

Whitman Labels Heroes of Aristophanes 'Unbelievable'

DEC. 6 -- Professor Charles Whitman declared tonight that he did not believe Aristophanes to be a political or moral reformer as he is so often called.

Speaking before an audience in the Chemistry Auditorium, where he delivered the annual Charles F. Moore lecture for the promotion of Greek studies, Professor Whitman, Chairman of the Classics Department at Harvard, Member of the National Council of Arts, and a Guggenheim Fellow discussed the "Comic Hero in Aristophanes."

MORALITY, HE SAID, implies a limit, but the works of Aristophanes are unlimited. In many of his plays the hero is a simple old Athenian, who often reflects Aristophanes' life, he added.

These Greek heroes reflect a definite jole de vie throughout, Whitman continued, and their exposition of sex and immorality is

Lars Carlson: Foreign Life

DEC. 10 -- Lars T. Carlson, East Coast field representative for the Experiment in International Living, will be on campus next Tuesday to discuss the programs of the Experiment with interested students.

The Experiment in International Living was founded in 1932, and is an independent, non-profit organization in the field of international education. The Experiment offers six basic types of programs ranging from study tours and work camps to overseas summer schools.

THE OUTBOUND PROGRAM of the Experiment involves from seven to eight weeks of the summer. Experimenters travel in small groups led by specially trained leaders, and before arriving abroad, meet for an intensive orientation program.

The essential feature of each Experiment program is approximately one month spent living in a private home, not as a guest,

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so shameless that the reader cannot bring himself to be ashamed or shocked. He said that pornography is scheming and secret, but the works of Aristophanes are open, merely piling the unbelievable on the unbelievable.

Whitman discussed the heroes of a number of Aristophanes' plays, showing their undeniable urge to win at anything they ever undertook. He told of the hero of "The Econonians" who determined to win a drinking contest and succeeded.

IN THE "ANGELS," he said that the hero reached a high point of the ridiculous and the comic, when, on becoming thoroughly drunk, he returned home gaily punching everyone in sight.

Finally the height of the unbelievable is reached when in the "Birds" the hero deposes Zeus and takes over the Universe, he said. Whitman compared this plot to the series of practical jokes played by the day-old Hermes on Apollo in Greek mythology.

And Cheaper Pastry too

Senate to Tap Deposit Fee Of Student for Assessment

DEC. 9 -- The assessment for social functions of the classes will not be an added expense on the student's bill, but will be taken from the general deposit fee, the Senate learned tonight.

Robbie Davison '65 said previously this 35 dollar deposit or the remainder left over after a student's four year stay at Trinity was turned over to the college. Now the Senate will draw from this fee yearly, seven dollars a year for sophomores, juniors, and seniors, and three dollars for freshmen, he added, for deposit in this social fund.

The four year total of the 'social costs' is \$24, leaving nine dollars for breakage, which Senate President Mike Anderson '64 indicated was not usually surpassed by the

Johnson Keynotes Embassy In Talk Criticizing Church

DEC. 10 -- "The Relevance of the Church in Today's Society" is the topic this year's Embassy is posing for a campus wide discussion tomorrow night after the dinner hour.

The fraternities, Brownell Club, the Independents and the Freshmen will gather into sixteen conclaves to meet with one of sixteen Christian and Jewish leaders.

The L.F.C. has given full cooperation by cancelling the regular fraternity meetings for tomorrow evening.

Dr. and Mrs. Jacobs will hold a tea for the visiting clergy and the student hosts at 5:00 p.m. tomorrow.

The usual format is for the visiting clergymen to give a brief talk about the topic and then open the topic to discussion.

The Embassy is sponsored by the Chapel Cabinet, headed by Kit Hussey. The Chapel Bulletin lists the specific meeting places and student hosts.

'Of Women Selling Cupcakes'

DEC. 8 -- "The Church has failed the modern world," stressed The Rev. William A. Johnson, Chairman of the Department of Religion at Drew University. In a discussion of the modern Church this evening.

He outlined at the 5 p.m. Vespers, four statements about the

Church which should be classified as true.

The Rev. Mr. Johnson's sermon keynoted the subject of EMBASSY 1963, which is "The Relevance of the Church Today."

Criticizing the Church, he said, "The Church is not functioning as God had intended; it has had a bad 'P.R.'" Some people think of the Church "as a mere institution where sensitive, mature women come once a month to sell cupcakes to one another," he commented.

"The Church," he affirmed, "does not have to relinquish its role in the modern world." He continued saying that the Church is essential to our life when Christian people let the Church be the Church.

He emphasized, "The Church must share the guilt for the student apostasy and defection." Continuing to diagnose the falling within the Church, he asserted, "The Church fosters a theological naivete."

The former Assistant Professor outlined these four statements about the Church which should be classified as true:

He began by stressing the fact, "The Church is God's creation under his judgment and is his instrument." Then, he stressed, "God is radically with man on earth; He is infleshed into categories of flesh and blood. Where people are; there God is also."

He continued enumerating the truths and said, "God is present in a continuous way. Everywhere there is a miraculous element." Lastly he asserted, "The Church is a community which must respond to love (agape). This is a radical kind of love to which the Christian must be committed; it does not have to be returned."

Book Grant For Minot

DEC. 10 -- Stephen Minot, assistant professor of English, has received a Eugene F. Saxon Memorial Trust Grant worth \$1000 on the basis of a 100-page portion of his unfinished novel, AT THE SOUND OF THE SIREN. Harper Brothers Publishing Company awarded the grant.

Minot, who will continue writing the novel in Athens this spring on leave of absence from the College, said that the "siren" of the novel's title is an air raid siren. The subject of his novel, he explained, is the "consciousness in our age of living with the possibility of war all the time... and the various ways in which people deal with this anxiety."

The novel, Minot added, is a further development of characters used in three of his short stories: "Sausages and Beer," which appeared in the November, 1962 issue of THE ATLANTIC; "Herb," which appeared in the winter, 1963 issue of the KENYON REVIEW; and "Windy 4th," which will appear this winter in the VIRGINIA QUARTERLY REVIEW.

These characters are all members of the same New England family, the assistant professor remarked, but in the novel they are scattered all over the world.

average student. In the event that a student breaks more than nine dollars worth of material, he will be billed by the college for the additional breakage.

Davison in his report also stated that class elections will be postponed until May. He added that the chairman of the four-class Social Committee will be appointed shortly by the Senate President.

Scott Gregory '64 of the Specifics Committee delivered a report on the Medusa. The conclusion of his

(Continued on page 6)

Hope for Philadelphia —

Mitchell Gives Plan for Racial Peace

DEC. 6 -- Dr. Howard E. Mitchell of the Philadelphia Council for Community Advancement tonight outlined a pilot program in Philadelphia designed to ease racial tensions through community-police cooperation.

At a dinner-meeting of the Connecticut Psychological Association presided over by its President Dean O.W. Lacy, Dr. Mitchell described the program being instituted in North Philadelphia as an effort to increase respect for the law through educational drives aimed at both the policeman and the citizen.

This North Philadelphia area of some three hundred-thousand Negroes and twenty-two thousand Puerto Ricans, Dr. Mitchell said, has one of the highest crime rates in the United States and has recently been the scene of several racial incidents resulting in near riots and Black Muslim intervention.

instituted and the other region (the control area) where neither the police nor the citizens will be aided in any way.

After a period of time Dr. Mitchell hopes to see the crime rate decline in the experimental area in comparison with that of the control region left to itself.

In attempting to instill respect for law through education, Dr. Mitchell's Council will retain police officers and teach the citizens in the experimental area how to solve their problems peacefully.

Police retraining will consist to a large part of courses in group behavior and criminal law, Dr.

Mitchell said. Each policeman chosen for the project must have two years experience and must exhibit an understanding attitude towards youth as measured on administered personality tests. He added, with the hope that police administration would be thus improved.

FOR THE OTHER SIDE, the citizens of North Philadelphia, Dr. Mitchell's program will provide legal aid, religious help, and job training opportunities.

In addition, he said, the Council for Community Advancement would provide facilities where the people can discuss any grievances or injustices with the police department officers.

Explaining the origin of the Philadelphia community project, Dr. Mitchell said that it is part of the Ford Foundation's "Great Cities" program set up five years ago to study racial tensions in Oakland, New Haven, Boston, now Philadelphia, and in the future Washington, D.C.

(Continued on page 3)



JOE McDANIEL AND BILL CHEW give blood. The college gave a total of 200 pints, last Wednesday and Thursday, a gain of 30 over last year. St. Anthony's Hall had the highest participation in the drive with 44.5 per cent of the members giving. Psi Upsilon and Pike were second and third.

