



# observation post

VOLUME 45 — No. 9

184

FRIDAY, APRIL 18, 1969

## Students to Strike Monday on 8 Demands

### Faculty Council Takes Steps

The liberal arts Faculty Council declared yesterday that if sufficient funds could not be found in the City University budget to give every student "the collegiate education he wishes and can be prepared for," then the available money should be "allocated according to the ethnic proportions of New York City high school graduating classes."

The resolution, which passed by a virtually unanimous vote, was made in reference to a demand by the Black and Puerto Rican Student Community (BPRSC) that the racial composition of all CU entering classes reflect the "black and Puerto Rican population of the New York City high schools."



Left-wing students discuss Monday's strike on the steps of Cohen Library yesterday.

### Students Rally in Afternoon

A prolonged boycott of classes beginning Monday has been called by the Black and Puerto Rican Student Community (BPRSC) and a loose coalition of left groups.

The strike will continue until the group's eight demands, which they have labeled non-negotiable, are met.

The rally of about 150 people, at Cohen Library, endorsed the five demands of the BPRSC and the three demands of the leftist groups. Another rally is scheduled for noon today, at the same place, for both the Black and Puerto Rican and white groups.

Monday's boycott will begin with a march through all campus buildings that will culminate in a rally on the Administration Building lawn. No further strategy has been disclosed.

According to a leaflet distributed yesterday the strike has been called "in order to combat the barrage of administrative bullshit." The leaflet continues, "it is necessary for ALL to take immediate action."

The BPRSC is demanding:

- A separate school of Third World Studies;
- A separate freshman orientation.

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Sergeant Edward Sullivan escorts Nurith Eston from Steinman Hall

The demand was one of five pressed earlier this term by BPRSC.

That organization, along with various white student groups, has called a strike for Monday to

support the original five demands, plus two additional ones asking for open enrollment and an end to grading and failures, and a change in the tax structure to support the university.

The resolution, which was introduced by Dean Abraham Schwartz (General Studies), was adopted after two and a half hours of discussion on the demands and the strike.

"This is a pretty drastic action," President Buell Gallagher commented after the meeting. "It supports the effort I'm personally making. It makes the demands on Albany and City Hall that the only equitable arrangement is one where there is enough money

to admit all."

Dr. Gallagher conceded, however, that the faculty action does not fully meet the students' demand. "It's not a direct answer, that's right. It is an expression on the part of the faculty to maintain a principle of equity, however defined as to numbers."

The faculty decision, if implemented, might make little difference in the composition of the College's freshman class. On February 14, in his first response to the five demands, Dr. Gallagher declared that the entering freshman class already accurately reflected the racial composition of graduating high school classes.

## BGG - Resigned to Fate

By JONATHAN PENZNER and STEVE SIMON

The 18-day-old resignation of President Buell Gordon Gallagher is beginning to seem real. The president met with the Board of Higher Education's City College Committee Wednesday night to discuss his status. The committee, headed by lawyer David Ashe, apparently tried to convince him to retract his letter of resignation, which was submitted to the board as an expression of his "total unreadiness to acquiesce" to the expected reduction in the university's budget for next year.

The board is scheduled to formally discuss the letter a week from Monday.

According to Ashe, Dr. Gallagher "is determined" to resign. "If he insists upon it, there's nothing we can do," he said.

Dr. Gallagher would neither confirm nor deny Ashe's statements. Both refused to discuss the details of Wednesday's meeting.

Commenting on his resignation yesterday, the president stated, "I said then that the life career of one man is not an earth-shaking experience — I made my contribution to the solution of a very important problem."



He also revealed that the day before the official announcement of his resignation, he made "a direct and personal request to each of the deans to stay on the job."

"I told them not to take my action as a cue for them," he said.

While not one of the deans has followed the president, 23 of the 27 heads of academic departments resigned their chairmanships "unless a budget adequate to the functioning and development of the City University is provided."

But the president is still the president, and this week he has been quite busy trying to stave off the imminent student strike. "I'd like to be able to have my successor preside over a college," he suggested yesterday.

On Wednesday, he hastily convened a meeting in Finley Center's Aronow Hall to explain his handling of the five demands presented by the Black and Puerto Rican Student Community (BPRSC). Two hundred students attended.

A glaring lack of communication between the administration

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## Dow Protestors Sentenced

Six students at the College were sentenced yesterday in Criminal Court to pay fines amounting to \$550 or serve jail terms averaging nine days for sitting in at Steinman Hall last November 4.

Judge Anthony Marra gave the students until May 1 to raise the money.

The judge also issued a bench warrant for the arrest of Ron McGuire, a prominent figure in campus demonstrations during the last three years, for failing to appear in court. He is believed to be in Los Angeles.

The sentencing of an eighth student, Ann Wald, was delayed a week to give her time to consult a lawyer. Elyse Schapira, the ninth student arrested in Steinmann Hall while protesting recruitment by the Dow Chemical Company, had been granted a conditional discharge March 7 by Judge Thomas Weaver.

As five other students from the College looked on, the six calmly accepted the sentences, surprisingly severe in the light of Miss Schapira's discharge. All but she had pleaded guilty February 27 to criminal trespassing in the third degree, a violation. Because she was ill with German Measles at the time, her arraignment was postponed and she faced a different judge.

The other eight were placed on parole and assigned to probation officers who investigated the students' background and wrote private reports that were considered by Judge Marra yesterday.

The charge carried a maximum sentence of \$250 fine and 15 days in jail. Judge Marra, bespectacled, with white wavy hair, reddened as he

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OP

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"O.P. must work off bad karma first."—James Joyce.

## Monday

Black and Puerto Rican students will strike Monday for their five demands and in support of the left coalition's three point program.

The left demands center around open admissions, taxing the big businessmen and abolishing grades, thus eliminating "flunk-outs." In addition, "third world" and "working class" schools are proposed.

The radicals on this campus are facing a sea of apathy, unconsciousness racism, and, alas, 3 demands that seem to have very little to do with City College per se. The left coalition demands go straight to Albany, the City Council and the money-machines. To pull off the strike, they will need excellent organization, dedication to ending racism at the College, and imagination to extend new demands, or old but unrealized demands, to gather up the support needed.

But what is the purpose of the strike? The blacks and Puerto Ricans, while supporting the left demands, want complete implementation of their program without unnecessary hesitations. They want it now. OP fully backs the blacks in their struggle because implementation of their demands will finally begin to wipe out the racial discrimination latent in the College's admissions standards and treatment of its students.

