time to do it again with a co-operative plan to provide this new kind of conservation-oriented park. With the population pressures what they are here in this country, we will be working not only for ourselves, but for the generations to come. This is one we can't afford to lose.

Diamonds Are Eternally Forever

Sean Connery is back on the hand-wagon after a five year absence in his sixth appearance as Ian Fleming's super spy. Connery, a little older, heavier and still sporting a hairpiece, is more durable and dashing than ever. He still shows his well-known disdain for the role that made him famous through his liberal use of dirty puns, which are honed to a finer edge than in previous Bond films.

With a humorous approach, the plot revolves around the infiltration and destruction of a diamond smuggling ring run by the villain, Ernst Blofeld (Charles Gray), from his Las Vegas headquarters. As usual, a Bond plot, the diamonds figure in a role-the-world scheme as Blofeld wields an impersonation a multi-millionaire, recluse tycoon named Villard Whyte (Jimmy Dean) to achieve his dastardly end.

Some of the characters Bond encounters are two comic killer Sisters named Wint and Kiddil — Blofeld's hit men. The Bond girls are a little flashy this time around, but Jill St. John gives a better than usual performance as the treacherous Tiffany Case and Lana Wood (Natalie's sister), as Plenty O'Toole, is given a gratifying role as a casino gold-digger. The militiamen will enjoy the two athletic agile female bodyguards, Bambi and Thumper, who kick, throw, and bounce Bond around.

As before in Bond films, the title song was lacking in appropriate quality, with the rest of the score hardly noticeable.

Guy Hamilton directed with action in mind, but with a few visual flaws. Of the action sequences, the chase through the streets of Las Vegas is the most fantastic — here the film being the lines of people on the sidewalk, all intently watching the action being filmed.

But who cares. Diamonds Are Forever is one of the best Bond films and offers an evening of action entertainment.

"Smile, please!"

A man goes home and masturbates his typical fantasy. A woman on her knees, a woman tied up, a woman abused.

A woman enjoys intercourse with her man — as she fantasizes being raped by 3 men simultaneously.

The man and woman get dressed up on Sunday — and go to Church, or maybe to their "revolutionary" political meeting.

Have you ever looked at the Stag, Man, Hero, Tough magazines on the shelf of your local bookstores? Do you know, why the newspapers with the articles like "Girl 12 raped by 14 men" sell so well? To what in all are they appealing?

Women, for their own preservation, are trying to pull themselves together. And it's necessary for all of humanity that they do so: Slavishness on one hand breeds pigness on the other hand. Pigness on one hand breeds slavishness on the other. Men and women — both are losers. Women adapt themselves to fill the needs of men, and men adapt themselves to fill the needs of women. In the beginning there were strong men who killed the animals and brought home the food — and the dependent women who cooked it. No more! Only the roles remain — waiting to be shaken off. There are no "human" oppressors. Oppressors have lost their humanity. On one hand "slavishness," on the other hand "pigness." Six of one, half a dozen of the other, who wins?

Many women seem to be walking a tightrope now. Their qualities of love, openness, and gentleness were too deeply smashed with qualities of dependency, subservience, and man-crawling. How do you lose — without being dependent? How do you be gentle — without being subservient? How do you maintain a relationship without giving up your identity and
Burlington, for it too is based on the assumption of the inferiority of females. In a telling sentence, "I'm writing this by lamplight while April makes dinner on her small wood-burning stove," Clarke shows us that it is he who does the head work, the creative tasks, while April, like women throughout history busies herself with supporting men's creativity and ambition. Where are the articles and her ideas? I suspect that most of the creativity of the women in the alternate society will be consumed as far as the identity of the women is concerned, as a straight culture — in the smoke of many dinners, and the dirty water of many washed dishes.

Worse for women in the new culture than in the old... is the tendency for these 'islands' of revolutionary culture to glorify a return to primitive and difficult ways of labor, which trap a woman more than the modern world into her roles of wife and mother, cook, cleaner, and babysitter. While electricity and washing machines, modern stoves, and driers might be used for some reasons, they nevertheless have to be lauded for at least somewhat freeing women from some of the most menial, repetitive, and uncreative work thus far forced on them. And I use that last term deliberately.

Perhaps the 'lack' of these modern homemaking tools doesn't bother the men of the new culture. Perhaps the life-style at Earth People's Park is an alternative for men to the workaday world of business and professional life. They, after all, are still managing to write even in the light of a kerosene lamp. But to imply that this life is truly an alternative for all people seems really a hoax, even a cruel one, for in this new and better world, still the larger half of humanity is doing jobs which they've always done — bearing and bringing up kids, supporting and serving men. Only now these jobs are even more dire as, like the good parts of the old world, its labor saving devices and technology, are thrown out with the bad, leaving women more tied to home and hearth than ever.

Truly, an alternate society must be built. But this isn't just a revolutionary one. Unlike almost all known societies, including most of the new experiments in living, that new world, for the first time in history, perhaps, found itself on the amazing concept of the basic dignity, equality, and humanity of women.

Sandy Baird
Winooski

Av, c'mon, Sister Baird. You must be putting me on. Just because I said I was writing while April fixed dinner on her wood stove doesn't necessarily make me a Suffragette, or Earth People's Park's backwoods branch of the Male Chauvinist Society.

I agree with most of what you say. Women certainly have been trapped in certain traditional and subservient roles in a male-dominated society, and this is in the long run to our own detriment. But even at EPP people have to eat, and since the nearest MacDonald's is something like 100 miles away, this usually means someone has to cook. Sometimes it's the women, sometimes the men. That particularly night, I was a guest at April and Peter's house for dinner. But I've been at EPP for a year, and in any case, there are lots of other people, and the food is always good.
Cancer, Disease and Society

by Bernard Sanders

It is possible to dissociate civilization and the way we live from the causation of disease. Can disease be understood solely by looking into test tubes and microscopic details of the emotional lives of the people who succumb to them? Is disease just a tumor, or an ulcer, or a headache, or are those merely symptoms and manifestations of a persons whole state of being? And, if this is true, can a lasting cure be brought about by dealing with the symptoms alone, while leaving the basic causes untouched? Why is it that A comes with disease and not B? Does a germ "just happen" to hit A and not B, or are there deeper reasons than chance as to why some people are able to resist disease and remain healthy while others fall sick?

And, related to the above and most importantly, how can we prepare for the future battles against disease be fought? Will drugs and surgery continue to be used against symptoms or will we, as a society, and the way we live, undergo radical change so that the human organism can flourish on this planet. In short, will society change to fit the needs of the human organism, or will the human organism conform to the unhappy, modulated and crushed to fit into basically insane and disease producing patterns.

The following paper deals with the above questions.

