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What's Where?

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Richard Wezowicz

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~~_____~~
Evelyn Horn

COURIER STAFF

Staff Advisor

Mark Kostin

Editor

~~_____~~

~~_____~~

Hector Estremera

Printing & Layout

Paul Fontaine

Larry Chace

COUNSELORS

Glenn Hamilton

Lou Pelletier

Don Daigle

Peter Hough

ADDICTION SERVICES

Mary Kilroy

WORK RELEASE COUNSELORS

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PRE-RELEASE COUNSELORS

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RECORDS OFFICE

Helen Johnson

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We have a million reason for
Failure, but not a single
Excuse.

Editorial

By Larry Chace

On June 15, 1980, an article appeared in the Hartford Courant in which the Ct. Dept. of Corr. unveiled plans a family visiting program for the inmates at Somers State Prison.

In the article, Deputy Corrections Commissioner Raymond M. Lopes reportedly told the courant that the reason for the program was "concern for inmates maintaining family ties." He said that a significant number of male inmates suffer marriage break-up. He said he hoped the program would improve inmates morale.

Although details of the program are not yet fully worked out, it appears to be designed to benefit married inmates only. It is expected however, to improve the morale of all inmates. How they expect to improve the morale of all 1,100 inmates at a maximum rate of 14 per week and limiting the program to married inmates only remains a mystery.

The fact is that to deny any inmate a conjugal visit, once the program begins, because he is not legally married or a homosexual, would be in violation of the due process and equal protection clauses of the Constitution, as well as in violation of a recent U. S. Supreme Court decision which stated that sexual activity between consenting adults is legal as long as it does not infringe upon anyone's rights. Denial of conjugal visits to any person in a state jail in Ct. once the program starts would further constitute invidious discrimination to those denied. And to deny any person in any jail in the state of Ct. would constitute cruel and unusual punishment.

Because there is documented proof of a significant number of break ups among married inmates it does not make the number of breakups experienced by nonmarried inmates any less significant. The actual number of breakups among nonmarried inmates could prove to be a higher percentage than those who are married. Nor is the need for sex among nonmarried inmates any less than it is for married inmates.

What corrections officials are claiming will boost inmate morale could well prove to be a disaster should they fail to make the program available to all inmates. i.e. Minimum criteria for entrance into the program should not discriminate against any group of inmates in any state jail. I see the morale of the masses being lowered rather than raised. Would it be comforting to you to know that the guy next door to you, who is equally treated by the prison system in every way, should suddenly be allowed to have conjugal visits solely because he and his old lady are married? The state was never concerned with you and your old lady living together on the street, why should they suddenly become so puritanical after you've come to jail?



Review Of The Law

THE WITNESS WAS A "GHOST" !!!

By Rod Lindsley

In the annals of law and psychical reasearch the classic instance of a truth-telling dream apparition is the Chaffin Will Case, in which a ghost changed a court decision.

On September 27, 1921, James Chaffin, Sr., a prosperous and, by all accounts, rather eccentric farmer of Davie County, North Carolina, died as the result of a fall. His will, dated November 16, 1905, bequeathed all his worldly goods to his favorite son, Marshall, the younges of four. His widow, and his three other sons, were left out in the col

Some four years later, during the month of June 1925, the dead ma son, James, had a vivid recurring dream in which his father appeared t him. There was a look of pain, or perhaps yearning, on the dead man's face, but he never spoke-until one night when the dream came more viv- idly than before.

"My father appeared at my bedside again", James Chaffin testified "He was dressed as I had often seen him dressed in life, wearing a bl- ack overcoat which I knew to be his own. This time he spoke to me."

"He took hold of his overcoat and pulled it back and said, 'you will find my will in my overcoat pocket', and then disappeared."

James Chaffin said he awoke feeling certain that his fathers sp- irit had visited him to rectif a mistake which was causing him sorrow

Chaffin went to his mother's in search of the old black overcoat his father once wore and discovered that she had given it to his bro- ther John, who lived in Yadkin County, some 20 miles away.

Or July 6, James Chaffir, at his brother's, examined the old ov- ercoat. The inside pocket was stiched shut. Opening it, he found a li- ttle roll of paper, tied with string, on which, in what appeared to be the dead man's handwriting, were scrawled the words: "Read the 27t chapter of Genesis in my daddie'd old Bible." (The dead man's father

had been a minister and his Bible was a family heirloom.)

At this point, James Chaffin, certain that he was on the verge of an important discovery, enlisted a neighbor, Thomas Blackwelder, to accompany him as a witness. Chaffin's daughter and Blackwelder's daughter also went along.

They found the Bible in the top drawer of a dresser in the widowed Mrs. Chaffin's house. As Blackwelder lifted the worn volume, it crumbled in his hands. Leafing through the portion containing the Book of Genesis he found, tucked between the pages at the designated spot, the twenty-seventh chapter-which, significantly, describes how Jacob cheated his older brother Esau out of his birthright-a document apparently in the deceased's handwrioting.

It proved to be a will, dated January 16, 1919, some 14 years later than the original, and read as follows:

After reading the 27th chapter of Genesis, I James L. Chaffin do make my last will and testament, and here it is. I want, after giving my body a decent burial, my little property to be equally divided between my four children, if they are living at my death, both personal and real estate divided equil, if not living, give share to their children. And if she is living, you must all take care of your mammy. Now this is my last will and testament. Witness my hand and seal. James L. Chaffin.
This January 16, 1910.

Though unwitnessed, this will was fullu valid under North Carolina law, if there was no doubt that it had been written by the testator. It was submitted to the court for probate.

Marshal Chaffin, named sole beneficiary in the preveious will, had since died but his widow, acting as guardian for her son, Marshall's legal heir, contested the new will.

The case went to court in December 1925. Ten witnesses, including a professional handwrioting expert, were prepared to testify that the second will was in the testator's own hand. However, on testimony was heard after Marshall Chaffin's widow, on being shown the new will, immeadiately acknowledged that the handwriteing was indeed that of her deceased father-in-law. Accordingly, the second will was probated by the court.

Here, then, is a case in which the apparition of a dead man communicated information responsible for a legal judgement setting aside a duly probated will and enforcing another in its place.

What about possible explanations other than communication with the dead ?

One theory is that the second will was a fake planted by James Chaffin, possibly with the connivance of his mother and his brothers. They did, after all, have a motive.

Admittedly, too, there are details of the story hard to understand. If James Chaffin, Sr., had been concerned enough about the injustice of his first will to write another it is curious indeed that he did not mention the second will or leave some clear directions as to where it could be found after his death.

However, he died suddenly, remember, from a fall, and it is possible that his untimely demise prevented him from revealing the new will on his deathbed, as he may have intended to do. The older Chaffin as already intimated, had more than his share of eccentricities (for example, though affluent, he wore the same tattered black overcoat, in which the note about the second will later was found, for many years, long after most people would have given it to the Salvation Army). His odd personality presumably accounts for his not mentioning the second will. Who, really, can explain human motivations ?

At any rate, the fact that 10 witnesses were prepared to swear that the handwriting in the will undoubtedly was the dead man's-and moreover, Marshall Chaffin's widow conceded it-seems to rule out any question of a hoax.

Another theory is cryptomnesia. This speculates that the Chaffin family had heard about the second will but forgot, and the buried memory later manifested in the form of the dream.

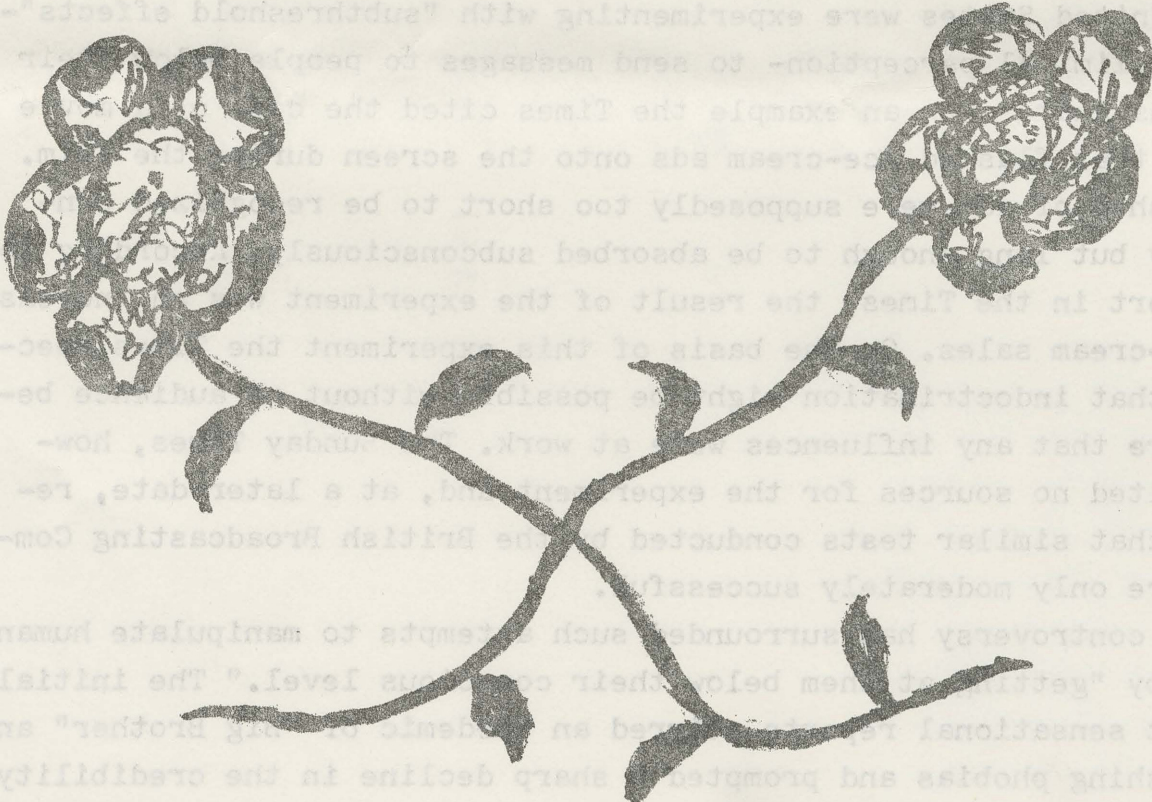
Most researchers find this idea farfetched. Is it conceivable that people who were to benefit from a will would forget about it ? This is doubly unlikely when the period between the date the will was written and the testator's death was about two years, a short span for any memory. Cryptomnesia in this case is utterly improbable.

