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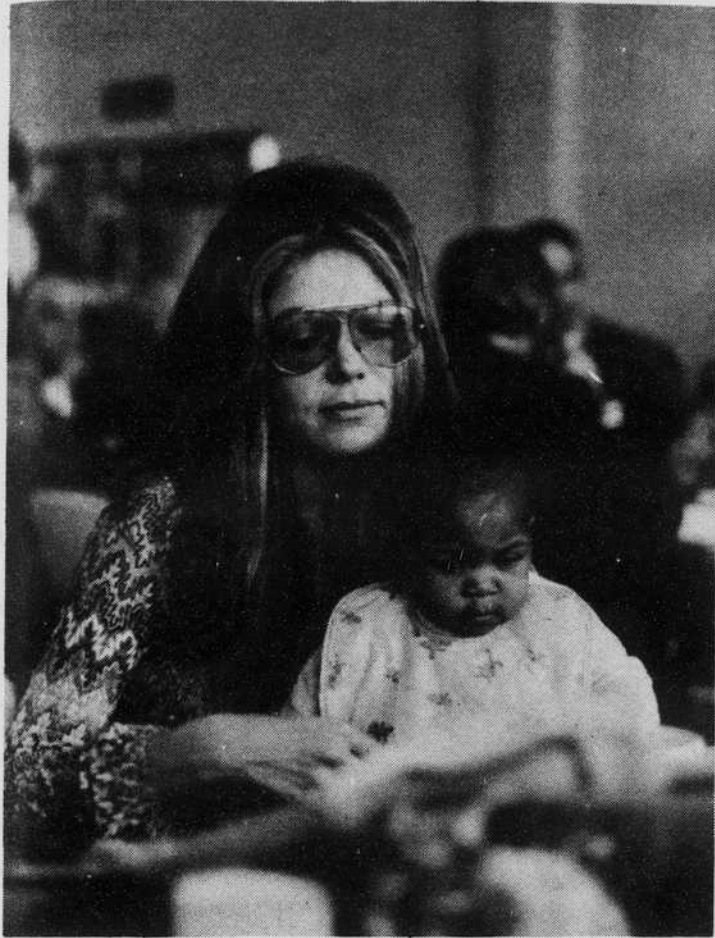


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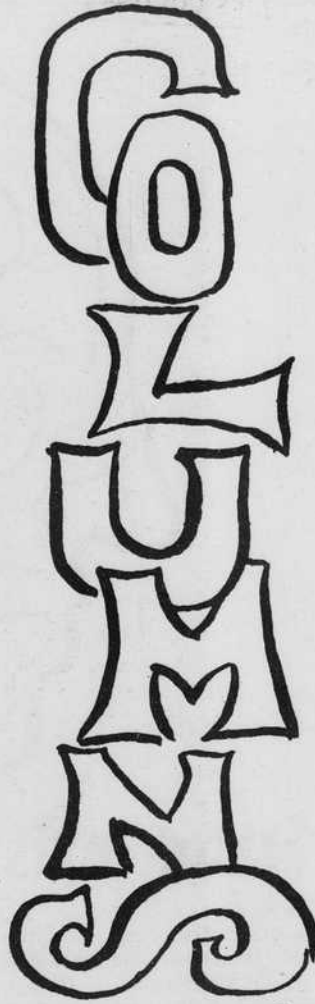
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Gloria Steinem



HOLLINS COLLEGE, VIRGINIA
VOLUME 47 NO. 5
OCTOBER 19, 1971



Dorothy Pitman

Steinem, Pitman urge Hollins Coalition

by Susan Blythe

"We must band together" was the theme of the evening October 12 when Gloria Steinem and Dorothy Pitman spoke at Hollins College.

Ms. Steinem and Ms. Pitman began their stay at Hollins with a press conference that afternoon in the Chapel Social Room with coverage by television stations and newspapers in the Roanoke and Hollins areas. The two women, along with Margaret Sloan, who heads women's lib in Chicago, had flown in from Sullins College in Bristol. Ms. Pitman had brought her seven-month-old baby, Angela Davis, with her.

Ms. Steinem, a graduate of Smith, spoke on the role of women's college. She said she had once believed that they should all admit men until she realized this was losing ground because women's colleges were admitting men but men's colleges were not admitting women. She, therefore, feels they have "great potential as radicalizing cells" but that it depends very much "how we use them." She felt in her days at Smith that girls were sitting around waiting for someone to marry them and feels this situation exists at many such schools.

In speaking on the Women's Political Caucus, Ms. Steinem felt that local level politics were more important for women to get involved in at the outset, because it was in that area that their influence could be most felt. She felt that a woman should first use her influence in the home "on a one-to-one basis" and then to move on into group politics - "we must band together." Although she has campaigned for people like McCarthy and Maller, she said she could "never do it again," as she believes they have little interest in the women's movement, and in fact, could campaign for no one who did not have this issue as a basic interest. She is primarily interested in working to get women candidates elected, but would conceivably support a McGovern-Chisoldm ticket in 1972. Although she encourages women to run for elective office, she feels she herself does not have the temperament for it, and does not want to be a candidate herself.

The reason Steinem and Pitman are trying to reach southern schools is that these have "less access to speakers." Also, Ms. Pitman is a native of Georgia and said she feels special affinity with the southern black women, who she feels "are on the bottom." She believes sexism and racism are equally important issues to the true humanist, and that the lib movement began with the blacks in SNICK and SDS. In commenting on the difference in racism in different sections, Ms. Pitman said there was "a more subtle racism in the north" but that it was just as apparent. In her talk that evening in

Little Theatre, Ms. Steinem gave "a whirlwind tour of history," explaining the origins of the oppression of women and the political, economic, social, religious, and psychological reasons for its existence. Enumerating many of the ways women were oppressed, such as the marriage and abortion laws, she called for action on a political level. She also showed the analogies which could be drawn between racism and sexism. Ms. Pitman continued on this theme and commented particularly on the living conditions of the people who live in the Hollins area and those who

work at the college. The question and answer period which followed their talks continued in the Main Drawing Room. At this time, several aspects of Hollins life, such as the dating system, were discussed, and Ms. Pitman talked about the history and the operation of the day-care centers she works with in New York City, and how these ideas could be used in a Hollins day-care center.

After breakfast and a trip to the Free School for Ms. Pitman on Wednesday, the women held a gathering in the Main Drawing Room and left Hollins at noon for Tallahassee.

"Hollins - How can we make the Roanoke Valley Women's Coalition more accessible to Hollins sisters? How can we support their things? Share your ideas at the next meeting.

Reprinted from CRY OUT, the RVWC newsletter

November 24 - A new members meeting of the Roanoke Valley Women's Coalition-Call 345-3285 for questions, etc. Another new member meeting will be held later. Next general meeting at Polly Ayers home, 2612 Avenham.

Hollins community women plan programs, services

Women of the Hollins community, staff, students, faculty, etc., met to discuss actions on the several issues recently raised concerning women's rights. These include: child care facilities, abortion services and the current WONAAC campaign to raise funds for the abortion needs of women, curricular issues including women's studies and the ideas concerning reactivating a women's group on campus.

The demonstrations in Washington, D.C. and San Francisco on November 20 were also discussed. Several women spoke of arranging rides and such for other women and themselves. Suggestions of working with the

Roanoke Valley Women's Coalition on this task were voiced. RVWC sisters were present and expressed support and willingness to be of help.

