Panther Trial Sparks Demonstrations

Bail Request Turned Down

The College administration turned down a request to post bail for a member of the New York Black Panther 21 last week according to Thomas A. Smith, director of external affairs.

The request was made by members of the Panther Defense Committee on campus. The terms of the request involved the College putting aside $100,000 of its endowment as security to post a cash bail bond of $5,000 for one member of the Panther 21. The Panthers are facing charges of a bombing conspiracy in New York City.

The members of the Defense Committee claimed the College should make a commitment to the preservation of political freedom. A spokesman said the College should realize that the $100,000 bail is "not only a legal responsibility but a moral one as well."

SB

Organizers of a demonstration to protest the trial of nine Black Panthers in New Haven have estimated a turnout of at least 25,000 and several of the faculty.

Hayden to Speak

President Hayden of the Chicago Seven will speak in the Washington Room at 7 p.m. Thursday. He will then take part in the May Day demonstrations against the trial of the New Haven Nine.

Academic Dishonesty Case Diverted From Community Judicial System

The academic standing committee will hear a case of "academic dishonesty" this week in the first best of a controversial faculty amendment to the new judicial system which was opposed by the student senate in February.

"It is a circus that is full of rackets," said President Kingman Brewster had said earlier, "and that kind of thing is good to help a college out of a mess."

"I think that the Academic dishonesty" this week in the first best of a controversial faculty amendment to the new judicial system which was opposed by the student senate in February.

The President said the student Government had agreed to appeal the case to a new faculty amendment to the new judicial system which was opposed by the student senate in February.

Reid Found After Two-Day Escape

Benjamin Reid had been caught with a stolen bicycle and was finally won eligibility for parole last November with the help of students and faculty from the College, escaped from the Somers Correctional Institution after a two-day escape attempt on April 27.

He said that if a man was not given the right of a free man, he would be "smothered if political passions were allowed to dominate the deliberations of the Committee.

President Lockwood's decision to institute the new judicial system before the Senate amendments could be considered failed to gain approval of the Trinity College Council in March.

Presidential Office

"academic dishonesty" this week in the first best of a controversial faculty amendment to the new judicial system which was opposed by the student senate in February.

The Faculty amended the TCC's guidelines on student rights which were allowed to dominate the deliberations of the Committee.

The Senate amendments were never delivered to President Lockwood and, thus, never received consideration.

The academic standing committee has already met three or four times to discuss procedural aspects of the case, according to (Continued on page 3).

Screen the Dean

The first candidate for the Dean of Faculty, a psychologist from Wesleyan University, will be interviewed Thursday by the three faculty members of the Committee on Appointments and Promotions.

Chairman of the Appointments Committee Robert Battis said that the College should make a commitment to the preservation of political freedom. A spokesman said the College should realize that the $100,000 bail is "not only a legal responsibility but a moral one as well."

Smith said the College's refusal was due in large part to the legal issues involved. He noted that the academic dishonesty charge is already legally designated for specific educational purposes. To transfer (Continued on page 6)

Battis Group to ‘Advise’

Robert Battis...a dean for the faculty

He said that if a man was not selected by the end of May, the search would be discontinued until September.
Earthday Schmearthday

What's the Point of it All?

by Raymond McKee

On April 22, 1970, the first Earthday was celebrated. It was a day to raise awareness about environmental issues and encourage people to take action. However, the event was met with mixed reactions. The "Environmentals" exhibit was organized and timed to fit into the order of things, and the suspension of the business of living for the day was seen as a significant portion of its purpose. The "Environmentals" exhibit was working toward the recognition of profound guilt—sort of like Oedipus—and we all know what his reaction was. The "Environmentals" exhibit seemed to be working toward the same end.

Oh, Daddy, proud of your planet. —200 Man

There is something to be said for understatement. The so-called "Cool" media have got to our heads. There is very little that doesn't come in packaged form. There is almost no "cause" for which one cannot buy a bumper sticker. Who needs buttons when there areóm already so many? There is almost no noise pollution. It's far harder to make a noise than to shout. It's even easier to march. It seems like Oedipus—and we all know what his reaction was. The "Environmentals" exhibit seemed to be working toward the same end.

(One exception is Art Minges’ sculpture. It is a standard 2 x 4 with a plaque on it stating: "All by myself, why?"

"Environmentals" exhibit is really only...)
CELLULOSE

‘Salesman’, ‘Bubbles’, ‘Topaz’

This week through Thursday, Salesman will be shown at the Cinestudio in its Hartford premiere. In his review of this documentary, The Albert and David Mayseles revert to a non-documentary technique that were used by Jean Rouch in the fifties, Doiga Vertov in the twenties. However, the Mayseles brothers spent about six weeks shooting with their Bible salesman while they took almost a year and a half selecting from and editing the several thousands of feet of film they shot. Furthermore, the presence of two outsiders in camera and tape recorder alters the behavior of the principals who are conscious of that presence and thus the documentary is one more step away from realism. The Mayseles’ brothers are aware of these points and they have managed to make an interesting and coherent film.

Friday, Saturday, and Sunday evening at the Cinestudio, a double feature of Charlie Bubbles together with Alfred Hitchcock’s Topaz. Finney’s role was attacked by some as being a pale Antonioni imitation but this judgment is rather harsh for what is a promising first film. Finney is not only the director of Charlie Bubbles, he is the star, having the titular role, a successful writer originally from the dub Midlands and now in London society. The photography and Shelagh Delaney’s script effectively conveys Bubbles’ malaise.

Hitchcock’s Topaz was the most controversial film of 1969. Partly this was because of its unfashionable topics — the Cold War, and specifically, the Cuban Missile Crisis — and partly because it does not fit the textbook definition of Hitchcock film. Actually, the poisonous legacy and waste of the Cold War has never been more devastatingly portrayed than in Topaz. The American diplomat (John Forsythe) and the French security chief (Czech-born Frederick Stafford), who discovers the leaks in his government, are morally ambiguous figures; the Russian defector is obnoxious; the Cubans are neither caricatured nor vilified but human and vulnerable and the two French traitors (Michel Piccoli of Bunuel’s Belle de Jour and Godard’s Contempt and Philippe Noiret of Louis Malle’s Zazie) are downright sympathetic. The latter may be due merely to strong casting but I think it was intentional. Hitchcock himself compared international spies to the rats in Les Halles. The final sequence — from Piccoli’s suicide to the newspaper telling of the withdrawal of Russian missiles from Cuba, being thrown into a Washington litter basket — is particularly poignant and bitter.

Bubbles, Topaz, and Cocteau’s La Belle et la Bête are all made in the nineties, among others.

Furthermore, the presence of two outsiders with camera and tape does not remove the element of art and illusion, however. The documentary is one more step away from realism. The Mayseles’ brothers are aware of these points and they have managed to make an interesting and coherent film.

Judicial Test...

(From P. 1)

M. Curtis Langborne, professor of psychology and chairman of the committee that the student being charged will not appear before the committee, Langborne said, until all procedure is decided upon, probably next week. "The decision in a case of academic dishonesty is for the professor involved to present the case to the committee with the recommendation that the student receive a failing grade for the course. The committee then decides on the professor’s recommendation," Langborne explained.

