehearsal")
- 8:00 pm Beekman, NY Town Crier Cafe **COFFEEHOUSE:** Jay & Lynden Unger (Putnam String County Band), \$1.50, info. 223-9585/ 223-5331
- 8:30 pm Woodstock, NY Performing Arts **PLAY:** "I Am A Camera" (original of Cabaret), \$2.50, \$2 (members), \$1.50 students and group rates
- 9:30 pm SUNY New Paltz Elting Gym **CONCERT:** Blues and Country Rock: Sea Train & James Cotton Blues Band, \$4 at door, \$3.50 general, \$2.50 students

MARCH 17 - Saturday

- 8:00 & 11:00 pm SUNY New Paltz Elting Gym **CONCERT:** Rock and Jazz: Mahavishnu & Larry Coryell \$4 at door, \$3.50 general, \$2.50 students
- 8:00 pm New Paltz St. Joe's Hall **St. Paddy's Day Dance**
- 8:30 pm New Paltz Cave Inn Coffee-House, 143 Main **CONCERT:** Folk guitarist, Suzanne Fazio, singers Abby Block & Joanne Kiprais, general good fun, free admission
- 8:30 pm Marist College Ratskellar **Irish Folk Night**
- 8:30 pm Mt. St. Mary Aquinas Hall Theater **CONCERT:** Hudson Valley Philharmonic, pianist Mieczyslaw Horszowski, Austrian program: Hayden Schubert & Mozart, admission
- 8:30 pm Bard College Theater **PLAY:** "Hippolytus"

MARCH 18 - Sunday

- 6:00 pm New Paltz Student Christ. Center, 62 Platt. **Supper & Speaker**
- 7:00 & 9:30 SUNY New Paltz Main Bldg. Aud. **FILM:** "A Shot in the Dark" Peter Sellers, et al
- 7:00 pm New Paltz, NY High School **JAZZ CONCERT:** Ulster County Girl Scouts Benefit, Roger Thorpe & Dutchess County Jazz Group
- 8:00 pm Marist College Theater **FILM:** "Klute" Jane Fonda 75¢ students, \$1.25 others
- 8:30 pm Poughkeepsie High School **CONCERT:** Hudson Valley Philharmonic, Austrian program, admission charge

MARCH 19 - Monday

- 8:00 pm Marist College Theater **FILM:** "Klute" Jane Fonda 75¢ students, \$1.25 others
- 8:00 pm Vassar College Blodgett Hall **FILM/LECTURE:** "Paul Cezanne" (Pioneers of Modern Painters Series, National Gallery)
- 8:30 pm Kingston, NY Community Thea. **CONCERT:** Hudson Valley Philharmonic, Austrian program, admission charge

MARCH 20 - Tuesday

- All day New Paltz, NY **Village Elections**
- 6:00 pm Bennett College Matthison-Kennedy Aud. **FILM:** "Nazarin" (1958) Luis Bunuel (Masters of Film Series)
- 1:00 pm Bennett Coll. Matthison-Kennedy Aud. **Panel Discussion:** Africa
- 7:30 pm Marist College Theater **PLAY:** Lil Abner by Regina Coelli Children, 50¢
- 8:00 pm Mt. St. Mary Aquinas Theat. **FILM/LECTURE:** "Claude Monet" (Pioneers of Modern Painters Series, National Gallery) (every Tues for six weeks similar art films)

MARCH 21 - Wednesday

- 9:45 am New Paltz, NY home of Mrs. Gladys White **** SPRING ****
- 7:30 am SUNY New Paltz Coykendall Sci. Planetarium **SHOW:** "Copernicus, Reluctant Revolutionary"
- 8:00 pm New Paltz, NY Middle School **School Board Meeting**
- 8:00 pm New Paltz, NY home of Mrs. Bettina King **American Association of Univ. Women: book discussion**
- 8:00 pm Marist College Theater **FILM:** "Omega Man", 50¢ students, 75¢ others
- 8:30 pm Bennett Coll Harkaway Theat. **PLAY:** Luna Park
- 8:30 pm SUNY New Paltz McKenna Theat. **RECITAL:** Chamber Music of Brahms, Orbon & Dohnanyi. free

MARCH 22 - Thursday

- 1:00 pm Dutchess CC Dutchess Hall Theater **LECTURE:** Nikki Giovanni, Black poet, reservations 471-4500 ext. 300
- 2:00 pm Marist College Fontaine Hall **FILM/LECTURE:** "Claude Monet"

- 8:00 pm New Paltz, NY Middle School **New Paltz Homeowners Assoc: "Meet the Press"**

- 8:00 pm Bard College Preston 128 **LECTURE:** "The Indian Option: Some Thoughts on Time, Identity, and Social Justice" Dean Carl M. Selinger

- 8:30 pm Bennett Coll. Harkaway Theat. **PLAY:** Luna Park

MARCH 23 - Friday

- 11:00 am Marist College Donnelly Hall Room 246 **LECTURE:** "The Urban Crisis" John Dow, former US Cong.
- 8:00 pm Dutchess Coll. Theater **FILM:** "Airport" for reservations 471-4500
- 8:00 pm Marist College Theater **THEATER:** Black Cultural Expo Variety & Talent Show
- 8:15 pm Ulster CC Quimby Aud. **PLAY:** "The Crucible"
- MARCH 24 - Saturday**
- 1:00 to 7:30 pm Marist College Campus Center **Black Cultural Expo (all day)**
- 3:00 pm Mt. St. Mary Aquinas Theater **CONCERT:** Mount Saint Mary Choir & Villanova Univ. Singers
- 5:00 pm New Paltz, NY Elting Library **Benefit Party**
- 7:00 pm Mt. St. Mary Sci. Lect. Hall Room 234 **FILM:** "Never Give a Sucker An Even Break"
- 8:15 pm Ulster CC Quimby Aud. **PLAY:** The Crucible, Arthur Miller
- MARCH 25 - Sunday**
- 11:00 am to 5:00 pm Marist Coll. **Black Cultural Expo Workshop**
- 8:00 pm Marist College Theater **FILM:** "The Happiest Days of Your Life"



NEW PALTZ

CALENDAR

& ENVIRONS

MARCH 26 - Monday

- 10:00 am to 5:00 pm SUNY New Paltz Art Gallery **show and sale of original graphics (Ferdinand Roten Galleries)**

MARCH 27 - Tuesday

- 8:00 pm New Paltz, NY St. Joe's Hall **St. Joe's Women Guild: "Spring Planting" by Mrs. Smiley of Lake Mohawk**
- 8:00 pm New Paltz, NY Inter-County Savings Bank **LECTURE:** "Children of Welfare" panel discussion
- 8:00 and 10:00 pm Marist College Theater **FILM:** "Summer of '42", \$1 students, \$1.50 others

MARCH 28 - Wednesday

- 10:00 am New Paltz, NY home of Mrs. Moira Walsh **American Association of Univ. Women bridge**

MARCH 29 - Thursday

- 2:00 pm Marist College Fontaine Workshop **FILM:** "George Seurat" (Pioneers of Modern Painting Series)

MARCH 30 - Friday

- 8:00 pm Marist College Ratskellar **"Jazz Night in the Ratskellar"**
- 8:30 pm New Paltz, NY High School **PLAY:** "Guys & Dolls" 90 Miles Off Broadway, \$3, tickets 255-0893 (also Thurs., March 29)

MARCH 31 - Saturday

- 8:00 pm Marist College Ratskellar **"Surprise Night in the Ratskellar"**
- 8:00 pm New Paltz, NY High School **PLAY:** "Guys & Dolls" 90 Miles Off Broadway, \$3, tickets 255-0893

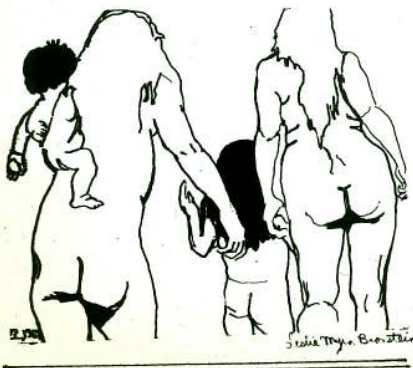
Stone House Press Special Supplement Our Staff

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LAYOUT AND CAROL WARREN
DESIGN SHELLEY FARKAS

WITH SISTERLY SUPPORT FROM
Eileen Canner ☆ Ethel Michaelson ☆ Karen Peters
Linda Thompson ☆ Rosie Weber ☆ Sandy Eccli
Sherry Scott ☆ Virginia Felton

AND THANKS TO SUPPORTING BROTHERS
Alan Sussman ☆ Jon Harvey Lulicht ☆ Don Kent

AND SPECIAL THANKS TO THE MULTITUDE OF
WOMEN WITHOUT WHOSE SUPPORT AND
EXISTENCE THIS PUBLICATION WOULD NOT
HAVE BEEN ♀



Women's Rights Before The Courts

By Marty Elliott

Everyone has heard about women's liberation or women's rights, but not many people really know what it is all about. It goes far beyond the caricature of the female militant screaming "male chauvinist pig" at anyone who attempts to open a door for her. The movement springs from a whole series of unjust laws and traditions which have been closing doors to untapped female potential for hundreds and thousands of years. The movement of women who care enough to say, "no, I can't let this go on anymore; I must do something about it." Many changes have been made, but many more must follow in order to quell the rebellion. It is time to stop discriminating against women simply because they are women.

The Civil Liberties Union and the Women's Center of the Mid-Hudson area have teamed up in a coalition aimed at combatting these wrongs. The Association for the Reinforcement of the Rights of Women (ARROW) is a group whose purpose is to become aware of the discrepancies before the law and try to actively do something about them. Legally, through the courts, and the laws of the constitution which gives us all equal protection under the law.

Some progress has been made. The following is a summary of some of the cases upon which the court has already ruled. One of the most significant cases to arise was Reed vs. Reed where the Supreme Court ruled for the first time that state laws which discriminate against women violate the equal protection clause of the 14th amendment. However, instead of taking a broad stance against all statutory sexual discriminations, the court only overruled the Idaho law at issue, which discriminated against women by preferring men for the job of administrators of estates. This case was taken on by the American Civil Liberties Union; it was but one of over four hundred cases which the group dealt with this year on women's rights alone.

Many other important decisions have been handed down this year. In *Pate vs. Eisenstadt*, the Supreme Court struck down a criminal statute prohibiting distribution of contraceptive devices to unmarried individuals. The very recent monumental break through on abortion has also been an encouraging sign: Here the

Hello Human Beings!...

I'm so glad that Liberation can see its way clear and find it necessary to align itself legally with the institution In complete realization that its hard to believe but Shelley Farkas is the Editor co-ordinating and directing the Production called the Old Dutch Independent Special Women's Issue!

Who is to really say what is final but for the sake of low trust factors and skeptics let me say that this lady Farkas is alright by me (and who am I?) to decide what should or should not go in... good taste, pornography and libel not not with standing....

Love you all

Francesco Patricola - News Editor for the Old Dutch Independent

An original agreement between the women of the area and the Old Dutch Independent was the promise of a complete issue by women, free from male censorship and control. The reason behind this concept was that a "women's issue" could understandably, be most ably written by women themselves. Unfortunately the original contract was violated. The Independent deemed certain articles too controversial for publication. We found this action to be a violation of the original concept, and of the agreement reproduced above... in addition to an affront to the spirit of freedom of the press. We considered this attitude not only insulting to the integrity of the women authors, but condescending towards the male and female readers of the community. I the belief that the public is entitled to a full range of fact and opinion concerning pertinent human issues, Stone House Press offered to print the women's issue, as it was originally compiled.

SOUTH AFRICAN INSIGHT

By Anne Salomon

Because of my cultural background (The Union of South Africa), I find it difficult to understand the Women's Liberation Movement in the U.S. My life after boarding school was not one of suffering socially, economically or culturally as a woman. In my culture emphasis is placed upon developing the body first and then the mind, and "getting ready" for marriage is not learning how to cook or sew or how to be a good or bad mother, but rather how best to drift life away in as pleasant a fashion as possible. The same applies to the men. We had others doing our dirty work and we go through life not realizing how fortunate we are until by chance we might leave the culture to enter another, as I did in coming to America.

My husband, who is American, taught me how to cook, do the laundry, and even had to teach me how to boil water to pour into the teapot. When after one year of flops and bliss and misery I ventured to cook Thanksgiving dinner for ten, he did not mind the neatly paper wrapped innards of the fowl which he found inside the turkey.

I feel that the events which have occurred in my life were not necessarily the result of oppression to me as a woman, but the direct result of the human oppressive condition that is so much a part of the culture in which I was raised.

I believe firmly that women, rather than wanting to be liberated, do sometimes suffer on purpose. Pain is a beautiful experience, and there's no beauty in a person's life. When you hate your partner, life isn't pretty, and you eventually hate what it has to offer.

I cannot write to you about Women's Liberation because I do not feel oppressed. Yet quite recently, because of a very personal experience, I got an insight into what oppression of women is about. I said that we create our own grief, and I still maintain that. But who I do understand now, and never did before, is that many men may accept you as their equals, but that men cannot accept you as their superior. I claim that women can do anything their potential permits and I stand by it. But when a woman's potential is greater than a man's and he is not equipped to deal with the situation then a lot of grief occurs. I don't like suffering and I now understand the suffering of the American woman. I am not saying you must change your circumstances, because I feel that for some of you it is too late. But for those of you for whom it isn't too late, you do have the ability to know your capabilities and to realize where they may lead you. Face the future realistically, and when women and men know and understand the situations that exist and prepare to face them, then, I maintain, humanity will no longer be oppressed.

Supreme Court in a 7 to 2 decision ruled out as unconstitutional any state laws which prohibit abortions up to the sixth month of pregnancy. The New York State Court of Appeals has also struck down most of the corroboration testimony necessary in the prosecution of a rape and in addition went on to suggest the need for corroboration be eliminated entirely. (People vs. Luisy).

Another interesting question which has recently come up is the rights of pregnant women. Are they to be required to give up their work simply because of a pregnancy? In *Heath vs. Westville Board of Education*, an Ohio court ruled as unconstitutional the Westville, Ohio Board of Education regulation requiring that a teacher who does not have three years tenure and who becomes pregnant must resign by the end of her fourth month of pregnancy and must consequently terminate her employment by the end of her fifth month. ALONG THE SAME LINES, IN *Guerra vs. Archie the Nevada Supreme Court* ruled that although an employer may require a pregnant woman to resign, the employment security department is bound to award relief to willing and able women who were separated from their work against their wishes.

