

DON'T FORGET TO VOTE

THE COLLEGE NEWS

Vol. LIII, No. 15

BRYN MAWR, PA.

FRIDAY, MARCH 1, 1968

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25 Cents

Statement Establishes Dual S.D.S. Chapter

The statement of principles of the Haverford-Bryn Mawr chapter of Students for a Democratic Society was presented at a meeting last Monday night by a committee appointed to write it, along with a more active statement about S.D.S. given by Neal Buckley, a full time organizer in Pennsylvania. Another meeting will be held next Monday night at 10:00 p.m. in Sharpless 120 at Haverford.

The purpose of the meeting was to officially instate the S.D.S. chapter here by approving the statement and sending it into the national office, and to create a more concrete picture of S.D.S. by talking with Buckley, who will be in the Philadelphia area for awhile.

The statement as approved reads; "The members of the Haverford-Bryn Mawr chapter Students for a Democratic Society, seek to create a community of educational and political concern. We share a vision of a democratic society where the people determine the quality and direction of their lives, where the human potential for freedom, in reason, and love can be fulfilled.

We see a contradiction between the rhetoric of corporate liberalism and the reality of poverty, racism, and imperialism in an unfree society. And as students, we must confront an educational system which cannot offer a critical analysis of this reality.

We are not alone in our demands for fundamental changes. We recognize our solidarity with oppressed people. We seek to build an organization on campus which will provide a radical perspective and a base for relevant social action."

After approval of the statement, volunteers to write a constitution for the chapter were asked for. The constitution will designate the

structure of the chapter, so that after it is accepted at next weeks meeting, elections can be held.

Buckley ran down a brief history of S.D.S. The organization originated from student concern about civil rights in the early 60's. Many members went to work in the South. The movement shifted to concern with the oppressive con-

(Continued on page 9)

Four Sisters Join Ivy League To Compare Educational Philosophy

Last weekend students representing the Ivy League and Seven Sister colleges met in conference at the University of Pennsylvania.

Representing Bryn Mawr were Lola Atwood, Bonnie Cunningham, and Barbara Oppenheim.

The purpose of the conference was to establish friendships among the schools, to discuss common problems and to compare the educational systems of the colleges.

The Ivy League colleges have met before in such conferences, but this is the first time that the Seven Sisters were included. Of the eight Ivy League colleges only one, Cornell, was not represented. Only four of the Seven Sisters, however, sent delegates: Barnard, Bryn Mawr, Mount Holyoke and Wellesley.

Friday evening included a cocktail party and discussion groups, so that students could have an opportunity to get acquainted.

There were two discussion groups on Saturday morning. Bonnie attended the meeting on theory of education. Most of the discussion in this group centered around educational reform and philosophies of education. The students tried to see how curricula tied in with philosophies of education, and attempted to draw comparisons between the various colleges represented.

To Bonnie, this seemed impossible, since many of the schools' educational aims were so different. All the schools had some pass-fail courses except Bryn Mawr. They were discussing the possibilities of moving on from a pass-fail system

to more liberal systems without any grading at all.

Students also discussed ideas such as individualized majors (a field in which a student is interested and can find a professor to work with him), and many types of independent study. There was also some discussion about establishing free universities (no tuition, no grades) on the university campuses.

Bonnie felt that most of the discussion did not apply to Bryn Mawr, especially talks about abolishing rigid requirements (which do not exist at Bryn Mawr). As a whole, she thought that the academic systems of most of the Ivy League colleges made Bryn Mawr look very much behind them. It seemed to her that the academic philosophies are so different (Bryn Mawr's being more traditional) that the reforms discussed were not comparable.

Most of Saturday afternoon's meeting was spent on discussing the war in Vietnam, the draft and draft resistance. A statement prepared by several of the delegates was read and discussed so that those attending the conference could sign it.

Many of the delegates left this meeting because they felt that since the purpose of the conference was to compare academic and social life at the colleges and to discuss problems, they would rather continue discussion along those lines.

They discussed the problems of administration-student relationships. At the University of Pennsylvania, students sit on almost all committees, includ-

(Continued on page 3)



Patten Accepts Research Grant

The National Endowment for the Humanities has awarded a fellowship for younger faculty members in the humanities to Robert L. Patten of the Bryn Mawr English Department.

The purpose of the Endowment is to encourage good scholarship which can stimulate and reinforce good teaching. The younger scholar fellowship program provides time for reci-

ipients from many different universities to pursue research in all fields of the humanities.

The 184 grants awarded to younger faculty will support independent work of two to eight months duration.

Gwenn Davis, also of the Bryn Mawr English Department, has received a summer stipend from the Endowment.

Standing Ovation Follows McCarthy's Philly Speech

Senator Eugene McCarthy looks exhausted, and his fingers tremble slightly as he speaks. In order to bring the immorality of the Vietnam War to the attention of the American people, "some of us may have to risk our political careers," he said, in an address given in Philadelphia Tuesday night.

He compared the possible destiny of men who take the risk to that which often befalls the first bearers of bad news.

McCarthy spoke to an overflow crowd of 1700 at a dinner sponsored by Business Executives for Vietnam Peace (BEM) at the Bellevue-Stratford. Thirteen members of Bryn Mawr's Social Action Committee served as hostesses for the dinner.

McCarthy opened his address by commenting on the introduction given him by Mr. Charles Simpson, General Manager of Philadelphia Gas Works. The introduction, he felt, had been overdone. "But I am delighted to encounter someone--after my usual treatment by the press--who recognizes that I am alive!"

Continuing in the same vein,

McCarthy said he has been accused of having no personal charisma. "However, when I consider my opponents, to say nothing of incumbents..." Laughter cut him off; McCarthy is not concerned about his lack of charisma.

His entire speech reflected his belief that the bare facts of the War and of the Administration's domestic programs are sufficiently dramatic to carry his message and to convince Americans. "I have always been afraid of arousing apocalyptic feeling," McCarthy stated, "but the time has come when all of us must ask ourselves how we will answer when our sons ask 'What did you do in 1968?'"

"The President has cut a total of 790 million dollars from the 1968 budgets of the Departments of HEW, Labor, Transportation, Housing and Urban Development, and OEO. These five important agencies spent only 4.95 billion dollars this fiscal year, about enough to finance the Vietnam War for month months."

Speaking directly of the

(Continued on page 11)

MSA Reps Receive Curriculum Reports

Dean Marshall and members of the Curriculum Committee made a comprehensive report on the curriculum and curriculum revision to the Middle States Association during its recent visit to the Bryn Mawr campus.

The report, which was made on Tuesday, Feb. 27, included a review of the new and old curricula as they are presented in the catalogue. Since the present senior class is the last which will graduate under the old plan, a study will be made after the graduation of the Class of 1969. This class would be the first to have studied under the new plan for four years.

The remainder of the report was concerned with the mechanisms of the Curriculum Committee for continuing change. In the opinion of the Committee, which is composed of five members of the faculty and ex officio College officers, "Between full scale revisions, the constant requests which it approves, denies, or initiates, reflect new patterns in teaching and learning and indicate new directions which the curriculum as a whole may be likely to take."

For campaign platforms see page 4.

BMC Plays Congo In Model U.N.

Headed by Dianne Portelance, an eight-member delegation from Bryn Mawr represented the Congo at Brazzaville from February 14-18 at the 1968 Model United Nations Conference.

Held annually at New York's Statler Hilton Hotel, the Conference attracts students from 140 schools throughout the country. A group from Harvard, functioning as the Secretariat, assigns countries to each of the member colleges. The selection this year was made on the basis of student United Nations groups and debating societies on campus; Bryn Mawr, with none, was awarded the Congo at Brazzaville, an insignificant country. Because of its size, the delegation had representation only in the General Assembly.

The delegation was briefed upon its arrival in New York by members of the Congo's embassy. After the briefing, the delegates attended special committee meetings and later voted on bills brought before the model general assembly. In addition, there were political games for selected groups of countries; these nations simulated crises and resolved action upon them.

The Bryn Mawr delegation was dissatisfied with this year's conference, because of the insignificance of its country and the general disorganization of the sessions. However, Bryn Mawr did have one bright moment at the end of the conference: Dianne was awarded special recognition for having one of the top ten highest scores out of five hundred students who took a competency test at the outset of the conference.

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Offices in The College Inn
LA 5-9458

Founded in 1914

Published weekly during the college year except during
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COLLEGE NEWS is entered as second class matter
at the Wayne, Penna. Post Office under the act of
March 3, 1879.

Self Gov on Drugs

Self Gov. Statement on Drugs, adopted by Legislature on Oct. 24, 1967:

Because drugs are illegal and potentially dangerous physically and psychologically, Self Gov will deal with every case of drug use by Bryn Mawr students which comes to its attention, on the basis that illegal actions within a community pose a threat to the continued existence of the community and that actions potentially dangerous to individuals are potentially dangerous to the community in which the individuals live.

Serving as a vehicle of campus communication, the COLLEGE NEWS is presenting the following clarification, written and adopted this week by Self Gov, of the above drug statement. In response to queries concerning the position and action of Self Gov in drug cases, the clarification is an attempt to evaluate the criteria of the drug policy.

In view of the drug cases which have come to its attention in the course of this year, Self Gov makes the following clarifications of the drug statement approved by Legislature last fall:

1. It is evident that it is impossible to possess or use drugs on the Bryn Mawr campus and at the same time not pose the following threats enumerated in that statement:

- a. Potential physical and psychological danger to the individual.
- b. Threat to the community
 1. Threat of legal enforcement
 2. Possible offense to other members of the community

THEREFORE, there should be no possession or use of drugs on this campus.

2. Self Gov reiterates that when off-campus use of drugs poses the above threats to the Bryn Mawr community, it will act in those cases as well.

Self Gov Has the Facts

Three drug cases involving five Bryn Mawr students have been tried by Self Gov within the past two weeks. Directly or indirectly, the entire student body is affected by these cases brought before Self Gov and by the additional instances of use or possession of drugs on campus which have not been detected. Some sort of clarification of Self Gov's position and actions is absolutely necessary at this point. Rumors are spreading across campus, and the absence of any official word from Self Gov on the situation has generated a feeling of secrecy. Students are becoming suspicious of Self Gov, the very organization designed to represent them.