Several women spoke of the fact that no one woman is a leader of these activities, but each woman is a leader and all are sisters working together in these actions.

A second general meeting was discussed, to be held about two weeks after the fall break ends. At this time the groups working on specific actions and tasks will share with other women present at the meeting that night.

A meeting of those women working on the child care facilities will be held tonight.

IN OUR NEXT ISSUE . . .

The full story on the issue raised at the Steinem/Pitman/Sloan lecture concerning water in the Hollins community.



Margaret Sloan

Steinem et al lauded

(Editor's note:) The following editorial is reprinted almost entirely from CRY OUT, the Roanoke Valley Women's Coalition newsletter. The editorial speaks to Hollins women especially and was written by one of our sisters.

Gloria, Dorothy, Margret....

... Beautiful, beautiful, beautiful

The visit of our three sisters from "the outside world" was a grand and glorious eleven hour celebration of ourselves and our network of sisters! CRY OUT was admitted to the press conference which was great fun! The formal speeches were well attended by RVWC folk - and to cap the whole event we managed a late night rap with our sisters which was a party, a strategy session and a mini Consciousness-Raising all in one ... a stone gas - thank you Gloria, Dorothy, Margret, for the touching - !!!

And quietly behind the beautiful scene, the typical male hierarchical politics of isolating women from each other were struggled against. That private, quiet struggle added to the unity and sisterhood of the day. CRY OUT would like to share with you some of the actions taken by our sisters. The college scheduled the speakers for dinner at the Gourmet at \$6 a person and invited a select group of faculty and students the eliteist dinner party was later eliminated for dinner in the college dining hall

The repeated requests of RVWC for time schedules, opportunities to meet with the speakers were brushed off. We were informed that since Hollins was paying for the speakers they (who are "they"?) were going to get all the time - but a sister called in the schedule as soon as it was available ... Thanks to our beautiful local sisters!

... The politics and a suggestion

CRY OUT feels that the politics were typical in the attempt to isolate the college women from the community women. It is not surprising that the college women have little knowledge or appreciation of community events - they are "protected" from their sisters - for example, no time was scheduled for meetings or informal chats with Hollins' many working women - the dishwashers, maids, secretaries - all a part of the Hollins community but effectively isolated from the students. The students are, in turn, well "protected" from the community-based feminists.

Perhaps the speakers should consider making time to talk with working women, welfare women and community feminists a condition of future college contracts. The divide, isolate, protect and rule norm has to be broken.

Infirmary said inadequate

The college infirmary does not adequately meet the needs of the women of the college community.

The infirmary should not merely replace the family General Practitioner, but it should meet all the usual medical needs of women. These needs include the availability of a gynecologist more than on a referral basis. Why isn't a gynecologist available through the infirmary at least one day a week? There should be no extra charges for such services.

Why isn't the infirmary now giving pregnancy tests to women, and also doing pregnancy and birth control counselling? Why aren't birth control materials available through the infirmary?

These medical needs are not unusual, and now must be met by non-college medical staff, often at expensive rates. This is unnecessary, our facilities are sadly incomplete without these services.

It seems the obvious logical conclusion that the additional medical staff hired to meet these needs be women. Hollins is disgraceful for its total lack of or token women staff in all but service positions. This is one place to begin; there is no excuse for not doing so, and women of the community should not accept any.

For those who asked "what does all this have to do with us" of Gloria Steinem or Dorothy Pittman, here is but one example.

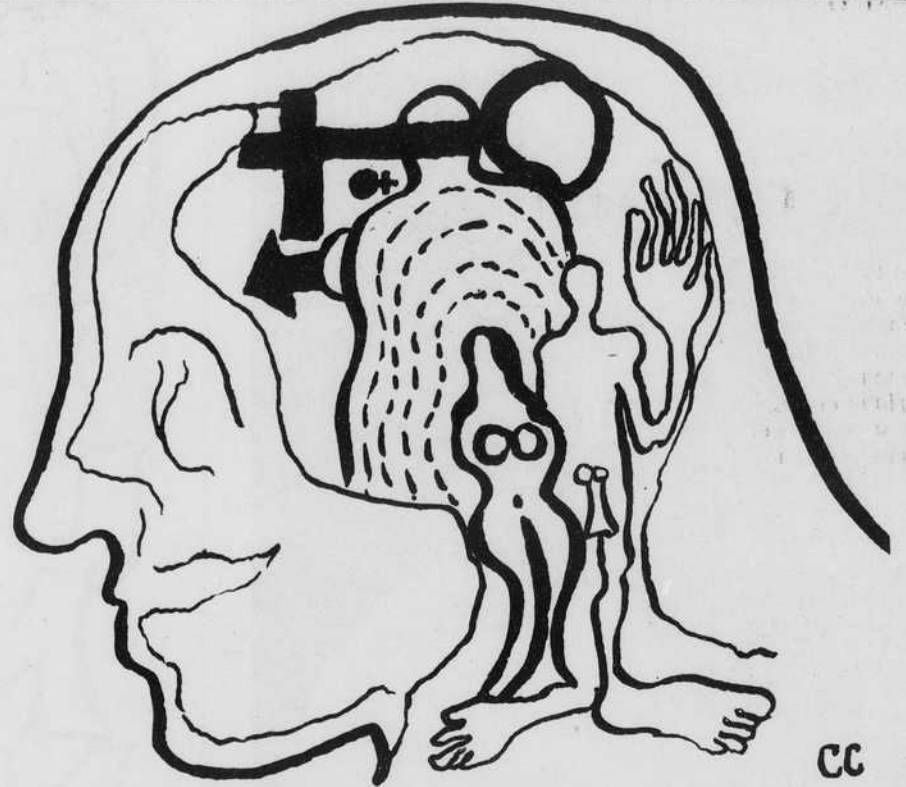
A woman was refused help at the infirmary recently when she called "in the middle of the night" and simply asked for gauze. The person on duty at the time replied, "she can wait till morning. I'm tired from taking care of sick girls all week. I need my sleep."

While such incidents are unusual at the infirmary, this should not go by without comment. Such behavior is intolerable of a medical staff member anywhere, and especially one serving a specific group of people, and only that group - their first source of medical aid. What happened there??

THE COLUMNS

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CC

Fraud exists in abortion 'service'

To the Editor:

Abortion Referral Service (A.R.S) is owned and operated by Allen Libberman. It was started after the liberalization of the New York Abortion law. At the present time it has four (4) offices, all under different names, all run by Allen Libberman. These offices are: Abortion Referral Service of Pennsylvania located in Philadelphia, Georgia Family Planning in Atlanta, Women's Medical Assistance of Florida located in Miami, and Pregnancy Termination Counseling Service of New York. A.R.S.'s reputation in New York is second only to John Suttle's Abortion Information Agency, Inc. (A.I.A.). In New York it is known by all as the total rip-off it is, but outside of New York many people are still being lied to and cheated. A.R.S. started with one basic plan - to rip-off the hip and college communities. Letters were written to college and underground newspapers, stating that "our ad is customarily published as a community service at no charge; however, if this is not possible we will pay for the ad at the going rate." If the ad could not be run for

free, somehow A.R.S. would come up with the money for the advertisement. Where did A.R.S. get the money? Before we get into finances, let us look at a few other things.

