Mr. Roosevelt To Give Commencement Address

by Melvin Friedman

Highlighting the first full size commencement program at Bard since before the war will be an address by Eleanor Roosevelt, wife of the late President, and an outstanding leader of this nation in her own right.

Mrs. Roosevelt has not disclosed the subject of her address but her remarks to the college should prove of great interest to students of the principles of democracy and self-determination of individual's destinies which serve as part of the basic tenet of the College's philosophy. The rest of the program will include a procession and a Baccalaureate service.

We are attempting to give the rest of the community a cross-section of those Bard students who have completed their studies and are going on to other fields. Although the graduating class will contain fifteen students at the end of this year, it was impossible to reach every member of that body. This small glimpse into the ranks of those about to leave our campus may serve in some measure to compensate for our inability to present the entire group.

BARBARA ANDERSON

Barbara Anderson was born in Washington, D.C., and attended elementary school and Washington High School before entering Bard. She attended college, however, is not lucid, as the Dean often responds to debate with illogical conclusions, expressed usually in generalities.

Comment: Barbara Anderson's Farewell Talk

by David Van Tijen

If Mr. Genzmer set out last week to make us regret his going more than we did before, I congratulate him; he succeeded. If the aim of his tenure was to convince us that he had not been entirely a mistake, he failed. If his aim was to show us that he would feel the loss of the College, the same applies.

It is not easy to analyse "History of Bard College". It was so much a unity that discussing any one aspect of it necessarily destroys the atmosphere of the whole. Regarding it as a lesson in the generalisation of history, the most important aspect was the amount of research which Mr. Genzmer quietly and unobtrusively worked into his hour's chat. For instance, the most revealing statement that the Bard curriculum was typical for its period. Certainly it could very well represent years of work and for a historian of Mr. Genzmer's calibre probably does. But the same can be said of almost any Bard student. The point is that every presentation was a wealth of informative material.

This leads us to the second reason for the excellence of the lecture; that from the wealth of material Mr. Genzmer meticulously chose that which appealed to us. If he had made us feel that the College was a tradition, we would have been satisfied. But he made us feel that we were a part of it. This was a valuable contribution to the general aim of the presentation.

Dr. Genzmer's Farewell Talk

by David Van Tijen

If Mr. Genzmer set out last week to make us regret his going more than we did before, I congratulate him; he succeeded. If the aim of his tenure was to convince us that he had not been entirely a mistake, he failed. If his aim was to show us that he would feel the loss of the College, the same applies.

It is not easy to analyse "History of Bard College". It was so much a unity that discussing any one aspect of it necessarily destroys the atmosphere of the whole. Regarding it as a lesson in the generalisation of history, the most important aspect was the amount of research which Mr. Genzmer quietly and unobtrusively worked into his hour's chat. For instance, the most revealing statement that the Bard curriculum was typical for its period. Certainly it could very well represent years of work and for a historian of Mr. Genzmer's calibre probably does. But the same can be said of almost any Bard student. The point is that every presentation was a wealth of informative material.

This leads us to the second reason for the excellence of the lecture; that from the wealth of material Mr. Genzmer meticulously chose that which appealed to us. If he had made us feel that the College was a tradition, we would have been satisfied. But he made us feel that we were a part of it. This was a valuable contribution to the general aim of the presentation.

Dr. Genzmer's Farewell Talk

by David Van Tijen

If Mr. Genzmer set out last week to make us regret his going more than we did before, I congratulate him; he succeeded. If the aim of his tenure was to convince us that he had not been entirely a mistake, he failed. If his aim was to show us that he would feel the loss of the College, the same applies.

It is not easy to analyse "History of Bard College". It was so much a unity that discussing any one aspect of it necessarily destroys the atmosphere of the whole. Regarding it as a lesson in the generalisation of history, the most important aspect was the amount of research which Mr. Genzmer quietly and unobtrusively worked into his hour's chat. For instance, the most revealing statement that the Bard curriculum was typical for its period. Certainly it could very well represent years of work and for a historian of Mr. Genzmer's calibre probably does. But the same can be said of almost any Bard student. The point is that every presentation was a wealth of informative material.

This leads us to the second reason for the excellence of the lecture; that from the wealth of material Mr. Genzmer meticulously chose that which appealed to us. If he had made us feel that the College was a tradition, we would have been satisfied. But he made us feel that we were a part of it. This was a valuable contribution to the general aim of the presentation.
A Plea For Applicable Standards At Bard

The question has arisen concerning the merit of setting down in writing certain specific rules and regulations which will be obeyed by all members of the Community. The Editors of the Bardian, in accordance with the wishes of the students and the faculty, have discovered the best way to do this in the past two issues of this journal of opinion and in the recent meeting of Convocation as being directly opposed to such proposals not in sympathy with an anarchistic structure for the college but rather in the light of our belief that little is to be gained possibly be deferred until general community proposals were presented to the coming terms. them.

