Bard College
Student Newspaper Archive
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"old bachelor" reviewed

Last week the Drama department presented The Old Bachelor. It might be most polite to say that they seemed to have performed the play, since the acting was permissible to competent, the sets were extraordinary and the kiss by striking as Bard can produce. Unfortunately, as will become obvious, we cannot.

The outstanding moment of the play (aside from the opening of the curtains on Bill Pickley's sets) was provided by Dolores Kemper and Joel Fields. As a winning and hypnotic performance, combined brought (and immediately) comedy with charm. The beauty of the set and the first scene in the act. Joel Pickley, playing opposite her in the classic role of Jacobean nursemaid, was admirably adored and adored—and genuinely funny. Next in line for honors was William Walker, whose stage business as a harddrinking old nobleman was... somehow, excellent. And Malcolm Church was, as usual, excellent. At Adelphi's turn in it unfortunately comes a recital of Mary Blake, Bellamour, and Peter Krum was selected as Vanilo, although he seemed somewhat ill at ease. Rip Archer showed the most mechanical performance of his portrayal of the sour old nobleman. Furthermore, for Sam South, Virginia Gately was sweet enough in Acquaint, Joan Marshall adequately off the Bellasco, and the others fulfilled their functions well enough.

It is unfortunate that one cannot work up as much entertainment as this for what was certainly the best played of Bard's hits has had this year, and it takes a little searching to find the reasons. There is, of course, the play. It becomes little three acts (two to go), I know, this time of string of played all dirty jokes. My capacity for such is practically nil, and I am not too sure that I dare to do. It is the last word to the entertainment of the who. And it is even less foolish to do the entertainment of the who. And it is even less foolish to... for the entertainment of the who. And it is even less foolish to...

(Continued on page three)

"Cultural crisis discussed"

Last weekend, the 6th of May, was honored by the presence of two distinguished men, Mr. Myron Shapiro and Dr. Paul Tillich, who came here for the express purpose of discussing the "Cultural Crisis of Our Time." The speakers were introduced by Mr. Stalin, Chairman of the arts commissary, who stated that the arts in their number of people and the culture in the arts, this untruthfulness is proclaimed to continue the existing crisis. Many naturalist artists feel that "there is something wrong with" those who can not understand him, just as the layman who looks at the artist's work and fails to comprehend, considers the former at fault. We have therefore a situation in which the artist is selected by so many who are later longs for himself to be a part of that situation. In connection with the environment of the artist from his society, Shapiro stated that many artists align themselves with Fascists, Communists and similar groups, and at this very time of revolution and the consequent ideology, the artist is not only concerned with his livelihood, but also with a solidarity with the destruction of the country and a set of interactions, which, because of the community in his field, affords a measure of certainty as to the acceptability of his work. This interrelated question now presents itself before; that is, a few years ago and now, it is not what, then the peculiar factors which lead to the rejection of the new art. (Continued on page three)

"On God at Bard" . . . . . . . . (see page four)

On God at Bard

For some reason we at Bard have been exposed during the past few weeks to a terrific upsurge of theory and expression about the artist and his relation to this, that, and the other thing. The world has been described as坐在 or in a state of crisis, and the artist displayed us crying for reform or calling man to reorientation. Our artists, we would be artists, the various people about who do not qualify us any more, and we, like the art, and the rest of us, are left in a state of bewilderment.

There are few things that we can say about our feelings before paintings, poems, plans and music without running into a crowd of objects which seem to us remarkable and imply that we are sadly missing the boat. The intellectual somehow seems to get in touch with us with their willingness to explain, to express, and to drive; and, if we do not do the same, we are sadly lost, prettily philistine, and hopelessly blind.

Surely we all have bad artistic experience at one time or another in our lives when we have been thrilled perhaps unconsciously by the way in which a thing has been done; but few of us talk about such things; few of us want all. We want as art appreciators to continue to have such moments of elation and satisfaction and to continue to feel that the artist who gives us such things is a genius and himself and his style and his properties in the hallowed feeling which is transmitted to us.

