Life Plans
proposals at its meeting in March.
Fellows.
surmountable morass of complex, in-
created by lack of funds have been com-
plumbing along the bong Walk,
ey room on a five year cycle, replacing
all dormitory rooms and halls, repainting
Office of Community Life to the Board of
hurting the quality and quantity of new
residency inadequacies are "seriously
demise of Trinity College as a residential,
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adding lounge-type furniture in all dor-
redecorating all lounges on campus and
of the Board of Fellows wrote "the problems
planning to the Board of
私人 institution." •
difficulties it is experiencing. In making the
higher number on the scale, the
higher the pay.
Client will continue to increase
Faculty salaries despite the economic
difficulties it is experiencing to making the
announcement, Edwin P. Nye, Dean of the
admitted that the raises will be at a
deeper rate of increase than last year.
Nye said the College has not changed its
intention of give Faculty salaries into the
upper rankings on the American Association of
Professors nine-point scale. Nye said that professors and instructors
stand at 3 on the scale of a, associate
profeSSor 4 and assistant professor at 6.
the higher the number on the scale, the
lower the pay.
Fellows Hear
Residential Life Plans
A $2 million plan for renovating all
existing dormitories and a program of Faculty,
administration, and student resident advising has been submitted by the
Office of Community Life to the Board of
The Board will hold hearings on the
proposals at its meeting in March.
A memorandum from Marc S. Salisch,
deep of community life, proposes carpeting
dormitory rooms and halls, replaining
every room on a five year cycle, replacing
plumbing along the Long Walk, reducting
all lounges on campus and adding lounge-type furniture in all dor-

The first priorities will be Jarvis, Nor-


in a separate statement, a subcommittee of the Board of Fellows wrote "the problems
created by lack of funds have been com-
pound over the years to the present
circumstance which presents an almost
surmountable mass of complex, inter-
related, sociological and financial
inadequacies that could indeed lead to the
demise of Trinity College as a residential,
private institution."
The committee reported that the
resident inadequacies are "seriously
hurting the and quality of new
students." Also foremost in the minds of the Fellows is the "open dorm" policy. They find the
policy conducive to drug use and "free and
open sex," thus affecting the quality of
admissions.

They did not specify exactly whether the
"liberalism" is favorable or adversely
affecting the quality of admissions.
(M. cont. on P. 5)
Vampire Dracula's Old Adage: "For The Blood Is The Life!"

In both the supernatural and the cinema, there is no more frightening and cruel figure than the vampire. Feeding on the blood of the living, fearing sunlight and holy objects, possessing a terrifying erotic sexual attraction, it is the very figure of evil incarnate. In the history of the horror film, the vampire has found a place since the very early days of filmmaking, but it was not until 1931, when the German director F.W. Murnau illegally adapted Bram Stoker's classic novel of Dracula, that the vampire became a significant beginning of the vampire film took place. "Nosferatu," a Symphony in Terror comes closest to the legendary description of the vampire - the skull-like head, tall, grayish proportions, gray skin, black eyes and mouth, and long, pointed ears - but Murnau's attempts with this negative type were more amusing than horrifying today. Carl Dreyer's Dracula (1922) is a lot more frightening because the whole film has a surreal dream-like story that doesn't attempt to make itself be a viewer. According to film historian Carlos Clarens, Murnau associated vampire with plague and pestilence, while Dreyer believed it was a sickness of the soul.

Tod Browning's Dracula, made for Universal in 1931, is the most famous of the vampire films, though certainly not the best (that honor would fall either to Mark-of-the-Blacks Carr, Black Sun, or else the Wurdalak sequence in Black Sabbath). Dracula, except for the first fifteen minutes of the film, is a bloodlessly, dated and still, Bela Lugosi, whose interpretation of the Count is considered by many to be definitive, was not even originally selected to play the role. Lon Chaney was supposed to, but he died before the shoot started. Lugosi's black coat, his immortalized form, the Fu Manchu-like portrayal, and in a true fact is that his last request was to be buried in his Dracula cape.

After Dracula, the vampire film decreased in both mood and impact. And the Hammer Hammer of Draculas starred the tall and gaunt Christopher Lee, who has since appeared in three sequels. At the climax of Hammer, sunlight strikes him and he disappears into dust - only to have his ghost revived in Dracula, Prince of Darkness. At the end of that film, he is frozen in a river, but is brought back in Dracula A.D. 1972.

"Though as not well done as the previous versions" reads the ad, which is quite a compliment to the film, with the hero being an obvious cheater. The most effective scene (highly recommended) is when the Mummy comes to the graveyard on Sunday is when the Mummy is exercising the graveyard cast. The Mummy is seen opening a lock and a key, breaks into, "Freddie Francis'" direction, for the Mummy's part, is reasonably fast paced, and the Mummy's portrayal, is rather well done. The Mummy reacts very well to the film, squealing as a wooden stake is driven through its heart. One girl sitting next to me seemed to enjoy it, but her enthusiasm was not shared by the rest of the audience.

I have yet to see the new Dracula film, Taste the Blood of Dracula, but the Hammer version has had a rather convincing way of bringing the Count back to life. But as the advertisements for Dracula have it in the Sociological Bulletin, "For the blood of the Count's last" - he is after all, "You Can't Keep a Good Man Down!"
LaBoheme
Tucci Replaces Galli
by Joel Kemelhor

For the Connecticut Opera Association, the melodrama of last week's performance of LA BOHEME began before the curtain ever went up. Gianna Galli, scheduled for the leading role of Mimi, came down with appendicitis and was replaced by another soprano who bowed out with pneumonia, and was replaced by another soprano who bowed out with pneumonia, and was replaced by another soprano who bowed out with pneumonia. Miss Galli seemed at home both vocally and dramatically. If the Mimi she portrayed was not as frail or tragic as one might have hoped, the deficiency was more than made up by her lovely tone and fine, controlled singing. She was most affecting in the Act III toll gate scene, voicing her love and despair first alone, and then in duet with tenor Nicolai di Virgilio. As Rudolfo, Mimi’s poet-lover, Mr. di Virgilio was by turns lively and ardent. The upper range of his voice sounded constricted in his Act I aria “Che gelida manina,” but he sang most of his music in fine lyric style, particularly in the Act III duet already mentioned. In this scene, set at a toll gate outside Paris in the cold reality of winter, Mimi and Rudolfo resolve to renew their bittersweet romance “just until spring.”

As Puccini’s doomed heroine, Miss Tucci seemed to have realized fully the demands of the role. Her vocal qualities were those of a true dramatic soprano, with a broad, dark voice that could convey both the bloom of youthful romance, which should always deny itself the knowledge that, unlike the artificial flowers Mimi cradles, a real blossom will fade and die. If it loses the glow of romance, BOHEME’s inevitable sentimentality.

Despite the flaws already mentioned, there was enough of a glow present last Wednesday to make this production more than sufficiently satisfying to the performances of Puccini’s most popular opera, has about it the bittersweet romance “just until spring.” The chorus was animated and sang well during its brief appearances. The supernumeraries in Act II were charming, especially one (a street urchin) who scattered the silverware as he set the table, oblivious to the object of Mimi’s love and attraction of Rudolfo’s attention. The singing was bittersweet romance “just until spring.”

The orchestra, members of the Hartford Symphony conducted by Anton Guadagno, generally sounded good. There seemed to be some confusion of tempi between the maestro and his singers, however, during the fourth and last act. The sets and costumes, rented for the single performance, were most effective, save for one scenery flypiece at stage left in the toll gate scene, which depicted half a house, and added a touch of Magritte to what was otherwise the Paris of Daumier.

A Man and His Music:

Richard Rodgers, who will be interviewed on WRTC at six o’clock.