We hold that such ideas as “honor pledge” will stop no one from cheating or plagiarizing for sources of research. Instead we advocate through indoctrination by responsible members of the Community who have shown by their actions and written comments that they fully understand the principles to be observed at Bard in the light of the college, and the meeting that was called on the subject, all according to the yardstick set up in such a way as to make it easier to deal fruitfully with students.

Dean Forbés’ proposals were extremely valuable at the time they were presented to Convocation because they expressed a general feeling of anxiety about Bard’s reputation. All of us recognized this at the time they were presented, though some of us thought of different solutions to the problem. As the case stood there was not a majority on campus when the student body was promulgating a serious attitude on campus. Agreed to be the “enhancement of the prestige of the College,” and presented in the present situation the Bard of Government, it would be appropriate for Convocation to go on to discuss the specific measures aimed at supporting those proposals.

The question resolves itself into a choice of planning on the By-Laws of the student body or the By-Laws of the student body to protect the student body or the By-Laws of the student body for the coming term. The house government proposals would be well considered in a general discussion and set up in an effort to deal fruitfully with the student body. The student body and the student body for the preceding term. The house government proposals would be well considered in a general discussion and set up in an effort to deal fruitfully with the student body.

Dean Forbés’ proposals were on the floor for a number of years, but are now being modified according to Dean Forbés’ proposals were on the floor for a number of years, but are now being modified according to those suggested by the student body and the student body for the preceding term. The house government proposals would be well considered in a general discussion and set up in an effort to deal fruitfully with the student body.

A minor point at the last Convocation meeting seemed bent on bitter rejection. It may be fairly stated that the majority of the campus considers the new rules and on the By-Laws of the student body or the By-Laws of the student body for the preceding term. The house government proposals would be well considered in a general discussion and set up in an effort to deal fruitfully with the student body.

The house government proposals would be well considered in a general discussion and set up in an effort to deal fruitfully with the student body.

Next Week In Convocation

By T. POLSTER

A very generous situation in the May 16th Convocation meeting. Whether or not the student body has the power to set up in the light of the student body’s attitude on campus. Agreement with the two clauses on student body’s attitude on campus. Agreement with the two clauses on student body’s attitude on campus. Agreement with the two clauses on student body’s attitude on campus.

In the event of a breaking of the By-Laws as much as possible in the event of a breaking of the By-Laws as much as possible in the event of a breaking of the By-Laws as much as possible. The College, Annandale-on-Hudson, N. Y. system we propose that the College, Annandale-on-Hudson, N. Y. system we propose that the College, Annandale-on-Hudson, N. Y. system we propose that the College, Annandale-on-Hudson, N. Y. system we propose that the...
The Bardian, May 23, 1946

Page 3

The Store ... Past And Present

by DAVID VAN TJIN

For a while, last term, the store-phone was being answered with the words: "Bard College Store, Ralph G. Chappman proprietor; a non-profit institution.

This really gives us all the problems of the store in a nutshell. It is a non-profit institution—very much so, and for a long time it was handled by a student system outside of our college, which is serious. Since then however, the management has radically changed. Mrs. Lynch has done a wonderful job of straightening out the administrat-ive side of the work, while the store in operation. And the more inefficient of the sales staff too have gradually disappeared. There was however, in my mind at least, serious doubt whether management alone would be sufficient to put the store on a paying basis. It is obviously a bad policy commercially to employ two people for 15 1/2 hours a day, to serve the needs of less than 300 people, so that the efficiency of the entire system cannot be open during the hours it needs to be for the students' convenience, and for pay for itself. This throws an interesting light on the two complaints most frequent in the budget on the store, namely: a) inefficiency of service, b) high prices. As regards a) increase in staff, would so much in-crease in staff be necessary? We certainly do not feel that.

As regards b) it has been contended that the increased volume of sales would compensate for a drop in prices. While this is an extremely doubtful proposition, the price on some items has been lowered, the price on other items, to the increase in customers, it has been impossible to establish the result.

However we are all aware that the store charges at the moment more than the neighboring drugstores, and if possible the prices will eventually be further reduced. In the meantime cost-prices are still going up, so that it is quite possible, that soon the store will be on a level with the neighboring Dutchess County stores.

For the present the dilemma continues: We can have a store that charges less, and pays for itself, but then it cannot be open over 15 1/2 hours a day, or conversely, we can do what we are doing at present. In no case however can the College afford to run the store at a loss.

One solution has been proposed, and seems indeed feasible: that is to employ students. However the experience with students, on such things as the switchboard has not been very encouraging. While many people have suggested this, nobody has yet said that he wanted to work definite times. If some students would do this—and honor their obligation—both might improve service, and enable the store to lower its prices.

Will Bard Accept Negroes?

by CHARLENE OBFIELD

Among the new topics of controversy are the question of Negroes in the Bard Community is the probability of the admission of a Negro to Bard. Being a school of liberal thought and action, this step is theoretically in line with our ideals. Every in- dividual has the right to an edu- cation. Discrimination of any sort seems to me to be a contradiction to this.

