

Ward States Conflict In History Of Violence

by Aimee Brown

There is a conflict between American values and the violent history of the country according to John William Ward, president of Amherst College. Ward spoke on "Violence and American Liberal Values" last Thursday in Kriebel Auditorium.

Ward, delivering the fifth annual Martin W. Clement lecture, said that the long history of violence in America conflicts with the American view that those who commit violent acts are either deranged, "outside agitators" or un-American.

Ward claimed that there are two basic beliefs underlying this contradiction.

Americans are willing to use violence against human beings to protect property because they view property as an extension of the owner rather than alien from him, Ward said. As a result, violence against human beings is used to prevent the loss of property.

The contradiction between the country's expressed values and its history is also caused by the importance Americans place on "self-realization" and the determination of their own fate, he said. According to Ward, this emphasis weakens institutional restraints and causes a high incidence of

aberrant behavior. The society relies on self-restraint to repress antisocial behavior, he said.

"There is a curious amnesia", when the American individual's experience of personal and collective violence comes into conflict with the general public's conception of a fairly non-violent American history.

When Americans understand the conflicts on their value system caused by the use of violence, they can take stock of what role violence actually played in the past.

Ward defined violence as the use of illegal force against persons and property. He said that people often justify the use of violence by the ends it is meant to achieve. Ward said that he believes, however, that violence is never legitimate because it violates the actions which distinguish the use of force to obtain future goals from the act of violence. As an example, Ward cited police action which is considered violent only when the police transgress rules of conduct set by the constituency which they serve.

"Only those who have a stake in the structure of the society deplore violence," he concluded. Ward suggested that violence

(Cont. on P.6)



John Ward

Majors Try To Organize US Studies

Students interested in an American Studies major have come together for the first time to try and organize a cohesive program of American Studies at the College, according to Cathy Harris, '74, head of the new American Studies Steering Committee that was formed last October.

Currently all American Studies majors are interdisciplinary majors. Harris stated that most majors realize that the establishment of a fully staffed American Studies department at the College would be unfeasible because of its size. She said, however, that they hope an American Studies department could be created within an established department, as for example, Comparative Literature is a division of the English department.

The Curriculum committee has created an ad hoc committee which approved all programs of study for American Studies majors. The ad hoc committee of J. Ronald Spencer, dean of community life, and Paul

(Cont. on P.6)

The Trinity Tripod

Volume LXX, Issue 16

Trinity College, Hartford

Tuesday, November 23, 1971

Planning Proposals

Faculty Approves ADP; 75-22

Survey Shows ISP Support

Nearly 80 per cent of the students polled in freshman seminars last week rated the proposed Intensive Study Program (ISP) either "very good" or "terrific."

Robert B. Oxnam, special assistant to the president who ran the survey, said student response to the ISP would be an important factor in the Faculty's consideration of the proposal.

The Intensive Study Program is presently being discussed by the Curriculum Committee. If the committee decides to recommend the program they will write a formal proposal to be presented to the faculty at their next regularly scheduled meeting in December.

While four-fifths of the students polled said they were in favor of the Tutorial College, a much smaller percentage said they would actually participate. Few indicated a willingness to accept tuition increases, a smaller variety of courses, or required summer attendance.

Only 22 per cent of the students said they planned to take part in the program either next fall or next spring. Thirty-seven per cent of the freshmen indicated that they would consider participating in the Tutorial College at a later date, while 38 per cent were undecided.

In a section of the survey devised to see how much the students would be willing to sacrifice for the establishment of the Tutorial College, 75% of the freshmen polled indicated they opposed the ISP if its establishment required summer attendance, 66% would not accept the ISP if it required a decrease in the available number of courses, and 65% said they would oppose the ISP if it required a tuition increase.

Only 20% of the students said that the Tutorial College option was more attractive than either the open semester or student exchange programs, while close to 40% said they preferred the open semester option.

If the Tutorial college is successful during the regular year, attempts will be made to implement it during the summer as a third semester, according to a report sent to the faculty by the President. The report noted that this third semester would enable the College to increase the size of the student body without increasing its present facilities.

Preliminary Plan Passed, Final Vote Expected Later

The faculty approved "in principle" the proposed Alternate Degree Program and recommended that the Board of Trustees also approve the program "in principle" at a faculty meeting last Tuesday. The Faculty will vote on the final detailed ADP proposal to be written by a special committee by late spring or early fall, according to Robert Oxnam, special assistant to the President.

The faculty amended the Curriculum Committee's proposal that the ADP be unconditionally implemented in September, 1972, after the completion of its planning.

The faculty's proposal, according to Samuel Hendel, chairman of the political science department, will enable them to suggest modifications" before the program is actually implemented.

With the amendment, proposed by Hendel, the Faculty technically preserves the right to reject the implementation of the ADP after the planning is completed.

A motion by Ralph Williams, Professor of English, that the ADP be brought back to the faculty for a vote after study and planning were completed was rejected.

The acceptance of Hendel's amendment indicated a "principle commitment" while not binding the faculty unalterably to the program, Hendel said.

The faculty also amended the original motion of the Curriculum Committee setting September, 1972 as the absolute date of implementing the ADP. The amendment set September, 1972 as the "target date", keeping September as the tentative date of implementation, pending final faculty approval.

The main part of the proposal, which passed unamended, provided that the ADP will not require course credits for certification and that no "normal" length of time will be established for the earning of the degree.

According to the passed proposal a degree will be earned by "demonstrating satisfactory achievement" in three of the four Guideline Areas defined in the 1969

curriculum. This first stage of the program will be followed by demonstrated mastery in a major area.

News From The Outside

LOCAL

Connecticut Highway workers decided Sunday that if they are not given adequate compensation, they will not accept standby responsibility during snow emergencies. The workers are angry over the state transportation department's decision to withhold pay during snow emergencies.

NATIONAL

It has become apparent as Phase Two of Nixon's economic stabilization program ended its first week, that increases resulting from pent up price pressures would be spread out over a period of weeks or even months.

The city of Minneapolis closed its water intake gates Sunday, after a nuclear power plant discharged 10-thousand gallons of radioactive water into the Mississippi River. State officials claim there is no danger, that the measure is only precautionary.

Senator Henry M. Jackson of Washington and Mayor Sam Yorty of Los Angeles are the latest announced presidential candidates.

INTERNATIONAL

Egypt's president, Anwar Sadat has again said that war appears to be the answer to the continuing Middle East crisis. Israeli authorities say they are taking Sadat's words seriously, but there are no signs of imminent fighting.

India is approaching a war footing as the battle with Pakistan troops along the east Pakistan border become larger, more frequent and more intense.

United States has agreed to give Turkey \$35 million to compensate Turkish peasants who refrain from growing opium poppies after 1972 and to compensate the Turkish government for loss of revenue from legal opium exports.



Robert Oxnam

Robbers Hit TX For \$250 Prize

The former XTX fraternity house was robbed last week of items worth a total of \$250, according to Joseph Granato, the campus guard who investigated the robbery.

Items missing from the house include a \$50 refrigerator; three paintings worth a total of \$90; three chairs valued at a total of \$50; and one-half of a keg of beer.

The burglary was reported Wednesday night by Tom Mackenzie '71, a fraternity member. He said that the robbery had taken place sometime between Saturday and Wednesday night.

Granato noted in his report that there was no evidence of forced entry. However, he found one window which had been closed but not locked.

Alfred A. Garafolo, director of campus security, said that he would investigate the incident personally. "My guess is, in scanning the list of items that were taken, that the stuff is still probably somewhere on campus," he said.



Photo by Woodward

Readin', Writin' and . . .

"During THE LESSON the girl loses control of her speech and her body, the professor reveals himself to be a homicidal maniac." Brian McElery portrays the professor, Kathy Falk the girl.

Eating Out

Steak and ZOO

by Rick Palamar

Mather Hall (You know where it is) Having just returned from the road with little bread or gas, I found that Mather Hall proved the perfect place to go last Saturday night. For this one of the dining hall's semi-annual extravaganzas, the menu offered a choice of roast beef, steak, or lobster (potato, salad and peas included), as well as unlimited side dishes including appetizers of breaded chicken, "weenies", cheese and cider plus a do-it-yourself sundae dessert bar. If you could wade through the lines and find a seat with a few friends it proved a very enjoyable meal. The roast beef was medium rare and very tasty while the lobster proved to be a surprising delight. If you had strong hands (to make up for the absence of proper cracking utensils), you probably enjoyed a moist and tasty lobster. The small lobsters are usually the best, (which I'm sure was also fine with Jerry). Not being a frequenter of Mather, I was pleased to see a room jam-packed with people really enjoying their food. Mather made no false pretenses about the atmosphere. In past attempts, the dining hall has gone with fancy ice carvings and other paraphernalia in a vain attempt to change the atmosphere. When you are one of twenty people trying to get salad, there's no time for checking out the ice carvings. Mather will always be Mather. Just good food is what they gave you, and people showed their appreciation by chewing down and enjoying a fine dinner.

Steak and Brew Route 6, Farmington Later Saturday evening, I was one of a small contingent of 23 who motored out to this purportedly "posh" restaurant in Farmington. After waiting for our banquet table in the rear dining room (one of three dining rooms and a cocktail lounge) we were seated in due and prescribed form. The restaurant features your basic intimate atmosphere, with dark wood paneling and dim lighting. However, in combination with checkerboard napkins and placemats, rock radio music, and "stained glass" windows made by putting contact paper over the panes, the atmosphere does not quite make it. The clientele here looked like they were all having an identity crisis, (a few wore workshirts underneath their sport jackets, and needless to say, nobody was appreciative of the rowdy college kids that I arrived with. What did they expect for a

guy's 21st birthday, a fizzie's party?) After the remainder of the diners not with our party had hurriedly finished their meals and left, we got around to ordering. The menu is as follows: 12 oz. sirloin steak (\$4.25), 16 oz. sirloin (\$5.25), sliced sirloin (\$3.50), prime ribs (\$4.65), steak burger (\$2.50), filet mignon (\$5.25), Lobster (\$5.95), and steak and lobster (\$5.95). This includes unlimited bread and salad only. The homemade bread, both dark and light, was very good. The sirloin steak was for one companion under cooked and for another, over cooked. They both agreed, that the steak was not overly flavorful. The steakburger was enjoyable, but for \$2.50 for a glorified hamburger, it was no great deal. The wines, both red and rose, also proved to be a disappointment, (the red being too dry and the rose a bit on the sweet side). The beer, however, was quite good and for .75¢ a large pitcher, it is the best deal in the house. After hearing so many great things about this restaurant, I was really rather disappointed. However, who ever judged a birthday party by the food?



This Week:
Tuesday - Saturday

Investigation of a Citizen

Above Suspicion

and

Five Easy Pieces

Ionesco's 'Fascination' Captured by the Jesters

by Joel Kemelhor

The one-act plays of Eugene Ionesco last too long, yet even tedium is an element of their fascination. Weaving characters back and forth and back again on stage, this Rumanian-born playwright is a hysterical snake-charmer-he ought to slip, to shrill a note, but his hooded dramas linger and sway until we are lulled into the false security of the predictable. Then they strike-venomous-leaving the punctures we thought expected.

Ionesco's "The Lesson," presented by the Jesters under the direction of Stephen Roylance, was given a single splendid performance Thursday afternoon at Goodwin Theater. The play begins when a vivacious girl arrives at the home of a seemingly diffident professor who is to tutor her for doctorate exams. During "The Lesson," the girl loses control of her speech and her body, the professor reveals himself to be a homicidal maniac, and his sinister maid emerges in control of the situation.

"The Lesson" is in three parts: Arithmetic, Philology, and Calamity. In the first, the professor finds that his pupil has memorized all possible multiplication tables, although she cannot subtract three from four. He storms that memory is not enough, that she must understand "arithmetical archetypes." Increasingly excited, the professor lurches into a lecture on philology, despite his maid's warning that "philology leads to calamity." And so it does, as he babbles on about neo-Spanish and the girl complains of a toothache. This is a world where all languages are one, and even that one is misleading or meaningless. Ionesco is one of many modern authors concerned with what he has called "the crisis of language." Insisting that his pupil say "knife" in French ("knife"), Latin ("knife"), and neo-Spanish ("kni-uff"), the professor works up to an erotic frenzy. At the climax, he both murders and symbolically rapes the girl. We learn from the maid that his is his 40th victim of the month, but the townspeople "are used to it." Master and masterful servant carry off the corpse. Now the professor wears a coat with a swastika-it's easier for the audience to associate his violence with a familiar ideological beast. The play ends with the 41st student arriving for "The Lesson."

As I implied earlier, last week's per-

formance was almost flawless. Steven Roylance's staging was spare, and scrupulous in observing Ionesco's fussy script directions. As the professor, Brian McElery reached a plateau of hysteria rather early, but reserved his most chilling affects for the calamity. Kathy Falk was fine as the pupil, although had she been more articulate and less smug at the outset, her contrasting bovine sensuality in the murder scene would have shaken us more. Aetna Dowst was properly eerie in the indeterminate role of the maid. An unidentified young lady was a lovely prospective 41st victim.

I have only one quibble with the production: the lack of a curtain call. This is an affectation of our age which assumes that hard-hitting theater stuns the philistine viewer, leaving him barely able to crawl toward an exit. May there not be communion in applause?

Sounds, Space, and Dancing People

8:15 - Goodwin December 3

Dance program by students and dance faculty, performed by students

Contribution \$1.00
Students .50¢

Good Times, Music with Sloth

by Robert Schumer

You might have heard them at the Halloween Dance in the Washington Room as Texas Irving and the Hot Dog People. Or maybe you missed it. But a lot of people were there, and they'll all tell you that Sloth was giving a lot of people a great time, which is just what they were trying to do.

Sloth, in case you've been away for a long while, is a rock band composed of four Trinity Juniors, Jamie Evans (drums), Sam Graham (lead guitar), Bob Baldwin (rhythm guitar), and Pierce Gardner (bass). They've been playing here and elsewhere since September, 1969, and yet they're just receiving the enthusiastic appreciation of the students. "It's been a lot harder to be good than we'd ever imagined it would be," says Jamie. And it's been a rough road for them all the way.