But the five demands must be extended to start educating whites in classrooms other than the ones in a third world school to the true contributions of black and Puerto Rican people to our society. Specific courses, and the entire curricula of certain departments must be overhauled to include those otherwise ignored backgrounds.

Whites must demand that they, too, be educated so that racism can be overcome in the society.

Other issues must be raised in this strike, to insure its success, and to insure that the university will not function until it functions for its constituency — the SEEK students have gained power to determine guidelines for hiring and firing personnel and determining curricula. We must generalize this demand to mean student control of all curricula, all budget matters, tenure, hiring and firing of faculty and administrators.

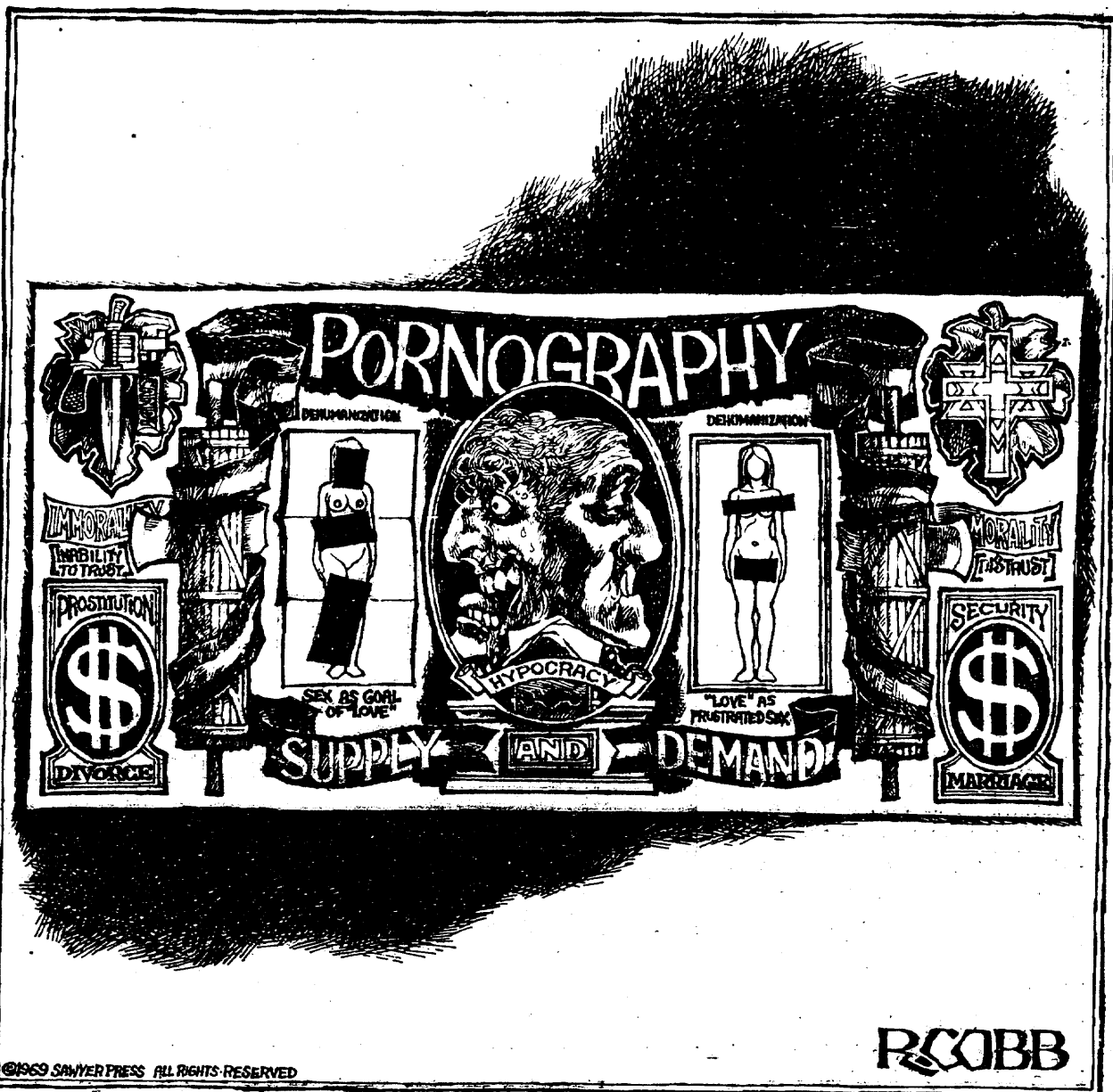
We must demand that our "education" be returned from the land of manufactured production lines to the realm of self-illumination.

All this takes money. It takes new colleges. It means combating racism. It means doing some hard organizing, and overcoming prejudices of all kinds within us. Our factions must merge blacks and whites, must learn to trust each other in this struggle.

We must stand ready to concede numbers in the entering freshman classes for a while to disadvantaged blacks and Puerto Ricans. However, we must not cease to work for open admissions. Perhaps by setting a goal — so many more colleges, so many more students in the immediate future — can we realize our demands for equal opportunity for all.

The strike will probably begin slowly, but it must be built, and it must grow to involve larger and larger numbers of students and faculty. Further, the strike must be enlarged into a city-wide effort, with other CUNY student groups (Brooklyn and Queens students will strike next week) and high school students involved as well.

We must get to the roots of our problems quickly and without crapping around. As the blacks have said, all we've done is talk, talk, talk, but we've just sat on our asses. This strike offers us the opportunity to stop, look around, talk and THINK, because soon we will be called upon to propel our thoughts into action.



## Third World Demands Expanded and Clarified

The Black and Puerto Rican Student Community has expanded its original five demands to include specific plans for implementation, according to articles printed in UTAMBUZI, the official Onyx Society publication.

The latest issue of the newsletter, dated March 25th, outlines the work of more than 100 people, who have served on several committees created at a Malcolm memorial meeting in Park Gym. on February 21.

The reports of the committees, however, have remained unknown to the administration, a fact which was conceded by President Buell G. Gallagher when he met with students to discuss the demands in Aronow Hall, Wednesday.

Establishing a storefront in Harlem "to serve as a direct link between students and community" and publishing "an informative pamphlet on the five demands," are two key recommendations of the committees.

Significantly, they have renamed almost all "black and Puerto Rican" programs, "Third World" programs.

In one case, the committee established to elucidate the fourth demand — "that the racial composition of all entering classes reflect the black and Puerto Rican population of the New York City high schools," amended that demand to "include all the people of the Third World." It now reads, "entering classes reflect the black, Puerto Rican and Asian population."