Certain “unique aspects” of this case, Langborne said, might alter the procedure. The committee will also have to take into consideration the Student Bill of Rights, AAUP standards and the new judicial system, he said.

The Senate amendments, which if passed would require the case to be turned back to the community judicial system, are now to be considered by a special TCC committee appointed to review the new system.

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TRINITY COLLEGE THEATRE ARTS presents
THE INVESTIGATION
by Peter Weiss
FRIDAY, SATURDAY, SUNDAY AND MONDAY
May 8, 9, 10 and 11 at 8:15 p.m.
Goodwin Theatre
Austin Arts Center
For tickets call 527-8062

General admission: $2.00
All seats reserved.

SUMMER SESSION —
1788 Broad St.
(Corner of New Britain Ave.)
430 New Britain Ave.
(Corner of Hillside)
347 Washington Ave.
(Corner of Vernon St.)

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TRINITY TRIPOD Page 3
Dean of What?

The College will interview its first candidate Thursday to fill the Dean of Faculty post left open with the resignation of Robert W. Fuls.

The impact of this appointment upon all members of the College community cannot be over-emphasized. The President has chosen the three faculty members of the Committee on Appointments and Promotions to act as the central steering committee in the selection process and charged them with making the community's final advisory recommendation to his office.

It is important that both student and faculty opinion be registered in the Appointment Committee's final recommendation. While the Committee has agreed to allow a small group of students meet with the candidate for a short time, they have regretfully emphasized the student's role as minimal. The committee seems to think that the selection of the Dean of Faculty is strictly faculty business. Its chairman, Robert A. Batts, has indicated to the fact that the new dean's responsibilities will no longer include the Community Life staff to support his claim that the dean's primary interests will be with the faculty.

But how can it be said that the College's chief academic officer will have no impact on students? The position is crucial precisely because of the role that the dean must play as Chief Academic Officer to temper the interests of the faculty.

We hope that in the future, more Trinity students, faculty members, and administrators can become involved in the center — and ACE students become involved in the campus. We welcome and appreciate your support and cooperation. Please stop by our informal open house on Wednesday, May 7th, if you have any ideas to share, abilities to volunteer, or questions about what the center is all about.

We think that the center can be an asset to Trinity College just as Trinity has unequivocally been a tremendous help to the center. Paul De Jongh, ACE Staff

Boyle to Deliver Clement Lecture

Robert H. Boyle, a senior editor of Sports Illustrated and the author of a recent book titled "In the Hudson River—A Natural and Unnatural History," will deliver the Third Annual Martin W. Clement Memorial Lecture at Trinity College tonight, 8:15 p.m. in the Altman Center.

Boyle has developed a lively interest in the history of the Hudson River and its present condition. Four years ago he qualified for a New York State scientific collector's license and covered every mile of the 315-mile course in preparation for his book which was published last year by W. W. Norton & Co.

Boyle, a 1949 graduate of Trinity, is the third speaker in this lecture series which is sponsored jointly by the College's Joseph Anthony Hall and the Alternate Center. Anthony Hall, founded in memory of Martin Clement, former head of the fraternity chapter while an undergraduate, is a corporation.

Clement was graduated in 1901 and was a trustee of Trinity from 1930 to 1963 as trustee emeritus until his death in 1966. The previous Clement lecturers were former Massachusetts senator Leverett Saltonstall in 1967 and the late Don Jameson, A’06, in October 1968.
Two Teachers On Education
A Report on Black Studies
Skiing And Being Re-turned by Drew Hyland

As Mr. Jay Mandt has ably indicated in his INSIDE article (TRIPOD, March 20, 1970) our "Skiing and Being" project in Vermont has so far been a remarkable success. Even though the term is not over yet—the students are now busy preparing a series of papers and projects which were formulated in Vermont—I would like to share with you some preliminary observations on the nature of that success as well as some of the problems it raises. I do so partly just to express my enthusiasm for the project, partly to try to encourage other such projects, but most fundamentally because it raises for me some interesting issues in what we could loosely call philosophy of education. I raise these issues in the spirit of aporia, not of expertise. In Vermont I learned nothing so well as how little I understand that vastly complex experience by which human beings come to understand themselves and their world.

Herewith, then, some contributions to a discussion.

I might begin with a few remarks on the central philosophic theme of our studies, the experience of play and its significance for man. As some may remember from the statement of our project which I wrote for the TRIPOD last December (TRIPOD, December 9, 1969) I have come to be interested in the phenomenon of play partly through its deep significance for me personally and partly from my studies of the Platonic dialogues, which again and again use play as an analogy or metaphor for the philosophic stance. I have been deeply attracted by that stance, which Socrates comes close to exhibiting but which the dialogues themselves exhibit more adequately, and yet disturbed by the apparent lack of that stance not merely in professional philosophy but in our culture—for example, at Trinity College. My idea for the Vermont project, then, was to investigate the possibilities of that stance intellectually—through studies in the dialogues and in certain existentialist thinkers—and at the same time to try to live them through "experientially" as the existentialists say. It is important to see that our effort, on this point at least, would have failed if it were simply the case that we both worked very hard and played quite a bit during those two months. Success would rather occur if the very distinctions between work and play, and play and seriousness, were broken down. To a considerable extent this is just what happened, in a number of ways. First, it was accomplished intellectually by constantly using our experience skiing and in nature as the working example in our seminar discussions. By seeing how what we did that day exemplified something that Kierkegaard, or Heidegger, or Plato had said, and at the same time how these thinkers shed light on and helped make intelligible the deep significance of our activity, we were able, I think, to achieve a sense of "relevance" in the best sense of that over-used word. Plato lived in the 5th century B.C. and undoubtedly never skied in his life. Yet by seeing that the content of his dialogues greatly clarified the nature of our playful activity, we came to understand that genuine relevance has often all too little to do with either spatial or temporal contiguity, but rather with intellectual contiguity which fortunately for us all, easily transcends the barriers of space and time. A trivial truth, one would think; but these trivial little truths have a way of getting passed over, not dwelled upon, and so forgotten. Second, we were able to blend our work and play by constantly talking about what we were doing in the midst of our play, in such a way that the talk became part of the play. In a way, skiing and the mountains were peculiarly suited for this. Long chairlift rides and walks in the country are wonderful occasions for conversation, and those discussions were not merely the result of being there and doing what we were doing. Finally, the seminars themselves hardly seemed like work at all, so enjoyable were they. Unlike many of the seminars at Trinity, those at Vermont were distinguished by the extensive participation of all the members, and by a depth of commitment which occasionally generated such liveliness as to call for a referee. Perhaps the most obvious indication of this was the length of the seminars, which usually began about 7:30 p.m. and regularly lasted until 11 or 11:30 without a break. Even after the seminar formally ended, informal discussion often continued, an advantage made possible by the fact that we did not simply break up and go our separate ways at the seminars conclusion.

