

MacKimmie to Retire From Education Post



RICHARD K. MORRIS

Richard K. Morris, professor of education, has been appointed chairman of the Department of Education effective July.

Morris will succeed Professor Alexander A. MacKimmie, Jr., who has held the post since coming to Trinity in 1962. MacKimmie, whose career in education spans 43 years, will retire in June.

MacKimmie has been ill this past semester, and will teach no courses this term. An associate professor will be named by the department as replacement for the fall term, while Education course enrollments continue to increase.

Morris said in an interview Sunday that with the Faculty size frozen, course size limits in the department would become more widespread. He said he was unsure whether the Dean's office would add another Faculty member to the department after the review of course enrollments now being conducted.

Morris is an authority on the history of education and in 1961 delivered the Henry Barnard Sesquicentennial Address for the Connecticut State Board of Education. He is the author of numerous articles which have appeared in educational journals. He also is an accomplished sailor and for many years explored the U.S. East coast in his own sailboat. In 1967 he delivered the Fenian Centennial Address at University College, Galway, Ireland.

He is an authority on the development of the submarine and is the author of a book, John P. Holland - Inventor of the Modern Submarine.

Morris has completed post-doctoral studies at a number of institutions, including a summer as a Fulbright Scholar participating in an Indian Civilization Seminar at Osmania University, Hyderabad, India, in 1961. Twice he has served as a visiting

(Cont. on P. 5)



ALEXANDER A. MacKIMMIE

The Trinity Tripod

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TRINITY COLLEGE, HARTFORD

February 2, 1971

Faculty Pay Hike 5% Student Opinion Asked

The College will continue to increase Faculty salaries despite the economic difficulties it is experiencing. In making the announcement, Edwin P. Nye, Dean of the Faculty, admitted that the raises will be at a slower rate of increase than last year.

Nye said the College has not changed its intention to get Faculty salaries into the upper rankings on the American Association of University Professors nine-point scale. Nye said that professors and instructors stand at 3 on the scale of a, associate professors at 4 and assistant professors at 5. The higher the number on the scale, the lower the pay.

Fellows Hear Residential Life Plans

A \$2 million plan for renovating all existing dormitories and a program of Faculty, administration, and student resident advising has been submitted by the Office of Community Life to the Board of Fellows.

The Board will hold hearings on the proposals at its meeting in March.

A memorandum from Marc S. Salisch, dean of community life, proposes carpeting all dormitory rooms and halls, repainting every room on a five year cycle, replacing plumbing along the Long Walk, redecorating all lounges on campus and adding lounge-type furniture in all dormitory room.

The first priorities will be Jarvis, Northam, and Vernon Heights.

In a separate statement, a subcommittee of the Board of Fellows wrote "the problems created by lack of funds have been compounded over the years to the present situation which presents an almost insurmountable morass of complex, interrelated, sociological and financial inadequacies that could indeed lead to the demise of Trinity College as a residential, private institution."

The committee reported that the residency inadequacies are "seriously hurting the quality and quantity of new student applicants."

Also foremost in the minds of the Fellows is the "open dorm" policy. They find the policy conducive to drug use and "free and open sex," thus affecting the quality of admissions.

They did not specify exactly whether the "liberalism" is favorably or adversely affecting the quality of admissions.

(Cont. on P. 5)

Nye said he would like to see students take a role in the evaluation of the Faculty. A program using standardized forms could be used to glean student opinion, he explained. Such a plan is already in effect at Carnegie-Mellon University in Pittsburgh, Pennsylvania.

Salaries are now awarded on the basis of merit, Nye explained. The dean uses the recommendations of department chairmen in reaching his decisions.

According to the Dean, the College will increase the total allocations for salaries by about five percent. This increase is two per cent less than the seven per cent increase given last year, Nye explained.

Raises will be announced in mid-February, Nye said. As a result of the present situation, with assistant professors at the lowest AAUP ranking, there is a definite effort to respond with larger percentage increases at the assistant professor level. The smallest raises would be at the full professor level, he said.

Nye said many colleges are putting a "freeze" on salaries. Others not filling any vacancies that occur in their faculties. He cited a Yale University policy of not replacing any faculty members who leave.

According to Nye, colleges will not experience great turnovers in faculties because "no one is hiring."

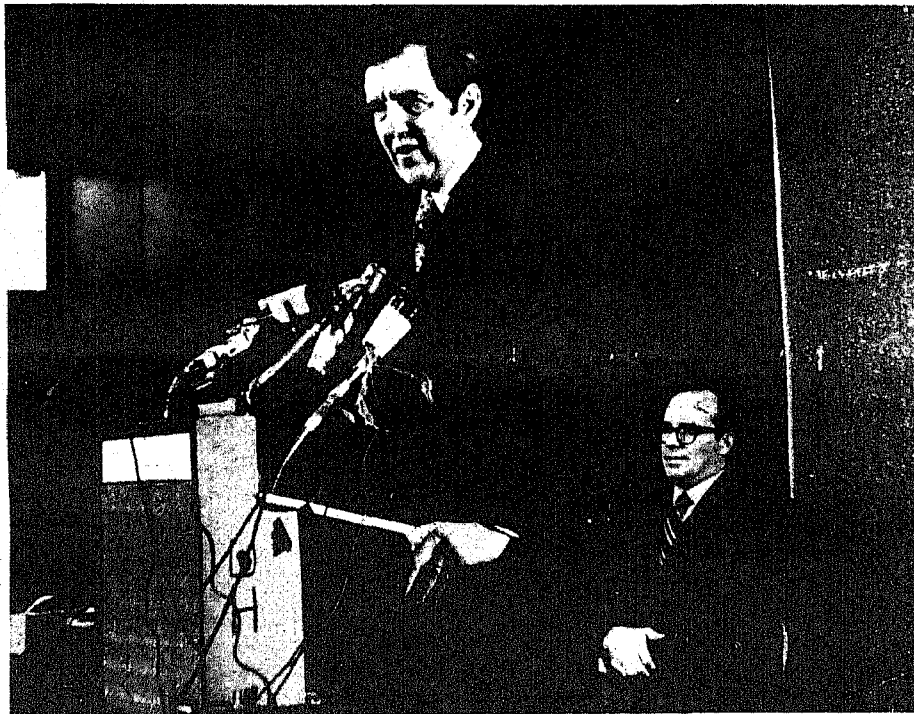
Nye said the scale of the AAUP is increasing at a rate of approximately 7-1/2 per cent a year. He claims that this is an unrealistic rate of increase. He said schools cannot keep up with such a rate. Nye predicted the increase would have to be scaled down.

Two sources for the raise increases are the \$200 annual increase in tuition levied on students and fund drives, Nye said. He also said that the College's budget would show cutbacks in departmental budgets, funds for travels, and funds to pay student assistants. According to the Dean, the costs of general administration have been held to a slight increase. He said the physical education department would receive lower increases this year than last.

(Cont. on P. 5)

Buffy Here

Buffy Sainte-Marie will appear in concert in the Ferris Gymnasium on Friday, Feb. 5, at 8:00. Tickets are \$3.50 and are on sale in Mather Hall. The concert is being sponsored by the Mather Hall Board of Governors.



Senator Edmund Muskie of Maine speaks at a news conference preceding a rally at the University of Hartford, Sunday night. The rally was sponsored to help pay off a debt left by Joseph Duffey's campaign for the U. S. Senate last year.

Muskie Speaks at UHar For Duffey Election Debt

Senator Edmund S. Muskie of Maine spoke to a fund-raising rally at the University of Hartford Sunday night. The rally was held to pay off debts incurred by Joseph Duffey in his unsuccessful campaign for the U.S. Senate last year.

In his speech to about 1500 Duffey supporters Muskie criticized the recent increase in United States military involvement in Cambodia.

"It is right to withdraw our combat forces from Vietnam as we are doing," he said, "but it is wrong to increase the level of our military activities in Cambodia and over the skies of north Vietnam as we are also doing."

At a press conference before the rally, Muskie termed the expanded use of air power over Cambodia and Laos "a change in our policy." "Escalating military involvement will only lead to deeper involvement in general," he said.

Muskie said he was looking into alternatives to the McGovern-Hatfield amendment defeated by Congress last fall which would have set a date for withdrawal from Vietnam.

"I am looking at several proposals to set a date for withdrawal," he said.

Duffey, speaking to the rally charged that

the administration was using the prisoner of war issue for political purposes. According to Duffey, "The President wants to use the issue of the prisoners of war as an excuse for avoiding serious negotiations in Paris, resuming the bombing of North Vietnam and our massive military commitments in Cambodia."

"In no war in history were prisoners of war free until there was either a victory or a political settlement," Duffey said. "Vietnamization cannot bring victory and it is blocking the path to a political settlement," he said.

Duffey, defeated in a three-way contest for the Senate last year, has a campaign deficit of over \$100,000. Muskie, who campaigned for Duffey in October, spoke at the \$15 a person rally and at a later \$500 a plate dinner on Duffey's behalf.

Muskie is considered the leading contender for the 1972 Democratic Presidential nomination, even though he has not announced his candidacy.

Asked at his press conference who he would appoint as Secretary of State were he elected, Muskie replied "I haven't picked the top of my ticket yet - I'll have to wait on the Secretary of State."



Frantic Physician:

Scene from the Hartt Opera production of Gounod's "The Frantic Physician" which was presented in the Goodwin Theatre of the Austin Arts Center last Sunday.

Gounod Opera "Friendly"

by Joel Kemelhor

Friendly, rather than frenzied, would be an accurate description of *The Frantic Physician*, performed by opera students from Hartt College at Goodwin Theater on Sunday afternoon. The little-known comedy by Charles Gounod, based on Moliere's play *Le Medecin Malgre Lui*, was given in English in a production that stressed laughs above music.

The story concerns a woodcutter, Sganarelle, who is cast by his vengeful wife in the uncomfortable role of medical quack, and summoned to cure lovely Lucinda, who is feigning dumbness to protest her father's thwarting of her romance with good-but-poor Leander. The woodcutter-physician, after much comic business, manages to unite the young lovers and mute the objections of Lucinda's blustering father to the marriage. This comic claptrap plot was adapted by Moliere from the Roman plays of Plautus, of course, and was familiar stuff in the Garden of Eden in earlier millennia—but it's still amusing. The Hartt troupe aims at a youthful audience, and the cast members mugged and mimed enough to delight children of all ages. The singing was light-weight, but always pleasant, and even exciting in the concluding ensembles. The characters performed to a piano accompaniment, and their diction was uniformly good.

Outstanding in their comic roles were Kenneth Styles and Cheryl Kemeny as the woodcutter and his shrewish wife. Randell DeRosa and Susan Quigley were the romantic duo contending with Frederic DeGiovanni as the nasty parent. Patricia

Zaccardo, David Fuller, and Christopher Gilotti made up a trio of servants. Miss Zaccardo was particularly good, her singing strong and clear. The piano accompaniment was by Irene Kahn.

It may be asked whether performances of translated, abridged operas, such as Sunday's Gounod or last year's *The Love for Three Oranges*, are the best way to introduce opera to children. Certainly broad comedy can be readily understood, but music is even less restricting language, and, despite carping by H. L. Mencken and others about fat sopranos or foolish librettos, much of the finest European music exists in the form of opera. Perhaps it would be better to serve children short but full-blooded scenes and arias from great operas instead of innocuous comedies-with-music. The scenes might be done after due explanation of the plot and characteristics of the music. Make the kids work at understanding; if the music is exciting and well-sung, they will want to. "More than entertainment" is an inscription at the entrance to the Copenhagen Opera. This should be the aim even in brief performances for children.

Most of the card-carrying children in the audience Sunday seemed delighted with what was offered them. "Wowee" was a representative comment as the curtain closed on the final ensemble. And these kids refrained from applauding until the music was over, a practice that should commend itself to the Bushnell-league audience that patronizes the Connecticut Opera Association.

Vampire Dracula's Old Adage: "For The Blood Is The Life"

by Christopher Sehring

In both the supernatural and the cinema, there is no more frightening and cruel figure than the vampire. Feeding on the blood of the living, fearing sunlight and holy objects, possessing a hideously erotic sexual attraction, it is the very figure of evil incarnate.

In the history of the horror film, the vampire has found a place since the very early days of filmmaking, but it was not until 1922, when the German director F. W. Murnau illegally adapted Bram Stoker's classic tale of *Dracula*, that the official beginning of the vampire film took place. *Nosferatu: A Symphony in Terror* comes closest to the legendary description of the vampire—the skull-like head, sharp fangs protruding from the mouth, claw-like hands—but Murnau's attempts with trick photography and the use of negative film are more amusing than horrifying today. Carl Dreyer's *Vampyr* (1930), is a lot more frightening because the whole film has a eerie dream-like story that doesn't attempt to explain itself to the viewer. According to film historian Carlos Clarens, Murnau associated vampirism with plague and pestilence, while Dreyer believed it was a sickness of the soul.

Tod Browning's *Dracula*, made for Universal in 1931, is the most famous of the vampire films, though certainly not the best (that honor would fall either to Mario Bava's *Black Sunday*, or else the Wurdalac sequence in *Black Sabbath*). *Dracula*, except for the first fifteen minutes of the film, is extremely dated and stiff. Bela Lugosi, whose interpretation of the Count is considered by many to be definitive, was not even originally selected to play the role (Lon Chaney was supposed to, but he died before production began). So, by a stroke of fate, Lugosi immortalized himself with his portrayal, and it is a true fact that his last request was to be buried in his *Dracula* cape.

After *Dracula*, the vampire film decreased in both mood and effect, and it was not until Hammer Productions in England resurrected the Count in *Horror of Dracula* (1959), that the vampire regained his frightful image. Hammer's *Dracula* starred the tall and gaunt Christopher Lee, who has since appeared in three sequels. At the climax of *Horror*, sunlight hits the Count and he disintegrates into dust—only to have his ghost revived in *Dracula, Prince of Darkness*. At the end of that film, he is

Hartford Stage "Gun Play" Far Better Than Its Title

by Tom Regnier

A *Gun Play* by Yale M. Udoff is a much better play than the flashy title would suggest. The setting is a small club in a large American city—a place with dim lights and a bright red carpet where the beautiful people go to get away from it all. But the beautiful people are only superficially beautiful. Their talk is only meaningless chatter which effectively allows them to avoid communication. None of them is able to give of himself or to have feelings toward another person. Mr. Udoff does an excellent job of making sure that, although the dialogue is trivial and stupid, the play does not become trivial or stupid. Cliches are not used randomly by the author, but always serve to illuminate the characters who say them. In the characters' conversations we can see some of the elaborate defenses we use to avoid saying anything that would give

us away. But this play is a great deal more than just *The Bald Soprano* 1971 because Mr. Udoff examines some of the implications of the banality of everyday conversation. It can lead to violence in much the same way that feelings of entrapment and frustration lead to violence in Jules Feiffer's *Little Murders*. In Feiffer's play the characters do not hide their hostilities as easily as do those in *A Gun Play*; the Feiffer characters allow their anger to grow until they find themselves shooting randomly at passers-by from their apartment window. But the characters in *A Gun Play* do not want to let anything disturb their lives. They are studiously uninvolved and blasse. They do not make love; they flirt—with members of the opposite sex, with members of their own sex, with their own images in a mirror, with a gun. Everyone tries to shut out any unpleasant thought and just go merrily on his way. For example, Stan, the waiter, turns on a radio which is broadcasting news stories about murders. But Orlando, the maitre d'hotel, tells him to turn it off because it might disturb the customers. George and Melinda, a rather dull couple, ask for a "bland salad" because they don't allow any impurities in their bodies. When Linden, a stockbroker, asks Lita, a model, if she has ever seen a dead person, she replies, of course—in magazines, in movies, on TV. She has even been to a funeral, but all she remembers is that the

flowers and music were nice. Most of the characters try to ignore the existence of violence and death.