Important and elaborate qualifications have been attached to this demand, so that the student group is now insisting that:

- a committee of Third World students be established to set guidelines concerning admissions and budget policy of the College;
- non-matriculation status be abolished;
- remedial level courses be accredited;
- criteria for determining credit values be decided by a "Third World Student-Faculty Coalition;"

• CUNY employees be given the opportunity to take "free accredited courses;"

• a full year of education for all Third World students be guaranteed;

• no student whose combined family income is more than \$25,000 be allowed to attend the College.

The other four demands have also been expanded, but not in as detailed a manner. The committee working on the second demand, for a separate black and Puerto Rican Freshman Orientation program, merely notes that more work is needed in developing the content of the new program.



Dr. Wilfred Cartey  
Third World Studies Evolving

The committee dealing with the fifth demand — "that black and Puerto Rican history and the Spanish language be a requirement for all education majors" — urges that blacks and Puerto Ricans participate in the new Educational Student Senate — "the School of Education's student caucus. The committee says it suspects, however, that students in the Senate will have a minor role in actual decision-making processes.

Proposals for implementing the demand for SEEK student involvement in the hiring and firing of all personnel and the setting of all guidelines stress the creation of a SEEK Council of students and faculty in the program, which will:

- "advertise and recruit students for the SEEK Program;"
- "examine the present SEEK Program;" and
- "act as a representative body in the future."

In its report, the committee says that it has completed an investigation into "all levels of administrative power" within the SEEK program.

Working with Dr. Wilfred Cartey (English), the committee formulating the content of the first demand, the formation of a "separate school" of "Third World Studies," has evolved into six new committees, which will deal with such matters as the school's location, guidelines for hiring personnel to staff the school, establishment of a Third World Library, the school's curricula, and the school's financing.

A note in UTAMBUZI, the motto of which is "committed to communicating to all black people — all that is relevant to our survival and liberation," warns that people are getting hung up in "a cesspool" of too many meetings — "MEETINGITIS!!" In a call for action, the note concludes: "Tomorrow is already 400 years too late."

—Penzner

## Knock, Knock...

The Student Senate, scheduled to meet at 5 PM Wednesday, was adjourned without transacting any business at 5:50 PM when a quorum could not be assembled. Among those absent was President Albert Vazquez.

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## Columbia Building Occupied

Approximately two hundred students occupied Columbia's Philosophy Hall for six hours last night, leaving the building at 11:15 PM before an injunction would have forcibly cleared them out.

The Columbia students will hold rallies today demanding an open admissions policy and will march through Harlem Saturday. Students for a Democratic Society may call a strike for Monday around the demand.

By KEN KESSLER

What follows is a report from a college high on a hill above Harlem. Yesterday a student called it a "fortress — a preserve of white privilege and money privilege." It is a description that will serve, at least for the present.

For it is physically easier to get from Columbia College to Wall Street than it is to get to Harlem; the IRT will get you downtown in no time. But there is no train to take you to Harlem.

From Philosophy Hall, liberated by members of students for a Democratic Society (SDS) yesterday afternoon, you descend a flight of stairs to Amsterdam Avenue and 116th Street.

It is a main drag, Amsterdam. A business street, flanked by buildings of Columbia. Further up are bookstores and coffee

shops. Further down, an old age home and the Cathedral of St. John the Divine. It is Columbia's business street precisely because there is no business on it; nearly everyone who walks on it has some business to be there: the only business transacted is Columbia's business.

Harlem is east. But between Columbia and Harlem is Morningside Park, and on Morningside Drive, a block east of Amsterdam, there are no entrances to the park between 116th Street and Cathedral Parkway.

Walk to Morningside and turn south. A wide, very well lit street. Very well lit. On the left is the park. A Burns guard stands in the gathering dusk. It is here that Columbia wanted to put its infamous gym with entrances on the top for white and far below, in Harlem-beneath-the-hill, for black. There are evening strollers on Morningside Drive. Nobody strolls in Morningside Park.

Past Victorian dormitories the policemen walk in pairs. An easy beat; it is very well lit.

Further down, a policeman reins his scooter at a corner. He calls in on the green phone, holding his helmet over his heart. Morningside drive is very well guarded.

The Cathedral of St. John the Divine puts its face to Amsterdam Avenue, its rear to Morningside Park and to Harlem. Dark, foreboding, it climbs away from

Amerika to the heavens. A mighty fortress is our God. Our God is a mighty fortress.

Cathedral Parkway is the end of Columbia, and of its protective shield. Cathedral Parkway is really 110th Street. Morningside Drive is really Columbus Avenue.

A student at the College once returned home to his apartment building at 110th Street and Columbus. In the elevator he found his super, dead of injuries received in the dismal, dilapidated, shadowy world of lower west Harlem. Don't make this walk if you are looking for Amerika. You will find it.

But the marching footsteps below echo and swell, reaching even to Columbia. Black students at Columbia know those footsteps, dance to them. Columbia SDS hears them. Andrew Cordier hears them.

On Monday, sixteen black students captured Hamilton Hall at Columbia, demanding open ad-

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## Firemen Investigate Fires in Finley

By ADRIAN PRICE

Two small fires of suspicious origin broke out in Finley Student Center Tuesday night. The only evidence found by the city's Bureau of Fire Marshals, which is conducting the investigation, is a set of fingerprints lifted from a liquor bottle found at the scene of one of the fires.

That fire, which was reported at 8:05 PM in the House Plan office, Room 327 Finley, was put out within 15 minutes by students and administrators using fire extinguishers from a nearby staircase. Damage was limited to two coats and a sweater, which had been doused with an inflammable liquid and ignited. The second fire, which occurred about 35 minutes later in the fourth floor girls' bathroom, caused no damage and was put out by a custodian with a bucket of water.

The first fire was discovered

when students attending a seminar in a nearby room smelled smoke. They immediately informed the Burns Guards, who had been alerted at 7:50 PM to look out for what guard J. B. Smith called "potential troublemakers."

Albert Dandridge, the College's new Director of Security, reported that "the Fire Marshall took the physical evidence, which was a [Clan MacGregor Scotch Whiskey] bottle filled with a liquid that appeared to be gasoline, and lifted fingerprints."

Dandridge also stated that the

perpetrators, if they are found, will probably be charged with arson.

No action has yet been taken by the College.

Rose Lederman, a student, reported that "three boys who didn't look like students came out of Room 327 about five minutes before the fire was discovered." Miss Lederman described the possible suspects as "over six feet tall, slim, with good builds, between the ages of 19 and 22 and black." She said that when she saw the corridor full of smoke, she "thought the guys lit the fire." By that time, however, they had disappeared and the fire alarm was ringing.