The fact that I had the same students for all the seminars had tremendous advantages, especially for me but also I hope for the students. I was able to freely make cross-references to other studies which were often of great value to me in articulating the position toward which I was moving. Such is rarely possible at Trinity where I know that I am teaching one of four or five courses which each student is taking and which are diverse in each case. The value of the situation in Vermont points up the advantage and the temptation of a curriculum structure which President Lockwood once suggested to me perhaps with tongue only one-half in cheek: to assign each faculty member thirteen students each semester (or whatever the relevant ratio) and let them study with him for the semester. But such a situation also has its dangers, to which I shall turn presently.

Another significant difference between our situation in Vermont and the typical situation at Trinity has to do with the problem of economy of time and energy. For better or worse, Trinity is joining with the rest of American education in vastly expanding the number of activities in which it gets involved and the number and type of commitments which it makes. This, in part, has the advantage of greatly increasing the

(Continued on page seven)
Yes and No to Student Critics

by Edmond Cherbonnier

“Education,” Trinity freshmen were told a few years ago, “is the transmission of organized information.” Though the speaker has since departed, his invariable definition is typical of what students object to. It reflects an assumption about human nature which has haunted Western education since its beginnings among the ancient Greeks; the assumption that the naked intellect is man’s highest faculty, and that thinking is consequently his noblest activity.

The ancients intended this as a compliment. For Plato and Aristotle, thinking was a creative activity which men could share with the gods. In modern times, however, it has been steadily downgraded until it is now only what men have in common with the computer, except that computers do it better. “Organized information” — that is what computers produce, and that is the standard by which twentieth-century man too often measures himself. At best, he is an imperfect machine, not a mere cog.

Though this intellectualized view of man has lately been challenged by the psychological and social sciences, as well as by philosophy, it still lives on in the cliches of traditional educational theory. For example: knowledge should be an end in itself; the life of the mind is more admirable than the life of action; detachment is superior to involvement; “pure” science is more respectable than applied; thinking can only be objective when completely untainted.

The more seriously a person follows these educational ideals, the more his emotional and practical life become split off from his intellect. He is then obliged to choose between them; or rather, to exist at one at the expense of the other. If he chooses to become a scholar, he is apt to consider practical affairs beneath him. If he chooses a career outside the university, he considers the academy an escape for inefficient intellectuals.

When today’s students deny the relevance of academic studies, they are therefore only echoing what their fathers had already perceived: that academic education is a poor preparation for real life. “All Johnny needs is a gentleman’s C. He will get his real education in the school of hard knocks.” His father therefore need not be surprised when Johnny discovers that his studies are “irrelevant.” The difference between father and son is that the latter wants something better. He refuses to acquiesce in a system which pays lip service to the university as the custodian of eternal verities, but which in practice values education chiefly as an economic and social investment.

Hypocrisy, however, is not the student’s primary complaint. It is but the symptom of a more fundamental error, a false and belittling conception of the student as a walking brain to be embalmed in a culture.” Many of the targets of student protest reek with this conception of the student as a walking brain to be embalmed in a culture.” Many of the targets of student protest reek with this assumption. For example:

Grades. You can grade a computer by how accurately or rapidly it regurgitates the data fed into it. But few creative people have been A students.

Lectures. Computers have to be programmed; they cannot be expected to think for themselves. They have no attention span to worry about, nor can they be bored; so why bother to shorten the lectures, or make them interesting?

In loco parentis. The student’s body and emotions will naturally rebel against the demands of mental discipline. Hence neither body nor emotions can be reasoned with, they must be forced to obey.

As a result, education becomes not only irrelevant and inhuman, but a highly specialized game in which the professional always defeats the amateur. * * * * * * Any theory of human nature must pass a two-fold test: can it account for all the human phenomena? and can a person live by it? The definition of man as a thinking machine can do neither. It cannot even account for the cultural heritage which education professes to transmit. The puritanism, theistine Chapel, Dante, Shakespeare are scarcely the product of “organized information.” They represent the whole emotional and imaginative range of human experience.

Living by the theory is equally impossible. As students have pointed out, the university, far from bringing about terrestrial concerns, often works hand in glove with them. In England it served to perpetuate the aristocracy. In America, it has been allied with the military-industrial complex. Moreover the scholar himself is not the indifferent spectator his professors are. He is subject to the same vanities and pettiness, the same intrigues and vested interests, as other mortals. Faculty-student dialogue is therefore often no more than parallel monologues. Faculty insist on academic detachment, while students see the university as the propaganda arm for an unexamined premise about the nature of man.

Before education can straighten itself out, it will need a new and better concept of what it means to be a man, one which will not sever head from heart, but which will explore the inevitable connection between them. For the mind depends upon the emotions — call it “motivation,” and the point is obvious. Formerly, student motivation was extrinsic and negative — the stick. That is perhaps the most telling symptom that something is wrong. When students are bitter and resentful, they do not learn. Education in the future will have to be its own carrot. It can only do that if it takes account of the whole man — his hopes and aspirations, his imagination and creativity, his grandeur and misery.

* * * *

In the role of critics, the students are on firm ground. But criticism, when it is so good faith, is only the prelude to corrective action, and at this point students appear to be as confused as the rest of us. In fact, instead of pioneering in the integration of reason and emotion, they seem rather more like the latest victims of the old system. If the hallmark of this system is the cleavage between impersonal knowledge and individual enthusiasm, then students appear to be stuck in the same dichotomy. They merely reverse it, exalting private emotion at the expense of reason. The dualistic view of man thus remains intact. It is therefore predictable that many of the old mistakes would reappear in new forms. Here are a few at random:

Impersonality. Sheer emotionalism is quite as dehumanizing as extreme rationalism, as mob psychology amply demonstrates. Whether swept away on a wave of popular hysteria, or submerged under some rational classification, the individual is lost in either case. The substitution of emotion for reason therefore only perpetuates their unnatural separation. Its net effect will be to evoke a backlash in the name of reason, and the cycle will begin again (as the Romantics discovered).

Boredom. The interminable workshops and committee meetings — surely they are just as tedious a college lecture, and they seem to last far longer. Can the motivation to attend them really be intrinsic, and not “ulterior”? And is it so much better to be harangued by fellow students than by professors?

Stereotypes. Granted that traditional academic jargon is riddled with stereotypes; is this not just as true of the tired rhetoric of campus orators (their “squallid banalties”, as Malcolm Muggeridge has called them)?

Lack of community. The model of traditional education was that of the solitary scholar at work in his study or laboratory. Academic pursuits per se offered no impetus for genuine community; students had to improve “fraternity” outside the classroom. Today’s students do not seem to have found a way out of isolated individualism, but to have accentuated it: “My own thing be done, though the heavens fall.”

The next step is a flip-flop into the new tribalism which some have embraced. But this is not true community either. It is the flight of impoverished egos into the refuge of anonymity.

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black control of a new black studies program at Amherst, the occupiers four buildings in February to emphasize their demands for looting the campus store a day later.

and frustration gave rise to anger that 100 black students vented by returning from Easter vacation were horrified to learn that the building concluded what blacks had known all along: "universities continue to in institutions.

African and/or Afro-American subjects.