College Radio Station to Air
Richard Rodgers Interview

WRTC, the college owned radio station, will present a ninety-minute special program with Richard Rodgers, the brilliant composer of songs for musicals, films and television, tonight from 6-7:30. Doug Cooper, ’72, executive producer of WRTC, will conduct the program which includes a forty-five minute interview with Mr. Rodgers in his office in New York as well as a great number of hit tunes from many of his best musical shows. The radio special traces Rodgers’ career, beginning with his upper teens, and covers his collaborations with lyricists Lorenz Hart and Oscar Hammerstein II, ending with Rodgers again on his own in writing the words as well as the music for Two by Two which is now on Broadway. In order to obtain the interview with Mr. Rodgers, Cooper spent almost three months corresponding with Rodgers’ office with letters and phone calls. Finally, on Jan. 5, 1971, an interview which was to be completely unrehearsed was granted.

The talk is chronologically oriented to the major events of Mr. Rodgers’ musical life. The composer explains who he writes his music for, including in the program will be songs from such shows as South Pacific, Oklahoma, The Sound of Music, and The King and I.

Multimedia

Are you into film, lights, sound, smell, etc.? A group of students who want to put together a multimedia show need you desperately. If you think you can contribute in any or all of these areas, please contact Glenn Gustafson at Box 1222 or call 549-3846.

The Ivy will hold a general staff meeting at 7 p.m. Tuesday in Alumni Lounge. New members invited.
The last comprehensive course evaluation at the College was conducted before any of us were here. Nothing has changed, therefore, literally, a different institution. It was a part of what the College is characterized by: its basic requirements, rigid academic disciplines, and little opportunity for prolonged off-campus study. A great deal happened to the curriculum and to the nature of the courses. Flexibility has been incorporated into course offerings in a way which has simultaneously increased excitement and made the course offerings on the part of both faculty and students. The College has also adapted, with varying degrees of tolerance, to the new demands of coeducation. The last four years, while hardly a revolution, have by no means seen a broadening of pursuits in all areas of the College.

Whether this broadening has been accomplished at the expense of depth is a question which has not been raised. If attention is given to the quality of the courses the student viewpoint at least, it has become impossible to think out of Trinity College. Any evidence to the contrary is treated as a case so bizarre as to merit a place in The Hartford Advocate. There is no reasonable alternative.

The morass of problems in this city of a temporary financial squeeze. The function of an agency, or with people's money, the Board is not responsible in operating the school system, added to the Hartford News that the actual change would require a bill, if passed by Connecticut's General Assembly, would produce the new board and transfer its powers to the Council. Technically, the actual change would require a bill, if passed by Connecticut's General Assembly, would produce the new board and transfer its powers to the Council. Because the Council technically levies the student's money, the Board is not responsible politically for the move. Technically, the actual change would require a bill, if passed by Connecticut's General Assembly, would produce the new board and transfer its powers to the Council.

The Hartford Board of Education is responsible for operating the city schools, with student superintendent, Mobil Board, as the chief administrators of their policies. However, the complexity of the school system legally will be that the Board has at some time been irritated by the fact that it has been preparing a questionnaire which it will distribute to all students, soliciting their ideas, and that Bair's supposedly serious consideration is half of the total picture. But this consideration is half of the total picture. Alone it is paternalistic and unrealistic. It is an attempt to get students to take responsibility for their own education. The Hartford Advocate is not concerned with the more fundamental question which has not received the attention it deserves.

But, for this reason as well the Office of Community Affairs should be refunded, for if any strides are being made at all, and if they are to be made in the future, the college should have a vehicle to meet the need. It's no secret that student in need, in the city is an invaluable learning experience. For this reason, too, the morass of problems in this city of a temporary financial squeeze. But this consideration is half of the total picture. Alone it is paternalistic and unrealistic. It is an attempt to get students to take responsibility for their own education. The Hartford Advocate is not concerned with the more fundamental question which has not received the attention it deserves.
Two Revolutions:

Daniel and Philip Berrigan

Women's Liberation Movement
Consequences of Catonsville

by Susan E. Martin

In May of 1968, when nine Roman Catholics engaged in the destruction of Selective Service files at Local Board No. 33 in Catonsville, Maryland, a new dimension was added to the entire peace effort. In this action, a militant Catholic resistance was born. Some three hundred and seventy-eight draft files were destroyed with home-made napalm; enough to slight the machinery of war, but certainly not enough to stop it. The consequences of the action taken at Catonsville are, in terms of the antiwar movement, of far more significance than the action itself.

A wave of similar attacks on specified Selective Service Boards across the country by over one hundred Roman Catholic priests, nuns, and laymen followed in the Wake of the Catonsville Nine. The obvious intent of these assaults on the draft boards was to slow down the processes of the war. But the deeper concern of these Catholic pacifists was to force upon the judicial system of the United States government a serious consideration of the moral implications of the war in Viet Nam. The line of reasoning espoused by the Catonsville Nine grows out of their Christian understanding of the individual’s duty to act according to his conscience in the name of brotherhood and Christian love. There is an apocalyptic vision guiding the American Catholic Left movement. And the most prominent figures of this vision are Dan and Phil Berrigan.

We violated the law, and we should have been prosecuted, too... I think that their (the state’s) views ought to be exposed through testing by the community... just as our views are being tested by this community now and by... we hope, a larger community outside.

For the Berrigans, the trial at Catonsville was a test of human understanding. It was the arena for the collision between individual conscience and state priorities. The Berrigans through the commission of crimes against the state. The apocalyptic sense of the Berrigans has brought them to a position of denying the legitimacy of the United States Government to dictate the morality of an individual’s conscience in waging a war which violates the morality of many Americans and, for the Berrigans, all true Christians. Jesus Christ was a revolutionary, the Berrigans proclaim. He was the conscience of his time, and pursued his righteousness through active resistance to the immoral policies of his day. Such a conception of Christ is a revolutionary one for the American Church, and provides a basis for a theology of revolution in the American Catholic Church.

During the trial of The Catonsville Nine the tension that was created was due to the on-going clash between legality and morality. The Court dispelled attempts to deal with the moral basis for the Catonsville action, while the Nine persisted in their invocation of the “Higher Morality.” While the government of America pursued a war in which innocent people are dying, the Christian must resist that government. For the Berrigans, the time had passed for letters and peace parades. Possessed with a vision of impending destruction of all human goodness and livelihood, they were compelled to engage in militant non-violent tactics against the state. The Berrigans have a Ghandi-like respect for human life. And the respect for the sanctity of life led quite naturally to their destruction of property destined to destroy human life.

We violated the law, and we should have been prosecuted, too... I think that their (the state’s) views ought to be exposed through testing by the community... just as our views are being tested by this community now and by... we hope, a larger community outside.

Jesus Christ: Guilty?

In their plea to the judicial system and the American community at large, the Catonsville Nine gained notoriety and sympathy, but not acquittal. Six months after their initial action at Catonsville, the Nine were sentenced to two to three years in federal prison. Dan and Phil Berrigan refused to accept the ruling of the court for precisely the same reasons that they had destroyed the draft files at Catonsville. With the aid of a rather sophisticated network of allies, Dan was able to elude the federal authorities for four months, until his seizure on Block Island in August. At this time both brothers were serving their sentences in the Danbury Federal Prison. When the trial at Catonsville was concluded, neither party was gratified. Surely the Berrigan brothers were robbed of the little remaining faith that they placed in the American Judicial system. After the sentence was pronounced on each of the nine defendants, a voice cried out from the gallery: “Members of the jury, you have just found Jesus Christ guilty!”

Jesus Christ: Guilty?