About 35 minutes later, paper towels soaked in the same gasoline-like liquid were found burning on the floor of the women's bathroom. Lester Wright, a member of the custodial staff, put out the fire with a bucket of water after a student reported smelling smoke.

As a result of the fires, three new fire extinguishers have been installed in Room 152 Finley, as well as in other parts of the buildings. Three others had proven inoperative Tuesday. "We have additional guards working in the building, and have asked the custodial staff to be extremely watchful" stated Stu Lefkowitz, the center's assistant director.

## Deri, Music Professor, Dies

Professor Otto Deri (Music), 57-years-old and a member of the College's faculty since 1948, died of an apparent heart attack last Friday, a few minutes after playing chamber music with his son.

"It was a wonderful way for a musician to go — to make music until the very end — but a terrible way for the survivors," Professor Fritz Jahoda (Chmn., Music), commented this week, adding, "He was a strict teacher who was loved by his students."

The department has scheduled a memorial concert on Thursday, May 8, at 12:30 PM in Aronow Concert Hall.

Prof. Deri joined the faculty as a part-time lecturer in September, 1948, became an assistant professor in 1951, and ten years later was named an associate professor. He was promoted to a full professorship at the start of 1969. A cellist, he was a member for 15 years of the Faculty String Quartet, which performs regularly at the College.

"What I remember most is his office always full of students, and inside of 15 minutes, they would be telling him their life stories," recalled Professor Jack Shapiro (Music), who plays the viola in the quartet.

Prof. Deri was described as "really, truly dedicated" by Prof.



Professor Otto Deri  
"Really, Truly Dedicated"

Shapiro and as "level-headed," by Prof. Jahoda.

The last college activity in which he participated was a meeting last Tuesday of the committee planning for the forthcoming All-College Conference. He is the author of a recent book, *Exploring Twentieth Century Music*.

## Chrysalis...

Frank Zappa heard them and freaked; he signed them to a contract with his company, Bizarre Records, and agreed to produce their double album due for release by the summer. They are Chrysalis, a masterful group of rock-jazz musicians which will perform in the Grand Ballroom with The Young Tradition, a folk group, next Thursday at 5:30 PM. Tickets cost a \$1.50 and are available in Rooms 331, 336, and 151 Finley.

## Dow Protestors Sentenced

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ruled in each case. He came close to the maximum.

-Robert Zanger was sentenced to \$150 or 15 days, Nurith Eston, Fran Swidler, and Charles Zerzan were fined \$100 or 10 days, and Alexandra Derevnuk and Cliff Elgarten were sentenced to \$50 or 5 days.

The bench warrant for McGuire's arrest will be effective "if he happens to be arrested" in another state, Assistant District Attorney Jeffrey Weinstein said. "But there will not be a nationwide manhunt for Ronald McGuire."

Weinstein characterized the November demonstration as "peaceful" and "non-violent," apparently in attempts to soften the judge's attitude.

The judge also rejected a plea by the Legal Aid attorney who represented Miss Eston. Asserting that she offered no resistance to her arresting officers and now felt her action was "perhaps misguided," Irwin Davison told the judge that his client "offers herself upon the mercy of the court."

Miss Eston, a part-time switchboard operator at the College, will have to pay a fine that exceeds her monthly salary by ten dollars.

After sentencing the students, the judge removed his glasses and wiped his face with his left hand.

His decision might have been

influenced by an incident involving the students and a court clerk during a short recess in the session. The clerk instructed the students, who were sitting in the 13th floor hallway, to stand up and called them "filthy pigs," according to one of the students.

When a student object to his use of language, the clerk replied, "Don't address me," and a loud argument ensued. The judge was told of the incident before he sentenced the students.

Zerzan was the only one to positively respond to the judge's standard question, "Do you have a good reason why sentence should not be imposed upon you?"

He replied, "I think it would be more appropriate if the Dow Chemical Corporation, which makes napalm, an essentially genocidal weapon used to kill women and children in Vietnam, were here being tried, rather than us."

The sit-in was held on the fifth day of the "sanctuary" in the Finley Grand Ballroom for Army Private William Brakefield.

—Simon

# freedom stared them in the face

By JONNY NEUMANN

Late last August an ex-philosophy teacher from the College said he was starting a school. People do not learn in the universities, he said. Students are impotent and afraid and bored, he said. So he asked students and teachers to help him start his school. And, by September, when the College was grinding through its registration for 18,000, about fifteen people were meeting in a small basement on 191st Street in Washington Heights to begin a new, "non-monster" college. At that time, the infant school did not even have a name.

What brought the fifteen people together was their dissatisfaction with college. In fact, they each hated college. They wanted to create an alternative, though no one knew how. No one had an even half concrete idea of what a new university might look like. Except for Fred Newman, the teacher drop-out who started the school. Newman, at 33, had taught at seven colleges since he received his Ph.D. at Sanford in 1963, and had been fired by or left all of them because he could not accept their working and living styles. He would give all of his students A's, or he would end the term a month early, or he would ask students to go to no classes and mark themselves if they wanted to. In short, he would try to give his small power over to the students.

His idea for the new school was that students should decide everything. Most previous radical educational concepts were based on reformation or destruction or negation of already existing systems. The Experimental College works with and within City College; new teaching methods are tried, but only inside a classroom; guerrilla theater shocks and mocks ROTC, freshman orientation, or some other part of the College. But, without a college to react to, those methods amount to nothing.

**"I could never commit myself in school, because if it didn't come out good, it was because I was dumb . . ."**

ing. In the new school, students (and no distinction was made between students and faculty) would start with nothing. From there they could go anywhere.

To begin the school, students rapidly agreed with Newman that they must achieve trust and honesty and warmth; it would be a communal school. It would grow as a result of close relationships in which people speak openly of what they want to do and learn. When students are bored, they would say they are bored, and when they want to do nothing, they would do nothing. New learning methods would develop, Newman said, but first people would have to "unlearn" the conditioning they have gone through for twenty years. A great deal of time would be spent merely adjusting to the fact that there were no given limits, that students had complete freedom.

The school would be free — no admission requirements, no fees — and students would support themselves. Raising money would be no problem, Newman insisted, because the universities are overflowing with liberal faculty and middle class students who love giving money to constructive radical causes. And, though it did not as yet exist, the new student-run school was clearly a constructive radical cause.

The idea sounded great, almost too great, and within weeks hundreds of people became interested. The school moved to an apartment in the Van Cortlandt area of the Bronx, and was then given its first name, Encounter House. With the numbers of people, grew the radical concepts necessary for building a school, and with the concepts grew the rhetoric — which became first a crutch and eventually a substitute for the action it described.