In 1952 a study entitled "A Psychosomatic Survey of Cancer Patients" was published in the medical journal, Psychosomatic Medicine. This study was done by Robert Roche, then Chicago physicians were. Dr. Bacun, Reiner, and Cutles. Their study seemed to indicate that cancer could not lead to malnutrition. But, the question is a perpetual conflict with the sexual social life which remains, after all, the recognition by student revolutionaries that the cancer could not lead to the movement with both a maturing and a dehumanizing experience, because sex is not a real working class radical movement.

The ability of the students to deal with their sexual problems will depend on the outcome of the full offensive in the anti-war movement as well as the ability of some intelligent forces within the existing SDS factions to emerge relatively unscathed from the fires of the internecine struggle.

"Characteristic of the last cases are greater defenses, more anxiety, and incapability of concentration through motor discharge, either verbal or physical, when emotionally charged, are biologic
cases". They also state that the "patients with rapid growth were not inhibited in outward expression." In a book entitled "A Psychological Approach to Cancer", by Jacob Jacobs the effects to the "more the stress the more goodness" because of the inability to discharge these "hostile" impulses until after the life span of the cancer patient".

The author quotes another observation, Dr. Byman Butler, that the cancer personality "expresses hate, anger, dissatisfaction, and guilt, on the other hand, is a very 'good' person, who is consumed by guilt and suffers in stoic silence." A three day conference sponsored by the New York Academy of Science on "Psycho-Psycho-Phylogenic Aspects of Cancer" was covered by the New York Times on May 21, 1968. Dr. C. A. Bahnson reported a study of 200 lung cancer patients with 200 patients suffering from other disorders. The results indicated that "some cancer patients were emotionally reactive and suffering in out of emotional relief. The Times also reports of the conference topic, "several ladies, among hundreds of cancer patients, were treated by a University of Rochester medical team. These studies indicated that some of the patients contracted the disease when they were reacting to a loss of separation with inner feelings of helplessness and hopelessness. A study by a New York psychologist, Lawrence L. Cost, is also given. In 1968 Dr. R. Stan studied 500 cancer patients and found that cancer patients were characterized by early loss bringing feelings of guilt and feelings of inferiority, loneliness, and self-condemnation."

Dr. Bahnson was quoted by the Times as stating that "in the cancer cases back sight was parents and particularly brothers, who were "here" or "there" but not emotionally. As a result, the children learned to deny their emotions or rather than to express them."

In a book published in 1988, Dr. Wilhelm Reich entitled "Psychosexual Genetics and Biology", Reich in very definite about the link between emotional factors and physical disease. Although many of the following references deal with cancer, the conclusion of the authors that certain similar processes take place in men.

It states that "Up to now, the concept of cancer as discharge of sex energy and cancer have been investigated. Experimental systems are well aware that such a conception exists. Respiratory distress and the immediate result is the immediate result of a fear of sexual excitement (orgasm). It is followed by a sexual tension with poor respiration, organs which are spasmodically and momentarily charged, are bio
tically weakened, thus, they are highly susceptible to cancer growths or tumors, even themselves. On the other hand, organs which function biologically normally are not affected by these stimuli. This is a necessity and logical assumption."

"These clinically well-established facts-deficient biological changes during sexual orgasm and deficient external and internal respiration, give the concept of cancer or the growth of new tissue a tangible context. I shall now attempt to show how normal clinical experience led to cancer research."

"Sexual-economic observation of character nearness showed again and again the significant relationship between sexual disturbances and the resulting devitalization. The concept of sexual orgasm as a means to sustain sperm and deficiency in electrical-chemical charge are subjected to the laws of sexual life."

Malignant hyperplasia due to sexual stress regularly leads to a diminution of vegetative sensitivity, the extreme degree of this is the senescence of the organ (erection of the penis) which is transferred to a block of biological activity. For example, the backside of bisexual excitation of the penis is accompanied with a spastic tension of the pelvic musculature, as is regularly found in the urinary systems of frigid women. Such a sexual result is manifested in menstrual disturbances, menstrual pains, polyps, and fibroids. The spasm of the uterus has no further function but the blocisation of the sexual energy from making itself felt as vaginal senescence. A sexualized inhibited of vegetative current is not really the same phenomenon(ies), but rather a reordering of the genital musculature, for example, in the throat, at the sexual pole in the urethra from the stomach, at the anus, etc. These are also the places where cancer is cancer and with particular frequency..."

"Many women who suffer from uterine and gynecologic symptoms complain of a feeling of something is not as it should be. They relate that during puberty they experienced the well known sexual tension and then, later that they learned to fight these tensions by way of holding their sexual fluids back, even in a typical manner, they began to experience the physical symptoms of 'degradation' or 'numbness', which in turn, frightened them. As the vegetative systems are cells of the actual field of sexual energy and they, therefore, can be of extreme importance for an evaluation of sexual energy and cancer."
The Good Cops

In the months past, I've had occasion at times to be quite critical of the members of the State Police, including the top leadership. I've tried to qualify the criticism as appropriate, but they have performed or non-performances, and have been termed not only by us, but by others, I believe, in a most unfair manner. I'm not sure that's an accurate depiction of the police they want to go to school.

The child rebels, but, "because he is a child, nothing happens." This rebellion is impotent, because, as we all know, children feel that they don't know what is right for them. They have no frame of reference in their life to have been made for them, children, despite all the obstacles in their way, continue to rebel and assert their rights.

Others, in one form or another, give in and become resigned to the situation, and this is what the cancer personality is described as being above all. The child becomes resigned to expressing his natural anger and feelings about the situation he finds himself in, and that it becomes a "good boy," conforming to the rules and regulations. Inwardly, his spirit is broken, and his soul seethes with hatred and anger which is unable to be expressed. He has learned to hold back his emotions, and to keep his facial expression at a pleasant level. Thirty years later a doctor tells him that he has cancer.

When the abuse research and developmental aspects of cancer shows us is the one side of the coin to the somatic breakdown called cancer. Simons, among others, in his short work entitled "The Psychosomatic Aspects of Cancer" writes of instances when famous personalities developed cancer after suffering some emotional trauma or disappointments and felt that their future was numbered. The human spirit is broken, when the life force is squashed, cancer becomes.

The cancer problem, like disease in general, poses an extra-ordinary dilemma for society. How painful it is to face up to the truth, and how easy it is to place a label on something, and fantasize that this is a hundred million dollars for research and give it to a hand full of specialists to work on. "Go, we say, "solve the cancer problem. Prevent cancer." And what is the little virus that causes it, an injection to cure it, and everything will be fine.

"While you're at it, tell your friends at the other laboratories to invent an id, get the patient over to the Endocrinology and psychics, heart condition and ulcers, asthma and rheumatism, and there's little the intestine and frigidity alcoholism and drug addiction, obesity and insanity.

Life is very simple. All we need is lots of money, well trained technicians and a steady outpour of new drugs.