Prior to this time, Self Gov has not had adequate information to present an evaluation of the problem; but after three long and carefully considered cases, particular information must be available. Perhaps a petition to Self Gov asking for an explanation presented in a campus-wide meeting would prove effective. But still the question remains, why doesn't Self Gov take the initiative? The students want a clarification, and Self Gov has the facts.

The whole situation is obviously extremely difficult to handle, and the process of judging peers within the context of an honor system is a delicate and complex procedure. But some rationale for current actions and some indication of how the honor system is working in the recent cases should be offered. An important point which has been subjected to numerous rumors is the possibility of a federal raid on campus. Certainly the chance of such an enormous threat to Bryn Mawr should be examined and presented to the students.

Under an honor system there should be no need for a statement of absolute punishments for specifically delineated offenses. Each case is tried individually in the most liberal context possible. In fact, the idea of a student deciding her actions on the basis of how much the punishment will inconvenience her, rather than on what effect her actions will have on other people, is completely alien to the actualization of self government. But the drug cases do offer Self Gov opportunities to demonstrate concretely ways in which the adverse actions of individuals damage the community as a whole.

The drug statement called drug abuse "physically and psychologically" dangerous, and certainly the cases at Bryn Mawr have caused problems, both in direct violations of the honor system and in creating a communications wedge between Self Gov and the student body. Definite information in a situation such as this is necessary to enable a student to exercise her freedom and accept her responsibilities in the ideal of an honor system.

C.H.

Viewpoint**The Marijuana Morass**

The officers of Self-Gov would have us believe that the new drug statement contains nothing not implied in the old drug statement. The new statement is merely a clarification of the old.

I disagree--the new statement is an edict; the old statement was an attempt to deal in a human way with a human situation. According to Self-Gov, the old statement has failed to "control" the drug "problem." Hence the necessity for a clear ruling: no drugs on campus.

My complaint is that the students on Self-Gov have not perceived the necessity for this clear ruling by themselves. They have been forced into their present stand by the college administration.

Miss McBride made it quite obvious in her notorious August drug letter that Bryn Mawr students do not take drugs (the letter specifically mentions LSD and marijuana). Girls who take drugs are, ex cathedra, not Bryn Mawr students.

Sheer Co-optation

The point is not so much that this is not true, but that it is the administration, and not the majority of the students who believes this, and who is opposed to students taking drugs. It is sheer co-optation for some students, in the form of the Self-Gov Executive Board, to punish other students for an activity which a majority of students themselves do not morally disapprove.

The administration is USING Self-Gov. It is pretending that the students have the right to govern themselves, while making it very clear that self governing is a privilege which will be manipulated when necessary to obtain compliance, to administration stand, in this case to Miss McBride's belief that taking drugs and being a Bryn Mawr student are incompatible.

Rather than acquiesce to this masquerade of self government, students as a whole (each of us, remember, is a member of Self-Gov) should vote: Do we or do we not want to make any or all forms of taking drugs on or off campus an offense punishable by Self-Gov? If the majority votes "yes" then the new Self-Gov statement is on its way to being legitimized, and Self-Gov has a role in punishing student drug users.

If the majority votes "no", then Self-Gov obviously has no right to be adjudicating drug use. Miss McBride's letter sets to precedent for drug use being a policy of the administration: if they want no drugs on campus, then let them start expelling students (alphabetically? geographically?

by class? by major?). But let's not have it happen under the guise of student government.

Self Gov's Quandary

This points out Self-Gov's quandary. They seem to think that by keeping jurisdiction over drug use (by issuing the new statement) that they can prevent the administration and possibly the Federal authorities from moving in on the students full-force. This is not very realistic. Eventually when the administration discovers that Self-Gov's statements and its light punishments for convicted violators (campusing for a month or so) are not cutting down student drug use, it will step in anyway. If the administration is really serious about having no Bryn Mawr students taking drugs, it will not be patient with Self-Gov's performance for very long. This new statement will fall into the void that most of the other rules on campus are in, and it will only convince the administration that student self government is a farce, and that they ought to step in, the sooner the better.

In Case of Expulsions

If the administration begins dealing directly with drug users, Bryn Mawr students must band together to protect themselves. Any student who is "asked to leave" or outright expelled for a drug reason should immediately make her situation public. Leaving quietly will just make the next expulsion that much easier. Other students must publically state that they have behaved similarly to the expelled student. If they are expelled as well, the publicity will be ten times worse than it was over the Air Force Academy's academic cheating scandal. Hundreds of Bryn Mawr students expelled would literally cripple the school. I doubt very much if the administration would allow it to happen.

On the other hand, if only a selected few were expelled, EVEN THOUGH hundreds of others admitted to doing the same thing, the administration would be in an untenable position. In some parts of the country, students are suing their schools for similar selective expulsions.

The hypocrisy of Bryn Mawr's handling of the fact of student drug use is stifling. Self-Gov is losing whatever autonomy it may once have had. The administration's Victorian attitude coupled with its eye on Public Relations, is contemptible. Couldn't we, for once, define the situation as it really is, and deal with it in an honest and sincere manner?

Kit Bakke

Letters to the Editor

Coarse Evaluations?

To the Editor:

According to an article in last week's NEWS, some members of the faculty and administration complained of "slanders" in last semester's course evaluation. The course evaluation committee, too, apparently wished that the comments had been more "objective" -- whatever that means.

I wrote three of the evaluations in the booklet, and read the entire booklet with care. I did not find anything that could remotely be described as slanderous, or even cruel. There were many adverse criticisms of professors, and not all of these comments were tactful. However, there is a considerable difference between bluntness and slander.

The purpose of the course evaluation is to guide students in selecting their courses. The students are the only people who regularly see the professors teach; therefore, they are the ones best equipped to judge the professors' competence as teachers, at least in the short run. In these circumstances, honesty is far more important than tact or objectivity.

Let me take an illustration from my own experience. In the questionnaires for one of the courses I evaluated--one I had not taken--nearly all the students reported that the instructor was incompetent. I reported this opinion in the evaluation in terms as blunt as those used by the respondents. In honesty and fairness to my fellow students, I could not have done otherwise.

If a teacher is incompetent, the students who may consider taking his courses in the future have the right to be so informed, so that they will not waste their time. And they should be so informed in clear and explicit terms, without having to interpret nice--Nellie evasions in which "incompetent" becomes indistinguishable from "could be improved." Tact is great when you're tell-

ing your roommate that her new hairdo is unbecoming. But when you're trying to help your fellow students make the best possible use of their four years in college, tact and objectivity just aren't of the essence.

Even an incompetent instructor should not be subjected to vicious personal attacks. No human being should. But does describing someone as a poor teacher constitute a vicious personal attack, or a slander? Are all of us here, students, faculty, and administration, such babies that we cannot take criticism except in a sugar-coated pill?

For \$1850, we are entitled to teachers who have a firm command of their subject, and who are capable of communicating their knowledge and of stimulating and challenging the students' minds. Anything less is inexcusable. If the faculty fails to provide such teaching, and the administration fails to hire such teachers, they are cheating us.

In four years here, I have had enough incompetent, dull, uninspired, and apathetic teachers to know that, in many cases, we are being cheated. (I have also had several excellent teachers; and, indeed, the booklet indicates that students recognize superior teaching and do not hesitate to praise it highly.) A faculty and an administration which fail to carry out their obligations to their students have no right to complain about the tone of the criticism they get.

Judy Baer '68

Corrective Measures

To the Editor:

I would like to correct two inaccuracies that appeared in the NEWS last week. First, I never said, as is stated on page one, "Bryn Mawr has to learn to accept the 8ams as outlined or abandon them." I think that there are numerous possibilities for changing the "Rock basement system" by which girls return to the halls

and for discussing with the Board of Directors change in the restriction with which the 8ams were granted. I do not think, however, that this discussion can be separated from the large issue of the overnight signout, especially the question of the signout to Haverford. As many of you realize from the discussion held in the halls two weeks ago, Self-Gov is working on a statement about the overnight signout which it plans to discuss with the Board at the meeting in March. Within the next week or so, the Self-Gov Boards will have a proposed statement to submit to the students for discussion.

Secondly I would like to correct Dora Chizea on her information about the boy spending the night in a dormitory as a result of his drugged stupor. According to Dora, the Hall President said nothing about this incident. A boy did spend the night in a dormitory. He had not been using drugs, but was drunk. The Hall President dealt with the girl involved in the incident, and Executive Board came to the hall in which this had occurred to insist to the dormitory as whole that greater responsibility be taken by each person for the maintenance of the Men in the Rooms rules.

Drewdie Gilpin

Few Whites

To the Editor:

For those students who know little of last Wednesday's vigil and rally beyond what appeared in the COLLEGE NEWS, we suggest that they read the HAVERFORD NEWS account of those activities, and we also offer the following commentary.

Not only were the vigil and boycott initiated by the Bryn Mawr-Haverford Negro Discussion Group, but participation in these was almost exclusively on the part of black students. Of a total of thirty students who were disturbed enough about the Orangeburg murders to give up precious classroom time and stand outdoors in sub-freezing weather, at least 15 were black students attending Bryn Mawr (where the total black enrollment is 24); and additional half dozen were black Haverford students who, having led a vigil on their own campus, came over to support the protest here; of over 1,000 white Bryn Mawr undergraduate and graduate students, we counted less than a dozen active protestors.

While it is true that the audience at the rally was "predominantly white" we think it significant (and sad) that so many white students saw fit NOT to come. Again, there was almost complete attendance by black Bryn Mawrters and Haverfordians--not to mention the support of black students from Princeton, Temple and Franklin and Marshall.

Those who consider the gunning down of black students a "black problem" with which whites need not be concerned are ignoring a number of important facts: white men did the shooting; white officials condoned the shooting; white America not only created but also daily sustains a social system which breeds hostility, contempt and hatred. Those who turn their backs are among the worst offenders.