A.R.S. maintains that they want to help the community, but they give absolutely no birth control information, not even to the women who obtain abortions. Five calls were made to each of A.R.S.'s regional offices asking for financial help - the result was a simple NO money, NO abortion! Three calls were made to each office in which I stated I only had a hundred dollars and could A.R.S. give me the names of some clinics in New York so I could try to make my own arrangements. In each case, A.R.S. would not give out the phone numbers or addresses of the clinics. We were kindly told to keep saving money so I could go through their service. Now, let's take a look at money

LIE: A.R.S. in Philadelphia maintains that they have a \$25 fee, in Miami they have a \$15 fee, while the office in Atlanta has somehow convinced people it is non-profit.

FACT: All offices charges a

\$75 referral fee. Sometimes the woman is told to pay \$25 to A.R.S. before leaving for New York while the remaining \$50 A.R.S. collects from the clinic. Sometimes the woman is told to pay the entire \$75 to A.R.S. prior to her departure for New York and sometimes A.R.S. merely collects the total \$75 from the clinic.

But there is even more - A.R.S.' price for a saline injection is \$575. The woman is told to wire \$75 to A.R.S. to "insure a reservation at a hospital." She is told that this is a "partial payment" and NOT a fee. She then flies to New York. Upon her arrival in New York she is told to call 355-7922 which is the telephone number of another referral agency called Prestige Placement Center. Prestige Placement picks the woman up at the airport and makes her reservations at the hospital. Prestige Placement charges \$50 for their fee. The woman is paying a total of \$125 in fees, as the first \$75 she wired to A.R.S. is their fee, it is NOT a partial payment. She has been ripped-off!

(Con't. P. 6, Column 1)

Letter shows reaction to speakers

October 14, 1971

To whom it may concern:

Last night we had the privilege of being spectators at the daily activities of the Hollins College Meat Market. It was even more depressing and disgusting than usual because of the overwhelming and enthusiastic turn-out for Ms. Hughes, Steinem, and Sloane the night before. Over and over they said Women's Liberation is something you live every day, and over and over they were wildly applauded by women who had no intention of doing anything except continuing their daily lives as whores and pimps. Philosophy and rebellion are things we are more than ready to talk about and organize about, but who is ready to live their philosophy and rebellion? An example: we asked one girl in the meat market whether or not she was affected by Steinem et al. Her reply: "Sure I was affected. Last night."

The most important thing Women's Liberation can do is humanize people - all people. Last night we were not watching our sisters being hustled - we were watching Hormel's Little Weiners being hustled. Any man or woman who participates in these degrading extravaganzas

is automatically dehumanizing himself as well as everyone else involved.

And the Day Care Center: another example of merchandizing people. The people who were organizing it were thinking of children in terms of objects, not as people, and were also thinking of the Day Care Center as their thing - Miss Anne's ego-trip, the Hollins way to satisfy maternal instincts. The talk was not of getting out and doing something; it was of organizing a short-term to learn about Day Care

Centers, of learning about Centers for a semester, of chairing a committee, to investigate, etc.

Hollins, come down off the meathooks. We have always liked the idea of being treated like human beings, and being able to treat others as human beings - not as pieces of ass to be auctioned off to the highest bidder.

Sincerely,
Soozi Blackwood
Clare Cardinal
Cinda Fite
Marcia Wade



Surveying parietals at other colleges

(Editor's note:) The following digest is the result of information gleaned from a questionnaire sent by Mrs. Beech to the deans of the various colleges listed. Mrs. Beech, a member of the Quarterly editorial board, is an editor at Scholastic Magazines and the author of seven children's books.

by Linda Ward Beech '62

(A Quick Survey of Other Women's Colleges)

This fall Smith undergraduates gained new dorm privileges - twenty-four hour parietals for visitors, i.e., men. A surprise to those of us who've been out of touch with the campus for the last few years. But Smith 1971 is appreciably more relaxed, and seemingly rightly so. Extended parietals are a very important part of dorm life at women's colleges in the U. S. today. Just for fun, we took a survey of what alumnae at some other schools have been reading about.....

BENNINGTON

No parietal rules for last four or five years. Students requested, administration granted. Only real problem as a consequence is that of "permanent guests" (those who are not members of the college community). Sometimes these individuals are encouraged to leave campus.

BRYN MAWR

Has had 24 hour parietals since spring term of 1969-70. Self Government Association presented request for "no hours" to Student Affairs Committee of Board of Directors. Board and students worked together to make sure minority opinion was respected and taken into account in each hall. Dean of the College reports things are going well. Drawbacks are that residence halls were not designed to serve as hotels, and although they are now places for social life, it is increasingly difficult to use them as places for work too.

CONNECTICUT COLLEGE

Has had 24 hour parietals since spring, 1969. Each house has the option of voting on the extent of privileges (24 hours or less). Privileges are worked out by committees of students and faculty. Policy generally works well, although some disadvantages were noted by a 1970 graduate: Cuts down on privacy for dorm residents, some male visitors become permanent (usually boys who are not in school), dates exert more pressure when they know parietals exist.

MARYMOUNT

Friday, 4 p.m. until 2 a.m.; Saturday, 10 a.m. until 2 a.m.; Sunday, 10 a.m. until 11 p.m. Weekdays 6 p.m. until 11 p.m. These hours have been in effect slightly over a year. Established by Student Personnel Committee (represented by administration, faculty, and students). Working out satisfactorily. Biggest problem was security which was solved by having male night-watchmen in dorms.

MOUNT HOLYOKE

As we go to press, male guests

permitted during open hours of residence halls. This has been in effect since January, 1969. However, the Dean of Students says the "present hours will doubtless be extended in the very near future." Proposals on parietal hours and procedures for legislation, implementation, and enforcement are being worked out by Council on Student Affairs (faculty and students).

WELLESLEY

Upperclassmen have had 24 hour parietals since September, 1970. Freshmen hours, 9 a.m. until 1 a.m. on weekdays, 9 a.m. until 2 a.m. on weekends. Policy established by legislation from student government body and approved by administration and trustees. Parietal privileges appear to cause no problems. However, because freshmen must be housed on separate corridors, problems have arisen concerning noise and isolation.

WHEATON

Sunday - Thursday men may visit from 6 a.m. until 1 a.m. Friday and Saturday no limitations (except a few floors for freshmen - rule change voted in after acceptances went out in spring). Fall semester 1970 was trial period. Hours established by College Government Legislative Board (mostly elected students). Board initially proposed 24-hour parietals all week, but college president vetoed. Working out very well, according to Dean's office. Better morale than when rules were being broken blatantly.

RADCLIFFE

Has had 24 hour parietals since October, 1969. Student government formulated policy and each dorm had option to ratify, change, or veto. (All passed unanimously.) Dean's office reports things are working out extremely well. Relationships between sexes more natural and balanced, social activities more spontaneous with majority, rather than minority, participation. Only problem is male visitors in rooms which are doubles - sometimes awkward. These situations are handled by dorm committees. NOTE: Radcliffe also has a limited co-residential exchange program with Harvard.