Some decisions have not been as pro-feminist as one would hope. The National Organization for Women (NOW) filed a complaint with the Division of Human Rights charging newspapers with unlawful practices of discriminating against women in the job descriptions in the advertisements. The court ruled against NOW saying that the newspapers were not guilty of "aiding and abetting an unlawful discriminatory act."

The preceding have been cases which have already been decided upon and whose impact is already or will soon be felt. But many decisions are still pending. In the Poughkeepsie area many interesting and perplexing problems have arisen. One of the cases is currently being handled by attorney Noel Tepper and involves a complaint against the Quarter-Deck Restaurant owned by Charles Porter. The charge against this establishment is of "an unlawful discriminatory practice relating to a place of public accommodation in violation of the human rights law of New York State." The complaint made by Miss Colleen Demicco of Ithaca, a blond 21 year old woman, stated that on two occasions

she was informed by a waitress that she could not be served because she was not wearing a bra. Insulted by the action, Miss Demicco asked if they had any similar dress codes for men. The waitress responded, "Don't be absurd. There are no other established dress codes at the restaurant. Men are not required to wear underwear or any other support apparatus. Miss Demicco also noted that on the two occasions she was there, people with short shorts, dir dungarees, and t-shirts were being served.

Miss Demicco objects to wearing a bra on the grounds that they are unhealthy in that they are bad for muscle development, and the irritate the skin. She also feels that bras are uncomfortable and expensive. Miss Demicco feels that the mandatory reshaping of natural body lines is discriminatory towards women.

Harry Anderson, regional director of the Division of Human Rights said he knew of no precedent in the braless issue. However, he felt the division had jurisdiction and there just cause to believe that discriminatory practices were engaged. A hearing will be held in the near future, but no date has been set.

Another discriminatory process in the area occurs right in Sheriff Quinlan's office. The Sheriff has set up his own rules and guidelines on the right to obtain a gun permit. All women and those people under 21 must take a course given by the NRA before being granted a permit. Men over 21 need not take the course. The question involved is not the value of the course; it is the discrimination inherently involved. Why shouldn't men over 21 also be required to take the course? Are we so glibly able that we are to believe that the male gun carries with it the talent of good marksmanship? It does not seem reasonable that sex should be the determining criterion.

It is time to wake up. The Dark Ages have been over for some time, and women have been enfranchised for over fifty years. If you are a woman and feel you need help or if you feel you have been subjected to discrimination because of your sex, let it be known. I can get in touch with the local Civil Liberties Union by calling Barbara and Charles Hapfel at 462-1416 or with the Woman's Center by calling 454-9487. Help yourself and all who have nothing to lose and everything to gain.

KATHLEEN B. SCOTT

INTERVIEW BY Shelley Farkas

KATHLEEN B. SCOTT ("KATHI"): President of Kathleen B. Scott Ltd., Realtors, New Paltz. Age 45, married.

"I like to make money, but I like to make it doing something I can be proud of," says the dynamic, 6 foot tall president of Scott Realtors. Kathi Scott is also a partner in Scott-Forrester which is a real estate and research development firm. Her busy workday involves a fascinating variety of programs of problem solving, listings, consultations of real estate and real estate development in the town and in the area. A lot of her time is spent in giving real estate advice. "People want to know about their property," says Kathi. "Whether to sell it or not...and this is what fascinates me the most - to find the highest and best use for a piece of property. This advice may not be outright sale. It may be subdivision, hang on to it for awhile, develop it yourself if you have the financial ability, etc." When asked what the business is like she vehemently replied, "People is what it's all about! Real estate is the property under people when you come right down to it. 'Real property' is something that can be bought and sold... But actually it's only leased.... The land is always going to be there. You can own it, and you can rape it... or you can make it beautiful. But it's always going to be there." She agrees with Dan Smiley who, she says, believes that we are only stewards for the land, and she feels that this is an important concept to remember. It leaves a sour taste in her mouth when she sells a piece of property that people abuse. What she tries to do now, is to try to make sure what the people who are buying the land are going to do with it. "I know that sounds hard to believe. People don't believe that usually, because they think that somebody who is a salesman is going to sell some hell or high water, that it doesn't matter. But it really does matter in the long run, because if I sell something and someone does something bad with it, that reflects on me."

She speaks about the future of local land development in an optimistic way. Knowing that many more people are expected to settle in the area, she is working to plan an orderly manner in which growth can be developed.

Her entrance into the real estate business happened in a purely accidental and unexpected way. When she and her husband moved from Indiana where she had been a grass roots politician, she went out to house hunt, voiced her opinion to the person showing her houses, that she felt that no one was really organized to sell real estate, and she was at that point challenged to get a license and see how well she could do. She did just that. Today there is hardly a road you can drive down without seeing a house for sale without the name "Kathleen B. Scott" in front of it.



KATHLEEN SCOTT-Realtor

For Kathi, married 21 years, she feels that marriage and career have mixed well. When her husband worked in the Theatre Department at SUNY from 9 a.m. to 1 a.m. and her children were in school all day, she found that her own involvement in business fit in just fine. Of women who feel stuck at home she says, "Don't tell me you are stuck at home, you're not stuck at home, you attack yourself!" Her own children were raised to be self-sufficient, and she speaks proudly of them as being sensible, lots of fun and good company. Her husband joined her in business three years ago and runs the investment division. Two people working has given the Scotts a more comfortable and fulfilling life.

The only time she remembers ever feeling oppressed as a woman was when she was in her early teens, six feet tall, and all the boys were shorter than her. "Back then the boys were scared to death of me! I guess I thought that tall people ought to be men." Today she finds that her height helps her in her career.

Kathi also finds the time to be active in community affairs. "I like to be with people who are changing things. I like to change things and I believe that economics is the only really

GAIL GALLERIE

By Shelley Farkas

Age 28, assistant to the president, SUNY New Paltz, married.

"Satisfaction for me is in what I do and not the money I get for it" says Gail Gallerie, assistant to the President of Administration. "I take a great deal of pride in wanting to do everything I do well, and so I won't let my working be an excuse for not cleaning the house and not doing a lot of the things other women would be able to do." Originally intending to go to law school, Gail instead got a masters degree in political science, worked for a state agency for 2 years in personnel and systems, and without specifically planning to, landed the job which she now successfully holds. As the only woman at the university who reports directly to the president in other than a secretarial capacity, her job consists of dealing with trouble shooting, following up on research, preparing reports, and resolving problems with irate taxpayers, concerned parents and students who have been run around by the system to the point where they feel that they have to take up business with the office of the president. She feels that in the past women have not been encouraged to partake in areas that would make administrative positions available to them, and she further feels that it is an extremely important area for women to become involved in. "It's hard for some people to take, when a woman is in a position of authority. I'm in a dual handicap in that I'm both a woman and young."

Her husband Joe, who is a sales representative for G.E., she feels is "special and may very well be exceptional. He's been very understanding about the number of nights he hasn't gotten his dinner fixed for him...but he is very supportive of what I do. He is very proud of me and has been a fantastic help around the house with all of the things that my job doesn't always allow me to get done."

ANGER

by Joan Michel

Women will never regain or maintain their mental health until they learn to stand up on their hind legs...and bark back.

According to statistics quoted by Phyllis Chesler in her book, *Women and Madness*, women account for far more than 50 percent of the population in mental institutions. More women than men go to therapists, but this may be because women more readily admit they need help than do men who are often nurtured on the self-sufficiency myth.

Why do women need to bark back? Sex repression may have been the major cause of mental distress in Papa Freud's day (or this may simply have been Papa Freud's own bias showing up). Today, repression of anger seems to be a major cause of mental disturbance, at least in the U.S., in both men and women.

Barking - anger - getting mad - is basic to the human animal. It signals when you are being stepped on or exploited. It helps motivate and drive to accomplishment. It aids the individual in differentiating from the pressure of conformity - whether in the family, the community, or the business world.

And women are notoriously being discouraged from getting angry. For a man to get angry is somehow manly. For a woman, bitchy. And if there's one label a woman wants to avoid it's that of bitch.

So women, under assorted cultural pressures, shove down their anger, smile under duress, are complaisant and seemingly complacent. They permit themselves to be stepped on by parents who desire only that they grow up "feminine", whatever that may mean. They allow themselves to be guided into low paying careers and jobs, discouraged from aspiring to harder-to-get-into so-called "higher" professions, such as medicine, law, certain of the creative arts, politics, the decision-making levels of industry and business.

successful way to get things changed. Money makes things happen." Relating it to her business, she says, "I eat, sleep, and breathe this business!"

About the women's movement, Kathi feels that a woman can only liberate herself. She herself likes being female. "Girls are alright, but they need to be mixed with boys!" She wanted to get married and have children, and because it was what she wanted to do, she felt it was a liberated move on her part. Her feelings are that nobody can help you get liberated. "If you need help in this day and age you're not going to get liberated. You have to be the kind of person that says 'I need to do this, or I want to do this, or there's a need for this to be done,' and who then does it."

A highly unusual and fascinating person who has certainly done a lot for herself in life, Kathi says of herself, "I like to be creative and for me - what I can create is what I talk and do. My mouth is my source of things. I try to talk things into happening, like I suppose any salesman does. Really, I'm a salesman. I like selling things, moving things, making things happen."

She doesn't feel personally oppressed as a woman, but she does feel that women are oppressed as there are certain kinds of opportunities that are just not open to them because they are women. She is all for women's rights in every way. "I'm not by personality a demonstrator, but I'm not disparaging of those women who have done the things that others consider somewhat radical...as far as I'm concerned, it's only because there have been people like that (just as it's been with every other civil rights movement that we've had in our country's history) that anything ever gets done. If we don't have a few who are willing and able to make a little noise, nothing ever happens." She however is not happy about women being discriminated against by other women if they choose to live within the traditional role.

For women who are interested in working with today's students...if they feel they can make contributions and deal effectively with all kinds of people, Gail encourages them to consider campus administrative positions.



GAIL GALLERIE-Assistant to the President, SUNY

They allow their husbands to determine what does and does not make for a happy wife in a happy family, i.e., the wife who waits on him hand and foot is the happy, self-filled wife.

No wonder, by the time she reaches motherhood, if indeed she wants to get that far, the average woman has nothing to pass on to her own children but attitudes of servility, self-abnegation, mental and intellectual torpor. No wonder kids walk all over poor old martyred Mom. So does everybody else.

No wonder women suffer from feelings of inferiority, lack of identity, depression, worthlessness.

Perhaps it is well to get angry, just get filled with sheer, unadulterated anger, as a good beginning. In a sense, the whole contention of this almost total female anger. Depending on the particular woman, she can get as angry, and go as far as she wants to in the movement, from middle-of-the-road to far-out left. Far left in the movement being a rejection of all things male - from the male anatomy on up through male dominated culture, male-oriented institutions, male-invented theories of art, history, psychiatry, and psychoanalysis.

This is a healthy beginning, but it is not, in my opinion, total mental health.

Women, too, let us face it, whether in the pure or impure state, are capable of treachery to each other, of dominance, of oppression, of lack of sensitivity and understanding. In my own opinion, the answer to women's peculiar mental health problems in this day in this nation is not to run to the female therapist simply because she is a female "and will understand me better."

That is perhaps seeking self-identity, sameness, and not especially mental health. In fact, the woman who is sincere will admit to many feelings of anger, mistrust, and rivalry with her own sisters, aunts, her mother, her womenfriends. These are simply human emotions and must be dealt with on an asexual, as well as a sexual level.

What women need in the area of mental health is a new definition of womanhood, of femininity, of what makes for a healthy, well-integrated woman. And in this area, as in many others, women, specifically as women, are needed as researchers, as therapists, as theoreticians.

Menstruation, child-birth, sexual experience, should have women chroniclers as well as men - more of the stature of Dr. Karen Horney and Mrs. Johnson of Masters and Johnson.

Complete rejection is not the answer here. Rather, women have to listen, not only to others but to themselves, to what their insides are telling them, and then give true reportage.

And if the ability to show anger under justifiable circumstances is one of the hallmarks of mental health - and I believe it is - then women have to be prepared to be honest in their angers with each other.

Women, as well as men, should try to live as fearlessly and honestly as possible. In a nutshell, that seems to me to be the epitome of mental health.

Resistance To Consciousness

By Irene Peslikis

Irene Peslikis is founding member of Redstockings and an originator of the "pro-woman line".

Thinking that our man is the exception and, therefore, we are the exception among women. Thinking that individual solutions are possible that we don't need solidarity and a revolution for our liberation.

Thinking that women's liberation is therapy. This, whether or not you belong to the organization, implies that you and others can find individual solutions to problems, for this is the function of therapy. Furthermore the statement expresses anti-woman sentiment by implying that when women get together to study and analyze their own experience, it means they are sick but when Chinese peasants or Guatemalan guerrillas get together and use the identical method they are revolutionary.

Thinking that some women are smart and some women are dumb. This prevents those women who think they're smart and those women who think they're dumb from talking to each other and uniting against a common oppressor.

Thinking that because we have an education privilege and can talk in abstracts we are some how exempt from feeling oppression directly and talking about it honestly and therefore think of personal experience as something low on the ladder of values (class values).

Thinking that women consent to their own oppression (or anyone for that matter). This is a statement which puts the blame on the oppressed group rather than on the oppressor class which ultimately uses brute force to keep the oppressed where they are. It is an anti-woman and anti-people statement.

Thinking that only institutions oppress women as opposed to other people. This implies that you have not identified your enemy for institutions are only a tool of the oppressor. When the oppressor is stopped he can no longer maintain his tools and they are rendered useless. Present institutions and our feelings about them should be analyzed in order to understand what it is we want or don't want to use in the new society.

Thinking in terms of them and us. This implies that you are setting yourself off or apart from women (the people). In doing this you neglect to recognize your own oppression and your common interests with other people, as well as your stake in revolution.

Thinking that male supremacy is only a psychological privilege with "ego" benefits as

opposed to a class privilege with sexual and economic benefits. The former implies a considerable amount of individual variation among men, therefore permitting you to find an individual solution to the problem.

Thinking that the relationships among men and women are already equal and thus immersing yourself in utopian fantasies of free love in spite of the fact that the objective conditions deny it. Love between men and women, free or unfree, is millennial, not real, and if we want it we will have to struggle for it. Thinking you can educate the people. This implies that you are educated and you will get a revolution going by teaching other people what you know. Education does not bring on revolutions; but consciousness of our own oppression and struggle might. Unfortunately formal education and political consciousness do not usually coincide. Even formal education in Marxism-Leninism tends to make people think that they know more than they really know. What politicizes people is not so much books or ideas but experience.