There are some sides of the ques- tion that must be carefully consid- ered. One of the most important, it seems to me, is the number of Negroes we are to admit. Will Bard set up a quota system or will Negroes be accepted on "the basis of personal qualities, present performance, and the probability of eventual success in the Bard environment" be transmitted to assure the readiness of success in the Bard en-

vironment? This method would thus be a safeguard for our social success! It would seem that to be truly liberal all students must be admitted on exactly the same basis. This is one great dis- advantage to this complete equality in the sense of admission. If we decide to have one Negro, for example, is found suitable for admission, he may rightly feel "out of place." If there are two Negroes admitted, then the student body will probably form a clique and tend to separate itself. This should not be, as the only Negroes in the Bard Community.

Another point that must be con- sidered is the case of the neighboring townsfolk. If at incident at Mhta, is any indication of what our neigh- bors feel, the prospective Negro stu- dent best last be warned. A student who is unable to participate in all of Bard Life will be unhappy. By strictest of any sort are difficult to bear. If Negroes are not welcome at Andy's and Peter's in Red Hook, at the United, and at the Student Union we have a very un- comfortable situation arising. To make Negroes feel at home at Bard is necessary. A feeling of rejection from anywhere is to be de- nied. Most of your waking hours will be spent discussing personalities. These opinions must not, necessar- ily, remain static, but may change from day to day as the per- sonalities of those involved change. It is not playing the game to have no violent ideas or cliques, al- though a constant permanence may be interpreted upon. It is a common practice used in present society, but if the possession of a car and fat government checks fast-black-mail will also be continued. For all after, the making of dollars is just as probable to find facts, numbers, and fellowship.

DR. GEMZYNSKI'S TALK

Charted From Page 1. Colab 1-13. in the same way that the study of Chinese history gives promise for the future. He has shown that if our present difficulties are not new and have been surmounted in the past, he gave me at the last book that as long as we are loyal to the course, the will-think. I only wish that Mr. Gemzyenski could have been present for Bard College what Howell did for Johnson.

Bard's Emily Post

There is no truth to the rumor that the Student Federation of Duchess County and the cultural aspects and the academic side of college life, for the present, will continue to exist. Nevertheless, social grace and the ability to love thy neighbor are points that no future Wall Street magnate can overlook.

PROPER ATTIRE

There is no need for buying your clothes at Brooks Bred, since the garments that you sleep in while serving your country are adequate. The Bard man should never be aware of current clothes fads since they are just a definite mark of Mid- Western Betty Grable movie-star, oncecoot-high flack-rub-rub-for-his-termors of the sort. Place should remain unaltered and cleaved between two smiling lips. While eg- areteis are permissible in the section of the room, the store and the two-day growth of beard distin- guish the Bardian from the hero. For members of the corporation who don't possess G.I. clothing patterns, blue denim and grumpy 11: are permissible. Women students should bring many pairs of night and botsy boots which is con- sidered a standard combination here. How to ACT ON CAMPUS

The Bardian, May 23, 1946

"Warm Enough For You?"

Good Will Journalist

by WALTER KRIVINE and ROBERT SHERMAN

"I can tell you from personal experience that it is not pleasant to sit in a stuffy auditorium with the idea of bole and antipathies and talk to you as though while good friends are being carried on stretchers along the corridor while the studio doors are open.

This statement and others by Edward R. Murrow did much to explain the time England fought the Battle of Britain to bring home to Americans how much of a devastating onslaught the British public was undergoing.

They were more than descriptions to entitle the interest of a people that is on the wane and need of the configuration. In essence it was an ap- peal to the American people to cast aside their indifference to the suf- fering and torments of a traditional friend and ally.

In a democratic country, the function of a journalist is one of deep significance. He is charged with the task of faithfully and accurately reporting and analyzing events attendant on the welfare of the nation. To a foreign correspondent, he might be treated as an even greater set of attributes. Nevertheless, profoundness, tolerances and sincerity are all qualities which distinguish the competent journalist from the dangerously passive observer of the foreign scene.

For a foreigner, the business of finding out the true characteristics, emotions, and antipathies of a people is no easy task. It calls for a very high degree of patience, persistence and propagation. It requires a person able to project himself uselessly into the life of the people he is endeavoring to understand. Moreover, the traditional reverence and decorum of the English character does not lend itself to close observation.

Murrow, as a commentator for CBS, adopted a vigorous and thorough approach to the analysis of the British people, boisterous, bull connoisseurs, "bobables," Vosouns, and doverg all came under his scrutiny. A keen student of propaganda, Murrow realized the importance of overcoming the true meaning and impact of war to a potential ally of Britain.

Murrow has lived in an age of disillusion and depression. In 1938, he engaged the public's attention with a series of broadcasts on the news from Berlin, Munich, and other parts of Europe. He became famous for his broadcasts on the events in Europe, and his ability to put the events into perspective. Murrow's broadcasts were hailed as the most important and influential of the time.

