

St. Stephen's Sponsors Panel of Non-Believers

The irreligiousness of religion, the difference between a sceptic and an agnostic, why the existence of God is illogical, and the superiority of science to religion were some of the topics discussed at a meeting of the St. Stephen's Society this past Thursday night. David Banker, Irving Dworetzky, Warren Kaufman, with Emmanuel Wolff moderating, composed the student panel which discussed "The Atheistic and Agnostic Points of View".

David Banker used "A denial of a belief in God" or "A disbelief in God" as his definition of atheism, and said that we must decide what kind of a God we want to discuss. To him God does not exist either in the form of a father-image or as manifested in the natural order in the form of a metaphysical God. He said that a belief in God was irrational and subjective and therefore unacceptable to him. However he felt that he could see where such a belief is necessary to many people and said that he would not attempt to destroy it.

Warren Kaufman presented the agnostic point of view, but stated that he was not certain whether he was an agnostic or a sceptic. He proceeded to define agnostic as "away from opinion", and felt that agnosticism was an outgrowth of the development of modern science. He felt that man has not the sensory equipment to determine whether or not a God exists. He decided that perhaps he was an Epicurean, and devised his ethics on the basis of our historical development.

Irving Dworetzky, the third speaker, began by giving as possible definitions of religion "a striving for the highest moral perfection" or "a system of belief in a divine power who can be influenced by prayer and actions". He primarily objected to religion because of its opposition to science. Religion's proposition, he said, claimed to be the truth, irrefutable for all time, and opposed to progress. He cited belief in witchcraft and opposition to Copernican astronomy as historical evidences of this. Although religion stresses moral teachings, many immoral practices have been carried on in its name, including hatred of those with differing religious beliefs, Holy wars, the crusades, and the Inquisition. As another reason for the non-necessity of religion he stated that the same moral teachings have been taught by men such as Aristotle, Democritus, and Spinoza.

In the discussion among the panel members which followed the individual presentations, David Banker pointed out to Irving that his statement on heresy was wrong in that no religion considers it a moral obligation to hate those professing another faith. Warren attacked Irving for not speaking about belief in God, but rather condemning the practices of organized religions. Irving said that he judged religions by the behavior of those who considered themselves to be religious.

Dr. De Gré, one of the approximately thirty members of the community to attend the meeting, was the first to speak from the floor, and reiterating Warren's point, said that Irving was using "guilt by association" in condemning belief in God by the religions that had been established in God's name. He felt that the trouble was more with the men than with the doctrines that were professed. As proof of this he said that "The greatest barbarism ever committed was under the rule of the secular faith of National Socialism" in Germany. He added that religious beliefs had shown progress, and reflected the historical conditions of the time.

"What's so hot about science?" is the way in which Al Ellenberg phrased his attack on Irving's presentation about the superiority of science. Al held that science too has its dogmatism and pointed out that he doubted a Lysenko scientist would be allowed

to work at the Sloan-Kettering Institute. He also said he felt that Irving's blind partiality to science would be condemned by science itself as "unscientific".

Later on in the discussion he told us about the Kantian idea that people could act as though they believed in God although they did not; the action rather than the belief was important. He further said that the sphere of religious belief cannot be dealt with by the scientific method, and that notions of God can be "proven" only by practical reasons, that is, necessity. David, speculating on this, said that man had created God to fill the gap left if he did not believe in a reason for living according to these ethical principles. Elsa Rogo said quite emphatically that we do create God and/or gods—Time, nationalism, the masses, etc. In face of this she said, "How can one maintain an atheistic point of view vis-a-vis the development of these modern gods?" David reminded her of his original statement that a definition of what is meant by God was needed. However, as it was getting late, Manny at this point suggested that the formal discussion be ended, and informal discussion continue during the reception which followed.

This meeting was the second of four held by the St. Stephen's Society this semester. On March 22nd, Dr. Donald Harrington, minister of the Community Church of New York, spoke on "Civilization vs. Survival?". He based most of what he said on Erich Fromm's, *The Sane Society*, and Arthur Koestler's *The Trail of the Dinosaur* and emphasized the need for a return to nature, closer relationships between people, and a world-wide spiritual revival.

The steering committee of St. Stephen's Society has felt that there are still many people on campus who are not certain of what the society stands for, and feel that the following quote from the Bard College Catalogue would be instrumental in explaining its position and function:

"The St. Stephen's Society is a non-sectarian organization of students and faculty sponsoring lectures and informal discussions on topics in religion and philosophy."

Elinor Bayne, chairman of the Steering Committee feels that such discussions as the one held Thursday night, and possible talks in the future, on Buddhism and other non-Western religious beliefs will help to broaden the scope and functions of the St. Stephen's Society to make it a more meaningful campus institution "by bringing it closer to the Common Course."

—Louisa Fish.

Nelson Talks on Oysters

Discusses Role of Scientist in Agricultural Problems

On Tuesday evening, April 10, the Lit Club's attempt to sneak in a reading of original work by Bard students as a kind of rebuttal to well-founded charges of Irving Dworetzky's irresponsibility as President of that Club, was again aborted as the reading was postponed for the second time in order to avoid a conflict with a previously scheduled Science Club lecture by Dr. Thurlow C. Nelson, in Albee Social.

Dr. Nelson, Professor of Zoology at Rutgers University, and biological consultant for various official conservation agencies, concerned himself mostly with the oyster as a source of food supply. In a lecture, well-illustrated with excellent photographic slides, Dr. Nelson began with a description of the oyster, its life and its habits, mentioning that eating oysters do not have pearls, and that although European oysters must be eaten 'in season',

American oysters are edible throughout the year.

Dr. Nelson went on to discuss the problems which face oyster farmers, and the manner in which scientists are helping them meet these problems, with specific allusions to the work being done in Delaware Bay. It became evident that marine biologists are making important contributions toward increasing the world's lagging food supply.

The lecture concluded travelogue-fashion, with colorful slides of Delaware Bay, oyster boats, and the inevitable glowing sunset. Although something of a disappointment after the two wonderful lectures which opened the semester for the Science Club, Dr. Nelson's visit was, all in all, a pleasant walk, a pleasant talk, along the briny beach.