To those who contributed neither bodily nor monetarily to Wednesday's protest, to those who don't care how many black people are gunned down, we have nothing to say. But we do want to set the record straight. The number of black students on the Bryn Mawr campus may be small, but we're together, we're sincere and we ARE acting on the situation. When the white students at Bryn Mawr come out in equal proportion to

the black students (and we look forward to the day), WHEN you can report "predominantly white" participation in our rallies without further qualification and we won't say a thing--we'll be too shocked to notice!

Patricia Burks '71
Valerie Hawkins '69

Out of Concern

To the Editor:

I agree with Patricia Burks and Valerie Hawkins that I probably made a journalistic error in not emphasizing the part played by the Negro students in organizing and participating in the activities protesting the Orangeburg "massacre." In my enthusiasm over Donaldson's speech I not only neglected to give credit to those who made the rally possible but also reported the speech itself perhaps too subjectively. What I reported that Donaldson said is accurate (compare the Haverford News Account). But my interest in what I could do as a "concerned white student" unfortunately superceded my intentions to present in an accurate journalistic fashion the "who, what, when, why and how" in the beginning paragraphs of the article.

I do resent, however, the implication in the above letter that my failure to emphasize the role of the Negro students in Wednesday's events stems from any other reason than my journalistic error. I had no intention of slanting the article out of prejudice to make it seem as if the white students were the main innovators and/or participants in the protests.

Robin Brantley

Response?

To the Editor:

Perhaps I should be writing this letter to myself, because it is a sort of expiation of my sins, but because I think these "sins" are rather widespread, I have addressed it to the OTHER students at Bryn Mawr as well, and hope for some response. "Response" -- that's the word which stands for the most important part of the "meaningful dialogue" between students and faculty, between faculty and administration, between students and administration, and above all, AMONG STUDENTS, which we hear about so often and

Conference . . .

(Continued from page 1)

ing those which select the deans. Harvard students have a policy committee which seems to have more say and responsibility in college policy than the other schools. They are often permitted to investigate departments, in order to determine weaknesses in the faculty, curricula, and teaching methods.

Wellesley has no self-government system, but instead has a committee which consists of three members of the administration, five members of the faculty and eight students. The committee holds open meetings every week, and the system seems to work very well.

Barnard students have very little voice in college policy or discussion of problems, and as a whole they seem very inactive. The students have very little contact with their administration and do not seem anxious to establish any.

Mount Holyoke students want very much to establish a closer relationship with their administration and to sit on college

very rarely think about.

Response was the very element lacking at the Tuesday meeting of the student body (or should I say a VERY small limb of the student body) with the candidates for offices. Unfortunately, the speeches were simply too long, and the people left at the questioning period too few to allow for a true interchange of ideas. Perhaps Monday's session was very different, but the same problems were certainly present.

The first of these problems was duplication. The areas covered by the various councils SHOULD be well known by the students who participate in meetings of the type held Monday and Tuesday nights. What needs to be discussed is not a set of general problems, but the NEW ideas which each specific candidate has to present. What is needed is ENTHUSIASM of the type shown by Faith Greenfield, and true INTEREST as shown by all the candidates involved in the Curriculum Committee.

The second problem was time, which is not only "of the essence," but part of the very essence of Bryn Mawr. "Ivory Tower" or not, there is simply never enough time in the class hour, in the week, or in the semester to do all that needs to be done or even all that we, as a community or as individuals, desire to do for Bryn Mawr or for ourselves. Even though elections come "but once a year," the mechanics of meeting the candidates should be shortened and made more personal in order to draw a larger number of students. Popularization? Yes -- certainly, but greater involvement of Bryn Mawr students in curricular and co-curricular concerns should be the MOST popular movement on the campus.

Because of these problems connected with Tuesday's meeting I was one of those who left at 8:30. The duplication annoyed me and the time was running short. All of us had reading to do and papers to write. I made the wrong choice. How about some RESPONSE from those who DID stay to talk to the candidates either night, and from the candidates themselves? Let's try to start a real dialogue!

Judi Hurwitz '71

Letters and articles submitted to the NEWS should be double spaced and typed on a 35 space line.

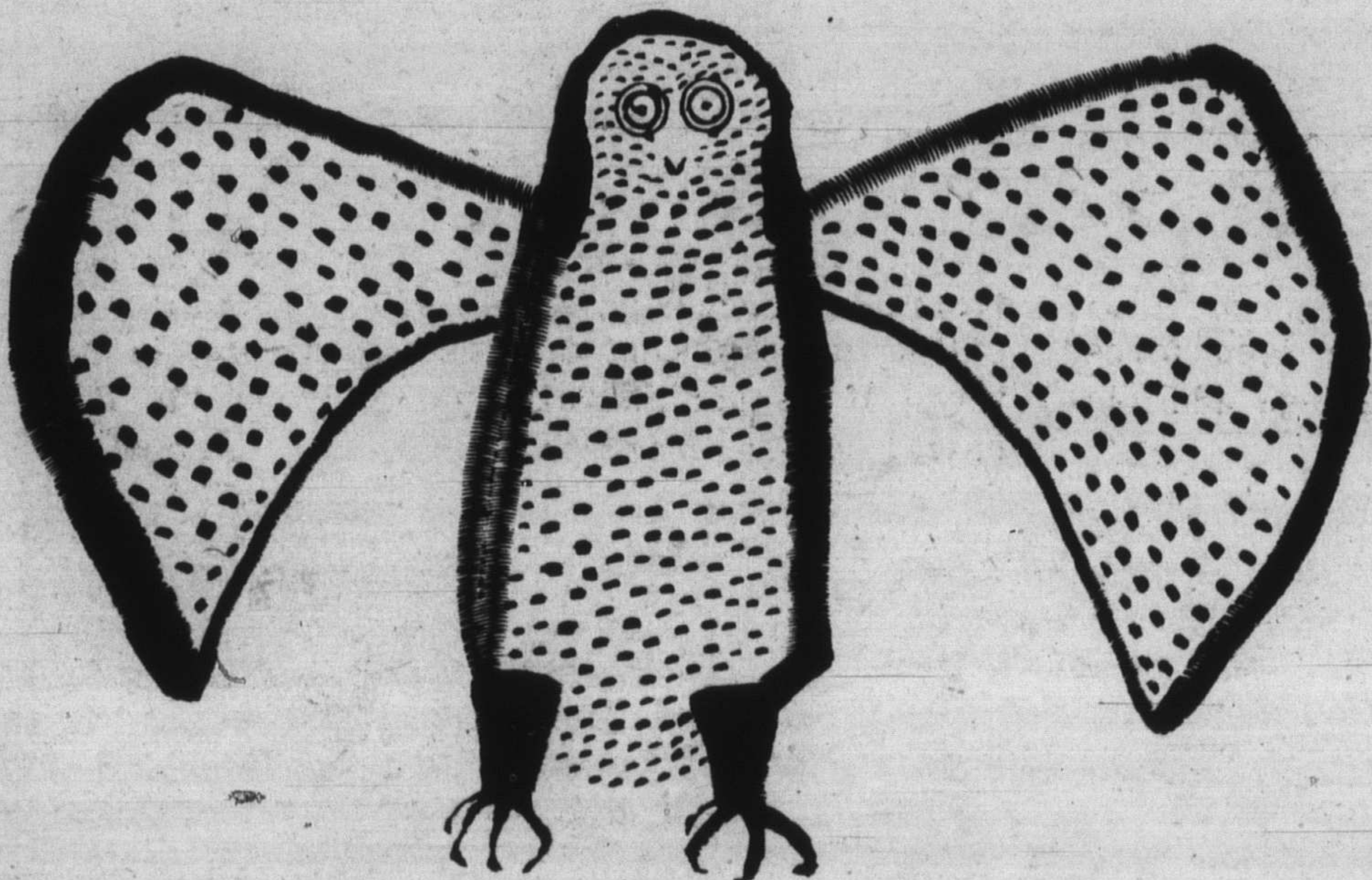
committees, but are largely prevented by the "iron rule" of the administration.

Although the problems of the Ivy League and the Seven Sisters did not seem comparable, those who attended the conference felt that the discussions were very interesting, and the exchanges very valuable.

INTERESTED???

Enthusiastic support is needed for a joint Little Theatre - OLMG Gilbert and Sullivan operetta in the spring. Anyone interested in directing, acting, choreography, backstage work or any other area should send a note to Lessie Klein or Cathy Sims in the College Inn.

"Lying in bed would be an altogether perfect and supreme experience if only we had a colored pencil long enough to draw on the ceiling." --G.K. Chesterton.



end of february blues

when the sun shines gray on the horizon
(and the leaves look badgered and dead)
when the grades you get are surprisin'
(and the dean says off with your head)

when your boyfriend says he don't love you
(and the grass in the cloisters won't smoke)
when even bob dylan won't save you
(and you're broke, god knows, you're broke)

when the alarm clock goes off in the morning
(and you ain't got nowhere to go)
when your draft status goes up without warning
(and then you've got somewhere to go)

when summer's a memory of childhood
(and flowers are only a dream)
when hope's what you once understood
(and your life is out on a beam)

then

it's time for march!

love,
applebee

Self Gov, Big Six Candidates

Self Gov Dora Chizea

A few days ago somebody met me in Denbigh Hall and said to me, "Hi, you are Dora Chizea." "Yes," I said. "You are running for Self Gov. What are you? A Liberal, Moderate or Conservative?" "Jill!" I said, "I never thought about Self Gov in such absolute terms. Well, I am a Liberal, but with reasoning." Sure I am a Liberal or at least, would like to be a Liberal. I do, however, advocate careful examination and evaluation of actions, policies and reactions before they are taken or made.

Before I say what new ideas I have, I know you expect me to give an opinion about important campus issues like signouts and drugs. However, I wish to remind you that if you disagree with my views it does not necessarily follow that I will not be a responsible President, or that my view will be THE accepted view. After all, this is a democratic campus and the majority opinion should rule. Briefly, therefore, I will say that I believe in our signout system. I will not



encourage drug abuse on campus, but I would lift ALL restrictions on overnights.