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The Cuban revolution is ten years old this year and in "honor" of the anniversary the American press and mass media have been stepping up their coverage of the nation and accurate reporting on that nation. (This afternoon, for example, one could hear on C.B.S. radio that the Cuban revolution has "failed" because Castro has been unable to "export" his revolution to other Latin American nations.) I do not wish to sit here and try to evaluate the difficult task of trying to analyze the Cuban revolution in toto. I would, however, like to present before the readers of the Vermont Freeman some information about Cuba which strikes me as being quite important. If one is to understand what is happening there. My main source of information is an article by Leo Huberman which appeared in the January issue of Monthly Review. A left wing Jewish sympathetic to the Castro regime, Huberman presents facts presented in the article, to be sure, do not tell the whole story of the Cuban revolution. They do tell, for example, about the lack of civil liberties in Cuba. Of the crowded jails, the food shortages and inept economic management, or why tens of thousands of Cubans (including workers and peasants) have already left Cuba. Huberman believes thousands more will be leaving in the future. They do, however, present the development of the Cuban revolution as is very rarely presented to the American public. A side which needs to be told if Americans are to gain a more intelligent understanding of the Cuban revolution and who they are at present.

With regard to education Castro's Cuba has made nothing less than extraordinary progress. In 1961 the revolutionary government undertook the monumental task of organizing illiterate Cuba in one year. Considering the fact that over 23 percent of the population was illiterate, this was no mean task. In order to accomplish this goal teachers of over a quarter million people, including tens of thousands of young students, were assembled, trained and transported for the undertaking. By 1965 the number of people reading, who had never read before, and the number of people able to report that illiteracy was down to 3.9 percent. The enormity of this achievement should be seen in the light of contrast with the general educational picture throughout all of Latin America. Huberman quotes the Sixth Annual Report, 1966, entitled Social-Economic Progress In Cuba, published by the Inter-American Development Bank in Washington, D.C. The report states that, "According to the latest data supplied by the Latin American countries, about 33 percent of the inhabitants of the region are illiterate. The wide variations in illiteracy rates of the Latin American countries range from 8.6 percent in Argentina to 80 percent in Haiti. Between these extremes there is a rate of illiteracy that coincides with the regional median, is Ecuador, 32.5 percent of the population is illiterate. In 1960, Argentina, Chile, Costa Rica, Cuba, Panama, Paraguay, Uruguay, and Venezuela are above the median. The other countries are below it."

Not only has illiteracy been almost wiped out, but schools of all kinds are being built in unprecedented numbers in order to accommodate the increasing number of students. Huberman cites Castro to the effect that there were last year 2,209,434 Cubans of all ages attending formal classroom instruction of one kind or another. He then states that the population of Cuba is estimated at 8 million. This means that 27.6 percent is literate and that 1 out of 4 people in Cuba is now receiving some form of organized instruction. How very impressive this total can be gauged by making two comparisons. The first, before the revolution in 1957, the latest pre-revolutionary year for which reliable figures are available, the population of Cuba was 6.4 million and school enrollment was about 819,000, or roughly 12.8 percent, in 1968, while the population of Cuba has grown to 12.5 percent, the number of better some form of organized education has gone up 170 percent."

With regard to the Castro government's emphasis on education Huberman writes that "free" public education, hundreds of new schools, thousands of new classrooms, new teachers, new training schools, new opportunities for learning for hundreds of thousands of people, is the new Cuba. Because - all this costs money, lots of it. Exact education budget figures are difficult to come by, but because some instances ministries other than Education, as well as its organizations, make outlays for education; but two things seem fairly certain: (1) Cuba is spending on education sums far in excess of what was spent before the Revolution — over four times as much. (2) Cuba's per capita expenditure of $39, as against student expenditure of $141.21, is far in excess of that of all the Latin American countries as a whole: $39 compared to $6.30 per capita, and $141.21 compared to $35.62 per student; it is also higher than that of Uruguay whose per capita, per student expenditure of $125.31 are the highest in the rest of Latin America."

"With regard to the Castro government's action with respect to the health situation in Cuba, the results are not dissimilar to those achieved in the area of education. Before the revolution the vast majority of doctors and health services were centralized in Havana and other Urban centers. These doctors served, almost exclusively, the middle and middle classes. Medically, the needs of the countryside existed and were almost completely ignored. According to Huberman, "Cuba has had one rural hospital with ten beds; today in socialist Cuba there are 47 rural hospitals and clinics. Beds have been added plus 50 medical and dental clinics, non-existent before."

"In all of Cuba, the number of hospitals has risen from 57 before the Revolution to 170 today, plus polyclinics (health centers), previously unknown; beds available in hospitals and clinics have doubled, from 21,000 to 42,000, from 3.3 per 1,000 inhabitants to 5.4. Of the 19 Latin American countries, only Argentina and Uruguay surpass the present Cuban figure."

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"How important public health is to socialists Cuba can be gauged by the budget figures allocated to health from 21 million pesos before the revolution to 180 million pesos in 1967, that is, almost a tenfold increase in eight years."

"A planned system of public health with major emphasis on prevention instead of cure, free medical care to all hospitals and clinics where they are needed, even in some skyrockethat is the health program in socialistic Cuba.... And it works. The statistics prove that a revolution in health program can bring down sickness and death rates in the one way in a way that is not possible in Latin America without socialistic."

"Gastroenteritis has long been a problem in Cuba and in other Latin American countries. It has been one of the five major causes of death and still is. The rate per 100,000 inhabitants in Colombia is 105.4, in Guatemala 229, in Venezuela 64.4, in Peru 103.5. In Cuba it was brought down to 50.8 in 1966, the rate from 1963革命; in another four years, in 1966, the figure was reduced, from 50.8 to 19.6, in just four years, saved over 2,500 lives."

"Due to the great work done by Drs. Salit and Sabin, it is now possible to get rid of the dread disease of polio. In 1966 in Latin American countries it has succeeded in eliminating it except Cuba. There has not been one single case of polio in Cuba for the past three years."

"Malaria is still a big killer in Central America, Brazil, Colombia, Venezuela. There were 1,158 cases in Cuba in 1964; in 1966 there were only 167."

"Perhaps the best illustration of the success of the health program in socialist Cuba is the infant mortality rate which, the Report of the Inter-American Development Bank informs us, in nine Latin American countries exceeds 80 per 1,000 live births, and in two countries is in excess of 100 per 1,000 live births. In no other Latin American countries is infant mortality less than 42 per 1,000 live births. But in Cuba, in 1966, it was 37.2."

Mr. Sanders is a graduate of the College of the University of Chicago and attended graduate school at the New School for Social Research in New York. He has previous articles on Latin America. He lives in North Montpelier.