—Charles Lawhon
Jack Hirschfeld.



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International Weekend Mixed Success; Many Speakers, Few Foreign Students *Bardians Stay On Campus; Attend Activities*

Grundfest

Dr. Harry Grundfest of the College of Physicians and Surgeons opened International Weekend on Friday evening, April 20, with a lecture on "Science and Non-Conformity".

Dr. Grundfest began his talk by noting the large role which non-conformists have played in the history of this country. The men who first came to New England were, as the term is used in Britain, non-conformists in the literal sense — they did not belong to the Established Church. Jefferson was, to put it no higher, unorthodox in his political theory. In Benjamin Franklin we have one of the rarest specimens, a non-conformist who was accepted in his day and has been venerated ever since his death. His epitaph, though, shows just how vigorously he opposed some aspects of the existing order: "He tore the lightning from the heavens and the scepter from the hands of tyrants." Tom Paine's fate was a different one — he was reviled by bigots during his life and his posthumous fame can be inferred from Theodore Roosevelt's generally accepted description of him as a "filthy little atheist". But in the opinion of Washington, Paine did more than any other man to sustain the morale of the American forces in the early years of the revolution. Finally, how much poorer would our nineteenth-century literature be without the work of Thoreau who once went to jail rather than pay his taxes to a government which tolerated slavery.

Non-conformity may be defined as a refusal by people to accept a situation (Continued on page 4)

Stern

The final lecture of International Weekend, entitled "The Scientist as a Product and Agent of Change," was delivered by Dr. Bernhard Stern, professor of philosophy at Columbia, on Saturday, April 21, after the Weekend Banquet in the gym.

Dr. Stern devoted the first section of his lecture to tracing the history of scientific education in the United States. The burden of his argument was that it developed in response to changing conditions and needs. Until the middle of the last century all American science students received their training abroad. Most of them studied at the Ecole Polytechnique in Paris. This school, which had been founded shortly after the French revolution, welcomed able students from all classes and stressed equally theory and practice. The faculty realized that philosophic understanding was as necessary to a good scientist as technical competence.

In 1846 Yale became the first American university to sponsor a school which offered systematic training in the sciences. A year later Harvard followed suit. Then an often bitter battle to win full acceptance for the idea of scientific education opened. Most professors felt that science courses were too utilitarian, had little educational value and represented an unwarranted break with academic tradition. So much contempt characterized the conventional attitude toward science that the first teachers of the subject were not even paid.

Thirty years after Yale took the initial step, the future of science as an academic discipline in this country was made secure beyond doubt by the opening of Johns Hopkins in Baltimore. This university, which was profoundly influenced by German scholarship, did much to encourage research. Still, the opponents of the whole idea were not silenced and debate continued in academic circles.

Government interest in scientific education was little in evidence until recently. Though an Act of 1862 had provided some financial assistance of such schools it was not until the advent of the New Deal that really sizeable grants were made.

From the 1880's on the growth of scientific education was rapid and decisive. Not all was pure gain. The attitude of bored philosophic and social concern which most scientists had exhibited earlier changed towards the end of the century into a more restricted and narrow view of the subject. This reached such a point that when Bernal published his book on *The Social Function of Science* just before the second World War it gave

(Continued on page 4)

De Cormiers, Bergmann

International Weekend Committee had 4 speakers scheduled this year, as well as a folk-song concert by Bob and Louise De Cormier and the usual semi-formal dance.

On this page three of the lectures are reviewed. The fourth, a talk on Albert Einstein by Dr. Peter Bergmann, could not be reviewed in time for this edition. No room could be found to adequately mention the De Cormiers, whose wonderful concert in Albee Social on Friday evening was such a huge success.

—Jack Hirschfeld.

Charpie

Dr. Robert Charpie, speaking on "Atoms for Peace" addressed an International Weekend Committee meeting Saturday morning. Dr. Charpie, an administrator of the Government Atomic Energy establishment at Oak Ridge, said that the development of the hydrogen bomb, and other ultimate weapons have been a deterrent to war.

Dr. Charpie devoted a major portion of his talk to a description of the peace-time by-products of the bomb program. He praised the role of the United States in the International "Atoms for Peace" conference held in Geneva last summer. He cited East-West cooperation in the establishment of an international coordinating agency for the peaceful uses of nuclear energy.

Dr. Charpie was not nearly so explicit in his discussion of the freedom of scientific inquiry as he was in his discussion of the development and control of the nuclear energy program by the United States. In reply to a question by Ezra Shahn, Bard '55, as to whether security restrictions had limited scientific creativity, Dr. Charpie was equivocal. He said that a man who was restricted by his political and economic opinions from practicing his chosen trade could and should easily adapt himself to another. Shahn documented his case, but Charpie, pinned down, refused to discuss the issue further.

His point of view, he stated, was that of an official of the United States government. This writer felt that there was strongly implied a view that the U. S. as represented by Dr. Charpie, was less interested in advancing scientific know-how and more interested in maintaining a monopoly of atomic "trade secrets" by the suppression of free scientific investigation. Humanity's right to knowledge may be severely limited by the material demands of the policies of one nation.

—John Simon.

BARD OBSERVER

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EDITOR

JACK HIRSCHFELD

STAFF

CHARLES LAWHON
RICHARD LEWIS
JOHN SIMON
STEVEN VINAVER
GEORGE WALTUCH

DAVID BANKER
IRVING DWORETSKY
ALBERT ELLENBERG
LOUISA FISH
SUSAN GOODMAN

Banner Design by MAY ASHER

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AN EDITOR'S APOLOGY

Unlike other newspapers, the 'Bard Observer' contains almost no straight factual material. I feel that this is not necessarily unhealthy in a newspaper prepared for a Community of Bard's size. On the other hand, it is certainly unhealthy for the editorializing in the news stories to represent the opinions of only one person. I have tried to get other people to write for this newspaper, in order to cut down on the quantity of editorializing, and to give a greater variety of opinions. I offer my humblest apologies for my failure to do so — a failure which has forced me to write much of the material myself. Should the 'Bard Observer' stay alive, I here pledge to restrict my writing in this newspaper to straight editorials, and occasional features.