Today, May 17th, we enter Local Board No. 33 at Catonsville, Maryland, to seize Selective Service records and burn them with napalm manufactured by ourselves from a recipe in the Special Forces Handbook, published by the U.S. Government. We, American citizens, have worked with the poor in the ghetto and abroad. We destroy these draft records not only because they exploit our young men, but because they represent misplaced power concentrated in the ruling class of America... We confront the Catholic Church, other Christian bodies and the synagogues of America with their silence and cowardice in face of our country’s crimes. We are convinced that the religious bureaucracy in whatever strength of mind, body and grace that God will give us. May God have mercy on our ration...

—Statement issued by

“the Catonsville Nine on May 19, 1968”
inside magazine

To Stir Our Conscience

by Rabbi Stanley M. Kessler

It's vicious calumny. I don't believe the Federal Grand Jury indictment leveled against my colleagues Philip and Daniel Berrigan.

The Berrigan's statement, released from the Danbury prison, answers well the real why of the government's charge. Wrote the priests: "It is to stigmatize millions of morally dedicated opponents of our military involvement in Indo-China as violent and deranged people."

Father Philip and Father Daniel Berrigan have, by their lives, born witness to causes that many of us espouse mostly by our lips. Plotting violence? Yes, they did violence. They did violence to paper (draft records); never to people. In their sensitivity to the agony and misery, destruction and death inflicted upon Vietnamese and Americans, they have sought to take symbolic action to dramatize their disgust with the war. They did so realizing full well the consequences likely to be. They are paying dearly for their witness by their years of imprisonment.

Many in our nation have awakened by virtue of their actions amidst the anti-war protest. (But while the highest echelons of government now know the necessity to wind down the war, our nation escalates the bombing in Cambodia. We continue the "cosmetic approach", saving face, engaging in self-deception instead of saying "we were wrong", and getting out.)

It took many courageous people to arouse our nation to the evil of our involvement in Southeast Asia. Among the vanguard of the courageous are Philip and Daniel Berrigan.

"Violent" and "deranged" people? Who are they? "Who are the mad?" We are all. Is our nation an asylum for the insane? It continues to send its citizens to a war to be slaughtered and maimed in a cause known to be senseless. How do we bear it a single day, a single hour, a single moment longer?

We should be outraged by our ineptness in ending the conflict. Instead, numb and dumb, we view the coffins of the returned dead, behold the beheading of North Vietnamese by Cambodians, read the testimony of the My-Lai murders and go about the daily business of coping with our more immediate problems.

Daniel and Philip Berrigan sensed that there was nothing more "immediate". They were imprisoned for their part in stirring the conscience of their country. Their concern for the nation is unquestionable. Recently they wrote "Our crime, our conduct during trial, our imprisonment, stand surely in our determination; we will make of America a beloved community; we will live and die in that effort." Is this the statement of "kidnappers"?

There is a story that is told about Thoreau. Perhaps, apocryphal, nonetheless trenchant-it tells how Thoreau was imprisoned for getting what he believed to be an unjust law. The renowned essayist, Ralph Waldo Emerson, came to visit Thoreau. "Henry," Emerson asked "What are you doing in here?" "Ralph," Thoreau responded, "What are you doing out there?"

Being "out there" where we have some rights of protest denied the Berrigans where they are, what shall we do with such rights?

Protest! Protest the continuation of the war! Protest the vilification of those who decry the war! Protest the grotesque charges made against the Berrigans. Protest their continued imprisonment. Protest-until the words of the Prophet Isaiah (LX:18) are relevant to America, Southeast Asia, the world: "Violence shall no more be heard in thy land, Desolation and destruction within thy border, But thou shall call thy walls Salvation and thy gates Praise."

The Berrigans at Catonsville

Philip and Daniel Berrigan are currently serving 3 1/2-year and 3-year terms, respectively, in Danbury Federal Prison for conspiracy and destruction of government property. The charges were brought against the brothers, both priests, for burning selective service files seized from a draft board in Catonsville Maryland, with seven others. All 1-A files were removed, and brought out to an adjacent parking, where they were burned with homemade napalm.

The Berrigans were tried in United States District Court of Baltimore in October of 1968. Sentences for the "Catonsville Nine," ranged from two to three and a half years. Neither Berrigan submitted to serving their sentences after appeals were rejected by the United States Supreme Court. Philip was arrested by the F.B.I, on April 21 in a New York City church, while Daniel eluded authorities for four months before his August 11 arrest in Block Island, R.I., at the home of poet William Stringfellow.

Daniel's protest activities attracted notice as early as 1963. As a member of Clergy and Laymen Concerned about Vietnam, he spoke out in support of a Catholic youth, Roger LaPorte, who burned himself to death in Manhattan to protest the war.

Annoyed, Francis Cardinal Spellman had Dan sent on a trip to Latin America. The strategy failed; witnessing the social injustices deepened his radicalism. Within ten weeks he was recalled to America. Philip, a member of the Josephite order, violated his Order's patronizing attitude toward blacks. He requested work in ghettos and the South, until his outspokenness brought about his recall to teach at the Jesuit seminary in Newburgh, N. Y. Although some progressive Catholic journals spoke out against the war, U.S. bishops maintained silence. Philip joined other clergy and laymen in picketing and praying at the homes of Dean Rusk and Robert McNamara and at Fort Myer's, Va. Then, in October, 1967, Philip and three other men poured a mixture of human, calf's and duck's blood on Selective Service files at a Baltimore draft board, seven months before the event at Catonsville.

Daniel Berrigan has spoken of his actions at Catonsville: "I burned some paper because I was trying to say that the burning of children was inhuman and unbearable, and...a cry is the only response."

J. Edgar Hoover
Scrutinize the Prisons
by David E. Ormiston

Because of the popularization of their cases, the Berrigan brothers have brought to public scrutiny some of the injustices being perpetrated in the prisons of America. Working under the misleading title of “Correctional Institutions”, the government has succeeded in solving the major problems of any fascist society—what do you do with the unwanted, the gadflies, the few citizens with moral and ethical awareness? Well, if you're asked in this area, you send them to your handy fortress of confinement in Danbury. The city itself is not much to look at, but the prison is even worse. Crowded conditions is an understatement for men being squeezed into cells smaller than rooms in the Jones dormitory. In many cases bathroom facilities amount to no more than a hole in the floor. But I'm not here to talk about the physical facilities. I want to talk about how one goes about turning men into frightened, bitter, lost animals. If that sounds romantic, it's not a mistake, romanticism is just a clumsy way of talking about sadism.

My first contact with prisons and their conditions came while I was in high school, young and impressionable. But you didn't need to be impressionable when shit hits you coming through the fan, your nose tells you the story. Anyhow, these were men who had probably never done much more than become alcoholics, and found their habits troublesome. Of course, we have A.A. and various rehabilitation programs now—but you can only enroll after you've served your time. While you're serving your time, prison officials determine how you are to be rehabilitated. If you're a rare bird and have completed high school (few in prison ever do before of after), you might get to work in the library, straightening out the shelves. Otherwise, you'll end up in the laundry room, where the major talent to be gained is being able to tell whether you should use Clorox I or Clorox II on your muslin sheets. Despite what the prison public relations man may say, vocational and educational training in prison seldom yield a marketable skill. The skills the ex-con has are worth so little that he is most often forced to return to crime, and then to prison.

Playboy magazine has for years been nobly espousing the cause of the maltreated prisoners in our country, but they seldom told all that was going on, and what the true results were. This inadequacy is probably due to the fact that we still have some pornography laws, and the events Mr. Hefner didn't mention are at least that. (Before going any further, let me prevent any hostile reactions from you apple-pie boys in the audience—worked with Federal and State Criminal offenders last summer and fall for a local social agency and got the story from those who know—it won't be your first balloon to break.) Since those same laws apply to this newspaper, I will only say that a re-reading of The Story of O., replacing all female characters with males, and multiplying the brutality element twofold...this should sufficiently stimulate your imagination; now conceive yourself as being on the receiving end, and try it for 5 to 10 years. What about the Berrigans?