I would like to point out that I am NOT a reformist. Changes should be allowed to come and go according to majority opinion, after satisfactory considerations. But changes should not be FORCED just for the sake of changes. I am, however, interested in introducing new dimensions into life on campus. I do not know if it is wholly under Self Gov or if Self Gov and some other organizations will work together. However, we have got to expand our social environment here on campus. We should invite one school after another every two Sundays or so for Sunday afternoon informal get-togethers over coffee, tea, punch and what-have-you in the Common Room or somewhere else. This will provide a basis for inter-collegiate exchange of opinions and provide a meeting place for Bryn Mawr girls from different dorms, who are not away for the week-end. We should also have two week-ends a year, one each semester, when we would make "a lot of things happen" and end it up with a big dance which people should look forward to. This kind of contact will help expand our area of choice of friends beyond those we bump into at mixers and in the trains. For lack of space, I am unable to detail these suggestions, but I will be glad to answer questions in person or on the phone.

I would like to state in concluding that I believe in order, not chaos, in life, not transformation. Rules should be obeyed for order, but the rules must be acceptable. Unacceptable rules should be fought constitutionally and diplomatically. But after all is said and done the majority opinion must dominate and everyone in a democratic community is expected to abide by this majority opinion.

I believe in action, not empty words. I am a candidate for students who believe in words supported by actions. This is integrity. That's all. The choice is yours!

Claudia Lazzaro

Whether or not we choose to call ourselves a community at Bryn Mawr is irrelevant at this point. We have an honor system; we must enforce it. If we don't like that system, we have to change it, not ignore it. If the students want to change the constitution, I intend

to help them.

We do have to be realistic and accept certain limitations of Self Gov. Though we don't have to unflinchingly adopt the proposals of the Board, the administration and even the government, now, we do have to recognize their existence and we will have to compromise. Other restrictions emerge from within the system, from the fact that we must live with other people. We have given a structure to our living together so that one girl's values and



sensibilities can not violate another's.

One way to respect other people's convictions is by keeping private that which is private. Otherwise it is public knowledge and subject to public opinion and judgment. The other aspect of that ubiquitous word, "discretion," is thinking about what you are doing BEFORE you do it and deciding if you are stepping on anyone's values. For instance, in spending the night at Haverford, consider the girl who somehow knows and is then in the position of deciding whether she must report you or not. For those in dorms with a three-minute fire life, realize that smoking in your room could very decisively affect everyone else around you.

Realizing this responsibility to the other people under the honor system is vital. The same responsibility on the level of Self Gov is translated into enforcement, which is the only way that it can be an effective and respected system of government. Still, the emphasis is on the individual and the unique circumstances of her case. This flexibility should develop into "creative punishments," through more discussion within advisory board, rather than into a pre-determined set of punishments for specific violations. Greater consistency from hall to hall in dealing with the more common minor violations is needed, but the emphasis should continue to be on the individual's needs rather than on consistency within the system.

The final move in confronting the "Self Gov crisis" is change within the system, so that it may accommodate as many different values as possible. This means that the biggest problem to face the next administration will undoubtedly be the confrontation with the Board of Directors over the Haverford overnights. This must be presented as an hypocrisy in the Self Gov system, since it is the only rule which has not come in some way from the students. It is instead arbitrarily imposed on them, and because of this inconsistency, is not respected by the student body.

There are other specific issues in this year's election which are important but not crucial. Signouts can be modified, but if the basic premise of protection is adhered to, they must be kept in some form. Sign-outs, 8 a.m.'s and drugs should be dealt with according to the guide-lines of discretion, enforcement, compromise and change.

Kathy Murphey

The ideal of self government by the students of Bryn Mawr is a pretty exciting one. To me this ideal means that at Bryn Mawr, students have the power to create a community which is defined by rules and policies -- by a government -- which fulfills their needs and expresses their values. In this community, students can act, relate to each other, and grow in the fullest and most rewarding way. This ideal has specific implications which I believe must be engrained as working realities on this campus.

The first implication of student self-

government is that ALL the students have a part in forming the rules which structure their lives at Bryn Mawr. I think it can be easy for Self Gov which is represented by the Executive and Advisory Boards, to become isolated from most of the students. There must be a system through which all students can deal with the constant changes in the college community arising in the four years between the periodic campus wide overhaul and vote on the Self Gov constitution.

It seems to me that halls could be meaningful political units for students to consider new problems, such as signouts, overnights to Haverford, or increase in drug use, and help make policy about them.

An example of Self Gov's isolation is last year's Executive Board ruling about overnights to Haverford. The ruling was brought to the halls, not for evaluation or a vote, but only as a way of explaining the new policy to them. This year's hall discussions on what Self Gov should do about drugs on campus and overnights to Haverford I think have been good in involving many students in the process of deciding rules which will affect them.

The rules must derive from student values, and thoughts about consequences, not Self Gov's fear of the trustees or an isolated decision about what's best for the campus, or they will be ignored without thought, and without any sense of dishonor. If certain existing rules are faltering because students feel they are unnecessarily limited, it isn't enough to enforce them without discussion. Then the breakdown is mended only on the surface.

But no rules, whether meaningful or artificial in relation to student actions and beliefs, whether enforced or unenforced, can alone work out the individual and social problems which develop when students live together. Rules only structure, they can't sustain a community of respect for student needs and values.

The second implication, then, about student self-government, is that students not only participate in making policy, they share in facing and understanding the problems that exist among students within or outside of the rules. This is our responsibility to each other, especially to the so-called weaker members of the community and the freshmen.

Again, I think halls can act more as communities within a community for students to bring out questions or offended feelings. Public notices about the general nature of Self Gov trials might also increase student awareness of problems.

As things are now, students who disagree with the rules are urged to be discreet about their ideas and actions. No one learns from a student's experience or thoughts. And she doesn't learn respect for others whom she may be hurting, or become more self-aware about her own situation by listening to others. Even if the rules are loosened to allow greater individual freedom, students may, in a more open, but still isolated, uncommunicating way, "do their thing" without a



second thought.

When students are together in their handling of situations, as well as their rules, then Self Gov will really express our voice. Last spring, after the campus wide meeting of the 8 o'clocks, the Executive Board entered into a dialogue with the Board of Trustees with the students behind them and with worked-out ideas. As between students, I think this dialogue could be more public.

But Self Gov remains isolated from the total life of a student at Bryn Mawr when it only expresses views about signouts or overnights. If a girl sees no

meaning in her education, she will probably find the social honor system meaningless. Students aren't completely independent of other groups in the college community, such as the administration, the faculty, or the employees, but are affected by and have thoughts about them.

I think Self Gov should work closely with Curriculum Committee and other campus groups in order to be a meaningful organ of student expression.

Stephie Skiff

How feasible is the honor system under the present seeming emphasis on the individual? Since the summer of freshman year we've been bombarded with vague theories of innate responsibility to others and idealistic discussions of individual versus community, none of which seem to have achieved any concrete effects in changing the apathy and general lack of concern for others that has become characteristic of Bryn Mawr. Perhaps the time has come for a more realistic approach to Self Gov. Bryn Mawr students have been complaining about an ivory tower existence for years; how in all good conscience can Self Gov persist in attacking concrete pragmatic situations with ivory tower platitudes?

The question has been raised "Is there a community at Bryn Mawr?" It would be far more fruitful to ask "What is the nature of the Bryn Mawr community?" for its existence cannot be denied -- we live, eat, work, sleep in close quarters and can't help but influence each other by our thoughts and actions. In coming to Bryn Mawr we accept a responsibility towards others in the community at least to the extent outlined by the rules approved by the majority with the aim of maintaining viable conditions. But this sense of responsibility falters early in the Bryn Mawr's college career -- by the end of freshman year she has already seen too many instances of infractions go unchecked for the "preservation of the system" to have much personal relevance. Each hall president (and as a member of Advisory Board this year, how well acquainted I am with this!) has been saddled with the unenviable task of manufacturing penalties for infractions in her form. The result of the inconsistency in the ex-



tent and nature of such enforcement is an unmistakable feeling on the part of the offender that the hall president is taking sanctions as an individual rather than as an agent of the community. Even more glaring is the dearth of punishments appropriate to each infraction: that good old standby, the "Late Minute Penalty," for the girl who escorts a man out of her room at 11 p.m. is more likely to alienate her from the "senseless system" than to make her think of the discomfit she might cause neighbors by repeating her action. If we are to keep individuals on this campus aware of the community we must make the will of the community felt! Granted, Bryn Mawr is a dorm-oriented community, but Self Gov applies (or, at least, should apply) to all dorms equally. The hall presidents desperately need a common meaningful yardstick for enforcement in order to set the all-campus tone, STARTING IN THE DORMS, of responsibility and thoughtful action which is necessary for the continued existence of any viable community. If Self Gov wishes to perpetuate the honor system, if we are to expect our peers to report themselves, to confront offenders and, most importantly, to respect the rules themselves, then we must FIRST CREATE AN ATMOSPHERE IN WHICH THEY CAN DO SO.

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such as the educational myopia here, the draft, the war and the ghetto problem on our daily lives can we expect any response from the usually "apathetic" sectors (witness the sudden antagonism to the draft on the part of graduate students now that their deferments are to cease).

Once students have found tangible objects which they deem in need of reform, their discontent can be turned from the path of frustration and cynicism to that of constructive social action. In this respect, Alliance should serve as a "clearing-house" through which concerned students could become acquainted with the appropriate channels for their energies. At the moment, this campus has three politically oriented organizations: the Social Action Committee, the Negro Discussion Group and a chapter of the Students for a Democratic Society which is now in its incipient stage. As president of Alliance, I would call an open meeting early in the fall semester at which a representative of each group could speak to the student body at large, informing it of the purposes and activities of her respective organization. Similarly, any sentiment not already echoed in one of the established groups here could be heard with the additional possibility of forming a new group if student support were forthcoming.

Finally, I would continue Alliance's past efforts to obtain controversial and relevant speakers and to keep the campus informed of inter-college political conferences. Hopefully, open Alliance meetings could be held bi-monthly at which dorm representatives and other interested people could plan the seminars and debates previously mentioned and hear progress reports as well on the activities of those groups under Alliance's aegis.

