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 Knibb Auditorium.

Ward, delivering the fifth annual Martin W.克莱门特 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 to him, Ward said. As a result, violence against human beings is used to prevent the loss of property.

The contradiction between the country's views on violence and its history is caused by the importance Americans place on "materialization" 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, Ward said. Americans understand the concept on their value system caused by the use of violence, they 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 precedent which distinguishes the use of force to obtain illegal goals from the act of violence. As an example, Ward cited a precedent which is considered violent only when the self-restraint to repress antisocial behavior, 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 5)

John Ward
Mather Hall is known for its choice of roast beef, steak, or lobster. In a recent visit last Saturday night, I found Mather Hall's offerings to be a fine dinner. The roast beef was medium rare and very tasty while the lobster proved to be a surprising delight. If you ever judged a birthday party by the menu alone, you had strong hands (to make up for the absence of proper cracking utensils), you probably enjoyed a moist and tasty lobster.

Mather Hall's choice of roast beef, steak, or lobster is a pleasure to see a room jam-packed with people really enjoying their food. Mather Hall would always be Mather. Just good food is appreciated by chewing flown and enjoying a fine dinner.}

Eating Out

Mather Hall’s (you know where it is) dining room 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 green beans included) as well as unlimited side dishes including appetizers of breaded chicken, "wieners", cheese and salad plus a dip (you should perhaps dessert after). 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 menu was quite good and for .75¢ a large pitcher, it is really rather disappointed. However, I found Mather Hall’s offerings to be a fine dinner.
You might have heard them at the Starbucks once in the Washington Room as Texas Irving and the Hot Dog People. Or maybe you missed it, but a lot of people were there. The band, which is called 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 time, is a rock band composed of four Trinity Juniors, Jamie Evans (drums), Sam Grosh (lead Guitar, Bob Baldwin (rhythm guitarist), and Piere 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 easier to get to be good than we'd ever imagined it would be," says Jamie. "And it's been a rough road for all the way.

Sloth had its beginnings when Fare 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 "Unbelievable. A name later dropped due to considerations of taste. They were joined by William O'Reilly class of '71, as a really spectacular performance though, By improving their quality and giving one band: driving and forceful. But none of the others 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 has played almost every weekend this year, and that's good business. Their music is different this year, and that's no small part of their success. They've "We've gotten more into bluesy things 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." 

Out and About

This week at the Bushnell: Opera, folkrock, and baroque harmonies, and a Cinderella puppet show will be presented during Thanksgiving week (Nov. 20-27) at the Bushnell. Wagner's Tristane and Ibelin will be staged in grand style at 8 p.m., Wed., Nov. 26, by the Connecticut Opera Association. Starring Ingrid Bujmar, the tragic love story is in three acts. Tickets range from $10-$18. The second week of this series event of the Opera Association's 31st Season.

Thanksgiving Day, the Carpenters, 1970 Grammy Awards winners, will perform under the sponsorship of WICB. Famous for their soft folk-rock sound, "Close To You," "We Only Just Began," "For All We Know" and many others. Richard and Karen were born in New Haven. The expected audience performance at 8:30 p.m. is definite. "Delightful," says General admission tickets are available at the Bushnell's Colonial Room Fri., Nov. 24, and Sat., Nov. 25 & 26, at 8:30 p.m. and Sat., Nov. 26 at 3 p.m.

Dick Myer's enchanting Rod Puppets returns to the Bushnell's Colonial Room Fri., Nov. 24, and Sat., Nov. 25 & 26, at 8:30 a.m. and 1:30 p.m. to perform. He is regarded as a "Delightful,"" says General admission tickets are available at the Bushnell Box Office only at 8 for adults and 5.50 for children.

The 31st Annual Festival of Harmony for this second series event of the Opera Association's 31st Season.

Tickets from $3.75--$2 are available by mail order to the Festival of Harmony, P.O. Box 230, Hartford 6010, or at the Bushnell Box Office.

Hartford Stage:

Viveca Lindfors, one of the most elec- trifying 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 1:00 p.m. Viveca Lindfors' program has been described as a portrait of woman in love and flight, and the materials have been drawn from a wide range of authors including Anne Frank, Giraudoux, Tennessee Williams, Bergdolme, Collette, Shakespeare and Brecht.