"...what do you do with the unwanted, the gadflies, the few citizens with moral and ethical awareness?"

Dan and Phillip Berrigan are well-liked by their fellow prisoners. They are now seeing another aspect of the disease which has produced such masterpieces as Vietnam and Kent State. Unlike their present cohorts, the Berrigans are very articulate and are enjoying a lot of free publicity. Not to mention the sympathies in the higher echelons of the society. Charles Goodell—remember Charlie?—dropped by to visit Dan and Phil a while back, and stated that he would try to bring pressure to bear on the prison system of the country. He told reporters that the Berrigans wanted to make public answers to J. Edgar Hoover’s accusations. However, freedom ain’t free in Danbury—you pay for it with humiliation. An outcry is crossing the nation. The arbitrary decisions of the Bureau of Prisons and its support in the judicial branch are being publicly questioned. If you grant a prisoner the rights of the First Amendment and then parcel it out like candy, people start to wonder, What is all this chaos worth? To the government, repression of freedom and liberty is the hope of killing the peace movement; to the Berrigans it means years more in prison without a parole at a parole; to those of us on the outside, a sense of impotence.

"...are we going to merely let them rot away?"
Poetry: Medium for Political Ideas
by Virginia Butera

Poetry, often overshadowed by a powerful use of film and rhetoric, is a potent medium for the communication of political ideas. In his poem, "Prayer from the Catbird Seat," Daniel Berrigan has related his feelings about racism and the general state of mankind, the hypocrisy, the cruelty and hate that exist in our world. It is important for a poet writing political verse not to sacrifice excellence within the art form for the sake of his message. Berrigan does not seem to have done so in this poem.

For me, the poet's excellence is found in the tension set up in the first section by the juxtaposition of phrases and ideas. The "s" sounds throughout also contribute to this seething tension.

The guilt that is evoked from the poem is contained in its irony. As we are asked to look at ourselves, and be ourselves, it becomes very obvious that not only is it hard for us to do that, but it is also for us to look, with open eyes, at each other: "will you...be yourself mercilessly...?". Berrigan, in his own form of rhetorical questioning has made the reader realize the horrible hate and cruelty that exist. He challenges us to "sing FREEDOM in the teeth of law" to realize that we allow "vicious depredations against/bone and flesh of BROTHERS!".

Berrigan does not seem to have done so in this poem. His striking use of "s" sounds shows that he has integrated his message and insensitive. We know this only:

Daniel Berrigan, S. J.
Religion and Politics: The Higher Morality
by Dr. Frank G. Kirkpatrick

We are now passing through a time of Berrigan mania. This piece adds to that consuming desire to absorb the Berrigans into our collective consciousness (if not conscience), a consciousness collectively shared by the nation as a whole. (Time having sanctified that consciousness with its unintentional but inescapable ‘kiss of death’ cover story on the January 25th edition.) What is most distressing about this concern for ‘Dan and Phil’ (do we render them less threatening by familiarizing them?) is its tendency to insinuate us against their potential power over our lives. We become immune to dangerous poisons by having them slowly introduced into our system thus permitting us to build up a resistance to them. I am afraid that in many ways our interest in the Berrigans may well have the same effect. By thrusting them as an ‘interesting’ and even ‘bizarre’ pair of brothers who have done ‘radical’ things, we let them play out their scenario in our vivid but sterile imaginations, and set them at one remove from our real lives. We allow ourselves adulation, admiration, and respect (all deserved of course).

Precisely in so doing we create an unbridgeable chasm between ourselves and them. Anyone who makes the cover of TIME magazine is thus made too inaccessible to be a personal model upon whom we could base our own acts. The more we popularize and admire, the more remote and existentially ineffective become the objects of our eulogies. This is not to deny a legitimate desire to be informed by the Berrigans. But there is a difference between being informed by and being informed about. The latter need not necessarily lead to the former and yet it is only by having our consciences and then our acts informed by ideas and principles that our own lives become meaningful instruments of change. Knowledge about someone or something is an essential ingredient in coming to an intelligent decision to act, but knowledge about cannot be made into an end in itself, which is. I am afraid, what subtly happens when men and ideas become the fleeting concern of the popular press.

Julian Bond has commented that many people today seem more interested in the ‘style’ of politics than in its content. For many of us what is of importance is not what or why something is done, but the way or manner in which it is carried out. Bravado, defiance and resistance are applauded because they are flashy, disturbing of dull routine or because they allow us a vicarious defiant gesture of our own against our own ‘authorities.’ Acts of resistance are serious matters and I think that is one of the things the Berrigans are trying to tell us. As one of the young priests in the film ‘Dan Berrigan: Holy Outlaw’ pointed out, it is relatively easy to emulate the style of Dan and Phil – it is infinitely harder to appropriate their principles and live them out, regardless of our style.

Style is ephemeral. It has no staying power if it is not supported by fundamental principles and a living set of convictions. If one is to resist injustice, that resistance must be based on a personally defensible conviction that injustice is evil and unbearable in the light of a higher morality. If these inner, driving principles are strong and well established, a style will emerge naturally as their appropriate expression. If the Berrigans have anything to teach us it is that the unconscious refusal to be informed by the Berrigans for mixing religion and politics fail to see that religion and politics are mixed by their very natures. Religion is what man does in response to a vision of reality. Unless religion remains an academic exercise it must result in political acts. The hostile response to the Berrigans arises, I think, because we dislike the Berrigans’ politics, not because we dislike the interrelation of religion and politics. We sometimes hide from ourselves the fact that an abstention from so-called political action for religious reasons is itself a political act because it re-inforces and legitimates the particular politics by which we live our day-to-day lives. To be silent politically is to support the political establishment, which thrives on that silence. Religion, while not identical to political action, halpolitically opposes the legal order is, in effect, to accept that legal order as embodying the practical morality by which one lives”

To follow the Berrigans because they are the Berrigans (i.e. because of their style) is to betray precisely what the Berrigans have sacrificed and suffered to bring us. Blind obedience to either the government or the Berrigans will eventually cost us our moral integrity. If I read their actions correctly, I believe that Dan and Phil are asking us to consider in the most serious and painful possible way whether we, as a nation and as individuals, can justify the principles upon which we chose to act.

In the spirit of consideration of principles and not of personalities, then, I would like to touch briefly on some of the issues which the Berrigans have been repeatedly forced upon us. First, I think the Berrigans have reminded us in this religiously pluralistic age that commitment to a specific set of religious principles set forth within the context of a particular and traditional religious orthodoxy, no matter how well established, is its tendency to insinuate...
The question is not whether morality judges law, but whether that morality is rooted in self-transcending principles or is simply an expression of subjective desire.
Dan Berrigan Speaks to Weathermen
An Analysis
by Steven L. Keeney

Father Daniel Berrigan, S.J., taped his letter to the Weathermen in August, 1970, three
days before his capture by the F.B.I. He spoke from rough notes which he never had the
opportunity to polish into a written text. With the assistance of two friends who acted as
intermediaries between Berrigan and himself, Paul Cowan prepared a condensed trans-

Dan Berrigan had always been something of a loner, finding himself in the long Jesuit
cardinal tradition of learned and activist. He is fond of reminding listeners that the Jesuit's motto
is: "For the Greater Glory of God," that of the 27 Jesuit saints, 13 were martyrs—something of
a record; and that the order's history is replete with like-minded men. He points to Fathers
Pieres and Campion in the sixteenth century, along with their contemporary, the poet
Robert Southwell, and proceeds to relate a microcosm history of oppression concluding
somewhere in the neighborhood of Jesuit Father Alfred Delp, executed by the Nazi's for the
"heresy" (as Thomas Merton, Dan's spiritual brother, called it) of "re-Christianizing."

