

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 county, 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 forever

COMMENT BY  
BASIL BURSEY

Sean Connery is back on the bandwagon 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 wry 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 in a Bond plot, the diamonds figure in a rule-the-world scheme as Blofeld waylays and impersonates a multi-millionaire, reclusive tycoon named Willard Whyte (Jimmy Dean) to achieve his dastardly end.

Some of the characters Bond encounters are two comic killer inverts named Wint and Kidd — Blofeld's hit men. The Bond girls are a little fleshy 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 gratuitous role as a casino gold-digger. The militant Ms 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 flaw being the lines of people on the sidewalks, 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!"



H. Kiley

## man-and woman by BERNARD SANDERS

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 bookstore? Do you know why the newspapers with the articles like "Girl 12 raped by 14

men" sell so well? To what in us 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 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 enmeshed with qualities of dependency, subservience, and masochism. How do you love — without being dependent? How do you be gentle — without being subservient? How do you maintain a relationship without giving up your identity and

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without getting strung out? How do you reach out and give your heart to your lover, but maintain the soul which is you?

And Men. Men are in pain too. They are thinking, wondering. What is it they want from a woman? Are they at fault? Are they perpetrating this man-woman situation? Are they oppressors?

The man is bitter.

"You lied to me," he said. (She did).

"You said that you loved me, that you wanted me, that you needed me. Those are your words." (They are).

"But in reality," he said, "If you ever loved me, or wanted me, or needed me (all of which I'm not certain was ever true), you also hated me. You hated me -- just as you have hated every man in your entire life, but you didn't have the guts to tell me that. You hated me before you ever saw me, even though I was not your father, or your teacher, or your sex friend when you were 13 years old, or your husband. You hated me not because of who I am, or what I was to you, but because I am a man. You did not deal with me as a person -- as me. You lived a lie with me, used me and played games with me -- and that's a piggy thing to do."

And she said, "You wanted me not as a woman, or a lover, or a friend, but as a submissive woman, or submissive friend, or submissive lover; and right now where my head is I balk at even the slightest suspicion of that kind of demand."

And he said, "You're full of

And they never again made love together (which they had each liked to do more than anything) or never ever saw each other one more time. ●

## A SNAPPER FROM SANDY

I read Rod Clarke's article on Earth People's Park in the Mid-January issue of the *Freeman* with reactions mixed between disbelief and horror. While that statement might automatically classify me as a conservative, my feelings arose not from any sense of loyalty to "straight" society, but rather from my conviction that any truly alternate culture must offer concrete changes for women from their traditional roles as wife and mother. From Clarke's article I see more of the same for us females, more of the same menial, boring work that has been consigned to us throughout history, more of the same lack of opportunities to develop to our fullest creative, intellectual potentials.

The society Clarke describes, at least in his article, is in essence no different or better than suburban

Burlington, for it too is based on the assumption of the inferiority of females. In a telling sentence, "I'm writing this by kerosene 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 her articles and her ideas? I suspect that most of the creativity of the women in the alternate society will be consumed as is the creativity of women 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 damned for some reasons, they nevertheless have to be lauded for at least somewhat freeing women from some of the most monotonous, repetitious and uncreative work thus far concocted by man. 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 difficult, as 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 time let it really be a revolutionary one. Unlike almost all known societies, including most of the new experiments in living, let 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

...and ROD'S  
rejoinder

Aw, 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 sexual bigot, or Earth People's Park a 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 abhorrent to me, too, (even though I must admit to and accept my share of the guilt). 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 particular night, I was a guest at April and Peter's house for dinner. And believe it or not, April (like some other women, and men) enjoys cooking. As for creativity, her meal was every bit as creative as my article and probably a helluva lot more satisfying. (I notice you didn't complain because Peter was out chopping wood while I was doing the 'head work'...)

Secondly, I never implied that Earth People's Park was, or is, "truly an alternative for all the people." It isn't. What I said was that it belongs to all the people. Big difference. If you're into clothes driers and electric refrigerators, it certainly isn't for you. Unfortunately, history has shown that time-saving gadgets do not save women from drudgery, but only give them more time to spend on even more meaningless and tedious chores.

Please, Ms. Baird, don't read into my article things which aren't there. Don't be so paranoid that your search for a male chauvinist behind every tree clouds the very real and valid points you make.

Despite our apparent differences, I have a hunch we're on the same side. Come up and see for yourself. I promise to personally cook supper, and wash the dishes.

Yours for the dignity, equality and humanity for all the people,

Rod Clarke  
Norton

## POWER IN THE COUNTRYSIDE

Today, all across America, nearly 100 million electric outlets provide light and power for over 25 million people. But the countryside was often difficult to reach. And the roads that were built to serve the cities and towns were not built to serve the countryside. Rural power demand doubled about every seven years; rural people need increased job opportunities, better housing, improved community facilities. As members of our communities, we the people of America's rural electric systems are involved with community social and economic progress. We're working together and with others, searching out solutions to problems... meeting people needs.



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# MISCELLANY

## Cancer, Disease and Society

by Bernard Sanders

Is it possible to disassociate civilization and the way we live from the causation of disease? Can disease be understood solely by looking into test tubes and microscopic slides, while ignoring 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 down with a 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 will the future battle against disease be fought? Will drugs and surgery continue to be used against symptoms, or will society, and the way we live, undergo radical change so that the human organism can flourish on this planet. In short, will society be changed so as to fit the needs of the human organism, or will the human organism continue to be adapted, molded and crushed to fit into basically insane and disease provoking patterns.

The following paper deals with the problem of cancer. In 1952 a study entitled "A Psychosomatic Survey of Cancer of the Breast" was published in the medical journal, Psychosomatic Medicine. The authors, three Chicago physicians, were Drs. Bacon, Rennieker, and Cutler. Their study attempted to determine whether or not it was possible to observe some characteristic patterns in patients who had developed breast cancer. In other words, did women who developed breast cancer have certain similar psychological traits which might lead one to see a connection between emotional health and cancer.

The study states: "Thirty nine of the group (out of the 40 women who were studied) received no sexual information from their parents. Thirty-three of the group were virgins prior to marriage; 5 unmarried members of the group remain virgins. Twenty-five have never experienced orgasm, did not enjoy intercourse, and considered it a distasteful, wifely duty. The 5 virgins are not included among these 25. Only 5 women were freely capable of orgasm; 5 more experienced rare to occasional orgasm. It is interesting to note that the ages of the sex-

ually adjusted patients were 68, 67, 67, 59 and 41; whereas those of the partially adjusted group were 54, 55, 55, 57, and 61. This means that of the 14 patients 51 or more years old, 9 had some degree of orgasmic ability, whereas OF THE 26 PATIENTS BELOW 51, ONE WAS SEXUALLY ADJUSTED."

The authors concluded their study by citing 6 characteristics which they feel were shared by the patients:

- 1) A masochistic character structure. (The patients will to live appeared not very strong. Many of them delayed going for treatment despite the fact that they had noticed lumps on their breasts and were aware of what they could mean).
- 2) Inhibited sexuality—(as discussed above).
- 3) Inhibited motherhood.
- 4) The inability to discharge or deal appropriately with anger, aggression, or hostility, covered over by a facade of pleasantness.
- 5) The unresolved hostile conflict with the mother, handled through denial and unrealistic sacrifice.
- 6) Delay in securing treatment.

In another article in the journal Psychosomatic Medicine, Vol. 16 (1954), P.287, entitled "Life Stress and Cancer of the Cervix," it is stated that "sexual adjustment seemed to be very poor in those with cancer of the cervix were found to have a lower incidence of orgasm during sexual intercourse than patients in the control groups. Dislike for sexual intercourse, amounting to actual aversion for the act, occurred far more frequently in the patients with cancer of the cervix than in patients with cancer of other sites."

In a book entitled "The Psychological Variables in Human Cancer", by Gingerelli and Kirkner, an interesting study is discussed. Two researchers, stationed in the cancer section of a hospital, attempted to discover whether there was a relationship between psychological factors and the growth of cancer. They concluded that, in fact, there was such a relation-

ship.

"Characteristic of the fast cases are greater defensiveness, more anxiety, and less ability to release tension through motor discharge, either verbal or physical, when compared to the slow cases". They also state that the "Patients with rapid growth were more inhibited in outward expression."

In a book entitled "A Psychological Approach to Cancer", by Jacob S. List, the author quotes Dr. James Jacobs to the effect that "the more the appearance of 'goodness' because of the inability to discharge these (hostile) impulses, the shorter the life span of the cancer patient".

The author quotes another physician, Dr. Byron Butler, that the cancer personality "represses hate, anger, dissatisfaction, and grudges, or on the other hand, is a very 'good' person, who is consumed with self-pity and suffers in stoic silence."

A three day conference sponsored by the New York Academy of Science on the Psycho-Physiological Aspects of Cancer, was covered by the New York Times of May 23, 1968. Dr. Claus Bahnsen reported a study of 200 lung cancer patients with 200 patients suffering from other disorders. "The results indicated that the cancer patients were less emotionally reactive and lacking in outlets for emotional release."

The Times also reports of the conference that "several studies, among hundreds of cancer patients, were conducted by a University of Rochester medical team. These studies indicated that most of the patients contracted the disease when they were reacting to a loss or separation, with inner feelings of helplessness and hopelessness."

A study by a New York psychologist, Lawrence Le Shan is also mentioned. Le Shan studied 500 cancer patients and concluded that "the cancer patients were characterized by early loss bringing pain and feelings of desertion, loneliness, and often guilt and self-condemnation."

Dr. Bahnsen was quoted by the Times as stating that; "In the cancer patients' background were parents and particularly mothers, who were "there" physically but not emotionally. As a result, the children learned to deny their emotions rather than to discharge them."

