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Editorial
Martin Luther King, Jr.

The chapel was full to capacity with students and faculty for the short but moving service.

Father Shafer said: "It seems only right that we do something together, that we consider for a few moments the life and record of this remarkable man. We can pray together and sing together. We can keep his words alive and we can keep silence together."

The congregation knelt and Father Shafer prayed for the soul of Martin Luther King and for the end of civil strife in the United States. These prayers were clearly moved.

After the prayer President EHone got up and read the citation that accompanied his degree in Civil Law, presented to Dr. King by Reed College in 1962.

Martin Luther King, Jr., bearer of one of the most noted names in the story of the human struggle for freedom, who have brought new honor to this famous appellation. To a society which has too long professed to believe that all men are created equal, you have taught the lesson that for this to be so for every other great truth, there comes a time when men must act "therefore!" and "now!" For what you have done for your own people, and for the dignity and self-respect of all men in your time, we order upon you the honorary degree of Doctor of Civil Law.

Father Shafer announced that the chapel would be open all night and the next day for all those who wished to meditate or keep vigil.

Then he said: "The victims of what has happened, the reason, tolerance and hatred. The good things that Dr. King started he continued, "must not be new life and expression is to whom these responsibilities are passed in this way. . . May God bless you all."

The Other

H. O. C. Translated from the Spanish by Angela Boyer for the Liberation News Service

We, the survivors,

To whom do we own survival?

Whose life did we live?

Whose death means our survival,

His bones absorbed into mine,

The eyes they tore from his looking out

Through my pulse,

And the hand no longer his

And not quite mine

Writing broken words

Where he is not, among the survivors?

by Roberto Fernandez Retamar


VIOLENT REACTION

Jeffrey Raspelstein

While I am not particularly surprised to find shock and stunned reactions to the violence that erupted in the cities of America in the wake of the assassination of the Rev. Dr. King, I point out that the violence was not to this act as one that is very rarely explained, and one that is deeply rooted in American culture.

When Malcolm X said that "violence is an American apple pie," he was very close to the truth. Violence has, over the last two hundred years, become a vital factor in the American way of life. We can go back to the days before the revolution when the colonists were begging the British for a larger role in the persecution of the Indians, American nationalism thrives on the violence of war and the violence of war alone. And we all know that: "every woman loves a man in uniform."

The ghetto war, indeed, has an ideological connection with the peace movement in our nation. However, it must be noted that ghetto violence is not rooted in the same soil in which we find the roots and ultimate cause of the Vietnam War: that ultimate cause is the violence that permeates American society.

Our generation, the generation that is fighting the war, not through directing it, and the generation that is fighting in the streets of our cities, has been brought up on violence. It is we that have been shown the war movies, the television shows. It is we that have calculated our parents to buy the plastic guns and the plastic helmets. Make no mistake, the rioters in the ghettos aren't fighting a revolution. For the most part they do not seek any complete overthrow in the American way of life. They like America just the way it is, except that they want to be middle class. Many of us know better than to think this would work. America could not survive under the present system without the poor. A middle class welfare state simply cannot satiate on the proportions of the United States.

A revolution is needed in the United States. Not, however, a violent overthrow. The new revolution must be fought non-violently. It must demand jobs and fair incomes for all. It must force America to deal with its own problems and not to meddle in the internal affairs of others. It must bring true democracy to America, not just violent reaction to the underprivileged and exploited poor of our country. To accomplish these ends, the system cannot "return" itself, it must learn to change.

Thus, I cannot condone the violence, not because I do not feel for the men who are committing such acts, but that violence is simply a continuation of the old system. Violence is the traditional way of things in America. Look around your city and around the world, and see where tradition has led us.
Can Any Cop Be Honest?

The cold started at 5 a.m. Saturday, April 26, 1975. Ebony Forte, a 29-year-old black woman, was found dead in a home on 16th Street in Seattle. She had been shot to death.

Forte was a police officer for the Seattle Police Department. She was married to a fellow officer, and they had three young children. Forte had been active in the community, volunteering for various organizations and helping with youth programs.