Vermont Freeman
MONTPELIER

Some Sweetnin' for the Bitter Cup of Tax
by Deane C. Davis

I am concerned that one of the most misunderstood features of Vermont's sales tax law is the question of rebates and how Vermonters in low-income brackets can get refunds of money they paid out for the sales tax.

The simple truth is that people making $6,000 a year or less are entitled to refunds of a postage or postage insurance in cases where they have not received the mail.

Here is an example. A person making $3,000 a year with three dependents is entitled to a rebate of 20% of the cost of the postage insurance.

In the case I have been investigating, the person was entitled to a rebate of $27 a year.

The Vermont Tax Department is trying to make this as simple as possible for you to receive. A simple claim form will be available between January 1 and April 15.

If you are a citizen who is required to file an income tax form, you can file this claim along with your income tax form. If you are not required to file an income tax, you simply file the claim and you will receive a check for your refund.

The purpose of this refund system is to relieve some of the sales tax burden from the low-income people with the least ability to pay. I urge all people who are making $6,000 or less to investigate this situation and be ready to apply by January 1.

The Vermont Tax Department has recently issued a bulletin, "How Have I Get My Sales Tax Back?" It should be posted in all stores and Town Clerks' offices. If you have not seen it, please drop a post card to me, Governor Deane C. Davis, State House, Montpelier, and I will see that one is mailed to you personally by return mail.

If you are making $6,000 a year or less, this is money that you are entitled to under the law, and I urge you once again to write me for this information.

Thank you.

MISCELLANY

The Revolution Is Life Versus Death
by Bernard Sanders

Mr. Sanders, who has written several other thoughtful places for Freeman, lives in Greensboro Bend, from which vantage point he takes a penetrating look at the world around him.

And some people actually wonder why young people rebel, why there is a revolution taking place.

Lies, lies, lies, invasion.

The train pulls out of 14th street in Manhattan at 8:30 in the morning. Sleepy people, miserable people, hold on to the overhead straps and each other. (The seats have been filled up since way back in Brooklyn.) It's another mass of hot, drugged humanity heading unknown for 9:5. Moron work, nononsense work, coffee breaks, office gossip, and 8 o'clock comes and the same train the same mob of faceless people, turns around and heads the other way.

The train stops somewhere in Brooklyn, a crowd gets out, someone walks into a 3 room apartment, family, dinner, arguments TV and sleep. Eight thirty the next morning the train is back on 14th street.

The years come and go, suicide, nervous breakdown, cancer, sexual dullness, heart attack, alcoholism, senility at 50, slow, death, fast death. DEATH.

A NEW ONE IN RURAL A

Rural communities all across America are changing. New industries are moving in; modern schools and hospitals are being built; shopping centers, recreational facilities, libraries, water systems.

This community development doesn't just happen. In many cases it begins when rural electric people spark efforts to make their area more abundant in opportunity. Rural electric people know that thriving rural communities help make our nation strong.

We are pledged to progress—committed to making life better for our customers, our community.

Read the VERMONT FREEMAN
• an independent journal of analysis
• an growing medium for inter-campus communication
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Bernard Sanders
the revolution is
life versus death

Will Inman
reflections on
killing a snake
Reverence for Life
by Will Inman

Connie leaps backward and cries out. We hurry to her side. We follow the direction of her glance to the shares being driven away. The snake is still there, but the path is now clear of people, except for two or three who have stopped to watch us. We warn Connie that she has been bitten. No. We turn again to the snake.

He is beautiful. Deep pattern-cut shades of brown mark him from his angular head to his tapering tail. He moves slowly, almost with dignity. Even as I admire him, I find myself understanding the wood of my mind.

There are children in the Shenandoah Park. They often go out in the trail. It is last full, and the snakes are beginning to keep out winter shelter, dens for hibernation. Snakes are in their natural habitat here, while people — even children — are sightseers. Still, we'll — Will, Barbara, Connie — a re people. Copperheads, including this one crawling slowly from us, are poisonous. There are anti-venom medicines, but how many miles away?

I look at Neal, at Connie, at Barbara.

"It's a copperhead and deadly poisonous. Shall we kill it?"

"Of course. At once," Barbara's voice is low but strong.

"I'm not certain," Connie hesitates.

"No," answers Neal.

"There are children playing all thru here," I remind them. "And do we have the right to risk their being bitten?"

"I guess we'd better," says Connie. "After a few more words, Neal reluctantly agrees."

Clumsily, with a hateful stone I smash the snake's head and neck against the boulder along which it crawls. It never strikes once at us or never gets in peril. Even smashed, a copperhead, its deep-patterned body moves with grace, with colors tuned to fallen leaves and sun-struck shadows. How many million years has it taken to create this grace and this terror?

A few other hikers come along, and I speak rather apologetically about the killing. They stare at me, strangely, and I guess they think it odd for me to have compassion about killing a snake. Yet, from the start, I sensed that it would have to be. Examining my feelings, I realize that I have never been intended to kill the copperhead. Yet I regret it, and my caution in polluting the others does not fool me about my intentions.

Further along the path, I suddenly realize that Barbara is not speaking to me. I question her, and she turns up her flame. You stopped to talk about it. The snake could have escaped. You're always preaching that emergencies don't allow time for parliamentary debates. Yet, you stood there and held one while that snake was crawling away. Have you forgotten Edie — bitten when she was less than six weeks' pregnant? She had to have a medical abortion to avoid the risk of harming the horse serum to a less-than-six-weeks' pregnancy. And you know I think I'm pregnant. I might have been bitten. Yet you stood — there while children are playing nearby — and let that snake —

"Her voice breaks. I can hardly answer her. I hate to argue defensively."

"Look," I tell her almost harshly. "I fully intended to kill that snake. But I felt it was more important to keep trust between us four than to kill the snake."

"It might have got away!"

"Not a copperhead. They move slowly. And they usually don't bite unless you step on them or very near them. Besides, I grew up in a section where women often demagogue their men into lynchings. I want to stop and think before I kill — anything — unless I'm under immediate attack."

"That's a far-fetched example, Lynchings!"

"All right," I say. "Anyway, I'm glad you have a gut reaction to danger. I guess a woman's protective instinct is nearer the surface than a man's. You may save my life with your reaction some day. But understand my need to consider before acting. And when you're messi ng me, keep making me feel that everything I do is wrong —

"Wait a minute," she counters, "this is not an ultimate struggle. We are just disagree ing on tactics."

"I think it is ultimate," I tell her. My hurt and anger are showing. My guilt conscience is cleft in two directions — for killing at all, for not killing soon enough. I feel hopeless and betrayed. "If the snake splits us apart, we might as well have been poisoned with his Fangs!"

Now our roles change. It is Barbara who becomes rational — to ease my man-prise.