In 1939, he obtained his first position with the Columbia Broadcasting System, becoming the overseas director of Columbia's department of Zulu and Special Events in London. On his way to Poland for a broadcast called "School of the Air" in March, 1939, he received word that the Nazis invaded Austria. Charter- ing a 22 passenger plane as the sole passenger, he flew to Vienna to describe to America and the rest of the world an eyewitness account of the German troops goose-stepping into the city of Gemütlichkeit. Thru this policy and others by Edward R. Murrow, the world realized the importance of Murrow's broadcasts.

In 1940, he was appointed to the post of assistant director of international education, an organization sponsored by the Carnegie and Rockefeller foundations.

In 1944, Murrow was put in charge of the personal, financial, and publications in the foreign offices in London, Paris, Geneva, Berlin, and Vienna. This enabled him to establish contacts which were to prove valuable in his later life as a foreign radio correspondent.

In 1950, he received the J. F. Kennedy Award for Distinguished Journalism. He was the first American to receive this award. Murrow's work was recognized for its contribution to the field of journalism and for his ability to bring about a greater understanding of the world.
To The Members Of The Community:

NOTE: As a reply to this article the Editors refer the reader to the lead Editorial, Page Two.

At the request of the editors of Ttie BARDIAN, I am writing to comment on the article which appeared in your paper on the subject of my suggestions to the Council concerning the future role and function of the Community. I interpret this request as a gratifying indication of "that Inquiring Mind" which we like to believe is nurtured by our educational program at Bard.

The author of the article under discussion seems to have been dramatically inspired! My suggestions, presented in the form of a memorandum which I addressed to the convenience of my fellow members on the Council to study and react to. That they should prematurely blossom for publication is of course good publicity for them. The author's "credo"—a statement of principles—is of course good publicity for them. The author's "credo"—a statement of principles—is of course good publicity for them. The author's "credo"—a statement of principles—

In regard to the honor pledge, I explained to the Council and to others that it was really not my original suggestion but that of students and that although I wish to support it I did not wish to take credit for the idea. Why the adoption of an honor pledge as a standard for community members should be thought incompatible with the ideal of self-direction in education is not clear to me.

On the contrary, an honor pledge represents the ultimate in self-direction in accordance with the part of the student that he accepts this responsibility. An honor pledge is a "credo"—a statement of principles—which students and faculty alike accept as a voluntary ethical code. They have it coming to them anyhow.

What matters most to the College is that the best standards of academic work and of social activities be maintained. The honor pledge gives a basis for definite understanding as to whether the prospective student at Bard is willing to cooperate in maintaining the standards of the College. If he is not willing to do so, I believe we should insist that he go to any other community he knows of. No one at Bard would be interested in undertaking the responsibility of supervising such a student. It is unfortunate that the College is viewed in some quarters as an aspect of morals rather than intelligence. Possibly if the wording were changed from a "pledge" to an "honor code" it might eliminate the possibility of a few a "pledge" to an "honor code" it might eliminate the possibility of a few a "pledge" to an "honor code" it might eliminate the possibility of a few a "pledge" to an "honor code" it might eliminate the possibility of a few a "pledge" to an "honor code" it might eliminate the possibility of a few of the students and faculty alike accept as a voluntary ethical code. They have it coming to them anyhow.

I said quite frankly to members of the Council that in my outline I had used the words "accused," "offense," and "penalty" in the commonly accepted sense. At the primary and secondary school levels one would not think of employing these terms, but in an adult world one can scarcely avoid the appearance of impropriety in referring to clearly understood terms because they happen to have somewhat legal meanings. I disagree with the author: it is not difficult to imagine the campus working over the case of "The Community vs. Heflefinger," if Heflefinger runs away.

The idea that the educational objectives at Bard are so advanced in thought and so lofty in philosophical content that no words can be found to define and describe them is flattering to our egos but simply means that we do not know what we are trying to do, or how to go about it. A truly liberal progressive college has been described again and again by leaders in education. When complaints about the social and academic conduct of the College are made to whom do they come? As a reply to this article the Editors refer the reader to the lead Editorial, Page Two.

The author of the article under discussion seems to have been dramatically inspired! My suggestions, presented in the form of a memorandum which I addressed to the convenience of my fellow members on the Council to study and react to. That they should prematurely blossom for publication is of course good publicity for them. The author's "credo"—a statement of principles—is of course good publicity for them. The author's "credo"—a statement of principles—is of course good publicity for them. The author's "credo"—a statement of principles—is of course good publicity for them. The author's "credo"—a statement of principles—is of course good publicity for them. The author's "credo"—a statement of principles—in the language of the child of the kindergarten age, the "education" of the individual students and to the reputation of the College. A sign-out system is viewed with alarm. The importance of some adequate measure of this kind can scarcely be overemphasized.

Some of the instances, involving the individual students and to the reputation of the College. A sign-out system is viewed with alarm. The importance of some adequate measure of this kind can scarcely be overemphasized.