In a book published in 1948, by Dr. Wilhelm Reich entitled "The Cancer Biopathy", Reich is very definite about the link between emotional and sexual health, and cancer. Although many of the following references deal with cancer in women, Reich felt that exactly similar processes took place in men.

He states that; "Up to now, the connection between disturbances in discharge of sexual energy and cancer have not been investigated. Experienced gynecologists are well

aware that such a connection exists. Respiratory disturbances and muscular spasms are the immediate result of a fear of sexual excitation (orgasmic impotence). Organs with poor respiration, organs which are spastic and insufficiently charged, are biologically weakened, thus, they are highly susceptible to cancer-producing stimuli, whatever they may be. On the other hand, organs which function biologically normally are not affected by these same stimuli. This is a necessary and logical assumption."

"These clinically well-established facts—deficient biological charge, muscular spasm and deficient external and internal respiration, give the concept of 'cancer disposition' a tangible context. I shall now attempt to show how sex-economic clinical experience led to cancer research."

"Sex-economic observation of character neuroses showed again and again the significance of muscular spasms and the resulting devitalization in the organism. Muscular spasm and deficiency in bio-electrical charge are subjectively experienced, as 'being dead'. Muscular hypertension due to sexual stasis regularly leads to a diminution of vegetative sensations; the extreme degree of this is the sensation of the organ 'being dead'. This corresponds to a block of biological activity in the respective organ. For example, the blocking of biosexual excitation in the genital always goes with a spastic tension of the pelvic musculature, as is regularly seen in the uterine spasms of frigid women. Such spasms often result in menstrual disturbances, menstrual pains, polyps and fibroids. The spasm of the uterus has no other function than that of preventing the biosexual energy from making itself felt as vaginal sensation. Spasms representing inhibitions of vegetative current are seen particularly frequently wherever we find annular musculature, for example, at the throat, at the entrance to and the exit from the stomach, at the anus, etc. These are also the places where cancer is found with particular frequency..."

"Many women who suffer from genital and vaginal anaesthesia complain of a feeling that 'something is not as it should be down there.' They relate that during puberty they experienced the well known signs of biosexual excitation; that later they learned to fight these sensations by way of holding their breath. 'Later, so they relate in a typical manner, they began to experience in the genital a sensation of 'deadness' or 'numbness' which, in turn, frightened them. As the vegetative sensation in the organs are an immediate expression of the actual biological state of the organs, such statements are of extreme importance for an evaluation of somatic processes." (End of quote from Reich)



"Now," someone may say, "this is all very interesting, but why isn't it put into some cancer research journal or something? What does it have to do with me?" The answer, my friend, is obvious. It has everything to do with you. The above references, in no uncertain terms, state that you might very well be the cause of cancer. "What!" says the upstanding citizen and head of the P.T.A., "absurd, preposterous. I don't know anything about cancer (except that aunt Millie died of it and that the Cancer Society will eventually prevent it). Ridiculous, me being the cause of cancer."

Not so fast, my friend. Read the above statements by the researchers again, this time more slowly, and bear in mind that the physicians who wrote the above (with the exception of Reich) are not social critics. They write gently and matter of factly.

What do you think it really means when 3 doctors, after intense study, write that "of the 26 patients (who developed breast cancer) below 51 (years of age), one was sexually adjusted." It means, very bluntly, that the manner in which you bring up your daughter with regard to sexual attitudes may very well determine whether or not she will develop breast cancer, among other things.

How much guilt, nervousness have you imbued in your daughter with regard to sex? If she is 16, 3 years beyond puberty and the time which nature set forth for child-bearing, and spent a night out with her boyfriend, what is your reaction? Do you take her to a psychiatrist because she is "maladjusted," or a "prostitute," or are you happy that she has found someone with whom she can share love? Are you concerned about HER happiness, or about your "reputation" in the community?

With regard to the schools that you send your children to, are you concerned that many of these institutions serve no other function than to squash the life, joy and curiosity out of kids. When a doctor writes that the cancer personality "represses hate, anger, dissatisfaction and grudges, or on the other hand, is a 'good' person, who has, is a 'good' person, who is consumed with self pity, suffers in stoic silence"—do you know what he is talking about, and what this has to do with children, parents and schools.

It means this quite simply. A child has an old bitch of a teacher (and there are many of them) or perhaps he simply is not interested in school and would rather be doing other things. He complains and rebels against the situation, which is the healthy reaction. When a person is hurt, no matter what age, he SHOULD rebel.

And what happens when the child rebels against the adult world? Here he is, a little guy, complaining against a teacher who has been in

the school for 47 years, or maybe against the whole school system. Who listens to him, who takes him, and his feelings, seriously? Who demands that a teacher be fired "just because" she makes little kids miserable? Who demands that compulsory schooling be eliminated "just because" millions of kids don't want to go to school?

The child rebels but, because he is a child, nothing happens. His rebellion is impotent because, being a child, people feel that he doesn't know what is right for him and that the major decisions in his life have to be made for him by adults. Some 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 as described above is all about. The child becomes resigned by repressing his natural anger and feelings about the situation he finds himself in. Outwardly, he becomes a "good boy", conforming to the rules and regulations of the system. 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 put on the phony facade of pleasantness. Thirty years later a doctor tells him that he has cancer.

What the above research into the psychosomatic aspects of cancer shows us is that, in psychological terms, resignation is the other side of the coin to the somatic breakdown called cancer. Simmons, among others, in his short work entitled "The Psychosomatic Aspects of Cancer" cites several instances when famous personalities developed cancer after suffering serious emotional traumas or disappointments and felt that their future was hopeless. When the human spirit is broken, when the life force is squashed, cancer becomes a possibility.

The cancer problem, like disease in general, poses an extraordinary dilemma for society. How painful it is to face up to the truth, and how easy it is to place a label on something, cancer, raise a hundred million dollars for research and give it to a handful of specialists to work on. "Go," we say, "solve the cancer problem. Prevent cancer. Tell me about the little virus that causes it, invent an injection to cure it, and everything will be just fine."

"While you're at it, tell your friends at the other laboratories to invent an injection to cure neurosis and psychosis, heart condition and ulcers, asthma and rheumatic fever, sexual impotence and frigidity, alcoholism and drug addiction, obesity and insomnia, etc., etc., and etc."

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

## an editor's note

# The Good Cops

In the months past, I've had occasion at times to be quite critical of members of the State Police, including the top leadership. I've tried to qualify the criticism as applying to individual performance or non-performance, and not a blanket condemnation, but I'm sure this has been misunderstood.

The misunderstanding would be logical. The failure to correct police abuses and discipline violations of police ethics has left a cloud of doubt over all the members of the force, and unjustly.

Two incidents in recent months offer an opportunity to try to redress this injustice.

The first was in the course of our travels. We're on the road a lot among the Schoolhouse, Enosburg and Goddard bases. We log well over 2,500 miles a month. There are times when either haste or carelessness takes me over the speed limit.

Some miles south of St. Albans, a Trooper—I think his name was Williamson, stopped us on the Interstate. We'd been going too fast, and this time I didn't know it, because I was tired. The trooper had neither anger or sarcasm to offer; just some good advice. My recollection is that it was either foggy or slippery or both, so that even the 65 speed limit would have been hazardous, and I was over the limit. The trooper pointed out these things to me in a thoughtful warning that Linn and I both appreciated.

That's all. In 27 years of driving, I've been stopped

"Go ahead, take all the money you need, invent all the dugs you want BUT, under no circumstances, DON'T TELL ME THAT THERE'S ANYTHING WRONG WITH THE WAY I LIVE. DON'T TELL ME THAT SOCIETY HAS GOT TO CHANGE."

"Don't tell me," we say, that the cancer problem might be related to people wasting away their lives before the television screen for 50 hours a week, to stupid jobs which people do with no desire or interest, to dead marriages, unhappy sexual lives to children falling asleep and telling dirty jokes afterwards, to people getting drunk and "stoned" in order to forget that they're alive, and to people just "killing time", i.e.—their lives. Please don't tell me these things, don't get me too worried I might need another tranquilizer."

perhaps a dozen times and gotten three tickets. The other times I've been warned about excessive speed, or a burned-out taillight, or a soft tire, and once erratic driving because I was falling asleep. This was one of the other times. I'm glad he stopped me. He did his job intelligently.

The second incident was just last week. Driving home from an evening meeting we came on the scene of a rather nasty accident. A father and his five-year-old son had left the winding road that leads to Huntington. The car mashed into a tree just before it would have tipped into the Huntington River. When we got there a minute or two after the crash the father was standing clear, with a broken rib, gashed chin and tongue and a bunch of busted teeth. His son was still in the car, pinned under the front seat. We were later to learn that he had breaks in his right leg above and below the knee, as well as the very visible gash on his head.

When Trooper Edwards arrived he very calmly took charge. With quiet words and gentle hands he extricated the boy and had him up on the front seat when a nearby doctor arrived to assess the emergency. With the boy in the doctor's care, he turned to the father, did some first-aid bandaging, asked someone standing near to stay with the distraught man while he returned to the hurting, frightened son.

In a matter of minutes, the ambulance Trooper Edwards had called for on his way arrived. Father and son were on their way to the emergency room at the Fletcher unit of the Medical Center in Burlington. Then the trooper commissioned the doctor and two others to go to the family and let them know what had happened.

As I passed the scene perhaps 20 minutes later taking the little boy's mother to the hospital, Trooper Edwards was still there, supervising the removal of the wreck and the gathering up of the possessions that had been scattered around in the accident. Still later, he joined the family in the emergency room to finish noting the facts for his report and inquiring about the condition of father and son.

As he left it was snowing. He was expecting more accidents before his tour of duty was over for the night. He was probably tired, but he didn't show it.