Dust describes an aesthetic experience of his own in Canto XII lines 61-69, where he sees sculptural relief on the pavement of a tetragon. I saw Troy gazing and in acts.

O Lihot, how vilely des

The witness of the sculpture was personal.

What matter of brush or point where he was so great, Who line and shade could have so justly wed

(Continued on Page Two)

For every sudden mind to wander at

The live appeared living, and dead and dead.

Not better he who saw the actual

Saw then I, stooping, all beneath my tread.

The tribute to art is as real record of felt experience can be found over and over again in art. It is common to such widely separated people as John Keats, Lord Byron, Keats, Heine, James, Rainer Maria Rilke, Braque and Picasso. Though Mr. Shapiro, a person who recently spoke at Bard, might not agree, the artistic experience is in itself alone the most important value of art, but it is, in this experience that all the ages can mix together and provide man with a common bond of sensitivity that can surmount time and place.

The fact that one can have an existing imaginative and emotional experience in Congreve, even in The Old Bachelor, his most unoriginal comedy, makes this play a vital example of comic expression and induces even its dirty jokes with color and its characters with force. With all due respects to the different opinion of the drama reviewer in this issue, I found The Old Bachelor existing not because of its super-abundance of dirty jokes, but because the jokes grow out of a situation which is fundamentally comic and out of a period when men could laugh at themselves and see plays such as this their own caricature.

There is no reason why every person at Bard College cannot enjoy the "true, good, and beautiful" as it is embodied in the arts of man yesterday, today, and tomorrow—in the works of such men as Michelangelo, Wycherley, or Melville. This "good" has nothing to do with machines, morals, psychoanalysts, or, in a word, intellectualism. This "good" has nothing to do with social reform or with matters which are small affairs to be accommodated by a
The Editor: May 9, 1949

Dear Mr. A.,

In response to your letter, I would like to clarify the situation regarding the Community and the Free Trade Area. It is important to understand that the Community is not simply a trade bloc, but rather a comprehensive economic union. The main objective of the Community is to create a single market for goods and services, which will lead to increased economic growth and efficiency.

Looking forward to your feedback.

Yours sincerely,
Robert Green
Commissioner, Trade

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**LETTER FROM MR. HAYES**

Subjects: Community, Inflation, food prices

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Lately a folder has been circulating to the members of the EPC. It is written by Mr. J. in Brussels, Dr. Fulfer, Dr. W. of B.C., Mr. Hirsch, and Mr. Rouse. These teachers and administrative officers have been working on the general economic policy. We would like to offer a point of view on the subject of how we should approach to the food prices. It is obvious that the stability of the Community is crucial. We believe that by maintaining a certain degree of price stability, we can ensure the sustainable growth of the Community.

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**LETTER TO THE BARDIAN**

Subject: Community and Food Prices

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In response to your letter, I would like to clarify the situation regarding the Community and the Free Trade Area. It is important to understand that the Community is not simply a trade bloc, but rather a comprehensive economic union. The main objective of the Community is to create a single market for goods and services, which will lead to increased economic growth and efficiency.

Looking forward to your feedback.

Yours sincerely,
Robert Green
Commissioner, Trade
confusion (Continued from Page Two)
recognizes present conditions and at-
ttempts to adjust itself accordingly. It's a message can best be summed up with the aphorism, "Let's stop kidding our-
selves." By recognizing reality, Convocation and its executive committee, Council, would, for the first time in its history of confusion, contradiction and calamity, know just what its duties and powers are. It would then be able to state to its various committees just what con-
sstitutes their respective delegated duties and powers. This would undoubtedly stimulate and increase the interest of our government. The Convocation, Council and the committees would be looked upon as more than gatherings of people and a sham; they would be view-
ed as working organs of a government that worked. The days of being a 'squat' for volunteering your services to our government would be over; you would be elected and be good of it. A relatively insignificant, but yet appealing point, is that Council and Convocation meetings would be considerably shor-
tened because everyone would know why he was there.

