"Old bachelor" reviewed

Last week the Drama department presented "The Old Bachelor." It might be more polite to say that they treated us to a performance of the play, since the acting was competent to excellent, the sets were attractive, the action interesting, the acting of Bard can produce. Unfortunately, as will be obvious, we cannot.

The outstanding moment of the play (outside of the opening scene on Bill Pilkerton's sets) was provided by Dolores Kemper and Joel Fields. As a winning and hypocritical old man, Mr. Smith as Captain Bluff was badly handicapped by missing Richard Burns as a pimp, who was so well costumed that he needed to put forth no particular effort to carry out his role. He realized it. Virginia Gares was sweet enough as Araminta, Joan Abney shockingly affected as Belinda, and the others fulfilled their functions well enough.

It is unfortunate that one cannot work up enthusiasm for this for what was certainly the best managed play Bard has had this year, and it takes a little searching to discover why. There is, of course, the play. It became a little tiresome after three acts (two to go) to hear string after string of polished dirty jokes. My capacity for smut is practically inexhaustible, but there is an end. Unfortunately it consists of a revelation of a completely valueless frivolity where the apparently widespread pseudo-classic imagination of a completely valueless frivolity and which have something to say. We only be charitably considered when one factors which lead to the rejection of the play itself has little worth that, and the other thing. There are a great number of people today who find art uninteresting; this uninteresting is proclaimed to constitute the existing evil. Most naturally the artist feels that there is something wrong" with those who can not understand him, just as the layman who looks at the artist's work and is unable to comprehend, considers the former at fault. We have therefore a situation in which the artist is rejected by society as a whole. No longer feels himself to be a part of that society.

In connection with the enigmatic status of the artist from his fellow men, Mr. Shapiro pointed out that many artists themselves with Fascist, Communist and similar groups by means of this very enigmatic and the consequent feeling of inferiority. (Under Communism, for example, the artist is not only guaranteed an old age, but also is given a solidarity with the development of the country; and a set of instructions, which, because they are common to all artists in his field, afford a measure of certainty as to the acceptability of his work.) Two interrelated questions now present themselves: first, is there a new work of art always been rejected, and secondly it has not, what are the peculiar factors which lead to the rejection of new art.

(Continued on page three)

_confusion, contradiction and calamity

Very possibly this is too ambitious an undertaking for a newspaper article, in the reason for it is one which I believe legitimate. First, I feel that some sort of an examination of the institution which we claim our 'community' is truth is very necessary. Even since the activities of Fred Segal's group of which I was a member, last spring, there have been innumerable groups, organizations and committees, with their innumerable questionnaires, petitions and supposed amendments, that have succeeded in little more than tying the Bard Community into ambiguous knots. More flashlights have been spotted on Bard, only illuminate certain aspects of an over-all problem. A floodlight is desperately needed. Secondly, the comprehensive view which I hope to present should be available to all members of the community, not abashedly discussed in Council or Convocation, and not pigeonholed with sociological questionnaires. Hence, the Bardian has been chosen as the method of communication.

The tribune to art as a real record of felt experience can be found over and over again in art. It is common to such widely separated people as John Keats, Lady Macaulay, Henry James, Rainer Maria Rilke, Bronte and Picasso. This is Shapiro's "art which on a recently spoken at Bard, might not agree, the artistic experience is in itself alone the most important value of art, for it is in this experience that all the arts can meet together and provide man with a common bond of sensitivity that can surmount time and place.

The fact that one can have an exciting imaginative and emotional experience in Congress, even in The Old Bachelor, his most amateurish comedy, makes this play a vital example of comic expression and imbues even its dirty jokes with color and its characters with grace. With all due respects to the different opinion of the drama reviewer in this issue, I found The Old Bachelor exciting not because of its super-abundance of dirty jokes, but because the jokes grow out of a situation which is fundamentally comic and which is presented to the lawyer by the layman with a measure of dignity.

There is no reason why every person at Bard College cannot enjoy the "true, good, and beautiful" as it is embodied in the art of man yesterday, today, and tomorrow. One of such men as Michel-Angelo, Wycherley, or Moliere, this "good" has nothing to do with machines, machines, psychoanalysis, or, in a word, intellectualism. This "good" has nothing to do with crisis, but is always and everywhere an affirmation that man is innate and that crises are small affairs to be surmounted by a

(Continued on Page Two)
May 9, 1949

TO THE EDITOR OF THE BARDIAN:

I feel that my interest in Bard is sincere. There are a few matters which I would like to express my sentiments on an issue I believe to be of great importance.