Trooper Edwards was efficient, but he was more than that. He was human and kind. Although he knew

had been only a few minutes from the time he was called till he arrived at the accident scene, he knew it had seemed like a long wait to us, and he apologized for taking so long. He cared. He was, for us, giving more than just what doing a job requires.

Happily, these two are not isolated incidents. Much more, for me, they represent the typical experience. If they were the experience of the students in Berkeley, the Black Panthers in Chicago, the Negroes in the South, and poor people in many places, then "lawncorder" wouldn't be a national issue.

In fact, if the Rev. David L.H. Johnson in Irasburg had had this kind of experience with the Vermont State Police, then Vermont would not have been subjected to national notoriety, and its police to ugly suspicions.

In my opinion, Governor Davis and his top cop, Col. Erwin Alexander, did a most unfortunate disservice to capable men like Trooper Williamson and Trooper Edwards in not heeding the clear findings of police negligence and even harassment in the Irasburg business. They should have cleared the reputations and competent service of the many good men by taking disciplinary actions against the few who misbehaved, or were incompetent.

With such thoughts in mind, these paragraphs are a welcome chance to exercise the editor's prerogative, and write some well-earned praise for the able, thoughtful men who don't make headlines very often, and who do serve well with little thanks.

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# Cuba: the Other Side of the Story

by Bernard Sanders

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 usual distorted and inaccurate 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 attempt here the very 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 journal sympathetic to the Castro regime. The facts presented in the article, to be sure, do not tell the whole story of the Cuban situation. They do not tell, for example, about the lack of civil liberties in Cuba, or the crowded jails, or the food shortages and inept economic management, or why tens of thousands of Cubans (including workers and peasants) have already left Cuba and why tens of thousands more will be leaving in the future. They do, however, present a side to the Cuban revolution which is very rarely presented to the American population; a side which needs to be told if Americans are to gain a more intelligent perspective of Castro's Cuba than they have 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 wiping out illiteracy in 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 a teacher force of over a quarter million people, including tens of thousands of young student volunteers, was assembled, trained and transported for the undertaking. By the end of the year of intense effort, illiteracy in Cuba was greatly reduced. Hundreds of thousands of people of all ages were reading, who had never read before, and the government was 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 Socio-Economic Progress in Latin America, published by the Inter-American Development Bank in Washington, 1967. 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. . . There are wide variations in illiteracy rates of the Latin American countries ranging from 8.6 percent in Argentina to 80 percent in Haiti. Between these extremes with a rate of illiteracy that coincides with the regional median, is Ecuador, where 32.5 percent of the population was illiterate in 1960. Argentina, Chile, Costa Rica, Mexico, Panama, 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, quotes 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, or more than 1 out of 4 people in Cuba, is now getting some form of organized instruction. How very impressive this total is can be gauged by making two comparisons. The first, before and after 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%; in 1968, while the population of Cuba has gone up 25 percent, the number getting some form of organized education has gone up 170 percent!"

With regard to the Castro government's emphasis on education Huberman writes that "free meals, free books, hundreds of new schools, thousands of new classrooms, new materials, new teacher-training schools, new opportunities for learning for hundreds of thousands of people, young and old — all this costs money, lots of it. Exact education budget figures are difficult to obtain because in some instances ministries other than Education, as well as mass organizations, make outlays for education; but two things seem fairly certain:

(1) Cuba is spending on ed-

ucation sums far in excess of what was spent before the Revolution — over four times as much.

(2) Cuba's per capita expenditure of \$39, and per student expenditure of \$141.21, is far in excess of that of all the Latin American countries as a whole: \$39 compared to \$6.13 per capita, and \$141.21 compared to \$35.62 per student; it is also higher than that of Uruguay whose per capita of \$23.17 and per student expenditure of \$126.31 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 concentrated in Havana and other Urban

centers. These doctors served, almost exclusively, the upper and middle classes. Medical side and peasantry were almost completely ignored. According to Huberman, "Cuba in 1958, had one rural hospital with ten beds; today in socialist Cuba, there are 47 rural hospitals with 13000 beds, 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

from the Committee for the 27

## More Brutality in California

by Barry Johnson

It now seems likely that the last trials of the Presidio 27 will be postponed into April, since the six trials which began March 5th are not yet completed. Defense motions have revealed attempts by Army officials to stifle the press, to make deals with the defense, and to intimidate the accused from conferring with their law

yers. The trial of one of the six, Pvt. Lawrence J. Zaino, has been recessed because he has suffered a nervous breakdown. Capt. Richard Millard, in his widely-circulated pre-trial report, had recommended that Zaino be discharged in accordance with the advice of Army psychiatrists. Since that report was made, Zaino has sought psychiatric help several times, and has made two attempts on

his life. He has been transferred to the Marine brig at Treasure Island, San Francisco. There he has been physically assaulted, as has Ricky Lee Dodd, also one of the 27, who likewise has a history of suicide attempts. One time last summer he was declared Dead On Arrival at Letterman General Hospital, only to be revived and returned to prison.

One of the supposed "improvements" at the Stockade has been to transfer these "troublesome" prisoners to even less suitable confinement under the Marines. The threat of such a transfer is being used to intimidate prisoners, while Marine guards frequently visit the Stockade to threaten the remaining inmates.

The suffering of Pvs. Dodd and Zaino is only one indica-

## WAR AND PEACE

health is to socialist Cuba can be gauged by the budget figures allocated to health: from 21 million pesos before the Revolution to 180,000 million in 1967, that is, almost a ninefold increase in only eight years."

"A planned system of public health with major emphasis on prevention instead of cure, free medical care, doctors and dentists and hospitals where they are needed, even if costs skyrocket—that is the health program in socialist Cuba. . . And it works. The statistics prove that a revolutionary approach to the problem can bring down sickness and death rates in the short space of eight years in a way that is not possible in Latin America without socialism."

"Gastroenteritis has long been prevalent in Cuba and in other Latin American countries. It has been one of the five leading causes of death, and still is. The rate per 100,000 inhabitants in Colombia is 105.4; Guatemala 229; Venezuela 64.4; Peru 103.5. In Cuba it was brought down to 50.8 in 1962, three years after the Revolution; in another four years, in 1966, the figure was reduced to 19.6. That reduction, from 50.8 to 19.6, in just four years, saved over 2,500 lives."

"Due to the great work done by Drs. Salk and Sabin, it is now possible to get rid of the dread disease of polio, yet no Latin American country 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, Columbia, 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 country is infant mortality less than 42 per thousands live births. But in Cuba, in 1966, it was 37.7."

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.

# MONTPELIER

# MISCELLANY

## 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 the low income brackets can get refunds of money they pay out for the sales tax.

The simple truth of the matter is that people making \$6,000 a year or less are entitled to refunds of a portion or in some cases all of their sales tax money. They will be eligible to receive it after January 1.

A sliding scale of refunds was approved by the Legislature with people having the lowest income and the greatest number of dependents receiving the most money.

Here is an example. A person making \$3,000 a year with three dependents is estimated to pay approximately \$29 a year in sales taxes.

Under the refund provision of the tax, this person is eligible for a refund of \$27 a year.

A person with 4 dependents making four to five thousand a year is estimated to pay close to \$50 a year in sales taxes but will be eligible to get more than one-half of this refunded under the law.

How do you get this money?

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 after January 1.

The Vermont Tax Department has recently issued a bulletin, "How Do I Get My Sales Tax Back?" It should be posted soon in all stores and Town Clerks' offices. If you have not seen one, 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.

## The Revolution Is Life Versus Death

by Bernard Sanders

Mr. Sanders, who has written several other thoughtful pieces for *The 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,

napalm torture bombings, annihilation of whole villages, body counts, and more lies. "In defense of liberty," "against communist aggression," "to protect American interests," empty phrases, dead words spoken by dead people, lies. "Democracy" is a United States congress composed of millionaires and state legislatures controlled by lobbyists. (Does one American in a thousand know who represents him in his state legislature?). "Freedom" is an arm broken by Mayor Daley's cops, while nobody's choice for president kisses the television set as he is nominated in Chicago.

Somewhere in California, in Vermont, in New Mexico, in Colorado, and in every place, new things are happening. A revolution is taking place, a revolution against strangulation and ing place. Life is fighting

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 dazed humanity heading uptown for the 9-5. Moron work, monotonous work, coffee breaks, office gossip, and 5 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 a few blocks 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 deadness, heart attack, alcoholism, senility at 50. Slow, death, fast death. DEATH.

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# VERMONT FREEMAN

Published in Chittenden County for the People of Vermont  
VOL. 1 NO. 39 20 CENTS WEEKEND NOVEMBER 14-17, 1969

The Moratorium Leaders  
Are a People's Lobby

Counterdemonstrations  
Defeat Unity Search

Tom Hayes in Washington  
Our Kind of Guy

Addresses of  
Washington  
Organizations

Chi Unions  
Join the  
Mobilization

Doctors Look at  
Snowmobile  
Hazards

Cartoon  
and  
Letters

**Philip Hoff**

supports mobilization  
in Washington

**Steve Early**

has an analysis of  
"Up With People"

**Bernard O'Shea**

our presidents  
bungled in Vietnam

**Peter Bien**

the real questions  
in student dissent

**Deane C. Davis**

some notes on the  
sales tax rebates

**Bernard Sanders**

the revolution is  
life versus death

**Will Inman**

reflections on  
killing a snake

death, and Life will win.  
Life is young (at any age),  
alive, open, and nonfearing.  
Life can take his clothes off  
and be naked with friends.  
He or she has nothing to  
hide. There is nothing pret-  
tier than the unclothed hu-  
man body.