Thus, my platform is two-faceted, involving both the means of stimulating political awareness on campus and also the mechanism through which such awareness can be transformed into the requisite action.

Kathi Hartford

Bryn Mawr College is not an ivory tower. Yet a large proportion of truly concerned students have difficulty finding those who share their interests and who could work together on problems outside this community. Alliance is the organ which can provide all students with a forum for their views and with an opportunity to meet and organize with those of similar interests.

I propose to stress the function for which Alliance was formed: as an umbrella organization for all political interests on campus. This function can continue and be extended to two veins simultaneously. First of all, I consider it of vital importance that Alliance itself stress the importance of what is going on in the world outside the college campus. Secondly, Alliance can play a dynamic role in bringing specific political interests on campus together in groups that can work effectively for their own ends.

In the first vein, I propose to have Alliance provide an informative function



that is badly needed on campus. There exists little coherent organization of presentation of political information on campus. I would try to implement several improvements in the existing situation: to offer continuous programs of speakers in specialized fields and areas, I would also lend all assistance to comprehensive programs of information which campus

groups are interested in presenting. The April teach-in on the problems of the ghetto, planned by SAC and the Negro Discussion Group, is one such program which can provide a jumping-off point for future programs. We need films on all topics of political interest, and I would enthusiastically support presentation of purchased documentary films and would assist students who want to film their own documentaries on whatever topics they find inviting.

There is also a huge need for presenting speakers of national importance. Since our funds on campus are limited, I propose to work towards setting up a joint fund among local colleges to pool our funds and make available to the largest possible number of students an opportunity to hear speakers in prominent positions.

As a second point of approach to Alliance's role, I propose to aid any group of students in setting up their own political organizations. Presently, Young Democrats and Young Republicans groups are forming again. For any other groups, Alliance can and should provide the information, the campus and outside contacts, and the organizational assistance for formation of viable political organizations. We need to maintain constant exchange of political information and viewpoints. We need discussion groups where interested students can meet with their fellows and with professors for an airing of facts and opinions. We need a political concern which will carry into the life of every student so inclined.

All of these things Alliance can provide. I want to see every student on this campus have an opportunity to follow her political persuasions and work effectively with those of the same inclinations. We are, some argue, a social community; we are definitely, by one definition or another, an academic community. We can also use the brains and abilities on this campus for the formation of an active political community, involved with the world into which we will all eventually move.

Lou Kotler

I favor, first of all, a change in the membership structure of Alliance. Currently, the entire school belongs to the organization, with one or two members from each dorm making up an elected



board. In theory, these few board members are supposed to act as representatives of the entire membership. I think that this system fails for two reasons: first, many potentially active people are never encouraged sufficiently and their opinions are never heard because they are not board members. Secondly, Alliance has too many responsibilities and varied interests to be managed by such a small board.

I propose to change Alliance from a representative body to one made up of all interested people who are willing to put effort into the organization. These are the girls who should form the nucleus of the group. This will insure both the participation of the politically-inclined members of the community and also provide Alliance with the diversity it needs to encourage different types of political activity.

This brings us to the function of Alliance, which should be to stimulate AND lead the political activity on campus. For example, not only should the organization provide speakers, but it should also take the responsibility of sponsoring a tea or informal discussion so that the speaker and members of the student body can enjoy a true exchange of ideas. In short, Alliance should fol-

low through more on its projects. In fact, I would rather see fewer speakers come to the campus but who meet with groups of students more than is currently the custom. The function of Alliance, then, is to offer each student the chance to participate in any phase of politics which she finds interesting.

There are a few other points I would like to make. I think that by checking with Penn, Temple and Princeton, we could find out what speakers will be in the area and invite them to Bryn Mawr. This will perhaps give us some new ideas, in addition to better speakers. On the subject of Young Republican, Young Democrats and Young Conservatives, I think that it has become rather clear that Bryn Mawr needs help in getting its groups revitalized. I would suggest either working with Penn or Haverford, or using the upcoming election as a definite rallying point.

Alliance took a survey several weeks ago to determine where campus political interest lies. I think that the results should be followed up immediately, with the spring and summer still remaining to plan for next year--especially in regard to the November elections. Obviously, there are people at Bryn Mawr for whom politics is, at most a peripheral interest. But, there are other girls, whose potential activity Alliance can stimulate and benefit from. I would like to make certain that Alliance provides the leadership needed to realize the political potential of the campus.

Barbara Rosenberg

Participation and significance will be the key elements in the 1968-1969 Alliance activities. Participation applies on both a campus and a societal level, to each individual student and to the campus as a whole. Significance refers to the type of participation developed and to the quality of activities provided.

On the campus level, I would like to encourage all students to take part in Alliance planning and programming, by means of a committee system. This structure would enable interested individuals to voice opinions concerning allocation of our joint resources -- time, money and energy -- as well as to communicate with and meet speakers and political figures with whom we will work. Such personal contact would provide deeper insight into salient issues.

Outlets for individual interests can be stimulated through Alliance support of issue-oriented organizations, such as ad hoc committees concerning specific events or situations. Partisan, or problem-based groups, such as Young Democrats or SDS, might also provide outlets for incipient interests.

The ingredient of significance enters in our choice of speakers. If possible, I would like to invite important political figures, if necessary reducing the total number during the year in favor of well-known men and women who will be of general interest to the campus community. The problem of funds might even be alleviated by promising a large audience and delivering it by extensive community publicity.

Our most obvious potential source of



exciting political activity is the approaching national elections. Nominees of every outlook and degree of prominence will welcome our aid in campaigning. We can exploit this opportunity for practical experience by contacting interesting or controversial figures and offering our aid.

Finally, Alliance will continue to provide information about, and if possible, funds for conferences on various topics, such as foreign affairs, urban problems and international relations.

Our environment is volatile and fas-

inating. Through a program such as this, we can learn about it and influence its functioning. I hope that you will give me the opportunity to help you find significant forms of participation.

Arts Council Faith Greenfield

In 500 words or less, Arts Council has only one function: to bring art to the campus and spread it around. That means we could run a Film Series and send busses to the Barnes Foundation. That way everyone would know where to get their art, and we could all go home and get some work done. It's a shame art is not more like that; maybe the board could get away with it. But you couldn't get used to no Student Art shows, Faculty Art shows, Little Theatre, trips to movies in Phila., Symphony Orchestra tickets, Arts Night, the use of the Arts Forum (it's an old stone mansion between here and Haverford with vast practice rooms and dance studios, a theatre, a movie-making club, a printing press. You're



welcome to the facilities if you ask.) There's also the Grad Center gym, which you don't know about yet: it has extra rooms and we have some extra money donated for some sort of student center, and we thought of supplying craft rooms with equipment (sewing, etc.) but it's still being planned, so submit your ideas.

Which brings me to another point. I'm sorry I said "Submit your ideas"; it's an unfortunate phrase. I'm fully aware that I'm going to have to go and get your ideas. Art and entertainment, except for the people immediately involved, has to be persuasive. This is one system that won't accuse you of apathy, because if Arts Council lets you get to that point, you need a new system. After I've told you our resources, I need to find out yours.

I've got a few new strategies: More student art and entertainment appending other activities (an art show for every College Theatre production, a music ensemble for every Dance Concert intermission). More outside entertainment coming in when students can't do the work but need the diversion (during exams, at the beginning of semesters). Collaboration with H'ford Art Series for one or two famous and expensive attractions. More frequent board meetings to maintain yearly projects (theatre workshop, speakers).

You'll hear more as the ideas jell. I'm grateful to Judy Masur for supplying momentum; I can think of many directions for it. I'd like to persuade you to see how important it is.

Curriculum Robin Baskin

More than self-scheduled exams, more than a variety in divisional requirements, even more than classes at Haverford . . . What is a liberal arts education? It is more than promises of "personality growth" or of "breadth and depth" in education (see Bryn Mawr College Calendar 1967-68). It is even more than promises of "opportunity for the students to participate actively in their own education." A liberal arts education is an undelineated dream of what can be. With that dream comes the nagging realization that SOMETHING in a Bryn Mawr education is lacking.

We need not pin down and thoroughly define the term "liberal arts education" to recognize when we are heading in the right direction. Self-scheduled exams is certainly a start. A plan for a pass-fail

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groups. And wouldn't it be a good idea to have interchanges and panel discussions among the groups, exchanges which could be open to the whole college? One subject for such a conference might be: the significance of religion to a church-affiliated college student.

Interfaith should continue to bring the interested student in touch with her own church. A coffee with local rabbis and ministers, for the special benefit of incoming freshmen but open to all, would be a nice idea.

Finally, Interfaith should fuse new spirit into its avowed goal of establishing a worship service or several types of services which would be significant to and in harmony with the gamut of religious views at Bryn Mawr - admittedly, a very difficult task. One service could be designed for Jewish thought, another for Christian and still another for Eastern. There is the possibility of having an hour of chamber music and meditation every Sunday afternoon. Monthly concerts sung in the Library Reading Room at Sunday noon could be reinstated.

Interfaith can do and contribute so much, and it should!

Margaret Byerly

Over the past few years, I have become interested in the relation between religion and the problems of life. Do we practice what is preached? Churches take collection every week. Some build extensions on their present buildings; some send missionaries out to convert others. But how much does the church do in its own neighborhood about the racial situation, for instance, or poverty? How many people think about their reactions to their church service longer than through Sunday dinner? How many go to church because it's the thing to do? Are Christians being distracted from the main goals of Christianity through the



rivalry of the various sects? In England, the huge cathedrals all over the country hold services for a mere handful of people, and even in mostly-Catholic Italy, attendance is poor. Doesn't bad attendance reflect on the influence and worth of religion?

I am not saying that we could solve all these problems in Interfaith, but I do feel that it would be beneficial and interesting to try to find the cause of religious apathy and to define the place of religion in society and its responsibility to help to improve some of the problems of society today. I speak not only of Christian and American churches, but of religions all over the world.