THE IDEA OF A NEWSPAPER

This is the first and may very well be the last issue of a new newspaper on the Bard campus. It is in existence only because there has been relentless pressure for its appearance ever since it was first planned and it may well die because, like the weather, everybody talks about it, but nobody does anything about it.

At the beginning, chances looked good. A half dozen of the most articulate Bardians, mostly Upper College students, drawn from the Literature and Social Science Divisions, agreeing on the need for a new newspaper, determined to see one to the presses. The idea was to put out one rousing issue; to work closely and energetically and put out a newspaper that would make other Bardians eager to help; to put out an issue that would be newsworthy and literate, a production to be proud of and a pleasure to read.

The response was more than encouraging. Several faculty members expressed their pleasure at the reinstatement of this activity, and even offered to help. Budget Committee appropriated, with Council approval, enough funds to get things started this semester. A meeting of the original editorial board was called, many suggestions were made, stories were lined up, a controlling editor was elected, reporting assignments were given, the ball was rolling. Then, everybody goofed.

The only story in by the first deadline was a last-minute assignment that Dick Lewis, not on the original board, agreed to take in order to help us out. Several people who had agreed to help with the typing were unavailable when the chips were down. Nobody seemed to be able to take a car to the printer's at 'press time'. Whether by conspiracy or by accident, one sentence came to everybody's lips: 'Gee, I'd love to help you, but I just can't right now.'

All of this can be pretty discouraging, and there came a point where I just didn't give a damn either — I certainly couldn't be expected to put out a paper all alone; so when those moments came when it might have been possible to get out an issue, I goofed.

That's all in the past now, along with all the old newspapers, good and bad, which somehow managed to get printed for years. Whatever else may be said about them, this much is sure about the old 'Bardians', 'AM's', and 'Communitases', that they came out regularly and people read them.

What's the point in having a newspaper on a campus this small anyway? Everyone knows everything that happens.

To begin with, this is just not so. Be honest with yourself, how much of what is appearing in this issue did you know; and even if you know it all, isn't there a certain amount of pleasure in reading the opinionated comments of your fellow students?

Yet I don't think this is, or should be, the primary function of a college newspaper. A newspaper is just about the only student activity which cuts across all Divisional and Class interests; there's something for everybody to do, there's need of every kind of ability and interest. A campus newspaper can be a wonderful outlet for creative energy, a meeting ground for all students, and a community forum for all opinions.

To be this, it needs people who are willing and interested in working with others. People who want to be relied on; people who want to be heard from; people who are eager to share in the kind of hectic excitement that a newspaper breeds; people who want to see this college really alive.

—Jack Hirschfeld.

SIMON SOUNDS THE TRUMPET*After 3 False Starts, Bard Rises to National Issues*

At the beginning of this semester, considering that International Week-end is largely a Social Studies Club function, and that the to-be-formed Psychology Club should operate on funds normally allotted to the Social Studies Club, the Budget Committee decided to make a large cut in the Social Studies Club budget.

John Simon, a Senior in Political Science and President of the Social Studies Club, was not at all fazed. If the Social Studies Club was to be limited financially in its incessant efforts to keep the Community awake and informed on social issues, Simon would do it single-handedly.

His first attempt, a natural enough error (although slightly surprising from a fourth year Political Science student), was to get some action out of council.

In a short letter addressed to the Chairman of Council, John outlined some of the dangers to the freedom of all men implied in the denial of education to qualified students on the grounds of their color or religion. Stressing that it is Bard's job to help fight such abrogations of social and academic freedom, not only through its own policies, but in affirmative action, he suggested the creation of a scholarship to aid victims of such discrimination, to be set up out of either Administration or preferably Council funds, as a positive statement of the Bard Community's stand on this issue.

When the letter was read aloud at a Council meeting, it met with enthusiastic support. There was some issue taken with the wording of the letter, but its sentiment and, generally, its suggestion, was approved. A committee was formed. Called the Simon Committee (even in Council minutes), it was charged to meet with the appropriate Administrative officials to explore possible avenues of action.

The committee reported the following week that both the Dean and the President heartily endorsed the proposal entire. No suggestions were made for implementation, but by this time (everyone had had a week to reconsider) there were some low rumblings of dissent. There was, first of all, the problem of securing the funds: Council funds were out of the question because Council gets its funds from every individual student's Convocation fee, and none of it could be spent in this manner without first consulting the students through referendum — such use of Convocation funds was unprecedented. On the other hand, Administration scholarship funds are already established on a non-discriminatory basis — this is Bard policy. Then, there was the problem of publicity: how would news of such a scholarship reach students who do not already know about Bard's non-discriminatory policy?

After a while and much discussion, it was suggested that there be a kind of Community Chest Drive to raise some funds, which could then be donated to some organization engaged in just such a fight, as a gesture of the Bard Community's feeling in this area. This suggestion was not too extensively discussed however, probably because it is so obviously a practical and positive course of action. The Simon Committee was then dissolved.

Soon afterward, the U. S. raided the offices of the 'Daily Worker' in New York. This really got John angry. Almost worse than the government's apparent abridgement of freedom of the press, was the widespread campus ignorance and insouciance in this area of national affairs. Rising to the occasion, Simon published a short statement, containing mostly information concerning this and other attempts to curtail freedom and civil rights in recent weeks, and calling for more serious discussion of these issues by the

Community. He stressed the close relationship between these events and the continued preservation of basic freedoms at Bard. He asked for regular discussion, if possible, of contemporary national and international issues at Bard. People who read the newspapers and are normally concerned with these issues supported him; some others, taking John at his word, asked for more information and expressed their desires to have more discussion along these lines at Bard.

Simon met this demand by posting on the Hegan Board a list of the freedoms he thought went into the term 'academic freedom', mentioning that, though these freedoms are all respected at Bard, only constant vigilance could keep these freedoms alive here.

This statement fizzled. Most Bardians felt that it was a false cry, that it lacked any substance but the platitude. Others, taking issue with his choice of language, found the tone of the statement to be 'subversive'.