Viveca Lindfors has made over forty motion pictures including NO SAD SONGS FOR ME, I ACCUSE, FOUR IN A JAR, and NO EXIT. For the latter two films she won best actress awards. Her name became legend on Broadway where she made her first appearance in the title role of ANASTASIA opposite Eugene Leavitt. 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 Stroking Players of New York and was one of the founders and artistic directors of the Berkshire Theatre Festival. Theatre. For which she was a nominated for the Tony Award in 1970. For which she was a nominated for the Tony Award in 1970.

Tickets for I AM A WOMAN may be or- dered at the Stage Company box office by telephone 622-4828. Subscribers to the Stage Company will have the opportunity to attend a special performance as a sub- scribed ticket on November 24th at 8:00 p.m. Admission to this performance will be by reservation only; reservations will be accepted at the box office.

Hartford Chapter of SPREISBGA--a national organization dedicated to the presentation and preservation of baroque music. Tickets from $3.75--$2 are available by mail at the Festival of Harmony, P.O. Box 230, Hartford 6010, or at the Bushnell Box Office.

For further information or ticket reserva- tions, contact the Bushnell Box Office.

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Shakespeare's vivid, sprawling masterpiece, HENRY V will open at the Hartford Stage Company on November 26th at 8:00 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 humanism of the men and women involved and offers the audience a range of action from the heroic to the farcical comic.

Producing HENRY V at the Hartford Stage Company on November 26th is a challenge to director Paul Weidner and his company. Weidner calls the production "an audience of his contemporaries. Adding the repertoire of his contemporaries.

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ADP in Principle

The faculty demonstrated care and judgement in passing the Alternate Degree Program last week. If the responding faculty members accept 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, much of the faculty to approve the program except in principle mixes complicity premature. When the detailed ADP proposal is delivered to the faculty next month, we may find some of their innovative enthusiasm has waned. If so, we may be the suppliers for the program at last week's meeting came from those who hope that the detailed proposal will never come.

Reluctant to implement the ADP proposal, despite approval in principle, would be a serious 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 XTX 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 competing plans for the building's use. The best solution, as we have suggested, plans can cover a wide range of uses, including areas for student 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 XTX as quickly as possible.

Letters to the Editor

To the Editor:

1. Object to the Tripod's policy of neglecting the activities of campus organizations and using its space instead for such topics as synopses of national news...the New York Times is available in the...article would seem to be suitable for a literary magazine.

2. I believe that a campus newsletter is responsible 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 members.

Sincerely yours,

Mrs. Paul J. Robbins
Director, Career Counseling
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.

J.Martin Natvig
Director, Career Counseling
Chairman, Human Relations Committee

Point Blank--Grand Jurors

The Tripod will print all letters to the editor received from members of the College community, but letters will be rejected if they exceed 400 words in length, typed double spaced, with a word count. All letters must be signed, names will be withheld upon request.

To the Editor:

You're at home with friends one night, and there's a knock at the door. It's two FBI agents. Would you mind, they say, if we asked you a few questions about John Doe? Do you know John Doe, they ask. Did you meet with him on the 15th of last month? Who else was there? What did you discuss? And who said what? The agents are only a few questions away from the truth, but you've already gotten the scene.

You're at work the next day, but you don't think you want to answer any questions. OK, they counter. But if you don't tell us what you want to know, you'll get a subpoena to appear before a grand jury. Good night, reply.

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

Under compulsion you appear before the grand jury. The agents are insisting in the United States attorney begins the interrogation: do you know John Doe? Did you meet him on the 15th 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, whereby political dissidents are being driven into the ground. Rather than present the grand jury a transcript of his testimony, the FBI makes him say the questions as long as the government made him say the questions. Sometimes the Justice Department has refused to let Russo testify before a Los Angeles grand jury. Later he told the court he would answer all questions as long as the FBI was there. He was shortly subpoenaed before a grand jury and asked the same questions; it is apparent that under our legal system the grand jury for the FBI is a very fine pre-school nursery for intimidating tool, which now performs the function that role belongs to the law enforcement.

It is this technique often intimidates witnesses and their supporters from exercising their constitutional right to associate with each other and other political ideas.