Another theory, one which accepts some sort of super-normal element, is that James Chaffin, telepathically picked the information

about the second will from his father's mind while the old man was still alive, but this knowledge remained latent in his unconscious until it surfaced in the form of a dream.

Such delayed or deferred telepathy is theoretically possible, I suppose, but in this instance the latency period seems to have been unduly long. Why would it take four years--the time which elapsed between the old man's death and the apparitional dreams--for the knowledge to surface into his son's conscious mind? From the published findings on telepathy it would seem that such a long latency period is virtually unheard of; and if so, what basis is there for assuming that in this particular instance telepathy acted in a manner totally different from what is known to be usual?

The most plausible interpretation of the Chaffin Will Case, I submit, is that the dead man did communicate to correct an injustice caused by his spite or carelessness.



Commentary

Reprinted from the World Book of the Strange

Subliminal perception, also called subception and unconscious perception, is the alleged result of stimulation of human vision below the level of visual perception.

The characteristics of subliminal perception include: (1) stimulation of the subject below some awareness threshold; (2) no reported awareness of the stimulus on the part of the subject; (3) responses evoked in the subject differing from those evoked when the subject is stimulated supraliminally (at the level of consciousness).

In 1956 the London Sunday Times reported that certain advertisers in the United States were experimenting with "subthreshold effects"- i.e., subliminal perception- to send messages to people below their conscious guards. As an example the Times cited the case of a movie theater that flashed ice-cream ads onto the screen during the film. The flashes of ads were supposedly too short to be recognized consciously but long enough to be absorbed subconsciously. According to the report in the Times, the result of the experiment was an increase in ice-cream sales. On the basis of this experiment the Times speculated that indoctrination might be possible without an audience being aware that any influences were at work. The Sunday Times, however, cited no sources for the experiment and, at a later date, reported that similar tests conducted by the British Broadcasting Company were only moderately successful.

Much controversy has surrounded such attempts to manipulate human beings by "getting at them below their conscious level." The initial, somewhat sensational reports stirred an epidemic of "Big Brother" and brainwashing phobias and prompted a sharp decline in the credibility of the hypothesis of subliminal perception. J. V. McConnell et al. (American Psychologist, Vol. 13, 1958) traced the controversy to the claims of a commercial firm that subliminal perception of messages

- "Eat Popcorn" and "Drink Cola-Cola"- fantastically stimulated the sale of these products. Consequently, Despite the lack of any detailed reports on experiments of such a nature, the technique was seized upon as the newest of the "new look" aspects of the application of psychology to advertising.

Although some experimenters believe that there is a below-threshold stage in nonconscious perception which occurs prior to conscious awareness, some, I. Rock for one (An Introduction to Perception, Macmillan, 1975), contend that many of the better known experimental effects either have been shown to be results of uncontrolled factors or can be explained in other ways. Other experiments (see N. L. Nunn, Psychology: The Fundamentals of Human Adjustment, Houghton Mifflin, 1961) claim it is impossible to be certain if a presentation is a little above or below an individual's subject's threshold because a threshold is usually determined statistically and individual variations are wide.

Although some people claim they have not seen a shred of valid published evidence supporting claims of increased sales of popcorn, ice cream, ect., D. Byrne conducted an experiment that showed hunger could be increased through subliminal messages (see "The Effects of Subliminal Food Stimulus on Verbal Responses," Journal of Abnormal Social Psychology, Vol. 59, No. 2, 1959). In the experiment, subjects were shown the word "beef" for one two-hundredths of a second every seven seconds during a supraliminal film. After the film the subjects were asked to rate themselves on hunger and to choose one sandwich from a variety being offered. The results showed a significance effect on subsequent hunger ratings, but no significant effect on choice-there was no significant move toward choosing beef sandwiches. Further experiments have supported the finding that subliminal stimuli do not change existing habits or preferences.

However, J. Zuckerman ("The Effects of Subliminal and Supraliminal Suggestion on Verbal Productivity," Journal of Abnormal Social Psychology, Vol. 60, No. 3, 1960) found that imperatives-command sentences-could exercise an effect on behavior as long as the suggestions were subliminal. At supraliminal intensity there was no consistent effect on performance. In Zuckerman's test, subjects were required to write stories that centered on TAT (thematic apperception test) cards on which were flashed either "write more" or "don't write". In this experiment, subliminal stimulus seems to parallel the way posthypnotic suggestion works, in that ~~it~~ the individual experiences his own behavior as self-generated and not caused by external pressure. It seems reasonable to conclude that in the absence of a strong existing habit, a subliminal stimulus can impart direction to overt behavior.

Testing in different contexts has shown that subliminal stimulation can effect dreams, memory, emotional responses, adaptation level, conscious perception, verbal behavior, drive-related behavior, and perceptual thresholds. The main snag, according to N. F. Dixon (Subliminal Perception: The Nature of the Controversy, McGraw-Hill, 1971), is that because of differences in individual thresholds, it would be almost impossible to determine an intensity or duration value for a "subliminal" message that guaranteed it would be subliminal for all subjects.

While the published data do seem to place the validity of the concept of subliminal perception beyond a reasonable doubt, the controversy continues. Dixon attributes the unwillingness to accept the validity of subception to a deep-rooted distaste for the idea of unperceived control, especially in a culture which values personal freedom above all. He finds it understandable that there have been so many attempts to cast doubts on this phenomenon in view of the threat it seems to pose to personal liberty.

Short Stories

SOMETHING ELSE YOU SHOULD KNOW ABOUT DISCO MUSIC

Written By Steven Waterman (Bilal)

It's a method called "Subliminal Subduction" by the wise men of the world. Subliminal: existing or operating below the threshold of consciousness; subconscious. Subduction: to conquer and bring into subjection, to control or calm, to defeat, to bring under one's domination.

Subliminal Subduction is a simple knowledge that, when used correctly (adhering to a natural law that for every action there is an equal and opposite reaction) it causes thoughts to literally sneak past one's conscious mind, without the victim knowing what's going on in his own head. Like anything with great power, this psychological trickery has fallen into the wrong hands of the evil oppressors, who look for political dominance and material dominance over the world by keeping the masses of the people's minds in slavery. The fact being that the physical part of your makeup is the weak, low and inferior part of yourself. The animals of creation are totally physical. The mind is the superior part of your makeup, (before you can do anything physical there first must come a signal from the brain) therefore, man is mind, and woman is womb of mind; where another mind is created, Animals Don't have minds, but act out of instinct alone. this is why they have taken the chains of slavery off the physical makeup, and have placed them on the minds through the use of this "Subliminal Subduction" trickery. Minds rule the world, and these minds know that as long as you are kept on the physical level there is not much trouble you can make for them that they can't handle. They keep us in the ghetto housing projects because they are the modern plantations. In order to become a victim and swallow the

poison, it must have on a mask in order to hide the trick.

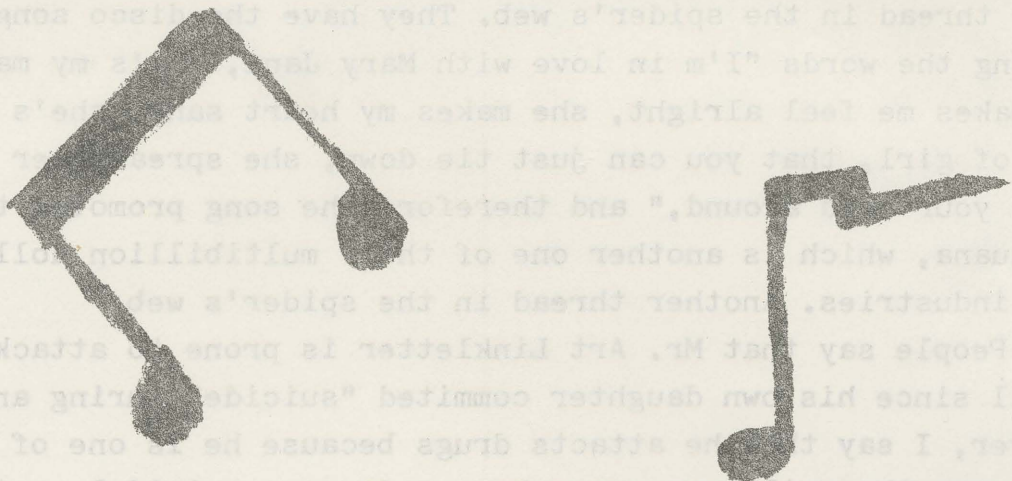
You are much aware of how very popular Disco Music is today, and how very quick it came. Not only has it put many bands out of action (people being replaced by albums) but it's a multibillion dollar per-year industry. Man gets his knowledge from studying creation. For example, watching birds fly gave man the idea of building the airplane. So, let's study the spider and the spider web. The spider spins his web all around his area, and then he just lays back and waits for light objects to fall on his dust like web. Dust is a lifeless matter that is driven by the wind. So the spider just spins many threads of this dust type web and lays back and waits for light objects to fall into it. The word "industry" is a sign for those who are wise. This science of music is spread throught our communities. You heard how Disco Music has put good music like jazz, rythem and blues, blues, and soul into a graveyard. You also heard about how loud the Disco Music is, (some high notes are designed to damage the ears even though they are too high to hear!) and how many decibels are used., which is the true knowledge, but there is something else you should know about Disco Music.