Photo by Tom Paley

John Simon

An acute political observer, John quickly realized that the Community was ripe for political action; all it needed was a specific issue that struck close to home. The enemies of freedom quickly provided one: at Princeton, outside pressures seemed to be forcing the administration to cancel a scheduled lecture by Alger Hiss, despite the obvious right of the student sponsors, the American Whig-Chiosophic Society, to invite whomever they wished. It took John almost no time to inform the Community of this outrage; within an hour of his posting of an informative statement, he already had many signatures in addition to his own on his quickly framed letter to the American Whig-Chiosophic Society. Bard students seemed eager to affirm the clear, unambiguous statements of his letter: '... We strongly protest any effort by outside groups to infringe upon the right of student groups to select speakers of their own choice by forcing the cancellation of Mr. Hiss' talk.'

At the time of this writing, John had already secured more than 70 signatures and was hopeful of getting more than 100. Ironically, in addition to all this extra extra-curricular activity, John has made the Social Studies Club, within its tiny budget, one of the most active organizations on campus.

Thus far this semester, the Club has sponsored one lecture (by Irving Dworetzky on Marxism), has purchased and set up the handsome newspaper rack in the Coffee Shop and has subscribed to several newspapers in order to keep it full, and has set up several speakers for later in the semester.

Meanwhile, the Lit Club with more than three times as much money has had only one reading and has not yet proceeded with its plans for a Lit Weekend; and the Psychology Club, which took up so much of the Social Studies Club's appropriation, is yet to be heard from.

—Jack Hirschfeld.

Club Notes

The Art Club is sponsoring a show of Plaster Prints by Louis Schanker, to open with a gala reception on Tuesday, April 24. . . . Late in May there will be an exhibit of paintings by contemporary painters such as Pollock, Motherwell, De Kooning, etc., at the Mansion. Some of the painters to be represented will be here to talk about their work.

The Dance-Drama Club will present in May the twice-postponed recital of Jean Erdman.

The Lit Club is sponsoring a reading and discussion by students of James Joyce's 'Chamber Music' in Albee Social, scheduled for April 24. . . . On May 1, Keith Botsford will read sections from his forthcoming novel, 'The Eighth Best-Dressed Man in the World'. . . . A concert reading of Milton's 'Samson Agonistes', under the direction of Steven Vinaver, is scheduled for May 8. . . . Lit Weekend this year is scheduled for the last weekend in May. The subject of this year's weekend will be 'The Literary Craft'. No speakers have yet been confirmed, but it seems likely that Richard Wilbur, an American poet, and Edwin Muir, English poet and critic will be among the speakers.

The Social Studies Club has contacted several speakers but as yet has had no confirmations as to name and date of any of its activities. Richard Rovere, Washington correspondent for 'The Reporter', will probably be here in May to discuss American domestic and foreign policy. This year's International Weekend has been, as usual, sponsored by the Social Studies Club.

The Science Club will conclude an exciting series of lectures, this semester including co-sponsorship of International Weekend, with a talk late in April by Dr. Edward Hodgson of the Columbia University Zoology Department. Topic, time and date have not yet been announced.

The Fire Department is to sponsor a Spring Carnival at the Mansion on the last Saturday evening in May. Among the activities planned is outdoor dancing at the Mansion garden. June will see the publication of this year's 'Bardian', 'Bard Papers', and a Psychology Journal.

—Jack Hirschfeld.

OPEN HOUSE AT FAIRBAIRN

The following letter was sent to Cal Avery, director of Buildings and Grounds, on March 7, 1956 and has never received a reply:

Dear Mr. Avery:

During the past few days, the residents of the Third Floor of the Fairbairn dormitory have had to share their living accommodations with certain individuals who, we believe, have not paid their board for this semester. These visitors have, in particular, made themselves at home in that basic convenience and, may we say, necessity of living in this civilized Western world — the bathroom.

These visitors have given their formal names as Arthropoda, Insects, Hymenoptera, Formicidae. In the common vernacular more understandable to you, they are ants. We think it not unreasonable to request that you talk to these invertebrate individuals or in some way convince them to move their place of abode to some other place within the eight hundred some odd acres that our humble college is fortunate enough to possess.

In conclusion let us state that we in no way wish to deny our six legged friends a college education in the progressive tradition, or that we are advocating any kind of segregation. We simply wish to assert our seniority and the rights of former occupancy as entitling us to remain living here unmolested.

Sincerely,

The Fairbairn Society,
G. Waltuch, Secretary.

COUNCIL HEARS STUDENT GRIEVANCES

Vagueness Sets Tone of Grievance Session

When Council Chairman Curt Daniell set a one and a half hour limit to the statement and discussion of student grievances at the Council meeting of April 9, no one in the filled room objected, and when the session closed punctually at 9:00 that evening, no one seemed to feel that anything important had been omitted. In fact, when it seemed clear that nobody could state coherently just what was wrong with Bard the discussion drifted to why Bard was this way, a preoccupation that took up most of the last half hour of the meeting.

Jim Gordon's opening statement was a summary of a statement he had made in Council the previous week. He made three points which, it turned out, were the basis of all the subsequent discussion:

1. Bard is not like what it used to be.
2. The change has been characterized by a loss of spirit on the part of both faculty and students.
3. If we could only find out the source of this change, and eliminate it, Bard might again be the great place it used to be.

With the exception of Tony Tuttle, everyone seemed to agree with Jim. Tony felt that there has been no loss of spirit, that students are just as creative as ever, that there are good new students coming in, and that there has been no noticeable change in the Bard 'atmosphere'.

Although nobody tried to refute Tony's claims with specifics, all the comments made that evening, vague though they were, reflected a distinct malaise in the student body.

Steve Vinaver shifted Jim Gordon's emphasis on an Administration 'policy of frustration' to the students and faculty, declaring that the sense of communion in creative projects that used to unite students with each other and with the faculty has, for some mysterious reason, vanished.

Irving Dworetzky tried to link this new chilling quality of Bard with a growing conservatism in colleges around the country, reaffirming that this conservatism has not hit Bard as hard as other institutions. This remark led to a series of affirmations of faith in Bard as a school, despite all the changes and limitations freer and superior to the other colleges in the U. S. The chain of reassuring credos tended to obscure the fact that most of the students who have been around awhile feel that Bard is nevertheless less free and inferior to what it was just a few years ago.