Sloth had its beginnings when Pierce and Jamie, who had been playing together since eighth grade, came here as freshmen and began to play with Bob. Sam answered an ad for a lead guitarist, and they got together as "Lindbergh Baby," a name later dropped due to considerations of taste. They were joined by William O'Reilly class of '71, as a singer, and they moved out. But not very far. Their first gig was at the Bushnell in front of three thousand people at a Chicago-7-Free-The-People rally featuring Abbie (Woodstock Nation) Hoffman. Sam and Bob were so nervous playing in front of so many people, that they played facing the back of the stage. In the simultaneous words of all four current Sloths, "We were terrible."

They didn't think they got much better the rest of the year, so they decided to drop it for the summer. When they returned in the fall of 1970, they replaced O'Reilly with Roy Dudley as their new singer and changed their name to Sloth. They tried a lot harder to pull themselves into a really tight performing band. "We practiced a lot, improved a lot, but had few opportunities to play."

But they found a style, bluesy, influenced by The Allman Brothers and the British rock bands: driving and forceful. But none of them was really satisfied with the outcome. By improving their quality and giving one really spectacular performance though, they did begin to acquire a following on campus. They started doing free concerts towards the end of last year, and, with the added voice of ex-Trinity Pipe Mallory Harris, began to have hopes of gaining some momentum.

They decided to stay together for the summer to work themselves into a tighter

group. But that didn't work out so very well. They lived in Hartford all summer, but had no place to practice and no gigs to play; they were moving in different directions. Towards the end of the summer, Mallory and Roy left the group. "We brought our voices out of storage," says Jamie, "and decided to try and do it with the four basic original elements."

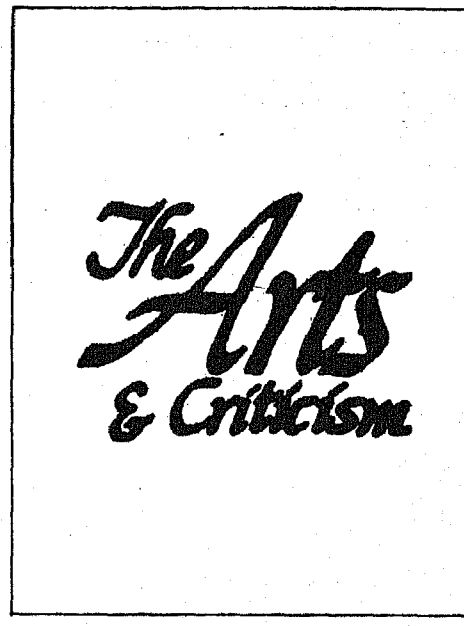
"And this year," adds Pierce, "has been an unqualified success. The people we're playing for have been responding really well. Everybody is dancing and having a really good time, and that's what we've been shooting for all along."

The band has played almost every weekend this year, and that's good business.

They thank mostly the Northam Fine Arts Society, and the Fraternity Circuit for that.

They also say they "owe a lot to the guys in the Outerspace Band; they've all been really great in lending equipment, playing with us, and being helpful in making this year as good as it's been."

Their music is different this year, and that is no small part of their success. Says Jamie, "We've gotten more into bluesy music, which we all like, while doing a lot of parallel guitar work, which makes the music sound really full. We're playing with a much stronger sensitivity for dynamics and energy, and we're most of all having a real good time." Alohaohola.



Out and About

News Briefs for the Arts World

This week at the Bushnell:

Opera, folkrock, and barbershop harmonies, and a "Cinderella" puppet show will be presented during Thanksgiving week (Nov. 21-27) at the Bushnell.

Wagner's "Tristan and Isolde" will be staged in grand style at 8 p.m. Wed., Nov. 24, by the Connecticut Opera Association. Starring Ingrid Bjoner, the tragic love story is in three acts. Tickets range from \$12-\$4 for this second series event of the Opera Association's 30th Season.

Thanksgiving Day, the Carpenters, 1970 Grammy Awards winners, will perform under the sponsorship of WDRG. Famous for their soft folkrock sounds of "Close To You," "We've Only Just Begun," "For All We Know" and many others, Richard and Karen were born in New Haven. The expected sell-out performance is at 8:30 p.m.

Dick Myer's enchanting Rod Puppets return to the Bushnell's Colonial Room Fri. and Sat., Nov. 26 & 27, at 10:30 a.m. and 1:30 p.m. to perform the delightful "Cinderella." General admission tickets are available at the Bushnell Box Office only at \$2 for adults and \$1.50 for children.

The 26th Grand Annual Festival of Harmony featuring "A Century of Song" will be presented at 8 p.m. Fri. and Sat. by the

Hartford Chapter of SPEBSQSA—a national organization dedicated to the presentation and preservation of barbershop music. Tickets from \$3.75-\$2 are available by mail order to the Festival of Harmony, P.O. Box 4, Hartford 06101, or at the Bushnell Box Office.

For further information or ticket reservations, contact the Bushnell Box Office, Station A, Hartford 06106, 246-6807.

Hartford Stage:

Viveca Lindfors, one of the most electrifying actresses performing today, will present her one-woman show, I AM A WOMAN, in a pre-New York tryout at the Hartford Stage Company December 4th and 11th at 4:00 p.m.

Miss Lindfors' program has been described as a portrait of woman in love and in war and the materials have been drawn from a wide range of authors including Anne Frank, Giraudoux, Tennessee Williams, Euripides, Collette, Shakespeare and Brecht.

Viveca Lindfors has made over forty motion pictures including NO SAD SONGS FOR ME, I ACCUSE, FOUR IN A JEEP, and NO EXIT. For the latter two films she won best actress awards. Her name became legend on Broadway when she made her first appearance in the title role of ANASTASIA opposite Eugenie Leontovitch, for which she won the Drama League Award as best actress of the year. In addition, she has appeared frequently on television and in the regional theatre. She is the founder of the Strolling Players of New York and was one of the founders and artistic directors of the Berkshire Theatre Festival.

Tickets for I AM A WOMAN may be ordered at the Stage Company box office by telephoning 525-4258. Subscribers to the Stage Company will have the opportunity to attend a special performance as a subscribers' bonus on December 6th at 8:00 p.m. Admission to this performance will be by reservation only; reservations will be accepted at the box office.

Shakespeare:

Shakespeare's vivid, sprawling masterpiece, HENRY V will open at the Hartford Stage Company on November 26th at 8:30 p.m.

The play is best known as the story of the Battle of Agincourt, a confrontation which cost the French armies ten thousand men while the English counted three hundred dead. As is typical of Shakespeare's work, however, the play is also a study of the hearts of the men and women involved and offers the audience a range of action from the heroic to the bawdily comic.

Producing HENRY V at the Hartford Stage Company's 225-seat theatre is a challenge to director Paul Weidner and his company. Weidner calls the production "an actor's play" and has doubled the work of nineteen actors to create a story about forty-three people.

The comic roles which brighten all of Shakespeare's work have unusual scope in this play. Featured among these roles will be Gedde Smith as Fluellen and Bernard Frawley as Pistol.

Costumes and sets have been designed by Santo Loquasto. Lights are designed by Lawrence Crimmins.

Ticket information and orders may be obtained by telephoning the box office at 525-4258.

Bus Co:

The Bus Company of the National Theatre Institute will begin its third tour of college

and university theatres on November 29th at Dartmouth College, Hanover, New Hampshire.

The student troupe will be showing a new work-in-progress presently being developed in rehearsal at the Institute's home in Waterford, Connecticut. PUZZLES, a constructed theatre piece with music, will be played by the 26-member troupe at fifteen theatres in an eighteen-day tour covering approximately 2,500 miles.

PUZZLES marks the second attempt by the company to build its play in rehearsal and on tour. Past productions have included OLD MOVIES, created by the company, and two plays, TREES AND FLOWERS by Tom Crehore and THE DISINTEGRATION OF JAMES CHERRY by Jeff Wanshel.

The new play is based loosely on THE ODYSSEY of Homer. The acting company, three designers and three young playwrights will begin rehearsal November 13th, developing the physical events, dialogue and music suggested by improvisational exploration.

Trinity students in the acting company are James Allison, Glenn Gustafson, and Miklos Horvath. PUZZLES will be directed by Institute director J Ranelli.

Theatres on the tour include Dartmouth College, Goddard College, Williams College, Trinity College, The Hartford Jewish Community Center, Bloomfield College, Montclair State College, The University of Rhode Island, The Circle Theatre (Middletown, Conn.), and Connecticut College.

Pop Series:

Four Saturday night dates have been set for the Hartford Symphony Orchestra's Pops Series. All concerts will be held at the Bushnell Memorial with concert time at 8:15 p.m.

On January 22nd, Victor Borge, international pianist and wit brings his combined talents to Hartford as he conducts the first 1972 "Pops" concert in a series of four.

Scheduled for March 18th will be Morton Gould, famed composer-conductor performing a number of his own works and adding the repertoire of his contemporaries.

On May 6th, George Shearing, British-born pianist brings the inventive sound of the George Shearing Quintet to the Bushnell Stage with Henry Larsen as guest-conductor.

Concluding this series on June 3rd will be Arthur Fiedler, renowned "Pops" conductor featuring Herbert Chazky, guest pianist.

For ticket information, write or call the Hartford Symphony Office, 15 Lewis Street, 278-1450.

Yale Rep:

Caligula, the second of Camus' eight plays, will open at the Yale Repertory Theatre on Thursday, at 8:00 p.m. Caligula will appear in rotating repertory with Henrik Ibsen's When We Dead Awaken and Lonnie Carter's The Big House, and will play an uninterrupted run from January 4 through January 15.

Directed by Alvin Eptain, Caligula is a powerful dramatization of the clash between the world and the spirit of rebellious man. A theatrical display charged with the metaphysical and poetic qualities of Camus' writings, Caligula tells the story of a Roman emperor driven to crime in an effort to complete himself.

The Yale Repertory theatre is located at 1120 Chapel Street, New Haven, Connecticut (06520). For ticket and subscription information, call (204) 562-6500 or 436-3048.

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Trinity Tripod

EDITORIAL SECTION

Tuesday, November 23, 1971

ADP in Principle

The faculty demonstrated courage and judgement in passing the Alternate Degree Program last week. If the resounding majority the ADP received truly reflects the faculty's attitude towards the program, they have demonstrated the commitment which will be the most important factor in the program's success. Hopefully the 75-22 vote showed the faculty's recognition of the role this program may play in insuring the future viability of the College.

Unfortunately, the refusal of the faculty to approve the program except in principle makes complacency premature. When the detailed ADP proposal is delivered to the faculty next year, we may find that some of their innovative enthusiasm has waned. It may even be that some of the support for the program at last week's meeting came from those who hope that the detailed proposal will never be passed.

Refusal to implement the ADP program, despite approval in principle, would be a sizeable blow to hopes for basic and successful changes in the structure of the College and the educational process. The College needs such change. We hope the faculty will not try to hinder it.

XTX in Prospect

The purchase of the former XTX fraternity house would be the first major step the College has taken to alleviate the lack of social facilities on campus. The administration's willingness to take this step is more than welcome. We hope that the alumni of TX will agree to the building's sale and clear the way for its purchase by the College.

The flexibility displayed in the proposals for using the building if it is acquired is also heartening. This flexibility, we hope, will prevent any collision between those with competing plans for the buildings use. The best solution, as Dean Spencer has said, is the use of the building for a multiplicity of purposes. Though the former fraternity will not be able to serve all the needs students have suggested, plans can cover a wide range of uses, including areas for presenting student art work and performances, places for discussions and lectures, a coffee house and a small day-care center.

We hope that the administration and interested students will implement their plans for TX as quickly as possible.

Letters to the Editor

'Tripod'

To the Editor:

I object to the Tripod's policy of neglecting news about the activities of campus organizations and using its space instead for such things as synopses of national news (the New York Times is available in the wilds of Hartford), and articles which would seem to be more suitable for a literary magazine. I believe that a campus newspaper has a responsibility to report news about the community which it serves, particularly when it is funded by student activity fees. It may be that one of the reasons for the demise of many campus groups recently is their inability to obtain publicity and therefore to attract membership. I would hope that a conscious effort could be made to change the present policy.

Sincerely yours,
Mrs. Paul I. Robbins
Director, Career Counseling
and Chairman, Human
Relations Committee.

'aid'

To the Editor:

I am helping the United Cerebral Palsy Chapter of Greater Hartford in its campaign to raise funds in January, 1972, and I would appreciate aid from interested students.

Specifically, students would be asked to assist in the door to door solicitation in the neighborhood immediately surrounding Trinity during the week of January 17. Hartford Cerebral Palsy sponsors several programs in the local community, including a very fine pre-school nursery school for handicapped children with which I am personally acquainted. If interested please get in touch with me for further details.

Borden Painter
Department of History

Letters

The TRIPOD will print all letters to the editor received from members of the College community. Letters should be under 400 words in length, typed double spaced, with a word count. All letters must be signed, names will be withheld on request.

Point Blank

Grand Jurors

Copyright 1971 by Jim Feif

You're at home with friends one night, and there is a knock at the door. It's two FBI agents. Would you mind, they say, if we asked you a few questions?

Do you know John Doe, they ask. Did you meet with him on the 19th of last month? Who else was there? What was discussed and who said what? The agents are only a few questions into their thing, but you've already gotten the scene.

You are sorry, you say, but you don't think you want to answer any questions. OK, they counter, but if you don't tell us what we want to know, you'll get a subpoena to appear before a grand jury. Good night, you reply.

About a week later, there is another knock at your door. It's the FBI again. This time they have a subpoena.

Under compulsion you appear before the grand jury. After swearing in the United States attorney begins the inquisition: do you know John Doe? did you meet with him on the 19th of last month? who else was there? what was discussed and who said what? After the first few questions, you anticipate the rest—you've heard them before.

With slight variations this scenario has been repeated over and over in the last year throughout the country, wherever political dissidents are thought to be: in Tuscon, Harrisburg, Seattle, Boston, Brooklyn, Detroit, and Washington—federal grand juries have been convened in order to interrogate dissenters.