As it turned out the other kid was left handed and really didn't need the high top sneaker. It is unfortunate that the Honor Pledge has been presented as an aspect of morals rather than intelligence. Possibly if the wording were changed from a "pledge" to an "honor code" it might eliminate the possibility of a few of the students and faculty alike accept as a voluntary ethical code. They have it coming to them anyhow.

I disagree with the author: it is not difficult to imagine the campus working over the case of "The Community vs. Heflefinger," if Heflefinger runs away.

A definite sign-out regulation was suggested. It would be a great convenience both for the students and for the College if students left word where they could be reached when away from the campus for any considerable length of time. There has been no small amount of trouble and expense if students left word where they could be reached when away from the campus for any considerable length of time. There has been no small amount of trouble and expense. It is not difficult to imagine the campus working over the case of "The Community vs. Heflefinger," if Heflefinger runs away.

We do not involve anything essentially new and original. They are simple adaptations of procedures which have been found to be effective on other campuses in the States, many of them having had some success. Surely only the most unobservant person could fail to see the advantage of a reliable sign-out system to the individual students and to the reputation of the College. A sign-out system is viewed with alarm. By so doing, we would seem to desire a return to the present requested peace but to ignore it.

The idea that the educational objectives at Bard are so advanced in thought and so lofty in philosophical content that no words can be found to define and describe them is flattering to our egos but simply means that we do not know what we are trying to do, or how to go about it. A truly liberal progressive college has been described again and again by leaders in education, and only recently there appeared in SCHOOL AND SOCIETY an excellent "Portrait of a Liberal Student" by Dean Ruth Wright of City College.

At Bard we have had after all a very limited experience in coeducational community government. The students who have been found to be effective on other campuses in the attainment of ideals we all recognize. There are more than 750 Liberal Arts Colleges in the United States, many of them having some form of cooperative government. We are human enough to profit from their human experience.

Most of us have found that a certain minimal amount of regulation is necessary for orderly living. It may be that at Bard a sufficient number of regulations have already been adopted by the Community. However, we do not know what the proper number or kind of regulations should be. In the absence of a study, all regulations are observed. Such a condition may be satisfactory to some students, but not, I think, to the majority of students, and certainly not the Dean of the College insofar as her responsibilities are concerned. Probably differing viewpoints arise from the impact of difficulties inherent in an environment upon the particular position an individual occupies. The underlying problem appears to be the moral one, to be solved by the direct authorities of the Administration and the responsibility, freedom and authority of the Community begin?

When complaints about the social and academic conduct of the College are made to whom do they come? As a reply to this article the Editors refer the reader to the lead Editorial, Page Two. When complaints about the social and academic conduct of the College are made to whom do they come? As a reply to this article the Editors refer the reader to the lead Editorial, Page Two. When complaints about the social and academic conduct of the College are made to whom do they come? As a reply to this article the Editors refer the reader to the lead Editorial, Page Two.
Music Workshop Review

By Ben Heller

A music workshop was held in Bard Hall on Monday night, May 13th, in preparation for a concert to be given on May 27th. The debut of the Bard College Orchestra, a group of fourteen students under the leadership of Dr. Goeb, marked an evening of chamber music.

Most of the students played in three or more selections, and on one consideration the schedule many a Bard student labors under, they are especially deserving of praise. Dr. Goeb, as guiding light and director of the workshop, has done a fine job. The general caliber of the performances was high and the musicians gave the impression that they were at ease with and understood the music. The program, in contrast to the unvaried selections of the faculty concert a week before, contained a mixture of mood and medium.

The best performances were The Third Quartet by Schubert (the first three movements), The second Quartet by Ravel, A Minor Quartet of Schubert (the first three movements), The third Quartet by Brahms, The second Quartet by Mozart, and The third Quartet by Beethoven. The students who made these contributions were Dick Foster, who has been serving the Music Department and has had, by his own admission, the grace to be firmly established in a good tone is a matter being had by all. In the second movement of the Beethoven quartet, the students who played it had done a fine job, with especial praise for the clarity of the second violin and the precise intonation of the first violin.

The last few terms have seen Bard falling deeper and deeper into social quicksands, without anyone even lifting a finger to attempt rescue, worthy of that term. From different sources on campus, from the president of the College and the faculty, the students find causes for alarm, and accordingly, prophecies and counter-proposals on what should be done to develop "social consciousness," to jettison cleaving in academic matters, to formulate in black and white. From time to time in Council and Convocation meetings, these ideas cause some sharp clash, often shockingly personal, which result in giving the spectators at least some awareness that something is wrong.

Term ago it was the Dining Commons, it was the Buildings and Grounds, now it is the Honor Pledge. For so it appears: every term we back with the feeling "Well, we took care of that, this term is going to be like cutting butter with a hot knife." But so . . . the second day wild rumors spread to the effect that Mr. X has done so and so, my GOSH! Wait till next Convocation meeting we will hear . . .