Dr. Reis was one of the finest teachers under whom I have ever studied. He represented a formidable force in the social studies division and is a good influence on the students here as a whole. Since a college should be concerned with a faculty member in his function as a teacher, and Dr. Reis is known to be excellent in this respect, I can only conclude that if there exists a campaign of weariness in our community, it is being pursued by good teachers.

In respect to the Community Life, the following was said:

"The future of Bard will be community leaders, actively participating in Community Affairs. Others will be good citizens by peacefully pursuing their private enterprises. Several others will be envisaged to force their participation in various continuous or momentary, indispensable or elastic, stability or people who are continual disturbance centers such as might constitute a formidable force in the Bard social scene."

In conclusion, we would like to say that this folder is presented to the gentlemen who wrote it. Granted that it is "flexible," but is "impossible" in the worst sense of the word. And what practical solution can we find this folder when cause and effect and conflicting interpretations are involved?"
confusion

(Continued from Page Two)

recognizes present conditions and attempts to adjust itself accordingly. It's message can best be summed up with the aphorism, "Let's stop kidding ourselves."

By recognizing reality, Convocation and its executive committee, Council, would, for the first time in its history of confusion, contradiction and calamity, know just what its duties and powers are. It would then be able to state to its various committees just what constitutes their respective delegated duties and powers. This would undoubtedly stimulate an increase in the interest of our government. The Convocation, Council and the committees would be looked upon as more than gatherings of people and a shamb; they would be viewed as working arms of a government that worked. The days of being a simple for volunteering your services to our government would be over; you would be elected and be proud of it. A relatively insignificant, but yet appealing point, is that Council and Convocation recognize the need for shortening the brackets because everyone would know why he was there.

It is appalling to note that with all of our existing organizations which are either not, or are given students, there is not a single one representative of student opinion. The student body has been merged into a nebulous mass with no voice of their own. At Council, where the students form a clear majority, it is obvious that the decisions reached there are not representative of student opinion. Under our present "Community" government, it will never be possible to do away with the influence which those members of the Administrative and Faculty group undeniably exert in the legislative process. This condition exists, and will always exist, due to the fact that some students will continue to sacrifice their own views when found to be in opposition to the above mentioned Administrative and Faculty group, and when they are put in the position of declaring their opposition by open vote. This is very rarely done for the purpose of "boot-licking," it is rather the result of a feeling of reverence—a feeling of confidence. Also, if there is a particular measure that this group does not wish to see passed, it is relatively simple for it to be thwarted by creating confusion with the old problem, the one with which this article is concerned, that of "jurisdiction," or by appeal to the doctrine of 'social responsibility,' the force of the latter being in our susceptibility to anything which even has the appearance of democratic justice. A student government would reach its own decisions in matters which effect the students. Its power would technically be the same as that of the community government; its acts would be subject to Presidential veto. Upon consideration, however, it would be considerably enhanced. By laying claim to the right to govern in all that pertains to student activities, and by legislating therein, we would have a definite and single voice in all these matters. Every time the student government acted, it would present the President of the College with student opinion, and he would be forced to consider it and to either use his veto power or not. The decision of vetoing and going against student opinion would be his only method of disapproval. There would be no more gradual re-moulding from within. The frequency of the use of his veto would remain to his discretion but at the same time it would be under surveillance by the students.

For those who still might be in doubt as the efficacy, desirability and need of a basic governmental change, a statement from our college President concerning the confusion extent in our 'Community Government' should suffice. When, during the hearings of Fred Segal's aforementioned investigating committee, he was asked point blank where the power was, he threw up his hands and exclaimed, "God knows where the power lies until an issue comes up!" This deplorable situation must be cured; and a, 'Student Government' is the only lasting solution.

Ralph Dale Schley

bardin every week:
Every other Friday Night
Every other Saturday Night

The BARD COLLEGE
GO GE

(Continued from Page One)

... by utilizing various devices to adjust his creations—a situation which man's greatness and man's greatest danger lie within one and the same thing—his power to create himself. He stated that the crisis of today is the crisis of the man who has lost himself in his creations—a situation brought about by the economic, political and social aspects of our time.

Man has created a world of objects, he said, determined by science and technology. He stated that the only hope for man is his realization of the threshold nature of his situation. First, that he has lost himself; second, that he is in constant revolt against his self loss, which manifests itself in the realm of the arts and to some extent in all the realms of life; and third, that this revolt is more or less a defeat of man. Thus, the ultimate concern of our society must be to give man back to himself.

—Hans Blumenfeld

For the Best in Movies
THEATRES
Lyceum Starr
Red Hook Rhinebeck

Coming Attractions
The Set
El Paso
Black and Tan
The Dark Enchantment
Return of October
Raffles of Broadway
Stevie and Greedy
Ma and Pa Kettle

WHY GO ELSEWHERE?