These evil oppressors, in Disco Music as the mask, use subliminal subduction in order to control your mind and defeat you on the high level of yourself. If asked about which instrument you like best, and which instrument stands out most in Disco Music, you would say that "the bass guitar" is the favorite. Now let me bring you into understanding. When you were inside your mother's womb you were comforted by your mother's heartbeat. It was your mother's heartbeat that awns your entertainment at the early stage of human development. Knowing this fact the evil people (spiders) have changed the bass guitar, and now have the new bass guitar to make the exact same heartbeat sound of the mother, in order to subconsciously attract you to Disco Music, plant orders and thoughts into your subconscious mind, and lower your

state of mentality all the way back to when you were you in the womb. This is how they affect your thinking by spreading their web. For example, they have the disco song "MONEY", singing the words, "Money, oh money, got to get my hands on some; Money, makes the world go 'round." This causes the masses of the poor people, who wait for welfare checks every first and sixteenth of the month, to want to get their hands on some. So you just got to go out and get your hands on some, and therefore the song promotes crime, which leads you to jail, which is another one of their multibillion dollar per-year industries. Another thread in the spider's web. Then when you're in your cell with the state radio playing Disco Music and most of you innocent, they have the disco song, "Take Your Time" singing, "Take your time, take-your-time, take your time, take-your-time," in to subconsciously get you to accept your plea bargain, and so you took your time. They have another song that Betty Wright sings, "You Got To Get Your's First Before You Give Up Anything!" It's an older woman's conversation with a younger woman, and therefore the song promotes prostitution, which is another one of their multibillion dollar per-year industries. Another thread in the spider's web. They have the disco song "Mary Jane" singing the words "I'm in love with Mary Jane, she's my main thang, she makes me feel alright, she makes my heart sang, she's not the kind of girl, that you can just tie down, she spreads her love, and spins your head around," and therefore the song promotes the use of marijuana, which is another one of their multibillion dollar per-year industries. Another thread in the spider's web.

People say that Mr. Art Linkletter is prone to attacking any drug at all since his own daughter committed "suicide" during an LSD trip. However, I say that he attacks drugs because he is one of the wise who knows the evil oppressors have made us a suicidal society. There are signs(hints) in creation for those who are wise. To bring you into understanding, let's look at the Disco Dances that they design

for us. There are such disco dances as "The Bump", so you can bump yourself against another person, or bump yourself against a wall; and there's a disco dance called "The Spank", so you can go around spanking yourself. This subconsciously conditions you for suicide by having you practice suicidal behavior. You may feel bad about yourself while doing the disco dance called "The Freak", to the song singing, "I'm a freak, but I can't help myself, I don't want to be a freak, but I can't help myself", because subconsciously you may feel that you are a freak. They have the disco dance called "The Rock" so when you bump or spank yourself you may do it as hard as a rock. So the next time you're listening to WTRC and the "Mouse Trap" program, I hope you are thinking "Consciously" what that trap is!



Short Stories

MY GRANDMA.

By Rod Lindsley

I very seldom take anything seriously, as can be attested to by anyone who knows me. In fact, for me to take something seriously, it really has to be serious.

Take my grandmother for instance. Grandma never took anything seriously either except maybe the time when she was riding her motorcycle at the age of seventy five wearing counterfeit Hell's Angels colors and was pulled over by four Angels with blood in their eyes. Grandma so cool about everything that they nearly let her go until one of the Angels mentioned the fact that she was seventy five and riding a Harley-hog, which made grandma mad and she pulled out her chain. That did it and grandma was nearly done in but not until she put two of them in the hospital and left the other two wondering just what the hell they had run into.

Grandma was rather eccentric all her life. Her main ambition in life, to fly a hot-air balloon across Peru, was never accomplished. Grandma liked flying. At the age of six, she tried to teach me how to fly. She scotch-taped over a thousand pigeons to my back and pushed me off a cliff. I was doing all-right until some rotten kid threw a bag of popcorn in a stone quarry.

Grandma liked football. She had a steel plate in her head where she was kicked while playing fullback for Notre Dame. One day she went out in a thunderstorm and got struck by lightning in the steel plate. After that she used to get color TV, in stereo, on her glasses. We all went over to her house the next day to watch the World Series on her glasses but she developed hay-fever and the game was called on account of rain.

At ninety five grandma decided to take a trip to Florida in her electric wheel-chair. She did pretty well until she hit the Jersey Turnpike and the long extension cord got caught in the wheels of a Greyhound bus.

hound bus.

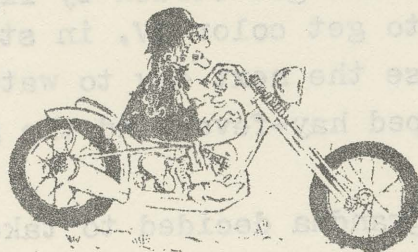
When I was little, grandma used to tell me all sorts of interesting things about the world. For instance she told me about the "Dust-Mopes" Dust-Mopes hide under beds and look just like balls of dust during the day, but at night they all get together and turn into a lion. She told me about ghost's too. She said that at night ghost's stand around outside peoples houses but when the sun comes up they turn into trees. She also told me not to eat TV Dinners because they have cockroach legs in them and that on halloween, pumpkins dress up like watermelons.

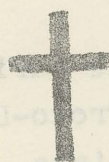
She told me that when she was a girl she saw over three hundred flying-saucers... in one week. She said that the last one she saw came down in her back yard in a wheat field. She thought they fed off wheat or something. A little man came out of the saucer and told her to take him to her leader but she couldn't do it because she didn't know who her leader was. Then she guessed that the little man got mad because he whipped out a ray-gun and shrunk her brother down to the size of a chicken and the dog buried him.

After grandma got really old, she went to The Home. At The home, however, she still managed to have a good time. When we would go to see her she would tell us about how she and the other old people there would bowl from wheel-chairs and have inner-tube races in the swimming pool. They had wheel-chair races in the hall-ways but that got too dangerous after after one of the resident doctors was killed instantly on the fourth turn.

They did other interesting things there too. After dinner, they would all sit around and listen to each other digest their food or take each others pulse. However, the main pass-time was breathing contests.

Grandma might have lived forever had it not been for a freak accident. She went outside in a rain-storm one day and got the electrodes on her neck wet and she shorted out.





Religion



THE SACRED COW

Copied from the Book of The Strange

The cow, in the Hindu religion, is the most sacred of all animals and the personification of all the gods.

To the Hindus of all sects and all four castes, everything about the cow, including its dung and urine, is sacred. The Hindus believe that the cow and the Brahmin were created on the same day and, therefore, are equally sacred. In Hinduism, killing a cow is a heinous sin, and the eating of beef is worse than cannibalism. The cow's mouth, however, is considered unclean because it was caught telling a lie by the god Brahma.

Hindus consider the feeding of a cow to be an act of great merit. Eating a mixture of milk, curds, butter, and cow dung and urine is believed to be purifying for a person's soul and body. In the streets of Hindu cities, according to R. Thomas in HINDU RELIGION, CUSTOMS, and MANNERS (Taraporevala Sons), pious men and women of the lower classes follow cows, catching their urine in cupped hands and sipping it. No pious Hindu will pass a cow without first touching it and then touching his own head in an act of homage.

Stray cows enjoy great liberties in Indian towns—they wander through the streets, break into private gardens, defecate on the sidewalks and snarl traffic. The government maintains old-age homes for cows, and in Madras the police nurse sick cattle until they are well.

The Hindus venerate the cow as the mother of life, the symbol of everything that is living. Because they believe that every part of the body of the cow is inhabited by a deity, they consider every

part of the cow, including the excreta, hallowed. The curious reverence for the cow is extremely ancient, dating to Proto-Dravidian civilization (circa 1500 B.C.). Apparently, the Dravidians, the largest group of inhabitants in India before the advent of the Aryans treated horned cattle with reverence.

The Hindu veneration of cows has not diminished through the centuries. Gandhi himself said, "Cow protection is the central fact of Hinduism. To me it is one of the most wonderful phenomena of all evolution; it takes the human beyond his species. The cow is enjoined by man to realize his identity with all that lives" (see N. Macnicol, THE LIVING RELIGIONS of the INDIAN PEOPLE, Student Christian Movement Press, 1934). In his autobiography, Gandhi described cow protection as including cattle breeding, improvement of stock, humane treatment of bullocks, and the formation of modern dairies.