In Miami, the American Legion sponsors a "rally for decency." Even Jackie Gleason attends. Ron Morrison of the Doors is arrested for giving a lewd performance. He is "immoral." The President of the American Legion calls for more bombing of Vietnam. "Bomb them into the stone age," the general says, after coming out of church. This is the morality that civilization is made of. The general is "moral," Morrison is "immoral."

Because they have been good little children, and because the judge this year is liberal, daddy is going to allow everyone who is ever 18 to see "I Am Curious Yellow." Yes, you can see naked people and even sexual intercourse right in your local movie theatre. And 300,000 people (over 18) lined up, like good little girls and boys, and saw it. Yes, son (age 90), that's how other people do it.

In Vermont, at a state beach, a mother is reprimanded by Authority for allowing her 6 month old daughter to go about without her diapers on. Now, if children go around naked, they are liable to see each others sexual organs, and maybe even touch them. Terrible thing! If we bring children up like this it will probably ruin the whole pornography business, not to mention the large segment of the general economy which makes its money by playing on peoples sexual frustrations.

The Revolution is coming and it is a very beautiful revolution. It is beautiful because, in its deepest sense, it is quiet, gentle, and all pervasive. It KNOWS. What is most important in this revolution will require no guns, no commandants, no screaming "leaders", and no vicious publications accusing everyone else of being counter-revolutionary. The revolution comes when two strangers smile at each other, when a father refuses to send his child to school because schools destroy children, when a commune is started and people begin to trust each other, when a young man refuses to go to war, and when a girl pushes aside all that her mother has "taught" her and accepts her boy-friends love.

The revolution comes when young people throughout the world take control of their own lives, and when people everywhere begin to look each other in the eye and say hello, without fear. This is the revolution, this is the strength, and with this behind us no politician or general will ever stop us. We shall win!

## Reverence for Life

by Will Inman

Connie leaps backward and cries out. We hurry to her side. We follow the direction of her glance with our own. There, now just off the path, crawls a two-and-one-half-foot copperhead. We ask Connie if 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 many thoughts rushing thru the woods of my mind.

There are children in the Shenandoah Park. They often run off the trail. It is late fall, and the snakes are beginning to seek out winter shelter, dens for hibernation. Snakes are in their natural habitat here, while people — even children — are sight-seers. Still, we — Will, Barbara, Connie, Neal — 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 heavy stone I smash the snake's head and neck against the boulder along which it crawls. It never strikes once at us and never reacts in panic. Even with a smashed head, 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 compunction about killing a snake. Yet, from the start, I sensed that it would have to be. Examining my feelings, I recognize that I have never not intended to kill the copperhead. Yet I regret it, and my caution in polling 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 right there and held one while that snake was crawling away. Have you forgotten Edel — bitten when she was less than six weeks' pregnant? She had to have a medical abortion to avoid the risk of harm from 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, Lynching!"

"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, too. You keep pushing 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 disagreeing on tactics."

"I think it is ultimate," I tell her. My hurt and anger are showing. My guilty 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-pride.

"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 a 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 ever let his pride get so razor-thin that 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 deepen 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.



We would begin within our own group, then ask others to spend a few days with us, longer when possible.

Many people who are not only competent and knowledgeable, but also are able to relate well to high school students, have already indicated a willingness to help us. These visitors would help participants to see the traditional subjects of math, science, history, languages, and social studies in new exciting ways, and show their relationship to the challenges and opportunities we face.

We would also utilize books, tapes, T-groups, field trips, and films and lectures at local colleges. There would be ongoing seminars. Since those within the group will represent a variety of interests, all of us will be exposed to new ideas and concepts. During this time, some might become involved in a local community, getting to know its variety of people, its needs and how they are being met. There should be regular opportunities for apple-picking, a n d canning, wood-splitting, tree planting, hiking and evening star-gazing. (The latter could be a part of either the astronomy or the sociology studies.)

Actually, the work will be a necessary and important part of our community life, for it will not only help us to live more economically, but will provide us with non-verbal means of expressing ourselves and identifying with the wonders and beauty of the world in which we live.

After this period of orientation and seminars, those who wish would pile into mini-buses or a truck outfitted for group travel to visit those individuals they would like to see who could not come to us. This month or so of travel would also provide students with a chance to see some of the work being done in areas of their interest: folk music, poverty programs, conservation, art, dance, handicrafts, intentional communities, programs in conflict resolution, community development, urban planning, mental health, selective patronage, job training, lobbying in Washington, cooperatives, experimental schools, etc., etc. As these contacts are made, students who wanted to spend January through March or April involved in one of two of these programs, or studying a particular subject or problem, could make arrangements to do so. Hopefully, some would choose to create their own music, art, writing or research, or perhaps eventually, schools for pre-school and elementary children.

During January to May others might want to spend the time learning about different culture in Alaska, French Canada, Mexico or Latin America; among Mexicans or Indians in this country, in Spanish Harlem or in Appalachia. Some might work with an artist, sculptor, musician or writer. We have contacts in Latin America, Europe and Africa, and are developing more, so that those who wish

# On Education

by Bernard Sanders

Mr. Sanders has been a frequent contributor on a variety of subjects. He puts tongue in cheek and writes from Greensboro Bend.

"Education" is the means by which fearful and unhappy adults punish their children for not being fearful and unhappy. In time, as these children become "educated", "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 schools in ever increasing numbers, defying regulations which interfere with their life style (drugs, music, hair, dress, sex, etc.) and, in some cases, are threatening to burn down their (factories) 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 respectful clerks, technicians, and soldiers who keep our society free, our economy strong, and such inspiring men as Richard Nixon and Deane Davis in political office. As 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 90. 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

can't travel abroad, stay in schools and with families, and have an experience in another culture studying foreign language, history, music, art, and so on.

We assume that everyone will want to return to their home base for May and June to share experiences, evaluate, and plan for the summer and the coming year. In this situation, students will realize the extent to which they can learn from each other and from their own experiences, and they will be liberated from the dependency on teachers which schools have fostered from first grade on.

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 freest 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 the cuss 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 got to know right from wrong and the good guys from the bad guys. Con-

sider — how do young people learn about how this country is great; how what's-his-name came here in 1609 and married that Indian girl (one of the first examples of our belief in the brotherhood of man); how we

freed our slaves; and how we've helped all kinds of countries gain their freedom in all kinds of wars up to the present (Vietnam) conflict.

Some people minimize education — not me.

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# VERMONT FREEMAN

Published in Chittenden County for the People of Vermont

VOL 1 NO. 33 20 CENTS WEEKEND SEPTEMBER 27-29, 1969

October 15 Moratorium  
to Protest Vietnam War

Racial Insensitivity in  
University Procedures

A Perspective on  
Actions in Dissent

## Agenda

### WAR AND PEACE 2-3

A Freeman overview of the moratorium taking shape on the American campuses as a protest against the Vietnam war, scheduled for October 15 and beyond; Norm Wilson writes from Japan on some aspects of the peace movement in that country, and Otto Artopoulos pens a reflective interpretation of some events in the life of Mohandas Gandhi, this century's apostle of non-violent action for change.

### HUMAN RIGHTS 4-5

Peter Haraty takes a radical view of the American capitalist system in the first of three articles responding to previous Freeman viewpoints; the publisher has some observations on facilities for retarded children in Vermont, and an editorial on

a bureaucratic goof with racist overtones at UVM.

### CHANGE 6-7

An overview on the results that are beginning to appear as hopeful signs in response to minority dissent in America; a few words of thanks to retiring ad manager Dave Dodge; an appreciation of the Aquarian Rock Festival by Mark Young, and an itinerary for those who want to locate the editor from day to day.

### THE CAMPUS 8-9

Dick Hiler outlines the thinking behind another Vermont-based experiment in education; an editorial on the nitty problem as it appears in the public schools; Bernard Sanders offers some satiric paragraphs on education, and the Freeman cartoon, just for a few laughs.

### LETTERS TO

### THE EDITOR 10

An interesting assessment of another kind of segregation in Vermont, and several readers roast The Freeman for opinions and expressions with which they disagreed. Join the fun.

### CONSERVATION 11-12

The conclusion of the speech delivered in Vermont earlier this year by Barry Commoner, one of the nationally recognized experts in the burgeoning concern called ecology and environment; Montpelier planners please note; plus a whimsical piece by brother-editor Nat Worman on the problem of getting up in the morning, and a coupon so you can subscribe for a friend and keep The Freeman going.

**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 Artopoulos**

on Mahatma Gandhi

**Barry Commoner**

on saving our ecology  
from technology



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# THE CAMPUS

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## On Educational Philosophy

by Bernard Sanders

Mr. Sanders has lived in Greensboro Bend and Adamant 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 basic 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

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things are definitely "right," while other things are just as definitely "wrong." He might believe, for example, that under no conditions would premarital sex, the smoking of marijuana, or the wearing of unconventional type clothing or hair styles be acceptable.

The means by which the conservative educator seeks to inculcate his values on to children is through discipline. If a child mis-behaves, or fails to follow the rules, he is punished by one means or another. In some institutions, where the law doesn't forbid it, corporal punishment is still administered to recalcitrant students.

The philosophy behind the liberal approach to education is quite different than the conservative approach. First, the liberal educator is not as strong a believer as the conservative with regard to respect for tradition. For him, the "old way"

may not necessarily be the best way. Compared to the conservative 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 particular case and come up with an opinion based on what he considers to be the facts. Just as he would not tend to support his "country right or wrong" because it is his country, he would not tend to support a teacher over a child because he/she is the teacher.

In the classroom, the liberal teacher tends to give the child more freedom to develop his own way to do things than the conservative 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 importance on the communication of a certain definite body of knowledge 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 educator 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.

For the liberal educator, the approach is less definitive and more flexible. For example, if a class became highly interested in a particular aspect of study, the liberal teacher would be more apt to allow discussion to continue on that subject rather than turn to the predetermined curriculum, as the conservative educator might.

