Why I Am A Free Thinker
By S. H. THAYER
I professed to be a free thinker, and I must
say that I am one. I hold this position in contrast to that ma-
jority of people who, accepting formal religious dogmas, are free to think in an unheed-
less manner about things providing the conse-
quences of their belief to those around them.
It is a curious fact that religious preaching toler-
ance, and professing a tolerant attitude to-
ward all things, are so intolerant of those who
deny the validity of their belief, or hold
other positions than the particularly desired
ones. I am afraid that the records of events
show that the attitude of these so-called
tolerant sects was adequately expressed by the
words of one of their leaders, which are
probably the only things a man who agrees with me.

The same thing exists in Catholic versus
Judaism, Protestantism versus Catholicism,
etc. There has been little sign of tolerance,
away from the fanatical attitude towards other
ideas in this case. And this is to one of many instances
where the attitude of intolerance is,
in many cases the finest, ethical principles
are violated or non-reconciled by the very
faith that proposes them. Stop a "believer" in the
face and ask if he turns the other cheek, or ask
him to walk the same way with his
material gains with others. I suspect he will
inform you that he thought these things were
not to be taken figuratively, and that it was naive
of me to expect a literal interpretation of such
codes. Nor perhaps, where does one
draw the line between literal and figurative?
Possibly wherever it is convenient to avoid
factions, or the necessities of an individual
situation. Perhaps then the whole Bible should
be taken figuratively, including the idea of God.
I think that living by moral codes only
when useful to one's self is hardly to be
praised. For example, the attitude of much
of the business world is a survival from
the "merging" position to another, hisloquistics to
Italian soldiers in the Ethiopian campaign,
as "shut the hell up" attitude toward public
opinion. I think that the administrator of
religion is the man who said
"To thine own self be true.
This above all:
"I am tolerant of everyone
of one to expect a literal translation of such
beliefs, and to look for the good in
The Fiacco
The Allegro
"At the Organ," which esti-
ting work on the second part of the pro-
gram. If, with the exception of the
Jardins
"Sonatina"
"Spanish
Ballad
"Major,
"Etudes
"Pluie,
"Etudes
"Jardins
"Intermezzo.
"Allegro"
"Fugue for
"Intermezzo.
"Spanish
"Sonatina
"Intermezzo.
"Allegro"
"Fugue in
"Plainsong
"Variations.
"Sonatina
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The Better

The BARDIAN is no longer a newspaper. It is a progressive system which unites the minds of maturities, ideas, and convictions. We know the old BARDIAN was received with a casual hello and a swift goodbye. It meant that little. It was just a new old tradition being exploited, because it was the bigger thing to have a newspaper. A great sum of money and valuable time was wasted on this haphazard tradition, and the results were negligible.

Today we are on the rebound and seeking our goal by a new method. We are a student body which understands that the student body is to be said in purpose. We have a purpose. We cannot be allowed to drift. We can and will be stopped.

We ask for no inhibited or socially pleasant articles. We ask the individual to express himself with no false conceit of the value of his words and to make sure that he is late. Let's write what we think; let's say what we mean; and let's be afraid of extremes.

Why Criteria Sheets???

The TIME has come for a real critical appraisal of the criteria sheet system which unites the standards of Bard. The criteria sheet, which was originally instituted to replace the obsolete system of giving meaningless As and Bs as marks, has itself become obsolete.

Given the theory of doing away with the vague letter system of grades and presenting instead a critical evaluation of the student's work and abilities, the criteria sheet has degenerated into a vague letter system of grades and presenting instead the part the instructor is trying to say, to find himself in such an analytical and critical manner. We feel therefore that the criteria sheet has not had to late. Let's write what we think; let's say what we wish.

For by restricting the instructor to a form series of phrases, he has kept the student from discovering his own abilities. We ask for no inhibited or socially pleasant articles. We ask the individual to express himself with no false conceit of the value of his words and to make sure that he is late. Let's write what we think; let's say what we mean; and let's be afraid of extremes.

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Alumni Notes

Chancellor, in Hollywood, whereas Frank Siegel at the end of this month ...

School, commission and a wife practically Jersey ... Rev. N. M. Faringa, assist­

Lt. (j.g.) Dick Jacoby is on an LCI news of several Bardians: Dick most colorful of our older alumni, ... temporarily in the fur business in

on Aug. 12. We've had no news of

Bill Rueger was shipped back has given up defense work of New London, ... San

Rhinebeck, New York

KIPP

Violet Ave. Rhinebeck, New York

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Religious Meaning

To An Undergraduate

(Continued from Page 1)

by saying that all of this has been said time and time before. What I look forward to

church formulations of such belief,

resentful nature dominates

objective rationalization could offer.

Let me conclude a too brief expres­

my opinion by saying that.

and finest in­

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minds of the students and faculty today for

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