The theme of the threnody then shifted to activities. Lieby Miedema complained that not enough goes on at Bard on weekends, that there are too few scheduled activities. Jack Hirschfeld then came to Bard's defense listing a number of activities that had enlivened recent Bard weekends, and added a few sneering comments about Bardian jadedness and passivity in relation to student activities. A few brickbats were then thrown at 'planned activity' with a nostalgic bugle call to the old Bardian spontaneity. During this phase of the discussion, nobody mentioned that a large number of Bardians leave Campus on weekends, that the faculty is too 'tired' to stick around, and that the handful of Bardians left are too depressed by the whole business to get any spontaneous activity off the ground. (Ed. Note: It should be added that this semester has seen some resurgence of spirit in the success of at least a couple of 'spontaneous activities'. But the trend toward the dead weekend was begun several years ago, and was so noticeable a change from the spirit which preceded it, that an editorial appeared in the newspaper of those days, 'The Bardian', deploring the weekend exodus, and outlining the

more probable reasons for its occurrences.

Mr. Botsford then took the floor and listed some of the problems which he felt students should bear in mind when expressing grievances:

1. That students are to a large extent responsible for the sense of futility and listlessness that pervades the Campus, citing the particular evil of Upper College snubbing of Lower College students, a practice he has observed on this Campus since his arrival more than three years ago. Although there is much justification for this criticism, as Marion Eisenberg pointed out afterward, no connection can justly be drawn between the supercilious attitude of Upper College students and the intensity of Campus activity. A quick glance at any of the old 'Bardian's' or WXBC schedules will show that Lower College students, as snubbed then as now, as Mr. Botsford admits, did not permit petty snobbery to freeze them out of student activities; on the contrary, they organized and ran many of them.

2. That, speaking for himself, he did not feel that social relations between faculty and students has undergone any change, but that the students must allow for a faculty member's own personal affairs, and besides, some distance should be maintained between students and faculty. This was a reply to the vague complaint made by Steve Vinaver and others that the faculty and students were no longer as close as they once were. Nobody lodged a specific charge that this distance of which Mr. Botsford spoke has only recently become a formal demand of the faculty. Warren Kaufman did point out, however, that in the informality of his earlier days at Bard, the closer, more personal relationships between faculty and students did not exclude the respect which a faculty member normally commands. The obvious inference, that increased formality of college life at Bard has been a decisive factor in the devitalization and demoralization of Campus activity, was not once mentioned during the meeting.

3. That Bard is primarily an academic institution, despite the typical Bardian's insistence on neglecting his work, and permitting Bard social problems to obscure this essential fact of college life. A point well taken, except that Jim Gordon had already delineated the change in Bardian academic procedure from the more erratic but imaginative work done in past years to the more regular but uninteresting work being done today. It should have been added perhaps, though no one did so, that the current senior class, veterans of Bard's most hectic years, is notable for its superior academic achievement. Gene Mittelman did mention that the deterioration of relationships between faculty and students has removed much of the impetus for productive academic work.

4. That faculty members are glad to attend student functions when they are of adult interest. This was stated in reply to the charge that faculty no longer even bother to attend Community functions. Mr. Botsford's reply merely serves to underscore the estrangement between faculty and students. In a Community, one would hope, the faculty would collaborate with students in the planning of activities of Community interest. No, said Mr. Botsford, the students ought to take things into their own hands and not rely on others in planning events.

Rachel Cutler agreed with Mr. Botsford that the lack of enthusiasm in Upper College students stamped out any possible enthusiasm among Lower College students. Mrs. Brody reaffirmed this position, stressing the responsibility of Upper College students, but ignoring the responsibility of the faculty. It was time for someone to say that enthusiasm requires a common end. Again, vagueness took

the floor. George Waltruch, obviously with great feeling, could give no description of the Bard experience he had shared with the other seniors than having 'the wind knocked out of your sails'. Manny Wolff talked about the experience of fear of free expression. Earlier in the evening someone had mumbled something about enthusiasm waning as the goals receded. For a moment it seemed as if a specific statement were about to be made; but fear and fatigue were too strong, the goals too dimly perceived. After a brief reportage of Bard attrition which indicated that too many people leave Bard and nothing else, the meeting adjourned.

Community had finally been banished from the Bard Campus. It seemed pointless to even keep up the pretense. Mr. Botsford had hit the nail on the head when he said that the old students were being nostalgic about something that never existed and the new students wistful for something they never experienced. Community probably never really existed at Bard; it was merely an impossible goal. But it was the goal which gives justification to a seminar system, substance to a community government, meaning to a give-and-take communal life.

Bard was once thought of as a place not where students learned, but where people became. This notion depended on a common understanding of purpose and a common agreement of method. Only insofar as communication exists among students, faculty and administration can such a purpose be attained and such a method be implemented. It is distressing when students behave irresponsibly in a Community organization; it is fatal when the faculty or the administration evades its responsibilities. As a final attempt at articulation of student grievances left vague at the Council meeting, the editor of this newspaper submits the following list as causal sequence:

1. For a variety of reasons, the faculty and administration have abandoned Community organization as the groundwork of the Bard education. This has had the effect of limiting student action in social and academic policymaking severely, and has permitted the faculty and administration to adopt authoritarian measures to convert licentiousness into 'freedom'.

2. In making various changes in the goals, both social and academic, of Bard College, the faculty and administration have thought well to keep the students uninformed of the significance of these changes, and to a great extent, has obscured the methods of implementation of these new purposes.

3. The reaction has more than proved the impropriety of these changes; for student apathy concerning activities is only a symptom of the general reaction. Sustainance of a Bard system in which communication fails between students and faculty-administration groups can only result in a falling-off of academic achievement and eventually enrollment. These consequences of present policy must be considered, for they present a greater threat to survival than student irresponsibility or outside pressures ever have.

The ideal of a Bard Community is worth battling one's head against the wall trying to achieve. Persistence in vagueness about goals, and a division in a 'Community' may well make today's farce tomorrow's tragedy.

—Jack Hirschfeld.