I also feel, myself, a lack of knowledge about some American religious sects, Mormons or Mennonites, for instance. I have met people who did not know that Mormons are Christians or what Quakers are. I think that as well as being conversant with foreign religions, we should learn about the various groups in our own country. How do they differ? Why were they formed? Perhaps answers to questions like these will help in a search for the answer to the bigger problem of the worth of religion in general. I would like to hear some atheists tell what caused them to reject their faith. How did their churches fail to reach them?

The theory that God is dead has been argued both ways, but the fact that the rumor arose in the first place indicates a lack in religion somewhere. Why do people not attend church, or lose faith? And what do they use as a substitute?

Betsy Marsh

Interfaith, as suggested by the Committee on Religious Life, has been established

to bring speakers to the campus and arouse student interest in religion. Because of the diversity and general interest of the speakers and programs, such as the



film, "The Phoenix," Interfaith carries out the aims of the Committee on Religious Life in a way that is relevant to the college community.

Interfaith's most active role on campus has been the sponsoring of a lecture series. Many of the speakers in the past have talked about subjects of general interest to students rather than on specifically theological subjects. Most of the lectures are of interest to more than a single denominational group. I would like to continue this program of speakers, with topics that would be interesting to more than a minority of students.

Interfaith itself is non-denominational; it represents the religions of all students on campus. Several denominational discussion groups have been organized on campus, and more would be welcome. I would like to encourage communication among the groups. This year I have worked with Interfaith as a dorm representative.

Peggy McGarry

The fact that there are five candidates running for the presidency of Interfaith this year, in comparison to the situation of last year in which no one was willing to run for the office, can be taken hopefully as a sign of a renewed interest in Interfaith on campus. This interest should be pursued and encouraged, I think, through the organization's main activity, its lecture series. Through the use of a campus-wide questionnaire, much like the one the Social Committee distributed at the beginning of this year, the suggestions for topics and speakers of interest to many students might be utilized to make the series an important and constantly relevant part of the general campus life. As one of the Big Six organizations with dorm representation, in light of the funds available for this series, and surely by virtue of its nature, Interfaith owes to the campus a program of wide appeal.

If this kind of lecture series and accompanying interest could be realized, I think arrangements should be made whereby students wishing to do so could come together at some time after the lecture for discussion. In relation to this a speaker should be urged to come prepared to provide those interested with a bibliography on his topic.

In connection with such a drive toward a wider appeal in its lectures and a greater impact on the life of the college, Interfaith must expand its efforts to increase the cooperation between itself and the other organizations on campus, particularly Alliance and League. With the emphasis today in religious circles, especially those in which younger people are involved, being put increasingly on the "witness" aspect of faith, the col-



lege's religious organization must reflect this in its lectures and programs. Co-sponsored speakers on issues like the morality of the new technology have already been utilized, but the number

of these might be increased and new programs initiated. Forums and panel discussions combining the political, social, and religious moral aspects of topics like the above, abortion, the use of violence in social change, the implications of imperialism on another culture, etc., would make use of the resources of many groups, have a broader appeal and further integrate life outside the college with that within it.

This cooperation between campus groups might also help in renewing the much-discussed "Bryn Mawr community." In addition, I would like to see this policy extended within Interfaith itself, to see the various religious discussion groups, some of which are now quite strong, participate in this effort. An endeavor to enter into dialogue with one another in the coming year would be both beneficial to them and their members, and would aid in increasing the all-over impact of Interfaith on the campus.

Finally, I think Interfaith must act, as it has not in the past, as a vehicle for communication between interested students and groups on campus and the various national student religious groups and movements.

Mary Schrom

I believe we are in the midst of a religious revival. Let me hasten to explain myself. I certainly do not mean religious in its institutional sense nor revival with all its Billy Graham connotations. The phenomenon is indeed limited. But I do mean that in the past year, along with increasing social disorder, and the threats of a still darker future, I have seen many evidences of an increased interest in and respect for what we call "religion." This interest and respect comes from many quarters. Primarily, I think, it can be seen in two areas: in social action, where the basis for participation has become something more than a vague humanitarianism or the isolated struggle of a particular segment



of society, and in the field of rational thought. The legacy of the eighteenth and nineteenth century Rationalists is being diminished by persons who insist that wholly rational systems do not provide all the answers and that psychic reality forms a large part of each individual's world. Hence we have Dr. Viktor Frankl and his school of logotherapy (will-to-meaning) and the Committee of Ministers and Laymen who oppose the war; we have Professor Raskin speaking at Haverford on "Religion as the Basis for Social Action" and persons studying for joint degrees in psychiatry and religion. This year has seen consistently higher attendance at Interfaith lectures; the demand of students to major in religion at Haverford or to improve the department at Bryn Mawr. Religion in Culture at Haverford has to turn away students. The Jewish and Episcopal discussion groups meet regularly and enthusiastically.

It seems to me that this situation, however limited it is, is where the Bryn Mawr Interfaith organization should find its reason for existence. Its traditional role of providing a lecture series and sponsoring discussion groups needs to be implemented by some sort of guiding purpose in order for Interfaith to be a viable part of campus life, something more than an organizational clearing-house. Bryn Mawr College, in maintaining her non-sectarian policy, has a tendency to bend over backwards too far and deny any part that religion might play in a student's life beyond its role as an academic discipline. On the other hand, there is certainly no need for Interfaith to go quite suddenly gung-ho

religion. No one wants to force anything on anyone. But Interfaith should provide abundant opportunity for all students who are interested to learn and grow and worship and become involved in matters concerning religion. Interfaith should strive for optimum communication among students, faculty, neighboring churches and institutions and outside religious organizations. Above all, Interfaith--through its members and contacts and activities--should provide resources for all students, regardless of her creed or non-creed--from the freshman who wants to know how to get to the Baptist church, to the Jewish girl interested in the current theology of her faith, to the total non-believer who needs information on the Roman Church for a sociology paper.

League Astrid Lipp

Through tutoring and working on the Campus Fund Drive I have come to understand League's role at Bryn Mawr. League is a noncredit insight into the



lives and thoughts of people many of us have not encountered before. By tutoring a center-city junior high schooler you see a world very different from the Bryn Mawr campus. In tutoring and talking to youngsters you are, of course, doing something no one else has bothered to do. Yet you cannot expect to work miracles with weekly visits. It is hard to measure what you accomplish, but you do know that you have learned something.

League organizes those activities in which students want to engage. This year's list of activities includes the Philadelphia Tutorial Project; work camps in Philadelphia; visiting a delinquent girls' home, an orphanage and Haverford Mental Hospital; and smaller projects. League even has a small allotment for a speaker.

Only a quarter of Bryn Mawr's students participate in League activities. Probably more publicity and more tears would not change this figure. Not everyone has the time or the desire to participate.

Nevertheless, League must keep the campus informed of its activities and be eager to initiate new programs that are suggested.

Every year League must re-evaluate whether its activities are worthwhile. All reactions and suggestions are welcome.

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An Open Letter

Masako Yamanouchi is a Japanese girl who graduated from Bryn Mawr in 1966. She has spent the past year in Vietnam working with Voluntary International Service Assignments, a Friends program. -- Ed.

P.O. Box 863
Saigon, South Vietnam
November 12, 1967

Dear friends,

The past year which I have spent as a volunteer in Vietnam has been one of great contrast to the four years before that were spent at Bryn Mawr College. Life here is so different from the peaceful and beautiful life on the Bryn Mawr campus where ideas unfolded and took shape in the very air of the crisp autumn; the sharp winter; and the warm lazy spring when one could least afford to be lazy!

After a year here I have adapted quite well to the customs of Vietnam, and my language has advanced to the stage where people in motor repair shops (the old French Mobylette I use often breaks down) think I am an overseas Vietnamese. Once a woman I was talking to asked me after five minutes whether I was from Hue, the ancient capitol city of central Vietnam. I asked her why she thought so, and she, a Southerner, replied that the Hue dialect is very hard to understand. This anecdote amuses my Hue friends no end.

But a more sobering experience is when I am walking with Carl and Mark, two of the other volunteers in our small group (Voluntary International Service Assignments of the American Friends Service Committee) and people cast hateful glances while small children throw stones. They invariably throw the stones at me, the "Vietnamese" girl for forgetting my national pride in following the "rich" American.

This illustrates best the situation and atmosphere here in Vietnam. The presence in Vietnam of the United States government and military today is very extensive and serious and the Vietnamese are fighting back in every way imaginable to throw off this yoke. The stone throwing incident is just one expression out of hundreds of real feeling towards the U.S. that exists in the Saigon government controlled areas.

"Quakers!"

I live closely with the Vietnamese people; have travelled much and find that the Vietnamese are a peace loving people. One of the best illustrations I can think of is when I explain that the program I belong to is one of many organized by the Quakers. "Quakers!" a face suddenly lights up. "They are the six who came and demonstrated for PEACE last year," (referring to the group led by A.J. Muste) "and aren't they the people who sailed on the Phoenix to take medical aid supplies to the North Vietnamese?" And after that I am accepted wholeheartedly by individuals and families. This has happened over and over again even in the remotest country-side.

The main desire of the Vietnamese is PEACE, and they wish to be left alone to live their own lives and to decide their own fate. But we live in a world where force and violence seems to be the only common denominator, and that is why the National Liberation Front (NFL, Viet Cong, or VC) is gaining in power and membership. It is impossible for young Vietnamese men to carry out their non-violent convictions because they are sooner or later subject to the Saigon regime's drastic measures to draft every able-bodied man into the ARVN command. This being the case,

many young people judge it better to channel the use of violence to the side with the "Just cause," the NLF. For the NLF is the strongest organized force engaged in meeting violence with violence to rid the country of "foreign domination".

Communism Preferable

The South and Central Vietnamese feel that "communism" is an alien ideology, and would prefer not to live under a communist regime, but as the war continues and it becomes increasingly difficult to take a neutral stand, most Vietnamese (with the exception of the 1954 Catholic refugees from the North) feel that even communism as practiced by the North which has stayed as independent as possible is preferable to the humiliating and exasperating situation existent in the South in their relationship with the U.S. and its Allied Forces.