In a number of cases, United States prosecutors have asked long series of questions without the faintest idea of what the answers may be. These "fishing expeditions" are an improper use of the grand jury. Rather than present the grand jury with evidence already collected, prosecutors seek to discover evidence for the first time. Discovery, however, is not the legitimate role of the grand jury; under our system that role belongs to the law enforcement agencies of the executive branch—in particular, the FBI.

But the FBI has been singularly unsuccessful in investigating alleged criminal activity. The "Ten Most Wanted" has grown to the "Sixteen Most Wanted," and the Capitol bombing as well as the Media, Pennsylvania ripoff remain unsolved.

Therefore, the executive branch—which has never been allowed subpoena power to fulfill its law enforcement responsibilities—seeks to circumvent Congressional denial of the subpoena power by adopting as its own the compulsory process of the grand jury: refuse to talk to an FBI man, and you are shortly subpoenaed before a grand jury and asked the same questions; it is apparent that the list of questions asked by the United States attorney has been written by the FBI.

that under our legal system the grand jury is actually supposed to protect the citizen and to be skeptical, if not downright distrustful, of allegations by the government of criminal activity. Historically, the grand jury was intended to act as an independent buffer, standing between the citizen and the government. Instead of letting the executive branch commence a criminal prosecution on its own, it was the intention of the Founding Fathers to interpose a body of citizens to determine, in the words of the Supreme Court, "whether a charge is founded upon reason or was dictated by an intimidating power or by malice and personal ill will." If the executive has insufficient evidence, the grand jury is supposed to refuse the indictment sought.

Disregarding this protective role, the Justice Department is using the grand jury as a prosecutorial tool. The current rash of inquisitions is not unrelated. Almost without exception they are conducted by personnel from the Justice Department, rather than local United States attorneys. Uniformly the investigations bear directly upon the First Amendment freedoms of expression and association.

Sometimes the Justice Department uses the grand jury as a surveillance device. Instead of widescale physical surveillance or the use of informers to learn about lawful activity with which it disagrees, the Justice Department simply subpoenas political activists before the grand jury and "asks" them to divulge details under threat of contempt and possible imprisonment.

This technique often intimidates witnesses and their supporters from exercising their constitutional right to associate with each other and further political ideas.

The unnecessarily broad cloak of secrecy surrounding grand jury inquiries enables the Justice Department to abuse its power without accounting to an uninformed public. The case of Anthony Russo is instructive. Russo, a close friend of Daniel Ellsberg, refused to testify before a Los Angeles grand jury investigating the Pentagon Papers and was held in civil contempt. Later he told the court he would answer questions as long as the government made available to him a transcript of his testimony.

The judge agreed, but the Justice Department has refused to let Russo testify on that condition. The simple explanation for the government's position is that it does not want its shenanigans exposed. It seeks to hide its misuse of the grand jury as an intimidating tool, which now performs the investigative function that the FBI is unable to fulfill.

Jim Feif, author of the contempt brief in the "Chicago 7" conspiracy trial, is an attorney

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inside Magazine November, 1971

~~Homosexuality~~

Let's Talk About Emotions, Not Labels

You are a red-blooded Columbia male with a sexual drive of normal strength. Your roommate is a beautiful blonde with the figure of a pageant princess. You shower with her and the other girls on the floor. You eat with her. You listen to her talk about her sexual ability; you watch her undress each night and slip beneath the covers. Paradise? No, because you must also refrain from touching any of these beautiful girls. In fact, you may not even flirt with them, may not look too long at their natural assets, and may not give the slightest indication that any of them attracts you in the slightest. You must live in this situation for four years. Frustrating? Maddening? Unbearable? Well, a great many students are already in this tense situation. They are Columbia's homosexual dormitory residents.

Stephen Donaldson,
Columbia Daily Spectator
11 April, 1968

Human beings are sexual beings. A tautology? Yes. But a confusing one if you look at the wide spectrum of connotations of the word 'sexual.' As I use the term, sexuality is not limited to sexual intercourse or sexual organ relationship. Instead, we might view three levels of sexuality, none of which are entirely distinct from the other: emotional attraction, sensual attraction (that is, the desire to touch, to hold, in general to be physically close to, a person), and genital attraction. In this light, the absolute labels "homosexual" and "heterosexual" tell only one third the story, and prevent a clear understanding of sexuality in general.

An early discussion along these lines occurs in Plato's *Symposium*. The dramatic setting of this dialogue is a party at which a group of men decide that they will have a speaking contest on the subject of Love, or Eros. One such talk was given by the comic playwright Aristophanes, who argued that men and women originally were of a quite different physical nature, spherical creatures with two heads, four legs, four arms, etc. Of this species, three types roamed the earth: man-man, man-woman, and woman-woman. So powerful were they that they challenged the gods, whose wrath they incurred. Ingenious in methods of punishment, the gods decided to split the humans in half, in the process reducing our powers significantly. And to make us ever aware of the fact that we are not longer whole, they turned our heads and vital

organs around to face the cut. So men and women as they exist now are only half of what they naturally should be, and central to their existence is the desire to in some way be made whole again. This, for Aristophanes, is Love, the desire for completeness. Men who were originally part of the man-woman creature seek their completeness in women; and when they sense their other half in some unassuming female, they go wild in manifesting all three levels of sexual response. So it is with the men who are part of the man-man creature and the women of the woman-woman creature.

Of course Aristophanes' reasons for giving such an account of Love are very complex, and relate to his personality and the way he viewed human relationships. But without delving too much more into his circumstances, there remains still some interesting conclusions that we can draw from the story itself. Assuming that there are equal numbers of the three creatures, there would be twice as many people around today with homosexual orientation than heterosexual. Hmmm.... But the reason Aristophanes' account breaks down is that it objectifies too much. Although it makes no value judgement as to the superiority of one form of sexual encounter over another, it classifies the human sexual nature too rigidly. We are not simply homosexual or heterosexuals. Aristophanes' speech would seem to fit better in terms of genital sexual response than it would for the emotion and sensual responses. And while we have since rejected the mythology behind his reasoning, we are still clutching to his view of things.

Socrates gives a far more open-ended account of Love than Aristophanes. For him, Love, indeed, is the desire to transcend our basic incompleteness. Our outward orientation, the way we move beyond ourselves, toward people, in artistic creation, in philosophy, all define us as human beings. Socrates makes it very clear that Love is not to be thought of in terms of genital sexual desires. The way we manifest our erotic nature, the way we move beyond ourselves, our love, is at the basis of all our relationships with people. Accepting this point of view, sexuality arises naturally out of our desire to become close to people, as a way of transcending our incompleteness as isolated individuals. Socrates does not say that men can fully express their erotic nature only through their relationship with women; not does he say that Eros can be broken down into component parts, "heterosexuality" and "homosexuality." If

he makes any attempt at classification of Eros at all, it is in the ascent passage of the *Symposium*, where there is mentioned a love of beautiful bodies, a love of beautiful souls, a love of beautiful ideas, though we see here no mention of what might be termed "sexual nouns." Socrates' Man is erotic. The individual becomes what he is by virtue of the way he uniquely manifests his Eros.

What I am driving at is that sexual orientation is not an either-or proposition. It is rare to find a person whose desire to become emotionally close to another person extends only to people of the opposite sex, or only to people of the same sex. Sensual and genital desires would seem, instead, to stem out of this fundamental emotional desire of which Socrates speaks. According to the Kinsey report, only about four percent of the male sample were classified as strictly homosexual - that is, their genital desires were strictly directed toward members of the same sex. Thirty-seven percent had strong homosexual tendencies, and had had homosexual encounters to the point of orgasm at least once. The rest, deemed predominantly heterosexual, also varied along a continuum, depending on the extent of latent and repressed repression of homosexual impulses. The important conclusion is that virtually everyone has some homosexual elements in his psychic makeup. In contrast to the Aristophanes schema, it seems we are not born with definite inclinations toward a particular

by
Michael Gross

sex, but are born ambi-sexual, or bisexual. Likewise, there are both feminine and masculine elements in the psychic makeup, which, contrary to popular belief, do not necessarily correspond to the homosexual and heterosexual elements. Because a man has homosexual tendencies, it in no way means he is effeminate. The number of "fags" in relation to the number of homosexuals is small. One female I talked with on the topic expressed it like this: "Your body doesn't know whether it is a man or woman touching you; it is pleasurable either way. It's just whether you let yourself enjoy it, what you associate it with, how you orient yourself to the whole thing that makes up your 'sexual feelings.'

Mr. Gross is a junior majoring in philosophy who terms himself "Socratic" in his approach to the question of sexuality.

II

The pressures of society are great on a homosexual. There is no homosexual who does not fully realize that for the most part the churches condemn him as sinful, the psychiatrists label him sick, and the police treat him as criminal. What does one do when he realizes that his sexual orientation is primarily homosexual? Here is how one Trinity student described it.

For two and one half years, during which time I knew that my sexual feelings were directed more toward men, I put sex "out there," apart from human emotional relationships, and when you put something as central as that off like I did, its bound to come out in different ways -
- anxiety, despair, depression.

I can't express in words the pain of being threatened by your own emotional feelings. The situation like the one above or the one quoted from the Columbia article, is as tense an experience as any of us will ever come to grips with in our lifetimes. The most difficult problem that people with strong homosexual tendencies must confront is accepting themselves, resolving their guilt feelings about it. Those thinking themselves "straight" should realize that their attitudes affect these guilt feelings. As one homosexual commented, "Every straight person should be aware that he has at least some friend who is gay, or repressing it, and derogatory comments against homosexuality are interpreted as signs of bigotry, and may drive him further into his shell." Homosexuality, I think, has to be looked upon as a genuine mode of human emotional response; in most of us it is not something we have or don't have the capacity for, but something we accept or repress.

People on a campus such as Trinity, who think themselves "liberally minded," for the most part accept homosexuality intellectually, as a concept apart from themselves. Though it has become very visible through Gay Liberation, inwardly most people are still repulsed by the idea of a homosexual relationship, mainly because they are afraid to accept this mode of response in themselves. As one gay person

explained, "You can be as radical as you like politically; you can spout Marx and Mao and bomb whatever buildings you like, but the most radical action you can take is to be gay and beautiful."

It is worthwhile to consider along with all the talk about sexual liberation on campus, and among the youth subculture in general, that the topic of sexuality is really a hushed one. Despite the quantity of verbiage hovering in the atmosphere, people have a tendency to be vague and general, to say what other people think, and in general express the mores of the subculture, not their own sexual feelings. To me, though, it seems absurd to deny your sexual feelings to close friends of the same sex. People attempt to draw a line between sexuality and affection, where there is in actuality no such cleavage. In relationships of close friends of the same sex, the desire for genital sexuality is perhaps not of the utmost importance, but sexual feelings can be expressed in other ways, physical and emotional. It is small wonder why bisexual and homosexual persons look at many straight people as "unfeeling". This is what Women's Liberationists are pointing to when they speak of the treating of women as sexual objects. Sexual objectification arises out of attempting to draw the line between sexual and emotional feelings, the same attempt that brings about a repulsion to homosexuality. Thus we find that the significance of male-male and female-female relationships is often belittled in a straight society, which says you're not supposed to feel strongly in sensual and physical ways toward members of the same sex.

D.H. Lawrence deals with this dilemma in *Women in Love*, specifically in the relationship of Gerald Crich to Rupert Birkin. Predominantly heterosexual, Rupert has a real love for Gerald, who, in turn, very possibly has strong but repressed homosexual tendencies. Due to social pressure, Gerald does not take Rupert seriously enough. Certainly he plays the masculine heterosexual role, but Gerald's relationship with women is more inclined toward a rape than love. Could he love any woman? Perhaps, but probably only after he had come to grips with his homosexual

tendencies. Gerald has an overwhelming need for some sort of real human relationship - a need that couldn't possibly be fulfilled precisely because he denies so much of himself. This seems to me to be a quite valid interpretation of the work, and frighteningly real in terms of our own society.

There are those, no doubt, who remain unconvinced as to the extent to which people refuse to deal with their own sexual tendencies. Think, then, for a moment, of what your reaction would be to your roommate telling you he had strong homosexual feelings. Would this affect your relationship with him or her? Would you feel in some way threatened? The threat may arise out of your confusion as to what your own sexual orientation is. The fact is that there are probably at least 100 people on a campus of this size that have strong homosexual tendencies and most have kept them from others, or are attempting to keep them from themselves. For people who are concerned that their sexual orientation is basically of a homosexual nature, I should mention that there are people around who have gone through many of the same crises, and those whom I have talked with feel strongly about talking with them, not hiding. For that matter, we could all stand a little consciousness-raising in terms of our own sexuality. People who up to now have found themselves oblivious as to their real sexual nature, those who have always thought themselves "strictly heterosexual", (a sexual norm which hardly exists) may find themselves, in an extremely strained position when they find that someone close reveals a homosexual attraction. In such a situation, they are not really faced with the problem of handling the other person so much as handling themselves, confronting their own sexual feelings. The fact that too few people have been open with one another and themselves about their sexuality makes for the bad karma surrounding homosexuality, and is a significant reason why so many people with homosexual tendencies go through such trauma. No one who has not openly dealt with homosexual feelings can move beyond accepting homosexuality on anything but a distant, intellectual level.

Sexual orientation is not an either/or proposition.
It is rare to find a person whose desire to become emotionally close to another person extends only to people of the opposite sex, or only to people of the same sex.



Is Homosexuality An Illness?

by George Higgins

My approach to discussing the question of "what is homosexuality?" is going to be in the negative, mainly because I'm not sure there is any sort of cogent answer that anyone can give to the question of "what is homosexuality?" in the positive. I think everyone entertains, either implicitly or explicitly, some sort of a notion of what it is, which is pretty deeply ingrained, comes in a number of metaphors, most of which are not made explicit. What I'd like to do, rather than give you a nice definite account (and I couldn't give you a definite account of what even heterosexuality is) is to give you some idea of what I don't think it is, or a number of things I don't think the term applies to, which are, I think, among a number of our popular misconceptions. And, hopefully, I will leave you at least up in the air, a little puzzled, and perhaps that will be somewhat closer to the truth.