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"THE LOVE OF DON PERLIMPLIN"

Criticizing student work, especially creative work, presents no small problem. Obviously a student is no professional, and yet his work is usually held up to professional standards, (and the student usually asks that this be done). This problem becomes especially difficult in criticizing a Student Drama Workshop, where the audience goes in to watch a "performance". Actually, workshops are less important as performances than they are as classes for the actor. With this in mind, let it be said that the Workshop production of F. Garcia Lorca's "The Love of Don Perlimplin and Belissa in the Garden" was a highly successful lesson in theater at Bard. The director achieved more difficult effects than she ever had before, and the entire cast was working towards a kind of inter-action that is seldom tried in Workshop productions.

Viewed as a performance, several things become apparent. The story of middle-aged Don Perlimplin, who sacrifices his life in order to give his desperate soul to the body of his beautiful wife, demands a directional conception that will allow the multifaceted texture of Lorca's text to show through. The play, termed "an erotic hallelujah" skirts between low comedy, whimsey, singing poetry and near tragedy. Yet there is a consistent style which must necessarily be maintained in the production. This style was achieved nearly perfectly in the songs. Richard Lewis' music, to my mind the most successful facet of the production, served as lovely underlines for Lorca's lyrics: the music was gentle and lyrical, without ever robbing the lines of their earthiness. The staging

dispassionate work on the play. This is what I missed in Nikki Cohen's work on the play. It became painfully obvious in the Sprite scene, where the effects sought after were often clear, but no clear picture emerged. It seemed throughout as though the actors were going about trying to bring out points in a scene, without feeling the scene as a unity.

Let me say at once, however, that there is a tendency in the Broadway theatre today towards polished performances which are fascinating theater but complete misinterpretations. With this in mind, it is heartening to see a Lorca production working towards a totally honest conception, without gimmicks. I wonder, however, if the instinctual mightn't enter our work a little bit more in directing at Bard. It would certainly make things a good deal more exciting.

The actors, working in the kind of conception mentioned above, did some very nice things. Michael Miller, in the best performance this reviewer can remember him giving, turned in a death scene that was gripping theater. His tragic whispers, whimsical and a bit forlorn, (was he really dying? what kind of game was this?) were in perfect contrast with Peni Cenedella's tormented cries to discover who her lover was. However, Don Perlimplin's growth from the silly little man of the Prologue, to this sad figure at the end was rather hazy. The character of Belissa was also fairly abstract until the last scene. Peni Cenedella, who did so well with the songs, seemed unable to bring the same fierce warmth to her character in the play. Margorie Harter, as Markoffa, seemed just a

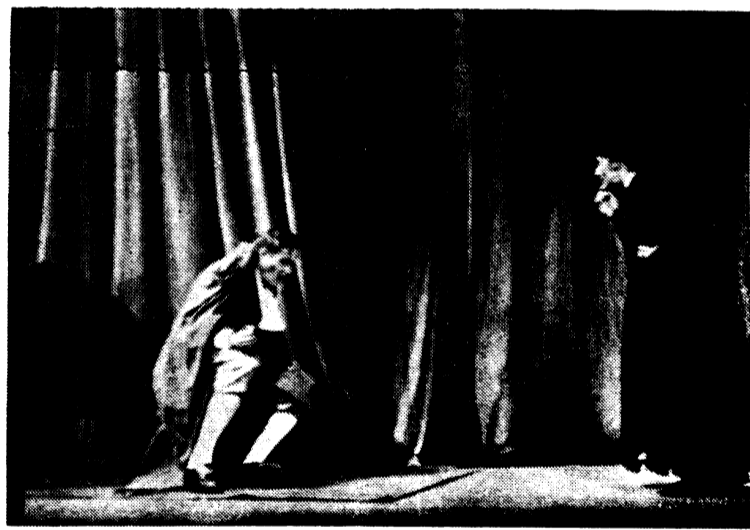


PHOTO BY PETER STERN

Michael Miller and Peni Cenedella as Don Perlimplin and Belissa

of the songs, (especially the last one), was straightforward and convincing.

The poetry of Don Perlimplin's sadness when he sings "the flowers die of love" to his wife, who stands in the distance, proved a moving theatrical moment, and was wonderful to watch. The play, however, was devoid of the clarity and beauty that was in the songs. This presents another problem. Directing is an art, and art, of course, cannot be taught. However there is great variety of opinion on how an art should be practiced. One can master the technical form of a sonnet by dispassionately writing seven or eight sonnets, and one will never arrive at a poem. It is through a juxtaposition of the dispassionate craftsman with the irrational artist that a student can hope to have some success. In the question of directing the same problem presents itself. Directing is a visual art, and if the director hope for some measure of artistic success, (and since it is admittedly an art, any real success would have to be artistic), I think he must know what he wants not only intellectually, but he must know what it looks like. There must somewhere be a feeling of what he is after which is removed from his

little bit too weak at the start of the play, but kept in the tone of the last scene, and closed the play in a convincing key. Harriet Amdursky and Rosemary Jones seemed to me to be floundering through an unwieldy scene, as noted above, but I must admit Rosemary seemed a bit less unhappy about it. Mona Mellis as Belissa's mother substituted at the last minute, and managed her lines successfully under the circumstances.

The sets by Ronald Chase struck me as confusing, bulky, and above all, needlessly ugly. The slanting sets didn't seem to indicate Perlimplin's perspective so much as Ronnie's, and there was no visual unity to it as far as I could see. The lighting may have taken this into account when it practically obscured the first two scenes.

Finally, let me repeat that the production was above all a successful theatre lesson to all involved and I trust that the audience recognized it as such, and appreciated the effects achieved. I found myself quite satisfied with the production, as it was presented. I only hope that our directors in the future will start taking a few more chances.

—Steve Vinaver.

From The President: On Bard's Future

17 April, 1956

It is no exaggeration to say that Bard cannot at once maintain its distinctive educational program and long survive — at its present enrollment. No matter how carefully the program is administered, the gap between operating costs and operating income can only widen, unless the College either cuts its instructional costs sharply or increases its income by enlarging its size. And a widening gap, or deficit, can only waste our assets to the point of eventual exhaustion.

Three questions naturally arise: Why is this true? Which of the alternatives is to be preferred and why? What steps can be taken to achieve the preferred course?