The committee be fully operational by the fall of 1972. Also proposed was a merely the record of the destruction or assimilation of inferior cultures levels? In whose power should the control of the program be vested? In setting up black studies for the area.

consortium which would combine resources of the five schools in control of a new black studies program at Amherst, the director of Black

At the conference Kilson claimed that the black experience is no different from continuing in to enhance its social image in the eyes of the world by expressing what is indigenous to its historical background. He linked the difficulty in accepting the validity of cultural difference for the part of the Negro as a group in American society to the fact that we are conditioned not to see it. "Cultural nationalism is nothing but an attempt to prevent the cultural particularism of the dominant white group from continuing to overshadow and submerge the essence of the black experience in America. If you examine the society as a whole, you will notice that all American groupings and sub-groupings have resorted in the past to the cultivation of their cultural nationalism in their attempt to adjust and gain recognition in American society. Without this impulse, there cannot be a concerted drive or thrust toward the creation and perpetuation of a course of black studies in the university."

In Kilson's view these benefits of black nationalism are far outweighed by the "repressive" effects that enable its adherents to "solve wounds stemming from dehumanizing encounters with white racism." He warned, however, that the therapeutic givens by black nationalist ideologies should not become a substitute for concrete, "the rigor and discipline of academic competition on the white campus.

Much of the militant black studies movement, he claimed, is an expression of refusal to undergo the change in attitude necessary to compete on white campuses.

The establishment of a black studies department at Harvard and other schools, notably San Francisco State College, comes in response to the growing demand of black students for a comprehensive treatment of the black experience by America's educational institutions.

In the wake of demonstrations by students last April, Cornell instituted the African Studies and Research Center offering six courses with a total enrollment of 160. On Sunday, April 5th students returning from Easter vacation were horrified to learn that the building which housed the center had been consumed by fire. Later reports linked the destruction of the $100,000 center to arson. Bewilderment and frustration gave rise to anger that 100 black students vented by looting the campus store a day later.

In less violent confrontation, 200 black students at Amherst occupied four buildings in February to emphasize their demands for block control of a new black studies program at Amherst, the University of Massachusetts, Mount Holyoke, Smith College and Hampshire. A committee on Afro-American studies was formed and concluded what blacks had known all along: "universities continue to conduct their business, make up their curricula, and structure the information they dispense as though the country were simply a mirror of the dominant Anglo-Saxon minority." The committee recommended the formation of a black studies department at Umass to be fully operational by the fall of 1972. Also proposed was a consortium which would combine resources of the five schools in setting up black studies for the area.

The issue of black studies, now found troubling nearly every college campus, raises vital questions which pit black students against faculty as well as administrators. For instance, does the black experience in Africa and the New World justify an in-depth curriculum on all education levels? In whose power should the control of the program be vested? In what was billed as a "precedent-shattering conference" conceived and organized by the Yale Black Student Alliance in the spring of 1968, black and white educators, militant community organizers, and black scientists came together to try to answer those and other questions germane to black studies.

Among the black participants were Harold Cruse, then writer in residence and now acting director of the Afro-American Studies Program at the University of Michigan; Nathan Hare, director of Black Studies at San Francisco State College, Martin Kilson, professor of Government and a research associate at the Harvard Center for Advanced Study in the Behavioral Sciences, and Martin Kilson, professor of history at the University of Tennessee.

At the conference Kilson claimed that the black experience is no more a variant of the human experience or "put another way, and rather cynically, power is what power does." He disagreed with the viewpoint that the black man's experience with white oppression has endowed black men with a special insight into oppression. Rejecting the black nationalist viewpoint as intellectually invalid Kilson said, "it is a common fallacy to believe that what is momentarily politically servicable is ipso facto intellectually virtuous."

Redkey took Kilson's objections into consideration and reasoned that "blacks have usually received the negative side of special treatment. If our schools are to fulfill their mandate, they must teach material that is relevant to their students, including black students. Furthermore, there are unique factors in the American experience of black people which have a profound effect not only on the blacks, but on the entire nation, factors which we continue to overlook at our children's peril. An interest in learning about the black people in America he maintained, does not necessarily imply an endorsement of black nationalism but rather a natural thrust for knowledge. "Race education is like sex education. If proper training is not given by responsible adults, bad training will be received on the street corners. It is our responsibility to provide sound education."

In Cruse's opinion, the motivation for a meaningful black studies program must include cultural nationalism. He agreed that "universities continue to conduct their business, make up their curricula, and structure the information they dispense as though the country were simply a mirror of the dominant Anglo-Saxon minority." The committee be fully operational by the fall of 1972. Also proposed was a consortium which would combine resources of the five schools in setting up black studies for the area.

Answers about Black Studies," Hare dispels the notion that "academic nationalism is indigenous to its historical background. He linked the difficulty in accepting the validity of cultural difference for the part of the Negro as a group in American society to the fact that we are conditioned not to see it. "Cultural nationalism is nothing but an attempt to prevent the cultural particularism of the dominant white group from continuing to overshadow and submerge the essence of the black experience in America. If you examine the society as a whole, you will notice that all American groupings and sub-groupings have resorted in the past to the cultivation of their cultural nationalism in their attempt to adjust and gain recognition in American society. Without this impulse, there cannot be a concerted drive or thrust toward the creation and perpetuation of a course of black studies in the university."

In Kilson's view these benefits of black nationalism are far outweighed by the "repressive" effects that enable its adherents to "solve wounds stemming from dehumanizing encounters with white racism." He warned, however, that the therapeutic givens by black nationalist ideologies should not become a substitute for concrete, "the rigor and discipline of academic competition on the white campus.

Much of the militant black studies movement, he claimed, is an expression of refusal to undergo the change in attitude necessary to compete on white campuses.

The establishment of a black studies department at Harvard and other schools, notably San Francisco State College, comes in response to the growing demand of black students for a comprehensive treatment of the black experience by America's educational institutions.

In the wake of demonstrations by students last April, Cornell instituted the African Studies and Research Center offering six courses with a total enrollment of 160. On Sunday, April 5th students returning from Easter vacation were horrified to learn that the building which housed the center had been consumed by fire. Later reports linked the destruction of the $100,000 center to arson. Bewilderment and frustration gave rise to anger that 100 black students vented by looting the campus store a day later.

In less violent confrontation, 200 black students at Amherst occupied four buildings in February to emphasize their demands for block control of a new black studies program at Amherst, the University of Massachusetts, Mount Holyoke, Smith College and Hampshire. A committee on Afro-American studies was formed and concluded what blacks had known all along: "universities continue to conduct their business, make up their curricula, and structure the information they dispense as though the country were simply a mirror of the dominant Anglo-Saxon minority." The committee be fully operational by the fall of 1972. Also proposed was a consortium which would combine resources of the five schools in setting up black studies for the area.

The issue of black studies, now found troubling nearly every college campus, raises vital questions which pit black students against faculty as well as administrators. For instance, does the black experience in Africa and the New World justify an in-depth curriculum on all education levels? In whose power should the control of the program be vested? In what was billed as a "precedent-shattering conference" conceived and organized by the Yale Black Student Alliance in the spring of 1968, black and white educators, militant community organizers, and black scientists came together to try to answer those and other questions germane to black studies.