STRUCTURALLY, the experiment divides North Philadelphia into two areas: One called the experimental area where the Council's educational program will be

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Trinity Tripod

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Campus Notes

The Department of History will hold a meeting on Monday, January 6, at 3:30 p.m. in Wean Lounge for majors and prospective majors in the department. Members of the department will discuss requirements, seminars, and comprehensive examinations.

The Cercle Francais of Trinity College is holding a recital of French music for piano, by Raymond Wertheim, '64, on Tuesday evening, December 10, 1963, at 8:00 p.m. in Seabury 17. Works by Debussy, Fauré, Saint Saens will be performed.

The brotherhood of Phi Kappa Psi has announced the election of the following brothers as officers: president, Christopher McNeill; vice-president, Bradley Sevin; treasurer, George Corvell; secretaries, Robert Morisse and Rush LaSelle; and sergeant-at-arms, Warran Rosenfeld.

Wat's What

by Kelth Watson

The opinions expressed in this column are not necessarily those of the editors. In fact, this week, we disagree rather strongly with some of Mr. Watson's allegations. He does, however (and he could have another if he can show that the \$7 is tax deductible).

—ed

A recent editorial of the TRIPOD discussing the proposed assessment for college social functions appeared under the headline: "Let's Go To The Hop." This title was the product of clever and poignant thought. The same cannot be said for the rest of the editorial.

The concern here lies not with the conclusions that were reached, but rather with the misleading and superficial assumptions that were used to reach the thesis.

The editorial asserts that the reason why school dances are so ill-attended is that students just don't want to go to these functions. But one must analyze the problem further. The fact the overwhelming majority of eligible upperclassmen are members of social fraternities or social clubs is good indication there is considerable desire on the campus for social diversion.

RECENTLY, THIS WRITER appeared before the Inter-Fraternity Council to exchange ideas concerning the Senior Prom. As one representative expressed it: "The entertainment should be of higher quality and the price of admission should be lower." Thus, there appears to be demand for

all-college social functions if the right product can be supplied at the right price.

However, common sense or Mr. Samuelson will note a discrepancy in the thought of those who seek a better product for less money. Trinity, in sum, cannot support first rate entertainment without a guarantee of a large turn-out; without such a guarantee those who plan the all-college affairs must settle for the likes of Bobby Kaye and Paul Landerman, Little wonder, then, that no one except the Medusa (with free tickets) shows up.

The editorial further states that to have the option of buying a ticket is in some sense a vote in favor of a dance, and they argue that the Senate has proposed to destroy that option. This is dangerous doctrine. This is dangerous doctrine for a group that receives no less than \$5,000 a year--over 20 per cent of the Senate budget. Clearly, according to this hypothesis, the TRIPOD should sell its issues to the students to measure its popularity. At this point, the TRIPOD appears about as popular as the school social functions and even Professor Salomon comes to the dance.

IT SHOULD ALSO be noted that while the Senate has taken away one form of expressing discontent, it has instituted an even more effective one--the ballot. According to the proposal, each class president must obtain the approval of the class members for the affair that he has approved, if the proposed function is not approved, suggestions from the floor will be considered. If the class prefers to spend its money on a folk singer rather than a dance, or even on a symphony or ballet, such preference may now be made manifest.

The key issue that the TRIPOD editorial appeared to overlook is whether social functions should be supported by the entire student body as being an integral part of the college. If the answer is negative, then some intrinsic difference must be shown between social athletics, WRTC-FM, the Political Science Club, the TRIPOD, etc. To cry "tyranny of the majority" simply beclouds the basic issues at hand; to complain about \$7.00 a year spent at Trinity rather than Bennington or Phil's is equally immaterial.

Trinity is a 'suitcase' college. Students are willing to spend \$7.00 in gas and toll money to see the Weavers and Joan Baez at Harvard or Duke Ellington and Louis Armstrong at Princeton, and yet are not willing to spend the same amount yearly to bring such names to this campus.

The argument against the Senate's proposed assessment would be that the college should not be concerned at all with the social area of a student's life. This, indeed, could be considered a tenable argument. (Those who favor this point could begin a "Help Keep Trinity Dull" campaign.) More seriously, it would appear that more careful discussion of this issue is in order, for there are valid points to be made, on both sides.

But flip, one-hundred word editorials do not qualify as careful discussion. Perhaps some letters to the editor will.

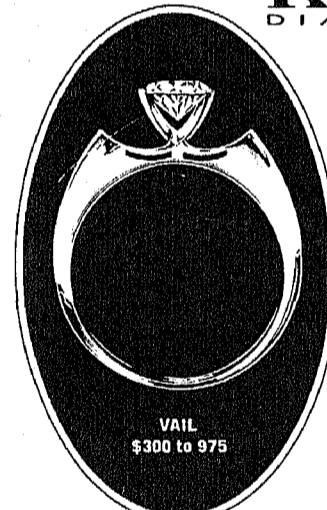


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Military Ball Canceled

The Military Ball, scheduled for Saturday, December 14, has been cancelled in respect for the late President John F. Kennedy. It may be rescheduled.



GOAL


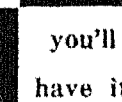
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Jesters Star in Reading; Volpone Creative Triumph

By JEROME LIEBOWITZ

If Sunday evening's energetic production of Jonson's VOLPONE is any indication of the ingenuity, imaginative creativity, and flair for the theatrical inherent in the Jesters' newly-formed monthly Reading Series, we can regard it as an important step in the course of drama at Trinity.

Relying not too heavily on the audience's "willful suspension of disbelief," the Jesters brought to life the much-studied-but all-too-seeldom-seen Jacobean comedy. The most effective, functional set designed by Alex Morrow, an integral part of the Reading that helped to convey the visual aspect of the drama, and the concise, sensible editing by Director Richard DeMone (who also composed the witty "transition passages") gave the Reading an intense, coherent swiftness of progression, leaving nothing desired and adding much to the comic impact of the play.

But, as in all such productions, the final success or failure of a Reading depends on the ability of the actors to develop characters so that the audience does not feel it is viewing a radio broadcast of the play. Although one did get this feeling during certain lesser moments of the play, notably in the second court scene, Wilbur Hawthorne developed Mosca into THE central motivating figure of the play, carrying the production admirably through to Jonson's rather stern conclusion. He outdid himself in his scenes with the greedy fools covetous of Volpone's wealth.

But it is significant to note that for the most part, John Alves's Volpone, Bruce Johnson's Corbaccio, and Joe Martire's First Advocate were delightful, imaginative, well-directed characterizations that sparked up and made quite entertaining many otherwise lackluster scenes. Harold Cummings and Maureen Hill, as the self-cuckolded Corvino and his chaste wife Celia, couldn't help but provide several other moments of good, belly-laugh humor. These new faces exemplify a second major aspect of the Reading Series and a most important one: to involve more students in dramatic activity and discover talent at Trinity that would otherwise go unnoticed during the three major Jester productions that very often

Racial . . .

(Continued from page 1)

"SOME PEOPLE call our age a 'time of crises,'" Dr. Mitchell commented, "but I don't feel that this is true. I feel we are living in an age of opportunity-- opportunity to answer all the unanswered questions of time."

Noticing the Trinity students in the back of the Hamlin dining hall, Dr. Mitchell appealed for them to study, therapeutic aids for removing racial tensions.

"You no longer plan for people but WITH people," Dr. Mitchell said summarizing the strategy of the "Great Cities" program.

In a call for action Dr. Ross R. Thomas asked the Connecticut Psychological Association to participate in a college centered drive to include civil rights "action sheets" along with Christmas cards. He announced that fifteen to twenty thousand of these sheets are being printed.

Secretary June Torey of the Psychological Association requested members to wire their Congressmen to sign the discharge petition which is now being circulated in the House of Representatives to get the Civil Rights bill out of the Rules Committee.


deal with casts too small to tap all of Trinity's talent.

The only suggestion this viewer has is that the actors memorize their cues and become more familiar with their speeches so as not to necessitate the over-use of their books.

As is usually the case, this was an experience shared by a shamefully small portion of the Trinity community--a community which, ironically, begs for more cultural outlets yet fails to be aware of those right in its midst. Fortunately, those who missed the debut of the Reading Series can get some of the fun and thrill by tuning into WRTC-FM on December 18, when VOLPONE will be broadcast. And they can look forward, as this reviewer does, to the second part of the Series--a Reading of THE IMPORTANCE OF BEING ERNEST, tryouts for which, it has been announced, will be held on December 12 and 16 at 7:15 p.m. in the Senate Room.

IN PERSON

Peter, Paul and Mary



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THE BELL TELEPHONE COMPANIES SALUTE: TOM CASHMAN

Telstar beamed the first transoceanic telecast, and Tom Cashman (B.A., 1957) assumed the responsibility for training personnel and scheduling tours of the antenna complex at Andover, Maine. He also spoke to numerous civic and social groups on the various aspects of Telstar.