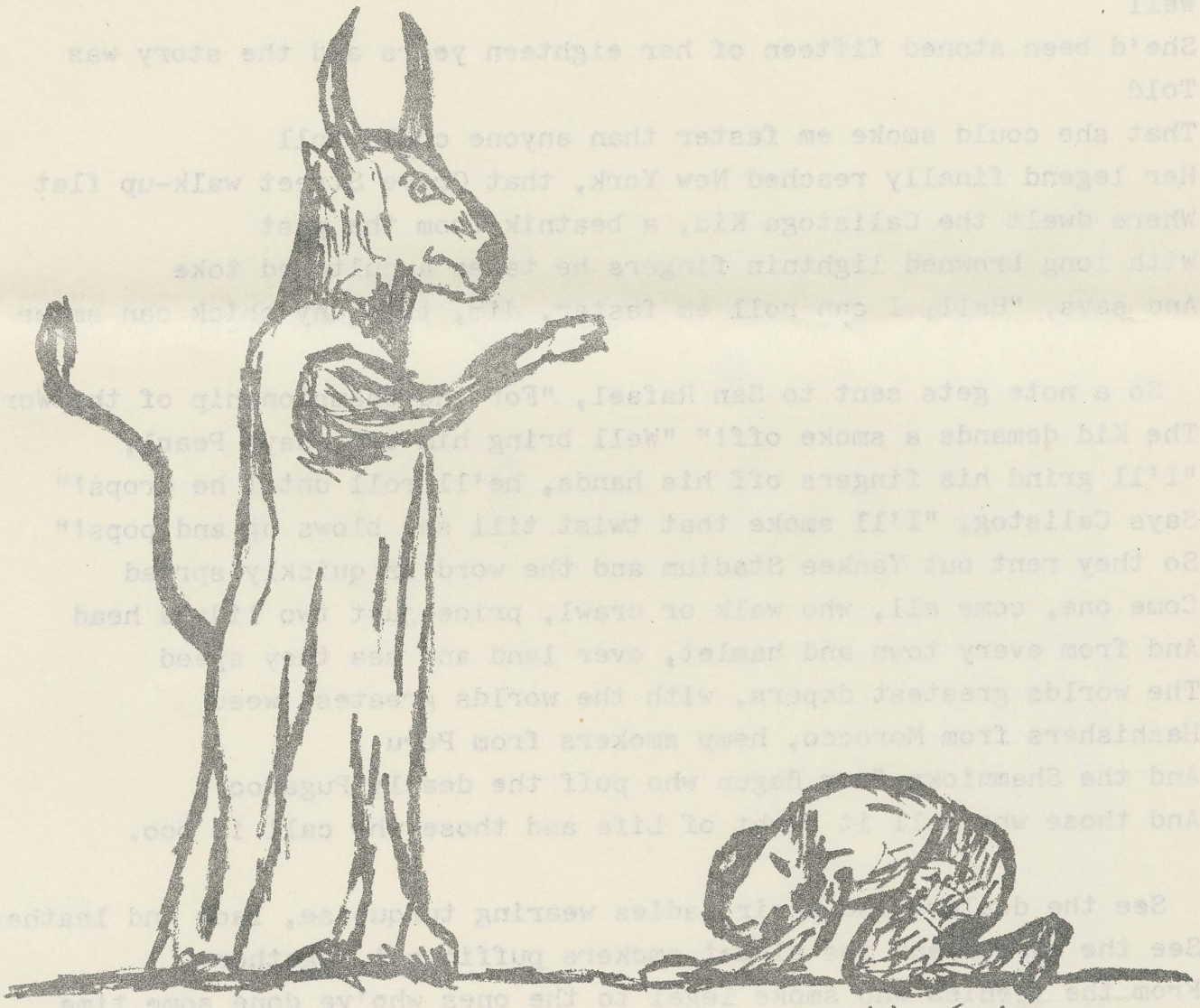
The origin of the repugnance to eating cattle may be economic. In India no other animal was available for tilling the soil or transporting agricultural products, and additionally, milk was a valuable food. Also, according to J. A. Dubois in Hindu Manners, Customs, and Ceremonies (Oxford, 1897), beef is nearly indigestible in a climate as hot as in India. The eighteenth-century French writer Montesquieu wrote the following on the origin of the custom: "Cattle multiply but slowly (in India) and are subjects to many diseases. Hence it is that a religious law which protects them is very necessary to deify the animals in order to protect them."

Some experts, however, believe that cow worship is the chief cause of India's hunger and poverty because it keeps useless parasites alive. In 1959 the Ford Foundation concluded that about half of India's cows give no milk, and the milk production of the remainder is very low.

On the other hand, valid arguments can be made for the continued enforcement of the cow protection creed. Although India has a surplus of cows, there is a serious shortage of oxen, which are important as draft animals. Cows, therefore, are important as breeders of oxen. Cow dung is also an important economic asset. About half the cow dung

produced is used as agricultural manure and the remainder as fuel. A paste made of cow dung is used as flooring material: it hardens into a smooth surface that can readily be swept clean. Cows that die of natural causes are eaten by low-caste Indians. Cows do not compete with humans for vegetable foods because to large extent they subsist on fodder, such as stubble and rice straw, that is useless for humans.

For more information, see M. Harris, Cows, Pigs, Wars, and witches: The Riddles of Culture (Random House, 1974) and A. C. Bouquet, Hinduism (Hitchinson, 1949).



Handwritten signature or mark.



Poetically Speaking



THE GREAT AMERICAN SMOKE OFF

In the laid-back California town of sunny San Rafael
Lived a girl by the name of Pearley Sweetcake, you prob'ly knew her
Well

She'd been stoned fifteen of her eighteen years and the story was
Told

That she could smoke em faster than anyone could roll
Her legend finally reached New York, that Grove Street walk-up flat
Where dwelt the Calistoga Kid, a beatnik from the past
With long browned lightnin fingers he takes a cultured toke
And says, "Hell, I can roll em faster, Jim, than any chick can smoke

So a note gets sent to San Rafael, "For the Championship of the Wor
The Kid demands a smoke off!" "Well bring him on", says Pearl,
"I'll grind his fingers off his hands, he'll roll until he drops!"
Says Calistog, "I'll smoke that twist till she blows up and pops!"
So they rent out Yankee Stadium and the word is quickly spread
Come one, come all, who walk or crawl, price-just two lids a head
And from every town and hamlet, over land and sea they speed
The worlds greatest dopers, with the worlds greatest weed
Hashishers from Morocco, hemp smokers from Peru
And the Shamnicks from Bagun who puff the deadly Pugaroo
And those who call it Light of Life and those who call it boo.

See the dealers and their ladies wearing turquoise, lace and leather
See the narcos and the closet smokers puffin all together
From the teenies who smoke legal to the ones who've done some time
To the old man who smoked "reefer" back before it was a crime

And the grand old house that Ruth built is filled with smoke and cries
 Of fifty thousand screaming heads all stoned out of their minds
 And they play the national anthem and the crowd lets out a roar
 As the spotlight hits the Kid and Pearl, ready for their smok'in war
 At a table piled high with grass, as high as a mountain peak
 Just tops and buds of the rarest flowers, not one stem, branch or seed

Maui Wowie, Panama Red and Alcapulco Gold
 Kif from East Afghanistan and rare Alaskan Cold
 Sticks from Thailand, Ganja from the Islands, Bangkok's Bloomin Best
 And some of that wet imported stuff that capsized off Key West
 Caxacan tops and Kenya Bhang and Rivieria Fleurs
 And that rare Manhattan Silver that grows down in the New York sewers
 And there's bubblin ice-cold lemonade and sweet grapes by the bunches
 There's Hershey's bars and Oreos, case anybody gets the munchies
 And the Calistoga Kid he sneers, and Pearley she just grins
 And the drums roll low and the crowd yells, "GO" and the worlds first
 Smoke Off begins.

Kid flicks his magic fingers once and "ZAP" that first joint is rolled
 Pearl takes one drag with her mighty lungs and "WOOSH" that roach is
 Cold

Then the Kid rolls his Super Bomb that'd paralyze a moose
 And Pearley takes one super hit and "SLURP" that bom's defused
 Then he rolls three in just ten seconds and she smokes em up in nine
 And everyone sits back and says "This might take some time."
 See the blur of flyin' fingers, see the red coal burnin' bright
 As the night turns into mornin' and the mornin' fades into night
 And the autumn turns to summer and the whole damn year is gone
 But the two still sit on that roach filled stage, smokin' and rollin'
 On

With tremblin hands he rolls his jays with fingers blue and stiff
 She coughs and stares with bloodshot gaze, and puffs through blistered
 Lips

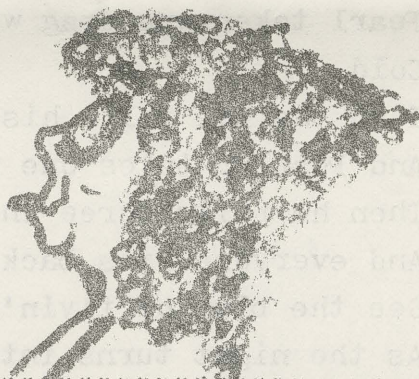
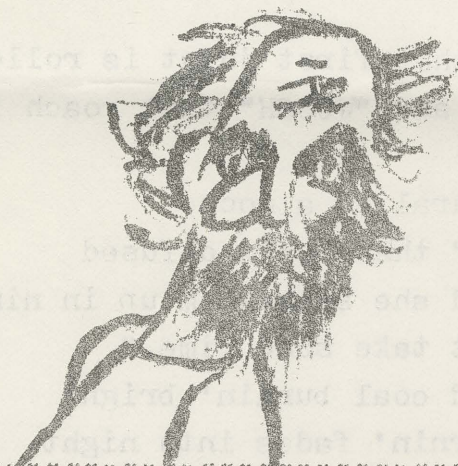
And as she reaches 'cross the table for another stick of Gold
 The Kid gasps "Damn it girl, there's nothing left to roll!"