One of the more conspicuous characters is Wallace, a nice looking young man who is even more studiously uninvolved than everyone else. He has with him a long case which obviously contains a gun. Occasionally another customer tries to get acquainted with him; but Wallace politely and coolly remains aloof. Soon he takes out his gun and points it at some of the others. The first reaction to this is a mixture of shock and fascination which soon subsides into casual indifference. Of course—it's just a joke, isn't it? No one would do that with a real gun. They all get used to guns after a while, just as they have gotten used to hearing radio bulletins about murders. And Orlando, despite Stan's objections, wouldn't think of asking Wallace to leave because, after all, he's a nice customer and a fine looking fellow. Other customers bring umbrellas, dogs and cats, bad tempers, blotchy skins, filthy minds; so why shouldn't this one bring a gun?

But Mr. Udoff makes the point that this glossing over of unpleasant subjects leads to a fascination with violence and a willingness to allow oneself to be brutalized. The characters are unable to develop relationships with other people, so violence becomes the only means of making contact with others.

Paul Weidner has directed this play with a great deal of understanding and meticulous care. The entire cast is simply excellent; but Charlotte Moore, as Lita, the model, gives probably the best performance of all. One of her best scenes is with Norma (played by Dorthy Blair), author of the magazine column *Trivia* ("Trivia is what's happening," she tells Lita). Norma has just gotten the idea of doing a magazine feature with all the famous gangsters (Cagney, Bogart, Raft, etc.) in the background and, in the front, some fashion models laid out in coffins and wearing the latest styles. Lita, excited at the idea, says, "I've got to be in one of those coffins. You've got to promise to put me in one."

A *GUN PLAY* runs through February 14 at the Hartford Stage Company.

Brooklyn Bestows Bravos On Brussels-Based Bejart

by Robin Wagge

Monday night, Jan. 25, Maurice Bejart's Ballet of the 20th century made their United States debut at the Brooklyn Academy of Music. A Brussels-based company, they are extremely popular in Europe, but this was the first occasion for American audiences to enjoy this talented troupe.

As people filtered into the auditorium, the

dancers could be seen warming up on stage, limbering up before the open curtain, an unusual occurrence for a formal performance. The men practiced their jumps, the women their turns, and their informality combined with their technical virtuosity was a fascinating sight to observe. Then, quite suddenly, they began to establish patterns in their steps, and we realized that they were beginning their first piece, "A Choreographic Offering", which used taped Bach music and a single percussionist in the orchestra.

The second piece, "Erotic", was eagerly awaited, because it featured Suzanne Farrell, a former principal of Balanchine's New York City Ballet, who was returning to her home town, as a member of Bejart's troupe. The piece was frankly boring, and Miss Farrell looked surprisingly poor in comparison to the European girls. All she can do is kick her leg past her ear, and, because she is blessed with a naturally agile body, two or three fairly decent turns (The dancers trained by Bejart could accomplish 4 and more pirouettes with the complete control of their bodies). Her arms rather flapped in the air, instead of being a function of her whole instrument.

The last piece, "Bhakti," was utterly stunning. It was an Eastern yoga ritual dance, in three parts, and it was simply breathtaking. It was an even further indication that these dancers can accomplish anything and everything with style and sophistication. The men especially are trained excellently, and their training involves an understanding of the entire body, not merely their legs and feet. One got the impression that nothing these artists did was a result of good bodies or luck, but was a result of comprehensive and thorough training of their total persons. Americans would do well to take a few lessons from Maurice Bejart's Ballet of the 20th Century, and the first one should be entitled, "What dancing is all about".

frozen in a river, but is brought back in *Dracula Has Risen From the Grave*.

Though not as well done as the previous two, *Grave* added some new twists to the vampire film, especially with the hero being an atheist. The most effective scene (highly reminiscent of the beginning of *Black Sunday*) is when the Monsignor is exorcising the Count's castle and a tremendous storm breaks loose. Freddie Francis' direction, for the most part, was reasonably fast paced, but he could have tightened the whole film a lot better.

The audience reacted very well to the film, squealing as a wooden stake is driven through *Dracula*. One girl sitting next to me seemed to be continuously looking behind her—as if she was just making certain that there was no one with long canines roaming through the theater.

I have not yet seen the new *Dracula* film, *Taste the Blood of Dracula*, but the Hammer scriptwriters had better come up with a convincing way of bringing the Count back. But as the advertisements for *Dracula Has Risen From the Grave* have said, I have faith in his return—"After all, You Can't Keep a Good Man down!"

LaBoheme

Tucci Replaces Galli

by Joel Kemelhor

For the Connecticut Opera Association, the melodrama of last week's performance of LA BOHEME began before the curtain ever went up. Gianna Galli, scheduled for the leading role of Mimi, came down with pneumonia, and was replaced by another soprano who bowed out with appendicitis during rehearsal. Hollywood always saved the show with an untried chorus girl, but Hartford wisely turned to Metropolitan Opera regular Gabriella Tucci.

As Puccini's doomed heroine, Miss Tucci seemed at home both vocally and dramatically. If the Mimi she portrayed was not as frail or tragic as one might have hoped, the deficiency was more than offset by her lovely tone and fine, controlled singing. She was most affecting in the Act III toll gate scene, voicing her love and despair first alone, and then in duet with tenor Nicolas di Virgilio.

As Rudolfo, Mimi's poet-lover, Mr. di Virgilio was by turns lively and ardent. The upper range of his voice sounded constricted in his Act I aria "Che gelida manina," but he sang most of his music in fine lyric style, particularly in the Act III duet already mentioned. In this scene, set at a toll gate outside Paris in the cold reality of winter, Mimi and Rudolfo resolve to renew their bittersweet romance "just until spring." Across the stage, their friends, the coquette Musetta and her artist-lover Marcello, quarrel and part company. The singing was lovely, but there seemed little reason for the entire scene to be enacted behind a scrim, as was done last Wednesday at the Bushnell.

Eileen Shelle and John Darrenkamp were excellent as Musetta and Marcello. Mr. Darrenkamp was particularly impressive, his baritone sounding loud and secure. A similar stature was not achieved by Dimitri Nabokov and David Hicks as the two remaining Bohemians; their singing seemed occasionally muddled, their comic actions too obviously staged. More spontaneous and skilled in vocal characterization was Andrew Foldi, who portrayed both the hapless landlord Benoit and the bemused old lecher Alcindoro.

Spontaneity, more properly the illusion of

it, should be an important element in any performance of LA BOHEME. This, Puccini's most popular opera, has about it the bloom of youthful romance, which should always deny itself the knowledge that, unlike the artificial flowers Mimi crafts, a real blossom will fade and die. If it loses the glow of romance, BOHEME's inevitable success with an audience will be due to sentimentality.

Despite the flaws already mentioned, there was enough of a glow present last Wednesday to make this production more totally satisfying than the performances of AIDA and LA TRAVIATA heard earlier this season. The chorus was animated and sang well during its brief appearances. The supernumeraries in Act II were charming, especially one fat waiter who clattered the silverware as he set the table, oblivious to but complementing the voice of Rudolpho introducing Mimi to his Bohemian companions. That's verismo!

The orchestra, members of the Hartford Symphony conducted by Anton Guadagno, generally sounded good. There seemed to be some confusion of tempi between the maestro and his singers, however, during the fourth and last act. The sets and costumes, rented for the single performance, were most effective, save for one scenery flypiece at stage left in the toll gate scene, which depicted half a house, and added a touch of Magritte to what was otherwise the Paris of Daumier.



A Man and His Music:

Richard Rodgers, who will be interviewed on WRTC tonight at six o'clock.

College Radio Station to Air Richard Rodgers Interview

WRTC, the college owned radio station, will present a ninety-minute special program with Richard Rodgers, the brilliant composer of songs for musicals, films and television, tonight from 6-7:30.

Doug Cooper, '72, executive producer of WRTC, will conduct the program which

includes a forty-five minute interview with Mr. Rodgers in his office in New York as well as a great number of hit tunes from many of his best musical shows.

The radio special traces Rodgers' career, beginning with his upper teens, and covers his collaborations with lyricists Lorenz (Larry) Hart and Oscar Hammerstein II, ending with Rodgers again on his own in writing the words as well as the music for Two by Two which is now on Broadway.

In order to obtain the interview with Mr. Rodgers, Cooper spent almost three months bombarding his office with letters and phone calls. Finally, on Jan. 5, 1971, an interview which was to be completely unrehearsed was granted.

The talk is chronologically oriented to the major events of Mr. Rodgers' musical life. They discuss his work in various media and the composer explains who he writes his music for.

Included in the program will be songs from such shows as South Pacific, Oklahoma, The Sound of Music, and The King and I.



Circle Game:

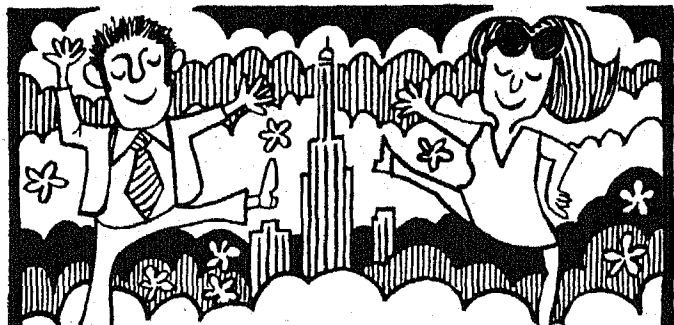
International Folk Dancing is held every Sunday night at 7:00 p.m. in Wean Lounge. Everyone is invited to attend.

Ivy

The IVY will hold a general staff meeting at 7 p.m. Tuesday in Alumni Lounge. New members invited.

Multimedia

Are you into film, lights, sound, smell, etc.? A group of students who want to put together a multimedia show need you desperately. If you think you can contribute in any or all of these areas, please contact Glenn Gustafson at Box 1222 or call 549-3846.



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Sure a good picture is worth lots of words. But hell. A thousand words and twenty-five cents won't get you on the subway. What you want is to convert your art into cold cash. Right now. Before the buck get devalued any further. That's why the Trinity Tripod is sponsoring a photography contest. We'll probably be accused of knowing the price of everything and the value of nothing. But that doesn't shame us, and it shouldn't bother you. Mickey Spillane says that even Shakespeare wrote because he needed the dough. There'll be silver certificates worth forty, thirty, twenty and ten bucks for the four best pictures we get. To enter, send us two copies of your picture -- a mounted print at least 8 by 10, and an unmounted glossy no bigger than 8 by 10. You can enter as many pictures as you want, so if you send us four really good ones, you may win a hundred bills. Enough to pay your room rent for about a month.

Trinity Tripod

EDITORIAL SECTION

February 2, 1971

Decision

Boardman Hall, in all its glory, splendor and beauty is slated to be dismantled some time this year. While Educational Television has a new building to move into, as the Sociology Department prepares to shift to the Life Science Center, and as the colonels on the third floor say their last hurrah, the question of what to do with the Office of Community Affairs still remains.

The Community Affairs Office is now being funded by a generous two year grant from the Hartford Foundation for Public Giving amounting to \$52,000. The grant runs out this year and the college has not made up its mind whether it will pick up the tab for its continuation or let the project die.

The purpose of the Office of Community Affairs is to foster better relationship between the college and the Hartford community by organizing and sponsoring projects which involve mutual cooperation. The overriding question has been "what does the college have to offer the community?" The conference on "Hartford '74" last weekend and the recreation program this past summer have been good answers. They are reasons enough for the office to be continued.

But this consideration is half of the total picture. Alone it is paternalistic and one sided. What it overlooks is the question "what can the community do for the college." By offering a workshop for study of urban problems, the city of Hartford makes Trinity unique in its class of small, Ivy covered private colleges. What any one of us can do for Hartford in terms of the total picture is small. But in terms of our own understanding and compassion, working with an agency, or with people in need, in the city is an invaluable learning experience. For this reason, too, the Office of Community Affairs should be continued.

Of course this all makes the assumption that students and faculty will make use of Ivan Backer, who runs the Boardman office. While he claims that strides have been made toward improving relationships with the community, he is guardedly pessimistic about involving more students in the process. Steve Charleston, '71, who is assisting Backer this year in coordinating the community's needs for students with student interest, says the response has been bad. "Students are showing very little initiative," he said. Only 50 persons have made contact with Charleston, who has dozens of teaching, tutoring, and recreation opportunities compiled. Backer finds the general apathy "disparing."

But for this reason as well the Office of Community Affairs should be refunded, for if any strides are being made at all, and if they are to be made in the future, the college should have a vehicle to meet the need. It's no secret that student commitments around here have the permanence of seasons. The function of a liberal arts college is to foster such commitments through an understanding of individual responsibility. An institution will be known not so much for what it requires its students to do, but for what opportunities it offers and encourages, and what challenges it sets forth for itself. The morass of problems in this city offers those opportunities and challenges, and they should be overlooked because of a temporary financial squeeze.

Where Are We?

by Alan Marchisotto

The last comprehensive course evaluation at the College was conducted before any of us were here. Trinity then was, quite literally, a different institution. It was a period characterized by basic requirements, rigid academic disciplines, and little opportunity for prolonged off campus study. A great deal has happened to the curriculum and to the nature of education at the College since that time. Flexibility has been incorporated into course offerings in a way which has stimulated many exciting and imaginative activities on the part of both faculty and students. The College has also adapted, with varying degrees of ineptness, to the new demands of coeducation. The last four years, while hardly a Renaissance, have nonetheless seen a broadening of pursuits in all areas of the curriculum.

Whether this broadening has been accomplished at the expense of depth is a question which has not received the attention it deserves. Beyond a doubt, a certain casualness toward course demands has become increasingly evident in the past several years. Incompletes and bloated grades have become almost commonplace. From the student viewpoint at least, it has become impossible to flunk out of Trinity College. Any evidence to the contrary is treated as a case so bizarre as to merit a place on the Ripley hierarchy of the unbelievable.

The campus has been mercifully quiet all semester, but contentment cannot be considered a contributory factor. The disquieting feeling that there is too much mediocrity about is pervasive. Students complain about faculty members whose

components burned out long ago, but who continue to revolve about the College as living testaments to the laws of academic gravity. The faculty, for their part, are occasionally stricken with the idea that student demands for intellectual exotica are sometimes grounded in student inability to cope with sustained intellectual demand. The administration, with surprisingly good judgement, has chosen to become anonymous, leaving both faculty and students with the feeling that they are on their own. That is not an altogether uncomfortable feeling now that Williams Memorial has been subdivided into bureaucratic fiefdoms, each with its own little box on the organizational chart. Those of us who can remember the time when we knew our administrators and, more importantly, they knew us, feel very keenly our loss of identity. The rise of this new automation psychology must rank as the greatest failure at the College in the last three years.

In all periods of change, there comes a time when some kind of review ought to be undertaken, so that relative strengths and weaknesses can be isolated and dealt with. An obvious place to begin this prodigious task is with students and opinions of the courses they are taking. Accordingly, the Medusa has, for the past several months, been preparing a questionnaire which it will distribute to all students, soliciting their views on the quality of their Christmas term courses. The results for each course will be compiled and published for the benefit of students planning their future courses, faculty seeking to improve their offerings, and administrators attempting to obtain an idea of student thinking.