The first thing, if I can call upon my college professorship, and take this linguistically, is to try and disabuse us of the notion that "homosexual" is a noun. I think it's most unfortunate that we use it as a noun. When we use it as a noun, we rather assume that it carries with it all sorts of characteristics we're sure of. We say: "the homosexual." And immediately, of course, all sorts of things come to mind: effeminacy, limp wrists, people lurking in the bushes about to molest children and so forth. I think that when we use it as a noun, which I will during the day, and which I'm sure every other speaker will, I hope you will keep in mind that that's only a convenient shorthand, and that there is no way "homosexual" can be used as a noun in my sense of the word, which I'm about to describe, because there are no predictable characteristics of the individual so that we can call an individual a homosexual.

I'm going to maintain today that homosexuality is certainly not an illness, it is certainly not capable of being described as a psychological category, and, since I am a psychologist, most of what I have to say is going to peel off from that particular observation. Now before I begin, I think it would be worthwhile to make a discrimination between three terms, which I think get mixed up, and which are very hard to keep straight. These are the terms "homosexual," the term "transsexual," and the term "transvestite." Now "homosexual" is essentially an adjective which describes a sexual behaviour in which the preference is for an individual of the same gender. It does not imply in any sense that a male homosexual is non-masculine, or is not a man, or that a female homosexual is not feminine, or not a woman. In essence, if you will, the gender identification of the individual is essentially correct. Males are masculine, they feel like men, act like men, they are perfectly comfortable as men, they prefer, however, a male object for their sexuality, or find themselves more easily attracted to, or able to involve themselves with members of the same gender. The same is true of women. For a woman, there is no sense in which you can think that she is somehow really a man, or that she is identified with a man.

Now the transsexual is quite the opposite. The transsexual situation is best described by individuals who say they feel as if they were one gender trapped in the body of another. You have here what you could possibly call a true cross-identification. An individual who is morphologically, anatomically male, feels, intrinsically, subjectively, psychologically, female, feminine. And they feel they are essentially

trapped in this body of the wrong gender, in such a way that they cannot live out the way they actually feel. But you really cannot call this individual homosexual, in the sense that you have a man who has a male sex-object requirement. What you have in every real psychological sense is a feminine person, who happens to have the body of a man, but who in her desire for sexual union, or the desire for intimate relationships, because they are psychologically female, they wish to have a male partner. And it's only accidental that their body doesn't correspond to this.

I might say a couple of words here, that there are a curious number of people who get involved and get labelled as transsexuals. Some transsexuals, including the most interesting one I've read of, actually turn out to be the opposite gender. Believe it or not, it is more difficult than it seems to tell the gender of an individual. And we frequently make mistakes. Frequent, lest anyone here get upset, is not a terribly high level of mistakes -- but there are true hermaphrodites. People who are born with the external genitalia of both sexes, and at birth one looks more prominent, and we miss-assign the sex, and you say that we have a male. The family begins to raise the child as a male, and later on, lo and behold, you discover that you have a hypertrophied clitoris rather than a penis, and that on examination there is a complete vaginal opening, and in some cases complete internal feminine genitalia. We just made a mistake. I think the case where this came out most curiously, was in the case of a young man who, I think, in mid-puberty, was discovered to be a woman, and said, "I knew it all the time." He was terribly relieved that this was the case. We also get the genetic anomalies. Usually you have an

Mr. Higgins is college counselor and associate professor of psychology. The text above was transcribed from a speech he gave on October 26 at the Interfaith Clergy Conference in Bridgeport, Connecticut. Mr. Higgins was the keynote speaker.

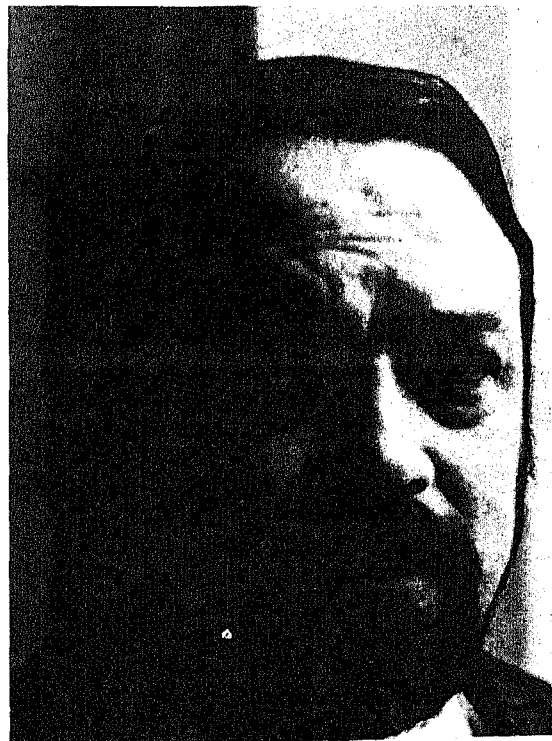
X:X chromosome balance for a female, and an X:Y for a male, but there are any number of chromosomal anomalies. Sometimes an X without a partner, sometimes two X's and a Y, sometimes three X's and a Y, sometimes three X's, sometimes an X and two Y's. In other words, in myosis and myotic division this can get mixed up, and when this happens, it's very unclear exactly what gender you're dealing with. There are also situations which seem to be very clearly situations in which a family very much wanted a child of the opposite gender. Someone has had four or five boys in a row, and they want a girl. They sort of feel this is their last child -- they get their fifth or their sixth boy, and the mother and the father, by a kind of mutual collusion, bring up the child as a female. They dress the child in dresses, they buy it dolls, and so forth, and they play it as being female. Up to the point where it's time to go to school, in which case they cut the hair, whip out the trousers and send the child to school. But it seems that by that time it's pretty much too late to undo the gender identification that's taken place, and there are at least some cases in which there are apparently no physical anomalies whatsoever, but simply a person who was raised through the first few crucial years as if they were a member of the opposite gender. And in every subjective sense, this is the way they feel and sense themselves to be, in spite of their actual physical-anatomical sexuality. So the transexual then, is essentially a true cross-gender identification. Now as I say, these distinctions are really blurry, and I'm going to make it clearer than it really is, but the homosexuals generally identify themselves as being the appropriate gender, but prefer a love object of the same gender. The transexual is not a homosexual in the sense that in spite of their external anatomy, psychologically, emotionally, they really are the opposite-gender from their physiology, so it's really only accidental that it looks homosexual when they take an object of their same gender as a love object.

The third category that has to be kept in mind is that of the transvestite. The transvestite is a cross-dresser. An individual that tends to dress in the dress of the opposite gender from that which he is. This mainly takes place in males, I think probably because it's much more simple for females to cross-dress and have it acceptable. At least virtually all the female professors on my campus, at one time or another, show up with a pant's suit and ties and it is considered perfectly satisfactory. They can always wear an old shirt and a pair of trousers and go paint around the house. But if some male decided to put on a blouse and a skirt, and sort of paint around the house, we would raise our eyebrows.

Now the transvestite has been mostly successfully described, and this is primarily on the male side now, as a person who is just enchanted with things feminine. As we say to an undergraduate population: he "grooves" on femininity. Transvestites are generally not homosexuals, this is not to say that there are not homosexuals who cross-dress, but that the transvestite is generally not a homosexual. He is usually an individual who is perfectly heterosexually oriented in his sexual activity, but has such a fascination with femininity that they enjoy cross-dressing and they enjoy feminine things. There is an organization of transvestites in this country, and it's very curious that they're quite, perhaps almost unreasonably prejudiced against homosexuals. There's a long period, a rest period, before you can become a member of this organization, and you have to prove that you're heterosexual. And after you prove that you're heterosexual, you're allowed to become a bona-fide member of this organization, in which they sponsor social activities and other activities in which the individual can cross-dress

without any difficulty. So essentially, the transexual and the transsexual are not homosexuals. I'm going to make my comments primarily towards those who have made a proper gender identification, that doesn't mean they are terribly secure in it -- I wouldn't say that anyone in this room is terribly secure in their gender identification, even if we could figure out exactly what gender identification really means, but generally these people aren't any more insecure in their gender identification than the rest of us. The only thing is that they prefer in most emotional-sexual contacts, a partner of the same gender. This does not mean that they don't have good rich relationships with members of the opposite sex, just as heterosexuals have good rich relations with members of the same sex. But they prefer in their more intense relationships a member of the same gender.

Now I feel that I've got to spend most time, and you know, as a psychologist, I'm going to be treading on my great authority as a student of human behavior, on the question of whether homosexuality is an illness. The reason that this is necessary is that we have come a long way in the last several hundred years from the notion that certain kinds of deviations in behavior were examples of possession by demons, or a certain kind of evilness, or a certain kind of



dreadful malady that could only be expurgated by burning or bloodletting, or other kinds of rather cruel punishments. We've done this by virtue of evoking the concept of illness. We don't burn witches at the stake anymore: perhaps somewhat unkindly, what we do now is say that they are ill. I think that historically we made a great deal of progress out of that, because it took us out of the notion of being opposed in sort of an angry way to these sorts of individuals as being a threat to our society, and saw them rather as individuals who were ill and in need of help. It had an historical importance to it. I think now however, that the concept of "illness" has lost its usefulness in that sense, and as a matter of fact, its being used now in ways that are at least as oppressive as when we used to consider these things as possessions by demons, and tried to expurgate the demons by burning, or otherwise torturing individuals. I'm not going to go into this now, but I think that interesting parallels can be made, and Tom Szasz has done so, between modern psychiatry and the Church militant and the Inquisition in the 13th to 14th centuries, but be that as it may, I just sort of mention that.

There is no evidence I know of, anywhere, regardless of who I've seen present it, where I can find any reason to believe that

an individual who demonstrates homosexual behavior either predominately or incidentally, is by any definition sick, because of his homosexual behavior per se. I know lots of neurotic homosexuals, I know lots of psychotic homosexuals, but I know a great deal more neurotic and psychotic heterosexuals. Most of the kinds of things that are going to fall into your hands that you will read I want to warn you about, and I want to ask you not to just take my word for it, but to just listen to a few experimental approaches to this sort of study, and ask you whenever you pick up a book which talks about illness and homosexuality to see if what I've got to say makes sense, and then to try and apply this criterion to it. If you set out to determine whether or not homosexuals are sick, the major problem is how you select the individuals you are going to study to make this determination. I would say to you that virtually everything you can quickly lay your hands on does the following thing. The great expert sits down and says that "I want to study homosexuality". I won't go into why, but they sit down and decide to study homosexuality. And then he says to himself that one of the things I want to know is whether they are psychologically ill or not. He sits down and asks himself, "Now where are we going to find a sample of homosexuals?" Well, the easiest way to find a group of homosexuals is to call around to the psychiatrists in town. So he calls around the psychiatrists in town, and sure enough he comes up with a sample of homosexuals.

There's a very persuasive, very widely read book out now by a man named Beber, in fact it's by two Bebers, since there's a father and a son, which was done in New York. This is what they did. They went out with a group of one hundred homosexuals, all of whom had been in a minimum of 300 hundred hours of psychoanalytic therapy, and they studied them. Curiously enough, they came up with the conclusion that they were all ill and needed to have psychoanalytic therapy. Not a surprising result, since one of the criterion for selection was that they had been in a minimum of 300 hours of psychoanalytic therapy. It should not surprise you that if you pick 100% of your subject sample from individuals who are seeing a psychiatrist that you will find that they have a psychiatric history. Other studies have been done which considered homosexuals who had been in prison, and in prison for homosexual offenses, and isn't it not really surprising that they came to the conclusion that if you're homosexual there's a high probability that you'll end up in prison? This is the problem of doing studies of this kind. It's the problem we call the problem of a control group. If you did the same thing in studying the problem of heterosexuality, if you said you were going to do a study to discover whether heterosexuality was pathological, and called around to all the psychologists in Bridgeport and collected together one hundred heterosexual patients, I wouldn't be surprised to find that they were all in therapy, and that they all had a psychiatric diagnosis. I think you will all agree with me that it's absurd to conclude that heterosexuality is a neurosis. But this is the kind of thing that is done over and over again.

There are only two relatively decent studies that I know of that have taken the trouble to carefully study the problem of what we call control groups. Now by control groups, I mean that you've got to get a group to compare your subject group to which makes some sense as a comparison group. The first study was a sociological study done by a man named Scofield, in Britain, in which he took six groups of individuals. This study, I think, is well worth looking at. He took three classes of people. First of all those who were in psychiatric treatment, second, those that were in prison, and the third group he took were

(continued on next page)

Cont'd

those that were neither in psychiatric treatment nor in prison. Now maybe they ought to have been in prison or psychiatric treatment, but they weren't. Now, you take those three broad categories, prison, psychiatric treatment, and neither, and cut those in half so that he had six groups. He had one group that was in psychiatric treatment because they were troubled with homosexual feelings and were unhappy with predominately homosexual attachments. As a control group he took those in psychiatric treatment because of problems with their heterosexual behavior, to compare those two. And for the prisoners, he took those who were in prison for homosexual offenses and compared them to those who were in prison for sexual offenses against children, pedophilliacs. The third group he picked were of people off the street, one half homosexual, and one half heterosexual, none of whom had ever been arrested or were in psychiatric treatment. Then he did an exhaustive sociological study of these six groups.

Scofield came up with an interesting conclusion. On the basis of sociological data, family background, number of people in the family, and sociological class and all those sorts of variables, he could always tell the three major groups apart. He never had any trouble putting an individual, on the basis of those variables into one of the three groups. But he absolutely could not tell within any one category the homosexuals from the heterosexuals with two exceptions. The first exception is not surprising, and that was their sexual behavior. Heterosexuals for example, had a great deal higher frequency of going to prostitutes, heterosexuals had a great deal lesser degree of homosexual behavior. All right, that's not very surprising. You would expect with a division into homosexuals and heterosexuals that the homosexuals would have a much higher incidence of homosexual behavior, and the heterosexuals a much higher incidence of heterosexual behavior. So that one, while its clear, is hardly impressive. The other thing, and the only other thing he discovered, was that more homosexuals had been born in the suburbs and had moved into London, than among the heterosexual population. So the homosexual population was more likely to have been born in the suburbs and to have moved into London. There was a larger population of homosexuals who had emigrated to the city. This is relatively explained, he thought, by the simple observation that homosexuality is such a difficult way to live in a small community, that its easier to move into the city where there is more anonymity. That was the only really significant difference he could find between those groups.