Not all of Tom's assignments have offered him the opportunity to participate in a historical event, but as a member of A. T. & T.'s Long Lines Department he is involved in the amazing communications advances of today. Long Lines is responsible for long distance communica-

tions, which must be effectively integrated with local services and internal communications systems.

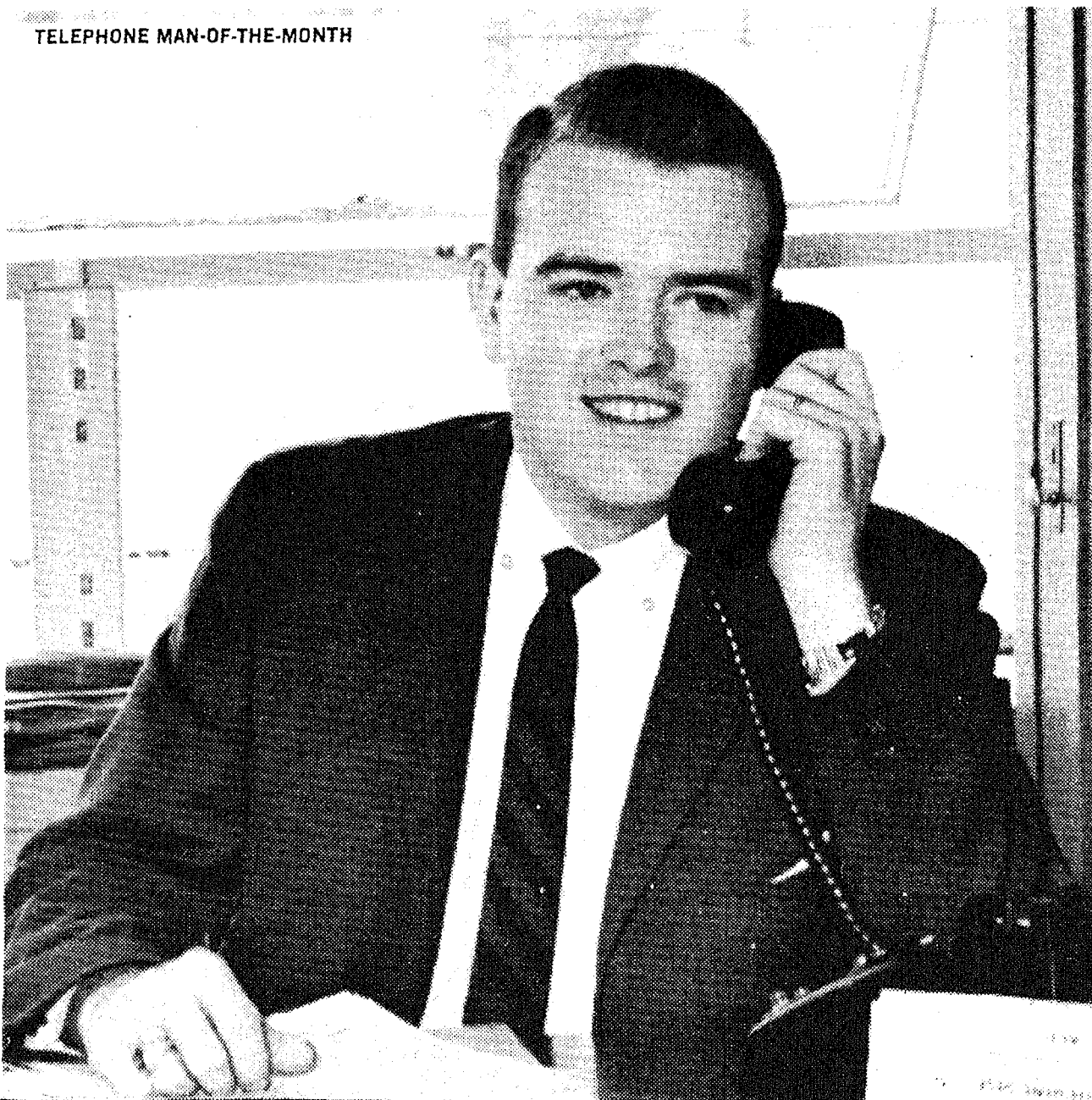
Tom is presently Information Supervisor at White Plains, New York, where he is responsible for keeping the Eastern Area Long Lines employees informed of current telephone developments of local and national importance.

Tom Cashman, like many young men, is impatient to make things happen for his company and himself. There are few places where such restlessness is more welcomed or rewarded than in the fast-growing telephone business.



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Trinity Tripod

EDITORIAL SECTION

TUESDAY, DECEMBER, 10, 1963

Does the Church Have a Place?

The main article on this page discusses the relevance of the church to society in a general way, rather than a specific way. Rather than ask "What is the relation of my church to society," it asks what kind of problems are inherent in the discussion of that question.

The two articles by Rockwell Williams illustrate the more specific roles which the churches play (or do not play) in only one area of our society.

The "relevance" of the church in today's society is a complex of separate intentions, methods, means of communication, and effectiveness. In boiling away the specific issues we feel we have performed a conclusionless, but not meaningless task.

It is similar to the conclusion reached by the late H. Richard Niebuhr in his book, *Christ and Culture*, which considered the various relationships of Christian churches to their society, based on their interpretations of Christ. He points out that his study could have considered every possible viewpoint, but that neither a greater nor lesser intensity of study would arrive at *The Christian Answer*. "It will perhaps be-

come clear," he said, "that in theology, as in any other science the seeking of an inclusive theory is of great practical importance; and that a great work of construction in this sphere might enable one to see more unity in what is now divided; and to act in greater harmony with movements that seem to be at cross purposes."

It is not really possible to dismiss or admit the church in general as "relevant" or "irrelevant." This does not exclude such judgments on specific issues. But it should be kept in mind that in specific areas (depending on your point of view) the church may be relevant in one field and irrelevant in another, and in any one specific area, the church may be relevant today but could possibly be irrelevant tomorrow.

All must admit that the churches are in competition with each other and with secular groups as well to bring a message of salvation to the world. Until their message is thoughtfully confirmed and demonstrated, or rejected, by all, each must remember that to grant, at the least, consideration to the views of others is essential. Refusal to do so is a rejection of part of humanity.

'Africa in Focus'

The tragic events of November 22, naturally obscured the already successful and potentially even more successful program planned by the College and Watkinson Libraries, the Mather Hall Board of Governors, the International Students' Organization, the Political Science Club, and the Phi Kappa Educational Foundation, Inc.

"Africa in Focus," although brought to a premature halt, proved to be among the most stimulating and significant events of the College year. We were encouraged by the obvious careful preparation, the fine publicity campaign, the stature of the participants, and the finesse with which the program was executed.

Panic Time and the Library

It's panic time again. With the semester drawing to a close, students are spending more and more time studying, making more demands upon the library, and are more on edge as tensions increase.

And one of the major causes of this tension is finding a quiet, comfortable, well-lighted place to study, especially late in the evening and on Saturday evenings. Yes, we know we have the Old Cave with its comfortable furniture, but rather poor lighting. Yes, we know we have Seabury 34 with its decent lighting, but rather uncomfortable stiff back chairs. Yes, we know we have a library which has a well lighted reading room and relatively comfortable chairs. Why don't we make more use of it.

We would suggest that the Library should extend its hours nightly at least during the coming "tension period" before exams and open on Saturday evenings. If this suggestion is not feasible we make this suggestion: open the main reading and smoking rooms, and have them monitored by either a paid attendant or, possibly, a member of Cerberus or Senate. The Cerberus was com-

mended for its program of handling the summer storage in Alumni Hall. Aren't brains more valuable than furniture?

Physically it seems that the main reading room and smoking room could be blocked from the rest of the Library fairly easily. The Library was designed so that the stacks could be blocked off permanently. Accordingly it seems as though an iron gate could be constructed to block them off when the main library is closed.

The limit time for checking out books could be maintained, 9:45 p.m., week days and 4:45 p.m., Saturdays.

The monitor would be responsible to see that students did not carry in food-stuffs and wander around where they should not be.

The Senate should have its members poll their respective constituents to see if there is this demand. We have the impression that there are those living in thin-wall Elton, multi occupied Seabury, and cinderblock Jones which would appreciate this service. The Senate could substantially contribute to academic learning on this campus if it could then follow through and be responsible for instituting this program.

THE CHURCHES and their role

Theologians and civilians have, for centuries, been considering the relationships between a religious body and the society of which it is a part.

Members of church societies, feeling that they have a particular message and way of life which is relevant to the whole of society, have looked for the means and ways of making society aware of this message, and for ways to create a society more in harmony with the tenets of the religion.

Members of other religious bodies, or society at large, on the other hand, have continually questioned the rights, privileges, and methods of any church in bringing its message to society. They have questioned not only the method and relevance of a church's attempt to influence society, but have questioned the relevance and plausibility of the beliefs which are being offered.