SHARING ONE'S EXPERIENCES WITH THE GROUP

SOURCES OF HESITANCY

1. Fear of personal exposure (fear of being thought stupid, immoral, weak, self-destructive, "fucked-up," etc. by the group.)
2. Feeling of loyalty to one's man, boss, parents, children, friends, "the movement".
3. Fear of reprisal if the word gets out ((Losing one's man, job, reputation)
4. Fear of hurting the feelings of someone in the group.
5. Not seeing how one's own experience is relevant to others, or vice versa.

REASONS FOR REPRESSING ONE'S CONSCIOUSNESS

1. Fear of feeling the full weight of one's painful situation.
2. Fear of feeling one's past wasted and meaningless (plus wanting others to go through the same obstacles)
3. Fear of despair for the future.

Above three reasons are also experienced by non-movement women.

LINDA THOMPkins

INTERVIEW BY Shelley Parkas

LINDA THOMPkins: CHIROPRACTOR, Kingston, N.Y. Age 31, single.

As a chiropractor, Linda's work day involves adjusting patients, giving consultations, sending out news letters, writing articles, etc. Becoming a Chiropractor involved attending Palmer College of Chiropractic Study for four years, in which she studied all of the basic science subjects... Anatomy, Physiology, Chemistry, Pathology, and Chiropractic techniques. When asked what this meant, she replied, "Chiropractic is adjusting the bones of the spine to take the pressure off the nerves so that the life energy can get through to all parts of the body. I feel that everyone needs Chiropractic care, and my patients range from 6 months old to 90 years old. The reason for Chiropractic began at birth when an infant is delivered. The delivery usually involves the use of forceps and this can cause damage to the neck and puts the bones out of place which causes pressure on the nerves. Another factor at birth is the practice of spanking the baby to make it cry, and this is a big blow to the spine, and this would also cause what is called subluxation, which is pressure on the nerves by the vertebrae."

She decided to become a chiropractor when she was in high school. "I had thought of nursing, teaching, etc. But my family had been helped alot by chiropractic care, and the philosophy of chiropractic appealed to me. It's the largest natural healing art in the world... It's completely different from medical science in that we don't treat symptoms, we get at the cause of conditions. It isn't even necessary that a person show any outward signs of illness to benefit from chiropractic adjustment. The correction of a subluxation will prevent illness in many cases. I had always wanted to get into the healing arts."

"Marriage? Why should I get married?" asks Linda who is upbound in her career. "The idea of marriage does not appeal to me, partly because it probably wouldn't mix with my career unless I was with another chiropractor or someone who would not want to tie me down to housework and the homemaker role. I couldn't live that way. I also don't plan on having children. I'm perfectly happy with my nieces and nephews. The only way that I might consider marriage would be if the work load would be completely divided down the middle, but I don't foresee myself in that position."

The media sometimes turns her off, especially television ads. They appear to her to be very oppressive to women in the manner in which they depict women as silly housewives, who are stupid and capable of talking only about soap suds. "Also," she states, "since they have taken cigarette commercials off the air they seem to have replaced them with drug advertisements. About 13 times an hour we're bombarded with drug advertisements... headaches, stomachaches, etc... and as a person into natural healing, I feel that these companies should be sued for practicing medicine without a license. The commercials are not only misleading but downright malpractice. I myself am trying to make people more aware of how their bodies work, and to keep them healthy. I swim, take saunas, hike, and get chiropractic adjustments regularly. I advise the same for my patients."



LINDA THOMPkins-Chiropractor

Aims Of Consciousness Raising

by Virginia Felton

Consciousness-raising is a process through which a person becomes more aware of the forces which shape his or her life and thinking. It has been widely used in the Women's Liberation movement to make women more aware of their particular position in society in both its positive and negative aspects. I can't times be a painful process, making us conscious of things which we might rather ignore, but it can also be a very positive and heart-warming experience, providing us with new perspectives and a fuller understanding just what it means to be a woman in America the 1970's.

The basic procedure followed in consciousness-raising is one of discussion and sharing. Groups meet once a week and there is a special topic for discussion at each meeting. Each woman speaks on the topic and after everyone has spoken the group attempts to draw some conclusions about shared experiences or feelings. Topics for discussion range from "Rise Awareness of Your Role as a Woman" to "Treatment of Women by the Media" to "Pregnancy and Childbearing." A consciousness-raising group is not a therapy group—each woman's experience is accepted as valid and no attempt is made to give advice or solve each other's problems.

For many women, a consciousness-raising meeting provides the first opportunity they have had to seriously discuss with other women their roles in society. The realization that there are other women who share the same doubts and fears about their position can provide a powerful feeling of unity and purpose within a group. Statements such as, "I never knew on one else felt the same way about that," are frequent at early meetings. Because groups question some very basic conditions in our society (such as the necessity for marriage, motherhood in a woman's life), many women find that their feelings which might not be condoned by society are shared by many other women.

One of the purposes of consciousness-raising is to make us realize ways in which we are oppressed by men and/or society as a whole. This is not so that we can reject men out rather so that we can work together with men change things to the advantage of both sexes. If the purpose of Women's Liberation is to change conditions so that a woman no longer has to do housework and raise children if she doesn't want to, then it is also to make it that her husband no longer has to work in a frustrating job which he doesn't like either. One of the by-products of becoming aware of oppression is that we tend to feel resentment toward our oppressors, whether they be men who oppress us or we who oppress ourselves. It certainly not the purpose of consciousness-raising to make women hate men. By providing a place to voice our resentments it also provides a way to work through them and deal with them in ways which are constructive for both men and women.

A topic often discussed at meetings is ways in which stereotypes of male and female roles affect how people relate to each other. This is an attempt to break through traditional images of what a woman should be (passive, pretty, charming) so that we can arrive at what we really are and what our real potential are. When we become aware of how role stereotypes mold our behavior it becomes easier to more honest and open in relationships, both with other women and with men. Many of us (including those of us who call ourselves "liberated") tend to define ourselves in terms of the men in our lives—for example, "I'm John's wife," or "I'm Henry's girlfriend." The realization of how male-female stereotypes operate can be a first important step toward finding a separate and unique identity as a woman.

Defining ourselves as women is really the basis of consciousness-raising. Any of us through life without ever really stopping to think about how being a woman affects the way we think, the work we do, or the way we relate to people. Consciousness-raising can provide a constructive way to consider these questions and it can lead to some very positive and rewarding answers.

As for economic discrimination, she usually does not run up against it in her field. "I charge what a male chiropractor would charge for the same amount of work, but at times I feel that I am expected to be stronger and more authoritative than a man, and this is an extra pressure. There are probably more women in chiropractic than in medicine, or even in many other professions. It's an ideal field for a woman to go into because it is a good means of support once the practice is built up. I have one friend whose husband is supporting her while she is going through chiropractic school, and this is unusual, and please me a great deal. Most wives of chiropractors are working as receptionists, if they work at all, and this bothers me, because alot of them would like to be chiropractors, but they aren't able to because they have the burden of the children or no emotional support from their husbands, to say the least. At times I feel that some of the women may be envious of my own position, and this puts up a wall between us that I wish didn't exist."

"The women's movement has affected me in the sense that at times I used to feel inferior to men, even in situations where it was obvious that I wasn't. After attending consciousness-raising for awhile, I began to feel equal, as just as capable, and I see now that I really am — and I am very much enjoying myself and a life."

MEDICAL SEXISM

by Ruth Soltanoff Jacobs

Dehumanizing experiences at the hands of doctors or medical institutions are a common occurrence cutting across lines of class, race, age or sex. But those groups who have clearly received the worst health services, including black and brown people, women, the aged and working people generally, have spearheaded the movement to change the quality, extent and cost of health care. Women, in particular, have become aware and vocal about care issues, especially those which relate directly to them. The reasons for this are not hard to find. When women enter a doctor's office or hospital, they are confronted with a hierarchy headed by men, women as nurses and aides, playing subservient, underpaid roles. Seventy per cent of the health workers in the U.S. are women, but only seven per cent of the doctors are women. This kind of institutionalized sexism has destructive consequences for women's health. They are well illustrated in areas such as childbirth, breast surgery, and drug abuse.

CHILD BIRTH

Because of childbirth and childbearing, women use more medical care than men. In the course of getting that care, women are subjected to all the male supremacist attitudes and superstitions that characterize American society.

Women are assumed to be incapable of understanding complex technical explanations, so they are not given any. Childbirth is mystified, and women are told to leave it all to their obstetrician. For most women, pregnancy and birth—which could be a joyous experience—turn into a harrowing and expensive medical procedure. The doctor does it; the woman is essentially passive. Frequently, childbirth is handled as if it were a surgical operation, even to the extent of scheduling it to suit the obstetrician's convenience through the use of dangerous labor inducing drugs.

Women, in ever greater numbers, are now refusing to play this passive role. Natural childbirth (the LaMaze method) is becoming increasingly popular. Preparation consists of approximately six weeks of classes, during which the expectant mother and her husband are brought to a rational understanding of conception, pregnancy, and birth. Exercises, whose purpose is to give the pregnant woman maximum control of her body during childbirth, are taught and practiced. On the other hand, women who complete the course face the arduous side of labor with confidence and pride.

But women who choose the LaMaze method are hardly guaranteed "easy" deliveries or an honest and cooperative doctor to assist them. One woman, Glenda Adams, recently wrote in the Village Voice (9/30/71) that she found natural experience to be a demoralizing and embittering one. "The LaMaze course misled her in that only 'normal' deliveries were discussed, leading her to expect that all deliveries were relatively free of complications. She was totally unprepared for the exhausting labor and difficult delivery that she actually went through, owing to the fact that her baby's face was turned in the wrong direction. The doctor's attitude was even worse. When she asked him what was happening, the doctor lied and said everything was normal. He urged her to push the baby out when he knew it was useless and knew forceps were necessary (her husband overheard him tell this to the nurses). This kind of duplicity has led some women to reject both the doctor and the hospital. A small, but growing number of women are now having their babies at home. Their husband or a midwife delivers the baby."

But giving birth at home is no solution, for many births are complicated and require expertise and a large number of babies need intensive care right after birth. What women must do is demand control over their health care. Women's centers must be set up to inform women of their rights--the right to know what is happening to their bodies and the right to participate in decisions which affect their bodies to insure that they receive dignified, humane care.

BREAST SURGERY

Another area where women are manipulated and badly mistreated by doctors is breast surgery. It is the bread and butter mainstay of general surgeons. Four types of breast surgery are currently performed. In a simple mastectomy the surgeon removes all the breast tissue, the nipple and the areola. This operation takes about 45 minutes and involves a minimum of risk and threat of complications. A modified radical mastectomy consists of the above, and in addition the removal of the glands in the arm pit. The standard radical mastectomy is the "classic" breast cancer procedure. In addition to the breast itself, the related muscles and glands in the chest wall and all glands in the arm pit are removed. It takes from two to four hours, runs considerable risk of complications and results in restricted use of the arm. A supradradical mastectomy consists of all of the above, plus the removal of the lymph nodes beneath the breast bone. The technique demands a longer hospital stay and substantially increases chances of mortality. This year 200,000 women in the U.S. will have lumps removed from their breasts. Few of

they will be consulted about the type of surgery to be performed. "Find a breast cancer doctor. A radical mastectomy" has been the rule of most general surgeons for fifty years. Dr. Frances Norris, a Maryland physician, has argued that doctors almost consistently choose the most devastating of the possible operations that can be performed to remove the breast. When a simple mastectomy is not possible the radical is nearly always chosen, though, to quote the doctor, "the modified version has the best results and is less mutilating, less crippling and cheaper than the radical mastectomy now in use."

It is only recently that attempts have been made in the U.S. to determine whether a lesser operation might not be just as effective. At the meeting of the American College of Surgeons in the fall of 1970, Dr. George Crile, Jr., Senior Consultant in General Surgery at the famous Cleveland Clinic in Ohio, announced that he had been treating breast cancer patients with the lesser, minor operation: simple removal of the lump. This can be done in ten minutes, leaves the patient within an hour, and allows her to go home in two days. His results were the same as that which had been gotten using radical surgery—a cure rate of about seventy percent, a rate which has remained constant since 1930. These results and the new approach have been discussed for the past seven years in British medical journals without any decisive shift in orientation by surgeons.

How can we account for the callousness and indifference on the part of doctors to the mental anguish and physical devastation of women caused by unnecessary surgery? In a recent interview in the New York Times (10/10/71), Gloria Swanson described her own experience with such doctors. She had a tumor and the gynecologists she consulted recommended a hysterectomy. She then consulted another doctor, followed his advice, and the tumor disappeared without surgery. She concluded, "I think a lot of them hate women." At a conference described in the October 1970 Medical World News, some surgeons admitted to being sexist and sadistic toward women:

A discussion took place among surgeons on attitudes toward orchiectomy (removal of the testicles) and oophorectomy (removal of the ovary) and it was agreed that surgeons rarely hesitate to remove an ovary but think twice about removing a testicle. The doctors readily admitted that such a sex-oriented viewpoint arises from the fact that most surgeons are male. Said one of them wryly, "No ovary is good enough to leave in, and no testicle is bad enough to take out."

Clearly we are not asking that men be treated "equally" as badly as women. The point, of course, is that all unnecessary surgery must be stopped. A system that provides surgeons with a pecuniary interest in depriving people of vital organs reinforces this kind of invidious exploitation. Women are doubly oppressed because of the existence of the sexist attitudes of doctors: what is a woman's value in the eyes of doctors? What is a woman's value as a woman compared with a testicle to a man? Exposing sexist attitudes among physicians and fighting for the equality of women as health professionals will help put an end to the double oppression women endure. But nothing short of abolishing the entire health care industry on a non-profit basis will finally put a brake on all the extraneous surgery Americans so complacently undergo.

DRUG ABUSE

Women are assumed to be emotional and "difficult" by male doctors, so they are often classified neurotic and told to take tranquilizers and other mood altering drugs. Drug manufacturers spend nearly \$800 million a year promoting their products in medical journals and ads such as the following: A nail-chewing young housewife is seen gazing apprehensively through prison bars of a cage with rattles and brooms. The message to physicians is "You can't set her free, but you can help her feel less anxious. You know this woman. She's nervous, tense, irritable. . . . Reset by the seemingly insurmountable problems of raising a young family, you've defined the home most of the time, her symptoms reflect a sense of inadequacy and isolation." The solution—"a magic tranquilizer the company manufactures."