The answer to the first question can only be suggested in the space available. There are four principle reasons why, under present conditions, there is so great a difference between the cost of a Bard education and the income available to meet that cost. These reasons may be summarized as (1) almost complete lack of endowment; (2) high faculty-student ratio (this year higher than 1 to 7); (3) too small a base for those essential administrative services that vary little with the size of the student body; and (4) a relatively small natural constituency for fund-raising. Each of these points might be elaborated indefinitely, but even in the terse form

given here, they quite clearly suggest our problem.

What course should we follow? Should we sacrifice the distinctive — and costly — educational program by drastically curtailing the size of the faculty, or should we bend every effort to increase our size? There are plenty of colleges where 220 students are taught by 10 or 11 faculty members. Here there are three times that many. Even so, we have too many one-man departments and even a moderate reduction in teaching staff would be crippling. Both faculty and trustees, as well as administration, have faced this problem. All of us have come up with precisely the same answer. We are absolutely agreed that no drastic reduction in the number of faculty and no retreat from the essentials of the Bard educational program are to be tolerated.

It may be asked whether a large increase in size might not, in itself, unwittingly sacrifice the essentials of the Bard program. This is a question that we have also faced. It should be understood at the outset that the increase we are considering would take us up to approximately 375 and no further. This maximum is fixed by the capacity of such basic facilities as laboratories. It is an almost unanimous conviction that such an increase, effected gradually over a period of time, would be even more beneficial educationally than it would financially. It would mean a sharp reduction in the number

of one-man departments and a general enrichment of the faculty. It would mean, also, a student body far better equipped to carry many activities appropriate to the academic community such as student publications and, in fact, all kinds of desirable extracurricular (but academically related) activities. It would even tend to reduce our present pre-occupation with our own idiosyncracies, thereby reducing the force of one of the greatest distractions to serious and consistent productive work in all our academic fields.

The answer to the final question is one that has particularly engaged the attention of faculty, trustees and administration for a long time: what steps can we take to achieve increased enrollment? The decision to maintain at all costs the excellence of our present program is a decision made with the conviction that any course would make Bard less attractive to candidates for admission and to our present students as well. The decision to assume additional financial burdens by borrowing money to build a new dormitory was made with the conviction that this course, which would allow us to abandon the most unsatisfactory residential facilities now in use, would increase the attractiveness of Bard. The reluctant decision of the faculty and administration to assume a greater responsibility in the area of social regulations was taken partly (but only partly) in order to eliminate one of the greatest single obstacles the Col-

lege experiences in attracting and retaining good students.

Obviously, there are two places where we must improve our experience if we are actually to grow: new admissions and the retention of students already enrolled. I should like to point out that during every year in my own experience at Bard we have admitted more than a hundred students — a figure that ought to be adequate to a college of nearly 300. These figures are not cited in smugness or complacency, for all of us are expending a very considerable amount of thought and energy to help an excellent admissions office improve its record. They are cited, however, to indicate that our enrollment problem is even more affected by the high attrition rate among students who enter Bard than it is by the number of those attracted to the College.

I sometimes think that we are at fault in over-stressing the individualism that our program supports and encourages in such a way that it is open misinterpretation. We do want, as the catalogue puts it, to treat every student "as a person of individual interests, problems, gifts and needs." This is basic to what we are trying to do. Nevertheless, what often seems to happen is that a student comes to Bard and is extraordinarily happy under this system until some rather minor irritation appears. When such an irritation appears, too many students merely quit. Thus there seems to be

a feeling here, much less frequently encountered in many other colleges, that there is no real commitment on the part of the student to his college, but that he is willing to remain only so long as every desire, or even whim, is satisfied.

It is a truism to say that Bard is greater than any individual or even than the particular group that comprises the College at any given moment. It is a place deserving of commitment and one that has constantly invited all those who have a part in it to work its improvement through the channels of community government. Today community government, while not actually defunct, seems listless and atrophied. It is my constant hope that it may be re-vitalized.

Our problem cannot be solved without an increase in the size of the student body. Our student body will not be materially increased in size without a reduction in attrition. Attrition can be reduced by the creation of a feeling of real participation in and commitment to the College. The faculty and officers have demonstrated their commitment; many students have likewise demonstrated their commitment. I should like to feel that, in the interests of a place where much has already been accomplished but where the future potential is immeasurably greater, this commitment may be universally felt.

—J. H. Case, Jr.

Grundfest

(Continued from page 1)

which they consider wrong and alterable merely because it exists or is alleged to. Like most other things, non-conformity is multi-dimensional. There is, first of all, the political level. Aristotle called slaves tools. Needless to say, slaves themselves seldom agreed with this definition, and classical civilization, even at its best, was disfigured by frequent revolts. In more modern times political non-conformity has produced revolutions in many countries. Discussing China, Dr. Grundfest mentioned that, in the 1850's, as a result of the Taiping rebellion, millions of Chinese were living in communal settlements reminiscent of the early Christians, until the movement was crushed by conformist pressures.

To illustrate what he meant by moral non-conformity, Dr. Grundfest mentioned a wealthy young Egyptian of his acquaintance. This student, now in Europe, has refused to return home since he can no longer bear to live in comfort while the squalor and misery of his compatriots remain unalleviated. The protest against the degradation of human beings is what constitutes moral non-conformity.

As we can see from American history, the number of intellectual non-conformists is legion. Many scientists would go into this category. Not long before his death, Albert Einstein wrote an article for the magazine *Monthly Review* in which, with clarity and brilliance, he explained why he was a socialist.

It may be permissible, for purposes of analysis, to separate different types of non-conformity. In practice, though, they fuse and successful action has always demanded a synthesis of all three levels.

This, of course, is not the whole story. There are several factors making for conformity. After the events of the past decade even the dullest student of politics is able to discern without difficulty that governmental harassment, threats to careers, financial ruin and social isolation are chief among them.

The reprehensible practices of the established order have invariably relied on dishonest ideas for defense. In 1798, Thomas Malthus rationalized the social conditions of his era with

a law of population and food supply that has been called a vicious libel on the human race. A few years afterwards, Nassau Senior opposed a drop in the working day from thirteen to twelve hours on the ground it was from the last hour that the employer derived his profit. This sort of sophisticated logic, Dr. Grundfest, predicted, would be used again when the unions begin to demand a six-hour day.