American society from its beginnings has had close ties with the church. Most of its leaders have been church-oriented; many of its laws are based on church principles. Religious American citizens have both directly and in-

directly affected the direction of this nation's history. Birth-control laws, the days of prohibition, and the recent Supreme Court conclusions concerning prayer in public schools point to major areas of the church's influence: church action (or inaction) in civil rights and welfare programs, social, cultural and education programs points to other areas.

Conclusions, therefore, concerning the relevance or irrelevance of the church to modern society must be carefully determined in consideration of the many sides of the argument.

On the separate aspects of the problem of the relevance of the church, each question may be answered in different ways by any of the various groups involved. The question, for example, of the limits of influence which a church should hold, may be determined by other elements in their faith: the universality of the truth they hold; the command to "convert others," or to isolate themselves from the community at large; the sanction of violent or non-violent methods -- of boycotting, lobbying, or arguing, or the acceptance or rejection of

Church Could Give More Aid To Hartford's Puerto Ricans

by ROCKWELL WILLIAMS

The presence of an estimated 10,000 Puerto Ricans in Hartford (primarily in the North End) presents several problems which embrace the overlapping spheres of economy and education.

Most of the Puerto Ricans come in search of work. Unfortunately, since Puerto Rican adults have an average of four years of formal schooling, and since few of them speak more than a little broken English, they encounter considerable difficulty in finding work. Those who do get jobs seldom earn enough to pay landlords for inadequate apartments and to otherwise support their large families, which often consist of eight or nine children and occasionally as many as fifteen or sixteen. Those Puerto Ricans who do not have jobs either live with friends or relatives, or seek Welfare aid. Unemployment, racial discrimination, and other factors directly cause some of the worst living conditions imaginable.

The principal barrier to betterment of these conditions, specifically to finding work with adequate pay, and to general social assimilation, appears to be education; specifically, language. The minute a Puerto Rican leaves his apartment house he is handicapped by lack of fluency in English. This is particularly true with the adults, for almost invariably the children pick up English more quickly than their parents and older brothers and sisters. Nevertheless, the children themselves demonstrate a serious lacking: in the North End public schools (especially Barnard Brown and Arsenal), one out of four Puerto Rican pupils is in a special class for non-English speakers. Furthermore, through personal acquaintance with many of these children it is apparent that in the cases of a high percentage of the other three out of four, the knowledge of English is inadequate for a reasonably normal life in American society.

What is being done? On a formal level, the City of Hartford has several (but not enough) social workers specially trained to work with Puerto Ricans. The public schools, as mentioned, have special classes (but some of the teachers of these special classes, knowing little or no Spanish, often find themselves totally unable to explain items such as abstracts). There are evening classes for adults, but many adults are unable

to attend due to financial or familial difficulties; consequently, only a few are reached.

On a less formal level, several Hartford churches have recently begun to rally to the challenge of the Puerto Rican population. Roughly speaking, about four-fifths of the Puerto Ricans are Roman Catholics, the other fifth being either Protestant or non-committed.

The majority of the church-going Roman Catholics attend Sacred Heart Church, on Ely Street just East of the intersection of Main and Albany Avenue. The 10:00 a.m. Mass is mostly in Latin, but the announcements and the sermon are in Spanish. Although this Church presently has no active educational program beyond religious education (this lack is outstanding, considering the percentage of the congregation which is non-English speaking), Father Cooney has been co-operative in permitting me to use the church undercroft for tutoring English to Puerto Rican children in connection with the Northern Student Movement Greater Hartford Tutorial Project.

The Rev. Jack Grenfell of South Park Methodist Church, interested in helping the Puerto Ricans in the South Green area (Main and Maple intersection), is considering hiring a social worker and initiating an English tutorial program on a volunteer basis, with adult teachers in the congregation serving as tutors: both projects, however, are still in an embryonic stage.

Iglesia Cristiana Pentecostal (Pentecostal Christian Church), located on Seyms Street between Main and East Streets, sponsors a Boy Scout troupe and also plans a tutorial project with Hartford Seminary students as tutors. The minister (the Rev. Jose Santiago) conducts all services in Spanish.

The Spanish-American Church, whose pastor is the Rev. Guadencio Ramirez, has services at Central Baptist, Faith Congregational, and the First Presbyterian Church. Mr. Ramirez is quite instrumental in supplying clothing to needy Puerto Rican families. This church also has a tutorial program -- but, strangely enough, for mothers, when it is generally the fathers who have the greatest need of fluent English.

All the programs mentioned are still inadequate. Only time will tell if they will ever approach fulfillment of the needs of these people.

in society

Are there limits?
How must the church approach society?
Is the church always right?

American democratic principles are primary rules to be followed. The fact that various churches and non-church organizations have maintained unanimity or answers to the various problems of the relations of church to society points to the complexity of the problem in general. The fact that there is more often than not a disparity between the theoretical relation and the actual relation regarding any one aspect of the problem further adds to the complications.

What are some of the problems which church and society face in their relationships?

The Problem of God

Man has learned to cope with all questions of importance without recourse to God as a working hypothesis. In questions concerning science, ethics and even ethics, this has become an understood thing which no one scarcely dares to question any more. But for the last hundred years or so it has become increasingly true of religious questions also: it is becoming evident that nothing gets along without "God," and just as well as before. As in the scientific field, in human affairs generally, we call "God" is being more and more edged out of losing more and more ground.

Dietrich Bonhoeffer LETTERS AND PAPERS FROM PRISON

The question asked by this Christian theologian in 1945 seeks to determine the relevance of the church's own beliefs. What distinguishes the Christian theology from the philosophy of contemporary humanism?

The debate finds several answers. William Clancy asserts that

With the emergence of an increasingly technological, desensitized, and secularized

culture, it is clearly the role of religion to stand more strongly than ever as a witness to the spiritual and transcendent aspects of life.

But Albert Camus, asserting in *The Fall* that God is "out of style," points out that

... that word has lost its meaning; it's not worth the risk of shocking anyone. Take our moral philosophers, for instance, so serious, loving their neighbor and all the rest—nothing distinguishes them from Christians except that they don't preach in churches. What, in your opinion, keeps them from becoming converted?

The problem is particularly acute for the theologian, who must determine whether or not theology is more than humanism, and then must determine how this difference will become manifest in society.

The Method of Influence

When a church acts in society, the consequences can be both good and bad. Of great concern is the way in which a church enters the social realm, and the extent to which it carries its influence.

The picture that is usually implicit and often explicit in religious social action is that of a church which is unified, clear-minded, and right, set over against a confused and wrong-headed secular society which is waiting for the church's voice. Such a picture is mistaken in many obvious ways: mistaken in the notion that a church's thought in social affairs is in fact radically different from that of the surrounding society's; mistaken in the notion that whatever churchfolk, bishops, rabbis, preachers or religious

conferences decide to say (with whatever knowledge or thought, or lack of it) is ipso facto better than what may be decided by others; mistaken in the notion that there is a single, unifying position on these matters at which all religious folk, or all Christians, or all decent citizens, at least, will soon arrive, and that all we need to do is to proclaim it in a loud voice; mistaken in the assumption that the society is waiting eagerly to hear what "religion" has to say.

William Lee Miller THE CHURCHES AND THE PUBLIC

Miller points to five questions which he feels are central to the relation of church to society:

1. As to approach, whether there should only be an indirect or whether there may also be a direct, address of organized religion to particular social situations.

2. As to the agent, whether it is to be the individual only, or whether there may also be a collective action by the religious community.

3. With respect to the level of generality, whether the religious community deals only in abstract principles, or whether it may also attend to concrete matters of public policy.

4. With respect to the issue, whether there is a restricted list of "moral" issues upon which only the religious community may address itself to matters of the political economy and culture generally.

5. With respect to method, whether the religious communities are limited to persuasion and exhortation, or whether in some measure they may also utilize "pressure" and even coercion.

In an essay also found in *THE CHURCHES AND THE PUBLIC*, Arthur Cohen arrives at suggested principles to apply to these questions. He says that the knowledge of religious truth does not obligate the community to impose the practical consequences of this truth upon others, although he also affirms that the knowledge of religious truth "involves the right and obligation to transform society by persuasion." The society, however, is not obligated or justified when the majority enacts religious truth into law binding upon all. Individual churches have addressed themselves to these problems of method, and have arrived at conclusions of their own.

Pope John XXIII, for example, reaffirmed in his encyclical *Mater et Magistra*, that

... the Church by divine right pertains to all nations.

... For everyone who professes Christianity promises and gives assurance that he will contribute as far as he can to the advancement of civil institutions. He must also strive with all his might not only that human dignity suffer no dishonor, but also, by the removal of every kind of obstacle, that all those forces be promoted which are conducive to moral living and contribute to it.