Among the black participants were Harold Cruse, then writer in residence and now acting director of the Afro-American Studies Program at the University of Michigan; Nathan Hare, director of Black Studies at San Francisco State College, Martin Kilson, professor of Government and a research associate at the Harvard Center for Advanced Study in the Behavioral Sciences, and Martin Kilson, professor of history at the University of Tennessee.

At the conference Kilson claimed that the black experience is no more a variant of the human experience or "put another way, and rather cynically, power is what power does." He disagreed with the viewpoint that the black man's experience with white oppression has endowed black men with a special insight into oppression. Rejecting the black nationalist viewpoint as intellectually invalid Kilson said, "it is a common fallacy to believe that what is momentarily politically servicable is ipso facto intellectually virtuous."

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Several of the participants of the conference voiced their feelings on what black studies should accomplish in the long run. Cruse was concerned with a treatment of the role of film and theater in black society, as well as the effects of the communications media on the black community. In short, black studies must become deeply rooted in what is happening beyond the campus. In his own words, "if it is the function of the university to prepare all students, black and white, for a more meaningful role in society at large, then we have to ask ourselves what meaningful role black studies will effect for the black student upon leaving the university campus."

Spokesmen for relevant black studies programs can never emphasize enough that present university education estranges the black man in his search for a useful and creative role in the black community. They are adamant in their demands for an education that is responsive both to the practical needs of the black community and to the psychological needs of young black students deprived by the society and its educational system of any real understanding of their people's history and culture.

It is here that the distinction between "Negro" and "black" history crops up. In order to avoid the former which would concentrate on black inferiority, many blacks are advocating the development of a whole new historiography. Among them is Maulana Ron Karenga. At the conference, he called for curriculum change in three important areas: frame of reference, definition, and interpretation. A historical example of the first went like this: "If I am going to refer to someone as great as Marcus Garvey as a 'Black Moses', what am I saying? I'm saying that Garvey was tough, but Moses is really what's happening and Garvey at best is second. And if I want to call King Shaka a 'Black Napoleon', I'm again saying that Napoleon is really what's happening and Shaka, well, he's black. A peacock is really no symbol of racial pride, and Jiffy and the rest of these comics have done more than George Washington Carver ever did. If I communicate this information, using the same frame of reference as the whites who wrote my history before, than I cannot even develop myself. I have no appreciation of myself. All I am doing is getting inferiority in a concentrated structure."

Some educators take issue with this. They claim that the kind of history advocated by Karenga and others simply does not fall into the scheme of the "normally taught" American history courses. One answer lies in the fact that most American history courses deal with national politics and policy so that the presence of blacks is apparent only when they have become a political issue of national prominence. Said Redkey, black history is social rather than political. This means that the focus of attention centers on ethnic history, urban history, the history of fashions, labor movements and churches rather than on political institutions. "The teacher who is asked to teach black history... must understand that black cultural heroes are not necessarily to be compared to presidents and generals and captains of industry... but essentially with the culture heroes of other social groups within the United States. Such study will show that black Americans have an honorable and vigorous past despite tremendous odds, a past which can form the core of modern identity, a true mythology."

Why is all this discussion concerning education for and about the Negro past, now a goal of many advocates of the black studies movement? Two important differences exist, however, in the current movement which aid in its impact. First of all, the focus for black studies is ranging on white college campuses whose arena of action affords it a much greater visibility than was enjoyed by the Garvey Movement, which centered around the black institutions. A second difference is that militant blacks of lower-class background have played a major role in leading the black studies movement. "Although middle-class students initiated the black studies movement on many white campuses in the past year and a half, students of lower-class backgrounds — whose numbers have increased markedly in the same period — seized the leadership of the movement in many places. More importantly, they have stamped the movement with a style more to their liking: they virtually monopolize the criteria of legitimacy in the black studies movement."

As director of the nearly two-year old black studies at San Francisco State College, Nathan Hare has suggested a sample curriculum which

(Continued on page six)

**Black Studies at San Francisco State**

_African culture from the Iron age to the present: European colonization, contemporary nationalism, black cultural and scientific contributions, Africa and America. Political, economic, and social aspects of slavery and the contemporary black movement._

**Black Math**

_Presentation of mathematics as a way of thinking, a means of communication and an instrument of problem solving, with special reference to the black community, using references from black experiences where possible for illustrative and reading problem material. Deductive, inductive, and heuristic methods of mathematics are developed and used with special attention to application to the black community's needs._

**Black Psychology**

_Introduction to the basic concepts of psychology with emphasis on their application to life problems of black Americans. The scientific study of black behavior._

**Black Science**

_Introduction to scientific development stressing the contributions of black scientists. Emphasis on the application of fundamental concepts and methods of science to the environment of black Americans._

**Black Philosophy**

_The foundations of black philosophies as related to theories of knowledge and thought considered within the social and political context._

**Black Arts and Humanities**

_Introduction to and exploration of primary works by black artists and writers with special attention to values expressed in their works and values held by black students. Formation and development of black culture._

"...does the black experience in Africa and the new world justify in-depth treatment?"
Black Studies at Harvard College

An Introduction to Black Civilization

An interpretative survey of African history from about 800 B.C. to 1591 A.D. with special attention to the development of various societies, kingdoms, and empires such as Nubia, Axum (Ethiopia), Ghana, Mali, Songhay, Kanem-Borno, Congo, Zimbabwe, and the East African states, their cultural, social, commercial and religious achievements as well as their contributions to world civilization in general. This will conclude with an introduction to the causes of the decline of the African states, the development of slavery and the African heritage of the Afro-American people. Throughout the course, special emphasis will be put on the analysis of literary, archival, logical and historical source material.

Study of the Concept and History of Slavery

An examination of evidence of slavery as a social institution and its practice in ancient Egypt, Assyria, Babylonia, Classical Greece, Rome, Early Church, and Islam. At the same time, the course will consider a critical analysis of the concept of slavery in the thoughts of Xenophon, Plato, Aristotle, the Stoics, Paul, Augustine, Aquinas, Luther, Jean Bodin, John Locke, Jean Jacques Rousseau, and Herbert Spencer. Continual attempts will be made to draw attention to the Afro-American peoples' history and experience.

An Introduction to Ethiopian History and Religion

An outline of Ethiopian religious-political history from about 500 B.C. to 1868 A.D., putting special emphasis on the nature of the development of the Ethiopian Black civilization and the impact it had on the development of Black religion and nationalism among other African and Afro-American peoples, in the early decades of this century.

Blacks Labor and Politics

The current role of the Black community in organized labor and in politics viewed historically, with special emphasis on the period from the New Deal to the 1954 Supreme Court Decision.

Boston's Black Community

A course of study designed to produce an in-depth description of the Black community in the greater Boston area. The course will be composed of the set of projects involving field work and seminar discussions.

"...demands for black control of black studies can be seen as necessary ..."
I want to be very careful to avoid the impression that we lived an educational utopia up there, a situation which even if possible would not in my opinion have been desirable. "Unerhaus" was no idyllic commune. There were occasional psychological tensions and personality clashes, almost inevitable when sixteen alive human beings come together for two months. What was remarkable and what added to our success, I think, was not the absence of tensions but the mature way in which they were treated. Instead of acting in such a way as to deepen potential rifts (e.g. writing insulting letters in the TRIPOD, having confrontations in which the level of eloquence and civility approaches that of Attila the Hun) people usually responded to difficult situations in such ways as to mitigate tensions and live with each other's eccentricities. I would like to believe that this policy was motivated not by hypocrisy but by a deepening respect for each other's integrity.

