

# BARD WEEK

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## ALUMNI PLEDGE \$2,200 TO COLLEGE

The Alumni Association pledged a total of \$2,200 to Bard at their Annual Meeting last Saturday. Of this sum, \$1,200 was earmarked for scholarships. The remaining \$1,000 was pledged to the Student Fund Raising Committee. The campaign to build a recreation hall received an added boost when the Alumni gave the Committee permission to mail requests for subscriptions to over 1,300 Bard graduates.

### INDIVIDUAL QUOTA OF \$25.73 SET IN FUND RAISING CAMPAIGN

After receiving Council approval last Monday night, the Student Fund Raising Committee announced that individual quotas in the campaign for the new "rec hall" amount to \$25.73. This is the amount each student must raise to meet the student goal of \$7,000.

Chris Magee, Chairman of the Committee said last night that already five students have succeeded their quota. At Mount Holyoke, Mr. Magee commented, in a similar drive, the girls are raising \$49.56 each and 77% of their total has already been turned in.

This is the overall picture of how the Fund Raising Committee expects to raise the \$12,000 for the building:

Student goal.....	\$7,000
Trustee Pledge.....	\$1,000
We start building...	\$8,000
Alumni Pledge.....	\$1,000

The estimated profits from subscriptions sold to Alumni.....	\$1,000
Income from savings account, profits on renewals for next year, and gifts from friends of Bard.....	\$2,500
Building completed at.....	\$12,500

## SECOND PSYCHOLOGY PANEL DISCUSSES SEX

Last Tuesday evening's Education Panel was strangely mild and unargumentative for the subject under discussion, Emotion, Sex, and Education. Dr. Wolff, moderator, opened the panel with a few remarks on some current problems and opinions concerning sex. He accented strongly that sex cannot and should not be detached from love or the total emotional pattern of the individual. Dr. Wolff also warned against current misrepresentations of Freud's viewpoint, and spoke of the emotional impoverishment that results from sexual release without love. He claimed that many recently published reports on the sex issue tended to be on an infantile level, that a long range study of sex integrated with the personality is needed.

Dr. DeGre, opening the panel made three main points: 1) that scientific data has been misused as guides for conduct, 2) that the philosophy of love involved a rec- (Cont. on Page 4)

Mr. Stefan Hirsch will report the findings of the Faculty Student Committee on Social Standards and Regulations to Council this evening. The following open house hours will be proposed: Monday through Thursday, 6:00 to 8:00 PM. Friday 1:00 to 5:00 PM and 6:00 to 8:00 PM, Saturday, 1:00 to 5:00 PM and 6:00 to 10:00 PM; Sunday, 1:00 to 5:00 PM.

\*BARD WEEK\*

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What is Progressive Education? What do we want it to become at Bard?

In searching for an answer we tend to look for and establish definite and rigid rules. This is a mistake. The beauty and perhaps greatest value of Progressive Education as we know it at Bard is its indefiniteness, which at the same time permits it to be all-inclusive. If we must define the term, Progressive Education, we should include the vagueness, the ambiguities of it in the definition, and attempt to do no more. The effect of a rigid, detailed definition would be to diminish the universal appeal and broad possibility for application which Progressive Education should entail.

At Bard we offer freedom to explore, as well as the opportunity to work toward a general goal. This situation can be found in other colleges, but our size allows us to have small classes, and a greater chance for individual expression and development which are difficult to duplicate elsewhere. To say more about the goals of Bard or of Progressive Education is unnecessary. As long as we maintain this broad framework, what remains to be decided must be thought out by each student. Bard cannot and should not try to shape the destiny of its students with a strict set of ideals. In doing so, it would eventually limit

the desirable attraction it has to all types of students. The students who wish a smattering of knowledge for no special reason, as well as those who are sincere with a love for their studies, or have a special goal in mind, should not be discriminated against. There is room for all so long as each contributes to the college while he is here.

Often it is embarrassing when someone asks, "Bard, eh! Well, just what is Progressive Education?" Of course, one cannot define vagueness, by an explanation of the special features of Bard education and social life and the bearing they can have on individual development.