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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? Mind-numbing? Inconceivable? 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, sexual 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 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 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 and emotional aspects 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 love.’ 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 from 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’ thesis, it seems we are not born with definite inclinations toward a particular sex, but are born with the potential to be 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 "sexual relations 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.’

by Michael Gross
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 homosexuals 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 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. They are finding that the significance of male-male and female-female relationships is often belittled in a 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 to them is gay, or are attempting to keep 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 the mores 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 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.
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 homosexuality 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 professorialship, and take this linguistically, is to try and disabuse us of the notion that "homosexual" is 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 be in the positive. 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 psychologically male, and are able to involve themselves with members of the same sex. 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 transexual is quite the opposite. The transexual 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 got involved and get labelled as transexuals. Some transexuals, 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
X: X chromosome balance for a female, and as Y: Y for a male, but there are no number of chromosomal anomalies. Sometimes without a partner, sometimes two X's and a Y, sometimes three X's and a Y, sometimes three X's and two Y's. In other words, in myosin and myotic division this can get mixed up, and when this happens, it's very easy for exactly that gender you're dealing with. There are also situations which seem to be very clearly missing a family very much wanting 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 the way they feel and sense themselves to be, in spite of their external anatomy, in every objective sense, this if they were a member of the opposite gender. And in every subjective sense, this makes it clearer than it really is, but the child that you're dealing with. There are also cases in which a family very much wants a boy. They sort of feel this is the appropriate gender, but prefer to make 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 trouser 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 which would indicate that a person were raised through the first few crucial years as if they were a member of the opposite gender. And you can see this in the way they feel and sense themselves to be, in spite of their actual physical-anatomical transsexual. So the transsexual 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 transsexual is not a homosexual in the sense that in spite of their external anatomy, people are generally uninteresting in the sense that they are not the opposite gender from their parents, though it's really only accidental that it is so. They prefer in their more intense relationships a member of the same gender.

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those that were neither in psychiatric treatment nor in prison. Now maybe they ought to have been in prison or psychiatric treatment or both. But he grouped 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 heterosexuals. But the prisoners, those who were in prison for sexual offenses against children, pedophile. The third group was made up of people off the street, one half homosexual, and one half heterosexual, none of whom had been arrested or were in psychiatric treatment. Then he did a comprehensive study of these six groups.

Scofield came up with an interesting conclusion based on the statistical 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 the data, into one of these 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, homosexuals had a great deal lesser degree of homosexual behavior. All right, it's not very surprising. But 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 have to move 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 thing 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 not 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 has not 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 one that is done in the body in which she is 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 battery of work-up, intelligence tests, Rorschach tests, TAT's, the whole bit. She then took a group of heterosexuals that she matched for age, economic class, education, and a lot of variables as she could so that she could be sure that she had two equivalent groups of people for which it was possible to test many variables as possible except for the sexual preference. Now let me show you why this is important. In 1937 he had predicted that homosexuals she could have come up and said 80% of them had this sort of neurotic problem, therefore homosexuality was a problem. When he had a group of heterosexuals and you see that 80% of them have a neurotic problem, you draw your conclusions a little differently.

Hooker was a little bit more clever than this. What she did was to take the data and collect it together, lets say so homosexuals and 50 heterosexuals, and she called around to all the really great experts in this country, got their take on 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. It came out chance. You would have done just as well if you had taken every other one and put it in one pile. It didn't make any difference that one was the homosexuals and the other was the heterosexuals. She then tried to get the experts to interpret the depth of the insanity, or the depth of the personality disturbance, and then to arrange them in two piles, one the most disturbed, one the least disturbed. Then she counted how many homosexuals and how many heterosexuals were in each pile. Once again, chance, she had to come to the conclusion that there was no variation in sexual behavior that was well within the normal limits, psychologically. In other words it was not true that whatever, in that 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, not different from the psychotic people, and criminal people, and so forth. The real problem it seems to me, which is perhaps the most serious problem psychologically and sociologically for homosexuals is that all homosexuals, save very few because of the nature of their problems, 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, very erudite about this - everyone's studied it, but I think it can't 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. It's very interesting by the way that Beber, who I just told you about, begins his book by putting it in one of the three groups. He emphasizes again, that there are psychotic homosexuals, there are criminal homosexuals, but they are very much, interestingly enough, not different from the psychotic people, and criminal people, and so forth. The real problem it seems to me, which is perhaps the most serious problem psychologically and sociologically for homosexuals is that all homosexuals, save very few because of the nature of their problems, have to do with their sexual orientation, simply because there are social problems with being homosexual.