"Nothin' left to roll?" screams Pearl. "Is this some twisted joke?"
 "I didn't come here to fool around, man, I come here to SMOKE."

And she reaches 'cross the table and she grabs his bony sleeves
 And she crumbles his body between her hands like dried and brittle
 Leaves
 Flickin' out his teeth and bones like useless stems and seeds
 Then she rools him in a ZIG ZAG and lights him like a roach
 And the fastest man with the fastest hands goes up in a puff of
 Smoke.

In the laid-back California town of sunny San Rafael
 Lives a girl named Pearley Sweetcake, you prob'ly know her well
 She's been stoned twenty-one of her twenty-four years, and the story's
 Widely told
 How she can smoke em faster than anyone can roll
 While off in New York City, on a street that has no name
 There's the hands of the Calistoga Kid in the Viper Hall of Fame
 And underneath his fingers there's a little golden scroll
 That says...BEWARE OF BEIN' THE ROLLER WHEN THERE'S NOTHIN' LEFT TO
 ROLL.

Submitted By Rod Lindsley



A L O N E

So alone, so all alone, I know so well what it means
 To be alone
 I've come to live my life so well now
 All alone.
 Alone, no one to hold.
 Alone, no one to help me with my sorrow

Alone, so all alone, no one to talk to.
 Alone, no one to share my feelings with.
 Oh yes, I know so well what it means to be alone.
 You say you know what it means to be alone but you really
 Don't until
 You feel the loneliness I've felt.
 Once she swore she'd be mine till the end of time
 But not no more beaause now I'm all alone.
 Yes, so all alone.
 Alone.
 I know so well how it feels to be alone.

By Joey

POOR RICH BOY, RICH POOR MAN, POOR POOR MAN, RICH MAN?

As a boy I has aplenty...
 So I thought.
 Poor Rich boy.
 I lost my bundle (as was the will of God).
 To make me rich;
 He gave me a 1953 Penny.
 Rich poor man.

Then by want of earthly riches,
 I thought not of the value of my God-given Penny;
 And so I lost my Penny.
 Poor Poor Man.

God, if you could only give me back
 As little as one smile or a gentle kiss
 For my dear Penny...
 I would be a Rich Rich Man.

By Dave Gagner

(In memory of his life savings)
A Penny

VOICE OF THE LAW LIBRARY

KNOW YOUR RIGHTS!!!

By Jesus Campos

Incarcerated brothers!!! There are so many obstacles and pressures that we have to contend, (deal), with in jail concerning our cases and our personal problems and weaknesses that we get hung up in a lot of garbage, laying up, eating, sleeping, taking drugs, and TV Box freaks, not realizing that is the design and purpose of today's jails and part of the overall "masterplan" to keep us poor folks, (blacks, hispanics and even poor whites), confused, ignorant and caught in the web of suffering, anger, hate and destruction of each other.

We are constantly being punished and abused for our ignorance and our poverty.

Rich folks don't go to jail nor do they pay taxes, (they write them off as business expenses), and if they should go to jail, they are housed in government country clubs with golf and tennis courts and even swimming pools. Check out the Watergate and New Britain scams !!!

Check out the statistics!!! More than 80% of the people in the state and federal prisons are poor !!!

Brothers (and sisters), you must read, rap and ask questions about everything, law, politics, what you should eat, the medicine you take, sports, the whole deal.

If you don't feel your public defender or private lawyer is doing you right, tell him!!! Then tell him what you want him to do, if you know, and if you don't know, find out by asking someone who does know, then tell him what you want. The same as a private lawyer, a public defender works for you! The state pays him to work for you and represent your best interests, (not the State's or the Prosecutor's office).

If he doesn't do what you want or what you think he should be doing or what you tell him to do, than write a complaint to the Chief Public Defender, whose name you can get from your counselor or from the Law Library. Make shure you make and keep copies of everything you write so that if you later have to file a habeas corpus or civil suit for violation of your rights you will be able to present documented evidence. The court's can ignore the laws (when you don't know them) but they can't ignor documented evidence which you and they know is right!!

If the Chief Public Defender doesn't change your public defenders actions, then, when you go to court ask permission to speak on the record and explain the situation to the judge and request that you be appointed another public defender or a special public defender if your charge is a felony.

When you complain to the judge, make shure you say that the public defender is "ineffective as counsel",(not incompetent), and show him copies of the letters you wrote asking him to do what you think he should be doing and your complaints to the chief public defender. Also, make shure you read the dates of the letters and any decieving answers you recieved for the record; this way, if you file a habeas corpus to dismiss or you are convicted, you will have a strong claim for "inneffective assistance of counsel" which is grounds to dismiss the charge together with other claims such as denial of a speedy trial unlawful arrest, ect., or to throw out the conviction and set you free

If the judge denies your request to dismiss your public defender than write and complain to the Chief Court Administrator or file a Mandamus Petition in the State Supreme Court, which is a writ issued by the court directing the lower court to order an officer of that court to do his duty and dismiss your public defender after you have proven he is ineffective, (not representing you right or he is trying to jam you).

You can use Mandamus to make any court or public official do his duty.

In later issues we will tell you about the different writs and motions and how you can use them to get out of jail.

We will tell you about your rights to a speedy trial, reasonable bail, effective assistance of counsel, unlawful sentences, good time,

parole and probation violations and hearings, how to get counselors, corrections staff, and medical services to give you the services they are supposed to and many other abuses by the criminal justice system.

Remember brothers (and sisters) the more we fight and destroy each other and our neighborhoods, the less friends we have to fight with us and the more we will have to beg and play and lie and scheme and steal right into jails and the spiders claws. Be proud and face the heat and fight your way out intelligently, with the book and the pen like a man instead of lying around crying, begging and telling like a sissy. BE STRONG !

The Defense Never Rests...

NOTE !!!

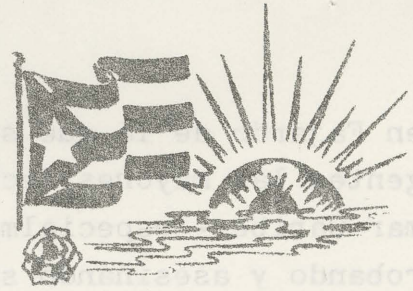
We have bail reduction motions and habeas corpus petitions and are in the process of preparing speedy trial motions. Write and request them from Counselor Hamilton who is in charge of the Law Library.

Any brothers who have law books in their cells or who knows someone who does and is not using them, please return them to the Law Library. If you keep them in your cells, you are denying yourself and other brothers information that might get you out of jail sooner.

We are missing the Connecticut Practice Books, which are black loose-leaf and hardbound books and title 51-55 of the Connecticut General Statutes, a blue law book. These are very important law books which tell about your charges, the rules of the courts and the laws under which to file your motions; so make shure they get returned to the law library. For your own protection, if such books are found in your cell during a general shakedown, its a D.R. because they are not supposed to be out of the Law Library.

Jesus Campos
Law Library

Mensaje Boricua



ROBERTO COFRESI

Pirata, heroe popular
(1791-1825)

Un joven altivo, bravo, audaz, fuerte y bien parecido fue el pirata Cofresi, terror del mar de las Antillas y a la vez un heroe popular que inspiro a dramaturgos y poetas.

Nacio el en Cabo Rojo el ano 1791 y era hijo legitimo de Francisco Cofresi y Maria Germana Ramirez de Arellano. Se save que estuvo casado con Juana Creitof, pero se ignora si hubo hijos de este matrimonio.

Al parecer dos profundas humillaciones que sufrio siendo muy joven le hicieron rebelarse y renegar de la sociedad colonial en que le toco vivir. Una fue la violacion de su hermana por unos marineros ingleses y otra la bofetada que el recibio de un capitán británico de la marina. Quiza el muchacho cometio algun atropello punible por la ley para vengarse y tuvo que huir. El hecho es que reunio unos cuantos malhechores y con una embarcacion robada se dedico a la pirateria.

Tenia su guarida en lá Isla de la Mona, donde fue sorprendido en 1824 despues de un combate en el que resultaron muertos dos de sus companeros, fueron apresados cuatro piratas y recuperada la embarcacion. Cofresi pudo huir en un bote que le quedaba hacia las costas de la Republica Dominicana, pero alli lo detuvieron y en Santo Domingo fue sentenciado a seis anos de prision.

Cofrese huyo del presidio con otro recluso, compro un bote en Macori y se embarco para Puerto Rico desembarcando en Naguabo, desde donde siguio para la Isla de Vieques. Allí recluto 14 bandidos y regreso con ellos al puerto de la Lima, robando de paso en Humacao el canoncito de un buque en construccion.

En la balandra velera "Ana", una bella embarcacion construida

en Fajardo de la que se habian apoderado, realizaron Cofresi y sus gentes las mayores fechorias, asaltando las naves que cruzaban el mar Caribe --especialmente si eran inglesas o norteamericanas-- robando y asesinando sus tripulaciones a mansalva y alarmando con sus desmanes al comercio de las islas antillanas.

El Gobierno de los Estados Unidos decidio poner termino a esta situacion y para ello solicito la ayuda del Gobernador espanol de Puerto Rico, con lo cual se organizo una batida combinada por mar y tierra contra el pirata.

Cofresi ignoraba el nuevo rigor de las medidas para su captura. Reposaba de sus raterias frente a Boca del Infierno, en la costa de Guayama, a la una de la tarde del cinco de mayo de 1825 cuando diviso un velero que le parecio ser buena presa y lo ataco. Era la balandra "San Jose de las Animas" que andaba en su persecucion, tripulada por un capitan norteamericano, tres oficiales y 23 marineros armados, mas un canon de largo alcance.