SKIDMORE

Has had 24 hour parietals since November, 1970. Floors or houses decided on extent of privileges. Students have the option to move if they wish limited parietals. College president assisted students in establishing regulations with approval of Board of Trustees. Student committee worked out proposal. Policy to be evaluated at end of fall term.

SARAH LAWRENCE

"Open dorms" with no parietals for last two years. These were brought about by student initiative (all student vote, faculty discussion and recommendation of the General Committee). One positive aspect as noted by Dean's office: it releases the college from one more aspect of in loco parentis. On the negative side, students find themselves with no rules to measure themselves against. This lack of formalized structure often taken as laissez faire rather than freedom.



State youth councils begin reorganization

by Winship Carver

Youth councils seem to be emerging within many organizations in the Roanoke area. TRUST, RADAAC, and TAP have all formed youth advisory groups. Governor Linwood Holton initiated youth participation on the state level with the establishment and continuation of the Governor's Youth Council for the past two years. Both the 1970 and 1971 councils assembled young people together from throughout the state for a summer's internship in state government in Richmond. The 1970 Governor's Council occupied itself with research in drug abuse, the environment, education, civil disobedience, and employment. Numerous policy recommendations were made to the state agencies, some of which are being implemented, particularly in the areas of environment and education. The 1970 council, however, had no means of back actions for their recommendations. Therefore, the 1971 council decided to establish a network of youth councils on the regional level throughout the state to permit continuous youth input. A manual of operations was written to provide guidelines for the structure of the regional councils.

We are now in the process of implementing the program in the Fifth Planning District, which includes the counties of Alleghany, Botetourt, Craig, and Roanoke, and the cities of Clifton Forge, Covington, Roanoke, and Salem. The kinds of things this council will be able to deal with are wide open. It can do things ranging from the organization of ecology task force to lobbying for the age of majority on the reform of abortion laws. Students rights work could be done to alleviate the oppression in the schools. Voluntary action service programs could be initiated.

The youth council will provide the vehicle for young people to have a say in the issues that are affecting them. It has the endorsement of Governor

Holton, of the Fifth Planning Commission, and of Mayor Roy Webber. Any recommendations, therefore, will be heard and considered by the local and state government.

A convention is being held on November 20, 10:00 A.M., at the Marine Guard Armory to involve people in the youth council. All young people are invited; school kids, minority groups, working youth, unemployed youth. Come help us get the council working.

For further information contact Winship Carver, Apt. 211, ext. 6339.

Student interests polled by Dean of Student Life

According to Baylies Willey, Associate Dean for Student Life, the Student Interest Locator indicates "what student needs and interests are missing to complement the classroom environment and to make Hollins a well-rounded place to live." Out of a possible 975 persons, 475 responded to the Student Interest Locator.

The program ideas which received the most enthusiasm in the area of academic programs were: seminars on contemporary issues, particularly on sex, including birth control and abortion, pollution, and ecology and environment; career orientation, opportunities, and pre-professional assistance, which was endorsed primarily by seniors; and study assistance and/or reading skills assistance. In the area of recreational programs, bicycling, bridge, and hiking were most favorable. The social programs preferred were informal dances, ski weekends, and boating while opportunity and skill program enthusiasts preferred Judo/Karate and creative handcrafts, particularly in pottery and macrame.

When asked how these programs would be put into effect, Dean Willey said that most would be turned over to campus organizations and academic depart-

Jesus students

The "Jesus movement," which has gained rapid momentum throughout the country in the last few years, has now taken root on the Hollins campus.

About 20 students attend the get-togethers of the Christian Fellowship group, which meets nearly every week in the Chapel Social Room to study the Bible, sing, or discuss the Christian faith. Most of the members also gather every day at 12:45 in the middle of front quad for a few minutes of prayer. Earlier in the year College Chaplain Alford Beardslee expressed his opinion that the Jesus movement was "too temporary," and did not lead to a mature Christian faith. However, Liz Hotchkiss, a member of the Christian Fellowship group, asserts that most of the participants are interested in "learning about Scripture" so they can develop a mature, reasoned faith.

Hollins also has about five or six followers of Pentecostalism, a group which places more emphasis on the mysteries of the Holy Spirit and the Charismatic Gifts. Most of these followers are freshmen who became involved in the Jesus movement while in high school. At Hollins they were hoping to find fellowship, but felt the Christian Fellowship group did not offer the "unity and love" they were looking for. They say the group was too diverse, and instead of projecting Jesus, the discussion members projected their own personalities when they met. Like the Christian Fellowship members, the Pentecostal Christians believe that their faith will carry over and grow to maturity because of its sincerity.

The Pentecostals hope they may be finding some answer to their need for fellowship soon. A retreat the weekend of October 8-10 offered them much encouragement because "much love was radiating from everyone." Most persons feel the Jesus movement is on much better footing this year at Hollins, a fact which Liz Hotchkiss attributes to the influx of freshmen exposed to the movement at home and to the idea that a "lot more kids aware of a big lack in their lives."

The remainder would be handled by the administration. Dean Willey also pointed out the possibility that some of these programs in which students showed special interest could be incorporated into academic courses. Dean Willey denied that the purpose of these programs was to "keep students on campus over the weekend," but instead to develop and accommodate student interests and needs.

(Con't from P. 4, Column 5)

plan to unite. "More than 100 years ago, this country banned slavery, but a woman pregnant against her will is doomed to years of serving by a society which has forced her not only to carry a pregnancy, but if parenthood results, forces her to continue this serving until the child becomes self-supporting. We need a nationwide action, a plan to unite.

"...In the state of Michigan, we have Medicaid. But of course you know Medicaid wouldn't pay for an abortion, nor does it pay for certain birth control pills. It doesn't pay for diaphragms and it doesn't pay for jellies or loops. The nation cries about the growing welfare rolls, but it refuses to help you do anything beforehand.

Abortion laws murder women

by Barbara H. Roberts, M.D.

I always feel a little self-conscious at feminist gatherings when I am introduced as a doctor, because the woman's movement is rightfully very down on the medical profession, but I want to assure you that I am a sister first and a doctor second....

A popular medical dictionary defines "disease" as "literally, the lack of ease," venereal disease as "one usually transmitted through sexual intercourse." It's obvious, therefore, that unwanted pregnancy is the most common venereal disease. When I said that in front of the legislature in Hartford, I was almost lynched.

This disease is associated with immense physical, mental, social and economic suffering. Seeking to be cured of this disease, women from time immemorial have risked pain, mutilation, and death in numbers that really stagger the imagination. Today, when the cure for this disease is statistically safer than carrying that pregnancy to term, abortion is still widely withheld by antiquated laws and religious tenets which are not shared by the majority of people. As a physician, I am tired of having to call a woman mentally unstable in order to abort them. I am tired of seeing battered children in morgues, emergency rooms and hospital wards.

I am tired of seeing women in septic shock, with perforated wombs, even disembowled by incompetent butchers because their own physicians were prohibited by law from helping them. I have seen these atrocities and others with my own eyes and I am tired of them. They are a direct result of inhuman, unconstitutional abortion laws. Laws that murder women.

Because these laws have been around so long, you are taught in medical school and in residency that abortion is a complex operation, fraught with danger and technical hazards. I was highly doubtful of that line so I arranged to be trained in the performance of saline and suction abortions at a nearby medical center. My experience directly refuted what I had been taught. Every woman in this room could become a competent abortionist with about one month's training.