The dangers involved in this "solution" are tremendous. Legal pill-popping can cause prolonged illness, even death. The powerful chemicals have been known to damage kidneys and liver, destroy blood cells, injure brain tissue and nerve endings, affect eyesight, and profoundly depress blood pressure. And this appears to be the norm rather than the exception. Although the ads in the medical journals list some of the dangers in general, the warning seldom gets to the patient.

A recent survey revealed that more than 45 million women have been swallowing tranquilizers on their physicians' orders. Dr. Hugh J. Parry, Research Professor of Sociology at George Washington University, discovered that nearly two out of three women have been turning to drugs prescribed by their paternalistic physicians. A woman, testifying before a Senate committee investigating health care, voiced the typical complaint, "When I asked my doctor what he was prescribing for me, he just patted my shoulder and said, 'You're a child and said, 'Something that will make you feel better.'"

Parry said that the heaviest users of pills are women aged 25 to 39 who live in middle-class urban and suburban communities, and who have at least a twelfth grade education.

Why is pill-popping heaviest amongst middle class women? Because they, unlike lower class women, usually only have to work in the home to fulfill their social obligations. They are told by this society that their role is solely to raise children, consume, clean the house and look like an attractive sex object when their

husband comes home. Many of them have developed skills and interests in college, but these are never utilized. Instead, they appear as extensions of their husbands' lives, or human accessories to their husbands' careers. When women become upset over or rebel against the boring, sterile existence, they are told by male doctors that the problem lies within themselves, not with the society that confines them to such a narrow and one-sided existence. They are declared neurotic and urged to pop some pill or see a psychiatrist. Drugs are used to encourage women to accept or adjust to their situation rather than to fundamentally change it.

As we have seen, powerful vested interests, from the drug industry to the medical establishment, manipulate and exploit women. Those who materially and psychologically benefit most from the sexist "status quo" in health care are not about to seriously challenge it. Women, themselves, must use their enormous potential collective power to regain control over their bodies, if every last vestige of sex-role discrimination is to be eliminated from health care.

VENERAL DISEASE

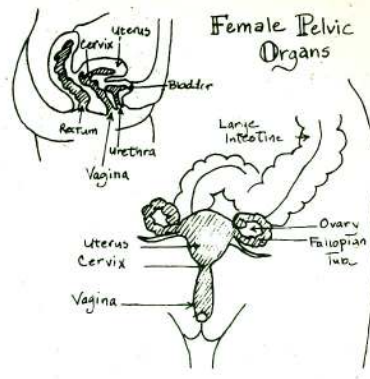
by Nancy Rosen

Veneral Disease refers to those diseases which people transmit to each other during the acts of love. Many kinds of vaginitis and urethral infections are venereal in nature, but syphilis and gonorrhea are the most serious. Gonorrhea (or "clap") is the most common infectious disease, second only to the cold. It is no crime to have gonorrhea, and most early infections are easily cured within 48 hours with just one visit to a doctor or health department clinic.

How does a man know he has gonorrhea? Usually he has a burning sensation when he urinates, and a yellowish discharge from the opening of his penis. A man has one tube that carries both his sperm and his urine. Germs can enter his body during sexual intercourse if he has sex with an infected partner. His urethra (the tube that runs through his penis) gets inflamed and sore. Then he goes to the bathroom. If you imagine a cut finger that someone pours vinegar over, you understand what it can feel like for a man with gonorrhea to urinate.

But what about a woman -- how does she know if she has gonorrhea?

Eight out of ten women have no symptoms of gonorrhea. How can this be? If two people have the flu, we expect them both to feel bad in about the same way. Yet a man feels great discomfort when he has gonorrhea and a woman feels fine in the early stages. To make sense out of this, a discussion of anatomy is in order.



In this diagram of a woman's pelvic area, we can see that a woman's urethra is separate from her vagina. This means that her infection occurs at the cervix (the mouth of the womb) because this is where the germs are deposited during sexual intercourse. Since she does not urinate through her vagina, she will have no burning when she goes to the bathroom. She may have a slight of profuse discharge, but many women do not pay attention to this sign of possible infection.

If a woman does not get treated at this stage (and she won't unless someone tells her she has been exposed to gonorrhea) the infection will spread up to her fallopian tubes. At this point, she may feel abdominal cramps much like period pains, or even sharp pain like appendicitis. With luck, she will seek help and get treated. If she is not properly diagnosed, or too afraid to get help, she will wind up sterile because scar tissue will seal up her fallopian tubes and prevent an egg from being fertilized.

What does this mean for men?

It means that when a man has VD, he must be absolutely scrupulous about seeing that his contacts are treated. He must approach them in a non-accusatory manner (that is, he should not say "You gave me VD"), but rather warn a woman that he has VD and she might have it too.

He should give his contacts' names to the public health advisor who will help his contacts get free and confidential treatment. If the public health advisor visits a contact, she or he will not tell who named that person. Nor will she or he tell anyone's parents, employers, or friends. This person can be counted on, always in a tactful manner, to find the people exposed to VD.

What about homosexual contacts?

Because the germs that cause VD live in the mucous membranes of the body -- the anus, the throat, the urethra, and the vagina -- VD can be contracted from partners of

"NOTHING BUT A DOG"

by Bobbi Katz

When my little girl started an intensive campaign for a dog, it struck a responsive chord. When I was her age, I had wanted a dog more than anything else in the world. Since I am a writer for children, a slim manuscript, *NOTHING BUT A DOG*, emerged from her anguish and my memories.

I didn't consider it a feminist book. It was just a book about my little girl, who happens to fly kites, ride a bike, ice skate and go fishing. I started sending it to editors. The first, a man, said it was poetic and had great appeal but wasn't "quite right for his list." The second editor, a woman, suggested that the story would be much more effective if written about a "boy and a dog". The next lady editor felt there was "something perverted" about the manuscript. I put it away, until I heard about "the Feminist Press". They loved it, and in a very short time it became a book.

Meanwhile I started taking a hard look at picture books. I couldn't find any books about girls and dogs. Girls with kittens and girls with horses, but no dogs. There were many more books about boys than about girls! Even the recurring teddy bear was male. Folk tales even had male heroes. Why?

The answer is simple. Supposedly little girls are willing to read stories about boys, but little boys won't be interested in stories about girls. Don't condemn these male chauvinists in training before you take a look at picture books about girls. With a few notable exceptions, when little girls aren't helping mommy, they're wheeling doll carriages or having tea parties. While boys climb trees, solve mysteries or cavort with WILD THINGS, girls lead relatively dull lives in books. While daddy is shown coming home from work, reading the newspaper or taking the kids to the zoo, mommy toddles about in her apron. For real thrills, she may venture forth to the supermarket!

Between picture books, T.V. stereotypes and life experience, children have sex roles well stereotyped by the time they reach school. In New Jersey the National Organization for Women made a study of 134 text books used in elementary schools. They found there were 5 boy centered stories for every 2 girl centered stories; 3 adult male characters for every 1 female adult; 6 male biographies for every biography about a woman; 4 male folk or fantasy stories for every female story.

What effect does this subtle sexism have on our children? How do we form a self image? What nourishes our goals? What gives us our goals?

When I was very little, someone told me that if I kissed my elbow, I could turn into a boy. I was amazed at my naivete, when I remembered that I was fully eleven years old when I finally stopped trying!

With the sexism I found in children's books, I can understand why. From the moment we met "Dick" and "Jane" and "Spot", that



Illustrations from "Nothing But a Dog"

wonder dog who runs through so many early readers, we see that "Jane" gets the short end of the stick. Even "Spot" has a more interesting life!

Add the sexism we find in books to the sexism unconsciously practiced in the classroom, the sports programs developed for boys, the pigeon holing of girls to Home Economics and boys to Shop (regardless of interests), the music teacher who says "Drums are for boys", and the guidance teacher who steers a would-be doctor to nursing school, and we find a whole hidden curriculum.

This hidden curriculum is absorbed by our children as thoroughly as the ABC's. Long after Suzy and Johnny have forgotten the capital of Ohio, they will remember their hidden lessons because they will be living them. Somehow their potential as human beings will be diminished.



OVERCOMING STEREOTYPES

by Sydna Byrne

My little girl lifts her play chair over her head and says, "I am a strong man."

"You are a strong woman," I reply. She is four and a half. Popeye eats his spinach and is strong. That is his secret. What secret does Olive Oyl, his girlfriend, have? Any doesn't talk about her. She apparently isn't someone to emulate.

I want Amy to grow up and be proud she is a woman. But what is there to be proud of? A woman, by definition, is "weak, timid, gentle, and modest." (Webster's New World Dictionary, College Edition.) A man, by definition, is "strong, courageous, and virile." Add to these statements the commonly accepted view that man is dominant and aggressive and that woman is submissive and passive, and you wind up with a grim picture of woman.

My little girl is strong and forceful. She is also quite dominant and aggressive. If you do not believe me, ask her younger brother, not yet three. Or ask her father, who watches her tumble in the snow or the leaves, or run with the wind; who teaches her to somersault on our bed, and she always comes up laughing, wanting more exercise, never tiring of exhausting play.

Strength and weakness are qualities that belong to people. They are not indigenous to sex. Some women are rough. Some men are gentle. All people are rough or gentle at different times under different circumstances.

The dictionary ("a record of generally accepted meanings") cannot be blamed for describing the status quo, the stereotypes which make us angry.

Defeat is all around us. The ads, which attract children's attention more than the programs they sponsor, are geared to the stereotype of the woman as the walked-on or ridden-on helpless helpmate. The Geritol ad which portrays a woman who works, takes care of the house and the kids, fixes dinner for everyone and looks fresh as perked coffee, receives what one comedian called a "one-day contract" from her husband. "Honey," he says, "I think I'll keep you." Protests brought about a change for the worse. "Honey," she says, "Do you think you'll keep me?" More protests brought about a change for the better. "Honey," he says, "I think you're incredible." But the victory is short-lived. There is a dumb giggle from a grown woman who should be saying, "Yes, I am incredible."

The National "Fly ME" ads need no comment. I ask you only to picture a pilot doing the same ad, singing "National Unfly Me."

My little girl watches man and boy series: Batman and Robin, Andy Griffith and Opie, Daniel Boone and Israel. Where are the woman and girl series? Who are the heroes for little girls? Will Wonder Woman ever get on TV? (The word heroine is as out-dated as soulstress, poetess, and so on. Heroine is defined as a "girl or woman hero.")

How can we overcome stereotypes? We have to begin by redefining woman. We have to remember the women who settled this country, the pioneers, the farmers, the educators, women who could not have endured except by being strong and aggressive. We have to remember the women who worked for political equality, who won for us the vote, women whose minds knew the sweet winds of reason. We have to remember the women who are working for economic and social equality who are insisting on equal pay for equal work, women whose ears know the sound of justice ringing.

Once I lived at the country club, donating a third of my life to charitable secretarial pools, reflecting a painted sunlight; And I bathed in the glory of my shielding mind with its dreams of rich, exotic, slums.

--Gloria Barshay



"I have already stuffed

all my maternity clothes pardon me dishwasher keys to cooking keep it warm on time in good condition excuse me neatly dressed mouth shut when the siren goes off I'm sorry father's day cards with push up pads at the rifle range repressed and all those paintings hidden out of the way in a nice muted blue to match the couch

into this rather hard and lumpy pillow, which you may notice I am now leaning on a little on this not too sturdy folding bed on which I'm sitting, but do go on, I'm sorry, don't let me interrupt you!"

--Gloria Barshay

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Contributions are welcome: Artwork, Articles, etc.

Once we have redefined woman so that a woman is not one of a class of stereotypes but is instead one of a group of people, then we can be vigilant in hearing and responding to insidious examples of sex-role conformity. We find examples everywhere: The woman who stays on in the secretarial job to "train" the new boss. The man who hires a woman editor and then expects her to do all her own typing while male editors have private offices and secretaries; the woman who is thrilled at job advancement ("never mind the pay she'd do it for nothing") the college student who struggles for good grades while not appearing too smart; the teenager who becomes a flat bosom; the young girl who cheers for the boys' basketball team but not for the girls' team; the child who is not too sure that she should play the doctor.

You are asleep, Amy. I am looking at your soft face, making some wishes. I hope you make it, my darling, with less guilt, less self-hatred, less conflict than I have known. I hope you make it, my little one with more self-righteousness, more self-esteem, more confidence more freedom than I have ever known.

Boxed in by Fashion

WALKING WITH HIGH-HEELED, BOUND FEET
by Jennifer T. Sanders

FOOT NOTES

"High heels make your legs look sexy," said he. "Thank you, hee, hee" ... but in her mind, "They hurt like hell," said she.

For today's girl on the go - trying to get where she's going - in a pair of women's high-heeled shoes is like trying to do a handstand with two broken arms. Besides being uncomfortable, high heels stifle a woman's mobility and versatility and hamper her in conducting herself in many ordinary, much less adventurous, motions. And like numerous other facets of sexist culture, high heels are a plague on the female.

Up till now, women spent decades stumbling, clodding, and dragging and snagging around in "heels" and there is no logical reason why 53% of the population should waste the best years of their lives sacrificially teetering in a semi-tilted, constantly down-hill and forward-leaning position. Balancing against your own center of gravity can be a pretty ridiculous and self-defeating effort.

Consequently, looking with new awareness upon this subject, let's examine some socio-sexual explanations why women and -not men- have been bound and shod with this "peddy" tradition.

Down through the ages, women have literally tied their feet in knots to accommodate sexual fantasies of the male. In China, little girls, age five, following custom, had their feet bound; their arches were broken, and their toes bent toward the ground. At times, gangrene set in. Toes fell off and pus oozed from the bindings; but according to early Chinese custom, the smaller the foot, the bigger (wealthier) the husband.

GOING, GOING, GONE!

To oriental males, tiny "lilly" feet were objects of great erotic pleasure, while to Chinese females their feet were tangible demonstrations of total economic dependence and sexual servitude.

As part of this tradition, many a Chinese woman entered a bound foot contest to compete for prizes. Unfortunately, she never pranced across the stage as our "high-heeled contestants" do at Miami Beach, because... in most cases she couldn't even walk. For all practical purposes, she was physically deformed and painfully crippled. From the time their feet were bound, Chinese girls either had to hock along with the help of canes or be carried around like invalids. But under this old Chinese system, feminine attractiveness was linked with physical helplessness and economic dependence. The foot binding custom continued in parts of China well into the 20th century.