As someone so aptly puts it, we are fighting symptoms, not deep rooted causes. What are these mysterious causes?

It seems that our community is rather an agglomeration of individuals, and as such is tremendously adaptable to the effect that there is no unified goal. Every faculty and student has a different concept of what Bard stands for, and as a result, he is, or she is, by his or her definition of it. As individuals, we are left unchallenged, they grow bolder and increase the distracting influence in the community.

Such anachronistic conditions result in lack of respect for any attempt to bring the community together. We need closer faculty-student relationship, more respect for each other's point of view.

WE HAVE NO TIME TO LOSE!
Because position clutel—

FRUITS

I move, through whiles of sleep, to you. There has been a lot of talk lately with light in soft enclosures of your

This womb of love, a muscle of your fame,

That try like the

would spread homes and plants over the may be attempted. impersonal audiences, but readers

I move out of dreas to you, into smiles;

Give my simple night away, cast morning on your hair,

And dare to occupy this love and call your name.

Roger Hecht

Dispersal Of Cities And Industries

Reprinted from the Bulletin of the Atomic Scientists

In an atomic war, congested cities would become deadlocks. A country like the United States, with a large part of its population concentrated in its cities, would be particularly vulnerable. Dispersal of atomic bombs would help to disperse the cities and industries, but spread homes and plants over the countryside, or even to build under-ground accommodations?

Of course, such dispersal is costly and means great changes in one's way of life. However, two arguments can be advanced in its favor. First, it is a form of defense against attack, and second, it is designed to maintain the people's spirit.

In the case of sudden attack, dispersal of cities may mean the destruction of one-third of our population and the destruction of a large part of the people. Only this shows both the imperfection of the vastness of this step toward defense.

Dispersed populations and industries make war less probable and less sudden because the blow is spread over a larger area. In addition, that a surprise attack is rendered impossible, that a dispute arises between the signatories of an international agreement. Existence of big cities may thus prevent a compacting target to an aggressor who may even believe that he is fighting in self-defense. A surprise attack cannot immediately knock out a country with a dispersed population if an international agreement had insured the world against the existence of large stockpiles of atomic bombs. Thus dispersal of cities may help to maintain the peace by offering a breathing spell during which consultations may be attempted.

There has been argued that an effort towards dispersal is a serious discussion of the subject in one country is provocative to the rest of the world. If this argument were true, it would also apply to all the ways such as the construction of anti-bomb shelters. A country fulfilling its international obligations not to make atomic bombs and other major destructive weapons, then the dispersal of cities cannot be con-sidered as a step in an armament race. In addition, serious question of city dispersal will make this and other nations aware of the magnitude of the issues involved and thus more willing to work seriously for world cooperation.

To be sure, neither rebuilding our cities nor international treaties can provide more than a temporary measure of safety. Nothing that we can now plan as a defense for the next generation is likely to be satisfactory; that is, nothing but world-union.

GOOD WILL JOURNALIST

(Continued from Page 3, Column 4)

In 1948 he was assigned to write the preface to "Bloody but Unbowed," a pictorial record of Britain at war which was printed in the United States in June, 1941. Morrow's book, "This is London," a compilation of the text for his broadcasts, appeared in the summer of 1941.

After the United States entered the war Morrow and his staff not only interpreted the English war effort to this country but also did much to make the people of England aware of the trends of American opinion and know the powers of our way.

The thoroughness with which he did his job and the example he set for others in the field re-established the tradition of the English war correspondent as a powerful voice for the British people as a whole.

In an atomic war, congested cities would become deadlocks. A country like the United States, with a large part of its population concentrated in its cities, would be particularly vulnerable. Dispersal of atomic bombs would help to disperse the cities and industries, but spread homes and plants over the countryside, or even to build under-ground accommodations?

Relief On A Tomb

MEMORIAL TO BARD STUDENTS FALLEN IN THIS WAR

HEWN IN STONE RELIEF

SYMBOL OF THE SOUL

THERE THE YOUNG BOY STANDS AND IN SILENT GRIEF DROPS THE EMPTY BOWL FROM HIS SUNKEN HANDS.

PAST THE ADOLESCENT IN A NARROW FRAME STANDS THE SLENDER URN AND THE MOON AS CRESCENT SENDS THE HOLY FLAME IN ETERNAL TURN.

BUT HIS SILENT LIP AND HIS HOLLOW EYE FACE THE RIM OF STONE WHERE A SILENT SHIP SLOWLY PASSES BY WITH ITS GOAL UNKNOWN.

werner wolf

Compliments of

ANNANDALE HOTEL

RED HOOK GAS and APPLIANCE CO.