We must free ourselves from the chains of unwanted pregnancies. Never again will we stand on a street corner and watch a sister get in a car with a man who may or may not rape her, who may or may not murder her, who may or may not abort her. As Camus has said, no army can withstand the force of an idea whose time has come. The time for abortion law repeal has come, and we shall triumph.



ABORTION IS A WOMAN'S RIGHT TO CHOOSE

MARCH ON WASHINGTON DC & SAN FRANCISCO NOVEMBER 20

REPEAL ALL ANTI ABORTION LAWS AGAINST FORCED STERILIZATION & RESTRICTIVE CONTRACEPTION LAWS

WOMEN'S NATIONAL ABORTION ACTION COALITION
917 15th St. N.W., Rm. 302, WASH. D.C. 20005

The Women's National Abortion Action Coalition was formed by the national conference of more than 1,000 women held in New York City in July, 1971. At that conference women from 29 states and 253 organizations came together to unite their efforts in the national fight for the repeal of all abortion laws and for the corollary demands of no forced sterilization and repeal of contraception laws. The conference called for a massive show of force for these goals in a march on Washington, D. C. and San Francisco November 20. WONAAC is based on a program of legislative, judicial and mass demonstration activities, on a local and national level, and seeks to unite all women in the fight for the right to abortion.

Over 3,000,000 women have been killed in this country after having been accused of being witches. "Witches" were/are women who handled personal problems creatively - et. health, and who defied the male dominated structure, declaring themselves innovative and competent. Now there is a movie playing, "Mark of the Witch," asking if there any witches in Roanoke, furthering the witch hunt and continuing to make woman-identified women an anathema.



Biological determinism refuted

(Editor's note:) The following article is taken in part from a longer article printed in the *Wistful Guinea*.

by Jennifer Kelly

"The only position for women in SNCC is prone."
(Stokely Carmichael, Oct., 1964)

Knowing where the radicals stand gives an idea of the dimensions of the problem (especially to radical women). Since Stokely made his crack, a plethora of organizations has developed to deal with the "women problem" - the problem of the discrimination, determinism, and dehumanization which bears on the destiny of half of the people of the world.

The most fundamental question, however, is what exactly the "women problem" is. Symptoms of the problems are all around us - inequitable wage scales, more menial work, lower expectations, less freedom of movement in society; all the symptoms feed into and strengthen one another. The disease, I suggest, is the same one which has blinded us on the race issue. The disease can be called "biological determinism" and its best expression can be found in Freud's famous "Biology is Destiny."

If you really believe that biology is destiny, then it is easy to say that society is as it is because the physical characteristics of people make it that way. Further, if you can identify a group of people having the same set of physical characteristics, then you have reason for treating them like one another and different from you. So, "Women are very emotional," "Blacks are stronger, more musical," "Indians are savage," "Women are naturally passive." Therefore, say the biological determinists, women want to be dominated,

Indians must be controlled, blacks want to entertain and do physical labor, and women are no good in business.

To counter the biological determinists, I hereby suggest a new slogan, "Nature is what we are used to." Which means, we don't have the foggiest notion of what any given person's nature is. All we can do is ask what or who a person aspires to be, and make sure society provides the necessary conditions for that becoming.

To be liberated means to be a person, expecting acceptance on your human qualities and abilities. To be liberated means to choose freely your own destiny, and having chosen, to make your own efforts and compromises with the world. In operating terms, this means the free choice of work and free opportunities and equal rewards in that work, the free choice of love and its mode of expression, and the free choice of hopes and ambitions and philosophy. To be liberated means to do all this as a cooperative, not a coerced, human being.

Perhaps when facts are useless, the need to establish more truly human relationships will be useful - relationships in which one person and another decide for themselves if and how they will live in the world together. Maybe we can get beyond the point at which men are defined by what they do, and women by who owns them and what they own.

That is what Women's Liberation Groups are all about. Women - people getting together, becoming aware of who they are and who they want to be, finding out what prevents this, and working together on self-actualization, freedom, and equality.

Together, hopefully, we can change the facts.

Thai women lack equality

by Sophie Phiansunthon

Many people believe that eastern women have been traditionally subservient to men. This has not always been so in Thailand. Thai women were freer before World War II than they are now. In fact, they were so free that men worried and tried to contrive ways to restrict them.

Before the 1930's when Thailand was still Siam, both sexes were considered near equals. In Thai history women took up arms as men do when there was a need for them. One story has it that during the Burmese wars a camp of enemy soldiers was overrun by a troop of Thai women. The so-called weaker sex could be courageous.

Contrary to general belief that polygamy exploits women, Thai "first" wives have never had so much importance than under that practice. It is true the first wife had to share her husband with two, three, or more minor wives but in doing so she ceased to become a sexual object to him. Instead she became chief of the household. Her prestige came from her ability to organize a large household including minor wives, children, and servants.

During this time, equality between Thai men and women can also be seen in their manner of clothing. In local custom and when warm climate prevailed, it was not uncommon before 1930 to see bare-breasted people in public. Both sexes generally wore no upper garments. In cool weather women wrapped a long and narrow piece of cloth

loosely around their breasts and men wore simple shirts.

Women, up to that time, also chewed betel leaves as modern people would enjoy chewing gum. This, however, was soon to be denied them.

In 1932 the revolutionary government took over. The Thai government, negotiating more and more with western powers, started a program to reshape the national image.

Because of an increased concern for occidental values, the government, made up primarily of men, introduced new laws and decrees into the life of Thais. Military was made compulsory for men. Monogamy replaced the now illegal polygamy. This is not to say, however, that polygamy does not persist in modern-day Thailand. But women who do practice it are now looked down on by society.

Decrees were passed in 1939 to regulate conduct in public places. The chewing of betel leaves was not to be tolerated because it left black traces on teeth. It also became indecent for women to wear the narrow cloth around their breasts. Instead they must now wear skirts, blouses, and hats, even for going to market. Needless to say, they were quite uncomfortable in their new attire.

These decrees, even though they are no longer on the books, continue in spirit to be part of local custom. And so Thai women are now burdened with a new tradition imposed by male legislators.

Asian women resent role

ASIAN-AMERICAN WOMEN

- Hanna Takashiga, from Boston Female Liberation and Black and Third World Liberation.

"Asian women have been victimized by sexist as well as racist stereotyping. The humiliating images of the sweet, passive prostitute and the patient, ignorant domestic slave have been forced upon us. We have been denied control of our bodies, as in China where for centuries our feet were found so we could not move fast or far.

"In Asian-American communities women have found it impossible to obtain information on where to get an abortion and have been forced into motherhood or to their deaths by resorting to butcher abortionists.

"...The prejudice is that a gook is a gook, whether born in Vietnam or the United States."

CHICANAS

- Elma Berrera, organizer of the first national Chicana conference, held last May.

"I have been told that the Chicana's struggle is not the same as the white woman's struggle. I have been told that the problems are different and that...the Chicana's energies are needed in the barrio and that being a feminist and fighting for our rights as women, as human beings is anti-Chicano and anti-male.

"...I will take just one minute to read the two resolutions which came out of the Sex and the Chicana workshop (at the national Chicana conference in Houston May 28-30): 'Free, legal abortions and birth control for the Chicano community, controlled by the Chicanas. As Chicanas, we have the right to control our own bodies.