Father Delp met his death very near the time Dietrich Bonhoeffer was hanged. Bonhoeffer had begun
a religious pilgrimage through prison meditations, spurred, so doubt, by Dietrich Bonhoeffer's
Letters and Papers from Prison and Father Delp's Prison Writings. At the time of this
capture, Delp was working on an essay "on St. John of the Cross in the light of the
vocation for you," saying: "I speak of the community to which you and I belong as a
way of thinking aloud." The essay was released about a month before his taped letter to the Weathermen (In the New
Yorker, July 25, 1970) Father Berrigan remarked: "I'm totally critical of their (the
Weathermen's) tactics, but I believe that we must deal with them. They are infected by
the violence of our society" but added that he was "as much in need of redemption as they are."" 

The Weathermen drafted their response to Father Berrigan's tape on October 6, 1970,
labeled it "Communique number six," and left a return address of "Owshtown, Maryland."
The voice on the tape was the now-familiar terse yet feminine intonation of
Bernadine Dohrn, a former Secretary of S.D.S. (elected in the East Lansing, Michigan
National Convention of S.D.S. in 1966 to which I was one of Trinity's representatives) who
grew up on the S.D.S.-P.L. split coincident with the founding of the Weathermen later
that year.

This is Dan Berrigan speaking. It's a great moment when I can rejoice in the fact that we can at least start setting up a dialogue that I hope will be a continuing thing through
the smoke signals, all with a view to enlarging the circle of those who realize that the times
demand not that we narrow our method of communication but that we actually enlarge it if
the right end of the cornucopia. What has not yet risen in them is the question of whose
blood is paying for all this, what separation and agony and death are the other side of that
many can hardly imagine that all being right with America means that very much must go
wrong elsewhere. How do we get such a message across to others? It seems to me that that
revolution, and the United States perversely and negatively knows it, and this is why we
are in trouble.

It is lives that go down. The mythology of fear that surrounds you is exactly what the
amity was traumatized. What to do with the Vietcong or the Panthers had never, been a very
complicated matter, after all. We jailed them or shot them down or brought in the National
police. The question was not long in being answered, as we learned at Kent State. When property
and the American fear and dread of change has only transferred itself to a new setting.

This, I think, is a more humane movement operates on several levels at once if it is to get anywhere. So it is saying communication yes, organizing yes, community yes,
sabotage and no answer. We are trying first of all to say something about the pernicious effect of certain
properties on the lives of those who guarded them or died in consequence of them. No
principle is worth the sacrifice of a single human being. In or out of the military, in or out of the
movement, it seems to me that we had best call things by their name, and add, the American fear of human differences is
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In a sense, of course, your case is even more complicated because your choice to rebel is
not the passionate consequence of the stigma of slavery. Yours is a choice. It's one of the
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Weathermen to Dan...

Brother Dan sent us this taped message from the Underground just before his capture by the F.B.I. pigs. His capture is a blow to all of us. But today, even the iron bars, armed guards, and barbed wire of the POW camps can’t contain our sisters and brothers. In every New York City jail prisoners’ fists broke through walls, guards were seized as hostages, and entire cell blocks were liberated. In San Rafael, Jonathan Jackson made his heroic attempt to free the Three Soledad Brothers. The Palestinian guerrillas have freed Leila Khaled. Timothy Leary has escaped from San Luis Obispo and has joined us in the Underground. We are free outlaws. Mary Moylan, Jane Alpert and many tribes of revolutionaries can’t be found. We’ve got everything we need and the law can’t touch us at all.

In his message Dan Berrigan makes clear that outlawry is the normal condition in which decent men and women are called upon to live today. We have seen in the courage of the Palestinians, the humanity of George Jackson, and in the beauty of the Vietnamese people a new revolutionary culture emerging out of the death of America. Born out of the Viet Nam, Chicago, Powder Ridge, Kent State, kid’s culture is one of respect for human life and a deep belief in peace. We have learned that to be honest we must live outside the law, to be free we must fight.

We watched you Dan, on T.V. when they took you to jail, smiling, and with hands raised, handing the sign of peace. You have refused the corruption of your generation. Join us soon.

Protest!

The Berrigans appeared in Hartford in December to testify in United States District Court for a preliminary injunction to stop censorship of their communications from prison.

"The Trial of the Catonsville Nine", by Daniel Berrigan, has its New York premiere Thursday at the Good Shepherd Faith Church. The play depicts the trial in Baltimore of the nine who turned draft cards at Catonsville, Md. in 1968.

Gordon Davidson, artistic director of the Mark Taper Forum in Los Angeles, a repertory production, is directing the production. Ed Flanders will portray Daniel Berrigan, while Michael Kane is Philip.

The Church is located in the Lincoln Center district of New York, at 152 West 66th Street.

The play takes place in the Lincoln Center district of New York, at 152 West 66th Street, and is simply the scene of the trial of the nine who turned draft cards at Catonsville, Md. in 1968.

Before his apprehension by the F.B.I., last August, Dan Berrigan taped a message to the actors in his play. The New York Times printed excerpts of that message in the last Sunday’s edition. We have reprinted excerpts of these excerpts:

Much of the stuff that goes by the name of drama on and Off Broadway has about no politics, no real expression in the face of the world, and is simply sprayed with the false fronts of frivolity and money. Everybody connected with certain productions that are making a great deal of money only contributes to the huge public amnesia that afflicts people with a sense of self-forgetfulness and a sense of freedom of the real world. We have a vicious circle in which drama as entertainment helps retard the moral sense of man.

How do we help Americans get born, get going, get moving in a direction of recovery, recovery of what the Greeks would call the true way—the true road, as the expression comes out in "Odyssey"?
Equality for Womanhood

Sour Grapes
by Tay Aspinwall

Women's Liberation as a mass movement runs a risk. On the one hand it is necessary for people to unite to achieve important common goals; i.e., new abortion laws, equal job opportunities, equal pay. But on the other hand there is the ever present danger of unity itself. Appealing as the fraternal, or should I say, sororital, spirit may be, there is an intrinsic danger in joining a group in which one must give up some part of oneself. To be a true member of the more radical W.L.F., the temper of the times would seem to demand several pounds of selfhood in payment. The Feminists, a splinter group of N.O.W., require that no more than one third of their membership be either married or living with a man. Attendance of their bi-weekly meetings is mandatory. Expulsion from the group is the penalty of too many absences. Thus, one wonders when Women's Liberation has succeeded in freeing you, how do you free yourself from Women's Liberation?

Women's Liberation has achieved as its goal. Therefore, one can only wonder to what extent Women's Liberation is a cry of sour grapes from the people who do not have the intestinal fortitude to achieve equality as individuals.

Gentle People
by Alan L. Marchisotto

The woman's role in Western society has not always been a happy one. In contrast to other cultures, ours in its more primitive stages treated women as little more than household furniture. This is not to say that this overt relationship existed in the life of every married couple in say, Medieval Europe, but as a broad philosophy, it was an accepted state of affairs. As society evolved, the relationship became more refined and women became the gentler rather than the inferior half of the relationship. Whether this evolution merely resulted in a restatement of the same situation, is a point which would no doubt provoke a good deal of controversy. There is no doubt, however, that these gentle people were not allowed to vote. The suffragette movement provided the most recent impetus toward equality of the sexes, but in the time span of which we are speaking, this is literally a contemporary achievement. At the same time, society has become more casual and many of the restrictions historically thought proper for women have dissipated. Whether this has materially helped the female situation is open to question. There are still many instances in which a girl who has graduated from college can find employment only as a secretary. The fact that men and women performing precisely the same jobs are operating at different pay scales, is also a common occurrence.