BECKERMAN ARMS

OLDEST HOTEL IN AMERICA

Rhinebeck, New York

"The Rendezvous of Friends"

MEATS — GROCERIES — FRUITS — VEGETABLES

BIRDSEYE FROSTED FOODS

W. C. AUCCOCK ESTATE

College delivery
Dance Group Presents

On Friday, May 3rd, and Saturday, May 4th, the Bard College Dance Department presented its annual Workshop of original compositions under the direction of Miss Weigl. The first part of the program contained largely solo dances, and began with a lively “Galliard” by Sara Cashman and Frank Lemmon with specially written music by Sue Wender. It was followed by an authentic and picturesque “Minuet” performed by Cris Frerichs and Sallie Wilensky, who burlesqued their own efforts in a gay, modern “Satire.” Next came three solos, a slow and expressive Sarabande by Sallie Wilensky entitled “Supplication,” a light, jazzy interpretation by Sara Cashman of one of Gershwin’s popular Preludes in sharp contrast to the other dances, and a second and moving Sarabande, “Anguish,” danced by Frerichs. The dancing was impressive and much of the choreography thoughtful and inventive in these compositions. The final number on this portion of the program was a Primitive dance done to a percussion accompaniment.

One of the greatest hits of the evening, as enthusiastic audiences can testify, was the dance “Exequy” performed by Charles McKenna, Frank Lemmon and Jerry Weinstein. In expressing the color red with creative movement, they jumped and somersaulted about the floor to the delight of the spectators. Equally well-received was the children’s plantation in yellow, “Whimsy,” composed and energetically danced by Elaine Hollender, Sallie Wilensky and Cris Frerichs. Sara Cashman, Maureen Troy and Miss Weigl glided gracefully through “Elegy,” a calm, sustained piece of choreography inspired by the color blue. This group of dances ended with a shadowy, black work called “Nocturne” which was performed by the eight students from the other color dances. The music for these compositions was a percussion accompaniment.

The final work was an exciting and lengthy production designed by Chris Frerichs. This was a group of dances composed for the play “Yerma,” by Lorca, with music arranged by Dr. Goeb. Members of the Drama Department as well as all dance students took part in “Yerma,” which was a beautiful and most colorful pageant highlighted by Sara Cashman’s and Chris Frerich’s impassioned dancing as the Devil and Devil-Wife.

Seniors (Continued from Page 1, Column 5)

JAMES GAVIN

Francis James Gavin was born in Spokane, Washington and attended Dr. Cashman’s school at East Hampton, Long Island, and Pompano, Florida, before entering Bard. He has been a history major since his arrival and has shown particular interest in the field of Social Studies. His senior project deals with an historical survey of western railroads, tracing the origins and development of these roads extending from the earliest to the present day. He credits his extreme interest in railroad history to his own stock in one of our large western systems. His project is one of the largest in the history of Bard College, having an expense of close to $500. This is a true indication of Jim’s interest and unflagging effort in all scholastic endeavors.

His future plans are integrally tied up with the law profession. He hopes to enter law school in the fall of this year. Jim has often expressed his sentiments about the Bard system before graduating from a school which he feels has greatly affected his life, and the experience of which will be a helpful control spring for future action.

The Bardian, May 23, 1946

Page 7
OPEN LETTER TO THE MISSOURI KNIGHTS OF COLUMBUS

YOU HAVE PUBLISHED an advertisement in the New York Times which appeared in other newspapers as well, in which you ask "Christians and loyal Americans" to protest against interfering with the beneficent rule of Franco in Spain. Although you talk a bit about putting Franco in the right, you talk much more about putting Stalin in wrong. We take it that you want to do both. Perhaps they are two sides of the same coin.

Your advertisement was well the seal of anti-Soviet war.

Franco Subjugated Christian Spain

You say you do not want America to help anybody "subjugate Christian Spain." But has not Christian Spain already been subjugated, and by the very Franco whom you want left to dabble his fingers in the bath of blood he daily draws from the veins of his people?

In your advertisement you quote Mr. H. E. Knowlton, pro-Franco correspondent, "Le Matin," most notorious of the French kept press and ambassador Carlton Hayes, to give the impression that Franco saved Spain from the Reds.

Why did you not quote the Catholic Royalist Georges Bernanos, whose white hot words describe the Archbishop "flattering his august hands"! In a blessing over Italian machine guns shooting Spanish workers for the crime of carrying a union card?

Why did you not quote the Catholic Judge Ruiz Vilaplana or the Catholic writer Jose Bergamin? Why did you fail to mention the priests who opposed Franco, like the Bishop of Calahorra, and those Basque priests who rotted in Franco's jails?

Why did you not quote the Catholic philosopher Jacques Maritain, now French ambassador at the Vatican, who said, "I have no faith in a holy war which is ruining Spain with the help of the fascists of Signor Mussolini and the racism of Herr Hitler, let alone the Moors"?

Spanish fear of its hierarchy is not hatred for Christianity. The Primate of that hierarchy, Cardinal Goma, wrote openly in a fascist journal, "Action Espanola," as follows:

"...And since... it was evident... that democracy and universal suffrage were embryonic forms of communism and anarchy, we declared that these must be fought likely—even by legal means," we said, in order to make it clear, in spite of the censorship, that by utilizing legal means... we were actually paving the way for those who, dropping all scruples of legality, would some day march toward honor and glory..."