Moreover, when the Church infuses her energy into the life of a people, she neither is, nor feels herself to be, an alien institution imposed upon that people from without. This follows from the fact that wherever the Church is present, there individual men are reborn or resurrected in Christ.

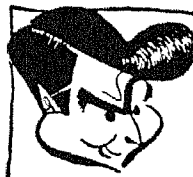
(Continued on Page 7)



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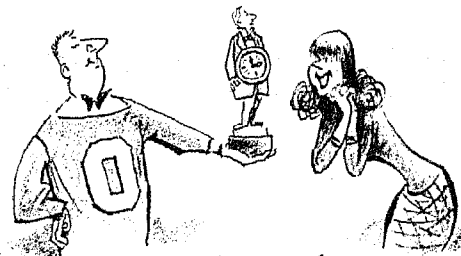


On Campus with Max Shulman

(Author of "Rally Round the Flag, Boys!" and "Barefoot Boy With Cheek.")

'TIS THE SEASON TO BE JOLLY

If you have been reading this column—and I hope you have; I mean I genuinely hope so; I mean it does not profit me one penny whether you read this column or not; I mean I am paid every week by the makers of Marlboro Cigarettes and my emolument is not affected in any way by the number of people who read or fail to read this column—an act of generosity perfectly characteristic of the makers of Marlboro, you would say if you knew them as I do; I mean here are tobaccoists gray at the temples and full of honors who approach their art as eagerly, as dewy-eyed as the youngest of practitioners; I mean the purpose of the Marlboro makers is simply to put the best of all possible filters behind the best of all possible tobaccos and then go, heads high, into the market place with their wares, confident that the inborn sense of right and wrong, of good and bad, of worthy and unworthy, which is the natural instinct of every American, will result in a modest return to themselves for their long hours and dedicated labors—not, let me hasten to add, that money is of first importance to the makers of Marlboro; all these simple men require is plain, wholesome food, plenty of Marlboros, and the knowledge that they have scattered a bit of sunshine into the lives of smokers everywhere; if, I say, you have been reading this column, you may remember that last week we started to discuss Christmas gifts.



Do you know someone who is interested in American history?

We agreed, of course, to give cartons of Marlboro to all our friends and also to as many total strangers as possible. Today let us look into some other welcome gifts.

Do you know someone who is interested in American history? If so, he will surely appreciate a statuette of Millard Fillmore with a clock in the stomach. (Mr. Fillmore, incidentally, was the only American president with a clock in the stomach. James K. Polk had a stem-winder in his head, and William Henry Harrison chimed the quarter-hour, but only Mr. Fillmore, of all our chief executives, had a clock in the stomach. Franklin Pierce had a sweep second hand and Zachary Taylor had seventeen jewels, but, I repeat, Mr. Fillmore and Mr. Fillmore alone had a clock in the stomach. Some say that Mr. Fillmore was also the first president with power steering, but most historians assign this distinction to Chester A. Arthur. However, it has been established beyond doubt that Mr. Fillmore was the first president with a thermostat. Small wonder they called him Old Hickory!)

But I digress. To get back to welcome and unusual Christmas gifts, here's one that's sure to please—a gift certificate from the American Chiropractic Society. Accompanying each certificate is this winsome little poem:

Merry Christmas, Happy New Year,
Joyous sacro-iliac!
May your spine forever shine,
Blessings on your aching back.
May your lumbar ne'er grow number,
May your backbone ne'er dislodge,
May your caudal never dawdle,
Joyeux Noel! Heureux massage!

© 1963 Max Shulman

The makers of Marlboro, who take pleasure in bringing you this column throughout the school year, would like to join with Old Max in extending greetings of the season.

The South End Churches — For Women and Children

by ROCKWELL WILLIAMS

Among many Hispanos (Spanish-speaking people) of the twentieth century, churchgoing is considered to be only for women, children, and older men. A boy who has gone to church every Sunday may, when he becomes twelve or thirteen, suddenly stop going entirely, or go only very occasionally during the next thirty or forty years. It is a common sight to see a Puerto Rican in the North End escort his wife and children to the church, and either wait outside until the service ends, or leave and return some time to escort them home. One of the boys in my class, whom I will call Pedro Sanchez, never missed a Sunday until a few months ago when he became twelve. Since then, he has not gone once, and, in two weeks I have known him only twice. He told me six or seven times that he hates church. Last Sunday, when I asked the class to write compositions about something interesting that had happened to them, without any hesitation he decided to write about what he called a "miraculo de Dios" -- a miracle of God -- which he, as well as many people all over Hartford, recently witnessed. Quoting (Felisa is his cousin, who lives on a different floor of the same apartment house as Pedro lives):

In my autobiography it's true me and Felisa went to the store and we saw a big cross across the sky and I told our mothers and our fathers told our father and (they

went (out to see it) when we went to sleep. I went to bed and this is the end."

In the conversation following the reading of the composition, no member of the class -- not even the boys already of "nonreligious" age -- exhibited any embarrassment. Thus, although he would not be caught dead in church, this in no way interfered with his belief in the power of God.

The cessation of churchgoing on the part of males over twelve may be due at least in part to the mingling of pagan -- often voodoo -- custom with the traditional ritual of the church, particularly of the Roman Catholic Church (by virtue of its predominance). For example, a family may have a large crucifix on the living room wall, and directly beneath it a glass of water to keep the evil spirits away. (I am now speaking of a minority among the city-dwellers, but of a majority among the rural families). This confusion of ritual leads to confusion of theology, and, since it is easier for an uneducated person to simplify than to make more complex, the theology of Christian Churches is often reduced to a pagan concept of punishment and reward: in terms of churchgoing, You come, I give; you stay, I take (away harvest by drought, children by disease, etc.).

An able-bodied, bread-winning man sees no need for this type of religion, and refuses to serve it so long as he continues to earn wages. Why not?

Senate . . .

(Continued from page 1)

report was that "the Medusa system as it now exists without suggested modifications is the best means by which the student body can achieve successful self discipline at this time."

His report listed suggestions that the Medusa might be given a 'vote of confidence at midterm' or that the students be given a 'bill of rights' which would enable the student to have counsel at these hearings and the extension of the right of appeal.

Ward Ewing '64 stated in his Cave Follow-up Report that cheaper pastry will be put in the Cave, speedier service in the morning has been promised and grinders will be added to the menu.

Christian Reunion Centers In Bible, Asserts Belgian

DEC. 5--"The BIBLE must be the center of Christian reunion if we are clever enough to take it for what it stands," asserted The Rev. Georges Passelecq, in Wean Lounge today.

The Rev. Mr. Passelecq added, "The BIBLE is not a doctrine or dogma, rather it is a product of a human mind and, most important, it is the Revelation." "Germany was full of people during World War II, and it was here, I believe that many Catholics," he stated, "started to learn about the other Christian religions." He noted that as an expression of this interest, Biblical movement arose within the Catholic Church.

The ex-German war prisoner

continued, "During the liberation of Belgium, I noticed that all the soldiers had a New Testament in their pockets -- even the Catholics." "I was much impressed," he added, "when the United States Chaplain came in his jeep loaded with Bibles."

"The Bible, meaning the Old Testament, was told gradually before the time of David; no one knows when these Biblical ideas originated, but God was talked about for generations," he said. "Christ," he commented, "wrote nothing; nothing new was in his teachings, except that he said that he was the Son of God. The Jews thought this was blasphemous." For this, he was crucified.

"The history of Christ, moreover, is not finished," stated The Rev. Mr. Passelecq. "Christ died, rose, disappeared, and entered into his glory. He extended himself into the Church, and the Church is always rebuilding."

The Rev. Mr. Passelecq is a Benedictine monk, who has translated the Bible. He stated, concerning this translation, "It was the first time a cheap edition had been produced, and one which all Roman Catholics could buy."

During the Second World War, The Rev. Mr. Passelecq was placed under arrest by the Nazis for his work in the underground.

As an aside, he commented, "At Christmas, emphasis should be placed on the return of Christ, not on his birth."

NICK NACKS

Owl's Eye View of Society

by NICK CANTOR

New York, Nov. 21-- The Second City at Square East tonight presented its series of skits and improvisations, "When the Owl Screams," in its own cabaret theatre near Washington square.

Certain routine skits are performed nightly by the troupe, consisting of Barbara Harris, Severn Darden, Bob Dishy, Dana Elcar and Dick Schaal. The troupe then asks for topics from the audience and after a twenty minute break, they perform several improvised skits on these suggestions. The result is a pleasant, often hilarious mixture of topical humor with a cutting edge that spares no institutions, people or conventions.