3 inch "lilly" foot compared to normal size female foot

Although physical damage caused by high-heeled shoes is moderate when compared to foot binding (corn, callouses, clawed toes, bunions, unduly high arches and secondary shortening of the calf muscles) - a definite parallel exists. Perhaps you can see a correlation between your own sore feet and those of oriental women gone by. In comparative philosophical context, the wearing of high-heeled shoes is indicative of a somewhat less barbaric and more progressive and evolved form of foot bondage. The mere immobilizing structure of the shoes themselves, impart onto the female a measurable degree of physical helplessness, and therefore prolong the image of women as being economically dependent. The age-old intrinsic sexual connotations of these shoes reinforce the role of women as mere pleasure receptacles for men. Thus, again, the universal concept of women as sex objects, servants of men and dependent parasites is perpetuated.

As common custom during the Middle Ages in Europe, men drank from the high-heeled shoe of a woman to portray their gallantry. "The female foot has become a mighty fetish," said noted 19th century German psychiatrist Dr. Richard Von Krafft-Ebbing (Psychopathia Sexualis). Cases of women's shoe and foot fetishism are, in fact, very numerous, and a great many of these cases have been scientifically studied.

Next, recall the legend of Cinderella, a situation in which three socially pressured and "manless" sisters tried to stuff assorted sized feet into a tiny glass slipper just to prove whose shoe was whose, and therefore the most sexually desirable for "prince charming."

Clop along one miserable baby step further to the realization that even American female cartoon characters such as Minnie Mouse and Daisy Duck hobble through comic strips and motion pictures on the very same sexist stigma. On T.V. and movie screens, high-heeled females, running like broken clocks, continually trip, twist their ankles, and fall to the pavement, while being chased by murderers, robbers, and would-be rapists alike - helpless and incapacitated they quake on the ground, waiting to be scooped up like a sack of flour by the almighty male hero, and carted off to safety, etc.etc.etc.

STANDING OVATION

Women have always put their foot into it by docilely accepting the sexual fashion cue from the male. They bound their breasts, choked themselves in long-line bras, and strapped their torsos in tourniquets of corsets and girdles. When pointed-toe shoes were in, some women even had their small toes amputated to better fit the mold.

Let's face it... if women are to competently handle better jobs, attain positions in all social categories and find and keep a place for themselves on the surface of this earth, one of the first things they'd better do is get both feet planted firmly back on the ground - where they belong - instead of unsteadily suspended three or six inches in the air. Look down at those aching arches and don't just grin and bear the excruciating pain of high-heeled shoes with an occasional outburst of "My feet are killing me!" Because in this world of constant motion, depending on what shoes you've put on your feet - they just could be "killing you" - in more ways than one!

You'll never be able to RUN for office, "WALK a mile for a Camel," JUMP hurdles or CLIMB Mt. Everest in a pair of high-heeled shoe shackles. By kicking off another symbol of male oppression, you will give yourself a fair chance to keep in the HUMAN RACE!



"You can be up to your boobies in white satin and still be on the plantation."

Billie Holiday

"I'M CHANGING, MY
MIND IS GROWING
MUSCLES!"

LWLTH MAGAZINE

Women consider the following media slogans to be of a discriminatory nature:

- "women's lib"
- "fem lib"
- "women's libbers"
- "women's lib gals"

In these times it is doubtful that the people who use these terms would dare refer to the black movement as:

- "black lib"
- or
- "nig lib"

SHARON BARRY SHERIDAN

By Shelley Farkas

High Falls, married, age 29, barmaid/waitress.



SHARON BARRY SHERIDAN-Waitress/Barmaid

Blond, attractive and alive, Sharon Sheridan is perhaps to say the least, one of the most unusual and interesting waitresses to be found. Extremely expressive, and well educated, Sharon has chosen waitressing over such careers as teaching and show business. A waitress and barmaid for 8 years, Sharon, the mother of four year old Oliver, (and planning for a second child with her husband, Jimmy), attended New Paltz University, left in the middle of student teaching, sang professionally, worked in a San Francisco art gallery, sold her art work quite successfully on the west coast. Why, with education and an extreme amount of talent, does a woman decide to work in a job that involves cleaning and waiting on people? The logical question is...is that all it really involves? According to Sharon, it is part of a more developed philosophy of living. "I know and like most of the people in New Paltz, so working in the Homestead is comfortable for me. I meet so many people in a day. The physical labor is hard...being on your feet 8 hours a day...but the day passes quickly because there is always good conversation and laughing. I just like it."

She found working in an art gallery boring because, "there wasn't enough interaction between me and the other people." Of teaching, she says, "In college I had all the great illusions that we all have in college...but after a while, I just knew that it wasn't for me." When she tried performing, she was too nervous, and also didn't feel as if she was really relating to people directly. "There are some people who can perform and some who can't. I just couldn't. I would break out in a cold sweat and it never went away, even after many months. I love to sing when I'm by myself, it makes me happy and makes me feel nice. When I'm waitressing, I feel more like one of the people and with performing, I feel separate. I wouldn't like to speak professionally, although I love to talk. Singing professionally is like giving a speech."

When she waitressed outside of New Paltz, she didn't like it because she felt that she was being treated in a disrespectful way. "People treated me as something low...and it made me angry. To express the anger meant losing the job. Here in New Paltz I can say what I want to a customer. If someone gives me a hard time, I tell them to get out or stop it." Sharon enjoys marriage, because of the commitment between two people. She believes, though, that marriage and family are not for everyone, but for her "it's satisfying and healthy." She arranges her life as simply as possible. "I enjoy painting, some great friends, a sister, and a husband and child. All my emotional needs are filled by this arrangement. I don't need any more. I also get great pleasure out of talking to someone, and feeling a relationship being established. I like the bond between one human being and another - it is the base of everything and the really valuable thing in life - the real reason for life, relating and trusting." Her desire to relate to people closely, and satisfaction with a simple life style is the basic reason for the life she has carved for herself.

She has a hard time relating to the Women's Liberation Movement, although she can easily relate to one woman at a time and her particular problems and feelings. "I'm for women because I'm for people. It is important for women to know that there are other women who feel the same way and the movement is important for that reason. I need that too, but on a much smaller scale."

"If my wife were raped, I don't know how I could forgive her. Even though I am wrong."

Stephen Schafer,
Sociologist,
Northeastern University

RAPE

"Forcible rape is listed by the FBI as one of the three 'violent' crimes against a person, along with murder and aggravated assault. Of these major violent crimes, rape is the least reported. Criminologists estimate that at least 10 times as many rapes are committed as are reported...rape becomes the most frequently committed of the violent crimes...one woman is raped every fourteen minutes.

In Dr. Menachem Amir's Philadelphia study fully 34 percent of the cases involved victims and offenders were acquaintances or close neighbors...Moreover, studies of rape in our culture reveal that, far from being impulsive behavior, most rape is planned. Amir's study reveals...gang rape, 90 percent planned...single rapes 58 percent planned...data discredits the image of the rapist as a man suddenly overcome by sexual needs.

There are myths that only 'promiscuous women' or 'bad girls' get raped. These myths are totally unfounded. In a study of rape in Washington, D.C....82% of the rape victims had a 'good reputation'. Another myth about the victim is that she precipitates the rape by her behavior...to justify the behavior of the rapist. Since most rapes are planned by the rapists, whatever the woman does that men define as 'precipitating' their crime is not too relevant. The only difference 'precipitating' behavior on the part of the woman might make is that the man rapes her instead of the next woman that comes along. Also, precipitatory behavior is nothing less than how women are taught to look and act when they are around men. It is being attractive.

Attorney Morris Ploscowe, author of *Sex and the Law* believes that of every 100 women who claim rape, 80 are lying. In his book, he refers to rape as a 'single regrettable lapse in sexual behavior which has occasioned no basic damage to the individual or community.' The law upholds this attitude by bending over backward to guard against the danger that a woman may maliciously entrap a man in a charge. The law is shaped in a male-oriented society that rewards aggressive and domineering sexual behavior. This explains why this culture holds rape as an illegal, but still understandable, form of behavior. These attitudes uphold the fact that although the incidents of rapes reported have more than doubled in the last ten years, punishment of rapists keep lagging behind. In 1969, approximately half of the rapists sought by police were arrested, compared to 86% of the murders. Of those arrested, 2/3 were prosecuted and a mere 1/3 convicted of rape. There is no other major crime of violence that is so carefully perpetuated."

from "Stop Rape"

"The present rape law in New York is a disgrace. It's like open season in the state on women. I'm surprised they haven't marched to the capitol in protest."

Patrick F. Healy
Ex Director of the National District Attorney's Association

RAPE: THE ULTIMATE INSULT

Although rape is the most frequently committed of the violent crimes, it is also the most likely to go unpunished.

Why is this so?

Firstly, there is the question of the law governing rape. Although the New York State law was amended in 1972 and the corroboration requirements were reduced, it is still necessary that there be evidence tending to confirm that an offense has been committed before a case can be brought to trial. In crimes such as robbery and assault however, a single witness accusation is followed by a trial by jury, the jury then determining whether the accuser is to be believed or disbelieved. The argument for having additional evidence in a rape case, other than the woman's testimony and identification, is that a vengeful female might use a rape charge to convict an innocent man. Why would she invent a false accusation of rape anyone that she would a false accusation of robbery? And surely a jury is perfectly well able to differentiate between a vengeful woman and an honest victim!

Many women do not even report a rape because of fear, shame and a deep sense of personal humiliation. When attitudes such as "A woman who is raped deserves what she gets" and "Women really want to be raped, they enjoy it," abound it is easy to understand their reticence.

Further, it is widely known that the pro-

cedure following rape, the attitudes of the police, hospitals and courts do little to relieve the suffering of the victim. She must firstly persuade the police that she is telling the truth, frequently not an easy matter particularly if she is not visibly injured. Then she must submit to a pelvic examination, performed by an unfamiliar doctor. Finally, if the case comes to trial, the unfortunate victim must be prepared to relive the whole experience again before a crowd of strangers and have doubts cast on her reputation and credibility by the defendants attorney.

The rapist, well aware that the burden of proof lies with the victim, preys on the woman's fear, reminding her of the trauma of an investigation and trial. Because convictions in rape cases are rare he also frequently promises further violence if she tells. In view of this it is easy to understand one woman's comment "Once you have been raped the agony has just begun."

If you are unfortunate enough to find yourself the victim of rape there are a few points to remember. Don't skip this part thinking it can't happen to you.

If you are on the street and you think you are being followed, make sure, cross the street, change direction, then, if you are right, run. If possible go to a house, don't wait for the doorbell to be answered, if necessary break in. If you can't get away, and if the man is armed or you feel you can't fight back, notice everything possible about his appearance. How tall is he, how heavy, his age, coloring, what is he wearing, notice his voice. Does he have any particular accent, any word or expression he uses frequently? Scratch him, pull out his hair. This will be useful evidence. If he has a car, note its make, year, color and if possible its number. Go to the police as soon as possible. The sooner you go the more likely they are to catch him and if you wait the police will be less likely to believe your story. Do not take a bath no matter how filthy you feel. Do not douche. You are the number one piece of evidence and you must not destroy any of it. Try to tell a friend or write down everything you can remember about the attack while it is fresh in your memory.

Groups of women are forming throughout the country in an effort to stop rape. Material is available offering information about the underlying reasons for rape in our society and what women can do to stop this crime against the woman. A group of women in Washington, D.C. have formed a rape crisis center with a 24 hour telephone service. They offer assistance on every level. Legal and medical information, a counselling service, a "friend" who will accompany the victim to the police or just be there in her time of need. They also offer a follow up service putting women in touch with others in the same situation so they can talk about their feelings in a sympathetic atmosphere. Some of these women have joined the center and now help others with their experiences.

Further information about this group and others is available at the Women's Center, 96 Market Street, Poughkeepsie.

A New York psychiatrist says of male reaction to rape: "Rapists are only acting out what we all have repressed. Every man has an unconscious desire to rape, but most of us, because of social mores will engage in courtship."



"Rape is forcible intercourse with a nonconsenting woman. We see ample examples of the violent rape on dark streets. But we tend to overlook the rape of a woman who accepts a date for the movies and finds that she must pay with her body by the end of the evening - forcible and against her will! Or the woman who learns that she must give in to her boss if she is to keep her job - forcible and against her will! Or the gang rape of women at rock festivals - forcible and against their will! How many married women are instructed by their husbands, ministers and marriage counselors that they are obliged by law to provide their bodies for the sexual needs of their husbands whether or not they desire intercourse - forcible and against their wills!"

Kathleen Barry, from
"Stop Rape"

ANITA YURAN

by Eileen Channer

Locating the home of Anita Yuran is a little difficult -- it blends in so naturally with the land and is evidence of her belief that buildings should look as though they belong to the land, not just "stuck onto it like a sore thumb."

Anita is a licensed architect who has her own practice in Woodstock and has combined her career with marriage and four children ages 15, 14, 11 and 9 years. She most enjoys designing homes, not the usual suburban, ranch style homes we see so much of, but ones where she can experiment with space -- she likes buildings to have a good feeling of space -- and she prefers to use natural materials, real stone, real wood, real brick, no fake anything.

Despite the fact that architecture is considered a man's field primarily, Anita was encouraged by her parents and later her husband to pursue this career. She was one of only three women in her graduating class of fifty at the U. of Pennsylvania School of Architecture, but has found little discrimination amongst fellow architects. "Some firms simply don't hire women, it's true, but there are those which do."

Anita has found having her own practice well-suited to her involvement with family life since she can set her own working hours



Of the time devoted to her career as an architect, Anita spends about one third of her time drawing and about one quarter supervising. The rest of the time is devoted to research or talking with clients.

Are women architects expected to charge the same fees as men? Anita is of the opinion that it's not a question of how large or how small the fee charged, but simply a question of getting the job or not getting the job. She finds that male architects, for the most part, respect her and take her ideas seriously -- perhaps even to the point where there's some reverse discrimination -- "A woman has to be good in this profession to get anywhere". She finds little feeling of "comradeship" amongst architects, but finds them friendly and polite. They all compete with each other, not with just her, and they take her competition seriously.

Working with builders sometimes poses problems, though, as many don't like taking advice and instructions from a woman in what is primarily a man's field. Not being able to relate to some contractors because of this is quite a disadvantage and she has found the only way she can handle this problem and serve her clients well is to deal only with those contractors with whom she can work. "In other words, I'm not going to invite a contractor to be in with me on a job if I feel he's going to give me a hard time. I may lose some business, but I just cross them off my list. I don't get angry with these people. We all have our prejudices and if I don't get a job because I'm a woman, then I just look around for another one."