City Scope

Decentralization

Reacting to strong public feeling over the 1971-1972 Hartford school board budget, the City Council last Thursday voted six to two to propose state legislation allowing local city councils to assume the functions and powers of local boards of education. The six votes were all Democratic, with the two Republicans present voting against the measure. Councilmen George Levine and Nick Carbone sponsored the bill, one which they had been considering for some time. The public opinion expressed at last week's budget hearing seemed to offer the perfect political climate for the move. Technically, the bill, if passed by Connecticut's General Assembly, would let Hartford abolish the board and transfer its powers to the Council. The actual change would require a referendum and an amendment to the city charter, however.

educational responsibilities by the Council would centralize authority within the city and supposedly make administration and accountability more effective. But the sheer amount of time and effort involved in operating the school system, added to the Council's already heavy load, makes the ideal utterly impossible. In addition, the local school boards are creatures of the state board in Connecticut, while the Council operates under "home rule." For a single body to assume such different legal roles and relationships like different hats would create interesting legal hassles.

Early reactions toward the Council's proposal have not been favorable. The Kennelly School PTA denounced it as "unworkable," impractical (and) a continued separation of education from politics. Participants in the educational workshop held at Trinity last Saturday did not greet Deputy Mayor Athanson's defense of the idea with much enthusiasm, and many were critical. No citizen's group has yet publicly supported the move, although everyone believes it to be "something voters will like." It was certainly a bold move, and a blatantly political one. Personally, I don't think it will go anywhere.

Anyone interested and active in the city has at some time been irritated by the unavailability of most of the really useful materials. Now the Community Action Center has formed an Alternate Library of community and organization newsletters, magazines and reports relating to the city. We are focusing on just that material which is ignored by most libraries, materials that are not available on campus which we think should be made available now-information that helps us understand the city and the people in it, and makes us really question, really think, and then act.

What do we have? To name just a few: Liberator, Afro-American Teachers Form, Center Magazine, Urban World, New Schools Exchange Newsletter, Hartford Star, Third World, The Pan-African, Vocations for Social Change, Integrated Education, Black Politician, Journal of Black Poetry, Kweli, Edcentric, This Magazine is About Schools, Outside the N.E.T.

This material is open to anyone who knows how to use it, whose mind is in the right place. We have a listing of everything available, and you can get it by sending your name and box number to TCAC Box 50. We also need more ideas of what we should get, so if you have suggestions send them to that's all.

The Hartford Board of Education is responsible for operating the city schools, with school superintendent, Medill Bair, as the chief administrator of their policies. However, the complexity of the school system - legally and financially - gives Bair and his underlings a built-in advantage. Most of the board members combine their educational activities with a career; they are not "professional educators" and service on the board is strictly part-time. Thus, the board depends heavily on Bair for information, advice, etc. He and the administration prepare the annual budget, which the board supposedly amends, approves, and sends to the City Council for adoption. However, this year the board barely skimmed the preliminary budget, passing it with no changes in a brief meeting of less than a half hour. Such action reinforces the feeling of many that the Board has become a rubber stamp for Bair's proposals, and that Bair's supposedly apolitical executive role is not that at all.

The City Council will undoubtedly slash the education budget; most predict that the six million dollar increase over this year's budget will simply disappear, while others predict even larger cuts of up to eight million dollars. When the Council is done, the budget returns to the Board, who must decide how and where to make the cuts. Last year, instructional supplies came in for a heavy beating, as did specific programs. But, most important, this "back-and-forth" system clouds the accountability of the Board and the school administration.

Because the Council technically levies the city's taxes and the Board spends the people's money, the Board is not really accountable to the voters. Assumption of

Trinity Tripod



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Telephones: 246-1829 or 527-3153, ext. 252.

INSIDE

magazine

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TRINITY TRIPOD

February 2, 1971

Two Revolutions:

*Daniel
and
Philip
Berrigan*

*Women's
Liberation
Movement*



Daniel Berrigan, S.J.

Inside Magazine Staff

INSIDE magazine is published by the staff of the Trinity TRIPOD; Steven Pearlstein, editor; A. Jerome Connolly, business manager.

Editor for this edition

H. Susannah Heschel '73

Art work by

Joseph Poirier
Nona Charleston '72

Consequences of Catonsville

by Susan E. Martin

In May of 1968, when nine Roman Catholics engaged in the destruction of Selective Service files at Local Board No. 33 in Catonsville, Maryland, a new dimension was added to the entire peace effort. In this action, a militant Catholic resistance was born. Some three hundred and seventy-eight draft files were destroyed with home-made napalm; enough to slightly hinder the machinery of war, but certainly not enough to stop it. The consequences of the action taken at Catonsville are, in terms of the antiwar movement, of far more significance than the action itself.

A wave of similar attacks on specified Selective Service Boards across the country by over one hundred Roman Catholic priests, nuns, and laymen followed in the Wake of the Catonsville Nine. The obvious intent of these assaults on the draft boards was to slow down the processes of the war. But the deeper concern of these Catholic pacifists was to force upon the judicial system of the United States government a serious consideration of the moral implications of the war in Viet Nam. The line of reasoning espoused by the Catonsville Nine grows out of their Christian understanding of the individual's duty to act according to his conscience in the name of brotherhood and Christian love. There is an apocalyptic vision guiding the American Catholic Left movement. And the most prominent figures of that vision are Dan and Phil Berrigan.

We violated the law, and we should have been prosecuted, too. . . I think that their (the state's) views ought to be exposed through testing by the community. . . just as our views are being tested by this community now and by, we hope, a larger community outside.

For the Berrigans, the trial at Catonsville was a test of human understanding. It was the arena for the collision between individual conscience and state priorities. The Berrigans through the commission of crimes against the state. The apocalyptic sense of the Berrigans has brought them to a position of denying the legitimacy of the of the United States Government to dictate the morality of an individual's conscience in waging a war which violates the morality of many Americans and, for the Berrigans, all true Christians. Jesus Christ was a revolutionary, the Berrigans proclaim. He was the conscience of his time, and pursued his righteousness through active resistance to the immoral policies of his day. Such a conception of Christ is a revolutionary one for the American Church, and provides a basis for a theology of revolution in the American Catholic Church.

During the trial of The Catonsville Nine the tension that was created was due to the on-going clash between legality and morality. The Court dispelled attempts to deal with the moral basis for the Catonsville

action, while the Nine persisted in their invocation of the "Higher Morality." While the government of America pursued a war in which innocent people are dying, the Christian must resist that government. For the Berrigans, the time had passed for letters and peace parades. Possessed with a vision of impending destruction of all human goodness and livelihood, they were compelled to engage in militant non-violent tactics against the state. The Berrigans have a Ghandi-like respect for human life. And the respect for the sanctity of life led quite naturally to their destruction of property destined to destroy human life.

A few men
must have a long view
must leave history to itself
to interpret their lives their repute
Someday
these defendants may be summoned
to the Rose Garden and decorated
but not today

Dan Berrigan, in The Trial of The Catonsville Nine



In their plea to the judicial system and the American community at large, the Catonsville gained notoriety and sympathy, but not sanction. Six months after their initial action at Catonsville, the Nine were sentenced to two to three years in federal prison. Dan and Phil Berrigan refused to accept the ruling of the court for precisely the same reasons that they had destroyed the draft files at Catonsville. With the aid of a rather sophisticated network of allies, Dan was able to elude the federal authorities for four months, until his seizure on Block Island in August. At this time both brothers are serving their sentences in the Danbury Federal Prison. When the trial at Catonsville was concluded, neither party was gratified. Surely the Berrigan brothers were robbed of the little remaining faith that they placed in the American Judicial system. After the sentence was pronounced on each of the nine defendants, a voice cried out from the gallery: "Members of the jury, you have just found Jesus Christ guilty!"

Jesus Christ: Guilty?

Today, May 17th, we enter Local Board No. 33 at Catonsville, Maryland, to seize Selective Service records and burn them with napalm manufactured by ourselves from a recipe in the Special Forces Handbook, published by the U.S. Government. We, American citizens, have worked with the poor in the ghetto and abroad. We destroy these draft records not only because they exploit our young men, but because they represent misplaced power concentrated in the ruling class of America... We confront the Catholic Church, other Christian bodies and the synagogues of America with their silence and cowardice in face of our country's crimes. We are convinced that the religious bureaucracy in this country is racist, is an accomplice in war and is hostile to the poor... Now this injustice must be faced, and this we intend to do, with whatever strength of mind, body and grace that God will give us. May God have mercy on our nation.

—Statement issued by
the Catonsville Nine on May 17, 1968

To Stir Our Conscience

by Rabbi Stanley M. Kessler

It's vicious calumny. I don't believe the Federal Grand Jury indictment levelled against my colleagues Philip and Daniel Berrigan.

The Berrigans' statement, released from the Danbury prison, answers well the real why of the government's charge. Wrote the priests: "It is to stigmatize millions of morally dedicated opponents of our military involvement in Indo-China as violent and deranged people."

Father Philip and Father Daniel Berrigan have, by their lives, born witness to causes that many of us espouse mostly by our lips. Plotting violence? Yes, they did violence. They did violence to paper (draft records); never to people. In their sensitivity to the agony and misery, destruction and death inflicted upon Vietnamese and Americans, they have sought to take symbolic action to dramatize their disgust with the war.

They did so realizing full well the consequences likely to be. They are paying dearly for their witness by their years of imprisonment.

Many in our nation have awakened by virtue of their actions amidst the anti-war protest. (But while the highest echelons of government now know the necessity to wind down the war, our nation escalates the bombing in Cambodia. We continue the "cosmetic approach", saving face, engaging in self-deception instead of saying "we were wrong", and getting out.)

It took many courageous people to arouse our nation to the evil of our involvement in Southeast Asia. Among the vanguard of the courageous are Philip and Daniel Berrigan.

"Violent" and "deranged" people? "Who are the mad?" We well may question. Is our nation an asylum for the insane? It continues to send its citizens to a war to be slaughtered and maimed in a cause known to be senseless. How do we bear it a single day, a single hour, a single moment longer?

We should be outraged by our ineptness in ending the conflict. Instead, numb and dumb, we view the coffins of the returned dead, behold the beheading of North Vietnamese by Cambodians, read the testimony of the My-Lai murders and go about the daily business of coping with our more immediate problems.

Daniel and Philip Berrigan sensed that there was nothing more "immediate". They were imprisoned for their part in stirring the conscience of their country. Their concern for the nation is unquestionable. Recently they wrote "Our 'crime', our conduct during trial, our imprisonment, stand surety to our determination; we will make of America a beloved community; we will live and die in that effort." Is this the statement of "kidnappers"?

There is a story that is told about Thoreau. Perhaps, apocryphal, nonetheless trenchant-it tells how Thoreau was imprisoned for defying what he believed to be an unjust law. The renowned essayist, Ralph Waldo Emerson, came to visit Thoreau. "Henry", Emerson asked "What are you doing in here?" "Ralph", Thoreau responded, "What are you doing out there?"

Being "out there" where we have some rights of protest denied the Berrigans where they are, what shall we do with such rights?

Protest! Protest the continuation of the war! Protest the vilification of those who decry the war. Protest the grotesque charges made against the Berrigans. Protest their continued imprisonment. Protest!-until the words of the Prophet Isaiah (LX:18) are relevant to America, Southeast Asia, the world: "Violence shall no more be heard in thy land, Desolation and destruction within thy border, But thou shall call thy walls Salvation and thy gates Praise."



Henry Kissinger

The Berrigans at Catonsville



J. Edgar Hoover

Philip and Daniel Berrigan are currently serving 3 1/2-year and 3-year terms, respectively, in Danbury Federal Prison for conspiracy and destruction of government property. The charges were brought against the brothers, both priests, for burning selective service files seized from a draft board in Catonsville Maryland, with seven others. All 1-A files were removed, and brought out to an adjacent parking, where they were burned with homemade napalm.

The Berrigans were tried in United States District Court of Baltimore in October of 1968. Sentences for the "Catonsville Nine," ranged from two to three and a half years. Neither Berrigan submitted to serving their sentences after appeals were rejected by the United States Supreme Court. Philip was arrested by the F.B.I. on April 21 in a New York City church, while Daniel eluded authorities for four months before his August 11 arrest in Block Island, R.I., at the home of poet William Stringfellow.

Daniel's protest activities attracted notice as early as 1965. As a member of Clergy and Laymen Concerned about Vietnam, he spoke out in support of a Catholic youth, Roger LaPorte, who burned himself to death in Manhattan to protest the war.

Annoyed, Francis Cardinal Spellman had Dan sent on a trip to Latin America. The strategy failed; witnessing the social injustices deepened his radicalism. Within ten weeks he was recalled to America.

Philip, a member of the Josephite order, violated his Order's patronizing attitude toward blacks. He requested work in ghettos and the South, until his outspokenness brought about his recall to teach at the Josephite seminary in Newburgh, N. Y.

Although some progressive Catholic journals spoke out against the war, U.S. bishops maintained silence. Philip joined other clergy and laymen in picketing and praying at the homes of Dean Rusk and Robert McNamara and at Fort Myers, Va. Then, in October, 1967, Philip and three other men poured a mixture of human, calf's and duck's blood on Selective Service files at a Baltimore draft board, seven months before the event at Catonsville.

Daniel Berrigan has spoken of his actions at Catonsville: "I burned some paper because I was trying to say that the burning of children was inhuman and unbearable, and...a cry is the only response."

Scrutinize the Prisons

by David E. Ormiston

Because of the popularization of their cases, the Berrigan brothers have brought to public scrutiny some of the injustices being perpetrated in the prisons of America. Working under the misleading title of "Correctional Institutions", the government has succeeded in solving the major problems of any fascist society—what do you do with the unwanted, the gadflies, the few citizens with moral and ethical awareness? Well, if you're asked in this area, you send them to your handy fortress of confinement in Danbury. The city itself is not much to look at, but the prison is even worse. Crowded conditions is an understatement for men being squeezed into cells smaller than rooms in the Jones dormitory. In many cases bathroom facilities amount to no more than a hole in the floor. But I'm not here to talk about the physical facilities. I want to talk about how one goes about turning men into frightened, bitter, lost animals. If that sounds romantic, it's not a mistake, romanticism is just a classy way of talking about sadism.

My first contact with prisons and their conditions came while I was in high school, young and impressionable. But you didn't need to be impressionable when shit hits you coming through the fan, your nose tells you the story. Anyhow, these were men who had probably never done much more than become alcoholics, and found their habits troublesome. Of course, we have A.A. and various rehabilitation programs now—but you can only enroll after you've served your time. While you're serving your time, prison officials determine how you are to be rehabilitated. If you're a rare bird and have completed high school (few in prison ever do—before or after), you might get to work in the library, straightening out the shelves. Otherwise, you'll end up in the laundry room, where the major talent to be gained is being able to tell whether you should use Clorox I or Clorox II on your muslin sheets. Despite what the prison public relations man may say, vocational and educational training in prison seldom yield a marketable skill. The skills the ex-con has are worth so little that he is most often forced to return to crime, and then to prison.

Playboy magazine has for years been nobly espousing the cause of the maltreated prisoners in our country, but they seldom told all that was going on, and what the true results were. This inadequacy is probably due to the fact that we still have some pornography laws, and the events Mr. Hefner didn't mention are at least that. (Before going any further, let me prevent any hostile reactions from you apple-pie boys in the audience—I worked with Federal and State Criminal offenders last summer and fall for a local social agency and got the story from those who know—it won't be your first balloon to break.) Since those same laws apply to this newspaper, I will only say that a re-reading of *The Story of O.*, replacing all female characters with males, and multiplying the brutality element twofold...this should sufficiently stimulate your imagination; now conceive yourself as being on the receiving end, and try it for 5 to 10 years. What about the Berrigans?

"- what do you do with the unwanted, the gadflies, the few citizens with moral and ethical awareness?"