For the Best in Movie Stars

... bring your

For the Best in Movies
THEATRES

Dinner Specials
pork chops
lamb chops
steaks

Your Campus Broker

COMMUNITY GARAGE
Dodge and Plymouth
Dodge Trucks
Storage - Repairs
- and -
Accessories - Towing
East Market Street
RHINEBECK, N. Y.
Telephone 244

RHINEBECK INN

bardin every week:

Every other Friday Night
Every other Saturday Night

prompt service
and reasonable prices

complete fountain service

seas
test products
kosh
delicatessen

complete choice of sandwiches

HAROLD’S snack bar

at the fork in the road
ON GOD AT BARD

One of the few problems outside of our immediate community, which seems to interest most students is that of God. We show in our large, and crowded religion classes a profound desire to explore what most of other ages have thought about God, and we pack St. Stephens Club lectures to hear informed current opinion. Yet, even on Sunday morning, the services in chapel are attended by mere handfuls. Poor attendance at chapel has led many to say that an apathy or disbelief in God exists in a group as intellectual as comparative college norms reveal Bard to be. The seemingly conflicting facts on chapel and religious interest as shown in classes and lectures are perplexing to visitors and parents. Some say we attend lectures and classes in order to explore God from a purely academic point of view; and therefore we find attending chapel inconvenient? why don't we work to make a living and be forced to attend Sunday School and find it dull and boring so little interest in chapel? Many exception rather than the rule.

If we want to determine the reason for this lack of interest in God we fill a basic human need by providing a central purpose for life, and that roots are thereby planted here.

Accordingly, in order to reach a true picture of the state of religion at bard, we have spoken to many students and faculty on campus. Those who do not believe in God, or who merely doubt the existence of God are remarkably few in number; and in even these, there is a certain interest in God. While not necessarily a purely intellectual study, this interest sometimes manifests itself in aesthetic, moral, or humanitarian interests in God. Those who exhibit the aesthetic interest are interested in Him only in so far as those very emotions dedicated to Him, regardless of creed, serve to convey beauty into a worldly soul. Moralists among us hold that the church and belief is of value in that it provides a basis for the indoctrination of ethical codes. A few feel that God is interesting in that He fills a basic human need by providing a central purpose for life, and that roots are thereby planted here.

This aggregate of varied interests in God at bard seems to the minds of some of our more broad theological students to herald a rebirth of religion at bard. Yet, local theologians look even more favorably upon the recent renaissance of chapel interest within their own group. Few of us realize the importance of the chapel in the lives of some of our fellow students. The chapel is a daily place of worship for some of our theological students, and a weekly place of worship for others.

A chapel is the most important place on campus for many of our students, and, in many cases, they are the most active members of the community. The chapel is a daily place of worship, a place where all can come together and share in the spiritual life of the community. Many students find comfort and solace in the chapel, and many others find a sense of belonging.

The chapel is a place where students can come together to reflect on their own spiritual beliefs and to connect with others who share similar beliefs. It is a place where students can find peace and quiet, and a place where they can pray and meditate.

The chapel is also a place where students can come together to celebrate their faith and to participate in religious services. It is a place where students can learn about different faiths and cultures, and where they can explore their own spiritual beliefs.

In summary, the chapel is a place where students can come together to connect with their own spiritual beliefs, to reflect on their own lives, and to celebrate their faith. It is a place where students can find comfort, peace, and a sense of belonging.

David Egerwald

---

SPRING LAKE LODGE

Swim from a float
Rowboats: 50c per hour
Fishing, Diving, Dancing
Beer, Wine, Liquor
Stop in for a good time . . .

ACOCK'S COLONIAL STORE

Groceries
Fruits
Vegetables
Meats

RED HOOK LUNCH

TRY OUR HAMBURGERS

ANNANDALE HOTEL

For the Best in Taxi Service
Call Red Hook 165
BARD COLLEGE TAXI

GEO. F. CARNIGHT
Call from either the Rhinebeck or Barrytown Stations
Tel. 165
RED BOOK, N. Y.

THE RED BOOK FLORAL CO.

Read
THE RHINEBECK GAZETTE

15 E. Market St., Red Book, N. Y.

We Deliver
"Flowers By Wire"
Anywhere

Watches • • Clocks
Pen and Pencil Sets
Costume Jewelry
Gifts for All Occasions
The HAEN
Jewelry Shop
Rhinebeck, N. Y.