Evelyn Hooker has been studying male homosexuality for a number of years in California. She told me in 1963 in the fall that she was going to have her book out in the spring, and I saw her again in 1966, and she said it would be out in the spring, and if I saw her today, I suppose she would still be getting her book out in the spring. I don't know. It hasn't come out, but she's done a number of papers. I think the interesting one to tell you about to get my point across is another study in which she took nonhospitalized, and non-prison history homosexuals and did extensive

psychological and psycho-diagnostic batteries on them. In other words the kinds of tests we would give if you submitted a patient to a psychologist for a full battery work-up, intelligence tests, Rorschau tests, TATs, the whole bit. She then took a group of heterosexuals that she matched for age, economic class, education, as many variables as she could so that she could be sure that she had two equivalent groups of people for which she was controlling as many variables as possible except for the sexual preference. Now let me show you why this is important. If she just studied the homosexuals she could have come up and said 80% of them had this sort of neurotic problem, therefore homosexuality is a neurosis. When you take a group of heterosexuals and you see that 80% of them have a neurotic problem, you draw your conclusions a little more carefully.

Hooker was a little bit more clever than this. What she did was to take the data and collect it together, lets say on 50 homosexuals and 50 heterosexuals, and she called around to all the really great experts in this country. She mixed up all the data, and asked the experts to separate them out on the basis of these tests as to which were the homosexuals and which were the heterosexuals. And they couldn't. It came out chance. You would have done just as well if you had taken every other one and put it in one of the two piles, the "homosexuals" and the "heterosexuals". She then tried to get the experts to interpret the depth of pathology or the depth of personality disturbance, and then to arrange them in two piles, one the most disturbed, one the least disturbed. Then she counted up how many homosexuals and how many heterosexuals there were in each pile. Once again, chance. She had to come to the conclusion that homosexuality was a variation in sexual behavior that was well within the normal limits, psychologically. In other words, there was no evidence whatsoever, that in this kind of study, there was any intrinsic psychopathology that was associated with homosexual behavior. I emphasize again, that there are psychotic homosexuals, there are criminal homosexuals, but they are very much, interestingly enough, like people. There are psychotic people, and criminal people, and so forth. The real problem it seems to me, which is perhaps a more serious problem psychologically and sociologically for homosexuals is that all homosexuals, save a very few brave souls, do have intriguingly similar problems which have to do with their sexual orientation, simply because there are social problems with being homosexual.

Now we're in 1971, and we're very erudite about this -- everyone's studied it, but I think it can be summed up best by Freud in 1937. In 1937, Freud wrote a letter, in English no less, so there's no translation problems, which made his position clear. Its very interesting by the way that Beber, who I just told you about, begins his book by saying that all psychoanalytic theory assumes that homosexuality is psychopathological. But in this 1937 letter of Freud's to a woman in America he made this observation. He said that "Why didn't you tell me your son is homosexual right out in the letter? It's certainly no advantage being a homosexual, and it has its difficulties, but its certainly not an illness," and those are his words precisely. I often wonder about Beber's assertion that all psychoanalytic theory pre-supposes that homosexuality is an illness because I always thought that Freud had some insight into psychoanalytic theory, but perhaps not, I don't know. The real problem of being homosexual in our culture is that for the homosexual, this culture "is no place to be somebody". If it is known that you are a homosexual, it is very probable that you will not get a job and very probable that you will not get all sorts of licenses. I don't just

mean licenses to practice, medicine, dentistry, and things like this, but I understand that even a driver's license was revoked because someone was a homosexual in Connecticut. This is curious, it seems to me, because there is certainly more hanky-panky that goes on between heterosexual couples driving. I could understand revoking a license when it was shown that you didn't have proper control when someone was riding in the car, but not this. You cannot be employed by the government and you cannot be in any sort of security clearance situation, mainly because they say that there's a danger of blackmail. But this is true even if the person walks in and says, "Look, I'm a homosexual, I proclaim myself to the world, so let me have a job." "Well, we can't allow that," they say, "because you're likely to be blackmailed." "Why am I likely to be blackmailed," you respond? "Well, they can blackmail you by threatening to reveal that you're a homosexual, even though you're admitting it." So it goes beyond a question of security, even if a person is willing to reveal that he's A Homosexual; he still can't get a job. Membership in anything, or full-fledged, bona-fide membership, is virtually denied everywhere in our society.

Unfortunately, this is probably as true as anywhere, in the Church. The homosexual tends to be driven out of church, and into a situation where he feels no compassion in the church, which is one place you would hope an individual could find compassion for his human situation. Its interesting, that the follow-up in the New York Times by Merle Miller on his article of several months ago, where he wrote about the several thousand letters he'd received, after his earlier article in which he proclaimed his own homosexuality. The article essentially was to the end of the kind of support he got, but there were two very obvious classes of people who attacked him, psychiatrists and the clergy. Including the army chaplain in Germany, who assured him that he shouldn't worry, that when he got out of the army, this chaplain would find him, wherever he was, would track him down, and would dismember him sexually when he found him. Well, that's an army chaplain.

The problem I think however, is more important than just pointing out. There is indeed a social difficulty in being homosexual. The thing that I think we need to look at, or at least think about, since you are people who are wondering about these things is "why?" What kinds of things makes this society so afraid of homosexuals? It seems to me that there are two or three things, but there is one thing that seems to be pre-dominately the case, and that is the sordid notion, the underlying assumption in virtually everyone's mind, that homosexuality is contagious, and that it is about as desirable a contagion as, say, pneumonia. There is sort of germ theory of homosexuality - that is, if you get too close to a homosexual, it somehow is going to rub off on you.... Curiously enough, this is never the case heterosexually. Nobody has the fear of getting too close to a heterosexual. We say, for example, that we shouldn't let homosexuals deal with children, which is another one of the fantasies - that homosexuals plunder children - which I will refer to in a minute. You shouldn't let them teach children because somehow or another this is going to rub off, and yet one presumes that a child is brought up in a home where there was at least a minimum of heterosexual activity among the parents (because the child is there. There is no fear that this has rubbed off.

Then, too, there is the notion that homosexuals have a great propensity for being interested in children. I think this is really nonsense. There are homosexuals who are interested in children, just as there are heterosexuals who are interested in

children. The individual who thinks the child as a sexual object belongs in another category - we call them petophiliacs. Whether these are homosexual or heterosexual is quite accidental. There is nothing in petophilia which directs the individual toward a child of the same sex. As a matter of fact, it is more likely a heterosexual situation.

Another thing I would ask you to do - again, with respect to this question of child abuse - is to take a good look at the statistics you're dealing with. We call an individual a child until he is 21 years of age. And when you look at statistics having to do with child molesting, you have an awful lot of situations of 30 or 40 year old men molesting 20 year old girls. As a matter of fact, in most studies that have been done on this, it is astonishing to discover that in about 70 to 75 percent of the cases, the sexual activity is initiated by the child. This does not excuse these adults who ought to know better than to carry through, of course, but it is revealing nonetheless.

Then there is the notion that the homosexual is generally promiscuous, and will take advantage of all sort of sexual situations. Well, once again, I think you can see how unreasonable we are about this. If you discover that there is a teacher in your child's school who is a homosexual, your immediate reaction is to get rid of the teacher because, first, the stuff rubs off - the germ theory; second, because there is a high likelihood that this person is going to somehow or other involve himself sexually with your child. But did you ever stop to think how curious it is that when you discover that one of the teachers in your school is heterosexual that you never have that same concern? And yet in my experience, I have found that there is a great deal more heterosexual unions which take place between teachers and children in the schools than there are homosexual. Frankly, I think homosexuals have learned to be so wary that they are usually pretty darn careful about this sort of a thing. There was the old sort of idea that homosexuals had no impulse control. Homosexuals, however, are generally quite well controlled in their impulses.

There is a certain truth to the fact that a homosexual is promiscuous if you want to count up the number of sexual partners. Kinsey studies bear this out, though if the present collegiate scene is any indication, I think the heterosexuals are going to make a race out of it, before we're done. The reason for this, I think, is that society does not really give the homosexual very much chance to be able to form a long-term, deep lasting relationship with another person - a relationship which is left unincumbered by a lot of harassment. It's very difficult, for example for two males to effect a long-term, close, warm relationship when they cannot express any affection except in the privacy of their own home, where they frequently have to have their homes at a far distant point from the place of their occupation, where there is no possibility of public acknowledgement of their relationship, where there is legally no possibility entering into a situation where they can have legal protections and rights of survival and inheritance as other people. We don't really give them much chance to

be anything other than furtive. And it makes very difficult, after all, what is generally difficult for any two people - a long lasting, deep relationship, be it between a man and a wife, a man and a woman, parents and children, or whatever. These are difficult, there are a lot of problems with them, and if you add to it the problems of having to pretend, having to hide, and the sort of guilt which comes from doing something which really isn't right anyway, it decreases the possibility that these homosexual relationships could mature successfully. And this is not to say that there are not long-term, meaningful homosexual relationships. There are...

It seems to me generally that when we talk about homosexual behavior, we must understand that these are people - people with problems very much like yours and mine. If a person has a homosexual propensity, he has, as well, special problems, and the thing, it seems to me, that we have to worry about is that we don't become one of these problems to further enhance the difficulty.

We don't give homosexuals
a chance to be anything
other than furtive.



What It's Like To Be A Homosexual

Let me say first that I'm a graduate of Northwestern University, that I passed all the tests and entered the Air Force in World War II, and flew forty missions. I'm an active church member, and I'm an active involved person in my community, and I've been in gay activities. I've been a responsible person most of my life, I pay my bills, I support those that it is necessary for me to support, and I do not consider myself any more sick than any of the rest of you.

It was suggested to me, that it would be helpful to you to hear from a homosexual where we are in terms of organization, perhaps a little bit about what our goals and directions are, where we think we're heading, and what we think are the major problems to attaining whatever it is we are seeking.

Mr. Reaugh is an official in the New York State Department of Agriculture, and has recently served as a lobbyist for New York Gay Liberation Groups who are pressing for anti-discrimination legislation in the Empire State. He was chairman of a Gay Liberation organization centered in Albany. The text above has been transcribed from a speech given at the Interfaith Clergy Conference in Bridgeport, Connecticut on October 26.

Homosexual organizations really owe a great debt of gratitude to Kinsey, when he let us know in 1948--and believe me that it was as big a shock to the homosexual as to the heterosexual--that we are one in ten. Now perhaps that isn't stated quite as scientifically as Kinsey would have put it, but what he said essentially was that one in ten adult males have either exclusively or preferential homosexual relations. This came as quite a bombshell to all of us that were sitting in the closet, thinking we were the only homosexuals in existence. This reaction immediately said that if it were this sort of quantity, then there must be millions who are feeling just like we are, who were scared to death, who couldn't dare face even themselves in the mirror. So gradually groups began to form, the first in Los Angeles, essentially the Matachine Society.

A very important book for its time was Mr. Khoury's book on homosexuality. He made one very important observation there: that there would never be any real elimination of the oppression of homosexuals unless they were willing to stand up themselves and say: I am a human being, now you cope with me. And this is

really what has happened in the last few years. In Washington, there was even picketing at the civil service commission, and also the Pentagon -- it was really revolutionary, faggots aren't supposed to do that in the eyes of the ordinary population, but we did. But things were pretty much still in the closet. Mostly there were counselling services, and aid for those who were arrested. Or until two and a half years ago, in New York City. The police pulled one of their typical raids on a gay bar, it deserved to be raided, it was an afterhours bar, with no liquor license. But there is no reason why an illegal gay bar has to be closed before an illegal straight bar.

When they're going to close a bar in Bridgeport, they don't wait until the time of greatest patronage, and then go in and club

(continued on next page)

by Ernest
Reaugh

Only as we become free to respond to feelings within ourselves can we truly follow the commandment "Love thy neighbor."

all the patrons. At 3 o'clock in the afternoon they quietly come in and padlock the place. But that's not what happens to gay bars. They raided this place in New York, and began clubbing patrons, and for the first time in history the patrons fought back. Now I'm not about to defend violence, but these people did announce to the gay world, and to the straight world, that they were not going to take this sort of harassment in the future. And as a matter of fact, they had the police barricaded in the bar at one point. The police had to call for reinforcements, and there was a three day riot with about a thousand people rioting on Sheridan and Christopher Streets. It electrified the gay community all over the country, and within a matter of weeks, various gay organizations began to form: Gay Activist Alliance, Gay Liberation Movement, and what have you. Today, it's the fastest growing social movement in the United States.

There are many organizations, and many people involved in the organizations, but it is still only scratching the surface of the homosexually oriented community -- primarily because of fear. People are still very much afraid of their jobs. As you know, I'm an official in the New York State Department of Agriculture and I still have my job, but that's because they know that if they tried to fire me I would fight them with every legal tool at my disposal. Unfortunately, many people don't feel that committed, and perhaps they have some other obligations that make them too afraid to take that sort of stand. But that's all right, we speak for them.

Connecticut, following Illinois, was the second state to drop the laws against homosexual behavior (the so-called "sodomy" laws), then came Colorado, Idaho, Oregon, and Alaska. Let me tell you about Idaho. Some of you may be aware of a book that came out called "The Boys From Boise". About ten years ago there was a major roundup in Boise, and it happened that a group of high school boys were hustling, which is the gay term for prostituting. They were discovered, and the very righteous state's attorney started a major investigation which led to 200 arrests, 14 suicides, and was only stopped when it led to the staff of the governor's office, to some very important state legislators, to city officials -- I point that out because a homosexual will appear in all strata of society, and in all occupational categories in the same proportion as heterosexuals.