Dan and Phillip Berrigan are well-liked by their fellow prisoners. They are now seeing another aspect of the disease which has produced such masterpieces as Vietnam and Kent State. Unlike their present cohorts, the Berrigans are very articulate and are enjoying a lot of free publicity. Not to mention the symapaticos in the higher echelons of the society. Charles Goodell—remember Charlie?—dropped by to visit Dan and Phil a while back, and stated that he would try to bring pressure to bear on the prison system of the country. He told reporters that the Berrigans wanted to make public answers to J. Edgar Hoover's accusations. However, freedom ain't free in Danbury—you pay for it with humiliation. An outcry is crossing the nation. The arbitrary decisions of the Bureau of Prisons and its supporters in the judicial branch are being publicly questioned. If you grant a prisoner the rights of the First Amendment and then parcel it out like candy, people start to wonder. What is all this chaos worth? To the government, repression of freedom and liberty, with the hope of killing the peace movement; to the Berrigans it means years more in prison with slim chances at a parole; to those of us on the outside, a sense of impotence.

Typically in this kind of article I should be calling for a popular revolt, a revolution to end oppression and to free my brothers. Sorry. The Berrigans told the Weathermen what a bunch of jackasses they were, and if you think you can take on the Army, Navy, Air Force, and Richard Nixon's private bodyguard, you're nuts. But it seems very possible that we could get together and reform the prison system. Make it so Dan and Phil can continue to speak the truth to those who have ears, but cannot hear. It's a frustrating prospect certainly, but are we going to merely let them rot away?



(HARTFORD TIMES PHOTO)

Gadflies

"...are we going to merely let them rot away?"

Poetry: Medium for Political Ideas

by Virginia Butera

Poetry, often overshadowed by a powerful use of film and rhetoric, is a potent medium for the communication of political ideas. In his poem, "Prayer from the Catbird Seat", Daniel Berrigan has related his feelings about racism and the general state of mankind, the hypocrisy, the cruelty and hate that exist in our world. It is important for a poet writing political verse not to sacrifice excellence within the art form for the sake of his message. Berrigan does not seem to have done so in this poem.

For me, the poem's excellence is found in the tension set up in the first section by the juxtaposition of phrases and ideas. The "s" sounds throughout also contribute to this seething tension.

The guilt that is evoked from the poem is contained in its irony. As we are asked to look at ourselves, and be ourselves, it becomes very obvious that not only is it hard for us to do that, but it is also for us to look, with open eyes, at each other; "will you.../ be yourself mercilessly/ be serious in the world uncorrupted by our gods/ stand unwavering/ beside the faulty and perplexed.../ speak modestly.../ speak modestly act audaciously/sing FREEDOM in the teeth of law/be forbearing be equable/under obscene threats/see good where rumor smells only evil." The feeling of guilt rises in the contrasts here, as well as when he asks, "are you/east or west poor or in possession/ squatter in Watts rotting in jails somnolent suburban/yes/allowing/ vicious depredations against/bone and flesh of BROTHERS?"

Berrigan, in his own form of rhetorical questioning has made the reader realize the horrible hate and cruelty that exists. He challenges us to "sing FREEDOM in the teeth of

Prayer from the Catbird Seat

Daniel Berrigan, S. J.

will you for a space of days
refuse my games
be yourself mercilessly
be serious in the world uncorrupted by our gods
stand unwavering
beside the faulty and perplexed the ridden and victimized
speak modestly act audaciously
sing FREEDOM in the teeth of law
be forebearing be equable
under obscene threats see good
where rumor smells only evil
widen communion reduce to zero
the no-man's waste of hatred
yes, strike gently the strings
of inarticulate hearts
O be YOURSELF supersensible
available
overflow
LIFE! a runnel so pure it cleanses
the stables of our foul wills
so deep we are borne along drowned ecstatic
metamorphosed out of our sweet skins
are YOU
east or west poor or in possession
squatter in Watts rotting in jails somnolent suburban
yes
allowing
vicious depredations against
bone and flesh of BROTHERS?

be ANSWER be QUESTION ABSENCE and PRESENCE
WHEN and WHERE and WHO
O
TERMAGANT of history TIGER overarching
with your electric body our skies
unfended CHILDHOOD intellectual GRANDEUR
SCOPE beyond compassing!
come EASTER
FLOWERS BIRDS FLYING TREES, and MEN
erase with your mouth to mouth respiration
the mortician smile of death
come PEACE and SWORD
break the locked fists of dominations
upon our throats
come SURGEON knit into one
cunning anthropos the bones bones dry bones
slack jaws scattered knees
of the amnesiac dead
come desert SUN
suck into nothing
our brackish
serpentine joys
come STIGMATIC
write on our blue eyeballs
words you learned by heart
in death's hideous limbo
where none but you escaped
his overkill arrogant reach
GLORY GLORY GLORY

law", to realize that we allow "vicious depredations against/bone and flesh of BROTHERS?" and that we stand corrupted, evil, and insensitive. We know this only because he has asked for a moment to be the opposite. Here is the tension, and the powerfulness of the poem. His striking use of "s" sounds shows that he has integrated his message and his method. Lines such as, "will you for a space of days/refuse my games/ be yourself mercilessly.../", "reduce to zero/the no-man's waste of hatred/yes, strike gently the strings/of inarticulate hearts/" and "LIFE! a runnel so pure it cleanses/the stables of our foul wills/so deep we are borne along drowned ecstatic/ metamorphosed out of our sweet skins/" are controlled by the predominance of s's.

The images are not complex, and tend to be rather straight forwardly stated, especially when he is contrasting what we are like, and what we should be like, but his one striking image in the first section of the poem is an illusion to a Herculean task, "LIFE! a runnel so pure it cleanses the stables of our foul wills." This is forceful as well as significant by comparing, in a new way, life to a stream, and by implying that this racism is as huge and difficult to solve as a Herculean labor.

The rest of the poem restates the irony of our hypocritical solutions to the problem of racism. Berrigan, again deals magnificently juxtaposing words and meaning, as well as employing literary devices. His poetry has thus served double purpose of not only representing the art form in all its technical aspects, but also in presenting an idea to be communicated.

Religion and Politics: The Higher Morality

by Dr. Frank G. Kirkpatrick

We are now passing through a time of Berrigan mania. This piece adds to that consuming desire to absorb the Berrigans into our collective consciousness (if not conscience), a consciousness collectively shared by the nation as whole (Time having sanctified that consciousness with its unintentional but inevitable 'kiss of death' cover story on the January 25th edition.) What is most distressing about this concern for 'Dan and Phil' (do we render them less threatening by familiarizing them?) is its tendency to inoculate us against their potential power over our lives. We become immune to dangerous poisons by having them slowly introduced into our system thus permitting us to build up a resistance to them. I am afraid that in many ways our interest in the Berrigans may well have the same effect. By threatening them as an 'interesting' and even 'bizarre' pair of brothers who have done 'radical' things, we let them play out their scenario in our vivid but sterile imaginations, and set them at one remove from our real lives. We allow ourselves adulation, admiration, and respect (all deserved of course).

Precisely in so doing we create an unbridgeable chasm between ourselves and them. Anyone who makes the cover of TIME magazine is thus made too inaccessible to be a personal model upon whom we could base our own acts. The more we popularize and eulogize, the more remote and existentially ineffective become the objects of our eulogies.

This is not to deny a legitimate desire to be informed by the Berrigans. But there is a difference between being informed by and being informed about. The latter need not necessarily lead to the former and yet it is only by having our consciences and then our acts informed by ideas and principles that our own lives become meaningful instruments of change. Knowledge about someone or something is an essential ingredient in coming to an intelligent decision to act, but knowledge about cannot be made into an end in itself, which is, I am afraid, what subtly happens when men and ideas become the fleeting concern of the popular press.

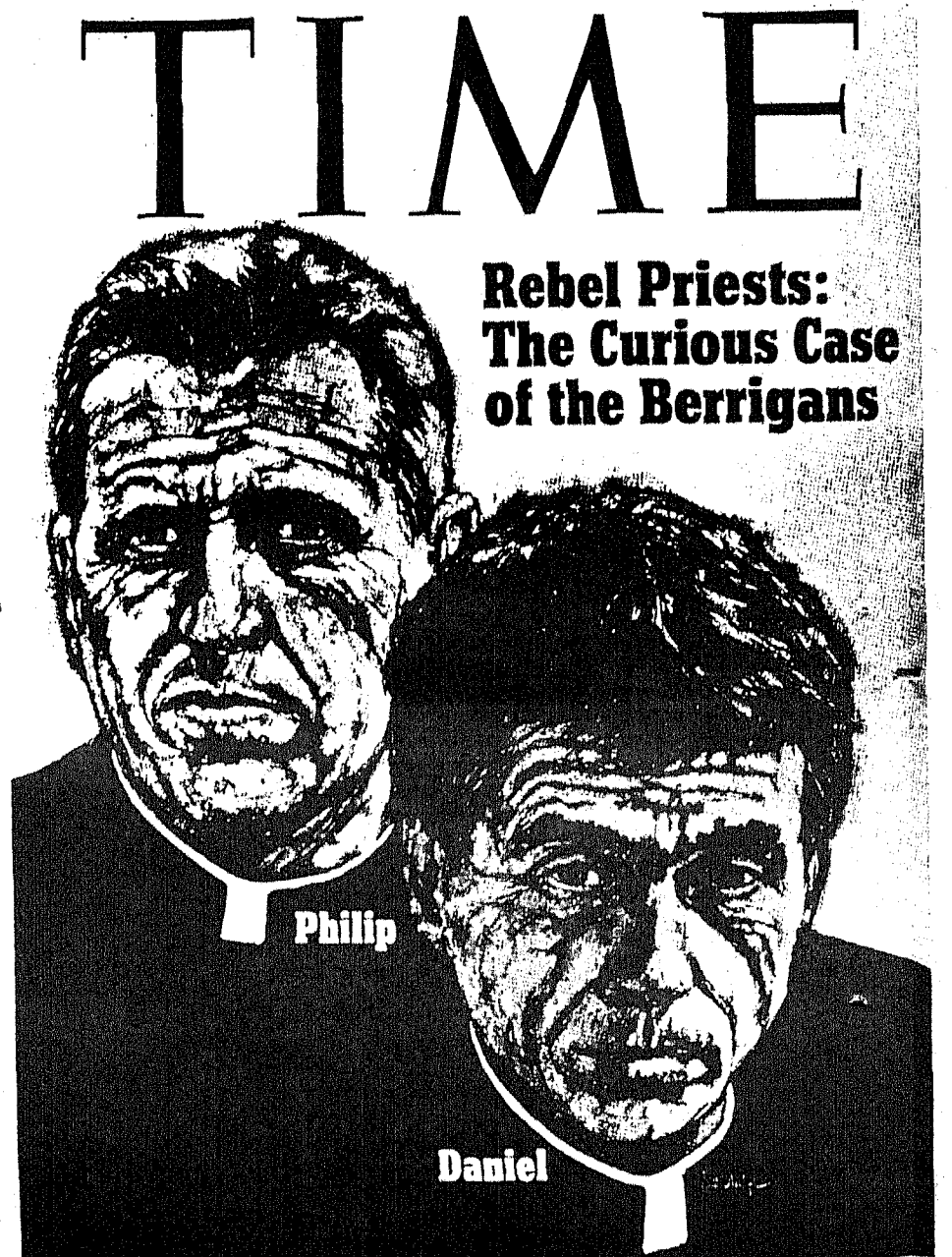
Julian Bond has commented that many people today seem more interested in the 'style' of politics than in its content. For many of us what is of importance is not what or why something is done, but the way or manner in which it is carried out. Bravado, defiance and resistance are applauded because they are flashy, disturbing of dull routine or because they allow us a vicarious defiant gesture of our own against our own 'authorities.' Acts of resistance are serious matters and I think that is one of the things the Berrigans are trying to tell us. As one of the young priests in the film 'Dan Berrigan: Holy Outlaw' pointed out, it is relatively easy to emulate the style of Dan and Phil - it is infinitely harder to appropriate in a personal way their principles and live them out, regardless of our style.

Style is ephemeral. It has no staying power if it is not supported by fundamental principles and a living set of convictions. If one is to resist injustice, that resistance must be based on a personally defensible conviction that injustice is evil and unbearable in the light of a higher morality. If those inner, driving principles are strong and well established, a style will emerge naturally as their appropriate expression. If the Berrigans have anything to teach us I think it may well be the lesson that conviction and commitment to an abiding morality must have 'radical' consequences. We can only learn this lesson by acquiring for ourselves the intelligence and honesty to question our own motives and principles of action.

"... refusal to evaluate the legal order is, in effect, to accept that legal order as embodying the practical morality by which one lives"

To follow the Berrigans because they are the Berrigans (i.e. because of their style) is to betray precisely what the Berrigans have sacrificed and suffered to bring us. Blind obedience to either the government or the Berrigans will eventually cost us our moral integrity. If I read their actions correctly, I believe that Dan and Phil are asking us to consider in the most serious and painful way possible whether we, as a nation and as individuals, can justify the principles upon which we chose to act.

In the spirit of consideration of principles and not of personalities, then, I would like to touch briefly on some of the issues which the Berrigans have prophetically forced upon us. First, I think the Berrigans have reminded us in this religiously pluralistic age that commitment to a specific set of religious principles set forth within the context of a particular and traditional religious orthodoxy can entail action that is fundamentally political. Those who condemn the Berrigans for mixing religion and politics fail to see that religion and



'Kiss of Death'

Time magazine of January 25 carried a cover story on the Fathers Berrigan.

politics are mixed by their very natures. Religion is what man does in response to a vision of reality. Unless religion remains an academic exercise it must result in political acts. The hostile response to the Berrigans arises, I think, because we dislike the Berrigan's politics, not because we dislike the interrelation of religion and politics. We sometimes hide from ourselves the fact that an abstention from so-called political action for religious reasons is itself a political act because it re-inforces and legitimates the particular politics by which we live our day-to-day lives. To be silent politically is to support the political establishment which thrives on that silence. Religion, while not identical to political action, has political consequences. What the Berrigans are showing us is that the unconscious refusal to express politically our religious convictions is a political act of acquiescence to the established order and is doubly dangerous because it is done in the false belief that we are not acting by principles.

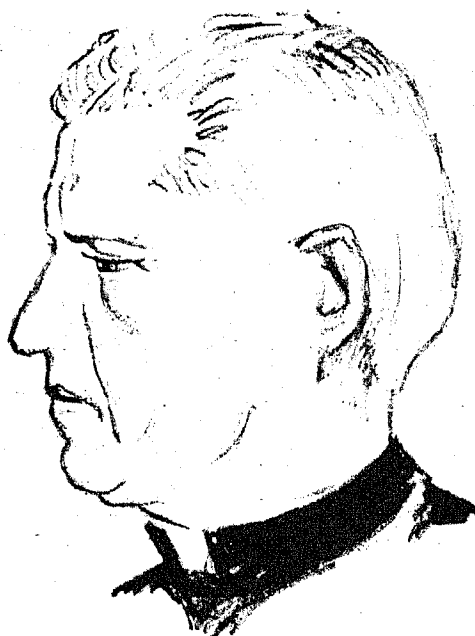
"The question is not whether morality judges law, but whether that morality is rooted in self-transcending principles or is simply an expression of subjective desire"

A second, but perhaps more immediately important issue which the Berrigans raise is the issue of the relation between the legal order and morality. The significant political acts committed by Dan and Phil have all, in one sense, been designed to force upon us the fact that from at least one moral stance human laws subvert morality. Our country has a tendency to equate morality with legality. If something is legal, then it must be moral, and we define morality by our enacted laws. The Berrigans are challenging this particular relationship between law and morality. The act at Catonsville was intended to be a direct but non-violent questioning of the morality of duly enacted laws which support military violence and which value material property above human life.