"No, it is not ultimate," she assures me. "We can learn from having killed the snake, but it would have been a terrible kind of learning from someone to have been bitten. We can argue, and we can learn. We need each other. I did not mean to drive you into the corner. I felt so paralyzed when I saw that poisonous snake that I became infuriated when I saw you — who were not paralyzed — hold a debate over it."

We grow. Later she tells me she wonders whether a man should go into the woman's razor-thin he feels threatened by his wife's disagreements. She does not like to feel that my strength depends on her reassuring me. Slowly we learn. If we don't make our positions inflexible, we deepen our interchange and can build real trust.

So it is with Barbara and me. The snake did not bite us. He inoculated us. Now I am not certain over our killing the copperhead. Still he is dead. We, therefore, must decline the meaning of our living, or we have lost our immunity from the risk. What kind of safety is that? What kind of safety does any killing bring us unless we grow? Even now, we both wonder — do we only justify, or do we begin to learn? The snake, meanwhile, has found his den in the rocks under the winter of our bewilderment.
On Education

by Bernard Sanders

Mr. Sanders has been a frequent contributor on a variety of subjects. He is the author of a book on education and writes for Greensboro News.

"Education" is the means by which fearful and unhappy adults poison their children for not being fearful and unhappy. In time, as these children become "educators," "adjusted," and "settled down," they have their own children, send them to school, and repeat the cycle.

Unfortunately, a strange phenomenon seems to be taking place of late. Children (of all ages) are fighting back. It seems that they don't want to be "educated" by their parents. They are dropping out of school in ever increasing numbers, defying regulations which interfere with their life styles (药物, music, hair, dress, sex, etc.) and, in some cases, are threatening to burn down their (factory) schools. SOCIETY IS ALARMED. We have a "CRISIS IN OUR SCHOOLS," a "GENERATION GAP," a "PERIOD OF CONFRONTATION," and many other things.

In fact, the problem is very serious. If children of 5 are not taught to obey orders, sit still for 7 hours a day, respect their teacher, and raise their hands when they have to go to the bathroom, how will they learn (after 17 more years of education) to become the responsible citizens, technicians, and soldiers who keep our society free, our economy strong, and such inspiring men as Richard Nixon and Deane Davis in political office. If I stated above, the problem is very serious.

Yes, it is true that over half the American population is under 25, and that the average age of the Vermont legislator is somewhere near 50. The governor, however, is only 69.

I, for one, am very concerned about this trend toward anarchy which is affecting our higher institutions of education. One by one the institutions which have formed the backbone of this nation, the institutions which we all love and cherish, are being torn asunder. Consider, if this trend toward sexual freedom among young people continues, what will become of the sanctity of marriage. If people just live together without being legally wed (by God and state), what will happen to the thousands of lawyers who earn their livings through divorce proceedings, and the catering companies who stay alive as a result of BIG WEDDINGS.

In addition, in some of the finest states of our free country which is the leader of the free world, what will happen to all marriage counselors who, by state law, are assigned to discuss marital problems with couples seeking a divorce. People just don't understand.

Education, as stated above, is very important, and I am tired of hearing people knock it. The kids have gone to know right from wrong and the good guys from the bad guys. Con-
Norm Wilson
a look at the struggle for peace in Japan

Peter Haraty
begins a critique of American capitalism

Mark Young
reflects on the Aquarian Festival at White Lake

Dick Hiler
describes another educational experiment

Bernard Sanders
has acid thoughts on education

Nat Worman
on getting up in the morning

All Vermonters
PLUS

Otto Artopoeus
on Mahatma Gandhi

Barry Commoner
on saving our ecology from technology
On Educational Philosophy

by Bernard Sanders

Mr. Sanders has lived in Greensboro Bend and Adamanet was briefly on The Freeman's staff, is now in New York City and plans to return to Vermont in the Spring.

Recently, there have been cases in Vermont in which liberal type teachers have been removed from their positions by conservative oriented school boards. Such incidents have occurred in Burlington, Springfield, North Troy, Enosburg, Ludlow and several other school systems. With these incidents as a backdrop, let us ask ourselves—what does educational philosophy mean, and what are some of the basic differences between a conservative educational philosophy, a liberal philosophy, and even a radical approach to education.

A conservative approach to education starts off with certain/basis assumptions about society and human nature—as do all philosophies of education. Generally speaking, the conservative educator is one who respects the traditional value system under which he grew up and tries to inculcate his students with this respect.

He believes, for example, that authority must be respected and that just as he gives the proper respect to those people in authority positions, so children must be taught to respect the wishes of their parents and teachers, the authority figures for children.

The conservative educator has a strong belief in conventional morality and that certain
may not necessarily be the best way. Compared to the conserva-
tive he is a "doubter," not quite so certain of the "rights" and "wrongs" of life.

In general, he is not as strong a supporter of abstract concepts such as "country" or "morality." He tends to examine each partic-
ular case and come up with an opinion based on what he con-
siders to be the facts. Just as he would not tend to support his "country" right or wrong because it is his "country," so he would not tend to support a teacher over a child because he/she is the 

In the classroom, the liberal teacher tends to give the child more freedom to develop his own way to do things than the con-
servative teacher. There is less emphasis on the "right" and "wrong" ways of doing things and more interest in seeing a child develop new and creative approaches to the problems which he comes up against.

The conservative educator often tends to put major impor-
tance on the communication of a certain definite body of knowl-
edge which he feels that the student should learn. There are words to be spelled, historical dates to be memorized, and
laboratory experiments to be done. For the conservative type 
schools, a "success" occurs when a child, as a result of tests,
successfully demonstrates that he has absorbed the particular body of knowledge which the teacher desired to transmit.

The liberal educator, on the other hand, does not want to impose traditional values on the child in his charge but, in fact, he sends to protect the child from such values as discipline, respect for authority, and the conventional morality. He sees these values as being anti-life and destructive and the cause of much of the present day social condition, which he so strongly opposes.

The radical educator believes that, basically, the hu-
man instincts are good and that society, by repressing and distort- ing these natural feel-
ings of children, brings about the hate, sickness and misery which fills the world. As much as possible, therefore, he al-
makes efforts to act naturally and without constraint. He sees absolutely no sense in discipline for discipline's sake. He sees no sense in imposing on children a particular body of knowledge—much of which he considers, in any case, wrong or useless.

Because he sees present day society as being basically sick and anti-life, the radical edu-
cator has no desire to educate children so that they will fit into that society. His concern is with what he conceives to be the health and happiness of the child, and if a child grows up with self confidence, a sense of spontaneity, and a strong sense of his own abili-
ties, the radical educator feels that he has done his job well.

Perhaps most importantly the radical approach differs from the other two philosophies in that it believes that the human being of today comes nowhere close to ap-
proaching the potential that nature set out for him and that completely new and different ways of living and raising children must be tried if that potentiality is ever to be reached. Believing this, not only does the radical edu-
cator not want to impose tradi-
tional values on the children in his charge but, in fact, he seeks to protect the children from such values as discipline, respect for authority, and the conventional morality. He sees these values as being anti-life and destructive and the cause of much of the present day social condition, which he so strongly opposes.