By October, Encounter House was large enough to be considered real. It had a secretary, Hazel; a treasurer, Frank; a pr person, Penny; and a mailing list of about three hundred. It became clear that Encounter House was going to last, at least through the year. In those early days, there would be a lot of talk about education, about what is a school, about the student as nigger, about how hard it is going to be to implement the new ideas, but how far it had already come from the talking stages in the South cafeteria. Little had been tried yet concerning education, but the time seemed to be ripening for an explosion of creativity and movement — in just, perhaps, a couple of weeks.

A couple of weeks went by, a couple of months, a couple hundred more people signed the mailing list, a couple hundred more got turned on to the rhetoric of radical education . . . and still, it seemed, nothing happened. There was a combined symbolic logic-group dynamics class which met every Monday night from early

in October till January, when the term at City College ended (though no ending date was originally planned). John Wallace, a philosophy teacher from Princeton would sit in the middle of that class every week explaining why if A and B are true then A is true; occasionally students would exercise their new power, saying that they were bored. Half way through the class, Jerry Gold, a sensitivity trainer from the College, would explain the dynamics of the class, he would say how there are three kinds of students: the independent thinkers; the people dependent on the authority figure, who always agree with the teacher; and the rebellious counter-dependent students, who would always disagree. The idea for the class was very exciting, but apparently few students held an interest in the course, because every week an almost completely new group would show up. Though a warmth did develop between a small number in the class, only two or three stuck it out till January. Even Wallace, the teacher, missed the final month of classes.

Other classes ran on sporadic occasions: classes in play reading, in baking, in biology-physics, in guitar, and probably the most popular and exciting class was a long running Nietzsche course taught by Newman, but even that ended abruptly, when it was broken up by a guerrilla theater, students shouting, "teach me, teach me, teach me, teacher!" It's not that any of the classes were dull or difficult or irrelevant (in fact, every class was started by students themselves), but, it became clear, students simply had no desire to learn in a (livingroom, bedroom, kitchen, garden, which serves as a) classroom. In fact, the question soon arose as to whether anyone actually wanted to learn any academic subjects, in any manner, at any time — which was a valid question because the school was supposed to be based on honesty, and students were honestly damned bored with intellectual mind exercises. What most students did care about, they said, was communal living, changing life styles, being open, becoming free. So, the focus of the school was on living, which, any student will tell you, means learning.

The house in the Bronx was open to everyone at first, was a commune in which anyone could eat or sleep. Very few people felt the apartment a home, though. For, most people did not feel that they played a large enough role in the school to deserve use of the house. The feeling was, "there are so many other people who must be doing more than I," and "there is always that 'organization (Encounter House) of which surely I am not an important part.'" Except, when there are 300 people, all believing that the other 299 are doing the work, things do not move very quickly.

For the first few months, Newman did most of the thinking and pushing. Despite the primary function of the school — that students make decisions — no one was making decisions. No one felt the responsibility to make decisions. Given the chance to take as much power as they want, students took nothing. They were scared to death of their potential power. Freedom stared them in the face and they closed their eyes . . . and kept them closed. Perhaps it resulted from years of conditioning in which the student was told not to open his mouth, not to think when the teacher was talking, not to stand up before the bell rang, not to leave the room if he was disinterested, not to do what he wanted, not — but now all those boundaries were taken away and still students failed to act. The students expected someone else, maybe Newman, maybe the other students, to initiate whatever it is that would be done in a school. Quickly, Newman was made the school's father.

When four people decided that they wanted to move into the Bronx apartment, they had to first ask Newman, and thereafter they would look to Newman as their decision-maker.

But it went farther than simply being dependant on someone else. Necessary, primary questions, such as "what are we doing here?" or "what do we want from a school?" or "how can we get what we want?" were constantly avoided. Raising money, involving more people, sending publicity letters would always take priority over just plain deciding what all the fund raising was for. A stranger would come in Tuesday night, would be given dinner, would spend the night discussing radical education, would get very excited, would want to get involved, would ask, "how can I be a part?" . . . and on Wednesday, he would be knocking on doors in Mott Hall asking teachers for donations. Two weeks later he would still be collecting money or he would be on the other side of the dinner table in the Bronx, telling another new comer about what radical education means, and how exciting it is, asking him to also help raising money . . . and very few people wondered about what the hell money was being raised for.

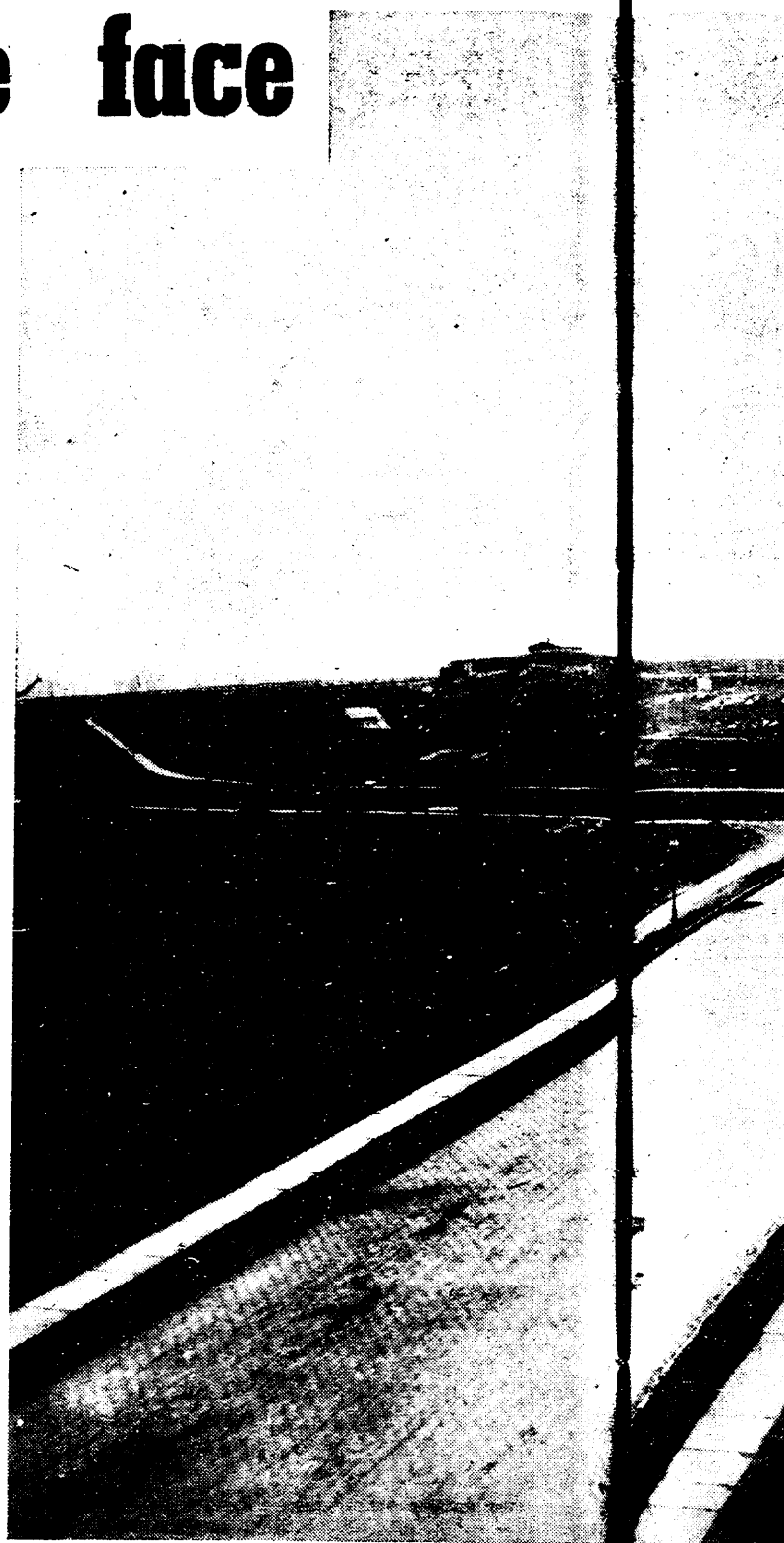
Such was the scrape-so-we-can-eat-tonight existence of Encounter House through September, October, until mid-November, when students started growing restless, may-