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The problem I think however, is more important than that. It goes to the basis of the assumptions in virtually everyone's mind, that homosexuality is contagious, and that 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 or other rubs off on you. Curiously enough, this is never the case heterosexual. Nobody has the fear of getting too close to a heterosexual. We say, for example, that someone shouldnt let homosexuals deal with children, which is another one of the fantasies. The assumption in virtually everyone's mind is that homosexuality is contagious, and that 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 or other rubs off on you. Curiously enough, this is never the case heterosexual. Nobody has the fear of getting too close to a heterosexual.
children. The individual who thinks the child as a sexual object belongs in another category - we call them pedophiliacs. While these are homosexual or heterosexual quite accidentally. There is nothing in phillipics which directs the individual 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 people over 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 hear that in about 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.

Their 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 I think 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 uncommented by a lot of harassment. Its very difficult, for example for two males to effect a long-term, close, warm relationship when they cannot any affection except in the privacy of their own home, where they are not seen by any public acknowledgement of their relationship, where there is no possibility of enjoying and enjoying each other 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 is it 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 who 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 of attaining whatever it is we are seeking.

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 of us. The reaction, just like we are, 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. Khaoury'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 are 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...

Mr. Reaugh is an official in the New York State Department of Agriculture, and has recently served as a lobbyist for New York City Groups 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 24.

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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 came in and padlocked 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 at the bar at one point. The police had to call for reinforcements, and there was this day right 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 removal of the governor's office, to some very important state legislators, to city officials -- I point that out because a group of high school boys will make 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. There 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 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 be 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
Guild-masters and Businessmen

by Jay Mandt

Deplorable, 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 Bougain of California, that show not only political antipathy to academics, but civil antipathy to those who, as a class, they 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 many into the colleges and universities, a process that in less than three years has gone far beyond reasonable considerations of budget priorities. 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 bolstered themselves with concern for their working conditions, and complained about the quality of the apprentices. In continuing 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 consternation 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 urgency 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 been on the job market, jointly or singly, of rising in public opinion 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 preoccupation is for the ADP plan which may provide revenue at limited cost. This over the judgment of the summer planners themselves, who however, 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 part intact. So long as both the faculty and administration are satisfied with the institutions, and are interested in 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 budget 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 disassociation to engage in a critical self-investigation, and generally, its renewed vanity - all force an anomaly between the faculty and the falling guilds of the late middle ages. By turning attention to privileges and the conditions of work, the guild-masters are making their craft obsolete.

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Studies... (From P.1)

Smith, professor of English, will continue to review all proposals for American Studies majors in the next few weeks. The Curriculum Committee will decide whether or not to continue the ad hoc committee.

Harriss commented that there has been a marked rise in interest in the American Studies majors in the past three years. There are now over twenty-three majors in the program.

According to Harriss, the number of students interested in American Studies majors has more than doubled in the past three years. The program has been very successful in attracting students, and Harriss predicts that it will continue to grow.

Harriss also mentioned that the American Studies majors are planning to organize a colloquium series. The colloquium will focus on a variety of topics, including American literature, history, and culture.

The first colloquium will be held on Thursday, November 11, and will feature a guest speaker from the University of California, Berkeley. The colloquium will be held in the Smith Center, and is open to all students.

Harriss encouraged students to attend the colloquium and to become involved in the American Studies program. He said that the program has a lot to offer students, and that he is excited about the future of the program.
Local Agencies Offer Semester Opportunities

The group is an offshoot of Connecticut Earth Action. Contact Trinity students Robert Fair or Harvey Sinden, Box 314, if you are interested.

Internship with city or state official is a full-time position designed to give the student an overview of the legislative process. From Ferrugio, of the 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. Students are selected from applications from 10 area schools. Participents are basically aided to committees rather than to individual legislators. Applications must be submitted by Dec. 10. See Gary Jacobsen 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 advisor to M. Buddhis, Wisniew. Dean for educational services, before December 1. Students may obtain further information about the program from Wisniew.