La "Ana" se acerco a un tiro de pistola de la "San Jose" y esta le disparo su canon haciendo fuego, a la vez, los 23 fusiles de la marineria. Cofresi, que era intrepido, hizo tres descargas contra sus enemigos, pero cuando se persuadio de su superioridad viro la goleta y se dirigió a tierra, varando la "Ana" en la playa. Fue apresada; los piratas supervivientes y Cofresi pudieron internarse en las costa sin contar con que alli los esperaban las fuerzas militares espanolas de la Comandancia del Sur y pronto fueron capturados. Cofresi sangraba profusamente de las muchas heridas recibidas aparentemente mortales.

Pero se curo a los piratas en Guayama. Cofresi sobrevivio y todos ellos fueron remitidos a San Juan y encerrados en las galeras del Castillo de Morro.

En su declaracion ante el fiscal Cofresi confeso haber apresado en Vieques una balandra francesa y una goleta danesa, en St. Thomas un guairo, un bergantin y una goleta en Santo Domingo, otro guairo en Patillas y una goleta norteamericana en Punta de Pinones (Rio Piedras).

Cofresi, con 26 anos de edad y diez de sus companeros de pirateria fueron fusilados en el Campo del Morro el 27 de marzo de 1825 y sus cadaveres expuestos al publico por 24 horas para escarmiento de malhechores.

LA CENA DE CRISTO

Por: Emilia Pardo Bazan (1852-1921)

Tomas era un hombre lleno de fe y creia todo lo que la religion ensena. Sin embargo, siempre estaba triste. Pensaba que el cielo estaba muy lejos de la tierra; que nuestros suspiros y nuestras quejas tardan mucho en llegar a Dios. No dudaba del Senor, pero su idea fija era ponerse en comunicacion directa con El.

Fensando que un convento esta mas cerca del cielo que la sociedad, entro en un monasterio. Alli con el fervor de su vida asombro a sus hermanos. Estaban estos acostumbrados a torturas y sacrificios, pero los que hacia Tomas eran excesivos. Sorprendian hasta a sus mas viejos companeros, verdaderos expertos en la penitencia. Pero todo fue en vano. Tomas no pudo realizar su deseo de ver a Dios cara a cara, y al fin salio muy triste del convento.

Volvio a su casa y empezo una vida modesta y activa. Principio a hacer negocios que le prometian buenos resultados y luego tomo un socio. Este, aunque tenia fama de honrado, lo robo y ademas lo hizo aparecer como picaro. Esto le dolio mas que la perdida de su capital. Tomas estimaba mucho su honra y su buen nombre, y sufria mucho cuando la gente se apartaba de el, mirandolo con desprecio. En su corazon nacio entonces un odio terrible contra el que lo habia hecho aparecer ladron, y se despertó en el el deseo de venganza.

Una noche pasaba Tomas por una calle desierta. De repente, vio a un hombre atacado por otros tres que lo tenian casi muerto. Reconocio Tomas a su antiguo socio, su enemigo. Dudo un instante y penso marcharse sin prestarle ayuda, pero al fin se quedo. Como iba armado, ataco a los asesinos obligandolos a huir. No pudo darle las gracias su mal amigo, pues Tomas se marchó sin darle tiempo para ello.

Llegaba ya a la puerta de su casa cuando vio a un mendigo. Iba este sin zapatos, con el traje roto. En voz debil le pidio, no dinero, sino un poco de comida.

-Me muero de hambre- dijo el pobre casi llorando.

Tomas le dio la mano para sostenerlo y le dijo:

-Venga conmigo. Le dare la mitad de mi comida y tambien donde dormir.

Entraron en la casa y Tomas calentó su modesta cena y sirvió

al mendigo. Entonces pudo ver bien su cara y noto, con sorpresa, que el pobre, sentado ya a la mesa, no era viejo ni feo. Tampoco tenia las manos sucias ni maltratadas, como suelen tenerlas los mendigos. Parecia tener unos treinta anos; y su pelo rubio y largo era muy bello. Comieron en completo silencio. Pero Tomas sentia una alegria rara que no se explicaba. De repente le parecia dulce la vida. Ya no le parecian duras su pobreza y la carga de su desgracia. Su corazon estaba lleno de gozo y sentia ganas de llorar de felicidad.

Despues que termino de comer, el mendigo tomo el pan que habia sobre la mesa, lo partio en dos, y dio la mitad a Tomas. Noto este entonces que una claridad, apenas visible, rodeaba el rostro del pobre. Al ver esto, Tomas se levanto con un impulso irresistible, y se puso de rodillas ante el mendigo. Beso sus pies y los cubrio de lagrimas. Comprendio que estaba ante Cristo. Por fin, en tan feliz noche, Cristo se habia acercado a el condescendiendo en visitarlo. Se realizaba su sueño de ver el cielo en la tierra.

Cristo lo miraba con grandes ojos llenos de ternura y de misterio. Tomas le pregunto con humildad:

- Que he hecho yo, Señor, para merecer este inmenso honor de tener a Dios en mi casa?

-Yo siempre estoy en la tierra,- respondió Cristo -siempre ando por las calles. Cada noche quiero comer con el que durante el dia ha devuelto bien por mal; con aquel que perdona de todo corazon a un enemigo. Pero no siempre lo encuentro y me quedo sin comer muchas noches. Hoy tu lo has hecho y por eso he venido a comer contigo.

MI TRABAJO NO ES CAMBIARTE

NI DESIRTE QUE ESTAS MAR

PERO ES UN CAMINO TRISTE

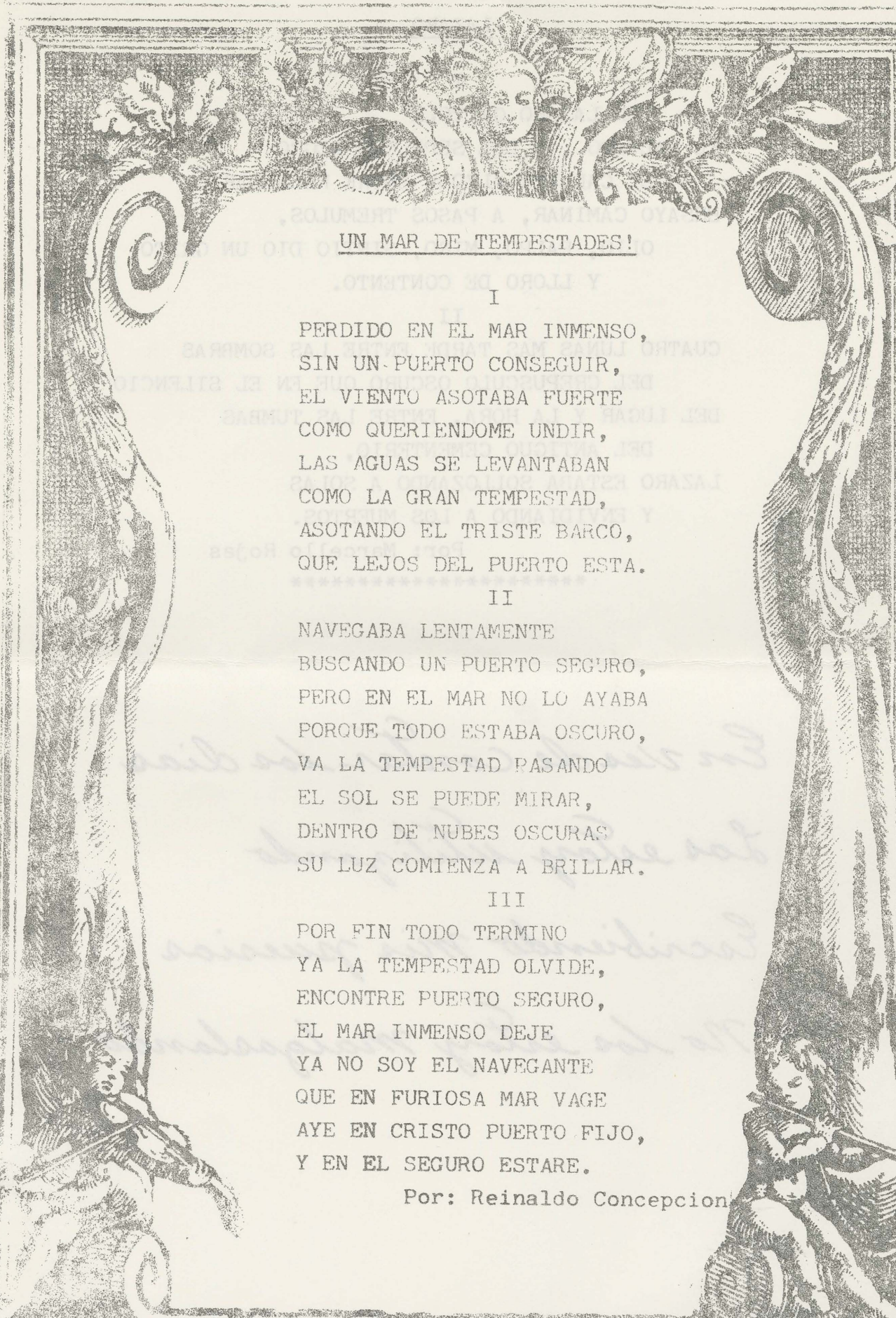
QUE TU VAS A CAMINAR

MUCHAS SON MIS AVENTURAS

EN EL MUNDO DE MALDAD

PERO LA QUE ME APURA

ES DEL MUNDO MAS ALLA



UN MAR DE TEMPESTADES!