"And then out of the workshop on Marriage: Chicana Style... 'We as mujeres de La Raza recognize the Catholic Church as an oppressive institution and do hereby resolve to break away and not to go to them to bless

our union. So be it resolved that the national Chicana conference go on record as supporting free and legal abortions for all women who want or need them."

BLACK WOMEN

- Marsha Coleman, staff of the Commission for Women's National Abortion Coalition, which helped build this conference and part of the Michigan Black Women's Class Suit

"It is nothing more than colonial racism and sexism for white men to have control over Black women's lives. We must make it clear to all women, especially to Black and Third World women, that the campaign of women to control our own bodies has nothing to do with population control. Population control clouds the real issues of the right to decide, and divides Black and white women. The government tries to use this to discredit the whole Women's Liberation movement, the whole Abortion movement, among Black women.

"...The national campaign to repeal all abortion laws and for no forced sterilization will also give impetus to other struggles, such as day care, women's studies, equal pay for equal work. Also we'll have victories for the Black liberation struggle, the gay liberation struggle and the children's liberation movement in this country."

WELFARE MOTHERS

- Janet Wingo, Detroit Welfare Rights Organization, West Side Mothers and the Michigan Black Women's Abortion Class Suit.

"...We need a nationwide action, a plan to unit. Legal abortions are expensive. Hospitals, financing of legal tie-ups, put legal abortions beyond the average poor Black woman. We need a nationwide action, a

(Con't to P. 3, Column 5)

Questions asked to men to raise consciousness

(Editor's note: The following is from "Stop Playing Brother," a Male Liberation Newspaper) (Sent along by Robert W. Shuelleft, Lunt Hall, Evanston, Illinois 60202)

1. At what age did you begin training to be a man?
2. Did you play with dolls when you were a child? Did your sister?
3. Did you have toy tools? Did your sister?
4. Were you called a cry-baby and told that boys don't cry?
5. How old were you before your parents decided you were too old to shower with your sister or your girl cousins? Did they tell you why?
6. When did you stop playing in mixed groups and play only with boys? How was this enforced by the other boys and by adults?
7. When did you stop playing non-competitive games like leap-frog and start playing competitive games like baseball? Who taught you?
8. How did the other guys get you to play these competitive games? How important was it to you to win? How important was it not to be worst/last? What happened to the people who came in last?
9. How often did you see your father when you were young? How often did you see your mother? Were your teachers in school mostly men or mostly women? Why?
10. Did your father do any of the housework? Did he sweep the floors? Dust? Buy groceries?
11. Does your mother hold a job outside the house? Who makes more money, your father or your mother?
12. Have you ever heard of a household in which the woman holds down a job for money and the man stays home and does housework? If not, why not?
13. Does your mother resent the years of her life which she spent confined to the house?
14. Is your mother an oppressed woman?

15. What kind of chores do you have to do around the house? Wash dishes and clean? Mow the lawn? What kind of chores do the girls you know perform?
16. Did you have more freedom than girls your age?
17. What did you do to earn money? Babysit? Have a paper route?
18. Did boys and girls play basketball together when you were in school? Were gym classes co-ed?
19. How many girls took auto shop? How many guys took home economics or typing?
20. How do classes react to "ugly" women teachers? What does ugly mean?
21. How many famous women can you name, not counting movie stars and wives of famous men?
22. Who were Sojourner Truth? Susan B. Anthony? Clara Barton? Margaret Sanger? What were you told about the women's suffrage movement in your classes?
23. Did you have a sex education class? Did you talk about homosexuality? Masturbation? The clitoris? Lesbians?
24. Did you ever hug or kiss your men friends? If not, why not?
25. Do you ever worry that your penis is too small? Would it make any difference to you if it were smaller than the penises of your friends? Who do you allow to see you naked?
26. Does your school provide birth control information?
27. What would you do if your girlfriend needed an abortion?
28. Have you ever heard of a "loose woman"? Is that name a compliment? Have you ever heard of a loose man?
29. Is it important to you to go out with a lot of different women? Are the guys who do so admired? Why?
30. Do girls ever ask you out? Would you like it if they did? Why or why not? Who pays on dates?
31. Are you hung-up about being or not being a "virgin"?
32. Who gets aroused faster sexually, boys or girls? Who told you that?



Men seem to fear love

Men seem to fear love. We are afraid of being destroyed by love. We are afraid we will have to choose between our world and a woman. That the price of love is our life and the price of living is loneliness. We fuck a lot or spend a lot of time chasing it.

There is no single pronoun which means person or being independent of what sex they are. We speak of mankind to include all people, but we do not use womankind to include all people. That's another way of stating the problem. It's a man's world, but neither man or woman is free in it. They are especially not free to love. In this world, we men are shorn of our hair, and we are not permitted to be beautiful. It is especially forbidden for us to love each other. But that is only the beginning. We are even taught to hate each other, and to believe that it is our hate which is denied us, not our love.

In this world, women are the personification of love. They are beautiful because of that. But their beauty, which is the promise of love, is unattainable. Men strive to hold it, but it eludes us forever, always seeming to be somewhere over the next hill. And when sometimes we do grasp it, it crumples in our hands, or flees and is gone. Or sometimes we must throw it away or die. For men must live in a world that denies love. So must the women we desire.

So the two strike a bargain. The marriage contract or some equivalent. Nowadays there's this thing where someone is your old lady or old man, which usually amounts to the same thing. With this contract we create a little place separate from the world,

where "forsaking all others" they can know a little love and joy. Under the terms of the contract, they bear and rear their children, and in their children, they recall a different world they knew once, called Childhood. At an early age the children are sent into the world to "school" where joy and play are taken away from them and they are taught to be a part of the world of labor. So they become a family, united by love but existing in and for a world of labor. It is not easy for them to love even each other, because the world extracts a heavy price and lays down some very hard rules.

The first rule says you cannot make love to your father or your mother or your sister or your brother, who are the people you love the most. You also cannot make love to anyone of the same sex you are, which is half the people you meet. You are not supposed to make love with any of the other people, except for the one person who becomes your spouse, though we men are permitted exceptions under certain circumstances, but then it is only fucking, not love. You are not supposed to make love to yourself, even, because that is shameful. Talk about hard times!

Love is being at one with another person. Or being at one. Or being, I suppose.

It's not always easy being together yet. There is so much difference instilled in us - the training of a lifetime. We've made a lot of mistakes already. We'll probably make a lot more before we get to where we're going.

Sometimes now it's necessary to give up someone because your love was too distorted and thus too difficult to maintain. And

you may meet again someday. You can only leave tho' if you believe there will be love elsewhere in the world for you. You cannot leave the place where you are unless you have someplace else to go. And you cannot keep putting love out into the world unless someone there responds to it.

Do not ask more of love than is there. It isn't always necessary to have an orgasm, you know. Sometimes having an orgasm is a way of leaving the other person. Sometimes fucking is a way of not being with someone, only their cunt or cock.

The real possibilities of love are the possibilities of community. You can make it with more than one person if you can love more than one person - at the same time. We will share our lives with as many people as we are able to love at one time together in one place. We shall be one family, all brothers and sisters, only there will be no incest taboo, for there will be no contradictions between love and innocence. Our children will be our little brothers and sisters, for we will be able to accept that they are people like ourselves, only smaller and weaker. And that they know a great deal which we have once forgotten. We will not fear their knowledge or their growing anymore, for we shall have betrayed neither them nor ourselves.