be bored, and for the first time aware of the fact that they had taken only a half an inch when they could have had infinity. Finally, students started to exercise some of the power that was theirs. The four people who lived in the apartment decided that too many people (about 200 a week) had been using the kitchen, eating the food, sleeping in the rooms, basically, denying their privacy. They called a meeting of the community at large, about forty active participants, to discuss what kind of rules should be imposed, who should have priorities in the house, should the house be closed to the public at certain hours, who is considered 'part' of the school . . .

And these discussions quickly turned to larger issues as certain classes were under threat of being expelled from the apartment because of the growing number of people involved (those people who normally showed little interest in a class would suddenly become very defensive when the class's existence was threatened). Discussions turned to, "should there be a limit on classes?" "should there be a limit to number of people in classes?" "who can start classes?" "which classes should have priority?"

But those questions were not answered. Before the people of Encounter House could work out solutions, Newman, the director, decided that the community was becoming too large and it would have to split into smaller groups. One group would start a commune in Woodstock, New York (Newman had rented a farm in Woodstock the year before as a weekend home). Another group would move to a temporary office in City College, until they could find a larger building in which the secretarial, financial, and other "administrative" jobs would be handled. If other groups wanted to form communes, they would be given support from the organization.

So a new policy was formed. Encounter House (whose name was changed to the Public School) would be a family of communal schools. The administrative group again took on a new name, Centers for Change, the central, communications commune. All activity would be directed from Centers, all interested in the school would come first to Centers. All communes with financial problems would come to Centers. Centers would be the father. A new, workable structure was formed; but those questions which took so long to be arrived at in the Bronx went unanswered. A crucial confrontation of ideas, people and needs was avoided. To the essential question, "What







group, and a few originals from the Encounter House days. The concept of starting a school seemed foreign. Occasionally there would be meetings (which came against much hostility and cries of "too much structure") in which the eventuality of a school would be discussed for "next year, but first we have to get ourselves together." After the meeting, however, the talk would be forgotten. Most people were not ready for a school.

There were two residents, however, who wanted to work towards a school, and they would continually ask for cooperation from the others, but would only be answered by "that's coercion not cooperation" or "let each person do his own thing" or "don't impose a structure on anyone else." Most people were terrified of the idea of structure, even if they made their own structure. In fact, the greatest fear was that since they began with no structure, any structure they might end up with had to be self-imposed, and, if it didn't work out, they could only blame themselves.

While the commune in Woodstock was struggling to find a purpose, the administrative commune found a home on West 21st Street in a New York brownstone. Centers for Change, though it had the numerous functions of school headquarters, was going through the same

**most people were terrified of the idea of structure, even if they made their own structure . . . they could only blame themselves if it failed . . .**

growing pains as the Woodstock commune. At first, Centers was to be only a working commune, a home for the school's coordinators. But it became clear quickly that the people living in the brownstone wanted more than just leafleting, phoning, letter writing, running programs . . . they wanted to develop close, honest relations; they wanted to start a school.

But living with twenty-four hours a day of publicity work had a deep effect on the brownstone community, and when it came to talking about a school among themselves, people became wrapped up in the same rhetoric of radical education which they had been selling all day. It became difficult to weed honesty from rhetoric. Most people didn't know what they wanted. When people spoke of a school, they spoke in terms of "I'll run a film program to support the school," or "I'll commit five hundred dollars to support a school next year," and rarely did any one say "I'll sit down right now, and talk about what to do in the school." Again, there was that feeling of "someone else will start the school"; and there was that enormous fear and procrastination in front of the freedom which was theirs for the asking, if they had the guts.

So, a school is started, a year goes by, and no one can say in ten thousand words or less what the school has done or what it will do, or why it will do it. Except, every day five more people become interested in the school, five more people join the confusion, five more people add to the growing list of about 1,500 people involved with Centers for Change. And everyday, someone asks himself, "Will I be here next year, next week?" And he's always there next week to ask the same question. And every day someone says, "I can't understand it. We started with such a beautiful idea, and . . . what the hell are we doing about it? Why am I staying here?" And the answer is always different, but always a little better.

"I'm staying because when you're feeling mad people ask you what your problem is — they won't be over critical . . . and it kind of raises your self esteem," said Trish Thomas, a 22-year-old who has lived in four communes and has spent two years in Southern Methodist University.

"I don't feel as uptight about life as I used to. I don't feel as bad about living as I used to," says Charles Schoemaker, who has been wandering through the country "looking for a place to learn" since he left Miami Dade Junior College two years ago.

"It (Centers) has space, it has patience. Every once in a while it pats me on the head . . . I've learned how to say yes, to commit myself. I could never commit myself in school before because if it didn't come out good, it was because I was dumb," said Ellen Appelton, an 18-year-old high school drop-out.