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concluding a series

Easy Ways to
Commit Suicide

an interview with
Gerald Witherspoon
by Bernard Sanders

Q. In what ways has Goddard College, as a college, begun to understand both the problem and the causes underlying it? The college sits smack in the middle of the society. What is it attempting to do, for example, about the war?

A. I don’t know if we’ve done anything significant. But we’re getting a little better, and that’s very easy for academic types to do. We’re all very good at Goddard has voted overwhelmingly, to disapprove of the Vietnam war, to shut down the college during the Vietnam moratorium, to use funds to support anti-war efforts and the like. But that’s all tokenism and we know it is. How to get at the deeper problem is something that really presses on all of us.

Q. Goddard owes the government’s couple of hundred thousand dollars for building loans.

A. Yes, I’m aware of that.

Q. Has there been any discussion about not repaying the loan to the government as a means of protesting the war?

A. No, that’s never been considered, and I guess I don’t know what my reaction would be. Whatever money that was borrowed for good, rather than evil purposes, be repaid pursuant to those agreements, whether that’s complicity or not, I guess I’d want to think about it. What you do is very frustrating to point out how wretchedly difficult it is. It’s the old Reinhold Neibuhr problem of trying to be a moral man in an immoral society. Anybody would have to be naive not to be implicated should tell the rest of us because it’s an extremely difficult problem.

Q. It’s also very easy to destroy yourself, isn’t it? There are dozens of ways of protest which would lead to the school eventually being closed down.

A. There are very easy ways to commit suicide. It’s much harder and more challenging to figure out some way to be an effective and positive agent for change in the society.

Q. What’s been happening at Goddard College since you came here? You came in the spring.

A. I came in the summer of this year so I’ve been here about six months. We’ve been going through a transitional period of trying to think through precisely issues of the kind you’ve been talking about, Bernina, and that is to think through what our mission is, what our responsibility is in the society, how we can be helpful in training people to be more than passive, to be effective. How we as an institution, operating against what the normal rules of this game are, can have our own institutional moral commitments.

We’ve done a lot of discussing of that kind of thing. If we’ve made any useful steps perhaps one was to become more democratic institution that even Goddard was in the past, which is to say that we’ve got a way of governing the college now which is based on a one man, one vote basis with students, faculty members, co-eds, junior.

Q. All your employees have a vote now?

A. Every employee has a vote and exactly the same vote that I’ve got.

Q. That interests me. Has this vote for employees been

more than a token kind of thing, or have they realized that they really can have some substantial effect?

A. It’s been a touchy thing because apart from the grant of power from the one man, one vote thing, there’s the question of encouraging people to use the power that they already have. There have been encouraging signs here.

The non-teaching staff, the custodial people, the food service people, and so forth, have attended our governance council meetings where issues are discussed and decisions made. They’ve attended in large numbers and have, with less reluctance at the end of the semester than at the beginning, begun to speak out on issues that are important to them. So that’s a small step. It’s just a beginning. But it seems to us to be a more decent way and to perhaps point the way, it is a kind of thing that Goddard would like to do in all areas. Little pilot projects and experiments in better ways for groups of people to live together, to work and to do the cisions, to build institutions.

Q. What you’re saying is that a lot of people are beginning to feel that they’re members of Goddard College rather than just employees of Goddard.

A. That’s the hope.

Q. What about Goddard and the community, the Plainfield area and the state of Vermont?

A. Our work there has been heavily involved in the traditional nature. We have about 150 or 200 students a semester who work in such a way that we’ve provided our field service program which involves primarily voluntary work with local agencies, schools, and the like. We have 40-50 students for example, who work regularly at the Waterbury State Hospital, and I think our kids have found some of the settings of this kind. It’s been not only educational, but a way of helping us, I think, at times, we’ve been able to provide a genuine service.

That’s pretty traditional stuff, and we’re not passing out gold stars to ourselves about it. It’s the least we can do and we’d like to find ways to be better citizens of Vermont, not simply to be an enclave made up of students and faculty who’ve come from all over, who somehow sit in the middle of Vermont, but don’t participate as citizens sharing Vermont’s problems.

Q. Do you have many Vermont students going to Goddard?

A. Relatively few. Way fewer than you’d expect. And that’s largely because of our high tuition. We have 600 including commuting adult students, however, from Vermont who come from all over the state and are in a fairly highly subsidized program. We charge these commuting adults in Vermont less than one-third of what we charge in our regular undergraduates. These are people who live all over the state as far away as Burlington or Brattleboro, and sometimes come several days a week to take courses at the college.

Q. Are there any new ideas in your head about Goddard’s relationship to the community and the state?

A. We’d like, for example, because the ecology problem is so visible in Vermont and is becoming more significant, we think here, we’d like to be more helpful to the state in that way and we’ve got a number of people we think could be resources here. We’ve got water resources people now, we’ve got biologists on the faculty, we’ve got planning and architecture on the faculty, and all of these people are interested in preserving Vermont’s natural beauty as well as in trying to make it a liveable place.

And we’re going to be exploring ways we can cooperate with local communities to be resources to them in making decisions in this area. In other words we’re making our resources, and the energy of our students, available, if they’re wanted.

We don’t want to press ourselves on people who don’t want us to help but if we can work out ways that are mutually acceptable we’d like to do that. We’d like to work in the child care area more than we do now. We’ve run for a long time at a very low cost a nursery school for children and many children from the Plainfield-Marlboro area have come. We want to extend that down to younger children and maybe to other kids, making it available to working mothers.

Q. Is there any thought to starting an elementary school here on campus?

A. There has been talk about it from time to time, and Goddard has been hung up on the question of whether starting a 1st school, as colleges throughout the country have, would lessen our commitment to be helpful to public education, and we’re in a quandary about that. We have high regard for some of the work going on in the State Department of Education, and some places that work. We have dozens of students teaching in the public schools, and we certainly don’t want to harm the public schools, because we have a commitment to universal education. At the same time, we would like to experiment with some things that are hard to do at the public level. We’ll be deciding that question in the next few months.
Alamson J. Martin: A Vermont Farmer

an interview conducted by Bernard Sanders

Vermont Freeman WEEKEND OF OCTOBER 23, 25, 1970
from the Rutland Daily Herald

Front Page

News

The knotty report the Rev. Theodore Heshburg and his Civil Rights Commission released today would be called the State of American Civil Rights Commission. It is a discouraging reminder that it takes more than good legislation to accomplish good deeds, whether in social reform, in economic conservations or in any other area vital to national progress and survival. Since there is plenty of evidence that much of the dissection and violence that have marked the last decade of the struggle is now on the increase, to assure all Americans equal opportunity, the conclusions of the commission are as ominous as they are discouraging.