There will be no rules, for love acts according to its own rules, which cannot be codified. Love creates its own responsibilities. When it becomes necessary to act, to take risks, or to suffer pain to preserve our love, we will do so, for the promise of love is joy and not pain.

Chauvinism - it's everywhere

Chauvinism - it's everywhere! The United Fund is promoting its current fund drive with a locally made film for and about Roanoke (city - now including county - promoting disunity) United Fund. In the opinion of this reviewer, showing the film is a sure way to make certain a great number of people don't contribute to their cause. In addition to being blatantly racist (apparently the UF doesn't think

it needs any money from black people), the film spoke a great deal about the need of developing leadership skills, etc. in boys but nothing about anything of the sort for little girls - who were shown skipping rope and running through fields of flowers. Since the UF feels it necessary to preserve and promote traditional sex role stereotypes, obviously they don't need women's money, either.

On September 18 more than 250 women met to form the Virginia Women's Political Caucus. It is organized along the same lines as the National Women's Political Caucus which convened in Washington in July. It intends to put more women into political office and to bring before candidates and politicians issues pertinent to the women's movement.

The composition of the September meeting was diverse politically, racially, and economically. The struggle against Women's oppression cuts across all systematically-drawn lines. Some of us think that change can be made through "the system." Some that political pressuring is playing the man's

game. Some of us feel we need to be aware, in detail, of the game played on people through politics. The Va. caucus appointed a policy-making committee, which met for further discussion and talked with the candidates for Lt. Gov. in Richmond on October 9. The caucus is committed to grass-roots organizing. We hope that women from all over Virginia, from all kinds of groups, all kinds of individuals, will take a place in the body. For further information contact our newsletter or come to a general meeting. Roanoke folk on the policy-making council are Sandra Kelly, Nancy Raley, Norma Harrison and Jane Cunningham.

The right to search raised

by Ibbly Taylor

"With the annual approval of the Senate, Honor Court shall have the right to search for evidence." (SGA Constitution, Article VI, p. 55, Student Index)

When this request comes before the Senate each year there is usually some discussion of whether Honor Court, or anyone, should have this right to search. And the Senate has always approved Honor Court's request. The search has never been used. But there is always the possibility that it could be if it were an approved tool of the Court.

It is important that people realize exactly what the issues are that are involved with the right to search. I suggest that the four main issues are: rights, privacy, responsibility, and protection. Many people argue in favor of the right to search; many others argue against this "right." But, rather than my arguing either position, I would like to present some of the fundamental questions that come to mind when I think about the Community Trust System, Honor Court, and the search.

What constitute student "rights" concerning personal property and living quarters at (Con't. from P. 2, Column 5)

LIE: A.R.S. maintains that they provide their own transportation.

FACT: On five different calls to the various A.R.S. offices, mass confusion was the rule when it came to transportation. Here are some examples: on one call to the Atlanta office, I was told I would be picked up at the airport and taken to the clinic; the day before I left I was told I would have to provide my own transportation. On a call to the Philadelphia office, I was told to take a taxi from La Guardia Airport to the clinic, but not to worry because it only cost \$1.65 (actual cost: minimum \$5 one-way) and on another call I was told to take a taxi from John F. Kennedy International Airport to the clinic, again I was told not to worry as this cab fare would only cost me \$2.50 (actual cost: \$11 one-way).

When transportation is provided, it is made possible by Manhattan Women's Medical Group which is listed as a limousine service by A.R.S. The telephone number A.R.S. gives out as its limo service (749-4009) is the clinic's number and they (the clinic) pick up all women at the airport, NOT just A.R.S.' patients! A.R.S.' other transportation is provided by Prestige Placement Center as mentioned above.

LIE: We have professionals to help you.

FACT: On calls to both the Atlanta and Miami offices of A.R.S., no one in either office could explain how the vacuum aspirator works. On one call, the man who answered the phone had NOT even heard of a vacuum aspirator!

At the present time, ads for A.R.S. are being run in The Seed, The Great Speckled Bird, The Rolling Stone, The Daily Planet, The Miami Hurricane, and many others. We hope we will not be seeing them again. We are only scratching the surface of A.R.S. - there is much more to come. The information we have given is easy to check and it is common knowledge in New York.

The three biggest rip-off referrals are: 1 - Abortion Information Agency, Inc.; 2 - Abortion Referral Service; 3 - Professional scheduling.

A Concerned Sister

Hollins? Is the search a justifiable breach of at least one right: privacy? Since the search assumes that the accused is guilty until proven guilty (or innocent), is the search inconsistent with the nature of the Honor System? What are students' responsibilities concerning their property? Is the existence of the right to search a deterrent? Yet, it has existed for years and the "crime rate" has not decreased here. If it is not a deterrent and is an invasion of privacy, and inconsistent with the Honor System, should it exist?

There are obviously several other questions concerning this matter. There must be some discussion of the search by people with all sorts of opinions about it. It is not enough for a few students to point out the "bad" aspects of a matter that affects the whole student body; nor is it enough for a couple of people to support the search simply because the Senate has always approved it. Rights, privacy, responsibility, and protection are basic issues, important ones. They need to be examined in light of the right to search.

Dr. Lawrence A. Kurtz, assistant professor of Mathematics, has been invited by the Sigma-Xi Chapter of Sweetbriar to speak on the relevance of mathematics to the real world, on November 4.

Hollins ties

by Anne Bell

The Hollins hockey team traveled to Roanoke College on Thursday, October 7, where they tied 1-1.

In the first half, the Hollins team had difficulty working together and several scoring opportunities were lost. Roanoke went on the scoreboard with a goal to make the halftime score 1-0.

In the second half Hollins Goalie Rock Hays prevented the Roanoke team from succeeding in numerous goal attempts. The Hollins offensive team rallied somewhat under pressure in the second half, and tied the score 1-1, with a goal by Right Inner Carrington Pasco. Neither team was able to score again and the game ended in a tie.

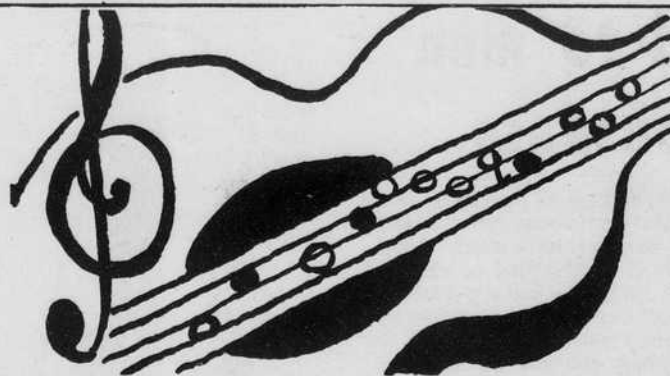
Tuesday, October 19, the team will meet Randolph-Macon.

In golf, Hollins met Longwood and Randolph-Macon in a match at Lynchburg October 12. Hollins tied with Longwood 16-16. Randolph-Macon finished third with a score of 1.