At Centers for Change students face fear and freedom, love and lethargy, boredom and rhetoric and monotony and responsibility. At City College, students face the cafeteria and cutting, the snack bar and homework, tests and liberal professors who care (enough to give an incomplete instead of an immediate F), and serious commitment that is at best a joke. Both schools are in their own way pathetic. But at Centers for Change, at least the students are struggling for an education — which is something most students at City College seem to have given up on.

fact that should we do?" the apparent answer became: "split up." The trend was set for avoiding future confrontations.

On December first, eight people moved into the farm at Woodstock to begin a school. By the second day it became clear that three of the people were not going to stay. Hazel couldn't face the problems of starting a group and starting a school from nothing, she would stay in the city to do secretarial work; Lisa was never too sure about moving to Woodstock anyway, she would return to Goddard College in Vermont; Penny couldn't handle the pressures of living with seven people, she would stay in the city, or go back to McGill University in Montreal. Tom and Jonny could only be at the commune on weekends until the middle of January, when they finished the term at City College. Only Rosa, Grenville and David would live full time in Woodstock for the first month and a half.

The rent in Woodstock was \$300 a month, and with bills and food the monthly budget came to \$700. And there were three rooms in the back that needed working on, and the house was very large and had a lot of parts to be kept clean, and there were chickens that had to be fed, and there were dishes that had to be washed, and there was the whole country — mountains, rivers, fields, forests — to explore, and there were always friends coming to visit, strangers coming to find out about the new school . . . it wouldn't be difficult for Woodstock weeks to pass without anyone asking, "why are we here?"

Christmas vacation was next week, and the first twenty days had gone by in the grocery, at the stove, by the sink, in front of the fireplace. Not only was the question of "what should the school be like?" rarely asked (and never answered), but some people began to question whether they wanted a school at all. "I'm so happy away from school (City College)," said Rosa, "Why would I want to start another school? If there's anything I want to read, I'll read it on my own. What I'd most like to learn about is myself and people. That's what's important to me."

Two more weeks went by, Tom left; he couldn't handle the pressures of freedom and nothing and not knowing where you're going. David left; he had to face a trial in San Francisco for refusing to register for the draft. That left three in Woodstock, and it is interesting to note how the original eight people were chosen: no one

knows. Those eight happened to want to go to Woodstock. Reasons: "To get away from the city," "to put my head together," "to do secretarial work," "to put out a magazine," "to start a school." None of them had any idea of what he would do once in Woodstock. As with Encounter House, "I'll help in what everyone else does," was the attitude with which each person began.

By mid-January, four more people had moved into the Woodstock commune. There was no problem with their being accepted by the group, since the original people could never get together to arrive at a decision procedure. No one could be rejected. In fact, without some method of making a decision, the group had little chance of functioning. Moreover, there was little chance of the


**when there are 300 people, all believing that the other 299 are doing the work, things do not move very quickly . . .**

people even becoming a group. There was no way to decide who could move in, who should move out, who will take care of the bills, who will wash dishes, who will clean the house, what the group will do.

Again, no one felt the ultimate personal responsibility of "this is my home." The Woodstock commune, for the first few months was not a home, it was a house, and at times, even that seemed questionable: it was an apartment house. Visitors felt unwelcome, as each resident was not even aware that some one had come in, or felt "someone else is taking care of him." One Friday night a math teacher from New Paltz State College visited. He and his wife and his little daughter stood in the kitchen for fifteen minutes before someone asked, "who are they?" Once the guest was recognized, the group sat down to dinner, and, as on several other occasions, the people from the commune fidgeted for words to express what they were doing. One of the few times the commune met as a group, ironically, was when a visitor came to find out how the school was developing.

School? By February, school became pretty much a forgotten word in Woodstock. Somehow, the residents of the commune became a strange mixture of a few people without a place to stay, a few members of a local rock

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## Resignation . . .

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and the BPRSC in the two months since the demands were presented resulted in arguments between the two parties that were often at cross-purposes.

President Gallagher began his presentation by drawing attention to his personal involvement in the "fight for justice and equality for all people." He spent five minutes noting that he was in the "struggle" for civil rights "before it became popular," and that "long before it became popular to say 'black was beautiful,' I knew it and I said it."

"At the risk of being insulting or being misinterpreted," Gallagher then examined each demand, often repeating, "You are coming to me with demands that I do what I am already doing."

Again and again, Dr. Gallagher said that there was no need to "demand" anything, all that was needed to be done, was to do. Members of the Community said that they had in fact been working on the demands, but that he hadn't responded. But the president disclaimed all knowledge of the Community's work.

Calling for unity between the Community and the administration, he began to elucidate the progress made on each demand:

- A report on the Black and Hispanic studies program is due from Professor Wilfred Cartey (English) "in a couple of weeks," and "something," whether it is a department, a program or a separate school, will be functioning in September 1969. "Will you work with Dr. Cartey in completing the work?" Dr. Gallagher asked the Community. There was little reaction.

- A separate freshman orientation program for black and Puerto Rican students will be instituted in September, 1969. Dr. Gallagher invited the Community to "go ahead and do it."

The Steering Committee of Freshman Orientation endorsed the demand March 21 saying, "Freshman should be free to choose whatever program [either the regular program, or the separate program] they feel is relevant to their needs."

- A SEEK Student Council having a voice in hiring and firing, curricular matters and policy is a possibility. However according to the President, "the ball is in the students' court . . . Dean Robert Young (SEEK Program chairman) has been waiting for weeks, waiting for you."

- The fall freshman class will be half of the number originally planned, approximately 1,250 students, unless the budget is entirely restored, according to President Gallagher. Although he said nothing to the racial composition of the incoming class, or the criteria for determining admissions, he said that he stands for "equality" of opportunity for disadvantaged students. "It is no good just to bring them [the educationally deprived students] in, but that's all you're demanding. Let's have a program where all needs are met."

- A year of Spanish will be required of Education majors beginning this September; however, there will be no courses ready next fall to deal with black and Puerto Rican history and culture. These courses, according to Dr. Gallagher, are being prepared, but he asked the Community to "do more than yell for somebody else to do it. Help plant it."

## Strike Set For Monday

(Continued from Page 1)

tation for black and Puerto Rican students;

- That SEEK students have a voice in the setting of all guidelines for the SEEK Program including the hiring and firing of personnel;

- That the racial composition of the entering freshman class reflect the Black and Puerto Rican population of the city's high schools, and

- Black and Puerto Rican history and the Spanish language be required for Education Majors.

The left-coalition is demanding:

- Open admissions for all (specifically third world and Latin American and white working class students);

- Relevant education-schools of third world and working class studies;

- Tax the banks, corporations and other large bond and stockholders instead of taxing the working classes.