Nevertheless, the personal tensions did serve to point up one of the more acute dangers of a project such as ours, and thus enables me to turn to some first efforts at a criticism of the project as a whole. Perhaps the most obvious danger is the "one who just joined in." It occurred to me after I had been home a few weeks that a group of thirteen adults and their children living together for several months could have been torn apart if personal tensions had not been dealt with intelligently. Fortunately, no such crisis arose in our case. But the most obvious lesson to be learned here is that in such future projects, and for one fully intend to do it again next winter, the criteria for choosing the participants cannot be limited to "academic" or "intellectual" criteria. It is of decisive importance to choose people who are likely to deal with each other's eccentricities intelligently. But how in the world does one do that?

The second "more beneficent danger," to paraphrase Heidegger is that of discipleship. Every teacher must of course guard against this in every class: the very temptation to gather disciples is perhaps the greatest single danger to effective teaching. This danger was all the more acute in Vermont where I was the only teacher and where the students saw me and talked with me not only at three long seminars per week but at meals, while skiing and on good days and bad. To avoid gathering disciples while at the same time arguing energetically for views one holds to be true is always a difficult trick to pull off. Indeed, distinguishing between students who are convinced by the righteousness of one's views, and those who are not disciples, and those convinced by something else is a perpetually difficult task in which the conclusion always falls short of certainty: Judging from the vigorous opposition to my views by those students in Vermont who did not see the light, I can at least hope that this danger was for the most part avoided. But that is a hope, and discipleship is a perpetual danger.

Finally, and I would hope this defect is peculiar to this year's project, the success of our experience in Vermont was purchased at the price of being unfair to the students in my courses back at Trinity who were forced to work almost entirely independently for the first half of the semester. In the case of the upper-class courses the procedure even seems to have had its advantages. But in the case of my introductory section, I frankly do not feel that they have received the attention they require or deserve. Fortunately, that difficulty has a mechanical solution, and I hope and intend next winter to avoid it.

Let me close by alluding briefly to a point which was again and again to me after I had been home a few weeks that a group of thirteen adults

**Skiing and Being Re-Returned**

(Continued from page two)

variety of opportunities which each student has to work out his own educational project. (It also has the peculiar consequence that the term "education" seems to be becoming a set term of such universality as to encompass every possible human experience. At such times as the term comes to have no contrary, does it not become meaningless? But that is perhaps cynical.) It also enables the students and the college itself to feel more involved with the community which surrounds it, more "relevant" as we like to say. But so diverse are these possible activities and commitments becoming, indeed so tempting are they, that the energy of the students (and I sadly add, of the teachers) almost inevitably gets diffused all over the place. In Londonderry, Vermont, as anyone who has been there will attest, no such diffusion was possible. We were able to focus our energies on our studies and on skiing in such depths as becomes increasingly difficult and unlikely at Trinity. I personally had the sense of being able to delve more deeply, more leisurely into the thinkers we studied than I usually am able to do in the context of courses at Trinity. Now if this sounds like a plea for the "ivory tower" education, I will say that in a qualified way it is. However worthy the myriad activities in which the college is now involved, however important it is that over the course of four years the student be subjected to the temptations and the values of such activities, it remains equally important, it seems to me, that he be given the opportunity to investigate a few possibilities in great depth, freed from the interference of other concerns even though, I repeat, these other concerns be worthy. This I think was accomplished fruitfully in Vermont. In this sense, we might say that such an "ivory tower" experience is altogether relevant.

Surely one of the most rewarding aspects of the two months in Vermont was the relationships that developed between the students, and between the students and me. Much as is the case with any seminar and between the students and me. Much as is the case with any seminar, the very temptation to gather disciples is perhaps the greatest single danger to effective teaching. This danger was all the more acute in Vermont where I was the only teacher and where the students saw me and talked with me not only at three long seminars per week but at meals, while skiing and on good days and bad. To avoid gathering disciples while at the same time arguing energetically for views one holds to be true is always a difficult trick to pull off. Indeed, distinguishing between students who are convinced by the righteousness of one's views, and those who are not disciples, and those convinced by something else is a perpetually difficult task in which the conclusion always falls short of certainty: Judging from the vigorous opposition to my views by those students in Vermont who did not see the light, I can at least hope that this danger was for the most part avoided. But that is a hope, and discipleship is a perpetual danger.

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**How can the fruitful aspects of our experience be brought back to the campus?**
Yes and No to Student Critics

(Continued from page three)

emotion. They arise no matter which horn of the dilemma is chosen.

But critics of traditional education do not merely repeat the errors of

the past. By exalting emotion at the expense of reason, they add a few

of their own. The man of reason, for all his defects, has one abiding

virtue. He acknowledges a criterion by which his own mistakes may be

detected. He may not see them himself; but by subscribing to rational

standards he offers others a defense against himself. The classic

eemplar of this spirit was Socrates: "I hope that you will refute me,

and not cease doing good to a friend."

In principle, at least, rational man is self-critical. Emotional man,

however, is not. Emotions without reason are self-justifying. The person

who lives by them is always right, by definition. He is not susceptible to

criticism or correction. He is a law unto himself. A student recently

remarked, in mingled cynicism and contempt, that he had learned

locked into his own subjectivity that nothing else counts - which is to

say, he is unteachable.

Self-criticism is the sine qua non of learning. Its absence is signaled

by several symptoms, the first of which is the lack of a sense of humor.

The man who can laugh is not completely engulfed in himself. He has a

perspective which frees him from the absolute seriousness of the

complete introvert. He is at least potentially self-critical. But among

today's undergraduates humor is a rare commodity. Time was when the

college campus was a place to laugh - in the dorm, in print, on the

stage. Beyond the Fringe was written by students at Cambridge. But

today's students no longer laugh, a phenomenon which I trace not

merely to the grimness of the times, but to their lack of rational

perspective on themselves.

Another sign of the incapacity for self-criticism is the indifference to

consistency. If I may contradict myself with impunity, then I am

comfortably beyond the reach of refutation. Yet most students today

are in fact skeptical of consistency. This makes it difficult indeed to

know exactly what they mean, or what they want. To cite one recent

eample: Students have for some time criticized the emphasis on

language, the spoken and written word. The connection between the

two has long been recognized. Range and subtlety of thought require

expressive and discriminating language. The debasing of one signals the

depreciation of the other. Emotions, on the contrary, can be adequately

expressed with an animal's equipment. Monosyllabic grunts will serve

the purpose. There can be little doubt what the present trend is. With

Marshall MacLuhan as their prophet, students have exchanged

profanity for the electronic soundboard as their model. The

result is impoverished speech, enfeebled minds, and diminished personal

stature, ripe for tribalism. And it may be observed in passing that

profanity demeans the speaker, not the listener.