Tel. 8
SUPPLEMENT TO THE BULLETIN TO BE READ IN CONJUNCTION WITH IT

THE EDITORIAL

Editor's Note:

To clarify possible misinterpretation of the recent "Wht We're Up To" statement, the S.F.O. invited the authors of the article to its meeting last Tuesday. Because of the Psychology Panel which the members of S.F.O. felt they should attend, the meeting was cut short, and the invitation to the faculty members was cancelled. However, Mr. George Rosen and Mr. Stefan Hirsch sent letters to S.F.O. explaining their points of view. With Mr. Hirsch's permission we reprint his letter.

May 33, 1949.

Miss Louise Tachau, Chairman
Students' Educational Policy Committee

Dear Tach:

Just in case the meeting-rich schedule should make my attendance impossible I would like to express myself as co-author about the part of the document of August 16, 1943 which has been attacked anonymously on the bulletin board.

First I would like to say that the plaintiff's admission of our good intentions is the only thing which makes me respond to his unsigned manifesto. Secondly that the atmosphere of hysteria and fear rampant on the campus as almost the only justification for his having written the latter. The facts behind this mass psychosis are other than they are alleged to be as I shall point out further below. Since this psychosis, however, exists I am willing to join in an effort to re-word the objectionable paragraph in the hope of upward pressed with the advisability of such action for the sake of peace. The anonymous writer overlooked of course the fact that the document of 8/16/43 was not for discussion and that you, Lesn Chairman, were a member of the committee which was to discuss Student-Faculty relations of which he could have apprised you of his fears and urged you to bring this to thorough discussion. Why he chose the objectionable way of offending some of his friends on the faculty is something about which I will have a few words further on too.

The main purpose of the document of 8/16/43 was to pronounce a policy or standards of quality. It concerned itself rather explicitly with the question of what kind of students should be admitted to the college and what kind of students should be separated from it. Non-performance of academic duties or below par performance of them or dishonesty in performance would seem to be acceptable reasons for such separation. Since there had been a tendency on the part of some members of the faculty and administration to consider active participation in non-academic community enterprises and even participation on teaching, we the authors of the document wrote into it the objectionable paragraph in which we tried to define the upper and lower limits of participation in such non-academic activities and, I think, we were extremely conscious about non-participation. It seems to be clear, on the other hand, that no community can tolerate in his midst individuals whose only contribution to the social life of the community is a constant disturbing of the peace and it was a clear corollary of the parenthesis on one participation that something had to be said about over-participation of a broadly disturbing sort.
In this connection I would like to point out that there has really been no reason for the fears implied in the anonymous letter. Instead of retaining the practice of involving a certain well-known faculty member in their business to keep the campus boiling during the whole semester has led to no attempt to separate them from the college. That the facts themselves are open to such attacks can hardly be denied. In order to retain their professor of logic and ethics they have violated most blatantly most of the principles of logic and ethics by compiling unscientific statistics, by using unverified facts to exert pressure, and by publishing rumors as facts. Nevertheless, while they were thus showing that even their academic accomplishments in those fields were of questionable excellence, and while they were causing disturbances and pain, no action was instituted against them. Has it ever occurred to anyone that possibly a good many "stooges of the administration" whose academic work is somewhat disrupted by this unrest, realized that fundamentally these young men were motivated by affection and public-mindedness and that, whether they thought them right or wrong, they should not be penalized for their order. Do the realize that in other academic institutions they would have been hauled before a dean's committee and been summarily dismissed for less than the variety here? There then are the reasons for this fear which dictated an anonymous letter?

It is quite obvious that in any community certain laws governing the behavior of its citizens must be made and wisely enforced until those citizens become so wise that a "withering away" of the government can take place. Obviouly again the decisions as to enforcement and, here, its supreme penalty - separation of the individual from the college - must be made by an individual or a group. The student body has had for a long time the special committee which is the obvious agency for this judicial action. The student body has insisted on frustrating this committee as much as possible, instead of building it into a democratic agency for its protection. Since this committee consists of a majority of students this could have been done without violation of logic or ethics. By neglecting this opportunity, the student body has practically thrown the responsibility and power to effectuate the separation of students from the college into the lap of the administration and its "stooges" therefore of this, no vengeance has been wreaked. The obvious alternatives then, for the student body, are either to recognize the right of the faculty and administration to practice what vis a vis their power in these matters, or to build up the prestige of their own special committee by giving it the opportunity to develop a wisdom of its own. Neither group will be infallible but either will be more effective, orderly and peace-making than an aroused mob.

The anonymity of the letter which is the cause of my writing this, is another claim to exercise rights without taking responsibilites with it. It assumes that admitted well meaning people would not have the common sense to prevent miscarriages of justice caused by a possible misinterpretation of their statement of principles. In our possible re-writing of the paragraph I will adhere to the principle that it is largely wiser to turn it broadly than to become so precise as to make it restrictive.

Sincerely,

Signed---Stefan Hirsch