Very often, a conflict between a liberal teacher and a

conservative administrator occurs over such a point as this. The teacher wishes to spend time in an area of work which the class has suddenly found interesting, while the administrator wishes the class to return to the predetermined curriculum and is concerned that the course of study as previously outlined will not be complete.

The liberal educator is less of a disciplinarian than the conservative teacher. Rather than punish a child for a misdeed, he would rather have the child understand why what he did was wrong. Punishment without the child understanding his error would not make much sense to him. He would rather run his class or school on the basis of mutual understanding rather than through fear and discipline. If he were a college instructor he might allow "free attendance," feeling that no student should have to attend class if he didn't really want to.

Perhaps the major difference between the liberal and conservative approach to education occurs just at this point. The liberal tends to be interested in what the student himself feels that he wants, while the conservative tends to emphasize the importance of a certain body of knowledge which he feels must be transmitted, regardless of the wants of the student.

The radical approach to education and child-upbringing is as different to the liberal and conservative approaches, as the latter two are to each other. The radical approach to education and child-bringing, as exemplified by such schools as A.S. Neill's Summerhill, starts off with very different assumptions about human nature and society than do the other two approaches.

For the radical educator, way in which society exists today is fundamentally in error and is in need of radical change. He cites the prevalence of wars and mass killings, widespread disease (both physical and mental), racism, mass conformity and the enormous amount of human suffering that exists to back up his contention that, the way in which people live at the present time is basically incorrect. Thus, being radically opposed to the present day society, he has no desire to educate children by the standards of that society. Like the conservative and the liberal, his feelings about education are consistent with his feelings about society.

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 approaching 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 educator not want to inculcate traditional values to 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.

The radical educator believes that, basically, the human instincts are good and that society, by repressing and distorting these natural feelings of children, brings about the hate, sickness and misery which fills the world. As much as possible, therefore, he allows children 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 educator 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 abilities, the radical educator feels that he has done his job well.

Unquestionably, a few short paragraphs cannot do justice to educational philosophy in general, or to the different educational philosophies in particular. I hope, however, that I have pointed out some of the basic differences in outlook which separate the different philosophies, and which make contemporary education such a heated topic of interest.

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# THE CAMPUS

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 deal with that problem. 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. We've taken verbal positions and that's very easy for academic types to do. We're all verbal and Goddard has voted overwhelmingly, its students, its faculty, its non-teaching staff 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 which really presses on all of our consciences.

**Q.** Goddard owes the government a couple of hundred thousand dollars for building loans.

**A.** Yes. H.

**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. Whether 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 by his illustration is to point out how wretchedly difficult it is. It's the old Reinhold Niebuhr problem of trying to be a moral man in an immoral society. Anybody who thinks he knows how 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 a dozen ways of protest which you know 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 try 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 6 months. We've been going through a transitional period of trying to think through precisely issues of the kind you've been talking about, Bernie, 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 a 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, cooks, janitors....

**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 power at the college?

**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, kitchen staff, 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 reticence 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 experiment that Goddard would like to do in lot of areas. Little pilot projects, little experiments in better ways for groups of people to live together, to work together, to make decisions, to build institutions.

**Q.** What you're saying is that you want your employees to feel that they're members of Goddard College rather than just hired hands.

**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 of a fairly traditional nature. We have about 150 or 200 students a semester who work in something called our field service program which involves primarily voluntary work with social 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 worked well in many settings of this kind. It's been not only educational for the students but 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 the country, 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 regular undergraduates and that's largely because of our high tuition. We have 2 or 3 hundred 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 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 a preoccupation 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 resource people now, we've got biologists on the faculty, we've got planners and architects 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-kindergarten and many children from the Plainfield-Marshfield 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 lab 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 in the state. 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.

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this one, "I will remove the cheaters from the Welfare rolls," is irresponsible and gives an impression of wholesale corruptness by welfare recipients, and this just is not true.

I think we can say that people end up on welfare because of the ills of society in which we live.

If we are going to have a permissive society, if we are going to emphasize sex in all our writings, on television, our movies, there will be a small number of families in which there is no legal father and the taxpayer will have to pay for the support of the children.

Let us not be too critical of those on welfare. Maybe society is paying for their own imperfection, but at any rate, let's not infer from what I have said, that those on welfare are corrupt and immoral, because by far, most people on welfare are the victims of circumstances and believe me, there is no one here who would trade his economic position for anyone who is on welfare.

I believe we can improve the Welfare System. I have faith in people that the inherent desire to be good overshadows the bad, and that through proper programs, they can be motivated to take their proper responsibility in society and I believe that the feeling of bitterness and resentment against the low-income citizens in our community is not a healthy sign, and I believe this feeling has developed all out of proportion because of irresponsible action and remarks of people from whom we should expect better.

It bothers me that people are so annoyed about money being spent to help their fellow man but say nothing over the billions of dollars that go into the military.

I suppose that after we have overhauled the Welfare System, there will still be some who will take advantage of it. Why some people will do this, I would not know for I am not a scholar of human behavior.

But I would say this. When you realize that some part of your dollar is going into welfare, do not be upset. Consider that for generations, tax dollars have been used for military buildup in order to destroy our fellow man. So be calm and console yourself that at least some part of your tax dollar is being used to help your fellow man to live and is not being used to kill a precious life.

## Alamson J. Martin: A Vermont Farmer

an interview conducted  
by Bernard Sanders

Alamson J. (Lannie) Martin was born in Albany, Vermont, on October 9, 1897, and has lived in Vermont almost all of his life. Like many men of his generation, Lannie has worked many jobs in his lifetime. Primarily he has been a farmer, but he has also lumbered, worked roads, painted, called dances, sold horses, done trick horse riding, carpentry work, and worked in an auto factory in Detroit — among other things. At 73 years of age he is still a forceful and hardworking man. He and his wife now reside in the town of Middlesex.

B.S. Lannie, how has Vermont changed since you were a kid?

L.M. I think that Vermont has changed terrible since I was a kid. Now I'm going back something like 50 years. I was born and brought up in Vermont and come from what you'd call, naturally, a poor farmer. And I've always made my way in Vermont by working different jobs and I've worked in the public for about 50 years with band music, and I've lumbered, and I've painted for years. And you take it up in the territory that I was born to, Albany, and Craftsbury and through there — I painted a lot of buildings.

The farmers was nice. Vermont was beautiful, beautiful back in them days. And every farmer always paid his bills. He had the money to pay his bills. And if you boarded there you was in and really got some good food. And I'm telling you this right from my heart, and God is helping me say every word of this, I hope. I quote it that way anyhow. Because I believe in God and I believe in our country, especially the state of Vermont, 'cause I've always lived here — pretty near 73 years, will be in October. And I always painted and when I got done them old farmers, they kept their places wonderful. And traveling through Vermont they had names on their barns and it was just beautiful.

And I say that the state of Vermont, instead of going ahead, is going backwards. Because every little town had from one, two, or three mills in it. We could take a load of wood if we didn't have no groceries and go down and sell it to the store and we could buy groceries. And if we worked out like these farmers around — they always had the money to pay you. And their cows was kept in under-cover, in a nice barn with a basement in it, where the manure was kept covered up, and their machinery was kept in barns, and as I say it was beautiful.

Now you go through the state of Vermont today, we're talking about today now, this is quite a while since I was born — pretty near 73 years. Here's the farms. The people's cows are running outdoors in the mud and slosh

and everything clinging to their bags and knees, and everything like that. The farms are almost like a junk yard as you might say, in the state of Vermont today. Their buildings are falling down. They don't paint their buildings and keep them up and every house is pretty near a junk yard 'cause you've got from one to three, or four or five cars, and I don't claim to say that that is making the state of Vermont beautiful.

On the other hand, I owned 230 acres of land up in Albany when I was about 21 years old. And the taxes on my farm — I had about 30 head of cattle and I kept 6 horses back in them days because I used to lumber winters, and my taxes was never over \$30 on the whole thing a year. For quite a few years it run \$30. Of course my cream check was around \$3 every two weeks from my cows, and I worked on farms.

And I raised 6 kids and I never took care of my own kids. I never asked the neighbors to take care of my kids, and cut them through school and buy clothes for them or feed them. And my kids, I claim to say, had a good home and now they have kids. And now, today, in the state of Vermont the taxes is driving people right out of their homes that they own. Just because it's all of this foolishness.

B.S. What do you mean by "foolishness?"

L.M. What I mean by foolishness is this. Where one man used to go out and work for a dollar, a dollar and a half a day, it takes about 6 or 7 men today to do what that one man did in one day. You hire people and put them out — no bosses, and if there are bosses they don't know what they're doing, they can't be.

Our towns — we got machinery to keep our towns up and the roads up, but instead of working the roads where the people live in the state of Vermont and pay their taxes, they're up in the woods here putting in back roads and things with what little money they do get. And, of course, I look at it this way. They're doing everything to get federal money from the federal government.

And now, if you want a job in the town, you can't get a job in your own town 'cause there's nothing to do. You've got to work for the Government or you've got to work for the State.

B.S. Well how did it used to be? How was it different?

L.M. How it used to be we could get a job anywhere we wanted to — winter, summer, spring, or fall. If you had a team, you could work your team on the roads and the town would pay you so much, and if you owed back taxes you had a chance to pay your taxes up.

B.S. You mean you could

work for the town to pay your taxes?

L.M. You could work for your taxes. And now, if you owe some taxes, or you owe any bills, where are you going to step out and get a job? I don't know where people can get jobs unless you work for the State or for the Government, or something like that.

They want to put kids through school. Well, when I went to school I didn't get through the fifth grade, but I've always made my living. And I've always figured I done pretty well.

B.S. So you don't think it's a good idea to have a law for compulsory education?