"Architecture is a good field for women to get into, for the most part", Anita continued, "and if you want to work at a career part-time, if you're going to have a family and you want a business of your own, it's a good field. You can arrange your own hours to suit your own schedule. It's also good for those women who are wanting full-time careers."

Anita feels that joining forces to fight for equal rights for women architects would be fighting a very small battle -- she is probably the only woman architect in Ulster County. She feels she'd rather join forces with those seeking better opportunities for women in all fields. "I'd like to see my daughters able to go into any field they might choose," Anita commented. "As far as the women's movement is concerned, I'm in favor of anything that will remove the inequities in salaries and wages, and many of our laws -- restrictive laws of when women can work and what kind of work they can do -- should go out of the window."

THE FAMILY

Sandy Eccle, editor of "Familia" a national family-oriented newsletter, and co-editor of "Alternative Sources of Energy," has made a study of the American family from its traditional role to more experimental forms. Here in the Hudson Valley is a cross section of the family as it exists across the nation.

OLD FASHIONED FAMILY

When you visit Gladys Cassell, who lives on River Road, Tillson, you're likely to find children -- either hers, or others left for baby-sitting. Gladys is 41, red-haired, a high school graduate with two years of business school. She grew up in a family of nine children, and her husband Marvin came from a similar large family. They were married 20 years ago, and now you'll find seven children living at home: Sally, 17, Bonnie, 15, Jeanie, 13, Joanie, 12, Laurie, 11, Steven, almost 9, and Stony, 7. Daughters Debbie, 20, and Diana, 19, are married and live elsewhere. The Cassells live in an old eight-room house heated by a basement coal burner and a wood stove.

"I came from a family of limited means," Gladys related. "My mother had always worked in a dress factory. She said to me, 'Listen, when you go to work, find something that isn't so hard.' She sort of pushed me into business school, and I worked as a secretary for many years, even with young children. My husband's a mason-bricklayer by trade, but he's been quite ill and can work only irregularly.

"Actually, Marvin seems happier now that he doesn't go to work every day, even with the illness. He just doesn't like having a boss tell him 'You gotta do this, you gotta do that.'"

"Household responsibilities are divided. Each child is responsible for his or her own area -- making the bed, and so on. Each has a night for setting the table, and a night for washing dishes. The two little boys don't wash dishes yet -- they're too small -- but they will.

"I make money for the family by baby-sitting," Gladys said cheerfully. "I've done that for two years. I especially love the little ones. From the tiny babies to those who are just beginning to read and write, and I enjoy working with them. I guess I should have been a teacher! I haven't given much thought to running a day-care center, but I think I'd enjoy it a lot.

"Personally, I like having a large family. The only thing that bothers me is never having enough money. We can't give the children things we'd like to -- like a new bicycle. I think large families are happier than small ones. Why? Well, the children learn to share and co-operate, and they aren't handed everything on a silver platter. Our children have had to work as soon as they could -- baby-sitting, cleaning, dress-making. Much of this money they keep themselves, and some of it goes into a 'family kitty.' They turn the money in voluntarily because they realize their responsibility to the whole family. They're aware that we haven't enough for everyone, so they're more appreciative of what they do have, and more generous about sharing.



"We just didn't expect to have such a large family. We'd planned to have three kids, but I wanted a boy and the girls kept coming. I really felt I had to give my husband a son. Then, when Steven was born, I thought he ought to have a companion. Our last one, Stony, was the only child we really planned! We won't have more.

"I've always felt that a woman is meant to bear children, but I don't expect my kids to have large families. I don't think the future is going to be very rosy -- between taxes and wars and prices, pollution and overpopulation. Yes, I'm aware of overpopulation, and I think a family like this one is pretty much a thing of the past. I thank heaven, though, that our kids are prepared to meet the world, because I believe that times are going to get very, very tough in the years ahead.

"My children are free to choose whatever kind of life they want to lead. I'm no dictator, and I believe that everyone has the right to their own pursuit of happiness. As far as ways of life that some might call immoral -- well, I'm a one-man woman, myself, but I can understand that some people might feel different about it. I've been happy, but I certainly wouldn't tell anyone they have to live the way I do!"

APARTMENT LIVING

Sherry Lindsley, 29, and her family -- husband Art, son Eric, 8, daughter Monique, 34, and baby son Jeremy, 17 months -- live in the garden apartment complex of Orchard Hills in Highland. "Arthur works at IBM," Sherry said. "I used to work there, and that's where we met. We both attend college -- Art at Dutchess Community College, and I at New Paltz.

"Suburbia is not for me! I grew up in Newark, and my father's ambition was to escape to the suburbs. Well, he did. We bought a very nice home. He lived in it about four years, and died of heart failure. He'd slaved all his life -- for that! Personally, I'd kind of like to live in a slum-type neighborhood, where I might be of some use. That's funny, because my father worked most of his life to go in the opposite direction. But

I want a job that's a challenge. I have a profound desire to work in some socially responsible field, and that's why I'm majoring in psychology.

"Of course we have trouble making ends meet. This apartment is expensive, and the only way I can get through school is by taking out student loans. Naturally, I'm not happy about going into debt, but what can we do? Even with loans, we have trouble. We budget as much as possible, but food alone costs about \$40 a week for our size family.

"Apartment living is strange. We haven't been here very long and don't know too many neighbors. Many of the ones we do know are very nice, but we have problems with some of the neighbor children. For instance, when we moved in we put up a little fence for our children in our part of the yard. Within two days, some kids had snipped it with wire cutters, and the next day we found it trampled down.

"The problem is, most of the parents around here both work. I have nothing against that, but it means that their kids aren't supervised between 3 and 6 p.m., and some run wild. It's not the parents' fault. Rent here is high -- plus food, doctor bills, and so on.

"A lot of these problems could be solved if the parents would get together and set up some sort of co-op day care service. I've mentioned this, and at first some of the mothers seem receptive, but then I can see the suspicion growing that I'm suggesting some horrible Communist plot! Americans have been badly brainwashed. So many think that an organized co-operative venture of any sort -- like a day-care center -- is 'communist' or 'socialist.' You see, the culture says: 'You have to do everything on your own, and if you can't cope with things, it's your fault! The great American dream!

"I don't know what I'd do without the co-operative day-care center in New Paltz. Those of us who use it take turns baby-sitting for each other's children in a room the College provides. The set-up is very nice -- rugs on the floor, lots of space, lots of toys. There are problems, but I've been involved with the center since the beginning, and I think it's marvelous. I give as much of my time as possible to it.

"Personally, I prefer living in a nuclear family, but I sure wouldn't want to do it without day care! You know, Nixon has come out with a statement that day care breaks down family life, but I feel that it strengthens it. Look at families where both parents have to work. They're tired, they fight a lot, the kids get neglected. Day care is a more normal way of life, I feel.

"I'm tempted to say that Nixon was just plain stupid when he made that remark. I feel that he's a wily politician who usually says something for a devious reason, but in this case, maybe he's just incredibly ignorant. After all, he was raised in a pretty well-off middle class family. I think he's blind to the reality that most American families have to live with -- I mean the typical American family, where people have to struggle to make ends meet, where the woman has to bear children and also work outside the home -- where the father wears himself out breadwinning, and like my father, dies at the onset of his golden years. I think Nixon is completely oblivious to this reality.

"In the future," Sherry concluded, "there will probably be a modified form of the nuclear family. I say 'modified' because there is now so much need for folks to start sharing. Sharing will break up the isolation of the nuclear family. Nowadays, people can live next door and never get to know each other. Of necessity, that must cease. There must be more community."

THE ADOPTED CHILD

Joan and John Locke, with their three children, live in an older two-family dwelling on Tietjen Ave. in Kingston. The Locke children are beautiful. The older two, John-John, 7, and Lara, 54, have the reddish blond hair of their parents. The youngest, Nora, 19 months, is equally beautiful, but dark-skinned and curly-haired. She is adopted, and an "inter-racial" child.

"I didn't marry till I was 28," Joan explained. "I came from a working-class family, and was raised in Buffalo, N.Y. I was working as a dental assistant, and started doing after-hours work on stage settings for amateur theater productions. They'd called in this expert stage designer from Boston -- who turned out to be John! Well, that's how we met. We got married and my doctor told me I couldn't get pregnant because of several uterine operations. So we took no precautions. Surprise! A month after our marriage, I was pregnant. Because of those past complications, it was pretty rough, and I also had to keep working until almost the delivery date, because we needed the money. But John-John was a lovely, healthy boy. Then Lara came along, and again I worked right up to the end. Shortly after her delivery, I became ill, and it was diagnosed as diabetes.



"I really enjoy being a mother, and after our first two, we knew I couldn't have another myself, because the doctor said a further pregnancy would be too dangerous. So we started thinking about adopting. We lived in Buffalo at the time, and we went to Children's Aid, a private agency. Both John and I had to get physical exams, and I thought oh-oh! Here's where my diabetes prevents us from adopting. But it was all right. While I must take insulin, my case isn't ter-

ribly serious, and with caution I'll live as long as anyone else. The agency went along with that. I mention this because there must be some people out there with minor handicaps who might want to adopt. Why not give it a try?"

"The agency put us in touch with a Buffalo group who call themselves 'Parents for All Children.' These are all parents of adopted children, and they gave us all sorts of advice. Especially they gave us the confidence to feel that adopting an inter-racial child would be good for both us and the child. They kept pointing out that adoptive parents for these beautiful children are desperately needed. We'll never forget 'Parents for All Children,' Joan smiled. "They made us see that the world is made of many different, equally beautiful, races of people. We made up our minds to ask for an inter-racial child.

"When we saw Nora for the first time -- she was two months old -- she was the prettiest little baby you could ever imagine. We wanted to take her home right away, but we had to wait. At that point, we told my parents that the baby we wanted was dark-skinned. We had nothing to worry about. As soon as they saw her, they fell in love, too. Please remember, my parents are working-class people, not liberals. Buffalo is the sort of town where 'nigger' is a commonplace word, and I've heard my father say it. But with Nora, they know her as a person.

"We were more worried about John's parents, who live in Boston, probably one of the country's most racist cities. They might have been a little cool at first, but they've long since been won over. To them, Nora is as much their granddaughter as our first two.

"Our neighbors in Kingston have been great. When we first came here, we lived at Sunset Gardens, the apartment complex out by IBM, along with Japanese, Iranian, and other international families. We made many friends whom we still see. You should see pictures of a recent birthday party. It looks like one of those posters advertising 'brotherhood week!' We now live in this house, and rent the upstairs section. We're in a working-class industrial neighborhood. A few black families scattered among mostly white families. There could be problems, but the neighbors, black and white, have been great. Their response has been: 'Oh, you adopted this beautiful little girl!'

"One of the best aspects of having an inter-racial child is the home is the effect the child has on the other children. After all, how much mutual ignorance and fear can they have after growing up together? I hope all three take for granted that people have all sorts of different skin colors and hair textures. In Nora's case, she's really of mixed ancestry -- part Malaysian, as well as part black and part white.

"A problem with having an inter-racial child," Joan said, "is how do you kindle the child's interest in her own heritage? A lot of black social workers are hostile to white families adopting part-black kids because they feel we can't give a sense of black history and pride. I'm sure this is justified in part, but John and I do plan to make Nora aware of her black heritage, her Malaysian heritage, and the white heritage which we all share.

"Because we had such great advice from that Buffalo group, a friend and I are trying to start a similar group here. I don't mean just Kingston, but from all over the Hudson Valley. We'd like to hear from (1) all adoptive parents, (2) those contemplating adoption, (3) adult adopted children, and (4) all those interested in finding homes for 'hard-to-place' children. Our group won't be restricted to parents of inter-racial children. Anyone interested can phone me, Joan Locke, at 339-4872, or Gwen Wood at 339-4963.

"I also hope that people will start adopting Vietnamese children. If anyone is interested in this, the people to contact are Joe and Chris Ryan, Saugerties, 246-7332. They're the Hudson Valley co-ordinators of the 'Friends of the Children of Vietnam.'

"In the future, I feel adoption will almost certainly be an important factor in family life," said Joan. "It's a partial solution to the overpopulation problem -- sort of a redistribution of children. As for adopting an inter-racial child, all I can say is that we love Nora and she loves us -- and love is the most important thing in life."

VOLUNTARY LIMITED FAMILY

Five years ago, Leslie and Bob Pedrick got married. Leslie was 20, Bob 39. They now live on Chestnut St. in Kingston, in a six-room house.

"I come from what you'd call a working-class background," Leslie said, "and I have two younger sisters. My father is a plumber, but his health is bad and he never earned much money. I had to go to work right after high school -- no college for me. I always felt like a burden at home. I guess that's because I saw my father struggle so hard, and he ended up in bankruptcy anyway.

"I'm a full-time artist. My studio is in our home," Leslie went on. "I've worked outside the home most of my adult life, though, up till a year ago. Now I feel that my real job is going to my studio, upstairs, and painting all day long. My painting routine is extremely strenuous, sometimes from dawn to midnight. It's because of my dedication to my work that I choose not to have children. Bob and I are a family -- a family of two. A woman can choose whether to have children, or not. There is no such thing as a 'mother' role that every woman has to fulfill.

"I can understand why women have kids. So many aren't trained to do anything. It must get boring at home, just doing nothing, and having a baby is a lot more fun than that. But what a loss! Every person is potentially so creative. You can see that in children's art. All children are born artists, and their work is truly creative, up to the age when society begins to inhibit their feelings. I love children and 'child-like' adults.

"Why, then, don't I want any children of my own? Well, I feel that we each have our own vocation, and mine is art. Someone else might be a good teacher -- someone else a good parent. Bob feels the same way. We also feel that there are just too many people on this planet, and too few resources. Why bring more youngsters into the world?

"My mother can't accept my choice," Leslie said sadly. "I tell her, 'If I worked nine months on a painting, would it mean as much to you as presenting you with a baby?' But it wouldn't."

"I want an active career, where I can form something new out of paint or stone. Now, many women have been told that waiting around for nine months is equally as creative as doing something active. That's the old argument men use to hold women in their roles of

servitude: 'Women don't need art -- or science -- or any kind of exciting career, because they make babies!' Well, I reject that.

"And I just don't want children around. My art requires so much work and concentration, that I'm sure a child would distract me too much, and the quality of my art would suffer. Can you imagine Michelangelo with a bunch of little kids and a house to clean? And men ask snidely, 'Why haven't there been any women Michelangelos?'"



"Two years ago I became aware of the feminist movement for the first time, and I'm now very active in it. I made the decision not to have kids before becoming a feminist, but feminist philosophy offers support.