The strikers do not expect the College to be shut down immediately, but see a "snowballing effect" in which more students join in as the strike continues. The BPRSC-left coalition hopes that the strike here can be linked up with similar strikes at other City University colleges, the high school student movement, which also endorses open admissions, and other groups that are affected by the budget cuts.

Although both groups, the BPRSC, and the left-coalition, have endorsed each other's programs, the alliance is shaky and unsure. There is still a great lack of knowledge on the left's part

of the new BPRSC programs as reported in the last issue of UTAMBUZI, the Onyx Society publication. Both groups are a little leery of the sincerity and motivations of the others.

Some of the leftists fear that they may not be able to rally support for the strike because the programs are "black" and that they do not relate to the College, but rather involve the Board of Higher Education and the State Legislature.

As the rally began yesterday, students were skeptical about the strike, its goals and possible success. "This idea of going on strike Monday is a lot of bullshit because it won't work," said one student. However, after a discussion of the demands, an address from Rick Reed, a member of the BPRSC, and several volatile outbursts from members of the left-coalition, the rally broke down into "action groups" and preparation for the strike began in earnest.

The action groups found that students and faculty encountered in the classrooms saw the BPRSC's fourth demand and the open enrollment demand were contradictory. The members of the action groups were also called "white mercenaries" and "dishonest to their own interests. They quickly denied this assertion.

Reed bluntly told the group bunched on the steps of the library, "The first thing you've got to do is stop bullshitting yourselves." Termining the preview discussions "intellectual masturbation," Reed exhorted the group to "go beyond the talk stage," and develop specific ideas for left action on the campus.

Reed said that unless "you get a move on," behind the open admissions policy, implementation of the BPRSC fourth demand would mean 2000 fewer whites in the freshman class.

After several outbursts complaining of the inactivity of the meeting's participants, the rally ended and three action groups determined upon activities to raise support for the strike today and early next week. Students went

to Mott and Wagner halls to inform and debate with classes about the strike. A committee met later to evaluate the day's program. More classroom visits are being planned.

Members of the BPRSC were left unmoved by President Gallagher's progress report on the five demands, Wednesday. Gallagher seems to have answered most of the demands with a definitive "yes," but he castigated the Community for inactivity.

The latest issue of UTAMBUZI, published by the Onyx Society March 25, includes a detailed account of the suggested implementation of the five demands by committees involving between 100 and 150 members of the Community.

The Community claims that it has drawn up plans of action to implement all the demands, but that Dr. Gallagher has yet to respond.

The plans apparently have not been relayed to the administration, or, the administration has refused to acknowledge them.

Controversy between the students and the administration centers basically around the third demand — a voice on the SEEK Program. Dr. Gallagher claims that Dean Robert Young has been awaiting a response from the SEEK students, while members of the Student Community claim that Dean Young is unresponsive to their proposal.

## Rally . . .

A rally sponsored by the Ad Hoc Committee for the City University will be held on the steps of City Hall this afternoon at 4 PM.

The aim of the demonstration is to protest proposed cuts in state and city allocations to the university, which are expected to result in decreases. Threatened for the fall term are no freshman admissions, no admission to the SEEK and College Discovery Program, the introduction of no new programs or expansion of any sort, and the abolition of evening, summer, and graduate sessions.

The Ad-Hoc Committee is requesting that the rally be attended by as many alumni, labor, student, faculty, and community groups as possible.

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## Columbia...

(Continued from Page 3)

missions. In an office were three thousand envelopes. In the envelopes were three thousand letters of acceptance addressed to comfortable homes on the Morningside Drives of Amerika. Three thousand predominantly White Anglo Saxon Protestant hearts beat with anxiety.

For two days Cordier, Columbia's president, negotiated in good faith with the sixteen black students who were holding up his business. On the third day he obtained an injunction against the sixteen from Federal Court far to the south on Foley Square.

If the black students had defied the injunction after it had been served, they would have been liable to severe punishment for the crime of contempt of court. But before the injunction could be served, they exited Hamilton Hall on the run. Three thousand hearts relaxed.

Wednesday night the Student Afro-American Society (SAS) made plans for a strike yesterday, demanding a student-appointed black admissions board. Through the night emissaries from SAS and SDS went through the dorms, cajoling, convincing, drumming up support.

But students at Brandeis High (the high schools are moving) had already planned to march on Columbia, demanding to be admitted. To climb the hill for an education. So SAS called off their strike, fearing blood. Blood has flowed at Columbia before.

At 4 PM yesterday SDS took Philosophy Hall. They were demanding that the blacks be admitted to Columbia, that their University be made whole, their education real. There were attendant demands: scholarships, grants-in-aid, dorms.

In the dusky plaza, hundreds of students stood, facing the liberated building, waiting. Cordier stood in a blaze of TV lights, saying that the university's policy towards the community is "positive, constructive."

Cordier had decided on an action, he said. He wouldn't say what the action would be, he said. But it is likely that he will go to his new, powerful weapon, the injunction.

"This is an illegal occupation," pronounced Cordier. He meant the sit-in. If he had meant Columbia itself, occupying the white hill above Harlem, he would have said: "This is an immoral occupation." N'est-ce pas?

At Columbia the students move to establish racial balance and courses that deal with the problem of Amerika, which is the problem of the color line. Of racism. Of exclusion. Of white colleges looking down at Harlem.

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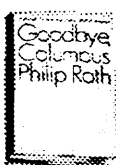
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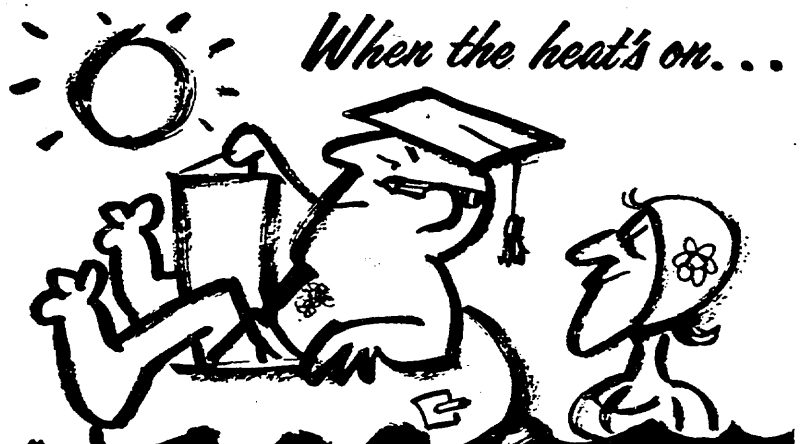
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