In other words, the Berrigans are asking us to remember that laws should be enacted to reflect as adequately as possible a prior set of moral values. When such laws become subversive of those values they must become suspect. The legal system should be the servant of morality, not its master. The fundamental moral issues of this war, and any war, cannot be avoided by concentrating on the legal issues, as important as they might be in their own right. As in the case of the relation between religion and politics, a refusal to evaluate the legal order is, in effect, to accept that legal order as embodying the practical morality by which one lives. If, however, we cannot evaluate our laws by moral standards then our morality is determined by the judicial and legislative process and once determined cannot be criticized except in its own terms.

When a higher morality is invoked against a given legal order there is an inevitable danger to the very order which is necessary to any structure supportive of personal relationships. A just society requires some degree of mutually supported order even though that order must always remain a means to the end of justice. A challenge to the legal order, therefore, runs the risk of challenging the very order upon which any social structure rests. This danger is not avoided by the Berrigans. I believe that they are fully aware of the problems involved here and in accepting risk they are telling us that there may be even greater danger to our integrity as moral beings if we sacrifice our inherent right of appeal to a higher morality in order to enjoy order at the cost of justice.

As I suggested above, I am not sure the Berrigans have entirely avoided the danger inherent in challenging the authority of the legal order in the name of transcendent principles, such as love, peace, and justice. As absolutely necessary as such a challenge must sometimes be, it carries with it no easy solutions to the problems of changing an unjust order. There is a terrible ambiguity involved in rejecting the authority of one social order in the name of another, as yet unrealized social order. Can one pick and choose one's authorities at will? To some extent every generally just social order requires our obedience to some laws which in particular situations we may consider unjust. I may feel that a particular stop sign at a particular corner has been unjustly placed in order to harass the residents of the street. It is one thing, however, to challenge the injustice of that particular situation, and something else to challenge the authority of the legal order as a whole which is responsible for the offending sign. There are no simple answers to the problem of how one decides when a social order has become so fundamentally unjust as to require total



Father Philip Berrigan

disobedience (a decision which Dan Berrigan apparently made about this country's legal order when he refused to recognize its legitimacy to pass judgement on his act of judging it.) Does this refusal to recognize the authority of the established order as a whole compel Dan to refuse to recognize the authority of laws prohibiting racial discrimination? I am not suggesting that to obey one law is necessarily a commitment to obey all laws. I am suggesting that a decision to disobey a law or an entire legal order cannot be based simply upon one's intuitive or subjective dislike for that law or order. A social order committed to the establishment and preservation of justice expects its members to act justly even if their personal likes and dislikes would, if followed through, lead them to act unjustly. We have compelled white southerners to obey the laws (against discrimination) even if their own inclinations or attitudes are opposed to those laws. Unless we are able to respond to the legal order of the country on more than subjective inclinations varying from law to law, the struggle between militarist and pacifist can only be resolved by force and imposition (and thus the militarist wins in principle, if not in fact.) The question is not whether morality judges law but whether that morality is rooted in self-transcending principles or is simply an expression of subjective desire.

In some ways, Dan's refusal to recognize the government's authority to judge his act of resistance pushes through to the most fundamental question of all: what is it that makes a social order worth recognizing? Dan's act may be telling us that no social order is healthy and whole until it resolves its ambiguity regarding the relation between the value of human life and trust and the value of obedience for the sake of obedience. I don't think Dan is implying that one simply does one's thing, i.e. obeys the momentary impulse, without regard for the surrounding structures within which social life must necessarily be lived. Although his refusal to be imprisoned has been interpreted as advocating refusal of any social order with which one happens temporarily to disagree, I think it is closer to the spirit of Dan's action to view it as a dangerous, serious attempt to raise the question of what precisely is it that makes our present social order an order worth recognizing in general? Sometimes it requires an act not designed to be emulated to force us to consider by what moral principles we judge the social order in which we live. Although I believe the act of refusing to recognize the authority of the social order as a whole is not the only moral response or even the only right response to an obviously unjust particular law, I don't think we can avoid what is fundamentally a moral problem. The continual threatening theme sounded by the Berrigans is that issues of war, of resistance, and of political action are at bottom issues that call forth moral evaluation and response. Our response to these issues cannot be avoided by legal technicalities or by emulation of style. Moral evaluation, as any Jesuit will tell you, is not a simple matter of deciding what you like and dislike. It is a complicated, rigorous, intense searching out of the foundations of obligation and it does not yield a handy calculus of appropriate responses for determinate situations. It must take into account not only the desires and needs of the particular moral person, but also the requirements of other persons in other structures at other times and places. Morality must face the complexities of social living, the difficulties of foreseeing the consequences of its actions, and the ambiguities involved in almost any moral decision.

In addition to making us see the disturbing and provocative results of moral choice, hopefully Dan and Phil Berrigan have also led us to recognize the incredible difficulty of reaching that moral choice in the first place. We would be radically untrue to that recognition if we accept the Berrigans' actions without a prior acceptance or rejection of the moral process out of which a moral action emerges. To act in society is to act morally. To follow the Berrigans, therefore, is to bring to consciousness the moral principles by which we choose to act and to be held accountable.

Dan Berrigan Speaks to Weathermen

An Analysis

by Steven H. Keeney



Daniel Berrigan

Father Daniel Berrigan, S.J., taped his letter to the Weatherman in August, 1970, three days before his capture by the F.B.I. He spoke from rough notes which he never had the opportunity to polish into a written text. With the assistance of two friends who acted as intermediaries between Berrigan and himself, Paul Cowan prepared a condensed transcription of Berrigan's tape which appeared in the January 21, 1971 Village Voice.

Dan Berrigan had always been something of a loner, finding himself in the long Jesuit tradition of loners and activists. He is fond of reminding listeners that the Jesuit's motto is "For the Greater Glory of God;" that of the 27 Jesuit saints, 13 were martyrs—something of a record; and that the order's history is replete with like-minded men. He points to Fathers Parsons and Campion in the sixteenth century, along with their contemporary, the poet Robert Southwell, and proceeds to itemize a microcosm history of oppression concluding somewhere in the neighborhood of Jesuit Father Alfred Delp, executed by the Nazi's for the "heresy" (as Thomas Merton, Dan's spiritual brother, called it) of "re-Christianizing." Father Delp met his death very near the time Bonhoeffer was hung. Dan had begun a religious pilgrimage through prison meditations, spurred, no doubt, by Bonhoeffer's Letters and Papers from Prison and Father Delp's Prison Writings. At the time of his capture, Dan was working on an essay "on St. John of the Cross in the light of the resistance—as you may know, St. John wrote his best poetry in jail."

Despite the fact that Father Berrigan's tape was recorded several months before the Weatherman's recent relatively mild "New Morning" statement (released near Christmas, 1971 and printed in abridged form on the Op-Ed page of the New York Times, January 19, 1971), Dan had never seemed likely to enter close comradeship with the Weathermen. In an interview released about a month before his taped letter to the Weathermen (in the New Yorker, July 25, 1970) Father Berrigan remarked: "I'm totally critical of their (the Weathermen) tactics, but I believe that we must dialogue with them. They are infected by the violence of our society" but added that he was "as much in need of redemption as they are."

The Weathermen drafted their response to Father Berrigan's tape on October 8, 1970, labelled it "Communique number six," and left a return address of Catonsville, Maryland. The voice on the tape was the now-familiar terse yet feminine intonation of Bernadine Dohrn, a former Secretary of S.D.S. (elected in the East Lansing, Michigan National Convention of S.D.S. in 1968 to which I was one of Trinity's representatives) who presided over the S.D.S.-P.L. split coincident with the founding of the Weathermen later that year.

From Father Dan...

"This is Dan Berrigan speaking. It's a great moment when I can rejoice in the fact that we can at least start setting up a dialogue that I hope will be a continuing thing through the smoke signals, all with a view to enlarging the circle of those who realize that the times demand not that we narrow our method of communication but that we actually enlarge it if anything new or anything better is going to emerge.

The cold war alliance between politics, labor, and the military finds many Americans at the right end of the cornucopia. What has not yet risen in them is the question of whose blood is paying for all this, what separation and agony and death are the other side of that coin of the realm—the connections are very hard to make, and very few come on them. Many can hardly imagine that all being right with America means that very much must go wrong elsewhere. How do we get such a message across to others? It seems to me that that is one way of putting the very substance of our task: to keep talking with all who seek a rightful place in the world or all who have not yet awakened to it, this, I think, is the revolution, and the United States perversely and negatively knows it, and this is why we are in trouble.

They know what we are about by now, they know we are serious. And they are serious about us. Just as with a mortal fear they have known for the last five years what the Vietnamese are about and the Brazilians and the Angolese and the Guatemalans. We are guilty of making connections, or of urging others to explore new ways of getting connected, of getting married, of educating children, of sharing goods and skills, of being religious, of being human, of resisting. I am speaking for prisoners and exiles and that true silent, deadly majority which is that of the dead and the unavenged as well as the unborn, and I am guilty again of making connections with you.

In a sense, of course, your case is even more complicated because your choice to rebel is not the passionate consequence of the stigma of slavery. Yours is a choice. It's one of the few momentous choices in American history. You could have been a yes, and the society realizes it because you had everything going for you. But you said no. The society, I think, was traumatized. What to do with the Vietcong or the Panthers had never been a very complicated matter, after all. We jailed them or shot them down or brought in the National Guard. What to do with you—this indeed was one hell of a question. There was no blueprint and no answer.

The question was not long in being answered, as we learned at Kent State. When property and the question of survival come up close, the metaphor is once more invariably military. It is lives that go down. The mythology of fear that surrounds you is exactly what the society demands, as it demands more and more mythology, more and more unreality to live by.

As they said about Che, as they say about Jesus, some people, even to this day, he gave us hope. So that my hope is that you see your lives in somewhat this way, which is to say I hope your lives are about something more than sabotage. I'm certain they are. I hope the sabotage question is tactical and peripheral.

I hope you see your lives as Che saw his, that is to say mainly as teachers of the people,

conscious as we must be of the vast range of human life that will await liberation and education and consciousness. I must say to you as simply as I know how, if the people are not the main issue, there is simply no mail issue and you and I are fooling ourselves also, and the American fear and dread of change has only transferred itself to a new setting.

This, I think, is where a sensible, humane movement operates on several levels at once if it is to get anywhere. So it is saying communication yes, organizing yes, community yes, sabotage yes—as a tool.

We are trying first of all to say something about the pernicious effect of certain properties on the lives of those who guarded them or died in consequence of them. No principle is worth the sacrifice of a single human being. In or out of the military, in or out of the movement, it seems to me that we had best call things by their name, and the name for this thing, it seems to me, is the death game, no matter where it appears. And as for myself, I would as soon be under the heel of former masters as under the heel of new ones. I think our realization is that a movement has historic meaning only insofar as it puts its gains to the side dictated by human dignity and the protection of life, even of the lives most unworthy of such respect. A revolution is interesting insofar as it avoids like the plague the plague it promised to heal.

We may take it, I think, as a simple rule of thumb that the revolution will be no better and no more truthful and no more populist and no more attractive than those who brought it into being. Which is to say we are not killers, as America would stigmatize us, and indeed as America perversely longs for us to be.

We are something far different, we are teachers of the people who have come on a new vision of things. We struggle to embody that vision day after day, to make it a reality among those we live with so that the people are literally disarmed by knowing us, so that their fear of change, their dread of life is exorcised, and their dread of human differences is slowly expunged.

I have a great fear of American violence, not only out there in the military and the diplomacy, in economics, in industry and advertising, but also in here, in me, up close, among us. Yet it seems to be good in public as well as in our own house, to turn the question of violence back on the true creators and purveyors of it, working as we do from a very different ethos and for very different ends.

We have been forbidden a future by the forms of power, which include death as the ordinary social method, by having rejected the future they drafted us into and having refused, on the other hand, to be kicked out of America, either by apeing their methods or leaving the country.

The question now is what we can create. I feel at your side across the miles, and I hope that sometime in this mad world, in this mad time, it will be possible for us to sit down face to face, brother to brother, sister to sister, and find that our hopes and sweat, the hopes and sweat and death and tears and blood of our brothers throughout the world, have brought to birth that for which we began.

Thank you and shalom.

Weathermen to Dan...

Brother Dan sent us this taped message from the Underground just before his capture by the F.B.I. pigs. His capture is a blow to all of us. But today, even the iron bars, armed guards, and barbed wire of the POW camps can't contain our sisters and brothers. In every New York City jail prisoners' fists broke through walls, guards were seized as hostages, and entire cell blocks were liberated. In San Rafael, Jonathan Jackson made his heroic attempt to free the three Soledad Brothers. The Palestinian guerillas have freed Leila Khaled. Timothy Leary has escaped from San Luis Obispo and has joined us in the Underground. We are free outlaws. Mary Moylan, Jane Alpert and many tribes of revolutionaries can't be found. We've got everything we need and the law can't touch us at all.

In his message Dan Berrigan makes clear that outlawry is the normal condition in which decent men and women are called upon to live today. We have seen in the courage of the Palestinians, the humanity of George Jackson, and in the beauty of the Vietnamese people a new revolutionary culture emerging out of the death of America. Born out of Isla Vista, Chicago, Powder Ridge, Kent State, kid's culture is one of respect for human life and a deep belief in peace. We have learned that to be honest we must live outside the law, to be free we must fight.

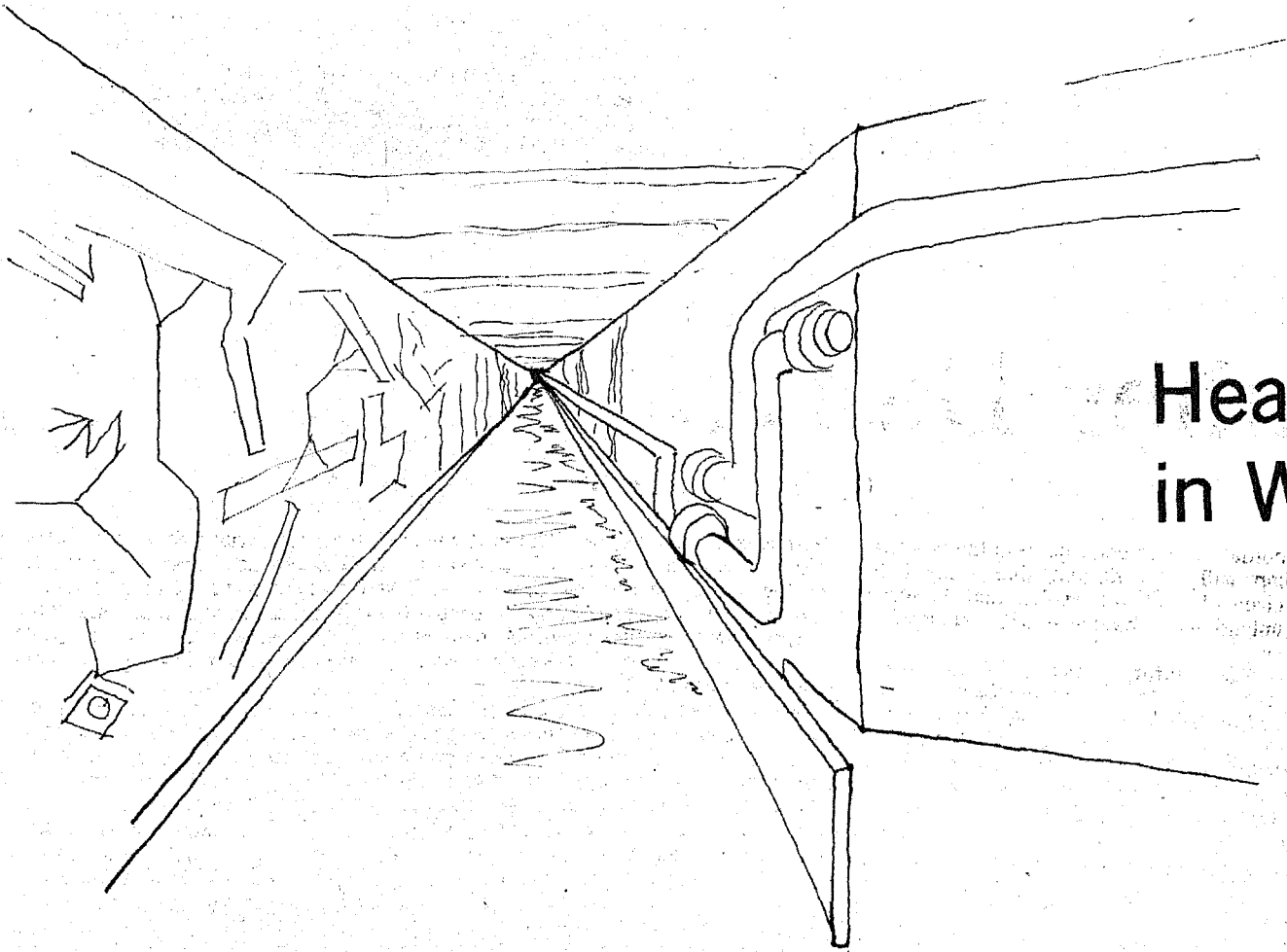
We watched you Dan, on T.V. when they took you to jail, smiling and with hands raised, handcuffed, giving the sign of peace. You have refused the corruption of your generation. Join us soon.