Michael Novak, one of the earliest and staunchest supporters of

student radicals, has begun to have second thoughts. In an article

entitled "Do Students Want Education" he writes:

"All around the country, those involved in experimental

education report similar findings: the quality of work goes

down; lassitude rises; petty bickering dominates school

politics; both student and faculty morale sags; displays of

hysteria, rage, and incredibly sloppy reasoning multiply;

and self-criticism steadily sinks in the marsh of moral com-

placency and unteachability."

A Roman Catholic wit once remarked that the Protestant Reformers

had collected all the worst of medieval theology and made it official. It

is tempting to add that students have taken the worst aspects of a dying

system and accentuated them. Hopefully, the time will soon come

when, as Protestants and Catholics have finally done, students and

faculty can sit down together, admit that neither has the answer, and

begin to reshape education in the light of an updated view of man, a

view which acknowledges that thought reflects emotion, and that

passions without reason are suicidal.

The new university would be what Professor Killens recently called a

"communiversity," involved in the larger community, and combining

the energies of young and old in the search for human fulfillment. Its

spirit would be experimental. Nothing need be ruled out in advance.

Failure would be no sin: failed experiments are often the most

productive. No man would be another's policeman. Teamwork would

replace the platform prima donna. The aim of such education would

not be merely to inform, and certainly not to conform, but to

transform.

Inside Magazine

INSIDE magazine is published by the staff of the Trinity Tripod.
The cover for this issue was designed by Fred Osborn. The
photographs are by Richard T. Markovitz.
Layout and design by Kenneth Winkler.
The End of an Era
(or Why Parting is Such Sweet Sorrow)

by David Green

Dean Robert Works Fuller has announced his intention to take leave of Trinity. Col. Sane, at the end of the summer. Theselves, this does not come as a surprise; for it is well known that he is not the sort of man to serve a term in a place where he is not aging gracefully. And since the fact has been obvious for a while, nothing more exciting than its announcement has led us into the Promised Land. Dr. Fuller has no desire to stay in our company, and the question is: will the Philistines welcome this?

It is clear that the Dean has responded to the Dean's resignation with the grace of well-born politicians at the funeral of an enemy: kind words for his talents if not for his intentions. Of course, there are some who cannot hold back the crocodile tears; and so the hope has been voiced that this community will not fall back into the leisurcal habits of the "Old" Trinity. Such fears should not be taken seriously. As everyone knows, this institution changed last year, and is now transforming itself into an academic mausoleum so that the great innovations may be preserved for the Ages. The departure of the Dean shall merely complete the ennobling process. The fraction of students who assault on their traditional educaition, and the increasing number of those who are less interested in the legal aspects of the case, the faculty shall become a "lame-duck" mob. They were growing restless under the direction of the man affectionately referred to as "Pappy" by the students. They were angry by his outrageous suggestion that Trinity's faculty should be something more than a men's club. Behind their cups of black coffee, the faculty denounced the Dean's attitude toward tenure while the supposed "academic freedom" with all the convulsions of Russian communists singing the International.

During this year, Dean Fuller has been confronted with an evermore belligerent faculty. Although he had expected a degree of reaction against his ambitions for the College, the drift of the faculty toward the Right was more dramatic than he had feared. Had he been convinced that the Trinity Faculty should be allowed to continue, then, along with the suppression of the press of law, the courts will crush them or try to do so, the court will crush them or try as hard as it can. In that case, the defenses must be allowed to continue, let alone begin. Oppression under the guise of law is worse than nothing at all. On the other hand, if the courts are at least marginally capable of justice, the following conclusions are reached. 1) Defense funds and good lawyers are needed for every person. Without exception to this, those who fool, who is the system that can be either just or unjust. 2) The functioning of the courts should be facilitated in the interests of justice. It is instructive to look at the aims of at least some of those associated with the trial of the Chicago 7. Here, the issue is the constitutionality of the conspiracy law. It is hoped that on appeal this law will be overturned, and free speech protected. There was never much question that the 7 were "guilty under this unjust law. But the point of the trials was ultimately to get rid of the law through the system which is marginally capable of justice, ultimately to get rid of the law through the system which is marginally capable of justice. There are forces that can be raised about the behavior of Black Panther members in general. If they have indeed "stood up for the innate goodness of man" they deserve support and aid, as much as we can. Revolutionaries are subhuman in man is not in their view innate in white as well as black, if it is in opposition to what is right and that which opposes them. But true revolutionaries have never engaged in systematically hysterical rhetoric or total self-deception. Lenin was aware of precisely the real state of Czarist Russia, he knew where it was going. Otherwise, it was the time that American-Be who volunteer to chronological and academic convictions of every candidate.

Meade Lecture

John O. Wilson, of the U.S. Office of Economic Opportunity will deliver the Meade Lecture. Economics Thursday at 8 p.m. in McCook Auditorium. Wilson will also conduct an open meeting of the Urban/Ev Thursday at 8 p.m. in the Senate room.

Pre-registration

Pre-registration will be held in the Washington Room May 6 and 7. The "Announcement of Course" booklet has been held up at the printers and is now available at the time of registration. Students are requested to fill out faculty evaluation forms.
Students to Attend Courses Prior to Final Registration

Registration for the Christmas term next year will close three weeks into the term, according to Assistant Dean of the Faculty Gerald R. Marshall.

The decision was prompted by a sharp increase in course changes this year and is an attempt to cut back administrative costs, Marshall said. 623 course changes were filed this year as compared to 207 the year before.

Pre-registration will remain as scheduled, Wednesday and Friday May 6 and 7.

New course offerings for next year range from the fundamentals of bridge to a course in campus violence with the inclusion of four student-taught and four college courses in the curriculum.

Robert H. Gohar '71 will teach "The Fundamentals of Contract Bridge" in which students will look at the principles of bridge through lectures and practice sessions. The course, given in the Christmas term for one-half course credit, is offered under the faculty sponsorship of Dr. Frank M. Child and Dr. George W. Doton.

Joining Gohar in offering student-taught courses in the Christmas term, John F. Bahenbergh '72 and William Rosser '71 will offer courses in "Practical Journalism" and "Creative Portfolio Photography" respectively.

Bahenbergh's course concerns the ethics and mechanics of newswriting with actual practice through writing stories for the Triad.

A comprehensive course in color photography, Ronson's course, will place special emphasis on the art of photography, its technique and composition, under the auspices of faculty advisor Mitch Pappas.

In the Trinity term, James P. Gumerman and Lawrence P. McCurrie '71 will offer a course in "Literature and the Film" in conjunction with John A. Dando, Professor of English.

An ethical appraisal of campus violence dealing with the factors that contribute to campus violence will be offered as a college course by Dean C. Freeman Sleeper.

Dr. Rex C. Neaverson will conduct a course class entitled "Private or Commercial Pilot Certificate." The first half of the course involves preparation for the ground examination with the flight portion to be completed after the end of the term.

"We could make the student union in kind of a communication system," Lederberg said. "Now that the Senate has disbanded, TCC meetings are the only source of knowing what's going on campus."

The group still plans to issue a statement in the near future, explaining its ideals and making students aware of its existence.

Spring Weekend: Wrestling, Music

Spring Weekend, Friday and Saturday, will feature eight professional wrestlers, three bands in concert, and a Saturday night dance.