### 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 at the theatre for two in New York City, the fraternity will clear a profit of $1,600 which will be passed on in a fund being established by the fraternity to create four supporting faculty chairs.

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

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### Draft Advice Given At College

The Trinity College Draft Counselors will offer counseling every Monday to Friday from 2-6 p.m. in the Chapel "under" which is located on the lower level closest 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 Mallozzi Hall. Anyone seeking or considering seeking the 1-A or 1-O classification is invited to attend.

Draft counseling is free and available to everyone—students and non-students, alumni and community residents.
Skaters Open November 30

by Pete Truesdale

Exactly a week from today (if it’s Tuesday, it must be Stuors, 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 Clay, Mike, etc., into letting them in? You’ve seen them with 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 “Bleacher Beggars”.

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 we’ve had to put all these blunderbuss beggars during the fall. The P. T. Barnum of this circus is Fred McColl, who is the main force, raiser of this outfit. The ringleader of all these animals, the man who has turned at least some of his faculty into bocce players, is John Dunham, who also coaches a local semi-pro team.

He is also assisted this year by co-captains Tom Savage and Carl Norris, who will front a team “that is not so bad, but much more talkative.” Possibly, this talk will help the club to improve upon last year’s record of 0-12.

Practice started November 1st, and so far for Trinity, the only two losses, two against West Hartford Flyers, with apologies to Desi, the first a 2-1 tie, and the other a 7-0 trouncing.

The other was a very greatest conglomeration of intellectual Trinity Hockey, both by mail and pail, which is the greatest show on earth.

This year’s team, although it lost two of its top scorers from last season, still seems to have better scoring potential and a much more balanced attack. Last year, you really only had one good scoring line,” said Dunham, “but it looks like we’ve got three potential high-scoring lines this year. The defense has good star, a couple of good subs, and a rassler in Carl Norris and backup Rudy Mendez has both looked good in practice and games. Last year was the club’s first losing season, and I don’t think it’s going to happen again.”

So he asks us to come this Tuesday (11/29) and help the Hockey Club get off to a very good start and chalk up its initial victory of the season.

Sports from the Outside

The Heavyweight Scene

by Jeffrey Liberman

No doubt Ali will fight Frazier again. However, since Frazier has been ranked #2 in the world and is an Olympic champion, he is a superior opponent. Also, the is the only one that Gracey is responsible for. In. the heavyweights, the only one that Gracey is responsible for. So, who is left? The only answer can be Frazier, He is the champion, but who shall he proudly reign over? What shall constitute his domain?

The Heavyweight crown against Terry Daniels.

A. January 15—Joe Frazier defends his heavyweight crown against Terry Daniels.
B. If they win this game and Nebraska is gonna lose their marbles. Alabama by 3.
C. The year is now a paltry four games. It’s now time to heed Milton Cross, and Sammy Davis, Jr., are looking for the Fountain of Youth. Based on his past success, Cross has one of their best teams in year.
D. For the 3rd time in a traditional battle, aliens, and losing their marbles.
E. Now, fill in the blank. Holy Cross, Milton Cross, and Sammy Davis, Jr., are looking for the Fountain of Youth. Based on his past success, Cross has one of their best teams in year.
F. Ubiquitous, the Somnabulent Sage of the Literary World, has put his foot in it at least once, a good idea, and should be acted upon by other schools.

Philadelphia Slim's Pickin's

by Albert 'Boops' Donkys

Well, the college football season is slowly drawing to a close - very, very slowly, in fact. As a matter of fact, there is still another week of football left after Thanksgiving. The Saturday happenings on the gridiron.

Anyway, after a whole year about college football, all you out there should know lots and lots about the sport of boxing. The fact is that the sum total of what it implied about the present state of the sport of boxing. The fact is that the sum total of what it implied about the present state of the sport of boxing.

We’ll, we’ll see, cause this week, I think, what else? We’ve prepared a little quiet. Don’t say I didn’t warn you, you should have been taking notes all year. Here goes -

1. The Nebraska Cornhuskers at are the number one team in the country; b) haven’t lost in 34 games; c) are named for an ointment; and d) to lose their marbles. Alabama by 3.

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