I

PERDIDO EN EL MAR INMENSO,
SIN UN PUERTO CONSEGUIR,
EL VIENTO ASOTABA FUERTE
COMO QUERIENDOME UNDIR,
LAS AGUAS SE LEVANTABAN
COMO LA GRAN TEMPESTAD,
ASOTANDO EL TRISTE BARCO,
QUE LEJOS DEL PUERTO ESTA.

II

NAVEGABA LENTAMENTE
BUSCANDO UN PUERTO SEGURO,
PERO EN EL MAR NO LO AYABA
PORQUE TODO ESTABA OSCURO,
VA LA TEMPESTAD PASANDO
EL SOL SE PUEDE MIRAR,
DENTRO DE NUBES OSCURAS
SU LUZ COMIENZA A BRILLAR.

III

POR FIN TODO TERMINO
YA LA TEMPESTAD OLVIDE,
ENCONTRE PUERTO SEGURO,
EL MAR INMENSO DEJE
YA NO SOY EL NAVEGANTE
QUE EN FURIOSA MAR VAGE
AYE EN CRISTO PUERTO FIJO,
Y EN EL SEGURO ESTARE.

Por: Reinaldo Concepcion

LAZARO

I

VEN LAZARO GRITOLE
EL SALVADO , Y DEL SEPULCRO NEGRO
EL CADAVER ALZOSE ENTRE EL SUDARIO,
ENSAYO CAMINAR, A PASOS TREMULOS,
OLIO, PALPO, MIRO, SINTIO DIO UN GRITO
Y LORO DE CONTENTO.

II

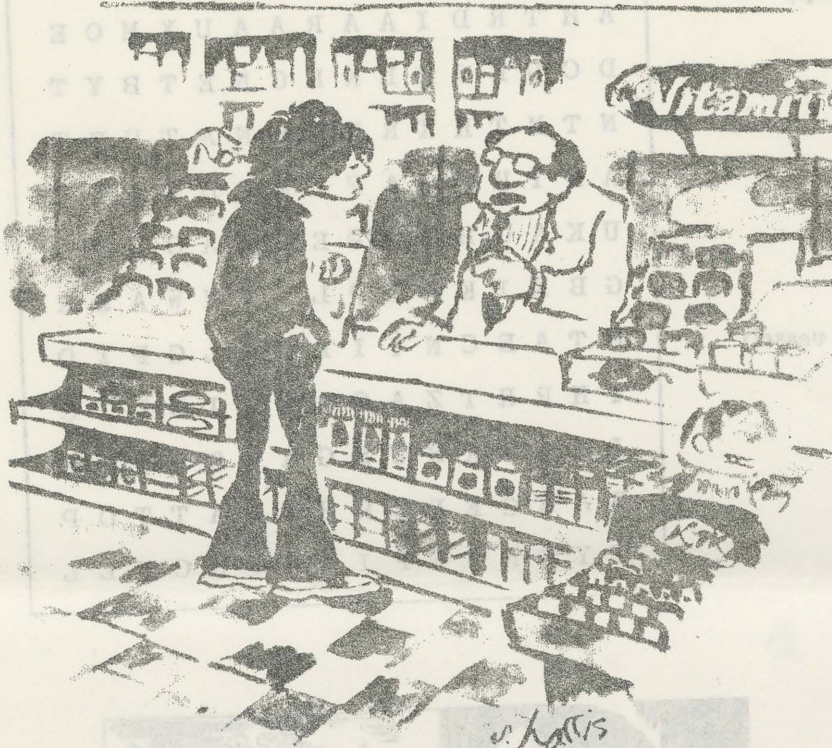
CUATRO LUNAS MAS TARDE ENTRE LAS SOMBRAS
DEL CREPUSCULO OSCURO QUE EN EL SILENCIO
DEL LUGAR Y LA HORA, ENTRE LAS TUMBAS
DEL ANTIGUO CEMENTERIO,
LAZARO ESTABA SOLLOZANDO A SOLAS
Y ENVIDIANDO A LOS MUERTOS.

Por: Marcello Rojas

*En ves de contar los dias
Los estoy utilizando
Escribiendo mis poesias
No los estoy malgastando*

It's A Laughing Matter

PRESCRIPTION



"Shall I wrap it, or do you want to pop them here?"



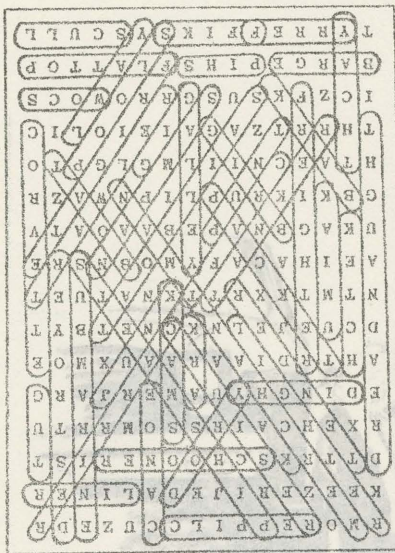
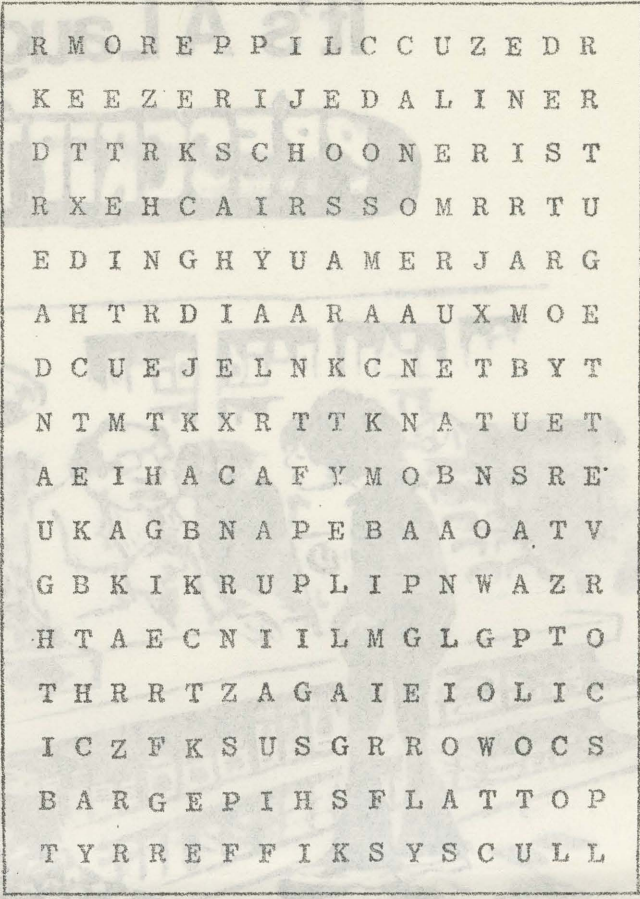
"I'm sorry, sir. That was a warning citation!"

The three wise men of Gotham went to sea in a bowl; the Jumblies went in a sieve. But if you wanted to cross the bounding main, you'd be much better off (and a lot safer) with any of these . . .

seaworthy craft

WORD LIST

- | | |
|--------------------|------------------------|
| Ark | Lighter (barge) |
| Barge | Liner |
| Bark | Merchantman |
| Boat | (merchant ship) |
| Brig | Packet |
| Canoe | Punt |
| Carrier | Sailboat |
| Clipper | Sampan |
| Corvette (warship) | Schooner |
| Craft | Scow |
| Cruiser | Scull |
| Destroyer | Ship |
| Dinghy | Skiff |
| Dory | Sloop |
| Dreadnaught | Smack (fishing vessel) |
| (battleship) | Steamship |
| Ferry | Submarine |
| Flat-top | Tanker |
| Freighter | Tender |
| Frigate | Trawler |
| Galley | Tug |
| Gig | Umiak |
| Junk | Yacht |
| Kayak | Yawl |
| Ketch | |



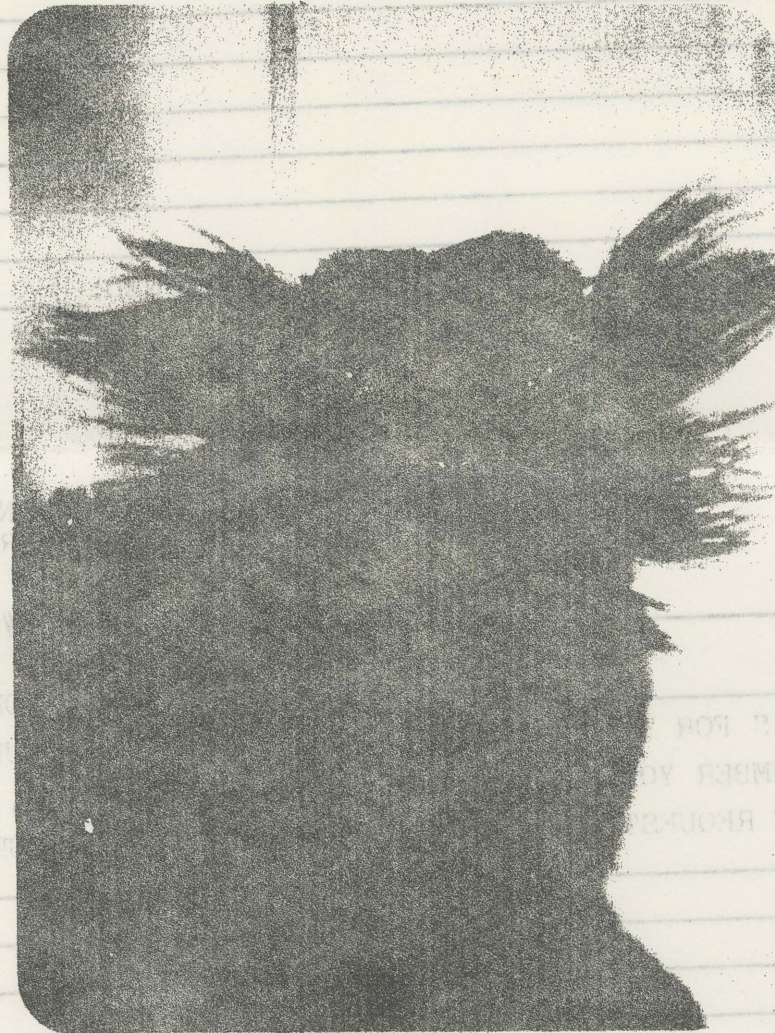
HUTS OF THE CHARI TRIBESMEN OF CENTRAL AFRICA ARE BUILT AROUND A LARGE GOURD TREE, THE DENSE FOLIAGE OF WHICH KEEPS THE HOMES BOTH DRY AND COOL.