Her murder was a shock to the city, particularly in the Black community. Forte was known for her dedication to her job and her commitment to helping others.

As the investigation into Forte's death progressed, questions were raised about the trustworthiness of the police department. Forte's own experiences as a police officer had led her to question the system, and she had expressed concerns about the lack of accountability within the department.

In response to the tragedy, the Seattle Police Department made a pledge to increase transparency and accountability. The department implemented reforms, including more rigorous training and increased oversight.

The case of Ebony Forte remains a reminder of the challenges faced by police officers and the need for continued work to build trust and accountability within law enforcement agencies.
The Reverend Glasspool of Croghan and the Reverend Aruns of Antrim performed the baptism ceremony in the Memorial Chapel of Bard College in Annandale. The atmosphere of the wedding was influenced by the church and surrounding chapel decorations. The music selections from Soprano’s adaptation of Bach was provided by classical guitarist Stephen Johnston of Boston. The reception was held at the Roundhay Estate in the Garden.

The bride’s dressed-aside A-line gown was designed and made by herself. Her veil was made by hand. Her bouquet consisted of white roses, white lilies, and white asters. The groom’s suit was custom made by John Crabb of Saks Fifth Avenue. The couple then took a horse-drawn carriage ride around the grounds of the estate.

The reception was held in the magnificent Great Hall of the estate, where the bride and groom were surrounded by guests. The food was catered by the renowned chef of The French Laundry. The wedding cake was a masterpiece, with white frosting and intricate decorations.

Miss Stephanie Aruns of Annandale, daughter of Mr. and Mrs. Stephen Turner of Antrim, was married Saturday morning in the Memorial Chapel of Bard College in Annandale. The couple is planning to move to New York City to pursue a career in the arts. They are looking forward to spending time together in the beautiful city.
Allen Ratcliffe

Field study is no fun.

After spending varying amounts of time in Pike County, I have learned that many students here at the Appalachian Field Center would agree that the study is hard and frustrating.

They would also agree that it is important and that the practical experience they have had since they entered college.

The Appalachian Field Center was begun last September under the supervision of the University of Illinois, and a program of Higher Education (USEE) was created.

Currently at least one of the four teachers included themselves all from USEE.

Pike County

Pike County, Kentucky, is politically a very brave place to work in.

Last September, students were expected to be hired on charges of addiction.

Since then every resident of the county has had a very outspoken presence of VISTA workers or Appalachian Volunteers (AVVs).

Anything strange, especially any college student from the North, is considered suspicious.

Last month the Kentucky legislature passed a bill creating an Appalachian Volunteer Committee.

I myself have been called a commissary spy, have been hounded out, and have been threatened with having my house burned down.

We learn to live with this.

At the other USEE (field study centers in) Washington, Chicago, and New York, they have less of these problems.

But, accepting the necessity of keeping cool 24 hours a day, working here is quite exciting.

My work is an anthropological study to determine some economic political and emotional importance of such things as sexual orientation, economic subsidence to the people who live here.

This is not exactly a community-oriented study, but the community is not an important form of social organization for much of the country.

The most important social grouping is the family, a form with which I have a difficult time coping with.

At the present, I am moving very slowly into a community, trying to maintain a rapport as a college student, and not a VISTA or AVV worker at a Community Center.

I have to slowly avoid antagonizing people.

It is quite frustrating, and only a slight comfort to know that many anthropologists have had the same problems.

Hopefully by Easter I will be living in the middle of the community I intend to work in.

Educational Value

With this necessity for patience, and the tedious pace of research once I begin in earnest, it is difficult to see at first the educational value of spending a year in field study.

Certainly we are here learning something of Appalachian history, or the literary nuances of a new way of life, or how to be a more understanding person;

But the serious value for instance, it is taking me quite a long time to move successfully and comfortably in an environment in a community.

I have been aware of several professors that I had, fortunately, given the student an opportunity to complete the seven-week Field Period.

I find myself sitting in the middle of the community I intend to work in.

Marcelle Combs

Mr. Martin Sameth's recital, at which he performed Franz Schubert's Winterreise held at Bard Hall last Wednesday was recollected with mixed feelings.