"It's difficult to apply feminism in your own home, especially with an older husband. Our family responsibilities are still very traditional. Bob works as a carpenter, I do the cooking, cleaning, and laundry. Of course I want this to change. Bob is trying, but these things take time.

"Yes, men are oppressed, too, but they'll have to deal with their own oppression themselves, while it's up to women to deal with ours. Somehow, I feel they'll manage to keep up with us. After all," she smiled, "they'll have to, won't they?"

"In the meantime, I'm enjoying the freedom my childlessness affords. I think there will be more non-parents in the future. There is finally a sense that a woman has a choice. Today, it's only a choice, but in the future, because of population pressure, maybe being childless will be a common life style. In that case, Bob and I are pace-setters."

WITHOUT BENEFIT OF CLERGY

Ten years ago, blonde Alexandra White might have been just another sorority co-ed, concerned with clothes and marrying a "good provider." But this is 1973, and Alex White is involved in a family-style experiment now so commonplace on campuses that we've ceased to think of it as experimental. Alex, now 22, and a senior at New Palz College, lives with John, 23, in an airy, clean upstairs room of an old house in New Palz. Their experiment is that they are not married, and are trying to work out a relationship that transcends the ordinary marital partnership.

"John and I met in music appreciation class," Alex said. "We went together for a while, became lovers, then we didn't see each other all last summer. Living together was my idea. I thought it might bring us closer, and it has. We have a lot in common, especially our interests and values. We need our physical relationship, in order to express the tenderness we feel toward each other. Gentleness is part of our relationship -- and John likes to bring me little things, nothing that costs money, but sand dollars and shells from the seashore, things like that. I've introduced him to the whole world of classical music, which I adore. He's given me a political education."

"John and I come from upper middle class backgrounds although he took nothing from his parents, and worked his way through college, graduating last year. Both of my parents were architects.

"Now that I'm living with John, my mother gives me a hard time. She'd like me to live what she calls a 'secure' life. What that really means is that I should live near her, marry some respectable middle-class guy, and settle down in some respectable suburb, teach school, quit when the babies come, and be dependent on my husband for everything! I don't understand her. That's not what she wanted for herself, and she always fought to be independent. But my sister is held up as a shining example. Some example! My sister got pregnant at age 16, and had to get married. She never got any education beyond high school, and now has three little children. She has tremendous potential, but her life is a drudge.

"I don't want to hurt my mother, but I couldn't give up things that interest me to live like that. We have very little communication. I still try to talk with her, but she doesn't listen. That's true of most parents, I think.

"One thing she doesn't know is that I got an abortion recently, this past December. I just couldn't tell her. I still feel terrible about it, and always will. Human beings are so beautiful that I hate to prevent one from growing up. But then I think of my sister, stuck with all those children. I could have had the baby and given it up for adoption -- but I'd always have wondered if it was forced to remain in an orphanage, or grow up in an unloving home -- and it's better not to exist at all, than suffer like that.

"It seemed awful to get pregnant just when John and I were both beginning to grow up a little, breaking out of old patterns of thinking and living. We have to live our own lives for a long time before having a kid. We'd have resented the baby so much, I can't imagine our family life, but it would have been devastating.

"I still regret the abortion and always will. But in any case, I would never have married John. In my experience, a beautiful relationship between two people usually gets ruined when they marry. I want a freer

life than that. For others, I guess marriage is all right, but not for me. I'm sure it will be difficult -- but it's worth it."

"So, now we plan to leave for the West Coast after I graduate. We'll go to grad school out there and probably teach. I often wonder if John and I continue to live together and I was offered a fabulous job in some other place, would he be willing to move? I think a man should do that, just as a woman is expected to. I don't know what he'd do, but I think in many ways he is happy that I am trying to liberate myself. I do heavy work -- auto mechanics and things like that -- and he does housework and cooking. Our attitudes, naturally, are messed up by the society we come from, but we are working to build a truly free relationship where we don't stifle each other.

PARENTS WITHOUT PARTNERS: 1 -- DIVORCED MOTHER

Marcia Higgins would remind you of Margaret O'Brien, the former child actress -- the same dark Irish delicacy, the same soft voice. She doesn't look 30 years old. She and her two children, Christopher, 10, and Nancy, 9, live in an apartment converted from an old warehouse, above a grocery store in High Falls. Marcia is divorced.

"I'm an adopted child," Marcia explained, "under rather unusual circumstances. I have one stepbrother, but actually come from a huge family of seven children. A lot of my real brothers and sisters live around here, but I'm not close to them. Why was I adopted? Well, after I was born, my real mother died of cancer, and my father couldn't cope with having all of us kids. He placed us in foster homes, and being a baby, I was the only one who got adopted.

"I went to business school for a year after high school, then got married. I was 18 years old. I kept on working till the children came. My marriage was awful. It lasted five years, then I got a divorce and worked at various jobs until I had a sort of nervous breakdown two years ago. The problem was, I had to go to work early so the children had to hang around the house till school started. Then after school, they were at loose ends for two to three hours till I got home from work. I worried so much, I had a nervous breakdown. I can't work now, and we get no support from my ex-husband, so I'm on welfare.

"We barely get by. I get \$132 twice a month -- or \$264 a month. I get food stamps, but of course these have to be bought out of the welfare check. Rent takes about half the check, leaving me with about \$30 a week for food, clothing, utilities, and everything else. I try to select basic, healthy foods to stretch my dollar -- and vitamins, when we can afford them. We haven't had vitamins for a long time, though.

"Why are the children's ages so close? Well, I knew about birth control, but I was married and I thought married women were expected to have children, so I guess I didn't care. We lived in a typical middle-class apartment in New York City in those days. My ex-husband took very little interest in the children, and life was hell for me till we got divorced seven years ago.

"I used to be very easily intimidated," Marcia said in her soft voice. "In the past, employers have said things I didn't like -- dirty wisecracks about being a divorced woman, things like that. At one time, I'd have just said nothing, but in my last couple of jobs, I started talking back. It takes a lot of courage to stand up for yourself, though, and I guess that didn't help my nervous problem."

"At first my stepbrothers were unhappy with my divorce and kept insisting that I should look around for another husband. Well, I did. I thought the kids should have a father, so I remarried about five years ago. It was a disaster. Women should think twice before marrying 'for the sake of the children.' The marriage didn't last more than three months. I've had men friends since, but never considered marrying again. I'm sure I don't want to, now that I'm beginning to come alive as a person. I'm doing clay modeling and oil painting now -- and I feel my life is just beginning! In spite of the economic burden of being on welfare, I feel pretty happy for the first time in ages. Living the way we do now, things are easier. I live right in the heart of town, close to stores. There are lots of kids for mine to play with, women to share child care with. It works out well.

"One good thing about communal living -- we tried it briefly last year -- is that men and women do pretty much the same jobs, and it's a good influence on the children to see that. I wasn't all that crazy about communal life, though. So much of it involves men and women pairing up. I just don't want to be anyone's 'wife,' married or not. That places me right back in the same old feminine role which I have trouble resisting. Right now, I feel much freer, much stronger, more fulfilled. Even with our money problems, I would never go back to being a middle-class housewife for anything at all!"

PARENTS WITHOUT PARTNERS: 2 -- UNMARRIED MOTHER

Sandy Sprinkling usually lives with her 15-month-old baby, Saul, in two rooms of an old house near Woodstock. But the cellar was flooded, leaving the house without heat, and temporarily she and Saul are living elsewhere.

Sandy was 38 years old when Saul was born. "I was married a long time ago," she said. "It wasn't a good marriage, but we tried to have children and couldn't. After my divorce, I moved around a lot, between Woodstock and California, then started going with a man a couple of years ago. It didn't work out -- he was incredibly immature -- but after we broke up, I found out I was pregnant. Was I surprised? I hadn't thought I could ever become pregnant, especially at age 38.

"When the pregnancy was confirmed, my reaction was surprise. Then I thought about an abortion. I even made an appointment, but the day before I was supposed to go for it, I realized I couldn't. I mean, all those years I'd wanted a baby so badly -- and here one was sort of given to me, and almost at the last possible minute.

"Anyway, I'm glad I had Saul. He's such a delightful baby. My mother took it pretty hard at first. She's so respectable, I think she was horrified when I told her I was pregnant, and that's one reason I considered having an abortion. But then she thought it over, and even came here to assist me after the delivery. Now she adores Saul. For a long time, I refused to see Saul's father at all, but now I don't mind so much. He sees his baby from time to time, and sometimes takes Saul to visit his parents. They love Saul -- he's their only grandchild.

"It's not easy to make up your mind to have a baby

all alone. The psychological burden is immense. You feel very isolated, and the economic burden is almost impossible. I'm on welfare, but it barely keeps us alive. Maybe there are some, but I don't know of any woman who deliberately chose to have a baby on her own. Like Saul, the vast majority of these babies are accidents.

"Why did I choose welfare instead of going to work?" Sandy asked. "How could I afford day care for Saul? There's no day care co-op around Woodstock. Even if there were, a small baby should be with its mother, I think. I'm still breast-feeding Saul, which is why he's such a happy baby. Don't get me wrong, I like the idea of day care, and would certainly consider it for Saul at this age, but a tiny baby belongs with its mother.

"In any case, the welfare check doesn't provide money for day care. Getting into a commune would be a big step in getting out of the money mess we're in. It's a lot more efficient to buy food for a group -- and so on. I wouldn't want a commune with men, but I am very attracted by the idea of an all-women's commune. There just aren't any around here. I like the idea of living with sisters and their children.

"What's my background? I have a BS in education. I taught school in Minnesota and California, but couldn't stand it. Public schools are prisons. During this time, I got married and divorced. I quit teaching, and started learning how to weave. I'm quite an expert. It's my profession, and I've even taught weaving. There isn't much money in it, but I got by till Saul came along.

"I was brought up to be very 'feminine.' I was told 'Little girls don't do that,' and was expected to wear pretty clothes, flirt, and learn housework. They assumed my career would be marriage, so when I married rather young, I felt I was fulfilling their expectations. The marriage was awful. I felt trapped.

"Being alone is better than being married, but I repeat that what I really want is an all-women's commune. So far as I know, there's none around here. Isn't that strange? Communes with men can be terrible oppressive to women, but I think an all-women's commune would be the best thing a woman could get into.

"Even so, I'm very active in local women's activities. A group of us do a local women's newspaper, 'Nombat.' The feminist movement means a lot to me, because I'm finding sisters who share my feelings and concerns, and a platform to change myself and the world around me. I could never go back! I certainly could never marry again," Sandy concluded. "When you've tasted freedom, you couldn't wear chains again -- not ever."

A LESBIAN FAMILY

Mary and Linda would prefer not to give their last names, although their neighbors are aware that they are lesbians. The reason: Mary needs a job, and does not want her lesbianism to be advertised at this moment. She's an attractive black woman, 30 years old, and Linda is white, 25, also attractive. Neither look the least bit mannish. They live near Rosedale.

"I come from a middle-class Army family," Mary said, "and my father was killed in Korea when I was small."

"There was one sister and myself, and my mother," she continued. "Because my father was dead, I got used to being with females, and it was a nice thing. I also went to all-female parochial schools."

"I've never spoken with my mother straight out and told her I'm a lesbian," said Mary. "I assume she's figured it out. I haven't dated men since high school, and I'm always with other women. I never felt comfortable with men." Mary went on, "Linda and I were living as roommates for a while in New York City before coming here. We've been together two years now. In case you're interested, I've been a lesbian for 13 years, and Linda for five years.

"We moved into this house a year ago," Mary continued, "after buying it. You should have seen it! We modernized it out. I do all the repairs, without any help. We didn't go to school, but had to learn 'on the job,' the hard way. We had to install heaters, repair and rebuild all the windows, install inside plumbing and wiring. We're still working at it. We have what you'd call 'independent means' -- partly my savings from a very high paying job -- but we have to budget carefully."

"We plan to sell the house after it's fixed up," Linda said. "We'll use the money to buy some land. We have a vision, which we know is going to come true! We want a community for women, and we'd be a lesbian group within that community, including other friends. The whole idea centers around trying to teach women skills and knowledge that the basic society denies us.

Mary said, "I know in the past lesbian couples fell into a pattern of one 'masculine' lesbian, and one 'feminine' one -- in other words, a husband-wife thing. But who can blame them? The only roles they knew about were the dominant-passive ones of their parents. Nowadays it's different. Of course Linda and I don't look 'masculine,' nor do we look 'feminine.' We look like women, which is what we are. There are degrees of dominance and passivity within each person."

"I refuse to define lesbianism in strictly sexual terms," Linda said. "I define it as a movement toward true community -- a sisterhood of mutually supporting women."

"Yes," Mary added. "The best thing about lesbianism is the really tremendous sense of community. You don't have to 'act' in any sort of role -- you can just relax and be yourself."

"You know, many of our neighbors know that we're lesbians, but they've been splendid! One of our neighbors, a married woman in her 50's, has occasionally visited us while we're having one of our Saturday-night women's get-togethers -- where we dance, and do a lot of planning for our learning center. At first we were all very hush-hush when she was around, pretending to be 'straight,' but one night, a woman let the word 'lesbian' slip. We all gasped. Later, our neighbor said she thought she ought not to come to our parties any more because we couldn't relax while she was there. Can you imagine? She was thinking of us -- of our feelings! Of course, she's well aware of our lesbianism now, and perfectly welcome at our parties. She's not a lesbian, by the way. She's into her life style, we're into ours, but she's one of the most wonderful human beings we've ever known."

"Of course we do have hassles," Mary said, "from both men and women. There are a lot of women who don't understand our life style and who are threatened by it.

"The feminist movement means a lot to me," Linda said. "Women have been made to feel that we're not very important. That's the old pattern of slavery -- make the servant feel unworthy. Through feminism, women now feel stronger and surer. Men, of course, have so much

WOMEN WOMEN WOMEN

I WANT A WIFE

by Judy Syfers

I belong to that classification of people known as wives. I am a wife. And, not altogether incidentally, I am a mother.

Not too long ago a male friend of mine appeared on the scene fresh from a recent divorce. He had one child, who is, of course, with his ex-wife. He is obviously looking for another wife. As I thought about him while I was ironing one evening, it suddenly occurred to me that I, too, would like to have a wife. Why do I want a wife?