The question ultimately devolves upon the degree to which females are career oriented. If it is determined that they are indeed as oriented, than one must consider whether the child bearing role and the career role are mutually exclusive. Obviously they are not for some people, but we are talking about women as a group. The idea of day care centers as a liberator of oppressed mothers offers, on the surface at least, an easy solution. Whether it can be applied on a mass basis as a feasible alternative to normal family life is questionable. What is being asked, I suppose, is If it is possible to achieve a denial of

"Women's Lib is one of those movements whose rhetoric projects it as devoid of intelligent direction..."
On Women's Liberation as Preservation of the Status Quo;

or, Gloria Steinem, si! Ti-Grace Atkinson, no!

by Drew A. Hyland

In working out my own reaction to women's liberation I find it necessary to distinguish between the specific goals, many of which I enthusiastically support, and the philosophic basis often offered for these goals, which usually disappoints me. Thus, such principles as equal opportunity, and more generally, the right of half the world's population to have an opportunity to work out their own meaning for their own lives, seem to me undeniably just.

But the philosophic groundwork bothers me. Let me deal with two examples. First, the emphasis of many spokesmen for day-care centers, and even equal job opportunities, seems to be that women should be freed from the dreary business (sic) of raising a family so that they can get out there and get one of those exciting rewarding, fulfilling jobs that this country is so full of and that the men so jealously monopolize. Now, as far as I can see, this embodies the following belief: styling at home, raising a family is meaningless and degrading; making money working, say, for an insurance company or advertising firm is meaningful and authentic. This is a revolution? Why not call into question a society whose values place selling insurance above a meaningful encounter with one's family?

Second, the housewife's plight, especially as it relates to sexuality, is often characterized as that of an unpaid prostitute. As I think Jane Fonda put it, "I'd let the prostitute get paid." Need I point out the conception of sexuality that this embodies? Sex is a job, just like any other job, and one ought to get paid for the job one does. But the truth, instead of calling into question some of the more dehumanizing aspects of our culture, the women's liberation movement too often seems to me to accept those values and say, in the immortal words of President Nixon, that "they want a piece of the action."

Let me offer my own effort at a more adequate basis for the principle of equal opportunities. It is, of course, true that women as well as men deserve the opportunity to work out for themselves a meaningful life. But instead of, say, turning the children off to day-care centers, I mean to say, turning them on to meaningful work, work which is not demeaning; making money working, say, for an insurance company or advertising firm is not meaningful, whereas the possibility of day-care centers, even if they do carry the undesirable implications mentioned above, are a real possibility for the very near future, and it is unfair to ask any individual woman to sacrifice her own life in the name of a distant revolution when some advantages to her are much more immediate. Touche', but in the interest of honesty, this should be made clear, and spokesmen for this view should not associate themselves with the far more radical views of, for example, Gloria Steinem, whose position much more closely approximates my own.

Shun the Frumious Bandersnatch

Help Wanted: Female

by David Sarasohn

Laying aside the second line of this popular medieval couplet (the answer to which I've never been able to figure out), one can find the tremendous advantage of Women's Liberation: they're going to make tremendous college administrators. After all, one certainly does not need a meddling administration that spends all its time and energy making day-care centers, not to mention day-care centers; but perhaps day-care centers wouldn't be so bad. After all, one certainly does not need a meddling administration that spends all its time and energy making day-care centers, not to mention day-care centers; but perhaps day-care centers wouldn't be so bad. After all, one certainly does not need a meddling administration that spends all its time and energy making day-care centers, not to mention day-care centers; but perhaps day-care centers wouldn't be so bad. After all, one certainly does not need a meddling administration that spends all its time and energy making day-care centers, not to mention day-care centers; but perhaps...
What is Needed: Women's Lib or People's Lib?

by Elizabeth M. Kirkpatrick

It's a bad way to begin explaining why I support women's liberation, but I object even to calling it liberation, for that is too empty a word. The most basic terms in people and women's liberation. People need to be liberated from preconceived notions of what it is to be male or female so that they can be male or female in their own way. People need even more to be liberated from the biggest and worst preconception—that it is normal and right to determine what one becomes for one's entire life on the basis of which sex one is. Until I can see people around me and the society we live in change our way of looking at not only the content, but the importance and extent of male and female roles, I will never really be free.

However, it is also one of the preconceptions about sex roles that the female is inferior to the male. Just in the language people use they reveal this, speaking of man being demeaned by doing women's work, or women being demeaned when they do it in a man's way. If women's work is inferior, it will not demean men to perform it, and it is inferior and yet appropriate for women, then women must be inferior. If women are not dominated and don't stay in their inferior place, they can't be demeaned, in other words. Men and women both may be dominated and made less free by the preconceptions of women's roles and men's roles being different, but in addition, there is still the belief that women's roles inferior, women are dominated by men as well as by the idea.

In this sense we will accept the terms woman's liberation. Women need to be liberated from an inferior status in the eyes of men and in their own eyes. Therefore we support women who struggle to get new laws passed or old laws abolished to prevent job, housing, financial, or any other kind of legal discrimination against people on the basis of sex. The laws will at least help the most oppressed, and they will at least bring the injustice of such discrimination into the public eye and force a beginning of the process of examining the unconscious attitudes such discrimination reveals.

I also support women who refuse to look and act the female role, because, at the cost of much ridicule and some, I am not sure, anger from other women, they are using lives to call into question the whole set of preconceptions about the content and validity of women's role as housewife and sex object—a decorative slave. In other words, men and women both may be dominated and made less free by the preconceptions of women's roles and men's roles being different, but in addition, there is still the belief that women's roles inferior, women are dominated by men as well as by the idea.

The first reaction that usually arises in discussing this subject although less often discussing it into the public eye and force a beginning of the process of examining the unconscious attitudes such discrimination reveals.

Furthermore, unless women's liberation at some point is joined by a corresponding men's liberation, there is little hope that women will be understood to be saying merely that we want to be liberated from men that we want to dominate men. We are saying that we want to be free of domination by men, but we also want to be liberated from a restrictive understanding of male as feminine so that women who have power aren't decided on the basis of sex, but on the basis of more fundamental criteria, and that the qualities of strength or weakness, compulsion or heart, violence or pacifism are not assumed according to what sex one is, but on the basis of which are better, more truly human qualities. If the first kind of liberation can be called women's liberation, this fuller kind of liberation must, by its nature, extend to men, and the first will not occur until the second is at least dreamt of. What every person needs is to be regarded as fundamentally human, not as fundamentally male or female.

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Adjudicative System Faces Major Revision

The Trinity College Council will hold a special meeting Tuesday afternoon to consider changes to the adjudicative system.

In a January 26 letter to the Council, President Theodore Lockwood proposed changes in the adjudicative system which would allow adjudicative panels to render a verdict with less than two-thirds of the members present. This proposal would also permit the President to remove a matter from the adjudicative system to the courts, the courts, or the Trustees.

Presently, adjudicative panels must agree unanimously on a verdict of innocence or guilt. The adjudicative system does not include a provision for removing matters to authorities outside the system.

The TCC's subcommittee on amendments to the adjudicative system recently met with Lockwood's suggestions today, and propose a recommendation to the TCC at the meeting tomorrow.

In his letter to the Council, the President said that he was proposing the first amendment to reduce the possibility of a "hung jury" by which each committee member renders a verdict. The President noted, however, that the requirement of agreement by two-thirds of the members would not completely eliminate the possibility of "hung" juries and asked the Council to consider ways of dealing with such cases.

According to Lockwood, the money is needed to support the student teaching program. If the Science department chairman, the chairman of the economics department, observed that the whole question of raises must be considered in relation to the national situation. Scheuch, Professor of Economics, cited the fact that Professor of Economics, said he doubted that the College would give the biggest salary increases to the younger faculty members.