L.M. No sir. I don't think it is. And I think that when the people in the State of Vermont now here's two things. I don't know whether you'll think this is right or not but I'm going to tell you. When they signed up this P.T.A. to not make the children mind in school it was one of the worst things we ever had in the state of Vermont.

B.S. Say that again. I don't think I know what you mean by that.

L.M. Well, this P.T.A.

B.S. Parents, Teachers, Association.

L.M. Parents, Teachers, Association. When they signed that up to not make the kids mind in school it was one of the worst things we ever had. And I think there's a lot of people that signed them same papers wish they never had.

B.S. What do you mean? Sign-

ed what papers?

L.M. Well they had to sign up this P.T.A. to make it a law. When we went to school, you understand — when we went on the school grounds the teacher was our boss and made us mind. We left the school grounds to go home. And then our people took us over. And we was learned something. I learned more, the way I look at it. In the fourth grade, the third, fourth, and fifth grade — I didn't go through the fifth grade, I just was started into and quit school, — then the kids learn today in college. Well it's God's truth. There are a lot of college kids that write to you and you can't even read their writing. And it's true.

We've got a governor in the state of Vermont today, Mr. Davis down there. I wrote him a letter and he never made no looking at it.

When he raised the pay for the state of Vermont employees why didn't he, if he was the Governor of the State of Vermont, raise everybody's pay. If he had, we wouldn't be having all these strikes that we're getting. If he'd done it in a manner one way. He's a Republican and I'm a Republican, and I quote, I'd just as soon tell him as tell you. I don't think he's a good governor to do any such thing as that. He's looking for a good job, same as probably I would if I had the chance. And I don't think the people should go to these town meetings and send these representatives every year down to make our laws. I think they should put in some new people.

B.S. What are the kinds of things you would like to see done?

L.M. I'd like to see the whole thing straightened out the way it ought to be. And the way it used to be when people used to live. But today people are not living. Years ago we worked for small money. But every year the circus would come to town, we'd have shows and dancing. You had things to entertain as well as work.

Now can you listen on your





television. This winter they're just making the television over. It's them same old pictures we've seen for 6 winters. They're going to put on this winter — right on the television. And I don't think they should allow such a thing as that.

And another thing — on these televisions all these shows of killing, fighting, everything. Instead of putting on some musicals and stuff that's entertaining, they don't do it. So I say we should have some representatives that would go down here, go to Washington, that work for Vermont — and not work for the job but work for Vermont. In order to do it we've got to change over.

There's a lot of things that could be done to help Vermont. Not raise our taxes every year and drive us off our homes. You go through the State of Vermont today, people that lived on their grandmother's farms — you know what they're doing today. They've got their big houses up for sale because they can't pay the taxes and get a living on 'em. And I don't call that running the State of Vermont and making the State of Vermont.

beautiful.

B.S. Well, you know that over, say, the past twenty years that a great many of the state's small farmers have gone out of business.

L.M. The last 20 years? We'll start back 30 years when they began to kick the poor farmers out. Why back 30 years ago a man who owned a 7-cow farm could feed his family, put his kids through school, and give them an education and a good living. And now they've kicked them all out — all of us small farmers. Now they've got these big farmers. You don't have to take my word. All you have to do is to get in a car and ride through the state of Vermont.

L.M. Yes, I like to talk a lot with these old men cause the younger generation don't understand, the young generation don't know, but the old farmers and the old people that was brought up and raised in the State of Vermont, do know that the State of Vermont is nothing to what it was 30 to 50 years ago.

We didn't get these big prices for big prices don't amount to nothing when you have to pay the interest, and the taxes which takes it all, and you ain't got money enough to live on. Seventy-five dollars when I was 19 years old was a lot of money. But today, ten thousand dollars ain't nothing, is it?

L.M. I do back President Nixon. Because President Nixon took over when things was bad. And they think he can do everything to once, but you can't do everything to once in this big nation. Don't you see? And I think that President Nixon is doing the very best he can do, and I'm afraid that they're trying to force him too much.

B.S. How do you feel about the war in Vietnam?

L.M. I don't think that our soldiers should be over in Vietnam. I think they should have been kept out of that in the first place. That's how I feel about it.

L.M. The way I look at it,

and I've got a lot of Indian blood in me, and the way I look — when this world was discovered many years ago according to your Bible, your old Bible; now I ain't talking about these Bibles that Sears and Roebucks make and sell. And everyone printing the New Testament. I ain't talking about that stuff. I'm talking about a real, old Bible. Where when God created this world, and man and woman, and put them on to it, he made what was supposed to be ten laws to go by. And the worst trouble with this world today is that they're making more laws than they can enforce. And they ain't enforcing the laws that God made over our heads.

And I want to tell you one thing right here if it's the last words I say. All that ails this world today is that we ain't got enough of God's people. There ain't enough people who believe in God, do you understand what I mean? God created this world for man and woman, and He created everything on it for you and I to get a living off. We weren't supposed to squander this land and stuff to make money. We were supposed to have it to live, and pass it on to the next fellow.

Now it's all money. When you could buy a farm with 200 acres, with ten cows on it, which I did when I was 19 years old. I bought it for \$3,000 from the bank in Newport and I didn't have a dollar, but I bought me a farm just the same. I could pay the interest, pay my taxes, because they weren't high enough so that I couldn't. So you see now, the same farm, see what it would be worth — up in the millions. Well there's no common sense in that, cause no man can have these big farms, the way the world is today, and pay his taxes and get a living and take care of 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 zoning these places. Cause when a man owns a piece of land and he pays taxes on it — he pays for it and should have a right to build or do what he wants to with that land. And when people had that right, right back 50 years ago or 40 years ago, when they had that right, they were proud of that place and kept it up pretty good.

B.S. What do you think about the food that we're eating now-a-days?

L.M. I think that the food that we're eating is not good food.

B.S. How is it different than the food that you used to eat when you were young?

L.M. Well, when we raised our food, our food had to be fresh and good. Well let's talk about milk. I was brought up on milk from the cow's bag. And today I've got a little cow right in there and I'm making my own butter. But when you get milk today from the store, your milk is anywhere from 6 to 8 to 10 days old. Did you know that?

B.S. No I didn't.

L.M. Well it certainly is, the way they got it fixed. And when we put in those bulk tanks, new milk into old milk, that don't make pure milk. I'd rather have a little dirt in my milk than have that old rotten milk.

And all that canned stuff, and that commodity stuff. And if you've got a baby, or a kid going to school, and he's eating a load of bread and canned stuff all the time, I don't believe that's good. And they have all of this drink — this orangeade and lemonade and this stuff. Well 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 tans and get a pail of corn meal and come in and make a good johnny cake and you could eat it. You can't buy corn meal today that you can make a decent johnny cake with. Your flour they've taken the vitamins out of. Your saltine crackers are so thin they won't even hold together if you spread a little butter on them. And everything has been taken out just like that. Adulterated. Everything 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 years ago. And I don't believe that they've had people on the moon and I don't believe in my mind that they ever will have people on the moon. And they're just spending a lot of money for nothing.

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

L.M. No, sir. I don't believe it. They say they did but I set and watched the movies on that and every time they lit into the ocean and every time when they walked on the moon there was no common sense to it.

B.S. Do you actually think they were lying — that they never really got to the moon?

L.M. I don't say that they were lying but I actually believe in my mind — and I think that God will back me 100% on it — that they ain't been to the moon. Cause I don't think no man can get into a thing the way they said and go to the moon. I'd have to go to the moon in order to believe it.

from the Rutland Daily Herald

## Lag in Civil Rights

The lengthy report the Rev. Theodore Hesburgh and his Civil Rights Commission released this week might be called the State of American Civil Rights Message. It is a discouraging reminder that it takes more than good legislation to accomplish good deeds, whether in social reforms, environmental conservation or any other area vital to national progress and survival.

Since there is plenty of evidence that much of the dissension and violence that have marked the last decade stems from our persistent failure 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 almost 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 tendency in recent years to practice the same self-deception in matters pertaining to public education. It's as easy as forgetting last night's New Year's resolution.

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

The Civil Rights Commission, according to Chairman Hesburgh, found there is "an impressive array

of civil rights guarantees that provide protection from discrimination in virtually every aspect of life." The commission found considerable improvement in voting, education, 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," Hesburgh says, "achievement of civil rights goals depends on the quality of leadership exercised by the President in moving the nation toward racial justice."

No President of 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, whose individual attitudes determine the ultimate success or failure of even the most effective leadership in civil rights.

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

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And way back in the Bible God had people trying to go to the moon and he changed their languages so they couldn't go to the moon. Now He didn't want people on the moon. And I don't believe in wasting money and that stuff when people right here in our own state need it. We've got people right here, in the state of Vermont, that needs clothes, that needs food, that needs housing.

B.S. We've got a terrible housing crisis.

L.M. We've got a terrible everything for the poor people. But the rich people can go out and get a loan and build a 40 or 50 thousand dollar house because they can get a loan out of a bank.

L.M. I don't believe in doctors and I don't believe in lawyers. I have no education but I have been to court right down here in Montpelier and fought my own cases — and I came out pretty good by doing it.

It's just a money game. Just a money game — that's all it is with our lawyers today. It's just a money game. If you want lawyers they should come down to where the poor people could afford to hire one just as well as the rich.

L.M. Back when I was a young man a little 7-cow farmer, when he got to be an old man, would sell his farm, keep one cow and one horse, and he'd buy a little house and a few hens and they'd live like that as long as they'd live, till they died. Today, can you do that today?

B.S. What do you think about the young people today?