In spite of unfortunate incidents and consequent disillusionments this term, Bard is a good school. To keep it that way, to improve it wherever possible, we must concentrate on the simplest, the most basic aspects anywhere—hiring and rehiring good teachers, conducting stimulating classes, offering more courses, attracting intelligent students. The excellent practice of inviting interesting speakers and holding "theme weekends" should continue. If such fundamental aspects of Bard education deteriorate, any ideals we offer will be meaningless.

But as far as these basic ideas are concerned—what Bard stands for now is more than satisfactory. Amending our ideals hastily might quite unintentionally result in a step backward.

LETTERS TO THE EDITORS

(Editors note: This column is open to any expression of student opinion that the Editors feel merit attention. The views expressed in published letters are not necessarily those of the Bard Week)

To the Editor:

Bard Week started as a imitation of a mediocre high school newspaper; therefore it worried no one. We read it and only learned that some of our faculty could not write as well as we had supposed they should. The staff members smelled of self-willed, little children who could not get their ten year old lisp into the Bardian, and because they wanted to be heard, had formed a child's newspaper. No, we were not worried then. We felt that after their fling, they would tire of publication. But now we see that the Bard Week has degenerated in order to stay alive. They have pumped embalming fluid into the mimeograph machine. A tattered, bruised opponent was picked and for the sake of circulation was given

a little pummeling. They picked an issue which was once pure; and today should be pure, but which has been labeled by people with their own motives as political, as faction dominated, and the Bard Week has had fun. In their editorials they attack everyone on campus except themselves, ("We the younger students...") and thus feel that they are non-partisan. I insist that the basic situation in which two faculty members might not return to Bard should not be used for the sake of militant editorials. These men are not just "good" teachers. Dr. Peis and Dr. Koenig are excellent teachers. The issue is not politics, or how it has been handled, it is the fundamental issue of the careers of these two men, and the sentiment concerning them of the student body. It is the issue that student opinion in this college does not mean a damn. This is the issue. For the Bard Week to capitalize upon the Ries-Koenig affair is disgusting.

John B. Segal

## GREASE-MONKEYS APE PROS

With the recent opening of the automobile races in Rhinebeck, many a Bard driver has been eyeing his own heap with hopes of entering this insecure pastime. Never to be out-gunned, this reporter thrust his pointed head under many a bonnet (hood to you, bub) this week, and came up with a greasy scalp and the following information:

Jordan King's four-wheeled Christmas tree was barred from track competition by the ASPCA. Reason: speeds over sixty were too hard on the squirrel. Happy Halner, on the other hand, was denied his chance on the grounds that his Frazer made "indelicate noises, which might well prove offensive to the other drivers." More successful was Mark Richard, who was offered a starting in the MG (mashed grill) division. Mark may reject the opportunity, however, due to the hostile trees between here and Rhinebeck. "They attack my poor little car mercilessly," Mark grumbled recently.

The biggest possible contender, Chick Steketee, was doubtful when asked about plans for his sleek racer. "I don't go for that speed stuff," he confided. "That's why I play catcher." It is my belief, therefore, that Bard this year will be represented at Rhinebeck only in the stands, and the only racing Bardians will be seen in front of Stone Row.

## MEMBERS OF CLASS OF 1948 ATTEND MANY GRADUATE SCHOOLS

Last fall the Bard-St. Stephans Alumni Association mailed questionnaires to the members of the 1948 graduating class. Fifty-two of the eighty-three graduates of the class responded. Of this group, thirty reported that they were continuing their work for advanced degrees in various universities. Nine students have entered Columbia University: two are in Teachers College, one in the New York School of Social Work, one in the Advanced School of Architecture, and one in the School of International Affairs. Others are continuing their work in chemistry, economics and music. Three graduates were admitted to the School of Advanced International Studies in Washington and two are attending Fordham Law School. Other graduate schools represented are New York Medical College, Georgetown University School of Medicine, Boston University Medical School, Harvard Law School, and Syracuse Law School. One student is continuing her work at the Sorbonne in Paris and others are at M.I.T., Western Reserve University, University of Kansas, University of Denver, University of Iowa, Indiana University, Tufts College and General Theological Seminary.