George W. Doan, chairman of the Psychology department, said his department would "grind and bear it." "For a while I was afraid we'd get no increases at all. Then there might have been some trouble," said the professor of Psychology.

The teaching chairman of the religion department, John A. Gettler, said his department was already prepared for the lower raise rate and budget cuts. He said the religion department had already cut its expenditures. According to the instructor of religion, his department has also decided not to hire any additional assistant professors, Scheuch said.

The psychology department, said he believes student evaluation is important because the data were quite important. He cautioned the advisor that the data were quite important. He cautioned the advisor that the data were quite important.

Charles R. Miller, the chairman of the physics department, said he believes student evaluation is important because the data were quite important. He cautioned the advisor that the data were quite important.

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The Fellows committee recommended a raise in room rent over the present $600 per year. A strong policy on drug use, which has been in effect for 12 years, may result in a new budget for the future of the house.

The President did not feel students had the necessary expertise to comment on an individual's activities. He expressed doubt, however, as to the ability to judge a student's professional competence. This is a matter of experience. He expressed doubt, however, as to the ability to judge a student's professional competence. He expressed doubt, however, as to the ability to judge a student's professional competence.

Miller believed department chairmen were interested in doing its job. "We're reaching decisions. "Any information on the people involved is to be welcomed," he said. Miller, associate professor of Physics, said that he felt the issue of salary and the prestige of the job were the important factors.

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The President noted, however, that the College would give the biggest salary increases to the younger faculty members. He said the psychology department and the finance department have already cut their expenditures. According to the instructor of religion, religion, his department has decided not to hire any additional assistant professors, Scheuch said.

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The reaction of the Fellows to the proposals was mixed, said Andrew I. Wolf, '72, who attended the meeting Tuesday afternoon. The proposals were introduced. The Fellows wondered why students had not taken decisive steps themselves to cure the problems of the house. The Fellows suggested several changes, including a resort to violence or arson. The Fellows would be allowed to find an accused person guilty or innocent by a two-thirds vote.

Sailing

There will be an organizational meeting of the Trinity Yacht Club in the Senate Room at 4:30 Wednesday afternoon.

Faculty Salaries

(From P. 1)

Support the student teaching program

Power Structure

OVERTHROW THE BUREAUCRACY

All Power to the People

Thank you in your mouth's Speech on foreign Policy I still have an impression of cold.

Mr. Morris

(From P. 1)


Robert H. Noland, Jr., chairman of the chemistry department, said he doubted there would be much impact. He said that the chemistry department was 'interested in doing its job, teaching chemistry' more than in salaries. The chemistry department, said he doubted that the College would give the biggest salary increases to the younger faculty members.

The psychology department, said he believes student evaluation is important because the data were quite important. He cautioned the advisor that the data were quite important.

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Thursday, February 4
5:00 p.m.-V. Squash - Hartford Golf Club
6:15 and 8:00 p.m.-F. & V. Basketball - Home
6:30 p.m.-Women's Squash - Away
7:30 and 9:50 p.m.-Film: "Z" and "Monterey Pop" - Cinestudio
9:00 p.m.-BUFFY ST. MARIE in Concert - sponsored by Malher Board of Governors - Admiss. Chg. $3.50 - Ferris Center

Friday, February 5
6:00 p.m.- F. Basketball - Kingswood Home
9:00 p.m.-F. Basketball - Rochester Home

Saturday, February 6
10:30 a.m.- The Eucharist - College Chapel
1:15 p.m.- Newman Apostolate Mass - All Hallows Chapel
1:15 p.m.-F. Basketball - I.M.S. - Alumni Lounge
7:00 p.m.- Folk Dance Group - West Lounge
7:30 p.m.- Film: "Boy," Cinestudio
9:00 p.m.-Film: "Mandela," Cinestudio

Monday, February 8
All Day - VISTA - T. Lounge, Mother Campus Center
11:45 a.m.- Lunch - Alumni Lounge
12:00 Noon - Noonday Devotions - Various Locations
5:15 p.m.- SIM S - Alumni Lounge

A series of four lectures on the occult entitled "Hartford '74" was given at Trinity College starting tomorrow at 7:30 p.m. in the Washington Room of the Mather Hall. The series is a continuation of last fall's program of similar lectures featuring "Ghost Hunters" Ed and Lorraine Warren.

William H. Jackson, director of the Philosopher's Open Forum in Hartford, will deliver the first three lectures, beginning tomorrow. The series will be concluded by a fourth lecture given by Jackson on Feb. 10, and he will present the topic, "The Age of Aquarius" on Feb. 11. On Thursday, March 4 at 7:30 p.m., Giants Brusic will complete the series with a lecture on "When Astrology and Numerology Were One." All the lectures are at 7:30 in the Washington Room.

The Planned Parenthood Association of Connecticut's annual conference, "Women for Women," will be held here Saturday, sponsored by the office of Dean Salisch. The conference Saturday was aimed at the new middle schools, especially the Clay High School, which opened for the first time last fall. The emphasis of Hartford '74 is local. Hartford '74 is an "approach to education," said one of the creators in the afternoon gathering. Its purpose is to center public education on individual programs, according to Jackson, who added, "It was really more a need for the community to do what it is now attempting to reach its major goals by 1974, mainly because they have given up on reaching those goals, and what should be the next steps?

Included in the conference were members of all the public school PTA's, members of all Hartford civic and education groups, selected and appointed education officials, school principals, and "Trinity students involved in the Hartford Education staff.

New Ghost

Talks Planned

by MHROG

A comprehensive approach to the individualism and humanization of public education in the city of Hartford was the topic of discussion at an all-day conference held here Saturday, sponsored by the office of Dean Salisch.

The plan, called "Hartford '74," has been adopted by the board of Education, and is now attempting to reach its major goals by 1974. The conference Saturday was aimed at finding a new way of using the reform has gone in reaching those goals, and what should be the next steps.

Included in the conference were members of all the public school PTA's, members of all Hartford civic and education groups, selected and appointed education officials, school principals, and "Trinity students involved in the Hartford Education staff.

Mr. Jackson has been a student of Parapsychology for over 23 years. The lecture series is a concentrated approach to the problem of how to integrate guidance programs in the middle and intermediate grades, middle school programs, high school programs, guidance programs, and the collegiate level.

The moderators, all of whom is from the college, said the dialogue was mainly between the administrators of the program and the program and the parents. General concerns expressed were the need for better public involvement in the Hartford "74 structure. The need for enthusiasm programs geared toward Puerto Rican students; the need for more emphasis on reading through the grades; the need for vocational education which would begin for the first time in 1972.

Backer's position will be abolished by the end of this week when its funding from the Hartford Foundation for Public Giving gross of $5,000 runs out. No decision has yet been made whether the college will continue the program under the same operating budget.

Students Find Difficulty

In Obtaining Food Stamps

Some Trinity students may be eligible to participate in the Connecticut Food Stamp Program, according to the director of the program, Cecil P. McCarthy.

McCarty said that the Food Stamp Program does not discourage students from applying. He said, however, that few students would be eligible. Eligibility is based primarily on financial status. McCarthy urges students who take advantage of the program to do so.

Many colleges have advised students of the possibility of getting food stamps. UConn has informed its students of the opportunities, as have Rutgers in New Jersey and Cornell in New York. The TRIPOD was unable to find or talk to any students currently using food stamps.

McCarty said that Congress recently passed a law which makes most single students ineligible for the program. The law, passed less than two weeks ago, states that if an applicant is claimed as a tax deduction by another ineligible household, the individual can no longer receive food stamps, and he is not eligible, this year, or in any subsequent year.

Also according to law, no person living in any established institution can receive food stamps, said McCarthy. This law disqualifies any student living on campus.