L.M. Well, I tell you. I think a lot about the young people cause I've got grandchildren. I don't think that the young people are to blame as much as their fathers and mothers. If the fathers and mothers were at home, if the woman was at home today they way they was back in my day, let's say 40 years ago, doing their house work and taking care of their kids, their children's wouldn't be running around the village the way they are today. So I don't hold the blame to the young people. I lay it more to the fathers and mothers and the laws we've got.

## LETTERS TO THE EDITOR

### MOST IMPORTANT

I was very dismayed that you ignored giving an endorsement to any of the Vermont Senatorial candidates.

If you do not intend to endorse any of the three candidates, then I expect your paper, judging by your previous record of honesty, to explain your enigma to the people of Vermont. How is one to follow your editorial policies concerning this election if you totally ignore the most important race? The Freeman seems very concerned with the national trends. Why is this race neglected?

Robert Genovesi  
Rutland

### UNS: ALIEN IDEA

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

To the contention that governments must exist and that they must have the capacity to enforce order I can certainly have no objection. But you move directly from this point to the claim that it is an integral right of government to enforce order deemed to be in the general good. Since this "right" is cited as a substantiation for your support of National Service, I interpret it as meaning a governmental right to order the individual to turn over the capacity of his mind and body to the State — presumably for some relatively limited period of time, but at the least this may be assumed to be figured in years, not minutes or hours, under a National Service proposal. Just who determines what the common good may be; how the common good is to be attained, and that the individual may be

forced, as an integral right of the State, to render service has been said before with a frequency that gives the argument some weight. "There is the great silent, continuous struggle between the State and the individual; between the State which demands and the individual who attempts to evade such demands. Because the individual, left to himself, unless he be a saint or a hero, always refuses to pay taxes, obey laws or go to war." That was Benito Mussolini, March 4, 1934. And later, in a party interpretation: "The conduct of life cannot be left to the individual choice of the people; cannot be dependent upon their individual likes and dislikes; it must be, instead, determined for them by a power which is above them and comprehends them; namely, the State." (M. Palmieri)

The argument can be buttressed by a host of similar sources, and there may be points in it that have merit. But you and I are dealing with a different nation, a different set of given political ideals, and a unique national heritage. Hegel said that the history of the world is nothing but the development of the idea of freedom. In this country we have been about the task of developing an idea of freedom for the better part of two centuries. We may have done well or made a mess of it, but we have at least made some contributions to the concept of individual liberty. We have moved far enough so that the proposition that the individual can be forced to serve the State at the State's will is alien to our heritage. Whatever validity the National Service argument may have, it is not an American argument.

From this it should be clear that I do not, in any degree whatsoever, concur in your interpretation that my objection to National Service is sustained only against the government that happens to be in power at the moment. The objection is held against any government in power in this country, at any time.

You appear to have some hope in the prospect of a government that represents the will and vision of the community. I do not know how one measures this will and vision. I do not know whether it is something that can be established simply by a majority vote on certain issues. If it can, then I would not be prepared to say that the present government does not represent the will of the community. In any event I am enough of a realist to know that when one talks of such things as the will of the community at the moment, one is describing the will of a majority, and not of every member of the community.

To you it appears that the fact that government seems to be an antagonist and an adversary is an unnecessary and avoidable situation. But in fact government is always an antagonist and adversary to many of its citizens. This is a natural, unavoidable situation, one that is essentially of benefit to the development of a nation and to the sharpening of a nation's capabilities. As an individualist it would be my contention that any

another, but the relationships of antagonism will exist with difference only in degree.

From the ground on which you stand viewing the majority will of the community as a binding imperative upon the independence of the individual, and as a source of governmental right to compel that individual to labor in the service of the government, it is but a short step to the profession of an outright support of totalitarianism. I suppose that this is a position which people concerned with general human rights and an intellectual predisposition to an assertion of human equality may find themselves supporting — while remaining totally oblivious to the implications of their stand.

It is my feeling that human rights are not immutable prerogatives but are advantages won and maintained generation by generation in a ceaseless process of struggle, and that human quality is a political slogan which gains importance by the grossness of its implausibility.

General J. F. C. Fuller has commented that democracy made men equal politically, that conscription made them equal in fact, and that in 150 years anyhow long it may be necessary to utilize the enforced cooperation of the individual are matters not touched.

scription had succeeded in bringing them back to the brink of barbarism. Admittedly Fuller was speaking of conscription in the military sense. I would argue, however, that conscription in a nonmilitary sense might well simply accelerate the process of barbarization.

To argue that in this country we accept parallel involuntary servitude in the payment of income taxes is so totally inappropriate that I did not think that in your first article you were raising the point seriously. It is, I will grant, open to argument that taxes on income have no place in a free society, but without reference to that issue it remains quite clear that such taxes are payment on income derived from labor freely chosen and engaged in by the recipient of that income. It is possible to live, if one chooses, even in today's society on a subsistence level that does not make one subject to income taxes, or at least leaves the tax bite so small that it is something computed in a few minutes a day. If one is very knowledgeable or very clever it is possible to have a considerable income without the payment of any taxes at all. But whatever the tax bite may be, it comes from remuneration that involves a freedom of choice, a freedom of mind, and within a broad range of alternatives.

To compare this with an enforced service to the State for any extended period of time is a farce — a particularly regrettable one when offered by a mind to which such distinction should be obvious.

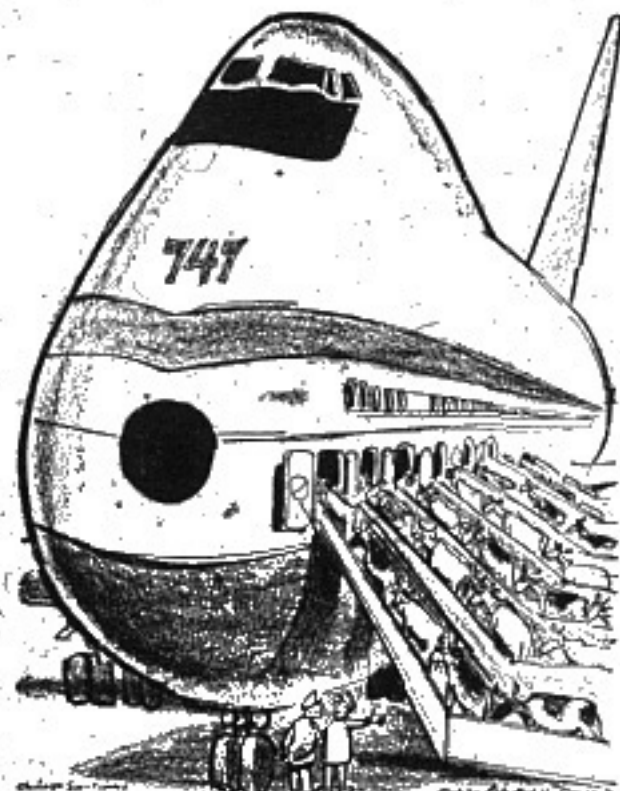
You feel that there is much the nation might accomplish through uniform National Service. Perhaps there are accomplishments which might be attained this government is an antagonist — one may be more inimical than



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# THE CAMPUS

part one of a series

## 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 Hoff 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. Everybody goes to school until he's 16, millions of kids go to college and graduate school, everyone has a diploma of one kind 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 narrowly to mean 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 ground for the establishment. They

feel that the schools are not really concerned about human growth and learning, but are mainly interested in turning out docile, conformist type people who will fit comfortably into the status quo. How do you feel about that?

**A.** I think that a good many of those charges are true about colleges and universities in the United States. Education has always had a socializing and a preparatory function. One goes to college to learn, in part, how to perform and how to be adapted to an adult role. If the adult roles are themselves part of an immoral, ineffective, or a death-dealing social structure then inevitably 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 educational institutions have often seemed to be more a part of the disease than a part of the cure of the world's problems, but that's not to say that it couldn't be otherwise. I believe it is possible for educational institutions to establish a purpose and a set of values which might prepare people not to live in a society as it is, but rather 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 many places and worse than some, in terms of its social and ethical impact on its students and on the society.

For example, we're critical of ourselves when we consider the fact that we're a private school that isn't endowed, that doesn't receive public support and thus has to charge large tuitions. This means that a disproportionate number of our students have to come from high income homes. This is a problem and an embarrassment to us; and one we wish we could get over. We don't know entirely how to solve this but we're working on it. We've spent a lot of our money for tuition reductions. We still have an economic profile badly skewed towards the high income range however because we've never known how to pay the bills.

**Q.** Doesn't Goddard receive any government or foundation money?

**A.** receive a relatively small amount of government or foundation money. We do get some government loan funds for the building of buildings and the like, but basically we live on tuitions. Ninety-five percent of our income comes from tuitions and that's one of the areas of our present circumstance that we're very unhappy about.

**Q.** You worked for the state government for a while as tax commissioner. 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. I don't think I could have stood it for a lifetime, but it was four unusual years in the state of Vermont and an unusual time. It was in my view, not because I had much to do with it, but it just happened to be what I thought of as the most exciting years of the Hoff administration, when Governor Hoff was, it seems to me making some very important contributions on the state scene and maybe even nationally, and he was a permissive person to work for, a supportive person to work for.

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

**A.** Yeah. There was a good deal of freedom within the administration and a good deal of excitement. We didn't achieve a tenth of what we hoped to do but at least there were those late night talks when we sat around and dreamed of the possibility of making a real contribution to the state of Vermont, and that kept us going. We lived on our dreams and if our achievements were way short of that it was either because we ourselves weren't as good as we should have been or because the job was very much harder than we knew when we were dreaming.

**Q.** A young radical, say a member of SDS might comment that Hoff was a liberal's liberal, that he was in office 6 long years, and that, in looking around the state of Vermont, not much basic change has occurred. How would you respond to that? This same radical might ask why one should support 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 presidents in Roosevelt, in Truman, in Kennedy, in Johnson and so forth, and now we are destroying the people of Vietnam. Is a Hoff enough, and is that whole approach toward social problems enough?