It is appalling to note that with all of our existing organizations which are either for students, or to govern students, there is not a single one representative of student opinion. The student body has been merged into a nebulous mass with no voice of its own. At Council, where the students form a clear major-
ity, it is obvious that the decisions reached there are not those of student opinion. Under our present 'Com-
munity' government, it will never be pos-
sible to do away with the influence which those members of the Administra-
tive and Faculty group undeniably exert in the legislative process. This condi-
tion exists, and will always exist, due to the fact that some students will con-
tinue to sacrifice their own views when found to be in opposition to the above mentioned Administrative and Faculty group, and when they are put in the position of declaring their opposition by open vote. This is very rarely done for the purpose of 'boot-licking'; it is rather the result of a feeling of reverence — a feeling of confidence. Also, if there is a particular measure that this group does not wish to see passed, it is relatively simple for it to be thwarted by creating confusion with the old problem, the one with which this article is concerned, that of 'jurisdiction,' or by appeal to the doctrine of 'social responsibility,' the force of the latter lying in our suscept-
ibility to anything which even has the appearance of democratic justice. A student government would reach its own decisions in matters which effect the students. Its power would technically be the same as that of the community government; it's acts would be subject to Presidential veto. Upon consider-
ation, however, it would be considerably enhanced. By laying claim to the right to govern in all that pertains to student activities, and by legislating therein, we would have a definite and single voice in all these matters. Every time the student government acted, it would pre-
sent the President of the College with student opinion, and he would be forced to consider it and to either use his veto power or not. The decision of vetoing and going against student opinion would be his only method of disapproval. There would be no more gradual re-moulding from within. The frequency of the use of his veto power would remain to his discretion but at the same time it would be under surveillance by the students. For those who still might be in doubt as to the efficacy, desirability and need of a basic governmental change, a statement by our college President concerning the confusion extant in our 'Committee Government' should suffice. When, during the hearings of Fred Segal's aforementioned investigating commit-
tee, he was asked point blank where the power was, he threw up his hands and exclaimed, "God knows where the power lies until an increase in the student government should be made!" The debatable situation must be cured and, a 'Student Government' is the only last-
ning solution.

Ralph Dale Schley

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ON GOD AT BARD

One of the few problems outside of our immediate community which seems to interest most students is that of God. We show in our large, and crowded religion classes a profound desire to explore what most of other age have thought about God, and we pack St. Stephen's Club lectures to hear informed current opinion. Yet, even on Sunday morning, the services in chapel are attended by mere handfuls. Poor attendance at Chapel has led many to say that an apathy or disbelief in God exists in a group as intellectual as comparative college norms regard Bard to be. The seemingly conflicting facts on Chapel attendance and religious interest as shown in classes and lectures are perplexing to visitors and parents. Some say we attend lectures and classes in order to explore God from a purely academic point of view; and therefore we find it unimportant to attend Chapel.

Accordingly, in order to reach a true picture of the state of religion at Bard, this writer has spoken to many students and faculty on campus. Those who do not believe in God, or who merely doubt the existence of God are remarkably few in number; and in even these, there is a certain interest in God. While not necessarily, a purely intellectual study, this interest sometimes manifests itself in aesthetic, moral or humanitarian interests in God. Those who exhibit the aesthetic interest are interested in Him only in so far as those institutions dedicated to Him, regardless of creed, serve to convey beauty into a world.