But after imprisoning all of these people, the same individuals who were instrumental in imprisoning them were later responsible for changing the sodomy statute ten years later. This was a case of a real conversion, because they saw the complete chaos they had made of the lives of so many people. And they started examining within themselves what they had done, and they decided that this wasn't something which should be listed as a criminal offense.

* * *

We constantly have to look to the church. I prepared some thoughts for a Methodist group a week ago, and I think they will be relevant to your interest here. When I started working with the gay liberation movement in Albany, I thought that it was necessary first to tell some of my close friends what I was doing so that they could hear it from me, and not read about it in the newspapers. And one of these people was an active layman in the Methodist church, her name is Selma Ogden, and when I started to talk to her about what I was doing, I could tell that she was having some trouble with what I said. When I told her that I didn't want others to be oppressed as I had been oppressed, she said "Ernie, how are you oppressed?" and all she could think of was my nice apartment, and my nice car, my nice family. But why shouldn't I feel oppressed?

When I start looking at where that oppression began, the path leads me right straight to the Church. Let me explain. Let's see what St. Paul says. He said three things: he said that women are inferior to men; he praised chastity and abstinence as the greatest virtues, and accepted sex only for procreation. Along came Augustine, and he added one thing more to it: he really put down pleasure for pleasure's sake. St. Thomas Aquinas took all of this wrapped it up, put it on a pedestal, and called it natural law. And by calling it natural law, he created in the mind of the average lay person that this was God's law, that this was above even human consideration. And this natural law is what is thrown up against me in the halls of the legislature when I go to lobby -- that it's against nature.

It's interesting that among all the "don't's" that the Church puts forward, those that are part of the natural laws are also taboo. The church says thou shalt not kill, but people don't have a terribly difficult time with Vietnam. And yet the sexual code, which I argue is manmade, not god given, is completely taboo.

How many times have you seen young

parents present their one year old son with the comment: He's all boy. He's **not** all boy, but by God, they're going to make him all boy, they're going to drive out any feminine feeling that he's got. He's going to be the roughest, toughest football player, and he sure isn't going to learn to paint, or play the piano. This is the type of attitude that has been constantly generated, that its become impossible for people to respond to one another unless its within the male/female relationship.

I'm not here talking so much in terms of sex as in terms of love, and what I'm saying is that each person should be able to be free to respond to any other person in whatever manner they wish. And it is only the business of the church or of the state to oppose those things which involve physical harm or coercion. Beyond that, it is a perversion of our God-given free will to tell us that any relationship per se is right or wrong. Only as we become free within ourselves to respond to feelings within ourselves can we truly follow the commandment "Love thy neighbor".

* * *

When we become able to face within ourselves, that we have a degree of homosexuality and a degree of heterosexuality, when you can realize that homosexuality is a part of everybody will you be able to freely express your heterosexuality. Until people can look within themselves, and face what they see there, we're going to have oppression.

Inside Magazine

Inside magazine is a periodic supplement to the Trinity Tripod, Trinity College, Hartford, Connecticut. Special editor for this issue, A. J. Mandel, William Wheeler and Steven Pearlstein, editors.

Perspective

Guild-masters and Businessmen

by Jay Mandt

Observation of the faculty and administration over the past year and a half forces out the following analogy: the administration typically acts like a business bureaucracy and the faculty typically acts like a craft guild. And it is not in the best sense that these analogies can be drawn, for the administration is not running a terribly successful business and the faculty has certainly not as a whole shown remarkable craftsmanship.

The businessmen and the guild-masters have to be looked at solely in terms of the manner in which they play their roles within the college, the nature of their arguments on policy questions, the types of vanity they demonstrate, and most important perhaps, the way in which they now propose to deal with the students.

The Guild-masters

Let's look first at the haughty guild-masters, or if you will, the faculty. Their most immediate concern these days seems to be with themselves, which is un-

prioritias. Public support of higher education demonstrates only one thing: the public at large no longer believes in what the colleges are doing.

This situation is clearly of interest to academics. Not only their luxuries, but their very ability to survive within the society are being questioned. What they do, in their teaching and scholarship, is being questioned on grounds of its political reliability, its relevance, its usefulness in the job market. The Trinity faculty as a whole has demonstrated its lack of concern for such questions. Although the report of the Summer Study Task Force provided a basis for serious thinking about the purposes of higher education, no discussion on this basis has ensued. The guild-masters have bothered themselves with concern for their working conditions, and complained about the quality of the apprentices. But in confronting the student body with essentially a feeling of contempt, the faculty showed its true character, since it might just as well have shown great concern, or even despair - either of which would have demonstrated that a real human contact was working. One has to conclude that the faculty is so self-satisfied and self-pre-occupied that it cannot really imagine that student unresponsiveness is due to a failure of their part, and

our attractiveness in the marketplace, our consumer appeal, and such, than they are with the existing quality of the educational enterprise itself. They often give the impression that since the subtle achievements of a good seminar discussion cannot be quantified, they can be ignored. Their perception of problems in education always runs to questions that allow for quantified answers: how many, how much, how often - all of which may be useful for some purposes, but none of which speak with any authority to the essential question of whether or not the educational system is, in the true sense, "working".

Something called "faculty productivity" is being talked about frequently these days, and the real basis for measuring this is the number of students that each faculty member passes through his classroom. The administrators will argue that they are forced by outside powers to bring this sort of attitude to their work, but one can only observe in response that none of them have taken on the task, jointly or singly, of rising in public opposition to such powers. In a word, they are comfortable in performing their tasks by these measurements.

Among the less than pleasant consequences are a clear preference for maintaining public image over internal quality - a posture apparent at Trinity on the question of student discipline, where policy has been frankly conceived to pacify various "public" powers, not to provide the best chances for justice.

On the question of the Summer Task Force report, the administration's preference is for the ADP plan which may provide revenue at limited cost. This overlooks the judgement of the summer planners themselves however, who placed the Tutorial College program at the head of their recommendations, and who generally suspected that the ADP would only succeed with the most intellectually self-disciplined and creative students. The administration however, seems to feel that the program can have a general appeal, which can only mean turning the program into a farce. Clearly, the administration prefers, in its planning, to concentrate on raising revenue.

Where the students stand in all this is a topic for later consideration. The important thing is that as a generalization, the metaphors of the guild-masters and the bureaucrats fit all too well the situation at Trinity and elsewhere. There are many exceptions and cautions in order, but they leave the central point intact. So long as both the faculty and administration are concerned with the institutions, instead of with the people in them, they will serve to undermine the institutions they serve. If the faculty serves itself instead of the learning process, it will be pushed aside by society; if the administration serves the corporate finances single mindedly, it will destroy what it would like, ideally, to be financing. In the long run, the key variable is neither collegiate finance nor faculty prerogative, but rather learning itself. Its time the college gave some thought to that problem here.

not on the part of the students. The move of the faculty to protect its own professional position - its reassertion of faculty rights over against the students and the administration, its utter disinclination to engage in a critical self-investigation, and generally, its renewed vanity - all force an analogy between the faculty and the failing guilds of the late middle ages. By turning attention to privileges and the conditions of work, instead of the good performance of the craft itself, these craftsmen are making their craft obsolete.

The Corporate Management

If the faculty acts like a dying guild of craft-masters, then certainly the administration must be characterized as an example of the modern business bureaucracy.

The administrative response to the crisis of higher education is primarily economic. They are concerned more with questions of

"... a clear preference for maintaining public image over internal quality"

derstandable, but not necessarily excusable. With the academic professions and their entire enterprise under increasing fire from various quarters, the faculty rallies around its prerogatives and its dignity as a profession - not around its occupation of teaching and scholarship. In the nation, there are political forces, represented by people like Governor Reagan of California, that show not only political antipathy to academics, but contempt for those who claim as scholars and teachers to have any insight into national problems, or claims to national attention. Among the college age population, there is a sense of apathy about learning - in part a feeling that education is no longer useful, in part a feeling that it's no longer "relevant".

The concrete result of all these forces is a sudden halt to the free flow of money into the colleges and universities, a process that in less than three years has gone far beyond reasonable considerations of budget

Notices

Library

Beginning Sunday, December 5th, the Library will be open on Sunday from Noon to Midnight.

Regular Library hours will remain for the other days of the Week:

Monday through Friday 8:30 a.m. to Midnight.

Saturday 9:30 a.m. to Midnight.

Thanksgiving recess - Library Hours.

Wednesday, November 24, 8:30 a.m.-10:00 p.m.; Thursday, November 25, Closed;

Friday, November 26, 9:00 a.m.-5:00 p.m.; Saturday, November 27, 9:00 a.m.-5:00 p.m.; Sunday, November 28, 2:00 p.m.-12 Midnight.

Watkinson Library will be closed Thursday-Sunday.

Jung

The University of Hartford Film Club will present a film of an interview with Carl Jung, in the Cafeteria at the Gengras Student Center December 1, at 8:00 p.m. The interview was conducted in 1961 by Sir John Freeman, former British ambassador to the United States.

Admission for students is 50¢.

Tenure

The faculty committee on tenure will hold an open meeting with students Tuesday, November 30, at 3:00 p.m. in Wean Lounge.

Teaching

Students interested in participating in the High School Seminar program must apply at the Office of Educational Services by December 1. The program allows Trinity students to offer a course to Hartford high school students. Trinity students receive on pass-fail course credit for a successful course.

Intern

Students interested in participating in the Spring 1972 Legislative Intern Program of Connecticut should speak to Gary Jacobson, instructor in political science, before December 10. Interviews will be held at the State Capitol December 14. Only three students may apply from each college.

Puppy

A black male puppy wearing a red collar was lost two days ago on campus. The dog tag reads: "Max, Elton 107." Please return, if found, to Peter Arnoff, 549-3263. Reward.

Feiffer

MY HANDS ARE TIED, RIGHT?

MY FEET ARE SHACKLED, RIGHT?

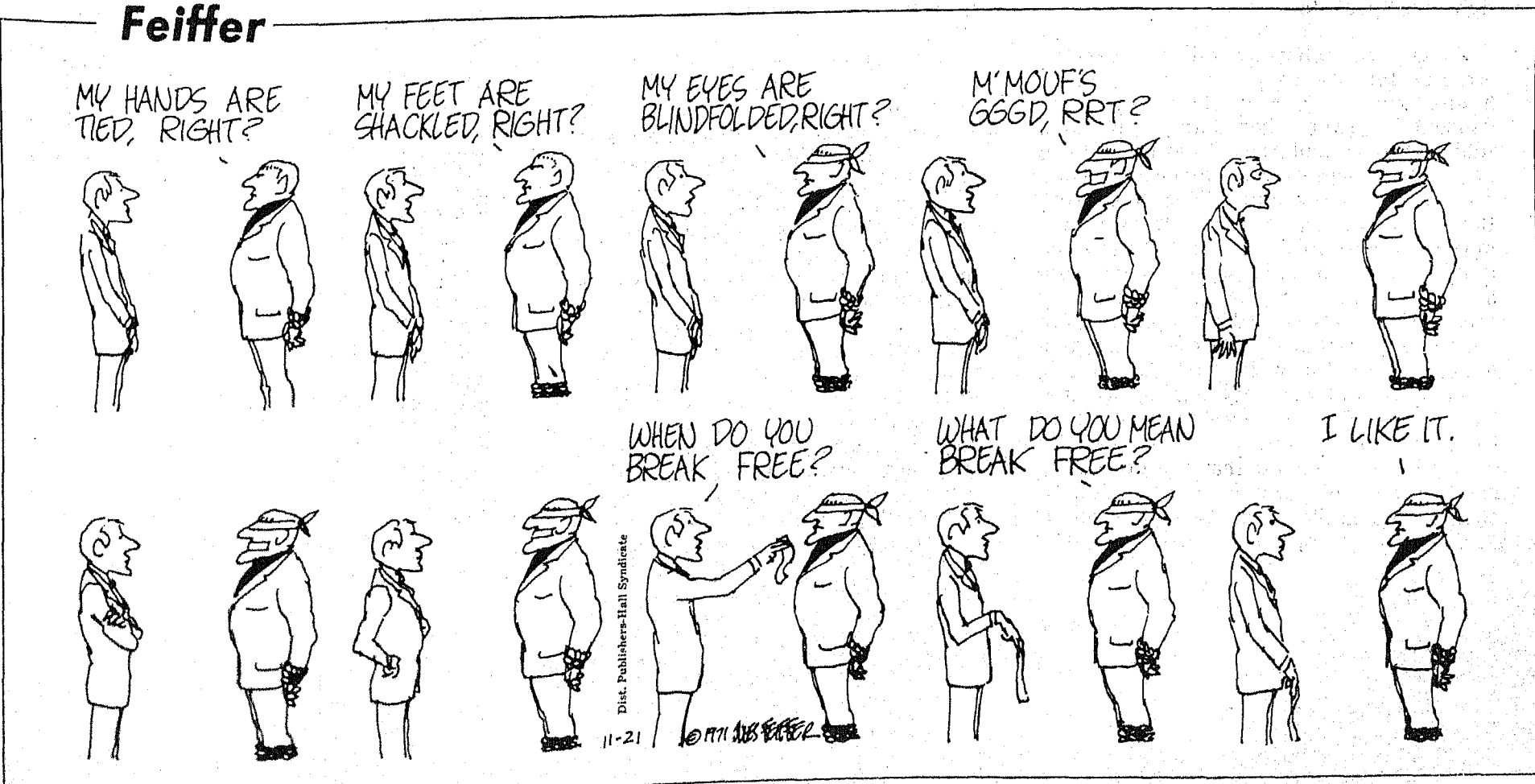
MY EYES ARE BLINDFOLDED, RIGHT?

M'MOUF'S GGGD, RRT?

WHEN DO YOU BREAK FREE?

WHAT DO YOU MEAN BREAK FREE?

I LIKE IT.



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Former Inmate Finds Penal System Change

by Sue Avery

John William Ward, President of Amherst College, and Gilbert Mead, a former inmate of a Florida penitentiary, disagreed on the amount of recent improvement in the American penal system in a discussion in Goodwin Lounge Thursday.

Mead, who has served over twenty-five years in prison for crimes which include manslaughter, said he saw a gradual improvement in both the penal system and the public attitude toward the criminal. "Cruelly severe" punishments, such as the death penalty, are no longer considered necessary, he said. Mead said he thought none of the over six hundred prisoners now on death row would ever be executed.