A favorite anecdote from Vermont town meetings used to tell how voters would always unanimously approve this or that town improvement, but under the next question -- on the warning would turn down the necessary funding by good safe margin.

Rutland voters have shown a typical urge to save on the same self-sacrificing in matters pertaining to public education. It's as easy for forgetting last night's New Year's resolution.

A further parallel, at the national level, can be found in the series of daylight authorizations by Congress for water pollution control and the actual amount appropriated for sewage disposal and other related projects, a lag which has accelerated to a state of more than 50 per cent of the recommended amount.

The Civil Rights Commission, according to Chairmain Heshburg, found there is 'an impressive array of civil rights guarantees that provide protection from discrimination in virtually every aspect of life...'

The commission issued considerable improvement in voting, hospital services and public accommodations, but serious lags in other categories.

'There is no single villain. The failure has been right down the line, a failure of leadership, a failure of the bureaucracy, and a failure of the American people.'

Once again, as Vice President Agnew is certain to note, a commission has pointed to the President as the man best able to stir the bureaucracy to action and the people to more positive attitudes, "In the final analysis, Heshburg says, "achievement of civil rights goals depends on the quality of leadership exercised by the President in fostering the nation toward racial justice."

No President, the four who have occupied the White House since the Supreme Court ruling on school segregation started civil rights moving in 1954, has succeeded, though the commission believes Lyndon Johnson came closest, following passage of the Omnibus Civil Rights Act of 1964, with his Council on Equal Opportunity.

But the challenge is really to the American people, to the attitudes determine the ultimate success or failure of even the most effective leadership in civil rights.

So long as a significant number of Americans fail to open their hearts to all their fellowmen and their minds to basic laws of human justice, our nation will be in trouble.

* * *

We've got no big prices, but big prices don't amount to much when the world was discovered many years ago according to your Bible, and all the things in life must be done enough for the life to go on. * * *

L.M. I do back President Nixon. Because President Nixon never over when things was bad. And he think he can do everything to one, but you can't do everything to one in this big world. I mean all my life. * * *

L.M. I think that President Nixon is doing the very best he can do, nothing more than they're trying to save their job. * * *

B.S. How do you feel about the war in Vietnam? I don't think that our soldiers should be over in Vietnam. I think they should have been kept out of that place. That's how I feel about it. * * *

L.M. The way I look at it, now it's all money. When you could buy a house and a farm acres, with ten cows on it, which I did when I was 20 years old, I bought it for $500.00 from the back in Newport and I didn't have a dollar, but I bought a farm just the same. I could take the interest because they weren't high enough so that I couldn't. So you know what I mean, to see what it would be worth -- up in the millions. Well there's no common sense in that, cause so man can have these big houses, the work, the work today, and pay his taxes and get a living. It's such as they're not, all the things that should be taken care of.

L.M. One of the worst things that ever happened to the State of Vermont was when they began growing these pears. Cause when a man has a piece of land and he pays taxes on it -- he knows how a man can build a right to build or do what he wants so as he wants to. When people had that right, right back 20 years ago or 40 years ago, when we can had that money, they were proud of that place and kept up pretty good.

B.S. What do you think about the food that we're eating nowadays? I think that the food that we're eating nowadays is not good food.

B.S. How is it different than the food that we used to eat when you were young? I think that we used to eat our food fresh and good. Well he's talk about milk. milk. I was brought up on milk from cow's cow. And today I've got a little cow right in my back yard. I'm my own cow. But when you get milk today, any cow's milk that you get is anywhere from 6 to 8 to 10 days old. Did you know that? I'm not a dairymen.

L.M. We talk it certainly, the way they get it fixed. And when you look at those cows, they have those milk, new milk into old milk, that don't make any difference; rather it's a little dirt in my milk than have that old rotten milk.

And all that canned stuff, and the store commodity stuff... And if you grew up or raised pigs, or a kid going to school, and he's eating a lot of breakfast stuff all the time, I don't believe that's good. And you have all of this drink -- this orangeade and lemonade and this stuff. We everybody wonders why people are lame and sore.

Well we used to get some corn meal, when I was a young man, we used to go out to the barn and get a ball of corn meal and oats and make a good Johnny cake and coffee you could eat it. You can't buy it today, you can make a decent Johnny cake. Your flour, they've taken the vitamins out of your milk. Those crackers are so hard. I can't even hold one over if you spread a little butter on it. And everything has been taken out just like that. And everything that they've adulterated to make money.

L.M. And about this going to the moon. If God had wanted people on the moon he'd put them there three years ago. And I don't believe that they've have people on the moon and I don't. I don't believe that they'll ever have people on the moon, I'm just too old to spend a money for nothing.

B.S. You don't believe that those guys really went to the moon?

L.M. No, a zr. I don't believe they ever went to the moon. They take a picture and watch the movies on the that any time they hit in the moon and every time they went on the moon there was an enzyme sent to them.

B.S. Do you actually think they were lying -- that they never went to the moon?

L.M. I don't say that they were lying. I think my mind -- and I think that God will have 100% of it -- that they aren't to the moon. Cause I don't think men can get into the thing the way they said and go to the moon. I'd have to go to the moon in order to believe it.

Vermont Free Store

Clearing House &
It's a bizarre
Treasury Post
1903 N. 4th St.
BURLINGTON, VT.

Don't Let Litter BAG Vermont

Kep

Stop Littering

Vermont Bennington

Don't Let Litter BAG Vermont
LETTERS TO THE EDITOR

MOST IMPORTANT

I was very dismayed that you ignored giving an endorse-
ment to any of the Vermont Senate candidates.

If you do not intend to en-
dorse any of the three candi-
dates, then I expect your paper, juggling by your previous record of honesty, to explain your eksiments to the people of Vermont. How's one to follow your edit-
orial policies concerning this election if you totally ignore the most important race. It seems there is no favoritism in the Freeman as you're very concerned with the national policies. Why is this race neglected?

Robert Genovese
Rotland

UNS: ALIEN IDEA

It is exceedingly difficult for me to respond adequately to your several articles in support of Uniform National Service. I be-
lieve that I understand what you are saying, but I cannot bring myself to credit that you are really saying it.

To the contention that govern-
ment must exist, and that they must have the capacity to en-
forcement, I must say there is no objection. But you move dir-
ectly from this point to the claim that it is an integral right of government to enforce Action, as you seem to be doing in your editorial.

The proposition that govern-
ment must exist, that it must have the capacity to enforce Action, is not a difficult one to accept. But the idea that this capacity is an inherent right of government is a different proposition.

(Continued)

B.S. What do you think about this line of reasoning?