In spite of the smoke and nervous movement of whiskey glasses, the performers paced about the stage gesticulating grandly and demonstrating their natural talents for improvised wit and acting prowess. It is unfortunate that a large number of their skits fell short of anything approaching humor, but improvisation is a difficult art, a practically extinct one, that has only recently been revived by such acting groups. Several of their improvised skits were entertaining. We can forgive their stumblings and poor materials in the badly improvised skits because of the difficulty of the medium and more readily applaud their excellent caricatures.

A few of the highlights of "When the Owl Screams" were scenes

about the Negro March in Washington, a scene in a drug store with a man trying to order some contraceptives, a teachers' meeting during the teachers' strike in New York, and lastly, a skit about a teenage girl in a record booth listening to how she can become popular.

Barbara Harris as the girl in most of the skits was perhaps the funniest member of the troupe. She was perfect as the gum-chewing, insecure teenager who listened rapturously to the record voice that laughed at her unhappy home life and howled at her joke before she finished it. Her character portrayals, even in the bad skits, were well executed, often funny, sometimes touching. Severn Darden, the bearded comic was equally amusing in one plot after another. The whole troupe, though far better in the unimprovised skits, were always convincing in their portrayals and obviously were very talented.

The troupe was backed up by a musical accompaniment of harp and piano and when appropriate, gongs and bells. The stage was small and the props consisted of a couple of hard back chairs.

The Second City will remain in New York for some time. An evening spent at this off beat cabaret theatre of satire and improvisation, though not thoroughly enjoyable is nevertheless a worthwhile experience, a highly recommended one. And don't forget to take along enough money for a couple of drinks.



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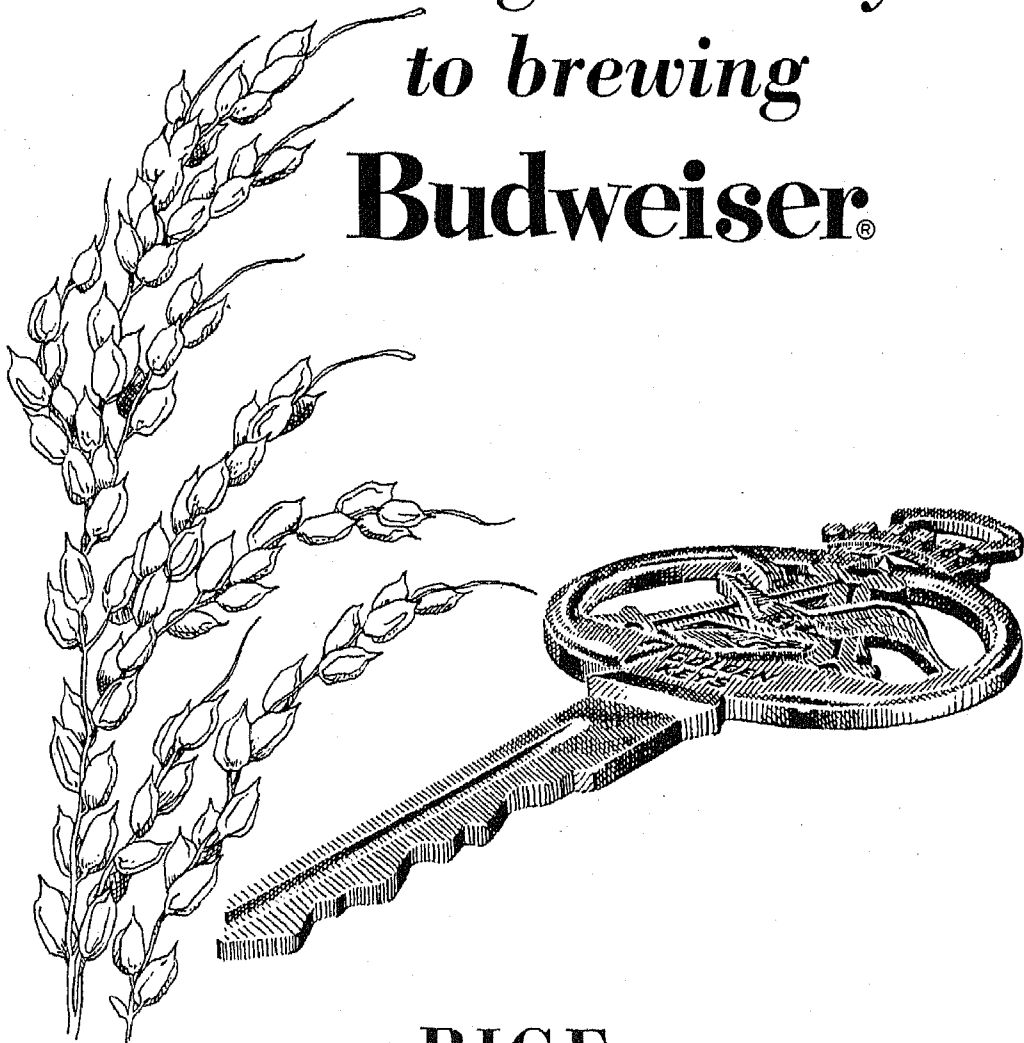
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Foreign . . .

(Continued from page 1)

but as another member of the family.

Carlson will be in Alumni Lounge from 1:30 to 4:00 p.m. to meet with small groups. At 4:00 p.m., he will conduct a general group meeting for those interested students.

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Church Relevance . . .

(Continued from Page 5)

Communicating With a Secular Soul

The problem of method is of particular importance because, no matter how relevant or important a church may feel its message is, it must also be considered relevant by those to whom it is taken. The language and attitude with which a church faces society is also important to the relevance of the church.

The challenge for religion in American society is the challenge religion has always faced: to express religion's social concerns effectively, to be relevant to the age, without, in the process, betraying either the transcendence of religion or the autonomy of the civil order; because religion must never be so "relevant" that the church becomes either conformist or imperialist in its relation to political life.

William Clancy
THE CHURCHES AND
THE PUBLIC

The worst thing that can be said about some of organized religion's present methods of communicating with the public is not that they are "undemocratic" or "unconstitutional," but that they are anachronistic and ultimately self-defeating.

For the sake of their own message, then, the churches must look for a balance in communication which attracts, rather than excludes, those people to whom the message is directed. But, while the churches attempt to spread their message to others, they must also consider the effect their message is having upon themselves.

When the Churches Fail

How is it possible that Methodism . . . though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently they in-

crease in goods. Hence, they proportionately increase in pride, in anger, in the desire of the flesh, the desire of the eyes and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this — this continual decay of pure religion?

John Wesley

The question of the relevance of the church to other people is in large part dependent upon the relevance of the church to its own. The internal critics of the church, from the Hebrew prophets to the present day sociologists of religion, have pointed out to the religious communities that they have on occasion strayed from the path.

Recent critics point to the "suburban captivity of the church," or, like Peter Berger in THE NOISE OF SOLEMN ASSEMBLIES, of the "Christian malaise," which expresses itself "again and again in the embarrassment of intelligent Christians as they speak about their churches."

They direct attention to the status value of church-membership, to the attitude of the preservation of

the status-quo, and to many and various other manifestations of unreligious religion, in an attempt to turn the nominal or misguided church members toward the central realities of the faith.

The attempt to create a greater body of thinking and acting churchmen is central to the attempt to create a successful church-society relationship. The problem of John Wesley was not different from the problem of Isaiah or the modern critics.

The effects of religion upon society are seldom neutral; they are usually to the benefit or the detriment of the common good. The effects of society upon religion can be equally ambivalent. Perhaps the request of William Clancy could be taken up by all sides in the search for common and separate realms of influence:

What I would like to see from the religious communities would be fewer "answers" but more wide-ranging questions, fewer distinctively religious positions but more positions taken from religious motivation, fewer crusades but more development of a civic conscience and social intelligence.

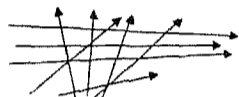
This center section was prepared by Alfred C. Burfeind, for this year's EM-BASSY program.