Admission to all events will be free but students must show a printed pass which may be obtained at Malher Hall desk beginning tomorrow.

Weekend Schedule

Friday, 8:30 p.m. — Professional Wrestling in the Old Field House.

Victor Rivera vs. Professor Turu Tanaka
Mike Conrad vs. Erik the Red
Arnold Skauland vs. Mario Milano
Johnny Hode vs. Ricky Sexton
Saturday, 1:30 p.m. — Mother Earth in Concert on the Life Sciences Quad with A.H.K. and Gasoline.

Saturday, 8:30-12 p.m. Dance in the Washington Room with Friends.

Reid Flees... (From P. 1)

In February 1962, two months before Reid's scheduled execution, novelist William Styron wrote an article in Esquire as a plea for mercy for Reid. Styron argued that the death penalty was too harsh, that Reid was a minor and the victim of a skewed community in preventing the execution of Benjamin Reid.

Immediately after, a letter appeared in the Triad asking the "help of the entire Trinity community in preventing the electrocution of Benjamin Reid." The letter was written by George P. Will '62, a Triad editor, and signed by J. Ronald Spencer '64, now an instructor in history at the College.

Albert Holland, then vice-president, joined students and faculty in an effort to prevent Reid's death. Late in April, Governor Dewey granted a stay.
Panther Trial...

Five on two counts from State Superior Court Justice Herbert S. MacDonald. The judge charged Wednesday with raising the presumption that the Panthers will not get a fair trial while he talks about the presumption of innocence on the part of the Panthers.

MacDonald claimed that the state courts have operated on "the presumption of innocence" for over 200 years. He further claimed that an unbiased jury and an unfair trial would result only because of sentiment stirred up by the surrounding demonstrations and strikes.

The beginning of what was supposed to have been a boost during the preliminary hearings before the grand jury was the Constitutional point of view. New Haven County High Sheriff Edward A. R. Brewster on the grounds that the grand jury in question was composed of "men to do everything possible to insure a fair trial."

Mulvey further commented that the grand jury in question seemed to be composed of "persons from diverse backgrounds, racial and ethnic groups, and representative of different sections of the county."

Observers still speculated that the constitutionality of the grand jury system in Connecticut might lead to the ultimate acquittal of the Panthers. In addition to the potentially "hazardous" appointment procedures, neither "attorney nor defendants are present at the grand jury hearings and no records of the proceedings are kept."

The court is now conducting preliminary hearings before the case is actually tried before a jury. Mulvey has recessed the hearings until May 2.

Still, the out-of-court demonstrations go on. Yale has perhaps taken the most active, anti-controversial role in opposing the demonstrations. In addition to finally approving the strike, the University has agreed to play an active role in supporting the weekend demonstrations. Many demonstrators are planning to use the campus as a headquarters and hotel.

Yale students have directed most of their effort to education others as to the issues involved in the strike. The students have written letters home and a group of 200 has canvassed the community to explain their position. The canvassers were not by a great deal of negative response. Shouts of "communists!" rang out from several doorways. They were able, however, to gather 170 signatures on a petition to Sen. Abraham A. Ribicoff and Louis Shapiro, president of the Superior Court. The petition asks the two representatives of different political parties to the appearance of Tom Hayden, He will appear in the Washington Room at 8 p.m. on Thursday. A spokesman for the Trinity Coalition of Black said they were planning no formal activities on campus and refused to comment on the situation any further.

Organizers of the demonstrations have vocally denounced violence and have said they will not respond to anyone, police or student, who tries to cause violence.

Activities here appear limited to the appearance of Tom Hayden. He will appear in the Washington Room at 8 p.m. on Thursday. A spokesman for the Trinity Coalition of Black said they were planning no formal activities on campus and refused to comment on the situation any further.
Crew Takes All Three in Regatta

The Trinity College crews, demonstrating great power and determination, succeeded in sweeping the Schuykill River in Philadelphia Saturday by rowing to victory in all three events of the fourth annual Kerr Cup Regatta. Highly regarded crews from the University of Massachusetts came off second best in each of the races as the Bantams disproved UMass“no competition in New England” theory.

An insensitive starting judge gave the command to row while two varsity shells, Including Trinity’s, were in the midst of starting adjustments. The resultant confusion saw the Bantams come off the line last as UMass jumped to a brief lead. Within the next 300 meters Trinity seized the lead and, hooking gently with the noise behind first in a time of 6:25. UMass was dismayed, three-quarters of a length behind, followed by Bhec College, George Washington University, Drexel University, and St. John’s University (N.Y.).

The Bantam varsity win, capping victories by both the Frosh and the J.V.-, gave Trinity the sweep—the first in the history of the Kerr Cup Regatta.

The Bantam yearlings, graced with the best conditions of the season by blanking UMass by a healthy three length margin. St. John’s was third, and both Drexel was last as the Frosh finished in a time of 6:25.

The Trinity J.V. crew, caught with their oars dangling by the starter as Cowman John Schaefer was checking the alignment of his shell, still managed to beat most of the other crews off the line and grabbed the lead. Engaging UMass in a running duel over the entire 2000 meter course, the J.V.’s poured it on in the final sprint to nip the Redmen by six feet in a time of 6:35.3. UMass was third, and host Drexel was again last. It should be noted that conditions during the J.V. race were the least favorable of the day.

Each of the Trinity crews rowed to the victory dock at the finish after their races to be presented with medals and trophies. Bantam Coach Norm Graf also received the Carlin Point Trophy for the best overall performance by a single college in the Kerr Cup Regatta.

This weekend, Trinity’s heavyweight crews will renew their feud with UMass as both crews join ten other entries in the annual Kerr Cup Regatta. The event symbolic of the New England small college championships.

For the Varsity Lacrosse Team, It Was Just One of Those Weeks

by Sheldon Crosby

Well, it was one of those weeks. Nobody minds getting beaten by a better team, it’s when you beat yourself that hurts. In losing to both Amherst (11-3) and Tufts (8-7), last week, the varsity lacrosse team reaffirmed the old adage that Trinity always has fine athletes, yet something was missing as the Bantams disproved UMass’ “no competition in New England” theory.

Perhaps it was the loss of Co-Captain Joel Strogoff, after getting himself nailed in the face by a shot that shouldn’t have been there in the Amherst game. Trinity was in the midst of a four straight defeat, the varsity 2000 meter course, the J.V.’s poured it on in the final sprint to nip the Redmen by six feet in a time of 6:35.3. UMass was third, and host Drexel was again last. It should be noted that conditions during the J.V. race were the least favorable of the day.

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Tennis Team Takes Year’s First Victory

by Joel Strogoff

The Trinity varsity crew team, seen here losing to St. Joseph’s, won the Kerr Cup Regatta Saturday by sweeping all three events, the first time this had been done in the history of the Regatta. Coach Norm Graf received the Carlin Point Trophy for the best overall performance by a single college in the Regatta.

The Trinity J.V. crew, caught here losing to St. Joseph’s, won the Kerr Cup Regatta Saturday by sweeping all three events, the first time this had been done in the history of the Regatta. Coach Norm Graf received the Carlin Point Trophy for the best overall performance by a single college in the Regatta.

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