Martin Sameth is a well-known baritone who has acquired a reputation as a foremost exponent of the Art Song and indeed, to a certain extent, it is generally accepted that he is well within his powers.

The Winterreise (winter's journey) makes extraordinarily demands on both the performer and the listener; it is a cycle of twenty-four songs, composed by Schubert in a lonely and difficult period of his life.

The poems are Miller's, and it is well known that Schubert sometimes made as many as four or five versions of the same song, so that he was completely satisfied with the text.

The poems included in the cycle speak of the traveler's loneliness, the cruel reality of the songs, the death of the daffodil, the end of the scene is made by this tragic symbol of the Winterreise is very seldom performed in its entirety; it is extremely difficult to sustain involvement in a long, continuous cycle of twenty-four songs, and there is any relief from melancholy and desolation.

In addition, as with Schubert, Scherker, the cycle of the Winterreise presents many technical problems for the vocalist. The Martin Sameth's phrasing was impeccable, his diction meticulous and a great deal can be said of the power of his personal projection; however, the presentation was sorely lacking in other areas.

To begin with, Mr. Sameth did not seem quite in shape for the recital; his voice became somewhat strained before he was halfway through. In number twenty, for example, "Der greise Kopf," in which the weakening nature of the voice of the singer towards the end of the song was lost to the audience.

Elsewhere, he had problems with his lower register and on too many occasions the voice was not clear enough, which was not due to a lack of breath control, but rather to the fact that he could not sustain the line. The lower register, in particular the middle register, became thinner because this is lost for example in "Habibi" where the piano part is very powerful.

David Gervay, his accompanist gave a satisfying performance aside from occasional moments where the pianist's touch was less than ideal. He has limited his introductions sometimes at times to clashing with the singer, so that he had to slow down when the singer came in. The rapport and balance between the performers was quite good.
Editorial:

On Saturday, April 5, twenty-one people were arrested at Bard, two others later gave themselves up voluntarily, making a total of 23 arrests. Of these, one was a former student not registered this semester, and one was a visiting member of a wedding party.

Five of the 23 were motor vehicle charges.

Of the remaining 26, over ten were charged with hostility to officers or impeding the enforcement of justice.

B & G men, not unlike the police, who have broken as many laws enforcing them as they upheld. They have destroyed much college property. For example the deep troughs across the Yard Manor circle were caused by a B & G truck.

Dick Griffiths and his department should be looked into.

PRAISE AND THANKS

For their actions during the past week—end at Bard, President Reamer Kline and Security policeman Pat Defelle deserve a special word of praise and thanks.
Editorial:

The death of the Rev. Dr. Martin Luther King, Jr. in Memphis highlights the amount of violence which is slowly eroding American society. It is tragic, and unfortunately, our "American way of freedom" is supported on the pillars of hatred and destruction. On the frieze of the democratic parthenon will be the faces of Medgar Evers, Emmett Till, John F. Kennedy, Malcolm X, James Reeb, Martin Luther King, ad infinitum. Americans have been weaned on violence. Americans condone violence. The proof: Vietnam, Birmingham, Montgomery, Selma, Detroit, Newark, Washington, D.C.

But violence has not changed since the creation, and the society obviously needs a change. Stokely Carmichael says to fight fire with fire. NO! Fight fire with heat. Dr. King should now be heard. The heat he used was non-violence. "We must now, for the sake of changing the perverted institutions which we have allowed to develop, adopt the non-violent philosophy. Non-violence does not mean passivity; non-violence triumphs in terms of winning the understanding and friendship of the opponent. Non-violence is the only answer to the national problems of Vietnam, the cities, poverty and racial injustice.

The movement has already begun. Dr. King had planned a non-violent campaign for the poor of America this spring: it will be carried out. If anything, the tragedy will show America that it can no longer allow violence to control the society. The problems must now be solved through peace and understanding, with both sides involved. As Dr. King once said: "I have a dream that one day this nation will rise up and live out the meaning of its creed." The time has come to reach our goals.
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