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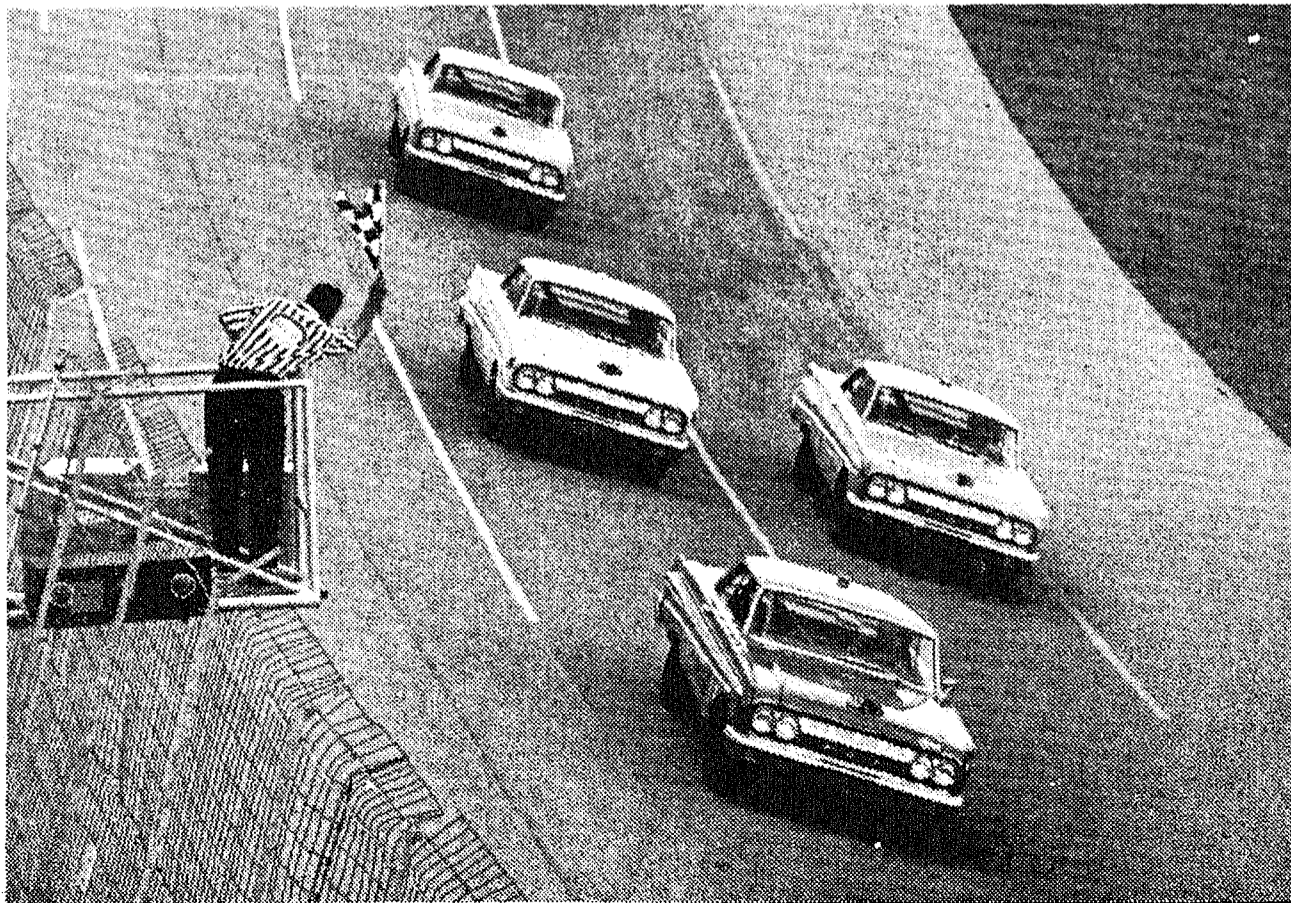
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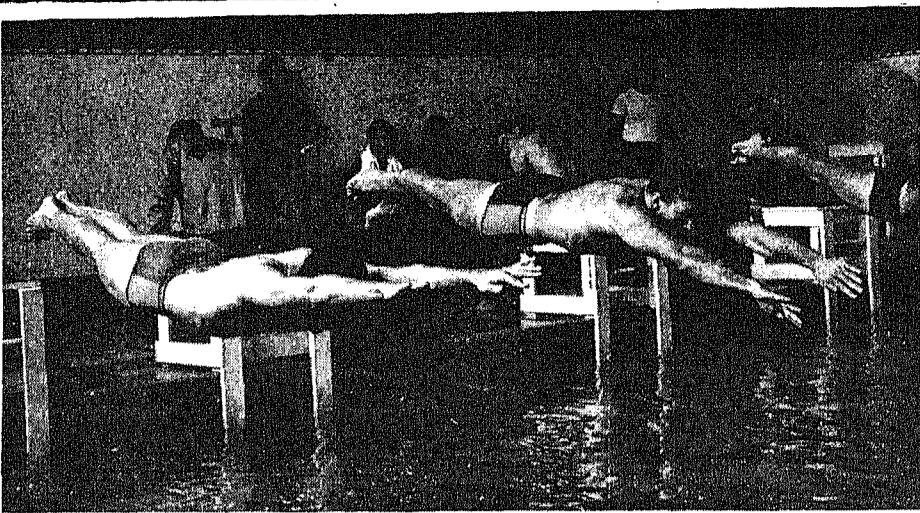
Clancy elaborates on the process through which the churches can lose contact with the reality of the secular world. They may, he says, maintain too absolute a view of their own transcendence and withdraw from the world, "leaving it to whatever fate men's sins may deliver it."

Or, "wholly absorbed in the expounding of principles which are everlastingly true, the church may lose sight of historical contingencies and prescribe for the world in formulas the world no longer understands." Or it may despair of a particular situation, become a prophet of doom, and speak to the world in words "only of warning, censure, and even contempt."

But the church can become too zealous in its efforts. In its desire to communicate with its age, "religion may lose its own character and become another agent of conformity, a mere yea-sayer to the slogans that pass for wisdom in a particular generation. Or again, in pursuit of 'relevance,' the church may be tempted to an ecclesiastical imperialism and seek, for the sake of 'a greater good,' to bring all of cultural life under its own control."

Elsewhere, the same critic points out that

(Cont. in Next Column)



DAVE TYLER (center) begins one of his record-breaking performances on Saturday.

Frosh Natators Win by 50-22; RPI Defeats Varsity, 64-31

DEC. 7--R.P.I. torpedoed the Trinity varsity mermen 64-31 here today in the 1963 season debut for both clubs. The Slaughtermen managed to grab only two firsts, both of them going to junior Fred Prillaman.

Undermanned and lacking experience in many cases, the mermen were forced to use the same men in several events. R.P.I.'s 400 yard medley relay contingent, composed of Jacobs, Evans, Bradburn and Landes, set a new school and meet record of 4:10.6 for the event, giving the Engineers an early seven point lead.

In the 200 yard distance event Gerry Miller and Bob Hevner placed second and third behind R.P.I.'s Al Theiss and Hevner later touched second in the 500 yard freestyle. Prillaman won the 50 yard freestyle in a 23.3 clocking and copped the 100 yard freestyle in 54.5.

Senior Chris McNeil touched out third in the 100 yard freestyle event. Jeff Seckler, team captain of last year's frosh, took a second in diving while senior Ward Ewing followed with a third.

The Slaughtermen's lack of depth was easily noticeable in the 200 yard individual medley where Ian Smith placed third, and in the 200 yard backstroke where George Coryell touched out second.

In the 200 yard butterfly captain Bill Koretz was the only Trinman to place as he took a second behind the Engineers Mike Jacobs.

The Slaughtermen, who won their first three before dropping the remaining seven last year, now face Worcester Tech in an away meet on December 11 at 8:00 p.m. and then play host to Coast Guard at 2:00 p.m., December 14.

Although they should improve as the season progresses, the mermen are not given much chance to improve on last year's 3-7 record. They are, as usual, faced with a lack of depth which will continue to hamper their efforts all season long.

DEC. 7 --Four records were smashed today as Trinity's freshmen natators crushed RPI 50-22 behind the outstanding performances of Dave Tyler and Bill Roth.

Tyler set two of the records with a pair of firsts in both the 50 and 100 yard freestyle events and also swam anchor in the 200 yard freestyle relay. Roth also copped a pair of gold medals after participating in a winning relay.

Trinity's initial record of the afternoon came in the open 200 yard medley relay. Rick Ludwig, Mike

Fitzsimmons, Fred Catoni, and Roth teamed up to cover the eight laps in 1:53:0.

Tyler, one of the top prep school swimmers in the country last year, then romped in the 50 yard freestyle. The West Hartford speedster was back in 22.8, although his best time is 22.0 (the world record in that event is 21.6).

Bob Vanni of RPI finished second, but Mike Billington gave the home squad a third.

Several events later, Tyler came back to beat the visitors' Bill Lester in the 100 yard freestyle. Charles Dinkler was third, and winning time was 50.7.

RPI could only muster a first in the 100 yard breast stroke. John Tuttle paced that event with a very fast 1:10.8 time but the Bantams' Fitzsimmons and Jim Oliver landed second and third respectively.

In addition to his second slot, Fitzsimmons also took the diving honors. Bill Roth took his initial first in the 200 yard backstroke, "Frog" edged RPI's Jeff Durante and Trin's Phil Mayer by finishing in 2:36.0.

Roth's second win was the fourth and final record of the meet. Again it was Durante who was beaten, but this time it was in the 100 yard butterfly.