An orangutan in the Topeka, Kansas Zoo paints pictures on canvas. What's more, when one of his oils was entered in a human art show under a phony name recently, it was awarded first prize. While this may say something about the judgment of the critics, the ape's feat has more important aspects. According to October's SCIENCE DIGEST, the five-year-old orang, Djakarta Jim, is providing physical anthropologists with valuable information about ape proclivity for tool invention and use - something that has been in serious question until now.

The pen is mightier than the sword
But no match for the gun.

-- the beach boys



Diercks on "rock"

by Pat Anderson

If you happened to be passing by the Little Theater on Sunday afternoon, October 3, you might have been startled by a familiar voice singing (?) "I ain't nothing but a hound dog." You probably stood there for a second thinking, "a bunch of weirdo - far out people must be freaking out in there." So you gathered courage, walked in, and found a whole crowd of people snapping their fingers and tapping their feet. You sat down and wondered what was going on. Suddenly the music stopped and Dr. John Diercks, professor of music, was introduced to the crowd. You realized that this was a lecture - but an unusual one - so you remain seated.

"Having been raised in a generation geared to more classical music, about 15 years ago, I tuned out," stated Mr. Diercks. His interest in popular music was revived in just the past two years. Being a musician, composer and professor, he delved back into the roots of rock to find out what it was really about.

"Rock is not any one thing," said Mr. Diercks. "Take a bit of country and western to lend a touch of sadness and a sense of being free from the crush of society; add some rhythm and blues for gut feelings and the Big Beat. Add some folk for social protest and companionship, and a touch of jazz for surprises. Then plug it all into a microphone, wire in an electric guitar and what comes out loud and clear is basic rock, a driving force, a direction, a release of energy."

Mr. Diercks is firmly convinced that rock created a community of youth and a life style around its sound. This community tried and continues to try to express its feelings about

the way society is today, about war, and about relationships through this music. "The vital ingredient is the vitality of rock's authenticity," said Mr. Diercks.

Following this train of thought, Mr. Diercks examined some of today's prominent rock groups musically and philosophically with the assistance of tape recordings.

The Band, according to Mr. Diercks, was capable of nitty-gritty war protest songs such as "The Night They Drove Old Dixie Down" and yet they could produce beautiful melodic statements in "Whispering Pines." Blood, Sweat, and Tears went "brassy, Motownish, and dirty rock" in "You Made Me So Happy." The joy of life was seen in the now defunct Mamas and Papas' "Dancing in the Streets" and the Fifth Dimension's "It's a Great Life."

Joe Cocker who "waved his arms like a demented windmill" usually produced songs as "Bye, Bye Blackbird" better than the originals with his background group of "sub-Supremes." Mr. Diercks then examined Joe's female counterpart, the "down-home psychopath" Janis Joplin, with her "tiny emasculated echo" of back-up in "Try."

From there, Mr. Diercks went into the rock groups concerned with the image of evil and aggressive sexuality such as the Stones and their "Through the Past Darkly," "Paint it Black," and "Let's Spend the Night Together." He followed with drug songs - the Beatles' "Lucy in the Sky," the Doors' "Crystal Ship" and the acid rock Jefferson Airplane's "White Rabbit." He concluded with the religiousness of "Superstar."

The applause died down. You sat there thinking, "What a way to spend Sunday afternoon."

Virginia foundation awarded grant

The Virginia Foundation for Independent Colleges has been awarded \$1,000 by the Goodyear Tire & Rubber Company Fund, a non-profit corporation supported by The Goodyear Tire & Rubber Company.

In announcing the grant, Russell DeYoung, chairman of the Fund, said the award is being made to foster the continued training of college students in Virginia, many of whom have become members of the Goodyear organization.

Goodyear has a tire manufacturing plant in Danville, Va. The gift is part of the Fund's current \$429,000 aid-to-education program which includes direct grants-in-aid to many state foundations of independent colleges.

The program also includes scholarships to selected institutions of higher learning throughout the U.S. The scholarships carry with them unrestricted grants-in-aid to help offset costs not included in tuition.

In addition to the scholarships and grants, fellowships in 10 fields are established, with accompanying grants-in-aid. They are elastomers, Dartmouth College; chemistry, Kent State Uni-

versity and Massachusetts Institute of Technology; chemical engineering, Texas A&M University; organic chemistry, Ohio State University; polymer science, University of Akron and Rensselaer Polytechnic Institute; chemical microscopy, University of Colorado; fiber textile, North Carolina State University; advanced highway engineering, International Road Educational Foundation. Goodyear Aerospace fellowships: aeronautical engineering, Ohio State University; electrical engineering (electronics), Case-Western Reserve University.

Evening of dance

by Sophie Phiansonthon

Hollins' dance department was invited to participate in a dance program in Lynchburg October 10.

To benefit the Lynchburg area residences of the Don Redlich Dance Company, February 11 and 12, 1972 and the Repertory Dance Company, April 6 and 7, 1972, which are presented in conjunction with the National Endowment for the Arts' Coordinated Residence Touring Program, the Lynchburg Fine Arts Center presented "An Evening of Dance" in which many artists participated. Among these were Haruki Fujimoto, a professional from New York and lecturer in dance at Hollins, and Lawan Rupasute, a noted performer and dance teacher from Silapakorn, Thailand's National School of Fine Arts, who was under the sponsorship of Paula Levine, associate professor in dance at Hollins.

Mr. Fujimoto interpreted "Matsu No Midori" (Green of Pinetree), a traditional Japanese dance, and "Jazz a la carte," part of the Cole Porter Suite that he choreographed last year for an Orchestris dance production at Hollins. He also danced with Sophie Phiansonthon, a member of Orchestris, in "Al" (Love), a piece she choreographed in 1969.

Lawan Rupasute interpreted "Dowadeung" (Angel Dance), a traditional dance of Thailand. Mrs. Rupasute came to Hollins in the Spring of 1970 as a dancer-in-residence. During her stay she intends to lecture and demonstrate Thai dance on the East Coast.

Dental patients ten or twenty years from now will be treated with drugs, not drills, according to the October SCIENCE DIGEST. Captain Seymour Hoffman of the Armed Forces Institute of Pathology predicts that electron microscopy will allow dentists to pinpoint an area in which decay is starting long before it is visible by any other means. Early detection will permit treatment by drugs, and the drill will become obsolete.

Have you stumbled on any meteorites lately? If so, your find could be a great help to a study at Ohio State University into the nature, composition and origin of the universe, says the October SCIENCE DIGEST. Although only 40 pounds of meteorites have been found in the U. S. in the last ten years, mineralogists believe that three or four specimens of 20 pounds each fall to earth each day.

Parents' use of legal drugs is related to illegal drug use among teenagers, reports the October SCIENCE DIGEST. Three studies of 28,000 teenagers in Canada, New Jersey and California, conducted by Dr. Donald B. Louria of the College of Medicine and Dentistry, New Jersey, showed that drug use was highest among students whose parents, especially the mothers, were "regular and intensive" users of tranquilizers and stimulants.

OCTOBER 23

8:00 P.M.: (Bake Bread?)

9:30 P.M.: Bring Your Own Music

OCTOBER 30

8:30 P.M.: The University Student and the Educational Process - What is the Relationship? What should it be? Open Discussion

THE COFFEE-HOUSE

Free 114 W. Washington Street, Lexington, Va.