The program stipulates that all applicants must have food stamps to be eligible. The Food Stamp Program is not a Welfare program, McCarthy stressed. It is sponsored by the U.S. Department of Agriculture and by the State of Connecticut. The program enables needy persons to buy more food for their money.

Food Stamps give consumers an average 30% to 40%, greater purchasing power, according to a pamphlet issued by the U.S. Department of Agriculture. Eligibility to buy food stamps is determined by an applicant's cash assets and net income. The applicant must also include savings and checking account funds, U.S. Savings Bonds, and any cash in the bank. Net income includes earnings from wages, interest and annuities, stocks and other investments, unemployment compensation, social security, disability checks, and room and board payments by a family member. The amount remaining after payment of Social Security, income tax, mandatory union dues and other mandatory deductions is the net income.

Both the amount of food stamp bought each month and the amount received free each time depends on the number of people in the household, and the total net monthly income. A one-person household could pay up to $20 for $50 worth of food stamps. A two-person household could pay $30 for $60 worth of food stamps, and so on.

Dean Salisch's office issued a memo in December concerning applications for food stamps. It stated that:

1. Students, married or not, must live off campus and must have cooking facilities.
2. They must have documented proof that they will be able to pay their rent, heat, light, gas, etc., and present the amount of these bills.
3. They must declare all income from any source, unless a permanent exempt from work, from loans, from parents, etc.
4. They must state the number of parents or guardian of the amount they are giving the student for living expenses must be made.
5. A statement of the medical expenses.
6. A Social Security number is required.

Specifically, it stated that, "...an applicant must appear in person to be interviewed at the Federal Food Stamp office located at: 2360 Main Street, Hartford, CT.

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A Wilson BurgerCareer

**Frosh Conquer Sigma Nu**

by Mark von Mayrhauser

The Trinity freshmen basketball team outdistanced the previously undefeated Sigma Nu fraternity, 81-57, here on Friday night. Team depth and a balanced scoring victory over the Nu, which substituted for attack were the keys to the baby Bants' Sigma Nu fraternity, 81-57, here on Friday night. Outdistanced the previously undefeated Corrigan started off the streak with a fast break lay up. John Kindl threw in a few-second hook from the middle of the lane and Corrigan followed with another lay-up of a fast break. A rebound hook by Bob Waters, two short jumpers by Bill Fenkel and two bombs by Frank Borges, reminding one of Knick superstar Castle Rosey, put the score at 44-0 with only ten minutes to play. For most of the first half neither team could gain the upper hand. The Nu led by Keith Klevan's spinning moves which produced 15 points in the early going, took a 2-1 lead. The frosh quickly came back with 10 uninterrupted points to bring the score to 22-21. A three point play by Tom Sasali and a jumper by Kenley tied it at 38-38 with five minutes left. The Nu tired badly at this point. The frosh outscored them 17-0 to take a 15 point lead at halftime, 48-33. With a little rest, the Nu came out from the locker room to cut the lead to eight, 48-40, before the frosh shut the door with their streak.

**Trinity Nips ...**

Overall, the freshmen looked much sharper than they had against Williams on Tuesday night. Their shooting was significantly better, especially in the second half when they hit on 50% of their shots (26-46). Underneath the boards, although no statistics were available, the frosh seemed to be well in control. For the Nu, sophomore Keith Klevan, tabbed to replace Dave McVeigh on the starting team, came out from the locker room to cut the score at 64-40 with only ten minutes to go. From that point on, the frosh seemed to be in control. The Trinity team has been revamped since business pressures forced Ray Rostov to step down from his coaching duties. Under Mr. Duham's angh, the three lines have been juggled in an effort to put together a team that could gain the upper hand. The Nu, led by college MVP, sophomore Jeff Waters, two short jumpers by Bill Fenkel and two bombs by Frank Borges, reminding one of Knick superstar Castle Rose, put the score at 44-0 with only ten minutes to play. For most of the first half neither team could gain the upper hand. The Nu led by Keith Klevan's spinning moves which produced 15 points in the early going, took a 2-1 lead. The frosh quickly came back with 10 uninterrupted points to bring the score to 22-21. A three point play by Tom Sasali and a jumper by Kenley tied it at 38-38 with five minutes left. The Nu tired badly at this point. The frosh outscored them 17-0 to take a 15 point lead at halftime, 48-33. With a little rest, the Nu came out from the locker room to cut the lead to eight, 48-40, before the frosh shut the door with their streak.

For Shepard; the starting senior beat his man for an easy lay up to push Trinity in front 72-70. Middlebury then drove down court but missed their shot. Ray Perkinson was fouled trying to get the rebound. With only one second remaining, the Nu might have won on a one-on-one situation to wrap up Trinity's third win. Russ Chapel then scored Middlebury's final basket on a full length pass as time ran out.

Outstanding in this game for Trinity were Greg Shepard and Ray Perkinson. Shepard finished the game with 16 points, 14 of which came in the second half; aside from his offensive contributions, Shepard also played strong game on defense. Perkinson, meanwhile, turned in his usual defensive gems. The Bantam sophomores did an excellent job of covering Middlebury's star backcourtman John Flanagan. Last February Flanagan wrecked the Barazans with his constant drives down the middle, leading Middlebury to an 86-75 victory. This year Middlebury once again tried to isolate Bob D’Agostino copped second in the100 yard backstroke with John Flanagan. Last February Flanagan wrecked the Barazans with his constant drives down the middle, leading Middlebury to an 86-75 victory. This year Middlebury once again tried to isolate Bob D’Agostino copped second in the 100 yard backstroke with John Flanagan. Last February Flanagan wrecked the Barazans with his constant drives down the middle, leading Middlebury to an 86-75 victory. This year Middlebury once again tried to isolate Bob D’Agostino copped second in the 100 yard backstroke with John Flanagan. Last February Flanagan wrecked the Barazans with his constant drives down the middle, leading Middlebury to an 86-75 victory. This year Middlebury once again tried to isolate Bob D’Agostino copped second in the 100 yard backstroke with John Flanagan. Last February Flanagan wrecked the Barazans with his constant drives down the middle, leading Middlebury to an 86-75 victory. This year Middlebury once again tried to isolate Bob D’Agostino copped second in the 100 yard backstroke with John Flanagan. Last February Flanagan wrecked the Barazans with his constant drives down the middle, leading Middlebury to an 86-75 victory. This year Middlebury once again tried to isolate Bob D’Agostino copped second in the 100 yard backstroke with John Flanagan. Last February Flanagan wrecked the Barazans with his constant drives down the middle, leading Middlebury to an 86-75 victory.
Dathmen Gain First Place
In Trinity Squash Tourney
by Paul Schaefer

The Trinity squash team rebounded from some early season difficulties to convincingly win their first round robin tournament held at the Fioretti courts. Roy Dad's raquetmen defeated Hobart, 9-0 in morning action, while Brownell fell to the Bantams, 8-1 in afternoon competitions.

The tourney also involved Wesleyan, which also won in its matches against the out-of-staters. The Cardinals dropped Brownell, 7-2, and Hobart, 8-1. In the other match, Bowdoin whipped Robert, 9-3. Trinity and Wesleyan have a regular match scheduled later in the season and did not meet in the tournament.

The Bantams were most impressive in compiling the double victory and thus raising their season record to 4-0. John Hoppe, Frank McGruer, Spencer Knapp, Dick Palmer, Jay Davis, Malcolm MacColl, Bill Booth, and Garry Flagg-Archer-playing in positions one through eight—all recorded double victories for the Dathmen. Number nine Barney Flechter added a single win against Hobart.

Earlier last week the team returned from their semester break only to fall to Amherst, 9-2. Only Hoppe and Knapp, playing one and three, could muster wins against the Lord Jeffs. The raquetmen have a single match scheduled later in the season and did not meet in the tournament.

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