Morality among us hold that the church and belief is of value in that it provides a basis for the individualization of ethical codes. A few feel that God is interesting in that He fills a basic human need by providing a central purpose for life, and that man is thereby added to a terrifying, and increasingly complex society. This aggregate of varied interests in God at Bard seems in the minds of some of our more broad theological students to herald a rebirth of religion at Bard. Yet, local theologians look even more favorably upon the recent renovation of Chapel interest within their own groups. Few of us realize the importance of the Chapel in the lives of some of our fellow students. The Chapel is a daily place of worship for some of our theological students, and a weekly place of worship for all, as well as at least ten of our other fellow students. Their numbers are few; their devotion, sincere and unbridled. The increase in the number and types of services marks the end of apathy among at least those few who are vitally interested in Chapel. This year has seen confirmation classes, litanies, sermons, daily prayer services, and choral services again held in quantity unparalleled since the days of St. Stephens. Prayers to God were recited during every Lenten Sunday. Sunday Chapel services have been continued, despite disappointing reception and the most trying practical conditions as to clergy.

Whether or not the services of a devoted few are better, or more acceptable to God than those of the more surface parishioners, I shall not attempt to say. Nevertheless, the community service can not be construed as a community service when a round dozen worshippers is the exception rather than the rule. If there is an interest in God here why is there so little interest in Chapel? Many students have also queried to determine the reason for this lack of interest.

In answer to many of the reasons stated, I would say this; if we want to rest Sunday morning why do we frequent the store at that time? If we have been forced to attend Sunday School and found it dull and boring why don’t we work to make a living church inspire a truly educational Sunday School? Can we really say that we find attending Chapel inconvienent?

Other students, in answer to a question on their non attendance, report that though they have read that this is a community service they still do not feel welcome. The usage of the Episcopal Church is based on the Anglican Tradition which dates back to the Days of the Apostles. The scribes are read from the Authorized or King James Version of the Bible, and the Book of Common Prayer is used for the service because it has stood the test of years of continuous use, and is universally regarded as one of the most beautiful, and gracious of prayer books. It was adopted in 1549, but has been kept up to date remarkably well. The warmest mat in the Chapel is out to all according to even the most rabid, and narrow of Episcopal clergy. The claim that Chapel ritual is offensive to some religious bodie is not borne out because Unitarians, Roman Catholics, and Jews have attended services here, and have expressed pleasure with both the usage, and the conduct of the services.

Many suggestions have been made for the improvement of Chapel attendance, and a short listing of them here might help reveal the breath of interests which a really vital Chapel can serve. The services themselves might be improved by a more well organized sermon series, and a more diversified selection of clergy. Aesthetically, more clearly defined programs of choral work, and organ recitals as integral parts of the services should be encouraged, and good publicity given to these performances. Sermons which call forth student interest should be encouraged, and a recording, and broadcast over WXBC of outstanding sermons should be attempted. Confirmation, church history and bible classes should be increased and continued. The fact that many magnificent speakers are brought here by the St. Stephens Society should be recognized. The work of Chapel Associates should be publicized, and expanded. Social and forum clubs should be established in connection with the Chapel.

Most of all it is important to keep in mind that a Chapel is more than a building. It is a center for religious activity, and as a center for religious low attendance figures are not the whole story of success or failure for Chapel. For if we do not have a love of God in our hearts, and a will to practice the Golden Rule in our every day lives, not all the attendance figures in the world can make the Chapel of the Holy Innocents a living church once more.

David Egewrald

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Editor's Note:

To clarify possible misinterpretation of the recent "What We're Up To" statement, the S.P.C. invited the au-tors of the article to its meeting last Tuesday. Because of the Psychology Panel which the members of S.P.C. felt they should attend, the meeting was cut short, and the invitation to the faculty members was cancelled. However, Ir. George Rosen and Ir. Stefan Hirsch sent letters to S.P.C. explaining their points of view. With Ir. Hirsch's permission we print his letter.


Miss Louise Tachau, Chairman
Students' Educational Policy Committee

Dear Tech:

Just in case the meeting-rich schedule should make my attendance impossible I would like to express myself as co-author about the part of the document of August 16, 1948 which has been attacked anonymously on the bulletin board.