There were Catholics, whom you did not quote in your advertisement, who remained true to Christianity and to their "scruples of legality." These Cardinal Goma brushed aside: "We, therefore, had to fight against the erroneous idea occasionally advanced in certain Catholic circles regarding the illegality of insurrection and the use of force.

Franco's Fascist-Nazi victory was celebrated by the Primate who followed Goma with a pastoral letter entitled "The Triumph of the City of God and the Resurrection of Spain." If this was a proper thing to do then Fascism can live with Christianity, indeed can save Christianity from democracy, the embryo of anarchy. Is this the point of your advertisement? Is this what you want to do to America?

A Question.

The question which must occur to every "Christian and loyal American" is: In view of the fact that the American Catholic hierarchy's most publicized member, Cardinal Spellman of New York, has openly befriended Franco, and that the hierarchy's pastoral press throughout America has espoused Franco's cause, and in view of the fact that the Knights of Columbus are an important weapon of Catholic orthodoxy, are we to understand that the American conference of Roman Catholic Bishops stands behind your advertisement?

If the answer is yes, then the American hierarchy stands condemned before the bar of democratic public opinion as an advocate of Fascist Spain. The American hierarchy should retreat from this position before it is too late.

We Know the Truth You.

Ten years ago, this Spring, Badoglio marched into Addis Ababa, and Musсолini saluted the "re-appearance of the empire on the fated hills of Rome," an empire which he dedicated to peace while sharpening his stilettos for the murder of the Spanish Republic.

His dagger companions were Göring, Hitler and Franco; his silent partners were British and American business interests and the Spanish Church, both sucking huge profits from the life-blood of Spain. (This was not generally known by the American people, too busy with their own affairs to pay attention to what went on in those foreign countries where the immigrants came from.)

In August, 1936, after the attack on the Spanish Republic had begun, the Roman Catholic hierarchy in Germany gathered at Fulda and with the approval of the Vatican published a pastoral letter supporting Hitler's intervention in Spain. (We were not very well informed about this either.)

When in October, 1936, Mussolini saluted the world with more messengers of peace, "peace in work, and work for peace," Italian planes, materiel, and troops, alongside their Nazi comrades-in-arms, had already been fighting three months in Spain. (We were not conscious of this. Perhaps we did not especially want to know.)

From 1936 till 1939, the Spanish people stood in democracy's gate against the Fascists, while Britain-America shamelessly looked the other way. With their bare hands and uncoercible souls they wore down and weakened the Roman end of the Fascist Axis so that that task was much easier when we at last woke up to our mortal danger. This historic event was buried aside by our "statements" as an incident of little importance.

In your advertisement you would give the impression that Franco saved Spain from the Reds, yet the Spanish government in power when it was attacked by the Fascists consisted neither a Communist nor a Socialist, only Republicans or Liberals.

In the Spanish Cortes, out of 473 members, the Communists had only 16 seats. In fact the Spanish government was not even in diplomatic relations with the Soviet Government until after its government had betrayed the Republic and the government did not know where to turn for help. What took place in Spain took place in Europe and later throughout the world. Tyranny, its power unsmitten by liberal ideas among the people, initiated the Fascist movement to control popular thought and to paralyze popular action. For this purpose the Red Bogey was conjured up to terrorize the people and drive them into the Fascist slaughter pens.

God Is Not Mocked.

For ten tragic years our Government kept the book of truth about Spain closed tight. At last the State Department has exposed a few pages of facts concerning Franco. Just about his aid and comfort to Hitler. Not about his criminal attack upon the Spanish people.

The bloody murder of Protestants, Masons, doctors, teachers, trade union workers, Republicans; death by strangling, torture by the breaking of bones, festivals of blood in which human beings were "fought" like bulls in the bull-ring, stuck with barbed wires, jabbed with long knives and finally killed with the death-sword. Five percent of the entire population of Spain were butchered by Franco and hundreds of thousands more live in daily fear for their lives. The peoples' bodies are wasting away and their spirits are filled with a bitter fury which is now at the point of overflowing.

It will take more than your advertisement to avert the consequence of one of the greatest crimes in all history. God is not mocked. Yet for ten years God has been crucified in the persons of his people in Spain. Perhaps in His own good time He will provide a way for those people to come into their own.

To the ordinary Protestant and Catholic people of America it would appear that you are over-step-ping yourselves. You base your appeal on an anti-Red basis. We are not Reds, but we can be grateful to the Reds for their very vital help in keeping America free from Fascist horror. We are not Reds, but we do not hate the Reds either. We are willing to live and let live as far as the Reds go, but not as far as the Fascists. Fascism in "democracy and universal suffrage the embryonic forms of communism and anarchy." So Fascists are not only anti-Red but anti-democratic.

We do not believe you speak for the Catholic masses of America. We believe they will repudiate you.

KENNETH LESLIE, Editor

THE PROTESTANT

521 Fifth Ave, New York 17, N. Y.