Turning now to the present day, Dr. Grundfest asserted that something is fundamentally wrong with the intellectual atmosphere of the United States today; nor can this be attributed to the work of Senator McCarthy. He is an effect, not a cause, and the roots of the malady go much deeper. The hierarchy of values of the university student is erroneous. In Europe scholarship and academic attainment is respected; we reserve first honors for the best trackmen and star football players. In England, France and Italy, Communists are in the government service, occupy high positions at the leading universities and are generally allowed to go about their business unmolested. If a Communist is deprived of his position at an American school most leading teachers' organizations approve the action. Why is this? Simply because Communism has become identified in the public mind with subversion.

The upshot of it all is that the United States has been retrogressing intellectually. Most men, whether they be writers or chemists, are the shoemakers of their trade. Their work is mechanical and not creative. Creative thought is rare in any area and must be encouraged. But the original man's view of the world will almost always be very different from that of his fellows. If such a person is to bring his gifts to fruition, he must be allowed the broadest measure of freedom. In the America of today, with our insistence on loyalty oaths, security checks and political inquisitions, these people are at a discount. Yet they are the intellectual life-book of the country.

A lively question-and-answer session followed Dr. Grundfest's speech. The major point to emerge was Dr. Grundfest's conception of the responsibilities of the non-conformist. He felt that he was bound, above all, to hurt no one and, more positively, to give freely of himself to society.

—Irving Dworetzky.

Stern

(Continued from page 1)

rise to the absurd question: What social function has science?

Dr. Stern now turned to the second part of his title. The technological improvements of the last half-century attest to the scientist's role as agent of change. This role will increase in the future. It is now possible to increase by three times the amount of arable land; diseases formerly incurable are at last responding to treatment; the yoke of excessive toil may be lifted from the backs of men. All this, though, presupposes that capable young men will be induced to enter the scientific field—but salaries are not high in academic research positions and the work is difficult. At the very least, the scientist must feel that he occupies a respected community position and he must also have complete intellectual freedom. In this connection, Dr. Stern pointed out that sci-

ence in the United States today works against the scientific spirit. Scientists have always made it a practice to share available information with all interested parties. The unhampered exchange of material has been a great help to scientific progress. Further, those who think security measures can keep thought within a particular country do not understand the nature of scientific discovery. There are innumerable instances of independent researchers coming to the same conclusion almost simultaneously. Recognizing this, the American Association for the Advancement of Science has called for an end to the present regulations on the ground that their only effect is to discourage men from entering the area.

Given the end of curbs inimical to the pursuit of truth, and given the maintenance of peace, there is every reason to hope, Dr. Stern concluded, that the coming era will be one unparalleled in scientific achievement.

—Irving Dworetzky.

'Venus & Adonis', Field Period Road Show, Cancelled by Admissions

In a letter dated January 16, seven Bard students who were slated to take the Obey one-actor, "Venus and Adonis", on the road as part of an Admissions Office publicity drive, received notice and reason from Buzz Gummere explaining why this production was cancelled. Mr. Gummere pointed out that the content and title of the play might only serve to aggravate Bard's reputation for "social shenanigans". To illustrate his point, Mr. Gummere drew the following parallel: "If Bard were dangerously under fire for Communist tendencies, for instance, we'd be very unwise to take around a play

called 'Marx and Engels'. It might be as politically healthy as 'Venus and Adonis' is morally healthy in fact. That wouldn't matter. The value of the good impression on the 'happy few' would be reduced in the long run even for them by the probable further disconcertation of the unreflecting multitude."

Larry Arrick, who was to have directed the production, admitted being initially shocked by Mr. Gummere's decision, but also noted that the lack of previous coordination and planning was also largely responsible for the play's cancellation. Mr. Arrick pointed out that although the decision to do "Venus" was based entirely on the artistic merits of the play, the haste with which it was chosen, after a previously scheduled Shaw one-actor was abandoned because of production difficulties, may have limited the range of selection.

Both the Admissions Office and Mr. Arrick are optimistic about the possibilities of taking future shows on the road. But, as Mr. Arrick suggests, such shows are feasible only after the Admissions Office defines the limitations it wishes to impose on the project and the drama group defines its minimum aesthetic standards.

—Albert Ellenberg.

POEM

I hear the song of his voice
Entwined among the throats of others,
A melody of notes unknown to me-
sures.
And beyond doors drift airy callings of
his name,
Which shadow harmonies rend into
cantatas,
Or hymnals for a choir of memories,
While harpsichord thoughts in minor
key press echoes
For chordings that weave the air with
lyrics,
To splinter my chanting world, though
a phantom rhapsody.
—Ruth Kurschner.

Fat, Mice & People

Early this semester, Dr. Paul F. Fenton of the Brown University Department of Biology opened the Science Club lecture series with a talk entitled "Obesity and the Regulation of Food Intake". Dr. Fenton, a leading nutritional expert, spoke only briefly on obesity problems in human beings and then proceeded to a discussion of the work being done in his laboratory on mice. He pointed out that there was one basic cause of obesity — a positive caloric balance. This meant, Dr. Fenton explained, that if an organism is gaining weight, you can be sure that he is taking in more calories than he putting out. He said that this did not necessarily imply that the organism was overeating because some individuals may "eat like birds" and still gain weight. In these individuals their metabolic functions in such a way as to give them a very small caloric output. Caloric output manifests itself in such things as body heat, external physical activity, and internal physical activity (heart beat, breathing, etc.)

Dr. Fenton's discussion of the mice concerned itself with the differences they had found in the weight gaining propensities of different strains. He told of one of these strains, the I strain, which, as he said, "... is so neurotic that it will walk right up to you and bite you." This strain, it seems, can eat a great deal without gaining any appreciable amount of weight. Some of the other strains, on the other hand, gain tremendous amount of weight when put on a high fat diet. Dr. Fenton pointed out that the study and understanding of these differences would go a long way in helping to clear up many of the questions surrounding obesity. He emphasized that obesity is one of our major unsolved health problems since it is so intimately connected with the cardiovascular diseases.

—George Waltuch.

PERSONALS

Odd jobs by the hour: piano, poker and bridge playing, rooms cleaned, paper typed, chauffeuring; also overnight accommodations. Mail box 22.