First I would like to say that the plaintiff's admission of our good intentions is the only thing which makes me respond to his unsigned manifesto. Secondly that the atmosphere of hysteria and fear rampant on the campus is almost the only justification for his hasty written the latter. The facts behind this mass psychosis are other than they are alleged to be, as I shall point out further below. Since this psychosis, however, exists I am willing to join in an effort to re-word the objectionable paragraph if others are equally concerned with the advisability of such action for the sake of peace. The anonymous writer overlooked of course the fact that the document of 9/10/48 was up for re-discussion and that you, ladies Chairman, were a member of the committee which was to discuss Student-Faculty relations, that he could have apprised you of his fears and urged you to bring this to thorough discussion. Why he chose the objectionable way of offending some of his friends on the faculty is something about which I will have a few words further on too.

The main purpose of the document of 9/16/48 was to pronounce a policy of standards of quality. It concerned itself rather explicitly with the question of what kind of students should be admitted in the college and what kind of students should be segregated from it. "Non-performance of academic duties or below par performance of them or dishonesty in performance would seem to be acceptable reasons for such separation. Since there had been a tendency on the part of some members of the faculty and administration to consider active participation in non-academic community enterprises a requirement for at least the minority of scholarships, we the authors of the document wrote into it the objectionable paragraph in which we tried to define the upper and lower limits of participation in such non-academic activities and, I think, we were extremely conscious about non-participation. It seems to be clear, on the other hand, that no community can tolerate in its midst individuals whose only contribution to the social life of the community is a constant disturbing of the peace and it was a clear corollary of the parenthesis on non-participation that something had to be said about over-participation of a horribly disturbing sort.
In this connection I would like to point out that there has really been no reason for the fears implied in the anonymous letter. The fact that certain roll known individuals have made it their business to keep the campus boiling during the whole semester has led to no attempt to separate them from the college. That they have laid themselves wide open to such action can hardly be denied. In order to retain their professor of logic and ethics they have violated most blatantly most of the principles of logic and ethics by compiling unscientific statistics, by using unverified facts to exert pressure, and by publishing rumors as facts. Nevertheless, while they were thus showing that even their academic accomplishments in those fields were of questionable excellence, and while they were causing disturbances and pain, no action was instituted against them. Has it ever occurred to anyone that possibly a good many "stogies of the administration" whose academic work was somewhat disputed by this unwise, realized that fundamentally these young men were motivated by affectation and public-mindedness and that whether they thought them right or wrong, they should not be penalized for their action. So the realize that in other academic institutions they would have been hauled before a Student Council and been summarily dismissed for less than they have done here? Where then are the reasons for this fear which dictated an anonymous letter?

It is quite obvious that in any community certain laws governing the behavior of its citizens must be made and wisely enforced until these citizens become so wise that a "withering away" of the government can take place. Obviously again the decisions as to enforcement and, hire, its supreme penalty - separation of the individual from the college - must be made by an individual or a group. The student body has had for a long time the Special Committee which is the obvious agency for this judicial action. The student body has indited on frustrating this committee as much as possible. Since this committee consists of a majority of students it could have been done without violation of logic or ethics. By neglecting this opportunity the student body has in effect thrown the responsibility and power to a workhouse of students from the college into the lap of the administration and its "stogies" the faculty, in spite of this, no vengeance has been wreaked. The obvious alternatives then, for the student body, are either to recognize the right of the faculty and administration to practice the prestige of their own Special Committee or to build up the prestige to develop a shadow of its own. Neither group will be insensible but either will be more effective, ordered and peace-inducing than an aroused mob.

The anonymity of the letter which is the cause of my writing this, is another attempt to exterminate rights without taking responsibilities with it. It assumes that educated and reasoning people would not have the common sense and courage to prevent the spread of justice caused by a possible misinterpretation of their statement of principles. Now possible re-writing of the paragraph I will adhere to the principle that it is locally written but not so broadly than to become so vague as to make it restrictive.

Sincerely,

Signed--Stefan Hirsch