The main question then is this: where do those who cannot condone violence; who believe that non-violence is also a viable force, stand in the present situation? I was disturbed to learn that Vietnamese people who want to help their own suffering people are severely handicapped in their efforts. Individuals and organizations are too poor to do relief work, and even those who have the money find that they cannot buy the necessary materials on the open market. Many find that they must go to USAID for material aid even though they are loathe to ask for aid from the people who share a large part of the responsibility for having created the suffering.

In the midst of this deplorable situation I was fortunate to come in touch with a group of young Vietnamese Buddhist students engaged in voluntary service to help a School to train young people for community development work. Based on the Buddhist spirit of love and compassion, the School of Youth for Social Service was founded in order to carry out the teaching of non-violence in an active and constructive way. The more I got to know them, the more my desire deepened to work under their guidance for the reconstruction of Vietnamese society.

Without U.S. Aid

The School's two year curriculum stresses four main areas of study - education, health and sanitation, agriculture and animal husbandry, and community cooperation. The School has been aware from the beginning that they must learn to do their work without depending on U.S. government materials. They feel that the Vietnamese must learn to do without many things, or to create their own substitutes in order to be really independent. Only by maintaining this independence and autonomy can they be true to their philosophy of self-help. In accordance with this philosophy, the School started a fund-raising program all over South Vietnam for their work, and over the two years has succeeded in getting pledges of monthly support from over 1500 families (predominantly though not entirely Buddhist) ranging from the very poor who sell in the market place to the rich. Private foreign individuals and organizations abroad also give support to this unique Vietnamese initiative and effort.

The School can not pay good salaries to attract qualified teachers, but almost from the beginning some of the best professors and lecturers from Saigon University and other schools have come out to the School to lecture with no pay. The School is situated five kilometers outside of Saigon city, yet these pledges by the professors have been kept up faithfully.

Though based on the Buddhist spirit and teaching the School is

not evangelical and stresses a combination of social and spiritual action. The door is open to all who volunteer to sacrifice their lives to the cause of improving the Vietnamese society and furthering human understanding. This is the first school of its kind not only in the Buddhist community but in the whole of Vietnam. The students come from everywhere. The School provides modest rooming facilities in a simple cement building which is being expanded room by room as the budget allows. The building is still incomplete after two years, although there are enough rooms for the number of students.

Terrorist Attacks

However, from the very beginning the uniqueness of this School has caused many difficulties. Starting with the work training camp of spring 1966, the School has been under repeated terrorist attacks. It is hard to understand why people would want to destroy the School when its efforts are humanitarian and it has no political motives. The problem is that in Vietnam every action has a political effect, and there is a contest between the fighting powers to "win the hearts and minds of the people." The peasants are constantly under pressure of the Saigon regime, the American military, and the NLF, and are weary of them all. They long for peace and a chance to improve their war-torn lives. When the students of the School go out to work with no motives other than a simple desire to help sooth and encourage their fellow countrymen to help themselves, they are accepted warmly by the people. This alarms all the fighting parties who feel that they are losing political leverage. They realize that the violent means they use are effective only for immediate results but can never capture the spirit of the people as love and constructive non-violence can. But those versed in violence know only violent means to answer the "threat" that they think the School poses.

In May 1966, a grenade was tossed into a farm house where several of the students were staying, and critically injured one of the boys' head. Today his left limbs are paralyzed and there is the possibility that he will become epileptic sometime in the future. I did not start working at the School until early this year, 1967, so did not know the details of the first grenade incident, but have shared

intimately in the subsequent tragedies.

Thirteen Grenades

On the evening of April 24th, after supper at the School I left for Saigon with a friend at about 7:30. An hour later, thirteen grenades were tossed into the girls' dormitory and open study hall killing two girls and wounding ten others. Later that night when I learned of the attack and rushed to the hospital, the emergency ward was crowded with the girls I had been talking and laughing with only a few hours before, their faces ashen and the tattered sheet-bandages covering their bodies soaked in blood. The understaffed hospital seemed incredibly slow and we spent a sleepless night waiting outside the operating rooms praying that no more would die. Everyone survived and has since recovered, but one of the girls had to have her lower leg amputated. Another girl was in mental shock for a long time afterwards.

The days following were busy with funeral arrangements and visitations to the hospital to care for the wounded. Since the government police refused to investigate the matter or to come and protect the School against further attacks, the boys began taking turns at night doing guard duty. Of course they have no desire for weapons and feel that if there is any threat of repeated violence, they can call to the neighbouring farmers for help. More and more evidence came to light that this was not "Viet Cong terrorism," as the government was wont to spread. Sometimes I would stay up with the others to do guard duty, and looking out into the night would feel terribly sad that there should be so much impersonal violence in this society. Surely those men who tossed the grenades would not have done so if they had known these innocent and lovely girls; if they came face to face with the suffering parents; if they knew the tenseness and yet the calmness of spirit among them all in the face of danger; and above all their forgiving spirit.

Rapport with Peasants

The curriculum of the School was delayed but resumed when all of the students felt that more than ever they could not let their spirit or work be defeated, and that they wanted to show whoever wished them ill that their sorrow would not turn to bitterness and hatred. The two year course of the School

was coming to an end and the School was planning its final work training camp before graduating the first class. When the training camps began in June, however, almost immediately eight boys were kidnapped from the village ancestral pagoda where they were staying. Alarmed, the School was helpless to do anything because once again the government made little gesture to investigate the matter. To this day we do not know where those eight students are, and whether they are living or dead.

The kidnapping was meant to intimidate the School, but the Students asked to stay on in their villages and continued to work shoulder to shoulder with the peasants, gaining wonderful rapport with them. They learned much from the villagers and in turn provided first-aid services, taught the children, built sanitary latrines, and experimented with new vegetable plants with the peasants. The best indication of their success was that within three weeks the farmers had opened up their homes so that the students could eat and sleep with the farmers' families entirely free of charge.

Seemingly because of their success, tragedy struck again. In the early hours of the morning on July 5th, armed strangers came around to the villages where the students were scattered and demanded of the farmers that they open their doors to let the students out. The farmers refused to comply, saying through the door that any business they had could be done when daylight came. It so happened that five boys were not staying with farmers but were sleeping in the village dispensary which served as one of the teams' meeting place. When the armed men came to them they forced the boys to open up with threats to burn or grenade the building. The boys were then tied up and led to the Saigon River, where, an hour later, they were shot to death. When the boys were discovered at dawn, one of them, a young monk was found to be miraculously alive, rushed to the hospital, and has since then recovered to tell the nightmare happenings of that night.

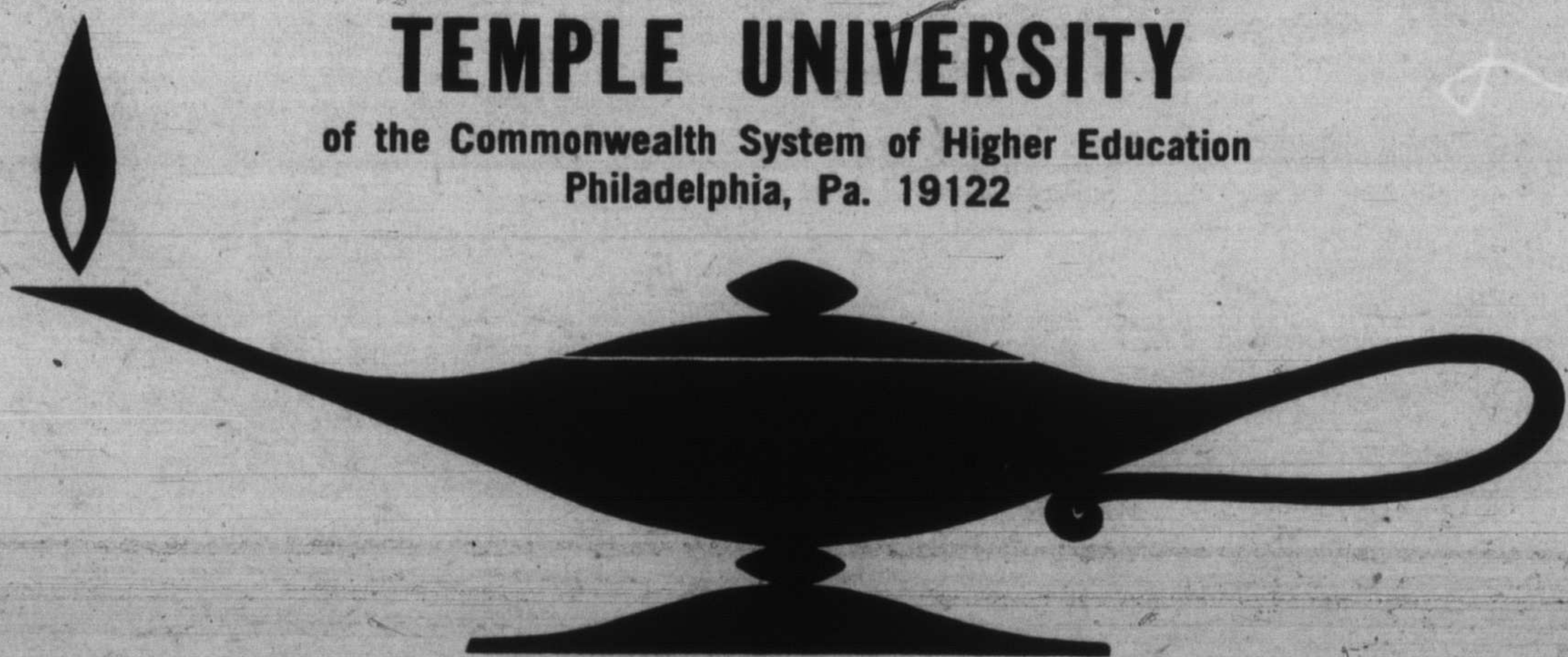
A Grateful Father

The graves of the two girls were not yet green, but once again we were cast into preparations for the funeral, and the rains poured down to grieve for them all. It was painful to meet the families of the four boys because there was so

ITPCG staff member on campus Monday, March 4 at 10:00 a.m.
See Placement Office for appointment.