I would like to go back to school so that I can become economically independent, support myself, and, if need be, support those dependent upon me. I want a wife to work and send me to school. And while I am going to school I want a wife to take care of my children. I want a wife to keep track of the children's doctor and dentist appointments. And to keep track of mine, too. I want a wife to make sure my children eat properly and are kept clean. I want a wife to wash the children's clothes and keep them mended. I want a wife who is a good nurturant attendant to my children, who arranges for their schooling, makes sure that they have an adequate social life with their peers, takes them to the park, the zoo, etc. I want a wife who takes care of the children when they are sick, a wife who arranges to be around when the children need special care, because, of course, I cannot miss classes at school. My wife must arrange to lose time at work and not lose the job. It may mean a small cut in my wife's income from time to time, but I guess I can tolerate that. Needless to say, my wife will arrange and pay for the care of the children while my wife is working.

I want a wife who will take care of my physical needs. I want a wife who will keep my house clean. A wife who will pick up after me. I want a wife who will keep my clothes clean, ironed, mended, replaced when need be, and who



will see to it that my personal things are kept in their proper place so that I can find them the minute I need them. I want a wife who will cook the meals, a wife who is a good cook. I want a wife who will plan the menus, do the necessary grocery shopping, prepare the meals, serve them pleasantly, and then do the cleaning up while I do my studying. I want a wife who will care for me when I am sick and sympathize with my pain and loss of time from school. I want a wife to go along when our family takes a vacation so that someone can continue to care for me and my children when I need a rest and change of scene.

I want a wife who will not bother me with rambling complaints about a wife's duties. But I want a wife who will listen to me when I feel the need to explain a rather difficult point. I have come across in my course of studies. And I want a wife who will type my letters and papers for me when I have written them.

I want a wife who will take care of the details of my social life. When my wife and I are invited out by my friends, I want a wife who will take care of the babysitting arrangements. When I meet people at school that I like and want to entertain, I want a wife who will have the house clean, will prepare a special meal, serve it to me and my friends, and not interrupt when I talk about the things that interest me and my friends. I want a wife who will have arranged that the children are fed

MANJUSRI: "Goddess Of Grace"

Interview by Shelley Farkas

Manjusri Chaki Sircar, married, Indian dancer, New Paltz.

Dressed in a flowing sari, elegant, beautiful, and intelligent, Manjusri (Sanskrit for "goddess of grace") spoke as much with her sensitive dark eyes as she did with her voice. In a soft, yet firm tone, she told of her love for the dance. "Dance communicates the meaning of life... it is a coordination of body, feeling, and movement working together at the same time." In artistically carved movements she explained how she is really dancing all the time. "Sometimes when I am cooking my leg will be moving in a dance step... when I do other things I am also dancing. This is the only way to live as a dancer." In her native land she practices from 4 to 6 hours a day with musicians working out choreographic presentations. In New Paltz she practices a minimum of two hours a day, using tapes that have been pre-recorded for concerts.

When Manjusri was studying for a master's degree in Literature of Bengal from Calcutta University, she was also dancing professionally. Six months after teaching on the university level, she married Parbati Sircar, a professor of geography, with special reference to Africa. She and her family were careful to choose a husband who would be supportive of her art. She feels that this has worked out very well. "My husband is a contented person who enjoys seeing me happy. He is supportive of my dancing and wouldn't want me to give up anything that would make me unhappy."

In India, Manjusri explained, "there is a reverence for womanhood. We worship the Mother Goddess. Woman is the strength, the giver of life. That is why we refer to our country as 'mother India'... which has nothing to do with a biological concept. To be called 'mother' is a complimentary address... and a woman need not be married to receive this greeting." So when she married her husband, she decided with pride in her dancing and as a woman not to give up her family name. She felt that it somehow was linked up with a feeling of identity. In the beginning her husband was surprised at her decision, but now fully accepts it. She has faced a lot of criticism and has had to be very firm about it. "I always use my family name in India because people don't like it... but they have to get used to the fact that women have all rights to keep their own name." She explained that in India women are quite often addressed as 'Devi' -- which means 'goddess' (women goddesses are very popular in India). "That way people don't know if you're married or not. It really doesn't matter -- using a husband's name came with the British." To define a name as female, the Indian people just use 'Srimati', which is the equivalent of 'Ms.' There is also no idea of an '-ess' suffix, as all words are of one gender. On a recent trip to India the local travel agency filled out her plane ticket as Mrs. Parbati Sircar. When she arrived in India the officials would not accept it as they identified her as Manjusri Sircar. The situation was corrected, but Manjusri explained, "Giving up my first name means I'm a non-person. I love being married to my husband, but I want my own name. To be called 'Mrs. John Smith' is like trying to make a woman feel like a non-person... why should she give up a nice first name of her own?"

and ready for bed before guests arrive so that children do not bother us. I want a wife who takes care of the needs of my guests so that they feel comfortable, who makes sure that they have an ashtray, that they are passed the hot d'oeuvres, that they are offered a second helping of the food, that their wine glasses are replenished when necessary, that their coffee is served to them as they like it.

I want a wife who knows that sometimes I need a night out by myself.

I want a wife who is sensitive to my sexual needs. A wife who makes love passionately and eagerly when I feel it, a wife who makes sure that I am satisfied. And, of course, I want a wife who will not demand sexual attention when I am not in the mood for it. I want a wife who assumes the complete responsibility for birth control, because I do not want more children. I want a wife who will remain sexually faithful to me so that I do not have to clutter up my intellectual life with jealousies. And I want a wife who understands that my sexual needs may entail more than strict adherence to monogamy. I must, after all, be able to relate to people as fully as possible.

If, by chance, I find another person more suitable as a wife than the wife I already have, I want the liberty to replace my present wife with another one. Naturally, I will expect a fresh, new life; my wife will take the children and be solely responsible for them so that I am left free.

When I am through with school and have a job, I want a wife who will quit working and remain at home so that my wife can more fully and completely take care of a wife's duties.

My God, who wouldn't want a wife?

When asked about marriage in India, Manjusri spoke of how a marriage is in spirit the merging of two families. It is considered selfish not to spend time with one's in-laws. "Seldom do couples divorce in my country!" So opposite from the situation in the U.S. is this, that Manjusri offered the reason -- "There are many attractive people but I wouldn't trade my daughter for another attractive child and I wouldn't trade my husband for another attractive man!"



MANJUSRI CHAKI SIRCAR-Dancer

Until she came to the U.S. Manjusri thought that American women were the most liberated in the world. She soon realized that "American women were shadows of men" trying too hard to share a man's life. That's how they begin to lose their identity. Unlike the Women's Liberation movement in the U.S. the women in India were not conscious of the changes in their life as a 'movement.' The Indian woman has a strong place in the home. The money is managed by the woman and she has the power. During the past 50 years Indian women left the kitchen and went to Parliament. Men were used to seeing powerful women and didn't feel threatened. Women's position simply carried over from the structure of the house into the government. "In India, if you are educated, the world is open for you!"

In her own home in New Paltz the chores are shared by her husband and ten-year-old daughter Ranja. Because she came from a middle class background, where everything is done by servants, the only thing she knew how to do when she arrived in the area was cooking. At first she felt like a maid because of all the housework, which she didn't feel she was supposed to do. So she and her family worked out a division of responsibilities. Parbati begins the day with morning tea, and has full responsibility for the laundry. The dishes are done by whoever is free. While she shops, Parbati disposes with the garbage, and the vacuuming is shared between Manjusri, Parbati, and Ranja. "This is a new thing for my husband," says Manjusri, "because in India the housework is the responsibility of the women. He does it because he cares about me."

Manjusri is not anti-women's liberation, but she doesn't care for the word 'feminist.' "I think it excludes men from the world and the world is a place where we all live together. There should be a word for the liberation of both women and men. I have grown up with the idea of sisterhood, for in India you always have intimate relationships with other women. Women comfort other women. "I find it difficult, though, to communicate with people who don't accept me as a dancer and who don't understand that dancing is my life."

Manjusri feels that having and caring for a child is a great joy in life and brings a woman very close to nature. "It's when the husbands don't help that it becomes very difficult."

"I have learned to perceive the world in a kinship manner," states this world-wide traveler. "My husband's friends are called my 'brothers-in-law,' and for Parbati, the friends he meets through me are called his 'sisters-in-law.' I perceive the whole world in kinship!"

It has been written of this incredible and creative woman... "she moved through a kaleidoscope of forms when she appeared on stage and began to dance, it was as though the figures had come to life -- so beautifully carved were her movements."

she sees herself in a flowered skirt floating through a meadow. before, it was dungarees and dope and funky New York apartments, and even further back it was Lord & Taylor dresses and china from Tiffany's. Just like crazy Miranda she lives on propaganda, like Elanor Rigby she keeps her face in a jar by the door and it changes every other year. Images she never quite captures because she doesn't quite believe in the reality of herself.

--Marcy Sheiner

VENEREAL DISEASE, continued from page 5.

the same sex, although it is rare for women to transmit gonorrhea to each other. It is important to advise all your sexual contacts of the need for treatment.

Can a man have gonorrhea and not know it?

Yes, anal gonorrhea has no symptoms and even penile gonorrhea might not cause the drip and burning for as long as 30 days. For this reason, anyone exposed to gonorrhea should always be treated regardless of symptoms or test results.

What is a woman to do?

Women must try to have the kind of relationships with men in which they feel confident that they would be told if they were exposed to gonorrhea.

Also, women should seek routine tests for gonorrhea. A gynecologist does not necessarily test for gonorrhea. Ask her or him to test you. If you are embarrassed, go to your local health department clinic for free and confidential testing and treatment.

Finally, never get angry or defensive if a man suggests that you might have something. Thank him and get over to your VD clinic. Tell them you are a contact of gonorrhea and get treated.

How do they test for gonorrhea?

In a man, a sample of the urethral discharge is examined under a microscope. In a woman, the doctor does a test similar to a pap smear (but a pap smear will not tell if you have gonorrhea). It involves a pelvic examination. A cotton swab is inserted into the cervix (this should not be painful) and a sample of the discharge is taken and examined under a microscope. If the doctor does not see the bacteria that cause gonorrhea, she or he will try to grow the germs in a special culture medium supplied and analyzed free by the state.

BY THE WAY, UNDER NEW YORK STATE LAW, ANYONE CAN BE TESTED AND TREATED FOR GONORRHEA REGARDLESS OF AGE WITH-

OUT THE KNOWLEDGE AND CONSENT OF PARENTS.

What about syphilis?

The test for syphilis is a blood test. This is an easy and accurate test once a person has developed symptoms. But during the 21 to 90 day incubation period, when a person has no signs of syphilis, the blood test will be negative too. Therefore, it is important that a contact of syphilis be told and treated.

The first symptom of syphilis is a chancre or sore. It develops 21 to 90 days after contact with an infectious person, and the sore appears at the point at which the germs entered the body. The sore is usually painless and will go away within three weeks. But new symptoms, usually a rash, will appear. This too will go away in a few weeks. From this point on, the person will not know he or she is sick, and he or she will not be infectious. The chancre is very infectious. The rash may be infectious but usually is not unless it appears on the mucous membranes. As in gonorrhea, a woman frequently does not know at first that she has syphilis since the chancre usually appears deep in the vagina.

Syphilis is easily treated with an injection of penicillin. There are alternate antibiotics for both syphilis and gonorrhea for those who are allergic to penicillin.

Where do you go for testing and treatment?

In Ulster County -- Benedictine Hospital, Kingston, has VD clinic on Tuesday evenings from 6 to 8 p.m., and Saturday mornings from 9 to 11:30 a.m.

In Dutchess County -- The Dutchess County Health Department, 22 Market St., 4th Floor, Poughkeepsie, from 9 a.m. until 2 p.m. Monday through Friday, and/or Thursday evenings at 6 p.m.

*On Thursday evening, testing is open only to residents of Dutchess County, and is done right at the Health Department. The daytime clinics are run at St. Francis Hospital, but people must come to the Health Department first. The day clinics will serve Ulster County residents.

WOMEN ON WELFARE

by J. Magri

Instead of leading lives of ease and indolence, as is so often pictured, women on welfare in Ulster County must struggle with all their energy simply to survive.

Just getting an appointment to apply for welfare can take weeks, even if the situation is very urgent. Once there, you are faced with an eleven-page application form, which you have to fill out yourself. If a poor education has left you unable to read well, or if you can only read Spanish, you are in trouble.

If, after surmounting all obstacles, you do get accepted, then your real problems begin. How do you live on the grant? The allowance for food and clothing is low enough, but perhaps you could manage if you ate meat seldom and shopped very carefully -- without the help of a car, of course, since there is no money on the budget to operate a car (or pay for a phone) even if you live in a rural area.

But what really does you in is the rent allowance. Let's say you and your children are living in a five-room apartment, for which you pay \$140 a month, a very reasonable rent for this County. Unfortunately, the rent allowance is inflexible: \$103 per month for five rooms; \$115 per month for six rooms. You would have to take \$37 a month away from your scanty food budget just to pay the rent. You and your kids are going to eat very badly.

Utilities and heating costs are another drain on your budget. How far can you go on \$14 a month for all utilities including heat? Supposedly, excess fuel bills can be paid if certain conditions are met. But, according to Helen Oliver, a community organizer active with the welfare rights organization, the Social Services Department arbitrarily decided that October, November, and December were not cold enough to justify paying excess bills. Where does that leave the family living in a typical poorly insulated frame house? In danger of a utilities cutoff, that is where.

Apart from the overwhelming problem of living on such an inadequate grant, there is the pressure faced by many women, especially unwed mothers, to find work. But so few jobs are available that even women who want desperately to work are not able to do so.

For the woman who is ill, old, or disabled, life is as much of a struggle as for the mother on welfare. The refusal of many physicians to accept Medicaid is simply one of the problems they face.

Anyone who needs help in dealing with the Ulster County Social Services Department can obtain it at one of the local service centers, such as:

Mid-Hudson Action Center, Highland
M.O.H.R., Main St., Rosendale
Rondout Multi-Service Center, Spring St., Kingston
Saugerties Neighborhood Service Center.

MISSING GENDER

I AM HE WHO
I AM EVERYONE WILL DEVELOP HIS
POTENTIAL
I AM ONLY MAN CAN TURN THE TIDE
I AM THE DREAMER AND HIS
DREAMS
I AM THE GRAND OLD MEN OF
LITERATURE
I AM EACH CHILD WILL HANG UP
HIS HAT
I AM THE CHOICE IS IN MENS HANDS
I AM ALL MEN UNDER GOD
I AM THE INDIVIDUAL THROWN ON
HIS OWN
I AM ANY PERSON MAY MANIFEST
HIMSELF
Yup! We need a course on "Missing
Gender"!
Carolee Schneemann