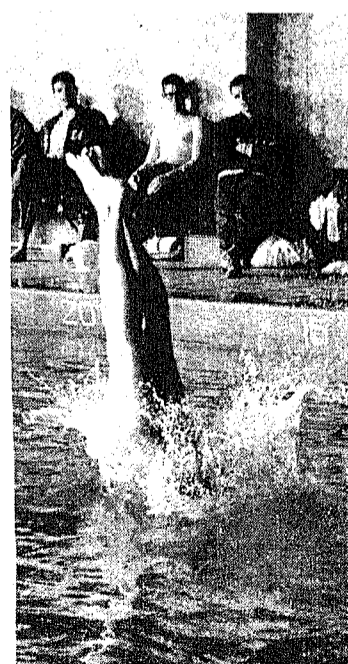
The event was in a formidable 1:02.8. The 200 yard freestyle relay concluded the meet, as the team of John Hevner, Catoni, Billington, and Tyler covered the distance in 1:39.2.

The freshmen have a long lay-over between meets, as their next contest is not until February 8, when they visit Canterbury School.

After that, however, come six meets in rapid succession. Westminster, Mt. Herman, Hotchkiss, Trinity Pawling, Union and Wesleyan are included in the schedule.

The Bantams wasted little time putting the game away, rolling to a 17-3 lead after five minutes and leading 27-14 midway through the half, at which time the subs began to appear.

Going, Going



U.S. Navy Flight OCS will be in the Mather Hall lobby on December 10 and 11.

U.S. Navy OCS will be in Mather Hall lobby December 16 and 17.

Hoopsters Divide Opening Contests

Dec. 7--Showing flashes of their excellent potential, the Bantams shook off a bad start and cake-walked to an 83-47 victory over Middlebury tonight in their home opener. It was the Bantams' first win against one loss, while the thoroughly outclassed visitors dropped their second in a row.

Trin's balanced scoring attack was led by soph Jim Belfiore, who tallied 15 points. Right behind with 12 points apiece were Bill Gish and reserve Ed Landes; John Fenrich and Barry Leghorn 8 in limited action. The Bantams connected on 35 of 82 shots for a good 44%, and completely dominated the boards against their smaller foes with 66 rebounds to 28 for Middlebury.

(when Belfiore scored 11 of his 15 points). With some nine minutes left the score had reached 68-38, whereupon the third-stringers took over and Middlebury finally had a chance. But by that time, the Panthers had already resigned themselves to a long ride back to Vermont.

TRINITY	B	F	P	M. DOLEBURY	B	F	P
Leghorn	3	2	8	Forsler	3	0	6
Gish	6	0	12	Maine	3	0	6
Fenrich	4	1	9	Ladd	1	1	3
Uphoff	2	1	5	Dyson	4	1	9
Belfiore	7	1	15	Zawistowski	1	1	3
Hourihan	2	0	4	Ide	5	4	4
Marliss	0	0	0	Pellon	0	0	0
Bremer	1	0	2	Smith	1	3	5
Schweltzer	0	0	0	Rogers	0	1	1
Koenn	1	1	3	Williaman	0	0	0
Kelly	2	0	4	McLaughlin	0	0	0
Landes	4	4	12	Udler	0	0	0
Wellen	1	2	4				
Swander	0	0	0				
Kadyk	2	1	5				
Totals	35	13	83	Totals	18	11	47
Score at half time				38-23, Trinity.			

The hapless Black Panthers, who have lost 34 of their last 35 games, were led by 5-8 Dick Ide with 14 points. Once the Bantams got started, their Vermont opponents were absolutely no match for them, and Coach Jay McWilliams cleared his bench early.

Even the officials didn't know what to make of Middlebury, as on out-of-bounds plays one called the Panthers "black" and the other "blue". By the end of the game, the losers were a well-beaten combination of both. Despite erratic foul handling and sometimes-sloppy ball-handling, the Bantams in general looked good.

Landes, in particular, came up with his best effort since last winter, and showed promise of being a capable replacement for Fenrich when John gets into foul trouble against tougher opposition. Still, Trin w have to be sharper if it hopes to defeat Williams next Wednesday at Williamstown.

In the first five minutes tonight, the Bantams were so bad that they could not have beaten anyone, including Middlebury. Led by Ide and Cecil Forster, the Middmen took an 11-3 lead almost by default as Trin could not do anything right. But a basket by Daryle Uphoff (who, oddly, scored Trin's first five points and then did not score another) got the Bantams untracked and they settled down, finally tying the score at 13-all on a jump shot by Gish.

At the eight-minute mark, a tremendous driving layup by Leghorn put Trin ahead, 16-15, and there they stayed. Now the rout began, as Trin reeled off 13 straight points against their inept opponents and McWilliams quickly inserted his sophomore platoon.

The sophs had an even easier time of it. With Landes, Belfiore, and Joe Hourihan popping, the Bantams made a shambles of the Panthers' 3-2 zone defense. Trin led 38-23 at the half, and continued to pull away after intermission

M.I.T. 82--Trinity 81

CAMBRIDGE, Mass., Dec. 5--The Engineers of M.I.T. parlayed a 38-25 halftime lead into a hairs-breadth 82-81 victory over Trinity here tonight, spoiling the Bantams' opener. It was M.I.T.'s second straight win.

Jack Moter led the Engineers' assault with 28 points, followed closely by Bob Grady with 23. The winners, who went all the way with their starting five, hit on 32 of 61 shots from the floor for an excellent 52%, but actually won the game from the foul line with 18 points to Trin's 17.

The Bantams controlled the boards and took 81 shots, but connected only 32 times for 40%. Jim Belfiore sparkled in his varsity debut, topping all Trin scorers with 22 points. Ace forward Barry Leghorn contributed 20, while Daryle Uphoff showed surprising offensive strength with 18 markers.

The Bantams' defense did a fine job on Bill Eagleson, the Engineers' aggressive 6-5 pivot, holding him to 12 points, but to no avail.

Foils, Sabres Look Strong

The Trinity fencing team will open the 1963-64 season at home on Saturday, December 14, against Pace. Last year's runners-up in the New England Championships have lost only co-captains Dick Chang and Steve Yeaton from the highly successful squad.

Depth in all three weapons is the apparent keynote at the outset of this season's quest for the New England Championship which will be held at Trinity this year. A valuable addition to this year's team is freshman Joseph J. Smith.

Smith will support captain Tom Taylor on the sabre team. These two, coupled with any one of four candidates vying for the third spot, could round out a potent team.

The foil squad, led by veterans Harry Pratt and Leif Melchior, will be very strong again this year. Jeff Depree, Ken Phelps, and Rick Kuehn are most likely to share the third spot.

Middies Beat Bantams, 6-3

Trinity's squash team went down to its second successive defeat Saturday, as Navy upended the Bantams 6-3. Friday the squad dropped a 7-2 decision to Toronto University.

The results of the individual matches were as follows: Nick Melver (T) defeated Graham (N) 3-2, Bill Minot (T) defeated Bishop (N) 3-2, Paul Zimmerman (T) defeated Burgess (N) 3-0, Owens (N) defeated Trin captain Pwlers Crosby 3-0, J. Abbot (N) defeated Gene Bigelow (T) 3-0, Lacy (N) defeated Bill Brigham (T) 3-0, Spooner (N) defeated Chris Dunham (T) 3-0, Emery (N) defeated Mike Moonvees (T) 3-0, and C. Abbot defeated John Clement (T) 3-1. The squash team, coached by Roy Dath, next journeys to New Haven to face Yale's perennial powerhouse, Dec. 14, at 2 p.m.

Overbeck, Hickey Star in 87-57 Win over St. Thomas

Clicking on all cylinders from the opening whistle, the Trinity frosh blasted St. Thomas Seminary, 81-57, tonight in their home opener. Center Don Overbeck led a murderous first-half onslaught with 18 points and wound up with 20 for the game and wound all scorers, while backcourt ace Mike Hickey chipped in with 19 on impressive jump shots and drives.

Tom Sullivan led St. Thomas with 17 points. The Bantams wasted little time putting the game away, rolling to a 17-3 lead after five minutes and leading 27-14 midway through the half, at which time the subs began to appear. Trin continued to roll, though, and by halftime had scored 51 points to the visitors' 29.

TRINITY	B	F	P	ST. THOMAS SEM.	B	F	P
McConnell	2	0	4	Haug	0	0	0
Dee	2	0	4	O'Connor	3	0	6
Overbeck	2	2	20	Sleponaitis	5	3	13
Ellis	7	0	8	McCarthy	5	4	14
Hickey	8	3	19	Sullivan	8	1	17
Edwards	4	1	9	Diaby	3	1	7
Forster	1	0	7	Sydney	0	0	0
Moore	1	0	10				
Armbrust	1	0	7				
Pavlech	1	0	2				
Rath	0	1	1				
Totals	37	7	81	Totals	24	2	57
Score at half time				51-29, Trinity.			