B.S. Well, I tell you. I think a lot about the young people. I've got a lot of grand-
children. I don't think that the young people are to blame as much as their fathers and mothers. If the fathers and mothers were to blame, there would be no problem. But today, the problem is so much more serious because the children are being raised in the same atmosphere.

Mr. Freeman, I hold the blame to the young people. I say it is up to the fathers and mothers to make sure their children are not raised in the same atmosphere.

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Better Than Many, Worse Than Some

an interview with

Gerald Witherspoon

by Bernard Sanders

Gerald Witherspoon has been president of Goddard College since the summer of 1969. He is a former Commissioner of Taxes in the Hall administration. Bernard Sanders, who conducted the interview, is a member of the Freeman staff.

Q. Let's start off with education. America is the best educated country in the world. Even in a country where schooling ends by the time he's 16, millions of kids go to college and graduate school. Everyone has a diploma of one sort or another, and America is committing atrocities in the Vietnam war unmatched since the Nazis. What does this mean with regard to education?

A. Perhaps we should talk about the definition of "education." If we define education as merely getting technical competence without regard to moral development and growth, an educated nation could commit atrocities in Vietnam. But if "education" includes a moral component, as it did for the Greeks, then Vietnam and many other aspects of American life may lead us to doubt whether we really are the most educated nation in the world.

Q. As you undoubtedly know, young people have become increasingly critical of education and schools. Many of them see the schools as nothing but training grounds for the establishment. They feel that the schools are not really concerned about human growth and learning, and are merely interested in turning out docile, colorless, type people who will fit comfortably into the status quo. How do you feel about this?

A. I think that a good many of these charges are true. Most colleges and universities in the United States, Education has always had a socializing and a propaganda function. One goes to college to learn, in part, how to perform his duties in society, and the adult role. If the adult roles are themselves part of an authoritarian society, then death-dealing social structure is inevitable young people who don't want to become part of that structure, or who have questions about it, are going to have questions about the educational system that prepares people to live in it.

In my experience in educational administration, I have never seemed to be more a part of the disease than a part of the cure. If you look at the system, but that's not to say that it couldn't be otherwise. I believe that educational institutions have a dual purpose and a set of goals. One is to prepare people not to live in a society as it is, but rather to try to prepare people to be effective change agents and effective builders of a different society.

Q. How does Goddard fit into what you just said?

A. Well, it seems to me that Goddard is better than the present society, in terms of its social and ethical impact on its students and on society.

For example, we believe that we should give the students the tools necessary to make changes in the world. This means that we have to be critical of the political system, and that we should be engaged in political activism. We believe that we should have a strong community, and that we should work together to make changes in the world.

Q. Anybody who understands the current situation of the United States, can't doubt that the present political system is not the best of the world.

A. I agree. It's clear that the current political system is not adequate to the needs of the world. We need a political system that is more responsive to the needs of the people, and that is more capable of solving the problems facing the world.

Q. Although Goddard is better than the present society, there are still some problems at Goddard. What are these problems?

A. There are several problems at Goddard. One is the problem of diversity. We have a diverse student body, and we need to be sensitive to the needs of all students.

Another problem is the problem of financial aid. We need to be able to provide financial aid to students who need it.

Finally, we need to be able to provide a good educational experience for all students. We need to be able to provide courses that are relevant to the needs of the students, and that are taught by experienced teachers.

Q. Goddard is a small college, and it may not have the resources to solve all problems. What steps is Goddard taking to address these problems?

A. We are working hard to address these problems. We are trying to increase our financial aid, and we are working to provide a good educational experience for all students. We are also working to increase the diversity of our student body.

Q. You have worked for the state government for 13 years. What are your reflections on having worked for the government?

A. My own experience was an exciting one. I was in state government for only four years, so I don't think I can have a very objective view of the most exciting years of the Hoff administration. When Governor Hoff was in office, it seemed to me that we were making very important contributions to the state, and that we were making progress against the big problems that we were facing.

Q. In other words, you had freedom to do what you wanted.

A. Yes. There was a good deal of freedom within the administration. But I didn't feel that we were ever really successful. We didn't achieve a tenth of what we hoped to do, but at least we were working towards a better society.

We were able to use the policies to make a real contribution to the state of Vermont, and to keep our dreams alive.

We lived in our dreams and if our achievements were slight, that was because we were not interested in the success of the policies. We were interested in the success of the people.

So we were able to make a real contribution to the state of Vermont, and to keep our dreams alive.

Q. A very young radical, a member of SDS might comment that Hoff was a liberal's liberal, that he was in office 6 years, and that, in looking back, the failure of Hoff, not much change has occurred. Hoff has not responded to the SDS, and the SDS have not responded to Hoff. This same radical might ask, who should be supporting a man like Hoff, and that whole governmental process which he represents. The same argument is made with respect to national politics. The country has had liberal president in Roosevelt, Truman, Kennedy, Johnson and so forth, and now we are trying to do the same with the people of Vietnam. Is a Hoff enough, and is that whole approach towards social problems enough?

But when Parkhurst Hall was occupied, it was still not too late to try for a constructive outcome. These events might have catalyzed a searching examination of what we as an institution are about, of our real relation to society, to the war, and to each other. Something analogous to that did happen at Aven. But here, wounded dignity and lost face outweighed the educational opportunity before us, and the administration took the easy road, turned over its responsibility to the State and exited in the police.

A final word about "re sponsibility."

In the exit of the Vietnam war, what the government considers "responsible" criticism is that which concerns only questions - for example, bombing, rescue offers to negotiate and more use of ARVN troops instead of American soldiers - and which does not openly question the war's ideological base: the assumption that it is right and desirable for the United States to impose its will on the Vietnamese people.

It doesn't cost too much. "Irresponsibility" are the critics of the war is wrong in principle, that we should get out now, and that the questions about how to bring the troops home ("fireships"), says George Wald), what we should do with our "friends" Ky and Thaira are techinically.

Similarly, at Dartmouth and elsewhere, "responsibility" often means finding ways to manage the students, to keep them in line. It does not mean a major breach of questions about the role of universities in society and the students who go to them.

And it is considered extremely "responsible" to value Dartmouth's cooperation with the Vietnamese war more than academic law in order, which of course includes business-as-usual with the military, the "Defense" Dartmouth and the Xerox Corporation like Dow Chemical. Troubling and uncomfortable though it will often be, I think we must reject that such "irresponsibility" is at last on the march.

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UVM's New Festival Has Variety, Talent
by Mike Rosenberg

Mr. Rosenberg is the assistant publicity director of the UVM Music and Film Festival. In his position, he is responsible for publicity and promotion of the festival. His responsibilities include coordinating publicity materials, managing the festival's public relations, and working with the media to promote the festival's events.

The festival is a major event in the UVM calendar, attracting a diverse audience from across the state. It is a testament to the power of music and film to bring people together.