Mead, who is the executive-director-elect of 'HELP', an organization which helps former prisoners readjust to society, noted

that until recently, as many as one-fourth of all convicts indentured to private citizens as workers were murdered by their employers. Employers can no longer get away with this, he said.

Mead also cited the shortening of prison sentences. Before, he charged, sentences were "blindly imposed." Now, even second and third offenders are getting better consideration, he said.

Ward said that Mead was "more optimistic" than he about current improvement within the prison system. He compared current attitudes on prison reform to previous waves of "impulsive humanitarianism." He cited the prison reform movements of the 1830's, the 1870's, and the 1920's when public concern with prison reform flourished. Despite the enthusiasm, we are looking at the same problems today that we looked at then, he said.

There is a deep irrationality built into the prison system, Ward said. Poor conditions persist even though it costs more to maintain a woman in a California prison than it would cost to send her to Vassar, he said.

Despite recent improvements, there is still need for reform Mead said. The rehabilitative effectiveness of prison is "zero", he claimed. Part of the problem, he maintained, is prison over-crowding.

Prisons should not contain more than two hundred inmates, Mead maintained. They should be separated into five categories, from the maximum security prison to the work-opportunity prison, he said. When asked if he felt that mixing so-called "dangerous criminals" with first offenders led to the further corruption of the first offenders, Mead replied, "You don't learn anything about crime in prison". He said efforts are made to help first offenders and the influence of older prisoners is small. First offenders, Mead claimed, "get all the gravy".

Both Mead and Ward also discussed the conditions and procedures which send some people to prison. Mead said that people who are black, poor, and living in crowded areas have a much greater chance of going to prison.

More than half the people in prisons today, he said, would not be there if they could afford good legal aid.

Ward said that the high percentage of poor people in the prisons is a reflection of the failings of the American system. Under a true democratic structure, he said, the prison population would more closely reflect the overall population.

Police Ask Information In Co-Ed Murder Case

The Connecticut State Police Department, working jointly with the Pennsylvania State Police, has information which leads them to believe that the murder of a University of Connecticut co-ed is connected to a double homicide which occurred almost exactly one year later in Fulton County, Pennsylvania. The police are now seeking information from college communities in the northeast in an effort to solve both cases.

Police noted that the two crimes were committed one year apart. They said that other female hitchhikers, particularly college students, have had contact with the murderer. Police expressed the hope that anyone reading this article, particularly female hitchhikers in the Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, New Hampshire, Vermont and Maine areas, who has been the victim of an assault while hitchhiking will contact them.

Paget Weatherley, a 23 year old college student at the University of Connecticut, was found shot to death in a wooded area adjacent to a lonely country road in Bolton, Connecticut on November 16, 1969.

Connecticut authorities are now investigating the murders of June Penny

Eberlin and Mary Lenihan, both undergraduates at Queens County College in Queens, New York. Both Eberlin and Lenihan were found shot to death next to Interstate 70 in Fulton County, Pennsylvania on November 4, 1970.

Connecticut State Police said that the mode of operation in each case was the same. Connecticut authorities state that evidence they gathered leads them to believe that all three murders were committed by the same person.

Police believe that the person responsible for these murders may be following a pattern. They noted that all three girls were probably hitchhiking when they were last seen. All three girls were part of a university community. Police said all three girls were transported some distance before their bodies were abandoned on the side of the road.

Anyone with information may contact the Connecticut State Police Detective Division, 100 Washington Street, Hartford, Connecticut - telephone number, Area Code 203-566-2250 or write to P. O. Box 1000, Hartford, Connecticut. All information will be kept confidential.

Studies . . .

(from P. 1)

Smith, professor of English, will continue to review all proposals for American Studies majors until December when the Curriculum Committee will decide whether or not to continue the ad hoc committee.

Spencer said the ad hoc approach will probably continue to be used until the number of students interested in American Studies warrants more concrete action. Spencer said that there have been only 13 American Studies majors in the past three years.

Harris commented, however, that there has been a marked rise in interest in the American Studies field at the College, as she claimed a high attendance of their first meeting.

Harris said that the twenty or more people now interested in American Studies more than equals the current interest, for example, in the chemistry department. There were only two chemistry majors last year.

Harris said the steering committee was in the process of creating a course list which would guide the American studies major in selecting a wide range of courses relating to the United States. The steering committee was established at the October meeting of the majors, and it is exploring the off-campus possibilities of the twelve college exchange program as well as open semester opportunities to round out each major's program. One of the greatest problems in trying to start a department at the College is that no American Studies seminar is available here.

Another branch of the steering committee, headed by Adelaide Beacham '73 and Dan Sargis '73, is in charge of organizing colloquia, which provide the only opportunity majors have to meet to discuss important issues in their field.

The first colloquium in the series was held Thursday. John William Ward, president of Amherst College and former head of the American Studies program there, led the discussion entitled "The Prison Dilemma in America." The colloquium was prompted by the incident at Attica. About twenty-five to thirty students attended, Harris said.

Spencer said that students can probably achieve just as much in the way of an American Studies Major, by majoring in an established department and wisely choosing their elective courses. Spencer, however, did acknowledge the American studies major did allow students to group their courses more flexibly.

While stating that "one can really do something close to the American Studies Major without an American Studies department, Spencer said that there was "some advantage to allowing students to group their courses in a slightly different way."

Although Spencer does not see the formation of a departmental American studies program in the near future, the dean said that a reading course that would "pull together many different disciplinary approaches is being considered by some faculty members."

Student Committee Passes Requirements For Funds

The Student Activities Committee passed a series of requirements for organizations seeking funds at its meeting Thursday.

The Committee approved the recommendations for recognized organizations seeking a budget, recognized organizations who do not wish a budget, and ad hoc groups wishing funding for special events.

Recognized organizations which want a budget must submit a constitution to the Student Activities Committee which is approved by that body and the constitution be brought up to date periodically.

The organization must submit a budget for each year that it wished to be funded.

If the budget request is for \$100 or more, the budget must be itemized. Expenditures must be limited to those budget items requested. If the group wishes to spend its money in a different manner than was originally anticipated, a budget transfer must be requested from the Budget Committee.

If the Budget Committee sees funds being misspent, they may freeze the budget until the matter is settled.

All recognized organizations must submit a list of representatives or officers to the office in charge of student activities whenever new officers or representatives are selected. In order to draw funds, the

organization must submit the names and signatures of two persons who will be empowered to sign checks.

In accordance with the directives of the Department of Health, Education, and Welfare, all recognized student organizations must sign a non-discriminatory clause found on the officer registry forms provided by the Office for Student Services.

Organizations which wish to receive recognition, but who do not require a budget, must submit a general statement of purposes and must be updated should those purposes change.

The organization must submit a list of representatives and sign the same non-discriminatory clause as the recognized organizations which seek funds.

In the case of ad hoc groups which desire funds for a special event, the group must supply an explanation of the event, its purposes, and the name of the sponsors. It must offer assurances of acceptable security precautions and offer receipts for all expenditures.

If the group requests more than fifty dollars, the event must be open to the entire student body. A group of selected and invited persons may request up to fifty dollars, however.

Transportation

Rex C. Neaverson, professor of government, will offer a new course on "Transportation and Public Policy" next semester, as Urban and Environmental Studies 107. The course will be an analysis of Federal, State, and local transportation policies and their economic, political, and social consequences in the fields of urban and inter-urban mass transportation, highway construction, air transport and airport development. The course will include an examination of the roles of Independent Regulatory Commissions, the U.S. Department of Transportation, the Courts, Congress, and Port and Mass transit Authorities. Special projects to study local transportation problems will be undertaken by groups and individuals.

This course will be given in the Trinity Term 1971-72, in Seabury 19 on T-Th mornings at 8:30 a.m. The enrollment will be limited to 20 persons.

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Local Agencies Offer Semester Opportunities

The College's open semester program allows students to receive up to four course credits for spending a semester doing independent research or study, or serving as an intern under the auspices of an agency or institution. Following are some possible open semesters for the Trinity term.

The Buyer's Action Center of Hartford is a consumer group concentrating on Community organizing. The BAC is looking for a student to work for them either on a full time or part time basis to research, to negotiate for consumer interests with public or business officials and to work as a community organizer. For further information call Tom Ferrigno, assistant director of the BAC at 522-8248.

Internship at Silas Deane Junior High School. It is a strictly volunteer effort, with students working in a specialized classroom situation for problem students. The internship involves working with a small group of children, five days a week. Anyone interested should contact Dr. Richard Lee, college counselor.

The Connecticut Citizen Action Group needs students to research property taxes in the Greater Hartford area and to investigate Hartford City Housing conditions, such as, utilities, building codes, and overcrowding.

The group is an offshot of Connecticut Earth Action. Contact Trinity students Robert Fais or Harvey Zandt, Box 334, if you are interested.

Internship with a city or state official is a full time position designed to give the student an overview of the legislative process. Ivan Backer, of the College Community Affairs department, will be glad to place any student with a senator or city official whose interests are similar to the students'.

The Legislative Intern Program is sponsored by the Conn. Legislature. There are 15 openings for each session of the legislature. Students are selected from applications from 19 area schools. Participants are basically aides to committees rather than to individual legislators. Applications must be submitted by Dec. 10. See Gary Jacobson for further information, professor of political science.

Students who wish to take an open semester should submit a proposal for the project or internship and the name of a faculty member who has agreed to serve as the student's open semester adviser to N. Robbins Winslow, dean for educational services, before December 21. Students can obtain further information about the program from Winslow.

Draft Advice Given At College

The Trinity College Draft Counselors will offer counseling every Monday to Friday from three to five p.m. in the Chapel "undercroft," which is located on the lower level next to the Crypt Chapel. In addition, counseling will be available in the Chapel Tuesday nights from seven to eight p.m.

A special seminar dealing with problems faced in conscientious objection is held every Monday night at nine p.m. in the Alumni Lounge, located on the second floor of Mather Campus Center. Anyone seeking or considering seeking the I-O or I-A-O classifications is invited to attend.

Draft counseling is free and available to everyone -- students and non-students, alumni and community residents.

Freshman Wins Fraternity Raffle

Ellen Cunningham '75 emerged as the winner of the St. Anthony fraternity sponsored raffle at a midnight drawing Friday. Ellen bought one of the last of the 1197 tickets sold by borrowing a dollar from a friend. After Ellen claims her prize of dinner and the theatre for two in New York City, the fraternity will clear a profit of \$1,000 which will become part of a fund being established by the fraternity to create four supporting faculty chairs.

The majority of funds needed to establish the chairs will be collected through pledges by St. Anthony fraternity members and St. Anthony alumni. The fraternity hopes to have at least one of the chairs established by May of 1973.

Slim . . .

(from P. 8)

Tech; a) and a helluva engineer"; b) and I'm gonna ramble over you; c) and as an engineer one that is that which is of a heck (a line I like, because it not only thymes, but also avoids the use of the word 'hell', thus making palatable for airplay even on WRTC. Its only fault is that it makes no sense; d) and I'm gonna lose my marbles. Georgia Tech 17 - Georgia 3.

IX. Miami-Florida - a) the mink stole capital of the world, even in the summer; b) the most garish city in the world; c) a football game; d) a marble cake. You know - you have to respect a marble cake. You can't take it for granite. Florida by 14.

X. (And not done yet, due to a quirk - Captain Quirk of the Starship Enterprise, for those of you who were wondering which quirk it was - of fate in which last week there were two ties - which means two more games this week, and an extra-long article - aren't you lucky!) LSU - Tulane. A. Tulane is, a) not related to Bobby, Frankie, Lois, Shady, Lovers, or Denny Mc; b) not a type of road, or a movie, or a bowling alley; or the infinitive of a verb; c) not a good football team; d) not going to lose their marbles.

B. LSU, after defeating Notre Dame, will, a) be overconfident; b) look to close out their season with another win; c) feel the wrath of the ghost of Knute Rockne, not to mention God, upon them; d) lose their marbles. LSU by 55.

XI. C. W. Post has, a) not won a game since the fall of Rome; b) transferred this game to the deck of the USS Forrestal (the Enterprise was being used for another game); c) just installed new rest rooms in their stadium, and not being as rich as Wilkes, all they were able to do was drive some stakes in the ground. These are known as W. C. Posts. (The posts were made from trees that were cut in meadows that were known as W. C. Fields.) d) is a marble. Complete this sentence: Hofstra is Hofstra by 22.

XII. (at last) Texas A & M will lose; a) their wits; b) their sanity; c) their marbles; d) the game. Texas by 105.

The answers:

IA a - 5 points, c - 3 points

IB a - 3 points, b - 5 points, c - 10 points

IIA b - 1 point, c - minus 5 points

IIB a - 1 point, b - 3 points, c - 5 points, d - 10 points

IIIA a - 1 point, b - 5 points, c - 3 points

IIIB 2 crosses and a Jewish Star - 10 points

IV c - 3 points, b - 2 points

V a, b, or c - 3 points (a gift question)

VII a - 5 points, b - 10 points, c - minus 4 points

VIII a - 2 points, b - minus 10 points, c - no points, and consider yourself lucky I didn't take any off.

IX a - 2 points, c - 3 points, but only cause that's the right answer.

Xa a - 5 points, b - 3 points, c - 1 point

XB a - 1 point, b - 2 points, c - 3 points

XIA a - 1 point, b - 1 point, c - minus 10 points

XIB better than none - 10 points.

XII a - 5 points, b - 10 points, c - minus 25 points (no fair going for the easy joke), d - 8 points, why not?

RESULTS

101 or more - You have a fine grasp of football, both in the abstract and concrete. However, you can't add worth a damn since the score only goes up to 100.

91-100 - You hang around me too much.

71-90 - Not too bad, in fact, the best score you can achieve and still be considered sane.

51-70 - A little worse than above, also a little saner.

26-50 - Definitely pretty bad here. You need much more work on your football. There is, however, hope for you.

0-25 - No hope for this group. Unable to change, and definitely unalterable, fixedly, normal.

less than 0 - only one person could do this bad, and that's you, Gracey.