## THE PURITAN MYTH

A man in a grey suit removed his grey fedora in astonishment. Opposite him, on a long wall in the Dartmouth College Library, was a fresco dedicated to the effect of the free, critical, democratic culture of the United States on the Mexican peasant. The artist, Jose Clemente Orozco, had not hidden behind athletic workers or "life-giving" machines, ashamed of his view. Rather, his panel portrayed a colossal tyrant teacher overseeing a parade of identical smiling, red-cheeked children. Behind and to the left the grey-suited man saw a circle of grey-suited men, and colorless women. They seemed to stand around a shrine, only the center of the circle was empty.

The wife said: "What does it mean?" The man: "Well...ah...he seems to be...ah...attacking...Puritanism." He replaced his grey fedora in relief and turned away.

So the myth of Puritanism continues. Question: Why don't we Americans have a great art. Answer: Puritanism. Question: Why are we incapable of enjoying our individual sensations and experiences? Answer: Puritanism. Puritanism! - the laxative that purges us of our guilt in being mere practical economic men, the opiate that makes us blame religious rather than economic factors.

The myth is challenged by historical fact. Puritans were not so opposed to art or immediate experience. Cromwell was a patron of the arts; Milton wrote some of the world's greatest lyric poetry and still claimed to be an orthodox and Puritan Christian. Puritan sermons in the early days of New England used images and rhythms that made heaven and hell immediately experienced realities. Admit-

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"There is an ever-increasing opportunity for college graduates in governmental work," believes Dr. Louis Koenig, a Bard graduate (1938) and our present Professor of Government.

Having worked with many government agencies in the last ten years, Dr. Koenig is qualified to speak on such matters. He has worked with the Fuel Rationing Division of the O.P.A., with the Bureau of the Budget, and with the Hoover Commission.

It is Dr. Koenig's opinion that a young person going into government work must be thoroughly enthused, for the work can be both routine and tedious if one is not completely interested. Today, too many students think only of positions in the Federal Government. Dr. Koenig feels that local and state governments also provide interesting careers for would-be statesman.

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ognition of its animal basis and its spiritual sublimation, 3) that love is a process in which the individual transcended himself.

Ilsa Wallis, second participant, spoke on the relation between promiscuity and emotional maladjustments, and decided that in most cases, promiscuity resulted from decided emotional disturbances, as, for example, an unsuccessful repression of the mother's image or a need to assert one's "threatened" manhood.

David Vrooman then presented some interesting statistics on promiscuity in colleges, which tended to prove that a low rate of Don Juanism existed in this social strata.

Mr. Senior's talk, that ended the formal panel, ~~emphasized the importance of education in establishing a healthy soul.~~ The college should direct the "appetite" energy of emotions and raise them to the sublime. He objected to the clinical approach to sex: "Class rooms are not like the boudoir!" Consistently, Mr. Senior spoke of the necessity for loving not only a human being, but also the great men and ideas in the Western tradition.

The discussion following, rather than focusing on some of the wider aspects of the sex problem or on the specific changes needed in the Bard social life for implementing the expressed sex-ideals, resolved about the necessity and purposes of a counselor at Bard, to handle emotional disturbances.

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tedly, the Puritans were strict in controlling the non-Church pleasures, and removed much colorful ritual and symbolism from the church, but Puritanism alone does not account for an anti-art ethic. Only where it was coupled with a "business-man" morality did it become anti-art.

The need to plan experience and to self-consciously calculate the effect of action (both doctrines poisonous to art), grew not so much from a Puritan moral code as from the businessman psychology. The anti-sensual ethic has its root less in puritan dogmas and more in the belief that the economic man who amasses possessions and money alone can conquer death. The man who glorifies economic activity and sees knowledge as important only if it is useable in the market place (for power over others), this man is responsible, and not the puritan, for making art alien to "reality".

The grey suited man has impoverished himself and clothed himself in machine rags. Whether this means that the artist must root himself in the opposition group, i.e. the working class, will be discussed in weeks following.