Intern Teaching Program for College Graduates TEMPLE UNIVERSITY

of the Commonwealth System of Higher Education
Philadelphia, Pa. 19122



Cook and Moore Frolic In Devilishly Witty Spoof

While "Beyond the Fringe" was in New York, a delighted public whiled away the hours speculating on where its four talented progenitors, a history teacher, a doctor, a pianist, and an actor, would go from there. The history teacher, Alan Bennett, has gone contentedly back to teaching history. Dr. Jonathan Miller has begun reading his own publicity, and is involved in regenerating British theatrics. Pianist Dudley Moore and actor Peter Cook are not the least bit interested in British theatrics. They are busy amusing themselves and, presumably, making a mint at it, when what they do happens to amuse the public as well. They froliced with Peter Sellers in "After the Fox," appear frequently on British T.V., and are currently to be seen at the Bryn Mawr Theater in their cinematic brainchild "Bedazzled."

In "Bedazzled," a hamburger cook at Wimpy's, Stanley Moon, sells his soul to the Devil, cryptically named George Spiggott, in return to seven wishes. His objective is to make it with a waitress, Margaret Spencer, whom he adores. The script is based on, along with Goethe, a story by Cook and Moore, written for the screen by Cook, given background music by Moore, and starring Cook and Moore. One suspects that they must also be responsible for the film's publicity folder, which suggests inviting local religious leaders to a special screening of the movie to stress "modern consequences of selling one's soul to the Devil."

After its plot is pinned down,

Culinary Quip

In view of the mouth-watering discussions of home-cooked food that are heard in many smokers, Sue Lautin suggested that students might be interested in trying professors' recipes. Would you like this continued? -- Ed.

There's one point on which the whole student body agrees - Hot Shoppes food is bad for the figure, the morale and the health. Mrs. Joan Stevens of the French Department has offered one solution to this problem: it's called supremes de volaille with cherries.

A supreme is half a boned, skinned chicken breast. Any good butcher can prepare these. Have him fix six supremes, and then get hold of:

6 T butter
1 small chopped onion
1/2 cup chicken broth
2 t meat glaze (not necessary)
1 cup port (should be good enough to drink plain)
1 can pitted black cherries
2 t cornstarch

Preheat oven to 350 degrees.

In a heavy skillet, melt the butter and brown lightly the six supremes. As they brown, remove them and place them in a single layer in a casserole. Cook the onion in the butter until it turns clear. Add broth, meat glaze (if you have it), and port to the onion and butter, and bring it all to a simmer.

Drain the cherries, saving the juice, and mix the cornstarch well with a few tablespoons of the juice. Add this to broth, onions, etc. and simmer, stirring constantly until it turns clear and thickens (the juice from the chicken will thin it out). Add cherries, simmer for a minute more and then pour the whole thing over the supremes. Cover the casserole and cook for twenty minutes.

If anyone has a recipe she would like to share, or would like to know how to make a certain dish, contact Sue Lautin in Merion.

this movie's similarities to "Faust" end abruptly. "Bedazzled" is filled with a great deal of enormously silly humor, acerbic satire, and general nonsense. Because Cook and Moore imbue the movie with the same irresponsible comic sense that must have possessed them to write it, it succeeds almost completely.

Cook's Devil is a streamlined, mod villain, who is as attractive as sin. He approaches Moon (Moore) as he is trying to hang himself, holding a limp rope in one hand and a manual on knot-tying, open to "Nooses," in the other. After breezily overcoming Moon's reservations, he leads him to the Inferno, a discotheque and Spiggott's headquarters, and contracts for the soul. Among the staff of the Inferno are delicious personifications of the Seven Deadly Sins. One of these, Lust, is played by Raquel Welch, a living symbol to publicity men the world over. Her talent is apparent the minute she comes onto the screen, or at least nothing that is not then apparent ever transpires. In any case, she is on-screen in all less than 15 minutes. Miss Welch's gigantic billing in this movie is rivaled only by Vanessa Redgrave's in "Blow-up."

The object of Moon's affections is played with great appeal by Eleanor Bron. She used to be the little girl who shared Sofia Loren's peregrinations in "Two Women." She has grown. She, Cook, and Moore all figure in the realizations of Moon's wishes. As these progress, one sees more and more that this movie is a cavalcade of parodies of recent British movies. Moore becomes a pop singer in a segment in which Cook sings the title song, and looks hysterically like the hero of "Privilege." Cook as an Oxford Don, and his wife, Miss Bron, entertain an undergraduate Moore on an afternoon's idyll with powerful overtones of "Accident." The morgue in which Miss Bron fends off an amorous police inspector might be a "Loved One" reject. Incidentally, the theory that this entire movie is a parody of Richard Burton's "Dr. Faustus" is false; in fact, the opposite may be closer to the truth.

However, this is not only a parade of parodies; it has real originality as well. The best of the vignettes has Cook and Moore as nuns of an order called Leaping Bodellians, whose lore is so extensive and so uproarious as to defy comparison or description. Between wishes, Cook and Moore chat and become friends, and Cook gives a captivating account of his life and times as Lucifer, before and since the fall. They also have a whale of a time contriving the sort of mischief that makes up Cook's day.

This kind of zaniness is dangerous, and occasionally Cook and Moore allow themselves too much of it. Even with the polishing of Stanley Donen's subtle direction, some of "Bedazzled" reveals itself as plain bad taste. God's omnipresence is fair game for quips, but it is too much when Cook is nervous about changing his trousers. It is reasonably funny when Moore is caught wishing to be a "fly on the wall," but the ensuing "Loved One" sequence becomes a tasteless parody on a tasteless model. It is enchanting that the Almighty should be a resonant voice echoing in a giant, airy greenhouse, but too much that Cook should grudgingly eat dirt for him. Spots like these are hopefully not signs that the humor that allows them is passing its prime and getting overripe. Thorns and all, this is such a delightful rose, it would be sad to think of it as the last. **Mary Laura Gibbs**



photo courtesy Twentieth Century-Fox

Peter Cook keeps an eye on Dudley Moore as he arrives at a convent as the result of one of his wishes in his contract with Lucifer.

Guide To The Perplexed

ALL WEEKEND

Forrest Theatre
"You Know I Can't Hear You When the Water's Running"
Theatre of the Living Arts
"The Importance of Being Earnest"
Locust Theatre
"Carry Me Back to Morningside Heights"
Society Hill Playhouse
"The Files"
2nd Fret
Dave Von Ronk, singing blues, folk, and Bertolt Brecht
Main Point
Good and Plenty Rock Band
The Trauma
Michael Bloomfield and The Electric Flag ("The Trip" theme) and the Mandrake Memorial
Arcadia
"Guess Who's Coming to Dinner?"
Bala
"Closely Watched Trains"
Boyd
"Doctor Doolittle"
Bryn Mawr
"Elvira Madigan"
Cinema II
"Closely Watched Trains"
Cinema 19
"In Cold Blood"
Eric
"The Graduate"
Fox
"Berserk!"
Lane
"Dr. Faustus"
Midtown
"Bonnie and Clyde"
Randolph
"Gone With the Wind"
Regency
"Sol Madrid"
Stanley
"Camelot"
Stanton
"Valley of the Dolls"
Suburban
"President's Analyst"
Trans Lux
"The Stranger"
Theatre 1812
"China is Near"
World
"Elvira Madigan"
Yorktown
"Closely Watched Trains"
163rd Annual Exhibition of Academy of Fine Arts:
"American Art Today," continuing until March 3 (Tues.-Sat. 10 a.m.-5 p.m.; Sunday 1-5 p.m.; closed Mondays -- admission free)

FRIDAY, MARCH 1

8:00 p.m. "The Hill," Beury Hall, Temple University (also at 9 p.m.)
"An Evening of Traditional American Music" Thomas Hall, Temple University (Admission free)

8:15 p.m. Debussy Commemorative Concert, Charles Engel and Company, Clothier Hall, Swarthmore College
"Albert Herring" by Benjamin Britten, Mitten Hall, Temple University

8:30 p.m. Philadelphia premieres of Michel de Ghelderode's "Escuriel" and Harold Pinter's "The Lover," Annenberg School Auditorium, University of Pennsylvania (tickets: \$1, students; \$2, general)

Phil Ochs and the Jim Kveskin Jug Band, the Academy of Music (tickets: \$2.50 - 4.50)

SATURDAY, MARCH 2

6:30 p.m. Basketball, Haverford vs. Swarthmore, Haverford Gymnasium

8:15 p.m. "Albert Herring" by Benjamin Britten, Mitten Hall, Temple University

8:30 p.m. Norman Mailer, speaking at YM-YWHA, Philadelphia
"Escuriel" and "The Lover" (see Friday)

SUNDAY, MARCH 3

11:00 a.m. Jewish Discussion Group, discussing the works of Buber, Agron, others

3:00 p.m. Japanese Songs and Dances, cosponsored by the Japanese Society and the Philadelphia Civic Center, at the Center (admission free)
"Escuriel" and "The Lover" (see Friday)

3:30 p.m. Batten House tea

8:15 p.m. Michael Raloff, editor and poet, speaking on the poetry of Nelly Sachs, Stokes, Haverford

TUESDAY, MARCH 5

10:40 a.m. American Arts Trio will give a concert of Chamber Music, Roberts Hall, Haverford

7:15 p.m. Arts Council Film: "Ashes and Diamonds" (1958), Biology Lecture Room (again at 9 p.m.)

8:30 p.m. Dr. Luis Sampedro, speaking on "Economic Planning in Spain," Common Room, Goodhart

WEDNESDAY, MARCH 6

7:30 p.m. Scottish and Folk Dancing, BMC Gym

THURSDAY, MARCH 7

8:00 p.m. "Three Men On a Horse" produced by Temple University Theatre. Randell Theatre, Temple University (admission \$2.00)

8:30 p.m. Samuel R. Leon, Professor of English at Hunter College, lecturing on "Toward a Linguistic Poetics" Sharpless Auditorium, Haverford