Isaiah . . .

(from P. 8)

Indian war as they marched to the aid of the Latvian Army camped on the banks of the Sacramento river. Florida by 10.

V. Holy Cross-B.C.--Another traditional battle, ho hum. Forget about this. B.C.

VI. & VII. Cincinnati-Louisville and C. W. Post-Hofstra--Since Slim has given me only 46 lines, I have to lump things together. Cincinnati and Hofstra don't have a chance between them. Louisville and C. W. Post.

VIII. Texas-Texas A & M--Oh, please. This would make a nice Alka Seltzer commercial. Texas.

IX. Georgia-Georgia Tech--Traditional battles are so dull. Georgia is one of the top twenty teams in the country, but Georgia Tech isn't even a Pick to Click. Merely a Golden Oldie, and they'll be in the Gooveyard before nightfall. (Incidentally, did Slim use the Ramblin' Wreck jokes again? I thought so.)

X. Army-Navy--The X is the rating. This is obscene. Army-Navy contests were great football in the old days, but now they rank just slightly below alligator wrestling and hog calling as far as spectator sports go. Army is better than Navy. Cholera is better than pneumonia.

XI. Alabama-Auburn--An excellent game. Alabama is right up there. Auburn is right up there and this game is the second best in the nation this week. The Crimson has been riding high of late, but Auburn has the momentum necessary for an upset. So, therefore, taking these reasons into consideration, and putting my years of shrewd analysis to work, I flipped a coin. It rolled under the dresser. Auburn.

XII. Nebraska-Oklahoma--THE game. The two best teams in the country meet for the championship. The wounded will be piled on the sidelines and the field will be ringed with barbed wire to keep any of the players out of the stands. Oklahoma, I wish I could write more but I'm out of space. HELP! I have spo

Ward . . .

(from P. 1)

can be reduced through the greater participation of the masses in the exercise of power. Ward said, however, that he was skeptical that men will actually find a way to solve problems in society without violence.

According to Ward, the surge of interest in the history of violence in America is due to the effect of violence on the American society over the past ten years.

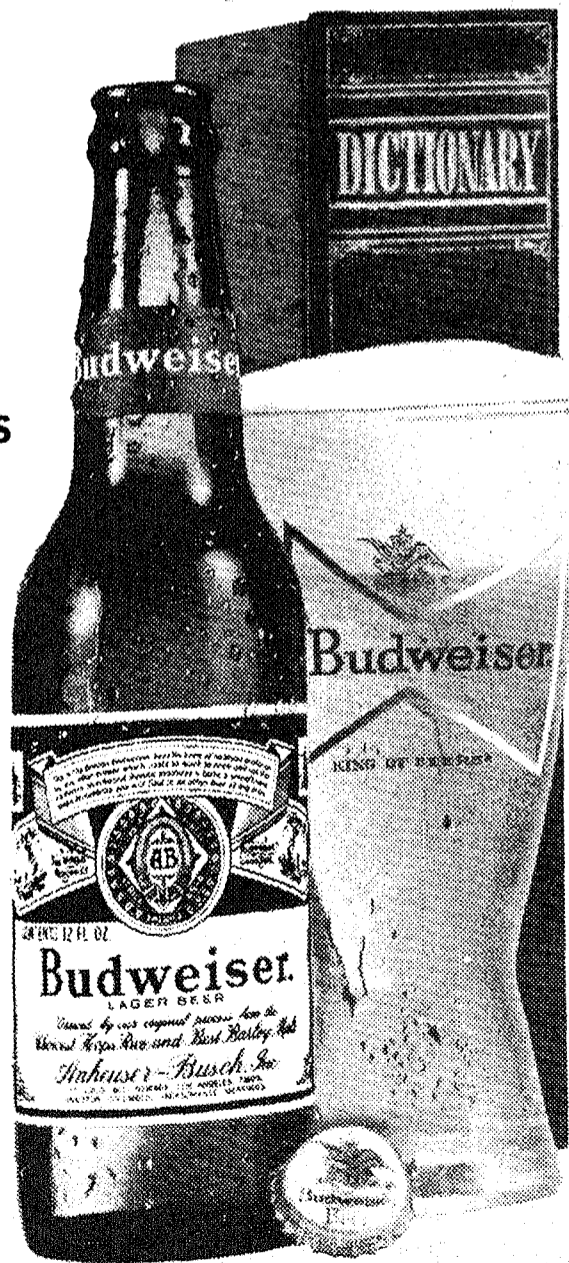
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Skaters Open November 30

by Pete Taussig

Exactly a week from today (if it's Tuesday, it must be Storrs, revised), the greatest conglomeration of intellectual trolls since the faculty bocce club, will participate in its first game of the season away at the University of Connecticut.

Who are these academic misfits that managed to con Howie Muir, etc., into letting them in? You've seen them with beggar's buckets, heard their wistful donation pleas, and eaten their hot dogs at the Saturday happenings on the gridiron.

It's none other than the Trinity College Hockey Club! Nicknamed, appropriately, the greatest show on earth.

The show is put on (that's for sure) entirely by donations from the friends of Trinity Hockey, both by mail and pail, which is why you've had to put up with all those bleacher beggars during the fall. The P. T. Barnum of this circus is Fred McColl, who is the main fun(d) raiser for this outfit. The ringleader of all these animals, the man who whips us until we learn our act is John Dunham, who also coaches a local semi-pro team. He is ably assisted this year by co-captains Tom Savage and Carl Norris, who will lead a team "that is not as big, but much faster than last year's team." Hopefully that fact alone should help the current club to improve upon last year's record of 6-10.

Practice started on November 1st, and so far there have been three scrimmages, two of them against West Hartford Flyers (with apologies to Desi,) the first a 2-2 tie and the other a 9-3 conquering. The other was a very emotional 3-3 tie vs. Wesleyan, the day after the traditional football battle.

This year's team, although it lost two of its top scorers through graduation, still seems to have better scoring potential and a much more balanced attack. "Last year, we really only had one good scoring line," said Dunham, "but it looks like we've got three potentially high-scoring lines this year. The defense has good size, a couple of good shots, and likes to hit. Goalie Carl Norris and backup Rudy Montgelas have both looked really good so far. Last year was the club's first losing season, and I don't think it's going to happen again."

So be up at Storrs (B.Y.O.B.) next Tuesday and help the Hockey Club get off the ice (but not too far off!) and chalk up its initial victory of the season.



The women's field hockey team added another game to their schedule against AD, and the action seen here resulted. After a hard fought contest, the women defeated AD, 2-1. Seen from left to right are Peter Robinson, Bill Brouse, Vicki Tillman, and Brad Fredericks. In the back are Cindy Gould, John Heppie, and Marci Brown. (Kieswetter Photo)

Philadelphia Slim's Pickin's

by Albert 'Hoops' Donsky

Well, the college football season is slowly drawing to a close - very slowly, in fact, as there is another week of football left after this one, plus the bowl games, or, as we say in the sports biz, the annual New Year's Day bashes.

Anyway, after a whole year about college football, all you out there should know lots about college football. Right? Well, we'll see, cause this week, I (humbly, what else?) have prepared a little quiz. Now don't say I didn't warn you, you should have been taking notes all year. Here goes -

I. A. The Nebraska Cornhuskers a) are the

number one team in the country; b) haven't lost in 34 games; c) are named for an ointment that removes callouses and other things from coverings of plants; d) will lose their marbles. Easy. (Answers at the end of the article, and no cheating either.) (That means you, too, Gracey.)

B. Oklahoma faces Nebraska this week and they a) used to be coached by Bud Wilkinson who quit to make razor blades; and seafood known as Wilkonson swordfish; b) are led by Gregg Pruitt (trivia buffs: no relation to Phyllis Diller); c) are named after a plant used in soups that is also called gumbo that was once used to hit four-baggers in baseball and came to be known as an Okrahomer (speaking of soups - I knew a man who was a skindiver and was employed by a leading soup company (Bon Vivant) to skindive in the various vats of soup and inspect them. He quit when one day, as he was inspecting a vat of Chicken Gumbo soup, he was attacked by a giant gumbo); d) will lose their marbles. Nebraska 13 - Oklahoma 12 - Thanksgiving Day, don't miss it.

II. (and about time) A. Alabama-Auburn will decide a) not to play the game; b) the best team in the country; c) if Bear Bryant will be elected to another term as God in Alabama; d) to lose their marbles. Alabama has one of their best teams in year.

B. If they win this game and Nebraska wins, it will bring about an Orange Bowl showdown for the National Championship. If not, a) lots of folks in Miami are gonna be awful mad; b) lots of folks at NBC are gonna be awful mad; c) lotsa folks in Nebrask and Alabama are gonna be awful mad; d) lotsa folks is gonna lose their marbles. Alabama 12 - Auburn 10.

III. A. Holy Cross-Boston will be, a) avidly watched by thousands of fans; b) battling for the 75th time in a traditional battle; c) boring; d) losing their marbles.

B. Now, fill in the blank. Holy Cross, Milton Cross, and Sammy Davis, Jr., are Boston College 45 - Holy Cross 23.

IV. Army-Navy a) a deep blue color; b) a horrible football game wrapped around a halftime show; c) the extra game this week - or Army-Navy Surplus; d) a reason for losing one's marbles. Army by 3.

V. Arizona-Arizona St. I, a) know nothing about either team; b) couldn't care less; c) will pick it the same as Gracey; d) am losing my marbles. I predict that a team from Arizona will win this game. How much more specific do you want me to be?

VI. Rutgers-Morgan State is a game that was just scheduled to benefit athletic facilities in the state of New Jersey. It is, seriously for once, a good idea, and should

be acted upon by other schools. No joke in this one. Morgan State 24 - Rutgers 16.

VII. Cincinnati-Louisville - a) a mythical game invented by Gracey and me. The whole idea is preposterous - I mean, who would ever name a school 'Cincinnati'? b) a game involving a school (Cincinnati) on which they players have taken to wearing fancy shirts, which don't have buttons but instead have little fasteners in the shape of the school's mascot (the bearcat). These fasteners are known as (ready?) Studs Bearcats. c) a totally meaningless game - i. e. one that Gracey is responsible for. d) the marble losing capital of the U. S. Louisville 13 - Cincinnati 0.

VIII. 'I'm a ramblin' wreck from Georgia

Isaiah the Profit

by Kevin Seymour Gracey IV

I am Isaiah, the Omnipotent, the Ubiquitous, the Somnabulent Sage of the Age. Ah, yes, indeed, ladies and gentlemen, the Philadelphia Phylly-by-Night is on the run. He lost by two games, and the margin is now a paltry four games. It's now time to put the phinishing touches on the Phastidious Philadelphia Phop, and by this time next week he's going to be looking pretty phoolish. Through the intervention of divine justice, Slim's brain has turned into a large hunk of Baby Gouda cheese. Anyone who picks Rice over any team other than the Singer Midgets is obviously playing backgammon without the dice. Slim would do himself and the world a great favor by retiring from the field of sportswriting and take up knitting antimacassars, and then eating them.

I. LSU-Tulane-This is no game, Slim. Tulane hasn't had a good team since the days of the Wilmot Proviso. LSU has. LSU. Do you LS me?

II. Rutgers-Morgan St.--An interesting exhibition. Rutgers cannot win this game unless they decide to play with a wadded-up dollar bill instead of a football. Grambling's traditional rival Morgan State will travel upon the faces of many Rutgers.

III. Arizona-Arizona St.--An intrastate rivalry which will be played in Phoenix and a good thing it will be. If they tried to take this game across state lines, it would be a federal crime, and both teams would be in the pokey by game time. Arizona will win, because Arizona St. will play as if the ball was a cactus.

IV. Miami-Florida--Another classic from the cradle of football, which, as we all know, was brought over by Ponce de Leon when looking for the Fountain of Youth. Based on a game played by the street beggars of Madrid with loaves of bread stolen from street vendors (panaceros), it caught on and was eventually brought north by the Seminole Indians during the French and

Sports from the Outside

The Heavyweight Scene

by Jeffrey Liehenson

"I never heard of Terry Daniels"

-Muhammed Ali.

The questions that were raised by the Muhammed Ali-Buster Mathis fight were not answered last Wednesday night in the Astrodome. The way that Ali handily put down Mathis surprised few observers, if any at all. Likewise, the absence of the pre-layoff Ali sharpness did not come as a revelation.

What was important about the fight, was what it implied about the present state of the sport of boxing. The fact is that the sum total of top level boxing talent in the world is now represented solely by Joe Frazier. And what a poor plight is his. To be recognized as heavy-weight champion of the world when the heavyweight ranks can offer him no worthy challenger.

No doubt Ali will fight Frazier again. However, as he has aptly shown since his layoff, he can no longer "float like a butterfly", "sting like a bee", or in short operate as the great athlete that he once

was. It is also clear that Jimmy Ellis and Jerry Quarry are not valid opponents for Frazier.

So who is left? The only answer can be George Foreman. Since turning professional after the 1968 Olympics, Foreman has compiled an impressive won-lost record. While his opponents have not been considered as great boxing talents, Foreman has nonetheless progressed steadily. It is doubtful however, that he is yet ready to challenge Frazier, or even Ali. Such bouts are still somewhere off in the future.

This brings one back to Frazier. He is the Champion, but who shall he proudly reign over? What shall constitute his domain? And from what fights will be propogate his glory?

Q.) What is the present state of heavyweight boxing?

A.) January 15-Joe Frazier defends his heavyweight crown against Terry Daniels.

Intramurals

Final Football Standings	
1. Ind. #2	4. Crow
2. PKA	5. Frosh #2
3. AD	6. Ind. #1

Final Tennis Standings	
1. PKA	4. AD
2. Crow	5. DKE
3. Frosh #2	

Alumni Trophy Standings	
1. PKA	136
2. Crow	124
3. Frosh #2	116
4. AD	115
5. DKE	94
6. Ind #2	70
7. Ind. #1	52
8. St. A.	45

Results

	Last Week		Overall	
	W	L	W	L PCT.
Slim	4	2	66	22 .750
Isaiah	6	2	62	26 .705