(HARTFORD TIMES PHOTO)

Protest!

The Berrigans appeared in Hartford in December to testify in United States District Court for a preliminary injunction to stop censorship of their communications from prison.



Heating Tunnel in Washington

"The Trial of the Catonsville Nine"

"The Trial of the Catonsville Nine", by Daniel Berrigan, has its New York premiere Thursday at the Good Shepherd-Faith Church. The play depicts the trial in Baltimore of the nine who burned draft cards at Catonsville, Md., in 1968.

Gordon Davidson, artistic director of the Mark Taper Forum in Los Angeles, a repertory theatre, is directing the production. Ed Flanders will portray Daniel Berrigan, while Michael Kane is Phillip.

The Church is located in the Lincoln Center district of New York, at 152 West 66th Street. Phone reservations are available at 212-595-5510. Student tickets are \$3.00.

Before his apprehension by the F.B.I. last August, Dan Berrigan taped a message to the actors in his play. The New York Times printed excerpts of that message in the last Sunday's edition. We have reprinted excerpts of these excerpts:

Much of the stuff that goes by the name of drama on and Off Broadway has about it no politics, no real expression in the face of the world, and is simply sprayed with the false fronts of frivolity and money. Everybody connected with certain productions that are making a great deal of money only contributes to the huge public amnesia that afflicts people with a sense of self-forgetfulness, and a sense of dread of the real world. We have a vicious circle in which drama as entertainment helps retard the moral sense of man.

How do we help Americans get born, get going, get growing, get moving in a direction of recovery, recovery of what the Greeks would call the true way—the true road, as the expression comes out in "Oedipus"?

Well, I don't know; maybe we are getting a little too heavy about things. But it does seem to me that actors, with their moral passions and their bodily gestures, are in a certain place with regard to the spirit. They are exerting pressure against the outer darkness. They are creating and communicating light around their bodies, the light of the spirit of man. They are saying something that others are saying in prison, and in the underground, and in exile, and, indeed, in death. For the silent majority, besides.

So that to be on the stage is to be rather special these days. It is to be a man in a very unique way and to be saying something to man. Therefore, it seems to me, the connection between resistance and the theater ought to be made clear, not merely by actors, but by the relationship between actors and their audience, and by the kind of audience they attract.

We have some link, I hope, between what you're going to do on stage, and what I am trying to do underground. That is to say, to hotten things up where we are. So that our function becomes both a setting up of crisis, and a facing together of the consequence of crisis. And then to extend our reach so that we ourselves are not the only ones saved. So that others get in and under with us.

I don't know if that makes any sense. It seems to me that it does in relationship to the play. I cannot imagine an actor taking part with other actors in such a furnace of moral resolve as Catonsville was for us without differences of a rather serious order occurring within the heads and hearts of both those taking part and those witnessing.

Equality for Womanhood

Sour Grapes

by Tay Aspinwall

Women's Liberation as a mass movement runs a risk. On the one hand it is necessary for people to unite to achieve important common goals; i.e., new abortion laws, equal job opportunities, equal pay. But on the other hand there is the ever present danger of unity itself. Appealing as the fraternal, or should I say, sororital, spirit may be, there is an intrinsic danger in joining a group in which one must give up some part of oneself. To be a true member of the more radical W.L.F., the temper of the times would seem to demand several pounds of selfhood in payment. The Feminists, a splinter group of N.O.W., require that no more than one third of their membership be either married or living with a man. Attendance of their bi-weekly meetings is mandatory. Expulsion from the group is the penalty of too many absences. Thus, one wonders when Women's Liberation has succeeded in freeing you, how do you free yourself from Women's Liberation?

The most valuable goal of W.L. is that it desires to give women an equal opportunity to make whatever they will out of their own lives. But it is important to realize that what one does with one's own life is primarily the responsibility of the individual, and neither can nor should be determined by legislation nor by the sentiment of a group. It certainly cannot be denied that one's equality should be guaranteed by law. However, whether or not one is regarded as an equal depends on the ability of the individual to take her or his future into his or her hands. One needs guts to make and live up to this decision. If you do have the guts and ambition that is necessary to be a truly liberated person, you will not have the time or the interest required to belong to an organization which proclaims everything you have achieved as its goal. Therefore, one can only wonder to what extent Women's Liberation is a cry of sour grapes from the people who do not have the intestinal fortitude to achieve equality as individuals.

Gentle People

by Alan L. Marchisotto

The woman's role in Western society has not always been a happy one. In contrast to some other cultures, ours in its more primitive stages treated women as little more than furniture. This is not to say that this overt relationship existed in the life of every married couple in say, Medieval Europe, but as a broad philosophy, it was an accepted state of affairs. As society evolved, the relationship became more refined and women became the gentler rather than the inferior half of the relationship. Whether this evolution merely resulted in a restatement of the same situation, is a point which would no doubt provoke a good deal of controversy. There is no doubt, however, that these gentle people were not allowed to vote. The suffragette movement provided the most recent impetus toward equality of the sexes, but in the time span of which we are speaking, this is literally a contemporary achievement. At the same time, society has become more casual and many of the restrictions historically thought proper for women have dissolved. Whether this has materially helped the female situation is open to question. There are still many instances in which a girl who has graduated from college can find employment only as a secretary. The fact that men and women performing precisely the same jobs are operating at different pay scales, is also a common occurrence.

The question ultimately devolves upon the degree to which females are career oriented. If it is determined that they are indeed so oriented, than one must consider whether the child bearing role and the career role are mutually exclusive. Obviously they are not for some people, but we are talking about women as a group. The idea of day care centers as a liberator of oppressed mothers offers, on the surface at least, an easy solution. Whether it can be applied on a mass basis as a feasible alternative to normal family life is questionable. What is being asked, I suppose, is if it is possible to achieve a denial of

"Women's Lib is one of those movements whose rhetoric projects it as devoid of intelligent direction . . ."



Gloria Steinem

assigned cultural roles on a mass basis, and if so, is it desirable?

I would divide the Women's Lib movement today into two parts. One consists of those females who through their own efforts have achieved positions not historically associated with their sex i.e., business executives, political figures of various kinds, jurists etc. The other consists of those who receive the bulk of the publicity i.e., the recent crop of college circuit speakers. It is from the latter group that we hear so much of the boring rhetoric that unhappily marks present day socio-political movements in America. There seems even to be a limited vocabulary of the cliché in that various slogans adopted by one group are invariably borrowed by another in pursuit of a quite unrelated goal of their own. Male chauvanist pig, for example, embraces a wide spectrum of present day causes, none of which is presumably campaigning for greater originality on American life. Even a casual scrutiny of a slogan such as this reveals it as basically meaningless. Every movement, of course, must have a slogan but for too many people, the slogan becomes the movement. Women's Lib is one of those movements whose rhetoric projects it as devoid of intelligent direction. The antics which have recently captured the media seem more designed to fit into the Time-Life syndrome of the unaware than to appeal to any serious consideration of the problem. Fifth Avenue marches and militant speeches have turned the movement into an advertising gimmick. For awhile it will sell newspapers and then, after the novelty has worn off, it will fade into the recesses of the back page.

The unattractive, frizzy haired female with her wire rimmed glasses, army fatigues, and boots is admittedly an extreme, but it symbolizes what occurs when the less perceptive seize upon an idea, or more likely part of an idea, and proceed to reduce it to its lowest common denominator. Many people passionately devoted to an idea really have only the scantiest notion of what they are trumpeting; hence, a perversion of the idea. Those women whom the news media has crowned as leaders encourage this approach, as it is the line of least resistance to the front page. It is so nice to see oneself on the social page in between seasons, attending Southampton liberation parties. It is so very chic. And is it really so profound that Mrs. Joe Blatz of Boise, Idaho refused, in a romantic show of solidarity, to cook dinner for her husband one evening? The Sears catalogue, one must remember, does get dull after a while.

The question, then, should really be raised, although it seldom is, as to what extent this advertising blitz is productive. That more people are aware that some New York women are bored with their existence is no doubt true. That the government will ban discrimination on the basis of sex is predictable. In the long run, however, society always manages to engulf movements of this kind. We are thus thrown back to what the individual on her own can achieve, and in the long run, this may offer the greatest hope for those women who feel somehow bound. After all, who knows how long it will be before the well known champions of Women's Lib become bored with it. Where will that poor girl in the army fatigues be when that happens?

On Women's Liberation as Preservation of the Status Quo; or, Gloria Steinem, si! Ti-Grace Atkinson, no!

by Drew A. Hyland

In working out my own reaction to women's liberation I find it necessary to distinguish between the specific goals, many of which I enthusiastically support, and the philosophic basis often offered for these goals, which usually disappoints me.

Thus, such principles as equal opportunity, and more generally, the right of half the world's population to have an opportunity to work out their own meaning for their own lives, seem to me undeniably just.

But the philosophic groundwork bothers me. Let me deal with two examples. First, the emphasis of many spokesmen for day-care centers, and even equal job opportunities, seems to be that women should be freed from the dreadful business (sic) of raising a family so that they can get out there and get one of those exciting rewarding, fulfilling jobs that this country is so full of and that the men so jealously monopolize. Now, so far as I can see, this embodies the following belief: stying at home, raising a family is meaningless and degrading; making money working, say, for an insurance company or advertising firm is meaningful and authentic. This is a revolution?! Why not call into question a society whose values place selling insurance above a meaningful encounter with one's family?

Second, the housewife's plight, especially vis-a-vis sexuality, is often characterized as that of an unpaid prostitute. As I think Jane Fonda put it, "At least the prostitute gets paid." Need I point out the conception of sexuality that this embodies? Sex is a job, just like any other job, and one ought to get paid for the jobs one does.

In short, instead of calling into question some of the more dehumanizing aspects of our culture, the women's liberation movement too often seems to me to accept those values and say, in the immoral words of President Nixon, that "they want a piece of the action."

Let me offer my own effort at a more adequate basis for the principle of equal opportunities. It is, of course, true that women as well as men deserve the opportunity to work out for themselves a meaningful life. But instead of, say, farming the children off to day-care centers- tantamount to saying, "Let some other sucker take care of the little beasts"- why not dispense with the concept of an 8 to 5, 40-hour week job? Instead, develop a 20-hour work week for the wife, same salary, same amount of time with the kids. All of us might then begin to see that raising children is more meaningful than selling insurance. And if we don't believe that, that is, if I or someone believe that we don't want to share at all in the raising of children, then we have a responsibility not very often acknowledged these days.

Now there is a reasonable reply one could make to this. Such revolutions are hard to come by, whereas the possibility of day-care centers, even if they do carry the undesirable implications mentioned above, are a real possibility for the very near future, and it is unfair to ask any individual woman to sacrifice her own life in the name of a distant revolution when some advantages to her are much more immediate. Touché. But in the interest of honesty, this should be made clear, and spokesmen for this view should not associate themselves with the far more radical views of, for example, Gloria Steinem, whose position much more closely approximates my own.



Bra Burning

Shun the Frumious Bandersnatch

Help Wanted: Female

by David Sarasohn

Laying aside the second line of this popular medieval couplet (the answer to which I've never been able to figure out, although I've narrowed it down to Charlemagne or Robert Fuller), one can find the tremendous advantage of Womens' Liberation: they're going to make tremendous college administrators.

After all, one certainly does not want a meddling administration that spends all its time delving into the High Rise and other things that don't concern it. Span, however, is defined by my Random House College Dictionary as "the distance between two supports of a bridge." One can see why women will be such excellent deans; this is precisely the distance I'd like between me and the Office of Community Life.

(It probably wouldn't do to say which bridge I have in mind, but he had white hair and chopped down a cherry tree.)

What woman, for example, would put several thousand dollars into a program of Resident Advisors, most useful as hostility magnets to keep students from fighting among themselves? Obviously, a much cheaper, and equally useful, means of showing Administration interest in the dormitories would be simply to put a picture of the Dean of Community Life in each building. While this is not feasible currently, under a woman Dean it could work.

What woman, brainwashed over thousand of years in the importance of home, would put out a freshman handbook with which it is impossible to locate a freshman? Moreover, what

woman would put an organizational chart in that same handbook in which all roads led to her, and then spend the rest of the year announcing that things were out of her hands?

What woman, brought up with a Suzy Homemaker oven, would put nine hundred students into dining facilities meant for four hundred? (There is, of course and answer to this, but Ilse Koch probably won't be going into college administration.)

These are only specific instances, but obviously women are more practical on general principles. Can anyone really see Gloria Steinem worrying about "collegiality?"

Indeed, if we get a woman Dean in time, we might even be able to avoid the current project of Community Life, a cloverleaf intersection on the Long Walk. (This is only the first of a series of advantages Trinity will gain from having Thomas Meskill as Governor. By deft negotiation, the College has even been able to salvage the statue of Bishop Brownell, which will be placed atop one of the toll booths.)

Last but not least, a female Dean would be unable to grow a beard. It is difficult to say why a beard in this position is so irritating, unless it is the blasphemy of the Dean of Community Life looking like someone called "Honest Ave." (Alan Marchisotto used a very similar line recently. Note the greater deftness and wit with which I utilize the starkly original concept.)

For all of these reasons, I can only wish the Liberationists luck. This is a clear example of the argument that only by liberating women can we liberate ourselves.

What is Needed: Women's Lib or People's Lib?

by Elizabeth M. Kirkpatrick



Ti-Grace Atkinson

It's a bad way to begin explaining why I support women's liberation, but I object even to calling it women's liberation. What I really advocate in the most basic terms is people liberation. People need to be liberated from preconceived notions of what it is to be male or female so that they can be male or female in their own way. People need even more to be liberated from the biggest and worst preconception—that it is normal and right to determine what one becomes for one's entire life on the basis of which sex one is. Until I and the people around me and the society we live in change our way of looking at not only the content, but the importance and intent of male and female roles, I will never really be free.