**A.** That kind of approach toward social problems obviously isn't enough because if we make progress at the rate we did, which I think compared well with progress being made in any state at that time, if we continue to make progress at that rate in the United States we'll all be dead before we solve even the beginning problems that we've got.

In other words the problems grow by massive proportions and somehow our efforts weren't enough. But I think that one wants to be careful in deciding why it was that it wasn't enough, and it seems to me that very little of that had to do with Governor Hoff's good faith or with the energy that he put into the job. It wasn't, as I said before, that we didn't have dreams that outran a thousand percent our achievements. It was that the political circumstances in the state, the consciousness of the people of the state and the tools that we had to work with were extremely constricting. And that really came down to the hardest of all questions and that is that we all have of most of us have, a commitment to the democratic process, and yet we end up being disappointed at how far the public is willing to go in dealing with its basic problems.

Let's take the ecology problem. We don't think that people ought to be herded around, manipulated constantly, by powerful figures in New York or Washington or any place else, and yet it seems quite clear that the majority of the public is not

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 Ayon. 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 called in the police.

A final word about "responsibility."

In the case of the Vietnam war, what the government considers "responsible" criticism is that which concerns only questions - for example, less bombing, more offers to negotiate and more use of ARVN troops instead of Americans - 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 provided it doesn't cost too much. "Irresponsible" critics are the ones who say that the war is wrong in principle, that we should get out now, and that the questions about how to bring the troops home ("In ships!" says George Wald!) and what to do with our "friends" Ky and Thieu are technicalities.

Similarly, at Dartmouth and elsewhere, "responsibility" often means finding ways to manage the students, to keep them in line. It does not mean raising basic questions about the role of universities in our society and of students in the universities. And it is considered extremely "responsible" to value coding Dartmouth's cooperation with the Vietnam war more than academic law in order, which of course includes business-as-usual with the military, the "Defense" Department, and industries like Dow Chemical. Troubling and uncomfortable though it will often be, I think we must rejoice that such "irresponsibility" is at last on the march.

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alive to the problems of the society, is not responding with anything like the vigor that they have to, and so it creates a real quandary.

I guess about the best I can say about the government approach is that it takes a person with a hell of a lot of guts, with a hell of a lot of intelligence, and at the same time it takes tools of public education that we haven't developed yet. Which is to say that we don't know how to make even 400,000 people aware of some of the critical problems that affect their lives. In other words, how to undo the brainwashing that goes on every day as they sit in front of their TV sets. You know, we just don't yet know how to counter the massive effort that goes on, the anti-educational effort, with a positive effort, to solve these problems, and I'm not sure that people who reject electoral politics, and yet want to be democratic in approach, I'm not sure that they know either how to get at that educational problem.

Q. You raised, I think, a key point here. We have a situation in America now where it doesn't seem to bother lots and lots of people that we are destroying the people of Vietnam. It does, of course, bother some and these people are crying out to Washington and the politicians. But nobody in government seems to be listening. The war goes on and children continue to be maimed. Now what do you say to the kids who feel that this government must stop destroying the people of Vietnam and that, if there is no other course available, violence will be the means of their opposition?

A. I'm very sympathetic to their anguish because I share it, and the only thing I wouldn't be sympathetic to, and one occasionally runs into this, is to the person who finds it very easy to decide what to do in these circumstances, who finds it quite obvious what to do if you have a nation of people who are acting in a destructive and immoral way, who knows clearly what the appropriate response is.

I can go this far, and that is to say that it seems to me quite clear from the analogies of Germany in the 1930s and the 1940s that at the very least civil disobedience with respect to the war seems to be the minimum that even the Nuremberg doctrine requires of human beings, which is to say that they do everything they can not to be personally implicated in the atrocity. If Germans whom we now think of as having been implicated by the millions had refused to get up one morning, had refused to make the buses run, had refused to make the factories go, had refused to operate the trains, the atrocities would have stopped. And they would

## UVM's New Festival Has Variety, Talent

by Mike Rosenberg

Mr. Rosenberg is the assistant publicity director of the new music and film festival that is taking shape as the midwinter fun break at the University of Vermont. The imaginative program that is being developed was decided on only last October, so the student support for and participation in the new venture is encouraging.

The Freeman is pleased to carry this report and will have further news in the weeks ahead.

After months of planning and developing, the four directors of the first University of Vermont Winter Music and Films Festival are starting to put the pieces together.

Target date is Feb. 12, at 8 PM when the nationally-known rock band Three Dog Night and local talent inaugurate the winter weekend with a concert.

But the crux will come the evenings of Feb. 13 and 14, when about 25 16-millimeter films and multiple image slide shows will be competitively presented at the university's Roy L. Patrick Gymnasium.

The new winter carnival theme was announced on Oct. 31, immediately after the decision to discontinue Kake Walk, the former carnival theme, was made public.

Kake Walk was the subject of heated controversy during the initial months of the fall semester. The format which featured a precision routine performed by teams of two men, was done away with because of racial implications inherent in its origin.

The decision to terminate Kake Walk was expected to be an unpopular one. But the winter carnival directors were encouraged by broad

have stopped without rushing out into the street and slaughtering everybody in sight, which might have been an atrocity all of its own in retrospect.

So it seems to me I can go this far and beyond it I get very confused. I can go this far, that we have the painful obligation recognized in the Nuremberg trials, if not recognized in human history before, and that is of civil disobedience and non-implication if we can possibly find ways to do that.

campus participation in the new event.

Next week the committee of eight, four senior directors and four junior assistants—will see just how actual that participation is. The eight films and 19 slides produced Wednesday.

Fraternities, sororities, and independent groups such as dormitories, the Outing Club and the Vermont Mobilization Committee to End the War in Vietnam are entered in the competition.

The slide show competition, which features two or three simultaneous still images in a running commentary on the screen, was introduced for expediency's sake by the committee.

Lacking time to organize training clinics for hopeful motion picture directors, the festival committee opened slide competition. Production of the multi-image shows is simple, since almost any camera can be used and less expensive than movie making.

The slide presentation is also a very complex and effective medium. The producers must coordinate the length of time each image is projected to obtain maximum impact. Music and sound must be integrated with the picture.

The entries run between four and 10 minutes, and touch upon subjects ranging from college experiences to the meaning of life. All participants in the production are members of the designated UVM organization putting together the film.

Although time did not permit creating a production workshop, a seven-man advisory board was set up to assist students. Members of the board represent the Art Department, the Arena Theater, and the Departments of Speech and English.

The films will be projected onto 2 mammoth (50 by 17 feet) screens now being assembled almost from scratch by the committee. Since each production must be duplicated, and these and many other film-making expenses are handled by the festival committee.

Rank and file student interest is hard to determine, but the directors are optimistic, since such a broad spectrum of the university is involved in the weekend. Alumni response has been mixed.

## MONTPELIER

### Conflict of Interest and the Amateur Democrat

by Frank M. Bryan

The introduction of significant environmental control legislation to this year's legislature by the Davis Administration has provoked a fascinating side affect that strikes square at the heart of legislative politics and representative Democracy.

This is simply because the particulars of environmental control present juicy speculations concerning the "conflict of interests" that must ultimately confront many of Vermont's law makers. How can a lawyer in the employ of Plowitunder Development Corporation vote responsibly on proposals to limit Plowitunder's activities? Can a lawmaker who owns and operates Blacksludge Paper Mill be expected to harken to the congested lungs of his constituents and forget that Blacksludge cannot afford new air pollution controls?

Such questions have promoted all manner of suggestions that speak to the control of conflict of interests in the legislature. Recently it was proposed, for instance that those legislators suspected of harboring conflicts of interest be asked to obtain

from voting on ticklish bills.

Such proposals are generally unsound and in contradiction with the traditions of the Vermont legislative system. They are unsound first of all because they violate the legislator-constituent contract. The legislator makes a deal with his home people to make decisions for them on all matters brought before the Legislature, not only on those bills that do not concern him personally. The theory of representative democracy hinges upon the assumption that the people in their wisdom will elect men that will act correctly when confronted with conflicts of interest. It is unsound secondly because it is unworkable. Who is to decide when a conflict of interests is the independent variable of the voting decision?

To propose procedures to limit a legislator's discretion in matters of personal self interest also does harm to the Vermont tradition of the citizen-legislator.

Over the years Vermonters have been well served by a Legislature controlled by amateur politicians and

But the two Festival concerts are sure to be hits. Three Dog Night is enjoying tremendous popularity, and the talent featured Saturday afternoon, Ten Years After, is a favorite on campus.

Activities for the sports-minded are also abundant. Special rates for students and alumni are available Friday at Madonna Ski Area, and a hockey game pitting UVM and the U.S. Military Academy will start directly after Saturday's concert.

Snow and ice sculptures and a royalty campaign will be a part of the festival, as in past years.

Tickets for any of all events are available from the Film Festival office at UVM. The schedule follows:

Thursday, Feb. 12: 8 PM concert featuring Three Dog Night at Roy L. Patrick Gymnasium. Crowning of

Festival king and queen.

Friday, Feb. 13: all day, UVM day at Madonna Ski Area;

7:30 PM first night, of film, slide show, and traditional skit competition, Patrick Gymnasium.

Saturday, Feb. 14: 1 PM concert featuring Ten Years After and The Dream, Patrick Gymnasium;

3 PM, hockey, UVM and Army, Gutterson Rink;

7:30 PM second night of competition, Patrick Gymnasium.

Ticket prices are \$3 apiece for the first concert, \$2.50 apiece for each night of film competition, and \$3 per person for Saturday's concert.

Tickets can be obtained by mail from the Film Festival office, Billings Center, University of Vermont, Burlington.