THE LIGHT-FINGERED BANKER
MONTAGUE NORMAN (1871-1950)
 GOVERNOR OF THE BANK OF ENGLAND FOR 24 YEARS
 HAD LUMINOUS FINGERS THAT GLOWED IN THE DARK

As a result of Public Act 80-71, Sec. 21g, cigarettes will be subject to the 7½% sales tax effective July 1, 1980.

It is therefore necessary that we increase the selling price of cigarettes by five (5¢) cents per package, effective July 1, 1980 to meet this price increase. The selling price will be 45¢ per pack.

You're really something!



Should you have a short story you have written, or perhaps a poem, please send it to the school for printing consideration, or give it to one of the newspaper staff.

SIGNED: _____

DATE: _____

CN-3005
Rev: 3/76

Loc/Repo/Auth

CONNECTICUT DEPARTMENT OF CORRECTION
REQUEST FOR ACTION BY A STAFF MEMBER

INMATE
NAME: _____ I.D.#: _____ CELL#: _____

WORK
ASSIGNMENT: _____ DATE: _____ COUNSELOR: _____

IF REQUEST IS FOR THE USE OF TELEPHONE, PLEASE INCLUDE PERSON AND
TELEPHONE NUMBER YOU WISH TO CALL, AND YOUR MESSAGE.

—IF REQUEST IS NOT SPECIFIC IT WILL BE RETURNED—

REQUEST: _____

REPLY: _____

DATE: _____ SIGNED: _____

CN-3005
Rev: 3/76

Loc/Repo/Auth

CONNECTICUT DEPARTMENT OF CORRECTION
REQUEST FOR ACTION BY A STAFF MEMBER

INMATE
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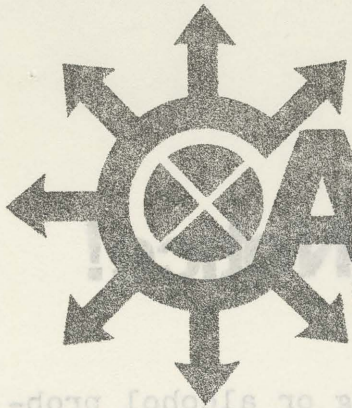
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TELEPHONE NUMBER YOU WISH TO CALL, AND YOUR MESSAGE.

—IF REQUEST IS NOT SPECIFIC IT WILL BE RETURNED—

REQUEST: _____

REPLY: _____

DATE: _____ SIGNED: _____



Alternatives

PROGRAM Inc.

106 Ann Street
Hartford, Ct. 06103

*** * * NOTICE TO SENTENCED MEN * * ***

Beginning in July the Alternatives Program will offer a course in life planning and problem solving skills. It is a structured course meeting from 8:30 PM to 10:00 PM or July 7, 14, 21 and July 2, 9, 16, 23, 30 from 7 PM to 9:30 PM.

Alternatives is taught by volunteers from the community in both group and one-to-one sessions. In groups you learn the basic skills. In the one-to-one the skills are applied to the individual's particular life situation. Alternatives does not preach or moralize; there is no good-time credit. It does teach skills people can use to make their own choices. After the basic program is completed, an individual may participate in an on-going program expanding the basic concepts.

If you are interested in the program and will be in the institution until September 1, fill out the application below and give it to Sister Mary Morgan who will also give you more specific information.

PLEASE FILL IN AS COMPLETELY AS POSSIBLE. VERY IMPORTANT.

Name: _____ I.D.#: _____ Sent: _____ Unsent: _____

Cell#: _____ Lawyer: _____ Court: _____

Charges: _____ Court Date: _____

NAME: _____ CELL#: _____

EARLIEST KNOWN RELEASE DATE: _____

Signed: _____ Date: _____

Notice! Notice! Notice!

PRE-TRIAL INMATES NOTICE!!!

All inmates in a pre-trial status that have a drug or alcohol problem should look into this while awaiting trial. *

TREATMENT ALTERNATIVES TO STREET CRIME

ASK FOR TASC:

- * If your drug problem was a cause for your arrest, or if your drug abuse is creating hassels in your life.
- * If you want treatment for your drug problems.
- * TASC may be able to help you with your court case and get you into treatment. TASC will work with you and your attorney as soon after your arrest as possible.
- * TASC does not work with people who have a history of violent crimes such as: murder, arson, kidnapping and sexual assault.
- * If you are interested, write your name and number below and send it to: Mary Kilroy or Richard Rodriguez Counselors for Addiction Services.

T. A. S. C.

To help TASC to help you more quickly, fill in as much of this information as possible and send it back to: Mary Kilroy or Richard Rodriguez.

PLEASE FILL IN AS COMPLETELY AS POSSIBLE. VERY IMPORTANT.

Name: _____ I.D.#: _____ Sent: _____ Unsent: _____

Cell#: _____ Lawyer: _____ Court: _____

Charges: _____ Court Date _____

Date: _____

Signed: _____

The S.M.A. (Save My Ass) List

University of Connecticut Law School Library.
1800 Asylum Ave. W. Hartford Ct. (Will lend books on inter-library
loan. Photocopy at 10¢ per page
on citations)
Yale Danbury Project.
127 Wall St. N.H. Ct.

Senator Abraham Ribicoff
Russell Senate Office Bldg. Washington D.C. 20510
Congressman Toby Loffett.
Longworth House Office Bldg. Wash. D.C. " " "

Senator Lowell P. Weiker Jr.
Russell Senate Office Bldg. Wash. D.C. " " "

Citizens For Humanizing Criminal Justice.
311 Temple St. % Ms. Linda Chasan-Administrative Assistant,
New Haven Ct.

Conn. Civil Liberties Union Foundation
57 Pratt St. Martha Stone-Legal Director
Hartford Ct.

National Prison Project of the A.C.L.U.
1446 Conn. Ave. Washington D.C. 20004

Conn. Prison Association
240 Capitol Ave. A. Ray Petty-Executive Director
Hartford Ct.

Amnesty International U.S.A.
2112 Broadway, Lisa Berg-Office Lawyer
New York City, N.Y. 10023

NAACP Legal Defense and Education Fund
% Stanley A. Bass, or Lynn Walker,
10 Columbus Circle, New York City, N.Y. 10017

Hartford Bar Library Association
95 Washington St. Hartford Ct. (Photocopy 10¢ per page)

University of Conn. Law School Legal Clinic, Greater Hartford Campus,
Michael R. Sheldon-Director, Criminal Clinic
W. Hartford Ct.

Fuerto Rican Legal Defense and Education Fund, Inc.
% Cesar A. Perales-Director,
95 Madison Ave. New York City, N.Y. 10010

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The S.M.A. (Save My Ass) List

Catholic Family Services Inc.

224 Main St. Hartford, Ct. c/o Mr. Winston Johnson. (Professional counseling to individuals and families. Employment to ex-inmates and provides referrals to inmates with drug and alcohol problems.)

Help Inc.

104 Asylum St. Hartford, Ct. (Helps ex-prisoners adjust to a life of socially useful activity. Helps in finding employment.)

Community Services Center

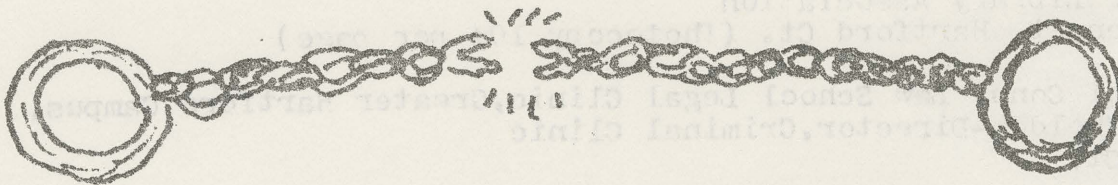
190 Wethersfield Ave. Hartford, Ct. (24 hour residential facility designed to provide re-entry into the community for drug dependent men and women. Emphasizes employment and personal responsibility.)

Urban Advisors

1846 Main St. Hartford, Ct. (Assists in housing, welfare, emergency food and other concerns.)

Connecticut State Library


351 Capitol Ave. Hartford, Ct. (Will lend books if institution assumes responsibility for materials. Serves only prisoners in Conn. Photo copy twenty (20) pages without charge, payment in advance over twenty (20) pages.)



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Month: JULY

Year: 1980

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4 	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		



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Y1NT : NfnoM