However, it is also one of the preconceptions about sex roles that the female is inferior to the male. Just in the language people use they reveal this, speaking of men being demeaned by doing women's work, or women being domineering when they act in a non-feminine way. If women's work is not inferior, it will not demean men to perform it, and if it is inferior and yet appropriate for women, then women must be inferior. If women are not dominated and don't stay in their inferior place, they must, according to this view, be domineering. In other words, men and women both may be dominated and made less free by the preconceptions of women's roles and men's roles being different, but in addition, because it is believed that women's role is inferior, women are dominated by men as well as by the idea.

In this sense I will accept the term women's liberation. Women need to be liberated from an inferior status in the eyes of men and in their own eyes. Therefore I support women who struggle to get new laws passed or old laws abolished to prevent job, housing, financial, or any other kind of legal discrimination against people on the basis of their sex. The laws will at least help the most oppressed, and they will at least bring the injustice of such discrimination into the public eye and force a beginning of the process of examining the unconscious attitudes such discrimination reveals.

I also support women who refuse to look and act the female role, because, at the cost of much ridicule and scorn, not only from men, but from other women, they are using their lives to call into question the whole set of preconceptions about the content and validity of women's role as housewife and sex object—a decorative slave.

I also, however, would welcome and support a corresponding men's liberation movement which would refuse to accept the belief that men must exist in a certain way. If it is unfair to women that our wages aren't our own when we are married, it is also unfair for men to be held totally responsible for their wives' well-being, physical protection and financial support. If it is unfair to women to imply that they must be emotionally and sexually submissive and responsible primarily for their home and children, it is also unfair to men to imply that they must be emotionally and sexually dominant, independent and confident, and never lift a finger to clean their home or care for their child. It surely is not possible that all men fit the male role any more than the all women fit the female role. Because their role is dominant they are somewhat less oppressed by it, but unless they are totally free of it I will never be totally free as a woman.

Another reaction I frequently encounter when I express support of women's liberation groups is that I have no reason to feel that way since I am happily married and not dominated by my husband, I am well educated, I have a responsible and satisfying job, and I am properly paid for it. All those facts are true, but they are true in spite of what the culture has tried to tell me. I am happily married because Frank and I understand and love each other not only as man and woman but as persons, and can transcend our roles at least with each other even when we are uncomfortable about them in relation to other people. However, even if I am happy, many of my friends are not happy because they are pushed by the culture into an artificial mold of femininity or masculinity. Even if I am happy in my marriage, I am still oppressed because of it. I have lost my identity in the eyes of banks and credit bureaus and many other institutions and I do not regain it until Frank dies, while he is forced to represent us both. Despite my happiness, I must be deaf and blind to a great deal if I believe there is not still damaging discrimination.

I am well educated, but I became that way through the encouragement and caring of people who saw me as a person and not just as a woman, and helped me to see myself as a person. I was educated also by seeing many of my professors living satisfying the real lives as women in spite of not fitting the cultural model of what women should be. I was educated in spite of being taught from junior high school on that cooking and homemaking were appropriate for me instead of woodworking or shop. I learned in spite of the fact that Mount Holyoke based its existence on a separation by sex, and in spite of the fact that the

“... it is also one of the preconceptions about sex roles that the female is inferior to the male”

Furthermore, unless women's liberation at some point is joined by a corresponding men's liberation to form a people's liberation, there is a great danger that women will be misunderstood to be saying merely that we want to be liberated from men or that we want to dominate men. We are saying that we want to be free from domination by men, but we also want to be liberated from a restrictive understanding of male and female so that questions of who has power aren't decided on the basis of sex, but on the basis of more fundamental human qualities, and is that human qualities of strength or weakness, compassion or hardness of heart, violence or pacifism are not assumed according to what sex one is, but on the basis of which are better, more truly human qualities. If the first kind of liberation can be called women's liberation, this fuller kind of liberation must, by its nature, extend to men, and the first will not occur until the second is at least dreamt of. What every person needs is to be regarded by self and others as fundamentally human, not as fundamentally male or female.

The first question that usually arises in discussing this subject although less often discussing it with men than with women, is whether I think there is no difference between men and women, and whether I'm really rejecting my femaleness, and whether I secretly want to be a man. Akin to this is the feeling that many people have that to be in favor of women's liberation one must either be a lesbian, or if married then unhappily married. This is absurd, and my own marriage has taught me just how absurd it is. Certainly I recognize that male and female are different, but they are not different in all the ways people have traditionally thought. They are sexually different, and that is certainly an important fact in my life. I rejoice in what I am as a female, however, what I am sexually does not determine what I am as a housekeeper, or raiser of children, or whether I cry easily or never cry, or whether I should be executive or a secretary, or earn \$5,000 or \$10,000 for a certain job. That is, it does not inherently or necessarily determine all these facts even though it may determine them culturally and I may prevent it from determining them actually only through a mixture of great good luck and great determination.

best female professors even there were usually not department heads, and that the president over women was a man. And if my own education was freeing and good, at least in some ways, I have many friends who were educated only from some typical male or female role even though it didn't fit their personalities, and I have seen friends discouraged from education altogether because “they are women and don't really need education because they are only going to raise children.” Despite what is good in my education I must be deaf and blind again if I believe that the rarity of my luck and the places where even it failed don't prove that there is still damaging discrimination.

I have a good job and am well paid because at least a few people looked at my ability as a human and not my sex or my husband's income. However, I have worked at jobs where I was paid less than men in the same job because, after all, my husband would support me. I have applied for a disturbing number of jobs where the first question was whether I had children or whether I planned to, as though they could decide better than I whether I would live up to a contract, and as though they could do it on the basis of how many children I had, not what qualities of honesty I had. Even if I had never been discriminated against in a job, I still could not ignore the fact that it was only good luck! That brought this about and that the contrary experience of my friends proved a discrimination I might not have experienced.

In spite of my rather unusual situation I still have reason to support both women's liberation and people's liberation, first of all because my freedom is still only partial and second because even this partial freedom is so unusual. My relative freedom cannot be used to buy me out of the struggle to free others and to further free myself. To men and women both, who question why I support women's liberation in spite of my own situation, why support it with such urgency, and why I want them to support it too, I leave them with the witness of my own experience and with Hillel's words, “If I am not for myself, who will be? If I am for myself alone what am I? If not now when? And if not you, who?”

Group Evaluates New Approach to Education

A comprehensive approach to the individualization and humanization of public education in the city of Hartford was the topic of discussion at an all-day conference held here Saturday, sponsored by the office of community affairs.

The plan, called "Hartford '74," has been adopted by the board of Education, and is now attempting to reach its major goals by 1974. The conference Saturday was aimed at finding out how far along the reform has gone in reaching those goals, and what should be the next steps.

Invited to the conference were members of all the public school PTA's, members of all Hartford civic and education groups, elected and appointed education officials, school principals, and Trinity students enrolled in Urban and Environmental Studies.

150 persons were present Saturday, for the workshops in the morning and large plenary session in the afternoon, all held in McCook auditorium.

Hartford '74 is an "approach to education," said one of its creators in the afternoon gathering. Its purpose is to center public education on individual progress, self-direction and motivation, and student based decisions. The program grew out of a study at Harvard University, and adopted over a period of several years by members of the Hartford Education staff.

Everyone connected with Hartford '74 admit that they probably won't reach most of their goals by 1974, mainly because they haven't got the money they need.

The heaviest concentration thus far has been in kindergarden to grade 2, under operation "Follow Through." Each teacher was retrained and a paraprofessional added to each classroom in the city. The evaluation thus far has been positive.

The emphasis of Hartford '74 is local. Hartford '74 is not a master plan, but rather an approach to be implemented and directed by each school -- that is, by its administration, its faculty, and its parents and students together. There are certain general, philosophical goals, but it is up to each school to determine precisely how they are going to get there.

One problem with the local process is that there is unevenness from one school to another, depending very heavily on the variable of parental input into the decision making process. Everyone involved maintains that the most advancement comes with the most community involvement.

Ivan Backer, special assistant for community affairs and organizer of Saturday's conference, hailed the day a success. He said the one thing which this second conference brought out was that there was need for more like it. "It was definitely meeting a need in the community" he said in the area of communications between parents, administrators, faculty, and the "people downtown."

In the morning, the participants divided into six discussion groups covering various topics: early childhood programs, intermediate grades, middle school programs, high school programs, guidance programs, and vocational education.

The moderators, all from the college, said the dialogue was mainly between the administrators of the program and the parents. General concerns expressed were: the need for better parental involvement in Hartford '74 structure,

the need for more programs geared toward Puerto Rican students;

the need for more emphasis on reading throughout education;

the need for vocational education which trained for high paying, union skills like carpentry, electrical work, and plumbing, rather than in low-paying, low status skills;

the problem of how to integrate guidance into the regular classroom structure;

the problem of bussing and integration in the new middle schools, especially the Clay Hill school, due to be finished in February of 1972.

Backer's position may be abolished by the college after this year when its funding from the Hartford Foundation for Public Giving grant of \$52,000 runs out. No decision has yet been made on whether the college will continue the program under its own operating budget.



Hartford '74

Lloyd Calvert of 'Hartford '74' explains the guidance aspect of the program to an audience of parents, teachers, school administrators, and civic leaders at a Conference here on Saturday, sponsored by Ivan Backer (foreground), special assistant for community affairs.

Students Find Difficulty In Obtaining Food Stamps

Some Trinity students may be eligible to participate in the Connecticut Food Stamp Program, according to the director of the program, Cecil F. McCarthy.

McCarthy said that the Food Stamp Program does not discourage students from applying. He said, however, that few students would be eligible. Eligibility is based primarily on financial status. McCarthy urged persons who could take advantage of the program to do so.

Many colleges have advised students of the possibility of getting food stamps. U Conn. has informed its students of the opportunities, as have Rutgers in New Jersey and Cornell in New York. The TRIPOD was unable to find or talk to any students currently using food stamps.

McCarthy said that Congress recently passed a law which makes most single students ineligible for the program. The

law, passed less than two weeks ago, states that "if an applicant is claimed as a tax deduction by another ineligible household, (ie. a household unqualified to receive food stamps), then he is not eligible, this year, or the year after."

Also according to law, no person living in any established institution can receive food stamps, said McCarthy. This law disqualifies any student living on campus.

The program stipulates that all applicants must have cooking facilities to be eligible.

The Food Stamp Program is not a Welfare program, McCarthy stressed. It is sponsored by the U.S. Department of Agriculture and by the State of Connecticut. The program enables needy persons to buy more food for their money.

Food Stamps give consumers an average 30% to 40% greater purchasing power, according to a pamphlet issued by the U.S. Department of Agriculture and the State.

Eligibility to buy food stamps is determined by an applicant's cash assets and net qualifying income. Cash assets may include savings and checking account funds, U.S. Savings Bonds and cash in hand. Net income includes earnings from wages, interest and annuities, stocks and other investments, unemployment compensation, social security, disability checks, and room and board payments made by a family member. The amount remaining after payment of Social Security, income tax, mandatory union dues and other mandatory deductions is the net income.

Both the amount of food stamps bought each month and the amount received free each time depends on the number of people in the household, and the total net monthly income. A one-person household could pay up to \$18 for \$28 worth of food stamps. A two-person household could pay \$36 for \$56 worth of food stamps, and so on.

Dean Salisch's office issued a memo in December concerning applications for food stamps. It stated that:

1. Students, married or not, must live off campus and must have cooking facilities.
2. They must have documentary proof that they will be able to pay their rent, heat, light, gas, etc., and present the amount of these bills.
3. They must declare all income from any source (whether from parents, from working, from loans, etc.).
4. If applicable, a statement from parents or guardian of the amount they are giving the student for living expenses must be made.
5. A statement of the medical expenses.
6. A Social Security number is required.
7. An applicant must appear in person and must be interviewed at the Federal Food Stamp office, located at: 2550 Main Street Hartford, Ct.

New Ghost Talks Planned By MHBOG

A series of four lectures on the occult entitled "Magic of Mind Explored" will be given at Trinity College starting tomorrow at 7:30 p.m. in the Washington Room of the Mather Hall. The lecture series is a continuation of last fall's program of similar lectures featuring "Ghost Hunters" Ed and Lorraine Warren.

William H. Jackson, director of the Philosopher's Open Forum in Hartford, will deliver the first three lectures, beginning with "ESP Through Meditation" on Feb. 3. Mr. Jackson has been a student of Parapsychology and Metaphysical Studies and Ancient Wisdom for over 23 years. The second lecture, entitled "Is Life After Death A Reality?" will be given by Jackson on Feb. 10, and he will present the topic, "The Age of Aquarius" on Feb. 17. On Thursday, March 4 at 7:30 p.m. Gloria Bruno will complete the series with a lecture on "When Astrology and Numerology Were One." All the lectures are at 7:30 in the Washington Room.

Control

The Planned Parenthood Association will hold an open discussion in the High Rise Lounge Wednesday. Students living in the High Rise area are invited. Meetings for other dormitory section in the weeks to come. For further information contact Katy McGrath, residential coordinator, 522-6769.

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Fri. and Sat. 11 a.m. - 1 a.m.

Sun. - 12 a.m. - 11 p.m.

This Week

TUESDAY, February 2

5:00 p.m. - V. Squash - Hartford Golf Club at Hartford Golf Club

6:15 and 8:00 p.m. - F. & V. Basketball - Union - Away

7:30 & 9:45 p.m. - Film: "A Streetcar Named Desire" Cinestudio

10:30 p.m. - Compline - Chapel

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6:15 p.m. - Hillel Sabbath Service - Senate Rm.

7:30 and 11:15 p.m. - Film: "Z" - Cinestudio

9:50 p.m. - Film: "Monterey Pop" - Cinestudio

8:00 p.m. - BUFFY ST. MARIE in Concert - sponsored by Mather Hall Board of Governors - Admission Chg. \$3.50 - Ferris Center

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THURSDAY, February 4

Feb. 4 - 6 - Hockey - MIT Invitational - Away

All Day - VISTA - T V Lounge, Mather Campus Center

8:00 p.m. - SIMS - Lecture by Eric Dahl, Yale Univ. - L.S.C. Auditorium

7:30 and 9:50 p.m. - Films (as Wednesday)

8:00 p.m. - V. Basketball - Manchester Community College - Home

10:30 p.m. - The Eucharist - Chapel

10:30 p.m. - The Eucharist - Chapel

10:30 p.m. - The Eucharist - Chapel

10:30 p.m. - The Eucharist - Chapel

10:30 p.m. - The Eucharist - Chapel

FRIDAY, February 5

All Day - VISTA - T V Lounge, Mather Campus Center

All Day - VISTA - T V Lounge, Mather Campus Center

All Day - VISTA - T V Lounge, Mather Campus Center

MONDAY, February 8

9:40 a.m. - 12:00 noon and 1:00 - 4:00 p.m. - Registration - Washington Room

7:30 and 9:20 p.m. - Films (as Sunday)

7:30 and 9:20 p.m. - Films (as Sunday)



A Wilson Burger Career

Sophomore forward Nat Williams prepares to stuff a shot by Williams' Vern Manley during action last week. Williams and the rest of the Bantams return to action tonight, traveling to New York to face Union.

Frosh Conquer Sigma Nu

by Mark von Mayrhauser

The Trinity freshmen basketball team outdistanced the previously undefeated Sigma Nu fraternity, 81-57, here on Friday night. Team depth and a balanced scoring attack were the keys to the baby Bants' victory over the Nu, which substituted for the regularly scheduled Harlem Prep squad.

The outcome of the game was decided early in the second half when the frosh ran off sixteen straight points against the obviously tired Sigma Nu club. The Bantams were on top, 48-40, when freshman Jeff Corrigan started off the streak with a fast break lay-up. John Kindl threw in a left-handed hook from the middle of the lane and Corrigan followed with another lay-up off a fast break. A rebound hoop by Ron Waters, two short jumpers by Bill Fenkel and two bombs by Frank Borges, reminding one of Knick supersub Cazzie Russell, put the score at 64-40 with only ten minutes to play.

For most of the first half neither team could gain the upper hand. The Nu, led by Keith Klevan's spinning moves which produced 15 points in the early going, took a 23-18 lead. The frosh quickly came back with 10 uninterrupted points to bring the score to 28-23. A three point play by Tom Sasali and a jumper by Klevan tied it at 28-all with five minutes left.

The Nu tired badly at this point. The frosh outscored them 17-2 to take a 15 point lead at halftime, 45-30. With a little rest, the Nu came out from the locker room to cut the lead to eight, 48-40, before the frosh shut the door with their streak.

Overall, the freshmen looked much sharper than they had against Williams on Tuesday night. Their shooting was significantly better, especially in the second half when they hit on 50% of their shots (20-40). Underneath the boards, although no statistics were available, the frosh seemed to be well in control.

For the Nu, sophomore Keith Klevan, tabbed to replace Howie Greenblatt on the varsity next year, finished with a game high of 29 points while Tom Sasali chipped in with 15.

The freshmen play the Union frosh tonight at Union.

Trinity Nips...

for Shepard; the starring senior beat his man for an easy lay-up thus pushing Trinity in front 72-70. Middlebury then raced down court but missed their shot. Ray Perkins was fouled trying to get the rebound. With only one second remaining, the Bantam sophomore calmly sank both ends of a one-and-one situation to wrap up Trinity's third win. Russ Chapel then scored Middlebury's final basket on a full-length pass as time ran out.

Outstanding in this game for Trinity were Greg Shepard and Ray Perkins. Shepard finished the game with 16 points, 14 of which came in the second half; aside from his offensive contributions, Shepard also played a strong game on defense. Perkins, meanwhile, turned in his usual defensive gem. The Bantam sophomore did an excellent job of covering Middlebury's star backcourtman John Flanagan. Last year Flanagan wrecked the Bantams with his constant drives down the middle, leading Middlebury to an 86-75 victor. This year

Icemen Smash New Haven With Rejuvenated Offense

by Shawn O'Donnell

A revived Trinity hockey team bowled over New Haven College 7-2 last Saturday before a sizeable home rink crowd. After working out the kinks against Babson on Wednesday following a lengthy hibernation, the Bantams iced new coach John Dunham's initial victory with a cluster of second period goals. Behind 1-0 at the close of the opening period, the resurgent gamecocks ripped the downstaters to post a commanding lead. Captain Cliff McFeely touched off the long overdue outburst by scoring his second goal in as many games since returning from the mid-year hiatus. Jono Frank, John Stevenson, John Milliken and Peter Lawrence poked through the New Haven defense in rapid succession, to put the contest out of reach. Tom Savage and Tim Stevens punctuated the Bantam overkill with goals of their own in the last period. The final score was Trinity 7, New Haven 2 and the win brought the skaters' record to 2-5 on the year. Trinity lost to Babson 3-2 in overtime after leading 2-0 for most of the game. Coach Dunham blames the month's layoff for his team's zestless showing in that contest.

The Trinity team has been revamped since business pressures forced Ray Batson to step down from his coaching station. Under Mr. Dunham's aegis, the three lines have been juggled in an effort to put more punch into the attack. Contrary to popular belief, freshmen hockey players do not use double runners. Indeed, Jono Frank and Dave Koncz are but two of several fledglings who have made major contributions to this year's entry. Koncz was tapped by Coach Dunham to move from center to left wing when nobody was able to play that position. Cliff McFeely lends experience to the first line. The second line joins Sumner Smith with wings Peter Lawrence and erstwhile Crusader Tom Tamoney. Old hand John Stevenson anchors the Chrises, Ray and Wyle, to form a "prevent defense" line designed to check the opponent's top goal makers.

This week should be the turning point for the Trinity hockey team. On successive nights the Bantams play Wesleyan, Nichols and MIT in a gathering of glacial powers known as the MIT Tournament. By becoming head coach, John Dunham has jumped from the refrigerator into the freezer. Still, the ex-Brown goalie seems to

be a man well-suited for the catbird seat. He remains active to this day as a semi-pro player with New Haven Flyers. Ask the average sports fan what a semi-pro is and he will probably conjure up visions of some poor soul lost in a limbo somewhere between the pristine amateur world and the exalted professional pantheon. Not so, says Mr. Dunham. Indeed, it is rather like participating in a recreational seminar.

Mermen Down Babson, 61-43

The ever-improving Trinity swimming team evened its record at 2-2 last week in Boston with a 61-43 victory over Babson. The mermen face their toughest test of the season tomorrow afternoon in a 4:00 home meet against perennially strong Springfield.

Leading Coach Bob Slaughter's charges to the win was freshman Fred Stehle who took first places in the individual medley and 100 yard backstroke in addition to being on the winning team in the medley relay.

The only other individual victories racked up by the Bantams came from freshman Dave Doerge in the 200 yard butterfly and captain Chris Knight in the 200 yard breaststroke. Trinity was able to control the meet on a good deal of overall depth in several events.

Other Hilltopper finishes included a first for the medley relay team of Stehle, Knight, Doerge, and Bob Mann. Dave Hoffman captured second place in the 1000 yard freestyle, with Charlie Mack and Ted Eynon taking second and third, respectively, in the 50 yard freestyle.

In the individual medley Dave Brown finished third behind Stehle. Bill Prevost and Gerry Ferrari took second and third in both diving events respectively. Mack was second in the 200 yard butterfly and 100 yard freestyle, with Brown third in the latter event.

Bob D'Agostino copped second in the 100 yard backstroke with Josh Rosenfield third in the 500 yard freestyle. Scott McBride took second in the 200 yard breaststroke, and the final freestyle relay was won by the Trinity team of Brown, Eynon, Mann, and Mack.

MIDDLEBURY	G	FT	PTS.
Flanagan	3	1	7
Keyes	6	6	18
Hayes	8	3	19
Chapel	1	0	2
Tonant	2	1	5
Turner	6	0	12
Schneider	0	1	1
Dowd	1	0	2
Elliot	3	0	6
Total	30	12	72

Middlebury once again tried to isolate Flanagan and let him go one-on-one with his defender. Perkins virtually stopped him cold. Flanagan, who was guilty of a number of turnovers, finished with only 7 points.

Besides Shepard's second half heroics, Trinity was led on offense by Howie Greenblatt and Tom McGuirk who had 19 points each. Middlebury was led by Rich Hayes and Jim Keyes who had 19 and 18 points, respectively.

TRINITY	G	FT	PTS.
Greenblatt	7	5	19
Cretaro	0	0	0
Shepard	6	4	16
Floyd	1	0	2
Williams	5	3	13
McGuirk	8	3	19
Perkins	0	5	5
Total	27	20	74

FALL SEMESTER — ISRAEL

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Chase Manhattan Bank

Wednesday, February 3 -

Marine Midland Grace Trust Co.

Mutual of New York

Time Inc.

Thursday, February 4 -

Marsh & McLennan (insurance)

VISTA

Friday, February 5 - VISTA

Monday, February 8 -

Fireman's Fund American Insurance

Tuesday, February 9 -

Hartford National Bank

Morgan Guaranty Trust

First National Bank of Chicago

Dathmen Gain First Place In Trinity Squash Tourney

by Paul Sachner

The Trinity squash team rebounded from some early season doldrums in convincing fashion last weekend by copping a pair of wins in a round robin tournament held at the Ferris courts. Roy Dath's racquetmen defeated Hobart, 9-0 in morning action, while Bowdoin fell to the Bantams, 8-1 in afternoon competition.

The tourney also involved Wesleyan, which also won in its matches against the out-of-staters. The Cardinals dropped Bowdoin, 7-2, and Hobart, 8-1. In the other match, Bowdoin whipped Hobart, 6-3. Trinity and Wesleyan have a regular match scheduled later in the season and did not meet in the tournament.

The Bantams were most impressive in compiling the double victory and thus raising their season record to 3-4. John Heppe, Frank McGruer, Spencer Knapp, Dick Palmer, Jay Davis, Malcolm MacColl, Bill Booth, and Garry Plagenhoef—playing in positions one through eight— all racked up double victories for the Dathmen. Number nine Barney Fiechter added a single win against Hobart.

Earlier last week the team returned from their semester break only to fall to Amherst, 7-2. Only Heppe and Knapp, playing one and three, could muster wins against the Lord Jeffs. The racquetmen have a single match this week against Williams at Williamstown

on Saturday.

Trinity 2-0 - Bowdoin 1-2; Wesleyan 2-0 - Hobart 0-3; Trinity-Bowdoin.

Heppe (T) def. Carroll, 15-5, 15-13, 15-13; McGruer (T) def. Fensterstock, 15-11, 15-11, 15-12; Knapp (T) def. Gordon, 15-6, 15-5, 15-6; Palmer (T) def. Blake, 15-8, 15-13, 15-14; Davis (T) def. Alt, 15-6, 17-15, 15-5; MacColl (T) def. Sexton, 15-8, 15-7, 15-10; Booth (T) def. Malcom, 15-1, 15-3, 13-15, 15-16, 15-4; Plagenhoef (T) def. Hoehn, 16-17, 15-11, 15-10, 15-10; Simonton (B) def. Fiechter, 15-9, 15-6, 10-15, 15-13.

Trinity-Hobart

Heppe (T) def. Loring, 15-8, 15-10, 15-10; McGruer (T) def. Bedford, 15-11, 15-10, 15-6; Knapp (T) def. Burness, 15-8, 15-10, 15-6; Palmer (T) def. Fleming, 15-6, 15-12, 15-10; Davis (T) def. Odierna, 12-15, 15-13, 16-14, 15-10; MacColl (T) def. Kelly, 15-10, 15-5, 15-4; Booth (T) def. Swift, 15-8, 15-10, 8-15, 15-11; Plagenhoef (T) def. Swanson, 15-4, 16-14, 15-16, 15-9; Fiechter (T) def. Roberts, 15-10, 15-8, 13-15, 17-16.

Trinity-Amherst

Heppe (T) def. Cushman, 3-2; Pelletier (A) def. McGruer, 3-0; Knapp (T) def. Sayward, 3-0; Suther (A) def. Palmer, 3-1; Croft (A) def. Davis, 3-1; McDirmid (A) def. MacColl, 3-0; Striekler (A) def. Booth, 3-0; Cody (A) def. Plagenhoef, 3-1; Johnson (A) def. Schirmer, 3-0.



(LAWSON PHOTO)

Basketball captain Howie Greenblatt is shown here scoring two of the 34 points he had against Williams last Tuesday. Greenblatt scored 19 points in Friday's victory over Middlebury despite receiving special attention from the Middlebury defenders.

League Standings

TEAM	OVERALL STANDINGS			JOCKS STANDINGS			PTS. FOR	PTS. AGST.
	W	L	PCT.	W	L	PCT.		
Union	11	2	.846	1	1	.500	1020	879
Wesleyan	8	3	.727	4	0	1.000	838	697
Williams	9	4	.692	4	1	.800	979	920
Middlebury	8	7	.533	5	3	.625	1094	1034
TRINITY	3	6	.333	2	1	.667	726	755
Amherst	4	8	.333	2	2	.500	892	969
Bates	4	9	.308	2	2	.500	946	1099
Colby	2	8	.200	0	3	.000	716	852
Bowdoin	2	10	.167	0	5	.000	796	914
Hamilton	0	7	.000	0	2	.000	451	636
Tufts	0	8	.000	0	2	.000	568	683

LAST WEEK'S RESULTS

TRINITY 74 Middlebury 72
Wesleyan 92 Clark 68
Colby 62 Coast Guard 49
W.P.I 84 Bates 82 (OT)
Union 80 St. Lawrence 74

Bates 69 Coast Guard 62
Wesleyan 71 Middlebury 58
Amherst 81 Williams 73
Bowdoin 69 M.I.T. 61

THIS WEEK'S GAMES

TRINITY at Union
Wesleyan at Williams
Middlebury at St. Lawrence
Bates at Maine

Springfield at Amherst
Colby at Tufts
Brandeis at Bowdoin
Hamilton at Binghamton

Trinity In Comeback Nips Middlebury, 74-72

by Joel Strogoff

Maybe all the Bantams need is a challenge. Thanks to the brilliant play of substitute Greg Shepard, Trinity overcame a twenty point second half deficit to defeat the Middlebury Panthers, 74-72, at Middlebury last Friday. The Bantams, who travel to Union today, now have a record of 3-6. Middlebury, which was losing for the first time in eight games, now stands at 8-7. The win was an especially big one for Trinity as the Bantams stopped Middlebury from setting a new school record. Middlebury entered the contest with seven straight victories and needed just one more win to break the old mark for consecutive victories (7) originally set by the 1935-1936 Panther squad. Trinity, however, was able to rise to the occasion and defeat a "fired-up" Middlebury team.

Friday's game started out very similar to last week's encounter with Williams. Trinity, taking advantage of their opponents' poor shooting, were able to jump out to a quick eight point lead which they

were able to maintain for most of the first half. The Bantams, for the first time in a long while, worked well on offense. Faced with a 1-2-2 zone, the Bantams moved the ball well and waited for the good shot. Most of the time their patience paid off as they were able to work the ball inside to either Nat Williams or Tom McGuirk for easy lay-ups.

Toward the end of the half, however, Trinity lost much of their previous pose. At the same time Middlebury, which looked nervous from the start and shot very poorly, started hitting from the outside. Sparked by freshman Al Turner, who connected on three consecutive outside pops, the Panthers bolted into a 46-34 halftime lead.

Once the second half began, Trinity just seemed to get worse. Turner continued his hot shooting and sparked Middlebury to a 58-38 lead. The Bantams, meanwhile, continued their disorganized play; they were very impatient on offense and forced a number of poor shots. In particular the Bantams were hurt by the Panthers' 1-2-2 zone defense; the zone became more of a box-and-one with the point man coming out to play hot shooting captain Howie Greenblatt man-to-man. Because of this, the middle became clogged and it was harder to work the ball inside to either McGuirk or Williams.

At this point coach Robie Shults inserted Shepard into the line-up. Shepard's job was to play the middle on offense; with the point man in Middlebury's defense still coming out to play Greenblatt man-to-man, the middle was left wide open. Shepard immediately took advantage of the situation and started hitting from the outside. With both Shepard and Greenblatt now heating up, the Bantams cut the lead to twelve, 64-52, with seven minutes still remaining to be played.

Here Middlebury went into a stall offense. The Panthers figured to freeze the ball for much of the remaining seven minutes but their strategy failed. The Bantams, because they only had three team fouls at the time, could afford to play an aggressive man-to-man defense; if they fouled, Middlebury would get only one shot. The Bantams' tough defense eventually forced a number of turnovers which were converted into Trinity baskets. According to coach Shults, the Panthers "were too cozy too soon."

Finally, with 2:45 still showing on the clock, Greenblatt hit a hoop to knot the score at 68-68. Both teams then missed a number of scoring opportunities until Rich Hayes connected for Middlebury to put the Panthers out in front again, 70-68. Trinity was not to be denied, however; Shepard hit on another basket to tie the score once again.

With only 17 seconds remaining on the clock and the score still tied at 70-70, Trinity regained possession of the ball. The Bantams set up a sidelines out-of-bounds play

(Continued on page 7)



Which Team's On Defense?

Trinity's Al Landry takes a shot during the Bantams' recent 7-2 victory over New Haven. Upon close inspection, it is small wonder that the Bantams won. Two Trinity players moving in for a possible rebound shot actually appear to be on defense while all New Haven players give the impression of being on offense. With a New Haven (or Trinity) defense like this, how could the Bantams lose?